

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

FEATURES



The Cosmic Christ

The First Resurrection

The Wayfarer



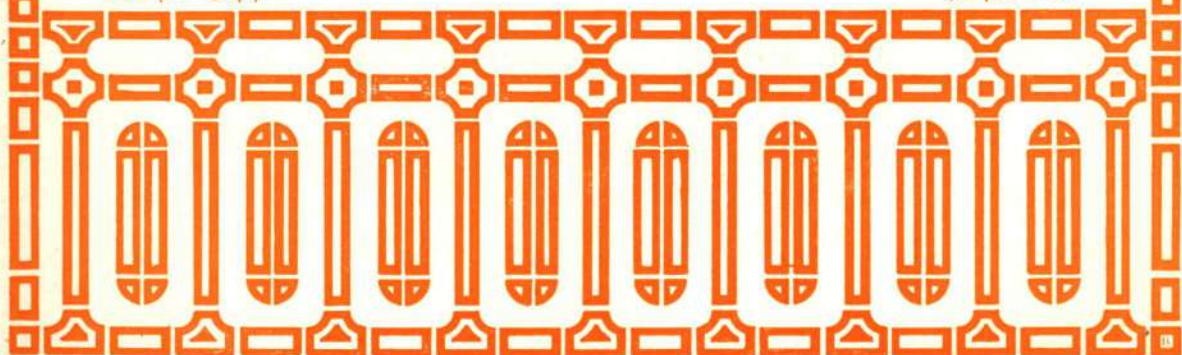
APRIL

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The Mystical Interpretation of Easter

By Max Heindel

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The
ROSICRUCIAN
 MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

JUNE, 1913

MRS. MAX HEINDEL, EDITOR

April



1937

VOLUME 29

NO. 4

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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.

Issued on the 15th of each month. *Change of Address* must reach us by the 10th 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.

ROSTICRIAN

MAGAZINE

Rays from the Rose Cross



Max Heindel

The Rosticrian Fellowship

ORGANIZED 1917

The Cosmic Christ

BY MAX HEINDEL

*"Though Christ a thousand times in Bethlehem be born,
And not within thyself, thy soul will be forlorn.
The cross on Golgotha thou lookest to in vain,
Unless within thyself it be set up again."*



WE are again at the time of Easter. The life impulse from the cosmic Christ which entered the earth last fall, came to mystic birth at Christmas, performed its wonderful magic of fecundation during the months between autumn and the present Easter time, and is now liberating itself from the cross of matter to ascend again to the throne of the Father, leaving the earth clothed in the verdant glory of spring ready for the physical activities of the summer season.

As it is above, so also below. The processes which take place upon a larger scale in the earth are reproduced also in man. You and I during the last six months have been more thoroughly impregnated with the spiritual vibrations which predominated in winter, than we can be under the more material conditions prevailing in summer. There came to us in the fall a new impulse toward the higher life; it culminated on Holy Night and has worked its magic in our natures according to the way in which we have embraced our opportunities. According to our diligence or dilatoriness in the past season, progression will be accelerated or retarded in the next, for there is no truer word than that which teaches us that we are just what we have made ourselves. The service we rendered or failed to render determines whether a new opportunity for greater service will give us added impulse heavenward; and it cannot be said too often

that it is useless to expect liberation from the cross of matter until we have used our opportunities here and thus earned a larger sphere of usefulness. The "nails" which bound the Christ to the Cross of Calvary will fetter you and me until the dynamic impulse of love flows out from us in waves and rhythmic swells like the tide of love which yearly enters the earth and imbues it with renewed life.

.

To the enlightened ones Easter brings a keen realization of the fact that all of humanity are pilgrims on the earth, that the real home of the Spirit is in the heaven realm, and that to reach that realm all should endeavor to learn the lessons in life's school as quickly as possible so that they may be able to look for the dawn of a day that will permanently release them from the bondage of earth. Then like the liberated Christ they will come into a realization of that glorious immortality which is the reward of the perfected Spirit. To the illumined ones Easter symbolizes the dawning of a glad day when all mankind as well as the Christ will be permanently freed from the cramping confines of materiality, and will ascend to heavenly realms to become pillars of strength in the Father's house, from which they shall no more go out. —From *"The Mystical Interpretation of Easter."*



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.

The First Resurrection and the Second Death

BY FRANCES RUTH RUSSELL

THIS article is based upon the Life Cycle as taught in the philosophy of the Rosicrucians, and upon the twentieth chapter of the Book of Revelation, that marvelous manual of initiation into the Great God Mystery.

When we speak of a life cycle we postulate a belief in the continuity of life and presume an understanding that it is immortal, eternal, moving in steady progression toward Divinity, under cyclic, cosmic law. A cycle is, in a sense, a circle, and from a given point a line is drawn so as to circumscribe a field of action and return to that point. This is the line of progress of spiritual man in a life cycle, except that the movement is on a spiral—onward, upward, forever. The Divine Spark, differentiated within the body of God, is drawn forth into ever increasing density of substance until finally it is born on the physical plane as a human infant.

Through infancy, childhood, youth, and old age the individual spirit-body passes until at last the body is laid aside and the spirit, released from its limitations, passes again within the veil to return to the point from whence it started. This process is repeated and each life cycle is designed to take the spirit-



spark nearer to God-consciousness and God-power. (The exposition of this cyclic law is given in detail in *The Rosicrucian Cosmo-Conception* by Max Heindel.)

From the twentieth chapter of Revelation we select several verses to complete our groundwork; they are sufficient for the present need, but the entire chapter, indeed, the whole book, should be carefully read for a complete background.

1. And I saw an angel come down from heaven, having the key to the bottomless pit and a great chain in his hand.
2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years.
4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.
5. But the rest of the dead lived not again until the thousand years were finished. *This is the first resurrection.*
6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. . . .
12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were

judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14. And death and hell were cast into the lake of fire. *This is the second death.*

The first essential to an understanding of death is some comprehension of life. Knowledge of the character and quality of life will bring with it an understanding of the nature of death. To suppose that life is only of such duration as the number of years in which man walks the earth in a physical body, and to believe that the destruction of the physical vehicle ends the life that animated it, leaves us with an insufficient foundation upon which to base any conclusions about death.

Man, however, is not so simply made, nor is the field of his experience circumscribed by the obvious physical world about him. Man's body is not man; son of man he may be in flesh, but Son of God is he in Spirit. Thus, he lives first on the plane of the physical life in the realm of the physical senses as a lively entity having more or less intelligence, using a physical body as a vehicle of manifestation, and secondly, he lives on the plane of desire and in the realm of emotions, the properties of which he expresses through vehicles of subtler properties and essences.

Roughly speaking, all men's lives are so divided; the higher planes of mind and spirit are almost virgin territory to the race as a whole. But it is designed that all spirit-sparks of the Divine become self-conscious upon the higher planes and function consciously therefrom, by means of a well-organized soul body under the guidance of the God-Mind. However, mind as an outstanding factor in the evolution of the consciousness of man has not as yet assumed the place of supremacy it must assume over the emotional desire nature and the lower self. It is, unfortunately, linked to man's lower desire nature and his sense self so powerfully as to practically preclude the possibility of his functioning *consciously* in a mental

vehicle and upon the mental-spiritual planes until, *divorced from desire*, mind shall be free to be united with the Higher Spiritual Self who dwells beyond the phenomenal world, beholding the face of the Father continually. The "middle wall of partition" which separates the son from the Father in consciousness has been built by the carnal desire mind of man through ages of self-seeking.

Since mind, wedded to the senses and carnal desire, erected the wall, mind, divorced from desire and wedded to spirit, must decree and accomplish its abolition. It was this "middle wall of partition" between the son and the Father that Christ Jesus came to break down; that He did so was symbolized in the rending of the veil of the Temple as He hung upon the cross and gave up the ghost of life for the reality. Through the Christ consciousness, brought to us first by Jesus, man has an advocate with the Father and, with the veil taken off his heart, can go direct to the Father without any other intermediary. In the union of the mind with the Spirit, through the Christ, the breach is healed and man is thus reconciled unto God, and restored to a consciousness of his eternal nature and divine character.

Though man, as spirit, is immortal, man polarized in planes of physical sense and desire and self-conscious therein, dies upon those planes again and again. His spirit, seeking self-consciousness in matter, returns again and again to birth in a physical vehicle in order that the man may some day become *aware of himself*, not as flesh, but as Spirit, not as a mortal subject to dissolution, but as the immortal heir to eternal life. From simple consciousness in far off ages of his pilgrimage through matter, man grew to self-consciousness or self-awareness in form; and from self-awareness in form to God-awareness in Spirit he must progress before he can overcome his last enemy—Death.

The death of the dense body upon the physical plane is the *first death*. Through

it "Man goeth to his long home," but not directly. He must, after a period of purgation and assimilation of his earth life, die again upon the plane of desire as he, the Ego, or threefold Spirit, shuffles off this subtler coil with which his sense nature has encumbered him. *This death of the desire body is the second death.* It is an essential step under cyclic law because, while in flesh, his emotional desire nature, functioning as Adversary to the Spirit and strengthened by its activity through the physical senses, bound

heart by approaching death, the Ego slips out of its robe of flesh, but does not entirely leave it, remaining in the etheric body until, without emotions, it has read the pictures of its life in the negative pole of the reflecting ether of the vital body, which is the seat of the subconscious mind.

In the Desire World the law of cause and effect holds sway. It operates to purge the man of his baser desires and to correct his weaknesses and eradicate his vices. His life panorama again unfolds, and he views his life's acts in reverse

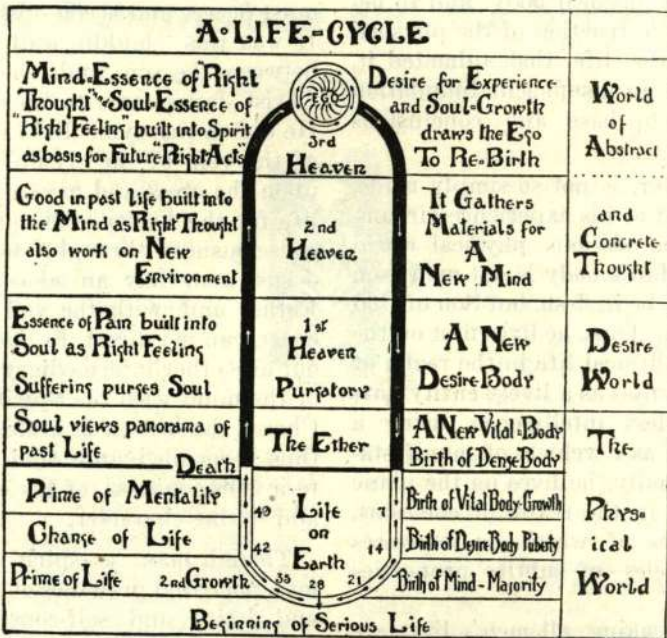


Diagram from page 146 of "The Rosicrucian Cosmo-Conception" by Max Heindel.

fetters about the Spirit, fetters of habit, of evil desire, of sin, which must be disintegrated before he can re-enter his heavenly home to be strengthened for another trial in flesh upon the earth. As God is of too pure eyes to behold evil, the spirit-spark must be stripped of its accretions of sense before it can stand before its Father.

Spiritual man, the Ego, or threefold Spirit, is linked to his physical vehicles, both the dense and vital bodies, by means of a threefold thread, called in the Bible and other occult books "the silver cord." When this cord is loosened in the

order once more, but now he has all the feelings possible for him to have.

The sharp, clear-cut feeling experienced in the period of purgation in the lower Desire World, impresses the lesson upon the seed atom of the desire body, and when next the man returns to life on the earth this will be reflected as *conscience* to deter him from repeating past sins and errors. When purgatorial existence is over, the panorama finished, the coarse particles of desire having been torn away by the force of repulsion, the spirit then passes into the first heaven in the three higher regions of the Desire

World. Here is a place of rest and joy where the spirit assimilates and enjoys all the good of the past life, the force of attraction draws to it its own and the soul forces are integrated into a whole, the sum and substance of which are registered on the seed-atom of the desire body as forces for good in the next earth life. Then the man is called upon to die also to this world and state of existence. Only the nucleus, or *seed*, of the desire body is retained; in it the forces of the desire life are stored, but the body itself dies.

This death of the desire body in the Desire World is the second death. Through this death the spirit loses its last link with earth life and must, under cyclic law, complete the cycle, and return to God Who gave it before it can again take on a physical body and live on the earth.

(There are sometimes exceptions to this cyclic law, which, however, will not be discussed at this time. Students are referred to the *Cosmo-Conception*.)

But the ordinary individual, having lost his physical body by death, and being deprived of his desire body by the second death, now almost a naked spirit, must, under the law, go on and complete the cycle of approximately a thousand years before he can again "live" upon the planes of form. Accordingly, he passes into the higher world of thought and into the second heaven where he has the feeling of standing utterly alone but in great peace in the "Great Forever," called in occult science "The Great Silence." Then shortly comes the awakening in his home world—the second heaven. Here is rest, joy, and once more the spirit hears the music of the spheres. Here the quintessence of the threefold bodies is built into the spirit, the Ego assimilates the fruits of the past life and prepares the environment for a future physical existence. The mind is resolved into the essence which builds the threefold spirit and now the naked, individual spirit-spark ascends into the higher regions of the world of thought, the third

heaven, where it is strengthened for its next dip into matter.

Preparation for rebirth is as elaborate a process as is the process of death, and so requires time. In all, generally speaking, the cycle from death to rebirth requires approximately a thousand years for the average individual. "The rest of the dead lived not again until the thousand years were finished." (*Revelation 20:5*.)

It is very evident that much time is lost in this recurrent loss of the physical vehicles and rebirth under the laws of consequence, and there is always the danger that the spirit may become so enamored of the planes of form that it becomes bound in them and limited to sense living. Through the character of his living, man subjects himself to the unnecessary suffering and delay incident to the *second death*. This was inescapable in times past, but it is not now since Jesus brought the Christ ray to men. He did not set aside the law, but He did show how it could be fulfilled in its essential sense without paying the penalty of the second death.

If this is so, and we cannot doubt that it is; if this second death is rendered necessary under law only because of what the man has generated by sense living and is the fruit of his limited consciousness of life, then it can be made unnecessary by a life lived upon planes above those of sense and carnal desire and through dying to the old life and being born again from above while he retains his physical body and remains upon the earth, a new creature. In flesh the spirit is imprisoned, the man is "dead in trespasses and sin," unconscious of his divine nature and immortal life, unaware of himself as spirit upon the planes of mind and spirit. Until he lives consciously from those planes of mind and spirit he must remain among the "dead." If, however, "in earnest expectation the creature waiteth for the manifestation of the sons of God," if the man is willing to die and does die in consciousness to

the planes of sense and desire, then his polarization in consciousness is shifted from the lower centers of his physical body to the higher centers of the brain, and he rises out of the realm of death. In consciousness he is literally *resurrected from the dead*. (See I Cor. 15:21.) *This is the first resurrection.*

Christ Jesus, attaining to his resurrection from the dead, became the "first-fruits of them that slept" in matter. He came to make this truth of spiritual rebirth self-evident to man and to give us that life and consciousness of Life which would resurrect each virgin spirit from the dead. "Blessed and holy is he who hath part in the first resurrection; on him the second death hath no power." (Revelation 20:6.)

He, who, having failed to lift his consciousness out of the realm of desire and death upon the physical and desire planes while in life, and who dies the second death upon the desire plane, *must* complete the cycle and remain out of life a thousand years, more or less; he who has part in the first resurrection does not die the second death, does not lose his desire body or mind, but may renew his physical body at will, or losing it for any reason other than failure to lay hold of life, may raise up another temple in "three days." In the Bible we are given a day for a year or for a period of time in symbolism and prophecy.

Can we grasp the tremendous significance of this pregnant possibility? In time man may become, through the conscious mastery of his subtler lives, through denying himself and by crucifixion of the carnal nature while in life, master of life and death, able to renew his body and through Christ, or the Life principle, live on, or, temporarily losing the body, he may build another and reincarnate within a few years of so-called death and to continue to progress spiritually, living and reigning with the Christ consciousness as his Light for the thousand years he would otherwise consume in going the round of cyclic rebirth.

It is a mighty thought, a glorious prospect, and it was made possible for us by Christ Jesus who came that we "might have Life, and have it more abundantly."

Through the faithful practice of the two exercises of concentration and retro-spection, coupled with the constant conscious effort to live the higher life, to live as Christ, aspirants to the Higher Life, seeking liberation from the round of birth and death, and to gain continuous consciousness in the body or out of the body, may each day cleanse the seed atom of the heart so there will be no necessity for purgatorial life. For these exercises will, if consciously done in love, purge the desire body of its evil habits and desires, bring down all karmic debts from the plane of causation, and help the man or woman to correct mistakes and eradicate the effects of wrong action. The aspirant will suffer his purgatory here, particularly if he has taken upon himself the role of Redeemer; he will read his panorama of each day's life at its close, and gradually the death of the old nature will be accomplished. As Paul says, "I die daily." When death opens the door to the larger life he will pass through without loss of consciousness, and will not be held in the purgatorial regions of the Desire World to eventually die the second death. Instead, he will go directly to the first heaven.

There is evidence that many egos today are returning in from one year to three hundred years, and it is a well-known fact among students of occult science that all children who die before the birth of the desire body at approximately fourteen years, do not have purgatorial experience or existence, but go directly to the first heaven from whence they return to earth life in from one to twenty years. Many of those who were killed in the world war have already returned and some have carried over the memory of the manner of their death. Personally known to the writer is a young man who, as a child of three or four, used to wake from sleep screaming, "I am going to crash, I am going to crash!" He would

tell his grandmother that he was falling down "on fire" out of the sky. At the age of fourteen he took up aviation and has forced himself to pilot a plane in order to overcome the ingrown fear and terror which he brought into this life with him. He has said that each time he goes aloft the whole victory has to be won all over again, that for one dreadful instant he feels himself falling, falling, and feels the heat of fire scorching his face, but he always comes out of it to try again. There are many proofs of the fact that souls have not remained long out of life in recent years, especially those who have been purged or purified by some sacrificial death, or who have lost their bodies by fire.

When asked by His disciples why He spoke to the multitude in parables, Jesus replied, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." (Matthew 13:10,11.) Here we have proof that there were mysteries which were not revealed to the multitudes. Was it because Jesus knew that they could not understand? Partly for that reason, but there was another. Having been brought thus far under a religion of blood sacrifice for the remission of sins, they must see the fulfillment of the ages of teaching in this supreme example of sacrifice, the willing surrender of a life through love for the remission of the sins of the world. In Him they saw the hope of eternal Life become a reality. The very mainsprings of man's soul were touched by this sacrificial death of a man like themselves who, being found in fashion of a man, dared to claim to be Son of God the while humbling Himself to die as son of man that He might prove His claim. Further than this could no man go to prove his contention. Based upon this ingrained idea of the sacrifice of life, the blood sacrifice for sins—the idea of a personal savior making vicarious atonement was thus born in men's hearts.

If they had known the occult processes and the advantages to be gained in par-

ticular by laying hold of the Life for its rewards, the power that is inherent in sacrifice would have been lost, for "without the shedding of blood," the sacrifice of life, "there is no remission." Thousands would have become as spiritually selfish as they were then humanly selfish. "Lest he put forth his hand and eat of the Tree of Life and live forever," man was thrust out of the Garden of Eden. To perpetuate imperfection is not the Divine Plan. After the fall into earth conditions and the planes of sense and desire, access to the Life principle was denied man who became, through his "fall" subject to death as the natural consequence of his "sin." Having once lost his conscious contact with Life, man must again attain to the *consciousness* of immortal Life before he can enter into immortality. For this reason his expectation and hope of immortal life must wait upon the manifestation of the son of God in him, the son of man.

When Jesus came men already loved earth life and the gratification of sense desires too well; that is why the race as a whole was caught in the toils of matter. He presented to all a choice: that of taking up the cross and following Him in denying expression to the carnal nature, purging the desire body of its lusts while in the flesh, thereby entering into the spiritual plane and the consciousness of eternal life, or, rejecting Him and the message He brought, going on in suffering and bondage under the law of purgation after death, bound to the cyclic wheel of rebirth. Through Him, those who were near to the same realization and they who were afar off, were given a short cut to freedom from the law.

It has been erroneously called the "vicarious atonement," this sacrifice made upon Golgotha's hill, because, through it and in it mankind was given the example by another of a resurrection from the dead. Men have been content to accept it as a finished work in themselves done by Jesus Christ, without knowing at all what it meant to them as

individuals to follow Him in the regeneration of their lives. Christ Jesus is the Way, the Truth, the Door to eternal Life to as many as believe on Him, but as Paul says, "Now are we nearer than when we believed." It is only when we begin to work at it, when we consciously take up the cross of self-denial in the physical body, and overcome carnal desire, that we come nearer to the attainment of that Life. Men must take up the crossing out of the personal life and consciously follow the example of Christ, all the way to the death of the carnal nature, must make that sacrifice their own, before they can make that Life their own. To follow Him means to die here and now in the flesh, so that the necessity for the second death in the desire world is obviated. Man must willingly offer "the fruit of the body for the sins of his soul."

"In the world ye shall have tribulation." Yes, in the flesh you must suffer as you bring down for liquidation the sins of past lives and are crucified unto death of the lower nature that you may rise in consciousness into a new life in Christ. When it is finished and you give up the ghost of mortal, carnal life, then shall your spirit wing its way direct to the Father without the necessity for

those years of purgatorial existence and the second death. Though your temple be destroyed, in "three days" you shall be able to raise it up, demonstrating the continuity of life, and carrying over the consciousness of being not flesh but spirit, the very Son of the living God. To live and reign with Christ the thousand years you would otherwise spend in the processes of death and rebirth, to enjoy the New Jerusalem, the new heaven and the new earth wherein dwelleth righteousness, *now*. It is not too much to believe that this is the way we shall do this; right here on the earth in physical bodies free from disease and death, polarized in consciousness in the kingdom of the heavens, at one with *our Lord*. Through Christ we all may have part in this first resurrection and will thereby be freed from the necessity for the second death. But it is your Christ who must raise you from the dead; it was Jesus' Christ who resurrected Him. Christ is the Higher Self of each one, the Lover of the Soul, the Redeemer of Men. He leaves His peace with us, this Savior of ours, and having once beheld the glory of His face we are willing to count all things loss that we might gain Christ. Following Him in the resurrection, we rejoice that on us the second death hath no power.

The Tie With the Teacher

By S. B. M.

(A story told to S. B. M. by an advanced member of a great esoteric organization.)



YOU ask me how I happened to join the esoteric organization of which I speak? First, let me tell you that nothing happens in this world. All is governed by law. And "no one cometh unto Me except my Father calleth him." But being the hard-headed Scotchman I am, it took me longer to answer

the call than it would have a less skeptical person.

Therefore, I just drifted from one church to another seeking I knew not what, until I was drawn into meetings where advanced thought was taught. In one of these I mysteriously heard of the Society of which I am now a member.

But even when a student in this Society I could not accept the belief in invisible

teachers, masters, and the like, who, it was claimed, guide us in our evolution. But I patiently followed the advice of my instructor not to question the teaching, but to wait for light on such matters.

And I had barely reached the second step in my studies when such overwhelming proof of some hidden power now working for and with me was forced upon me, that the doubts I had had began to fade.

The first proof I had came to me the morning following the day upon which I obligated myself for my second step upon the path. I awoke before daylight and lay in the state preceding dropping off to sleep again, when an astonishing vision aroused me to full consciousness.

In that vision I saw a heavy, block-shaped, gray door in a wall partially open, and a more exquisite white rose than any earthly one I had ever seen appeared in the doorway.

I was not then in the slightest degree clairvoyant nor clairaudient, but the strongest of impressions came to me that this was to notify me that I had been accepted by those above us in the scale of evolution, and would therefore receive help in my advancement. Certain it was that from that day astonishing help from some mysterious course began to gravitate to me.

I cannot claim that life became a rosy dream. Far from that. For hell itself seemed to open and force upon me debts of karma that it did not seem to me possible I had ever been wretch enough to contract. Though when I began to think I could not possibly stand any more, some strange force enveloped me and enabled me to swim through the roughest of the waters, and caused some rays of sun to shine upon me in the darkest days.

Greatest of all, I so advanced mentally that I was often amazed at the way I could handle with ease many problems which I had never dared tackle before; thus all my work went forward by leaps and bounds.

My greatest joy was in the inspirations given me for the carrying on of a branch

of literary work during my leisure hours which I had always intensely longed to do, but for which I had been wholly unable to develop any talent.

I was well along on my second step, and had begun to long with all my heart to take the third step, and to qualify for greater esoteric work, when I mysteriously came into possession of a paper on which was written instructions that were guaranteed to prepare me for that step. Coming from the source it did, I thought it must be the very information I needed to help me on my way.

In order to quiet any doubts in my mind—for those in our Society are taught that our especial Teacher cannot help us if we interest ourselves in and work for other teachers—I followed the suggestion of a friend and wrote a letter to my invisible Teacher, asking if I should follow the instructions given me. And I placed this letter under my pillow before I went to sleep.

That night I had a most glorious vision, but could not interpret it correctly. I finally decided to interpret it in the way I wanted to—follow the instructions. And it took eighteen long, unprofitable, unhappy, chaotic months to convince me of the mistake I was making.

Instead of the smoothly running days I for years had known in spite of the karma I had cancelled, nothing went smoothly any day. I seemed to run in circles and accomplished nothing in spite of the hardest work.

Worst of all to me, inspiration for my literary work, which had formerly poured in upon me faster than I could use it, now came to me no more. My mind was wholly blank as far as that was concerned.

After months of striving to learn the cause of my sudden change from most gratifying mental alertness, I had another vision.

I appeared to be seated in a school-room striving to read some symbols chalked upon a blackboard. I turned my eyes from the board for a moment, and when I looked again a man's coat

was hanging from a nail driven into the top of the board, thus concealing the symbols. Immediately the words, "The Teacher is gone," seemed impressed upon my consciousness.

Yet even now I did not interpret this vision as applying to myself and an answer to my striving to learn why all creative power had left me, but considered that it applied to a wholly different matter. And yet further, more material help was to be given me, for no sincere student is ever entirely forsaken.

Shortly after this a magazine called *The Inner Light*, published by a famous English occultist, fell into my hands. Imagine my amazement when the Editor told that through ignorance she had been led into drifting away from her teacher, and that her tie with him had therefore been broken. I quote what she said followed: "Life was purposeless; my capacities were all reduced to a fraction of their former quantity and quality."

Her whole experience had been so similar to the one through which I was passing, that I immediately began a retrospection of the past eighteen months of my own life in search of the hidden cause of my own trouble. And it was not long before I felt assured that my following the instructions for advancement not given me in my own Society was responsible for my difficulties. Following this assurance I recalled the visions I had had, and now their hidden meanings were made plain to me.

In the first I had seen a glorified emblem used in the work of my own esoteric Society. A cross of dazzling light against a pentagram of gold raying from its center. But a gray cloud through which the cross could not shine had begun to obscure the lower part of it.

Now I knew that this had warned me against letting any teaching other than that which I had obligated myself to uphold, obscure the instructions given me by my Teacher.

The second—the teacher's coat hanging from a nail over the board covering from me the teachings I so wished to

learn, and the words, "The Teacher is gone," caused me more suffering than I had yet known in my life.

I immediately discarded the foreign teachings, and set about trying to atone for my error. But for days no consoling thoughts came to encourage me to believe that my striving to atone was being recognized.

I had finally reached the point when I had philosophically thought: "This life cannot be so much longer for me anyway, so I may as well make the best of it. What I have been through on account of that error, should surely teach me never to run after strange Gods again, no matter how right and attractive they may appear to me," when I clairaudiently heard a voice call my name and make this statement: "Sins committed through ignorance are not unpardonable."

Immediately such a wave of joy swept over me that I could hardly contain myself, and the scripture text, "He that was lost is found," rushed through my mind.

Shortly after, life began to swing back into its old progressive stride for me. Daily work runs smoothly, inspiration for my loved avocation again pours in upon me; greatest of all, other more important work is coming to me.

But daily I take time off in which to be thankful that my tie with the Teacher has been resumed. And I earnestly pray with all my soul that it may never again be broken through delinquency of mine.

Easter Sun

Heralding the Resurrection Morn,
Thou comest with increasing light;
Comforter of thousands yet unborn,
Symbol of Hope, Victor o'er night.

With reverent faces turned to Thee,
We greet Thy first effulgent ray;
Lift our souls in silent thanks that He
Hath shown to us the Shining Way.

—*Pert Amelia Williams.*

The Wayfarer

BY KATHARINE HILLWOOD POOR



FOR a limitless time it seemed, he had traveled over a never ending road, varying in its ways and directions and in degrees of roughness and contour. So long it was that all sense of past and future was lost or perhaps had never existed; alike were blotted out any accomplishment of the past or hope of the future. Only was left the dull sense of the stern necessity for each day's onward plodding, but—for what purpose, for what goal? why such constant heart-rending effort amid the obscurity and half-light of the endless roadway stretching before him and which he had a dim conception, *must* be traversed?

Each night brought no apparent difference, no perceptible advance; each morn saw again the start of another day's dull toiling over the same rough road with countless millions of fellow creatures all pushing on without evident knowledge of the reason therefor or of any sought-for goal, without interest or expectation evinced and oftentimes rudely elbowing and jostling each other. A strange multitude this, and the Wayfarer slowly learned to distinguish them by means of the colors displayed, colors generated by each one as he walked or stumbled or crawled along the course of the journey. Only occasionally shone forth a bright, clear and pure tone of color; most of them were dull of hue, pale, faded, nondescript, claiming little notice or attention from others on the road.

He but dimly sensed that each traveler made his own color tone as he journeyed, and so little did the Wayfarer understand what he saw that he laid no emphasis upon the fact that once in a while, some one of his fellow travelers passed him and that invariably from such a one came a flash of brighter, finer color tone,

clear and unclouded, of varying tints, to be noted as he passed. Nor did it occur to him to question regarding his own coloring.

For long aeons this journey continued over the rough roadway of earth. At various points came flashes of pictures within his inner vision so that very slowly and gradually formed in his sluggish mind the concept of a starting place, a faint memory of a wondrous mansion with which he had been familiar somewhere in that veiled past but quite without relation to his sordid present. So dim and inchoate was this memory that it was unformed and indistinct, coming to him only in fragments that as yet he lacked the ability to properly join in a connected whole.

Much of the time the roadway itself engrossed his entire attention. All his strength was needed to climb the uphill and rocky path. Each foot must be placed in a certain place lest it slip and a disastrous fall result. Then there were "descents" made from hills already climbed; rapid sliding descents into valleys and depths and abysses so dark and fearsome that it seemed impossible ever to scale the height confronting him, yet something—some powerful inner urge—kept him ever striving upon the road and many times when he all but gave up, had fallen and lay prone by the wayside, came the tiny insistent impulsion which caused him with a last despairing effort to rise and stagger on. When this happened he was faintly surprised to find that generally, even with the increased effort made and the greater output of strength called for, his way grew easier, his strength of will more powerful, and a more rapid speed of travel was gained which enabled him to press on with renewed courage and impetus.

And now after long ages of such journeying he slowly became aware of wider expanses around him; of wonderful sights and sounds which heretofore he had not experienced. Also his fellow travelers became of increasing interest and importance. He began to notice and watch them more closely and even tried at times to touch them, to communicate with them in some dull way. Save in a few small instances these attempts were futile; yet now and again some incident occurred bringing a sense of satisfaction as of some accomplishment made, some fragment of knowledge attained. At this time, his road crossed marshes, quicksands, deserts, and mountains, ever and anon a swollen stream, all of which made difficulties and problems and threatened his progress; yet one by one these obstacles were surmounted and with each victory thus gained over the impediments in his pathway, came new impetus and enlightenment. Increasing power to contact his fellows enabled him to achieve some sort of companionship, and ever wider and vaster horizons opened up before him with greater and more powerful incentives for persistent endeavor.

About this time too was born within him the first faint desire to help; to be of aid to those of his fellow travelers less fortunate than himself of whom there were many. He found himself passing others on the way and remembered how formerly he had been passed; he noted those who with slow and painful tread plodded along as he had once done with eyes and ears but slightly opened, who fell as he had fallen, suffered and anguished as he had done. He noted cruelty and unkindness and utter selfishness from one to another and grieved deeply when his attempts to improve these conditions were hopeless. There were those—multitudes—steeped in materiality so deep that they grovelled and crawled along through mires of greed and sensuality and were so lost in immature mentality as not to realize their condition.

Slowly, with weak tentative methods at first, he became able to help these

brothers yet in the darkness of ignorance and blindness. Slowly he—with a few others of his own grade of advancement—became increasingly strong to assist these and whenever possible aided them over the rough, uphill pathway, in many ways performing service imperceptible to outer view but none the less effectual.

So in the fullness of time he and his group brothers came to the place where a hill so long and steep stretched away before them that its summit could not be seen or even imagined; a hill so desperately stern of aspect that only an inner faith and trust in a dimly understood yet unalterable purpose, enabled them to even attempt a climb that seemed so impossible of accomplishment. One last night at the foot of this hill, having made the decision to leave the pleasant valley in which for a time they had been sojourning and to start upon the upward climb after a few hours of rest, our Wayfarer closed his eyes in sleep during which he seemed to be transported to a strange land where peace and beauty reigned supreme; where music of celestial quality blessed his hearing; where beings apparently composed of light passed to and fro. In his vision he wandered about gazing at the wondrous sights, marveling not less at what he saw and heard than at his new power to see and hear. After an interval a Voice such as he had never before heard, vibrating a power, serenity, and beauty in its cadenced tones hitherto undreamed of, spoke gently in his ear saying:

“My son, come with me.” Beside him stood a noble form whose uplifted countenance bore a smile of inspiration and benediction. Taking the outstretched hand the Wayfarer immediately became imbued with a new sense of lightness and strength, and beside the Beautiful Being who led and guided him, he traversed this strange new world seeing manifold marvels, and much of hidden truth was revealed and explained to him. At length his companion made known to him that he had been given this glimpse of

Infinitude that he might become of greater service and inspiration to his group brothers as they attempted the climb of the seemingly interminable mountain now confronting them upon the Path of Attainment. Finally his Great Companion touching the Wayfarer with his finger-tips upon his heart, throat, and head, gradually receded from view and as he slowly disappeared musical cadences of great beauty came to the Wayfarer and he distinguished these words:

“Does the road wind uphill all the way?”

“Yes, to the very end.”

“Will the day’s journey take the whole long day?”

“From morn to night, my friend.”

Strange to say even with its promised hardships and prospective length of journey, this vibration of purest music brought him renewed encouragement and strengthened purpose and he woke to find himself with his group brothers at the foot of the hill, just arising and preparing for the ordeal ahead.

Thus began a phase of his journey that endured for long and in comparison with which all previous difficulties and trials had been as child’s play. Great temptations, enticements, inducements to leave the steep and stony path and turn into easier ways, byways, pitfalls, deceit and falsity, all assailed, ever seeking to betray. Into some of these pitfalls through unwariness he fell, causing suffering and delay, but always there came the inner voice seeking to make itself heard and obeyed and ever urging insistently: “Arise, my son, leave these lowlands of delusion and unreality and scale the heights of Truth and Reality where the pure air of divinity may be breathed. Put off your graveclothes and push onward clad in your self-made garments of Light.”

More and more he heeded this voice, more and more it seemed to be one with him and he one with it, until at long last his tempters fell away and the WAY

shone clear ahead. For the first time he caught a glimpse of the far distant summit wherefrom seemed to stream forth rays of light which almost blinded him yet at the same time filled his entire being with an intensity of purposeful desire not to be withstood, the intent to reach that summit and stand within the radiance of those glorious rays.

Pressing ever onward and seeking to imbue his group brothers with the same intensified purpose, he came at last to the foot of a last rise of the roadway before them, just beyond which he intuitively felt was to be found the Radiant Being he had previously glimpsed and cognized. And here many of his fellows halted and began to weaken. Unable to see with the Wayfarer’s power of vision, they had not the same conception of the Glory beyond, nor did they value its attainment as he did. Long he talked to them, pleaded, beseeched them not to give up now when so near the long sought for goal. To no purpose, alas; they could not see: blinded by the immanent radiance they had not equipped themselves to endure they turned back, deaf to his pleading and exhortations, until at last with a few faithful ones who remained with him, he stood at the foot of the Mountain of Light, at the top of which he was assured, he would find all that his heart had yearned for during the long aeons of past striving.

Then the few—so few—started onward, but soon halted, troubled by thoughts of those brothers left behind who had set their faces in the backward direction. Ever more slowly they moved on until at last our Wayfarer stopped entirely and stood in deep thought. Rising from his profound reverie, he faced the Mountain Top and raising his hands above him he cried:

“O Thou Great One above me whom I have striven so desperately to reach, I falter here and fall at Thy feet. For these, my brothers who have not felt Thy glory in the same measure as myself and these with me, have returned to the

fleshpots of the sense world. Even to find Thee I cannot go on while they are yet in darkness, while they suffer in ignorance and indifference. I must return, I and these with me who are as myself, and seek to aid and enlighten them and strive to bring them into a convincing knowledge of the Supreme Light."

So saying, he and his group brothers with him turned to retrace their steps, but immediately they were felled to the ground as by a mighty blow, and there prone upon the earth, through their spiritual eyes came the glorious vision of the Living Christ upon the Mountain Top holding out His arms; and through their spiritual ears came words of sonorous and vibrant music pulsating through the ether:

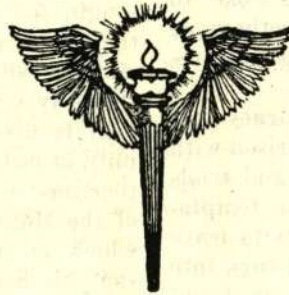
"My children, truly you have achieved; none is greater than he who gives himself selflessly to his fellows. Return to them and aid them as you may in accord with the law of service. Know that through your sacrifice you shall never again be separated from Me. Who loseth himself, finds Me. Therefore, conscious of My presence, return and follow my path."

The glorious figure held high in his hand an unlit torch which he held for a

moment to his forehead, then to his heart, when from it sprang a shaft of silvery-golden light. This he handed to the Wayfarer saying:

"Bear high my torch among your fellow men. Let it be as a beacon of hope, of truth and light, and know that as long as you bear it unsullied by selfishness, its flame shall never die but light you onward through all vicissitudes that may beset you. My Star sets your course to the high peaks where I await you, and where immortality commands your service."

The blue-gold radiance from the far piercing eyes of the glorious figure enveloped the little group, permeated them with its light and forever unfolded them in its vibrating Love-Power. Then slowly the radiance faded and they were again alone upon the desolate hill with faces turned earthward to their weaker brothers whom they sought to serve and bring to the Innermost Light. The Wayfarer and every one of the faithful band with him vowed that "never until each one is brought to Him, will I seek to enter that Great Glory of Perfection alone nor without those others who are as myself, ONE with me and with all beings."



Victory in Defeat

BY EDWIN MARKHAM

*Defeat may serve as well as victory
To shake the soul and let the glory out.
When the great oak is straining in the wind,
The boughs drink in new beauty, and the trunk
Sends down a deeper root on the windward side.
Only the soul that knows the mighty grief
Can know the mighty rapture. Sorrows come
To stretch out spaces in the heart for joy.*

Return of the Witch-Queen

BY RONA ELIZABETH WORKMAN

(IN THREE PARTS—PART THREE)

HORROR-STRICKEN the young priest gazed upon the girl at his feet, watching with stunned, un-receptive brain, the slow welling of blood from her white breast. Then Santhomea swayed between them, shutting out the sight, and circling his shoulders with slender caressing arms, heavy with barbaric jewels, she lifted her dark luring face to his.

"Just a temple dancer," she said contemptuously, but he answered slowly, "Nay, more than that, O Queen, for she too had crossed the Threshold."

Into the queen's dark eyes leaped a quick fear. Was this fair-haired girl, even in death, able to wreck her desperate plan? Never. This fool must be as wax in her hands, and leaning closer, her long lashes sweeping her cheeks, she tilted her vivid face to his lips, and with consummate artistry began the task of bending him again to her will. Impossible to resist that maddening lure, and Thonar, with that slim witch-body in his arms, with her whispered enticements singing in his heart, the perfume of her hair weaving its intoxication of his senses, forgot the girl whose pleading hand lay almost touching his sandalled foot, and when the queen dipped the writing brush into that darkened pool of blood on the marble floor and gave it to him, he traced upon the parchment those strange symbols whose vibratory power would tear asunder the Portals of Existence and give the Great Queen her re-entrance to the world of physical manifestation.

Now followed phantasmagoric scenes of unequalled splendor and power: warfare with the encroaching Thais who menaced the outlying provinces; wild orgies of pleasure which lasted through the starlit nights; cruelty; the hideous midnight masses around the Black Altar, and in the great capital city the constant threat of a slave uprising. But, laid like a golden garment over festering sores, the wanton luxurious golden life of the richest court the world has ever known covered the seething corruption.

In the frenzied unrest of his tortured soul, Thonar drove his captured hordes of slaves on the erection of mighty buildings, and when they died beneath the tropic sun, he sent his conquering troupes to far countries for more to labor in their places. Often he rode with them, seeking in the clamor of battle to drown the sound of that inner accusing voice, but when the soft darkness filled his tent and the surrounding plain was dotted with the fires of his soldiers, he saw an outstretched hand lying still upon a black marble pavement, or the grave sorrowful eyes of his old teacher, the High Priest, now exiled to the desert, and he would cry aloud for his guards to bring the strong wine of the palm that he might drink and for a little time forget.

Glimpses only of that life, and these were hastily blotted out as if erased by the Dark Queen's will, but David Carstadt read in them the un-failing truth that those who forsake the Path and give themselves to the Dark Forces are driven by their bitter remorse into the wildest excesses. He shuddered as he watched these scenes from his long-



ago life, and when the picture came of the Chuang uniting with the rebellious slaves and sweeping in a mighty avenging flood up the steps of the Great Terrace through the palace halls, destroying and looting as they came, penetrating even into the hidden chapel where Thonar and his desperate, furious Queen had fled, he knew it was with an almost savage joy that Thonar saw the coming horde for it meant release for a little moment of time.

Horrified, yet fascinated, David watched the half-maddened slaves, as satiated at last, they left the hacked and tortured forms in the dark chapel, now lit only by the smouldering flames in the brazier, and as silence flowed over the underground room, he saw Thonar move feebly toward the altar. Within a secret place lay a bronze casket whose contents he must destroy before life left him utterly. His Queen's dominating spirit had passed into the outer world and no word must call her unchanged to earth again. Slowly he dragged himself forward, but it was too late—many swords and spears had drunk too deeply of his blood, and with a low, baffled moan, he fell forward and lay face down upon the bloodstained floor.

Long hours seemed to pass; above the quiet room the liberty-mad slaves looted and killed and at last fled in fear and hatred far into the jungle, leaving the great city to the forest vines and the white ants. At last, when all was still, and the flame in the brazier had long been dead, a white-clad form moved silently into the room, and by the light of his torch looked long into the faces of Thonar and his Queen. Gently the old priest touched the young man's forehead with the mystic sign of the ancient Order. "Sleep, my son, for a time and rest. Life comes again, and again will you find the Path and start once more the upward climb. Again will come the crucial test—in some far distant age and land. This is written in the Book of Life."

Slowly he turned toward the Queen, beautiful even in her mutilated death,

and as he looked into her dark face, a strange mocking smile seemed to flicker over her bloodstained lips.

He shrank a little, then spoke softly, yet sternly, "There shall be no rest for thee, O Queen of the darkness. Hungry for power, for life, for love, thou shalt wait through countless centuries until Thonar's voice shall bring thee to life again. Beyond that"—he sighed—"I cannot see. How will he meet that test?"

Again, as the torchlight flickered in a sudden draft, the dead face seemed to smile confidently, mockingly, and crossing himself, he turned and left the hidden chamber, closing the secret panel behind him.

Slowly David brushed his hand across his eyes. He felt very weary, battered by the vivid impression of that other life. He could still hear the maddened cries of the Chuang, could almost feel the stabbing thrusts of their spears, and the last words of the exiled High Priest of Naga still vibrated in his mind, warning him of an overwhelming danger.

So again he had reached a crucial point upon the Path of Attainment. He did not understand all which he had heard and seen, yet he knew that by his chanting of that mystic rune he had opened the Door for the Queen who had ruled in that ancient day. As this thought crossed his mind, he started into full consciousness of the present. Again, under the dominance of her will, he had proved false, and the fact that he had not realized at the time the full extent of his action, did not minimize his fault. Shudderingly, he pushed back his chair and rose to his feet, to lean gropingly against the table, for before him wavered the ethereal form of the beautiful woman whom he had loved so madly in ancient Angkor. Not one exquisite atom of her had been changed he thought with a terrible sense of longing and desire beginning to clamor again at his heart. So beautiful, so utterly desirable, yet—how well he remembered—so evil. He gripped the table edge until his knuckles went white, pray-

ing in a blind, dazed fashion for strength. Softly she laughed, and with a slow gliding movement, unbelievably graceful, moved closer. "Dost fear me, O Thonar, beloved through the ages?" she asked caressingly.

"I am no longer Thonar," he cried desperately. "I am David—David Carstadt—and the years have been countless since that day."

Again she laughed softly, mockingly, and reaching one tinted finger-tip she touched his cheek. "Thou art always Thonar. Dost think even the countless years can change thee into another being. Now is our time, O beloved, now when the world is in chaos, when a mighty power is needed to weld all nations into one, and"—she smiled oddly—"now while the Darker Forces are in the ascendant is our time to grasp the scepter." From under the silken lashes, half veiling her dark eyes, there shot forth a quick, questioning, watchful gleam.

"Why dost thou hesitate, Thonar?" she urged. "Again shall we reign, and wealth and power, undreamed-of even in those old days, shall be ours."

Wordlessly he gazed into those compelling wells of slumberous darkness, striving desperately to fight from under her spell, but slowly he felt his fear and hatred of her evil draining from his remembrance. Smiling again, as one who knows so well her power, she whispered, "We must make haste, beloved, for already my hold on this slight materialization is loosening. Much yet remains to be done before I am again an inhabitant of this physical world, but carefully I have prepared all things. Oh you do not know, you cannot dream, of the powerful Ones who dwell Without and work their way with you who are blinded by the heavier vibrations of this physical world to the forces which so often impel to action. Through the years, when I knew the time was approaching for my return, I have moulded the body in which I shall dwell—even as I vowed so long ago."

She laughed cruelly as David started and cried out, for into his memory

flashed the scene in the hidden chapel. "Ah, you do remember my words ere I slew her. I told her then that I would use her body as my dwelling place when the appointed time had come. Ah, I planned her very shape and—loving not fair women—I gave her skin the warm dark olive of those who are kissed by tropic suns, and I gave her a name of liquid melody —"

"My Carmela," interrupted David, hoarsely, "my Carmela?"

"Thy Carmela,"—derisive mockery rang in her low laughter—"yea, even so, and as we speak of her she cometh, called hither by an inner command she could not disobey."

As the words left her lips, the quick tap of heels sounded without and the door swung swiftly open beneath Carmela Holmes' eager hand. "David," she cried, "what is it? I felt something impelling me to come—What—" she stopped, staring with dilated eyes at the strange scene before her. Slowly as she gazed, a great fear dawned in her eyes and she whispered, "David, who is she? I remember—somewhere—it's like a dream . . ." Her words died away and she moved slowly, draggingly forward, victim of the Queen's compelling, hypnotic gaze. Nearer, slowly nearer, until she stood white-faced, silent, before the slender ethereal barbaric figure so vibrant with triumph almost realized.

"So, faint memories of me still linger with thee, O Apsara of the ancient days." The low voice was silky-soft, feline, gloating. "Dost recall thy dances to Naga, thy foolish love for the young priest, and canst remember the thrust of my dagger which wiped thee from my path to return when I needed thee? Answer, fool!"

The girl's white lips moved stiffly as she whispered, "I remember, O Santhomea."

The queen laughed scornfully as a pale flush flowed slowly over the girl's white face.

"Even as you dared aspire to one I loved in that far day, so have you dared in this. I have watched from that Outer

Place and smiled as I did so, for as then even so now will be the end. Die, fool, that I may live again!"

Swift as a striking cobra her slim hand snatched the ancient dagger from the table and lifting it high started its downward course toward the hypnotized girl's defenseless bosom, but with the warning memory of that other death deep within his soul, David divined her purpose before it was too late and with a hoarse cry he flung himself between the two women, receiving the descending dagger in his shoulder. For a moment the three stood motionless, then a spasm of fury distorted the queen's dark face, making it utterly evil, and with a savage twist she tore the weapon from the wound.

David caught her wrist, so terribly strong even in her slight materialization, and exultant triumph rang in his voice as he cried, "Too late, O Santhomea. Centuries too late. Go back to the Outer Spaces. I called you here unknowing what I did, but now by the burning of this mystic parchment I shall return you to the place from whence you came, there to await rebirth through natural chan-

nels—and in that rebirth repay your evil deeds."

Heedless of the fury which dominated her, he snatched the parchment from the table and hurled it into the flames where it curled and twisted as if it were a living thing. As the licking flames burned away the mystic symbols the form of the queen, savage with impotent rage, faded quickly from their sight, and slowly through the warring vibrations in the room pulsed a calming peace.

Quivering in every nerve, yet conscious of an elation such as he had never experienced before, David returned the dagger to the casket and closed the lid, then gathered the weeping girl into his arms.

"We have won, my Carmela," he consoled softly. "Your love gave me the strength I needed." He hesitated, startled by the gentle touch of a finger tracing upon his forehead a strange symbol, and it seemed to him a voice whispered—a soundless voice which spoke only to his inner perception—"The Order welcomes thy return, O traveler upon the Path."

The End

Reincarnation

How do I know that I have lived in ages past,
Have hated, loved, known joy and sinned
In bodies long since dust upon the wind?

Because in quiet hours, when silence calms my mind,
Strange fleeting glimpses of the past come through,
Bringing the face of friend and foe, whom once I knew.

Today I met a woman's brooding jealous glance;
My soul grew still with fear—a queen of ancient day,
She had smiled in hate, while at her feet my tortured body lay.

And often in this life, though clad in bodies wholly strange,
We meet old friends, and in the meeting dimly know,
That we have once been such, and loved and laughed so long ago.

—Rona Morris Workman, in "Flame in the Wind."

The Soul Body

BY H. J. W. LIPSETT

HERE is an English word in common use the meaning of which is obscure. From Sunday School and Church we have never heard a scientific explanation as to what this word means or what it stands for. The word is Soul.

The names applied to things by the great teachers and philosophers of the Mystery Schools of Ancient Greece were always appropriate, and Religion in attempting to translate them instead of transferring them as Science has done, has given rise to much obscurity, especially in the King James version of the Bible.

There is not a single word in the Bible which conveys the idea of "forever and forever," yet the Greek word *aiōnean*, meaning an "indefinite period of time" has been so translated. The Greek word *Hades*, meaning literally, the "unseen," has been translated "Hell." In I Corinthians, chapter 15, we find the words which have been translated "spiritual body." The Greek expression here used is *Soma Psuchicon*, meaning "soul body."

"Science has found that all physical matter is in a state of flux, that the particles which compose our bodies continually decay and are eliminated from the system, to be replaced by others which remain for a short time until they also decompose. Likewise our moods, emotions, and desires change with every passing moment, the old giving place to the new in an interminable succession. Therefore, they also must be composed of matter and subject to laws similar to those which govern visible physical substances.

"We even can, and do, change our mind; we can cultivate it in one direction or another as we please, just as we can

develop the muscles of arm or limb, or we can allow them to atrophy. Therefore the mind also must be composed of a changeable substance. But the Ego, the Thinker, never loses its I-identity. In both childhood and old age the *I* remains the same regardless of changes in thoughts, feelings, emotions, and desires. Though the body, which we use as a garment, changes with the passing years, we are eternally and everlastingly the same."—*Letters to Students* by Max Heindel.

In the plant kingdom, science has discovered that all plant life from bacteria to the most evolved specimen of tree or flower produces certain by-products which are the result of plant growth; the lemon tree produces citric acid in the form of lemon juice, the tobacco plant produces an alkaloid—nicotine, and the rose produces an essential oil we know as Attar of Rose, the perfume we all love so well. This perfume produced by the creative forces of the plant in the blossoms, may well be said to be the soul of the rose.

In much the same manner, man, who is a much more highly evolved being than the plant, may be said to be producing similar by-products within the physical body, certain ethereal substances which are distilled from the thoughts, ideas, emotions, and desires which we entertain and give expression to in our daily lives. Be they good or bad, they stamp the personality with their own peculiar characteristics. A selfish personality begets a selfish soul. As the perfume of the rose may be said to be the soul essence of the flower, so this ethereal substance, "the spiritualized product of the body," is the soul, and the *Soma Psuchicon* or "golden wedding garment" is the soul body.

Material science informs us that there is an invisible substance it calls ether, the medium through which light and radio waves are transmitted. Occult science admits this is correct, and further adds that there are four different kinds of ether, not one kind as supposed by material science. It further claims that the soul body of man is compounded from the two higher or more intangible of these four ethers. By an alchemical process, these two higher ethers are transmuted into what we have referred to as the soul body.

Our physical bodies are subject to laws which govern in a three-dimensional world of Time and Space. But the soul body is not so governed. The physical body gravitates; it may be burnt by fire, or frozen by cold. It is cumbersome and awkward to move about. It waxes old, becomes diseased or crippled, wears out and becomes aged; but the soul body is something entirely different. It levitates; it can float in the ether of the earth just as the inhabitants of the sea float in their watery element.

In the realm of soul, the sense of Time and Space is lost because a yardstick is lacking wherewith to measure them. There is no sense of either because Time and Space are dimensions which are of use only on a plane of consciousness such as the one in which we now live. Clothed in the garment of the soul body, our self-consciousness and perceptive faculties are aroused to a greater intensity; feeling is very much more acute, because the physical body seems to act as a buffer until its restraining action is removed.

It seems a rather "startling statement that in the next epoch we shall abandon our present terra firma and live in the air clothed in a gaseous body"; yet that is exactly what the Bible means when it states that *we shall meet the Lord in the air, and be with Him for The Age.*

Several million years ago, the human race dwelt in the deep valleys and basins of ancient Atlantis where the necessary atmospheric pressure was present for the

proper functioning of those rather crude bodies; imperfect and crude when compared to the human bodies of today. There was no sea level as we know it, because very much of the water which is now found in the ocean was then evaporated and held in suspension in the warm and foggy atmosphere through which the sunlight never penetrated bright and clear as it does today. The phenomenon of a rainbow was then impossible owing to the dense fog.

Today we are living on the highlands of the earth in the Rainbow Age—an age of alternating seasons, night and day, summer and winter, seedtime and harvest; and in a clear atmosphere and brilliant sunshine. The moisture which was once suspended in the atmosphere is now condensed into sea water.

Sometime in the distant future, in a new age yet to come, we shall move yet another step upwards and away from the center of the earth and live more in its upper atmosphere. As the denizens of the deep float in their present watery element, so shall our soul bodies float in the ether. Our task today is to fit and prepare ourselves that we may be judged worthy to occupy a place in that advanced civilization, for "flesh and blood cannot inherit the kingdom of God."

This we cannot do by a mere intellectual comprehension of the forces and events engaged in bringing that about. In the present Rainbow Age material possessions and riches are won by the practice of selfishness and self-seeking; but in the coming age, our wealth and treasures will be won by the practice of self-sacrifice, self-denial, and service to others. We are now at liberty to choose between material riches which lie ready to hand, or the treasures which we may lay up in store for our use in the New Age. There are two pathways we may follow; one—the right-hand path of self-sacrifice, leads upward and onward forever; while the other—the left-hand path

(Continued on page 173)

The Ten Commandments of the American Indian

BY JAMES LONE HAWK VAN WAALKE

I

THOU shalt live the natural life in the Great Out-of-Doors, breathing pure air through thy nose and not through thy mouth, preserving simplicity and moderation in diet; exercising and bathing each day, and communing always with Nature, that thy mind and thy soul and thy body may be kept wholesome and pure.

II

DO thy portion of the world's work, as it comes to thee, laboring with thy hands and thy head, giving consideration to and rewarding even the most common drudgery; for the joy of life comes from the contemplation of work well done.

III

GAIN wisdom by observing Nature, the Great Mystery, for thou shalt find in the birds of the air, the animals that roam, the foliage of the forests, the wind, the sea, the stars, the sun, even the soil from which life itself springs—in all these thou shalt find standing revealed the "Great Mystery."

IV

OPEN the doors of thy home, even unto the strangers, for life is a stewardship and not an ownership.

V

BE kind and gentle, even to the dumb animals, for all living creatures are the children of Nature, thy Mother.

VI

HONOR thy father and thy mother, who gave thee life, and who rear and bear the children that the Great Spirit blesses them with, giving unto them that heritage of health and strength which all-kind Nature has vouchsafed to them.

VII

THOU shalt preserve the sanctity of thy body, as well as the sanctity of thy spirit.

VIII

CULTIVATE the spirit of frankness in thy life and in all thy dealings with thy fellow men.

IX

PRACTICE self-restraint, and maintain that serenity of mind which produces perfect equipoise and leads to absolute contentment.

X

FEAR not death, for it is as natural as birth, for it is but the beginning of a new life, in which thy soul passes from the Brotherhood of Man to the Fatherhood of the Great Spirit.

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.

Symbolism and Astrology

BY FRIEDA G. NOLTING



OLD records prove to us that the ancients had a much greater understanding of symbols and astrology than man has in these modern times. It is not difficult to realize this fact to be true, for according to tradition, before the sinking of Atlantis the people lived much closer to God and Nature, and the mysteries of life and the stars were no secrets to them.

These ancient people were able to perceive the great harmony and order in the movements of the sun, moon, and planets. Their attention was directed to celestial phenomena, and many of their findings were recorded, and are still in use. The influence of the heavenly bodies was observed as not only producing certain effects upon man and his soul-development, but the seasons were also seen to be regulated according to the signs of the zodiac.

"To everything there is a season, and a time to every purpose under the heaven." This we find recorded in the Book of Ecclesiastes. It is by the annual revolution of the earth around the sun that our planet comes under the stimulus of the signs of the zodiac. The astrological year begins when the sun crosses the equator, at the first point of Aries, the

first sign of the zodiac, on or about March 21. We regard this time of year as the beginning of spring. The summer solstice occurs when the sun makes its entry into Cancer, the fourth sign, about June 21. Autumn is ushered in by the autumnal equinox when the Sun starts through Libra about September 23. The winter solstice begins about December 21 when the sun passes the southernmost point of the meridian, and enters the sign Capricorn. These four signs mark the four directions of the earth—Aries, east; Libra, west; Cancer, north; and Capricorn, south. This cross is often spoken of as the Mystic Quarters, perhaps because of the spiral path of existence from birth unto eternal life, so-called, when, at the end of each earth life, the spirit enters the heaven world, its true home.

The division of the seasons also has a symbolic connection with human life. Aries not only represents springtime in nature, but also denotes youth in the human body. Cancer, which represents summer, also refers to manhood and mental endeavors. Libra, the sign of autumn, also is the symbol of maturity, wealth, and the working of the law of consequence. Capricorn, which is symbolic of the beginning of winter, also denotes old age, duty, and "the Passover."

Symbols of the Signs of the Zodiac

Aries, the first house sign, marks the house of beginnings. It is the sign of the pioneer. The Lamb, its symbol, is emblematic of innocence and early life. This sign corresponds to the head in the human body.

Taurus, the second sign, is the emblem of the Bull, which denotes great determination and stability. The corresponding parts in the human body are the neck, throat, and cerebellum.

Gemini, the third sign, is a dual sign. It is symbolized by the Twins, which indicate intellectual pursuits and versatility. Gemini belongs to the sphere of the body represented by the arms and lungs.

Cancer, the fourth sign, stands at the head of the domestic life. It is symbolized by the Crab or Beetle, and denotes the soul, purity and sympathy. In the human body it represents the stomach.

Leo, the fifth sign, is symbolized by the Lion, which denotes great vitality and authority, as well as courage and leadership. In the body it indicates the heart and spinal cord.

Virgo, the sixth sign, is represented by the emblem of The Virgin, which symbolizes purity, discrimination, and memory. This sign refers to the intestines and abdominal region of the human body.

Libra, the seventh sign, has the Scales for its symbol. This is emblematic of balance, justice. Libra corresponds to the lumbar region and the kidneys.

Scorpio, the eighth sign, represents regeneration. Its symbol is the Scorpion. It teaches silence, courage, and resourcefulness. It stands for opportunity. In the human body it rules the generative and eliminative organs.

Sagittarius, the ninth sign, having the emblem of the Archer or Centaur, symbolizes the aspirations of the "human man"

and the low type of "animal man." This sign corresponds to the hips and thighs, and the sacral region of the spine.

Capricorn, the tenth sign, has the symbol of the Goat. It represents honor and ambition. Capricorn has rule over the knees, skin, joints, and hair.

Aquarius, the eleventh sign, the Water-bearer, is emblematic of "the coming age." It represents humanitarianism and universal brotherhood. It is the symbol of charity and love for all. In the human body it corresponds to the ankles.

Pisces, the twelfth sign, is symbolized by the Fishes. This is the emblem of the Mystic; it represents renunciation and compassion. In the human body it corresponds to the feet.

Symbols of the Planets

The symbol of the Sun is a circle with a dot in the center. The circle reminds us of eternity, and the dot represents the physical Sun. This great body is the emblem of the spirit or individual coming into manifestation. It refers to the Father, and is the physical life giver.

The Moon, the mother, has for its symbol the crescent. This is emblematic of the personality. It is the giver of form, and rules fecundity. It is the important factor in the growth of the vegetable, animal, and human kingdoms. The symbol means "state of increase."

Mars, the energizer, is the symbol of great activity and dynamic energy. As the higher self in man is represented by the circle, so Mars, with the cross (matter) above the circle denotes desire for selfish purposes. Mars represents the desire nature which draws the spirit towards material existence in order to overcome the cross or matter.

Venus, the unifier, is the symbol of love and attraction. The emblem is the circle over the cross. It is the symbol of giving love to others.



Jupiter, the uplifter, is the planet of expansion. Its symbol is the half-circle above the cross. This is known as the symbol of benevolence and vision. It represents the higher mind.

Saturn, the reaper, is the planet of contraction. Its emblem is the cross above the half circle. This is the planet which makes man right every wrong. It is life's teacher.

Mercury, the thinker, is the planet of reason and mental education. Mercury expresses itself through the other planets because it does not have a nature of its own. The symbol of this planet contains all three emblems—cross, crescent, and circle. This explains why it is called the Messenger of the Gods (other planets).

Uranus, the awakener, is symbolic of originality and altruism. It is the emblem of the Holy Spirit being poured upon all men.

Neptune, the Divine planet, is the symbol of the Mystic. It represents the superphysical, and spiritual. Its vibrations are so high that ordinary humanity can make little use of it as yet.

Festivals

Festivals were not scheduled accidentally, but were based upon true facts regulated by the heavenly bodies. These holidays or festivities were held on certain days when planets would aid in carrying out their purpose. The ancients knew that the stars were governed by natural laws, and they worked *with* the stars. Let us go into the symbology of certain holy days in order to learn something of the manifestations.

Ash Wednesday is one of the days which has an interesting history. The ancients used this day to throw ashes everywhere, and ashes were wiped on their foreheads as a symbol of great remorse for their transgressions. We learn in astrology that Aquarius is the sign representing knowledge, so since man can only distinguish good from evil through knowledge, it is when the sun passes through this sign that we have

Ash Wednesday among the Christian churches even to date. The water pouring from the urn which the man is carrying in the symbolic picture of the sign, denotes the cleansing or purifying which should take place before a new birth. This day is the beginning of Lent, which continues until the sun passes through the sign Pisces, which is symbolic of sorrow and suffering.

Palm Sunday is another Christian festival which has something to do with astral symbology. It is celebrated the Sunday before Easter, because that is the day of Christ's triumphal entry into Jerusalem before He was crucified. This is the time of year when the sun is about to make its entry into the sign of the Ram (Aries) at the vernal equinox. Virgo is the sign opposite Pisces, and is symbolized by the Virgin who holds a palm branch in her hands. This is the emblem of victory. Palm Sunday, therefore is symbolic of the spirit triumphant over matter.

Good Friday is the second day before Easter, and commemorates the suffering and burial of the Sun-God. Venus is the planet which rules Friday. The moon passes over the cross (of Libra) on which the sun was crucified. This is the symbolic meaning of this day.

Easter Day is another day which has a most interesting interpretation. This day, on which the Christian world commemorates Christ's resurrection from the tomb, was also celebrated by the ancients to honor the resurrection of the Sun-God. This festival occurs after the sun enters the fire-sign Aries, and when the full moon is in the air-sign Libra. The Sunday following this opposition (or full moon) is still regarded as the official day of Easter. It signifies the Lamb of God, who is able to redeem the world. The life giving powers of the sun impregnate the earth with life at this time, and seeds germinate. To the Christian Mystic, Easter means the annual liberation of the Christ Spirit from the earth and His resurrection into His true Heaven Home.

Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscopes of two of our subscribers' children. The first reading is for a child up to fifteen years old and is our usual general reading. The second reading is the vocational reading for a child between fourteen and twenty-one years old. In the cases of children aged fourteen and fifteen, be sure to specify which reading is desired. 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 TWO CHILDREN whose names are drawn each month.

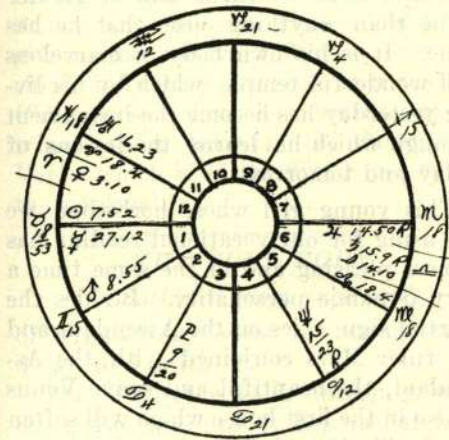
In applying be sure to give name, sex, birthplace, and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is Daylight Saving Time, be sure to state this, otherwise the delineation will be in error.

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

EUGENE H.

Born April 29, 1923, at 6:00 A.M.

Latitude 52 N. Longitude 1 E.



We have the horoscope of a young man for our reading this month who is a double Taurus, namely, the Ascendant and Sun are both in this fixed, stubborn, slow moving, and obstinate sign. Taurians, however, when they take up anything, or become interested in any vocation, or when they form friendships are very constant, goodhearted, and faithful. It takes them a long time to make up their minds, but when once they have embraced or accepted the thing over which they pondered so long, they do not change; they stay with it. Get the Taurians interested in your project, and if they are employed by you they will be most faithful and persevering.

Eugene's horoscope has many aspects

between the planets. This forecasts much activity, a life full of experiences, but they will be of a nature which will not give Eugene due credit, for most of the planets are under the earth which indicates that he is most likely to remain in the employ of others, that he will not make the effort to become an employer; but with the Moon and Saturn conjunction in the sixth house in an intercepted sign this boy will be a most faithful employee, remaining faithful and willing to serve his employer at any cost.

Mercury is making only one aspect and that is a sextile to Venus, and Venus is not free, being in an intercepted sign and in Aries which is the sign of its detriment. Taurians are usually not deep mental students, they are more interested in making money and in pleasures, for the ruler of Taurus, Venus, is the planet of money, music, art, pleasures.

Mars, Sun, and Pluto are the most active planets, that is, they are making the most aspects, and the aspects are also of a harmonious nature. Mars in Gemini gives cleverness with the hands, and Mars is aspecting Pluto, Sun, Neptune, Saturn, and the Moon favorably. These aspects and positions would give talent for musical instruments, such as harp and cello, and with three planets, namely Saturn, Moon, and Mars in airy signs he should be greatly interested in airplanes. This is at present a boyish ideal, each youngster desires to become an aviator, but all are not fitted for it. This young

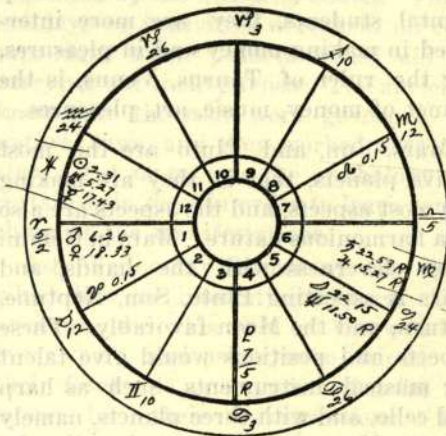
boy, however, with a well aspected Sun, Mars, and Pluto will be able to attain to his ideals and will, if he has the opportunity, take a deep interest in this vocation. One thing which may hinder him is that Taurians are prone to become victims of fear. It is not what we call cowardly, but they are overly cautious which all too often leads them to shrink from pain or danger. For this reason Taurians seldom make good nurses, for they cannot bear to see others suffer. They themselves fear sickness because of the pain which it might cause them to endure, and they also make most trying patients.

Should this young man ever suffer from adenoids we would advise against operations; a carefully chosen diet will remove the trouble. With the Moon conjunction Saturn in Libra and square Pluto he should be taught to eat with moderation and refrain from highly seasoned foods. In later years this will save him from derangements of the stomach and the kidneys.

Vocational Guidance

PEARL K. C.

Born February 21, 1921, at 8:00 A.M.
Latitude 34 N., Longitude 118 W.



When we have studied along metaphysical lines for a time, and have really imbibed and retained any of our studies, we cannot fail to believe that man is ever

building, that he is God's architect, placed here on earth to help the lower kingdoms to perfect their physical vehicles. He is digging the minerals out of the earth, melting and grinding them so that they will serve him in beautifying his homes and in manufacturing his machinery. The stones he transforms in shape so that they may form his buildings. The plants he is propagating and causing to become more useful as foods. The flowers are increasing in beauty under his care. The animals have been tamed and helped to become more serviceable to man, and in divers ways he, the lord of the earth, has truly become an architect. But, without the use of hammer he is building a grand temple which is more beautiful and of greater value than anything else that he has done. It is his own body, a marvelous and wonderful temple, which by his living yesterday has become the instrument through which he learns the lessons of today and tomorrow.

This young girl whose horoscope we are using for our vocational reading has a most pleasing and at the same time a very dynamic personality. Besides the martial sign Aries on the Ascendant and the ruler Mars conjoined with the Ascendant, the beautiful and suave Venus is also in the first house which will soften the double Mars influence.

To judge the vocation it is usual to consider the rulers of the sixth and the tenth houses and the planets placed therein. Pearl has two sixth house rulers, the Sun and Mercury. Both these planets are in Pisces in the twelfth house, and the rulers of the sixth and twelfth houses (Uranus and the Sun) are in conjunction in Pisces. Also the co-ruler of the twelfth house, Jupiter, is conjoined with the ruler of the tenth house, Saturn. All these positions and aspects point to a twelfth and sixth house vocation. Hospitals and places of confinement, prisons and institutions of all kinds come under this ruling. With the Sun conjoined with Uranus in Pisces, this girl could have most helpful influence over the patients

who are placed in institutions because suffering with obsession and unusual mental disease. To strengthen this we find Venus and the life ruler Mars trine Neptune from the Ascendant; also the ruler of the Midheaven, Saturn, is in conjunction with Jupiter in the sixth house and Jupiter is sextile Pluto. Here we may see that all of the spiritual planets are in some way associated with the rulers and the planets placed in the twelfth and sixth houses. Therefore we would advise that this girl take up special training to become a nurse in a psychopathic hospital.

Cancer is on the cusp of the fifth house, also a large part of Leo is in that house. The Moon is conjunct Neptune in Leo in the fifth house which has rule over schools and children. These planets will give a constructive influence over the child, indicating success as a teacher. Children will love her because of the trine aspect between the Moon and Venus which is in the first house ruling the personality.

THE SOUL BODY

(Continued from page 166)

of self-seeking, leads to retrogression, decay, and death.

The intellect is cold, unfeeling, without mercy and utterly impersonal in its judgments; it functions through the physical brain. The intuition, on the other hand, functions through that great nerve center, the heart, the physical organ through which the love nature finds expression. To fit ourselves for spiritual development it is necessary that we blend together intellect and heart; then knowledge will wed with compassion, and from this union wisdom will be born. Then we shall no longer be intellectual, but we shall be wise men and women. "Love will become unselfish, and reason will approve its dictates."

A clear understanding of the ideas herein set forth will enable us to better understand the coming Easter with its story of the Resurrection.

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Worth-While News



A Prophecy of Victor Hugo in 1849

"A day will come when all you nations of the Continent, shall, without losing your distinctive qualities and your glorious individuality, blend in a higher unity, and form a European fraternity, even as all the French provinces blended into France. . . .

"A day will come when bullets and bombs shall be replaced by ballots, by the universal suffrages of the people, by the sacred arbitrament of a great sovereign Senate. . . . A day will come when a cannon shall be exhibited in our museums as an instrument of torture is now shown, and men shall marvel that such things could be.

"A day will come when we shall see those two immense groups, America and Europe, in face of each other, extending hand to hand over the ocean, exchanging their products, their commerce, their industry, their art; their genius clearing the earth, colonizing deserts and ameliorating creation under the eyes of the Creator.

"To you I appeal, French, English Germans, Russians, Slavs, Europeans, Americans. What have we to do to hasten the coming great day? 'Love one another.'"

The above prophecy is quoted in "Over the Hills," organ of the Holiday Fellowship, from which periodical we copy it.—*Brotherhood Magazine, Limavady, Ireland.*

Germany Has Over 2000 War Planes

LONDON. March 2, (U.P.)—Germany, swiftly rearming, had tripled her air force in the last year to a total of over 2000 war planes and bombers, responsible quarters here revealed today.

The United Press obtained access to a reliable report which showed that conservative estimates of Germany's fighting air craft at the start of 1936 consisted of 50 squadrons, or about 750 first line war planes.—*Oceanside, (Calif.) Blade-Tribune.*

Today the entire world has gone mad on the subject of greater and more fearfully made armaments. Every country is vying with every other country, and each is determined to have the greatest power. Each is taxing its poor inhabitants to the very limit, robbing the families of their comforts in order to extort the heavy taxes, and all is being spent to feed the dreadful War Lord. This very spirit of preparedness which

has been depleting the coffers of Europe and Asia, as well as the American continents is having a marvelous and a beneficial effect. Each country is in fear of every other country, and *FEAR* is at this time the protecting influence which is the very best friend of *PEACE*. The fear of the awfulness of dreadful warring instruments has protected the world from a terrible war during the past few years.

The world is facing a complete change. The new age which is dawning is destined to bring universal peace, but man himself is not yet at peace within, and until he has become at peace within he must be whipped into recognizing a greater power from without. He will not acknowledge his weakness until force of some kind is brought to play on his emotions, and fear is the greatest power. Fear of this and of that has been man's greatest bugbear, and it will be fear of the mighty power of his neighbor country which will eventually lead him into realizing the fact that he is "his brother's keeper." The fact must be impressed upon his consciousness that he is part of a divine plan, a spark of Divinity and as such he cannot kill that which is a part of himself. All men are made in the likeness of God and they must all become Godlike. In essence all are one, all are manifestations of the same divine power; therefore, as man evolves he must recognize this and he can no longer be at war with his brother.

Japanese Act to Guard Eyesight of Little Ones

TOKIO.—Alarmed by the increase of nearsightedness among the youth of Japan, the home ministry plans to prohibit the use of small type in periodicals read by children.

Larger type will prevent eyestrain to which students now are subjected, according to the ministry's theory.

Studies on the subject have shown that nearsightedness usually develops around the age of 10 and it has been estimated that 20,000,000 persons in Japan are suffering from myopia.—*Oceanside Blade-Tribune*.

The eye of man, the window of the soul, was developed in the latter part of the Atlantean Epoch. The Lemurian had no eyes, he perceived things from within, but he had two sensitive spots that were affected by the impact of the light of the sun which shone dimly through the fiery atmosphere. When man's eyes were formed so that he could perceive the light of the sun, he paid the price for these organs by the fading of his spiritual sight. Each blessing which man receives demands a payment in the loss of something else which the ego no longer needs.

In order to learn all of the lessons of a real creator man must work with and help the lower kingdoms in their evolution. To do this, eyes were necessary in order to see and understand the physical things which are the tools with which he must learn many valuable lessons. At the beginning of the pineal gland was used as a means of sensing outward things, and this organ served as eyes, ears, and feeling.

When the earth separated from the sun, it became necessary that man should be able to perceive this light from without, but the time is coming when physical sight will no longer be necessary, when man will again revive the spiritual sight which was dulled when physical sight was gained. Gradually as man evolves and becomes more Godlike it will again be required that he give up the physical for the spiritual.

At present, with the keen interest in supernatural and spiritual things, there are great efforts at development which affect the two ductless gland, namely, the pineal gland and the pituitary body. These two organs are the warders of the intense light which is kindled between them in the third ventricle, which is recognized by the Mason as the Molten Sea; it is again becoming illumined and will in course of time supply man with

the spiritual light from within. As this light is kindled within the spiritual man he will no longer have need of the physical eye, for his entire body will be alight. But as this inner light increases so will the outer light or the physical eye slowly deteriorate. Hence we may see how the laws of nature are ever demanding a retardation in another direction, a debt which must be paid for the free advancement of the soul.

Today as we look about us we are amazed to note that at least sixty per cent of the children are wearing glasses. Eye trouble is becoming common, and blindness is increasing at a very rapid rate, but this loss is usually followed by the awakening of the spiritual senses. Man on his upward climb will be blessed with the return of the awakened spiritual senses together with the added knowledge which he has gained during his physical work, knowledge obtained by working with the lower kingdoms.

Mind in Stars, Says Pastor

Conflicting opinions as to the ability of man to fathom the mystery of the universe were expressed in Chicago yesterday by two distinguished scientists.

Professor Harlow Shapley, director of the Harvard University observatory, told the Harvard Club at the Palmer House, that studies of solar eclipses, such as that which occurred in Siberia last June, "may in time lead to the true and final picture of the universe."

Speaking before the Methodist ministers at the Chicago Temple, Dr. George C. Blakslee of Yerkes observatory said:

"Each day man learns more about the universe—and every day he realizes that he knows less."

"The extent of the universe is only guessed," Dr. Blakslee added, "and the guesses grow in figures as study continues." Discussing the study of astronomy as related to religious belief, he stated:

"The more we see, the more evidence we find of law and order, plan and purpose, in the movements of the heavenly bodies."

Knowledge of how the stars came into existence, Dr. Shapley suggested, might be the key to the ultimate understanding of the universe.—*Chicago Herald-Examiner*, Nov. 3, 1936.

The controversy about the origin of the stars and the beginning of the universe is

(Continued on page 181)

Question Department



Occult Symbolism of the Cross

Question:

Will you please give me some information relative to the meaning of the various crosses used in relation to man's evolution?

Answer:

The various forms of the cross symbolize man's development from the time he began to *shape* a physical body in the Hyperborean Epoch to the close of the Earth Period when he will have perfected it and completely extracted its soul essence on which certain powers of the spirit are nurtured and developed. At the end of the Earth Period this work will be accomplished and the dense body will no longer be needed. This will end the use of the cross as a symbol of man's physical unfoldment.

The first staff of the cross was used in the Hyperborean Epoch. It was pictured as a single pillar. Note that the spinal column, a single shaft, was built during that epoch.

The Tau symbolizes the development of man during the Lemurian Epoch when his desire body became active and absorbed certain Desire World currents that horizontally encircle the earth. Note the horizontal bar on top of the upright shaft.

The cross with its short upper limb symbolizes man's development after the link of mind was given and as an indwelling ego he took possession of his fourfold vehicle composed of the mind, desire body, vital body, and dense organism.

The rose cross symbolizes the pure and holy state that will be attained by all when man has cleansed and purified his blood from evil desires and directs his desire body force in bringing about good in the world.

THE EFFECT OF COLOR

Question:

What do you think about the effect of color? Some people claim that certain colors depress them and others have a happy, exhilarating effect.

Answer:

There is no doubt that color has a decided effect upon individuals. All colors are exhilarating and harmonious until their vibrations are lowered by mixing them with brown, gray, or black. Brown is a decaying color. Gray is fear producing, and black carries death vibration. Mix any of these with the other colors and at once the vibration of that color is lowered.

THE TREE OF LIFE AND THE TREE OF KNOWLEDGE

Question:

What is the difference between the "Tree of Knowledge" and the "Tree of Life"?

Answer:

There was a time when mankind was not aware of his dense body, his consciousness not being focused on the physical plane. In time, as he progressed in evolution his consciousness shifted, and different individuals discovered the material world and their own dense bodies. Then they saw how from time to time man lost his physical body and it disintegrated. They saw him just as before in the spiritual world, but he was gone from material existence. Naturally they became curious and began to question as to what caused this change. Then it was that the Lucifer spirits enlightened them as to how new bodies were built and how it was possible to create them when needed through cooperation of the sexes. At this time humanity was

living in the etheric part of the physical plane. After their enlightenment by the Lucifers they were banished to the lower stratum of the physical world. This banishment was necessary lest they learn in the Etheric Region how to renew their vital bodies and in their unevolved state immortalize them. The "Tree of Life" symbolizes the perpetually vitalized etheric vehicle. The "Tree of Knowledge" is a symbolic expression for the generative function through the indiscriminate use of which man learned to know the difference between good and evil.

HOW VARYING STATES OF CONSCIOUSNESS MANIFEST

Question:

We often hear of the Mental, Physical, and Spiritual Planes as though they existed separately, like different colored strata of rock on a mountainside. If All is One, how can they be treated separately or conceived separately? If they can be separated, please give me a definition of each one, so I can conceive of them as being separate. To me, all things are One, inseparable.

Answer:

All of the various planes of consciousness interpenetrate each other to some extent from the highest to the lowest. That does not mean, however, that they are all contained in the three dimensions of time and space. The Desire Plane has four dimensions, the Mental World five and so on. These super-dimensions, that is, from the fourth and above, take one into spiritual states of consciousness which are entirely independent of space and cannot be said to interpenetrate space in the physical sense, because the fourth and higher dimensions are not physical dimensions. They are spiritual in nature and have no relation to physical matter, and therefore cannot be said to penetrate it, although the physical body of a man who is consciously functioning within the fourth or higher di-

mensions will still be within the confines of the three dimensions of space. Only the three physical dimensions of a four-dimensional world interpenetrate the physical world.

DIFFERENTIATION BETWEEN SPIRIT AND SOUL

Question:

I notice that in your Rosicrucian terminology you make a distinction between spirit and soul. Will you please give me a concise explanation of the meaning of each according to your teaching?

Answer:

Spirit is the individualized part of God which animates each created being no matter to which life wave it belongs. It is born of God and is in reality and truth His offspring. It is undeveloped when first differentiated, but has within itself in potentiality, all of the divine powers of God including epigenesis which is the spirit's power to create something entirely new and original. The object of evolution is to develop these divine potentialities into dynamic forces ready for use at any moment and under the perfect control of the spirit to whom they belong. Paul, the great Initiate, tells us that we are all Gods in the making.

The soul is the extract of the various vehicles (dense body, vital body, and desire body) which each individual possesses. It is garnered from these vehicles by experience while living on the earth plane and is the living bread which nourishes and develops the spirit from impotence to omnipotence.

Fama Fraternitatis (VI) Notice

We regret that circumstances beyond our control make it necessary to postpone until next month No. VI of the above named series of articles representing a digest of the early history of the Order of the Rosy Cross.—EDITOR.

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.

Vitamin A Builds Resistance

BY EDYTHE F. ASHMORE, D.O.

IT was in 1884 that a student in the classes of Professor Bunge of the University of Basle, Switzerland, concluded a report of his experiments with the prophetic words, "There must be in foods, such as milk, small quantities of unknown substances that are essential to life." Seven years later another student in the same laboratory said he was convinced that milk and egg yolks contained unsuspected dietetic factors that are indispensable to the maintenance of life and growth. The twentieth century had not progressed very far until many experiments were being made to ascertain what these unknown factors were, especially in the laboratories of Cambridge, Yale, and Wisconsin Universities.

The first of these nutritive complexes to be isolated was vitamin A and from 1913 the search for this factor in foods went on by leaps and bounds. In no time at all had it been found that it was abundant in butter, cream, egg yolks, whole milk, the green leaves and yellow parts of plants. Yellow corn was differentiated from white corn by the abundance of vitamin A in the former. Carrots, sweet potatoes, and yellow turnips were far richer in the vitamin than parsnips, Irish potatoes, and white turnips.

Perhaps it is not enough to say that lettuce is a good source of vitamin A without pausing to tell a little of the ways and means used by laboratory research men to prove this fact. In the case of this vitamin the rat has been found to be the best animal for experimental purposes. The rat is a mammal and his life cycle is very much like that of a human being. While the span of his years is three, it corresponds well to man's three score years. Let us suppose that a rat of healthy parents who was well fed before he was born, has been weaned and is on his own; then he becomes a good subject for a vitamin deficiency test. He is transferred to a diet that is utterly devoid of vitamin A. Very shortly his furry coat begins to get rough, he becomes emaciated, he is not agile, he is negligent of cleanliness, his voice is hoarse; and after all these signs have become established, his eyes become sensitive to light, the lids begin to swell, there is a thick discharge from his eyes so that the lids stick together and the eyes close. His sense of smell has become so deadened that a bit of jam placed before him offers no temptation.

We cannot let him go on in this way or very soon he will die. If we begin to feed him a most abundant diet of butter,

carrots, alfalfa, milk, yellow corn, cheese, in no time at all he will be a fine fellow again, his eyes will recover their lustre, his hair will be sleek, he will gain in weight and activity.

Of course there is great precision in the experiments made in the laboratories but I intend to make the story of them very sketchy for we are chiefly concerned with the results. I must, however, say that the method of feeding is very selective for it is desirable to know just how many units of a vitamin may be found in a given portion of food, as in a gram, an ounce, a pound, or a 100-calorie portion. So to obtain such a unit, a standard test rat is chosen, one who has had a standard vitamin A deficiency diet during an experimental feeding period of from four to eight weeks. A unit of vitamin A is usually defined as that amount which when fed to a standard test rat just suffices to support in him the limited gain in weight of three grams per week. By this means the vitamin values of many foods have been and are being determined and lists may be found in any of the textbooks, given in units.

Occasionally I am asked if it is not unkind to the rats to use them in laboratory experimentation of the kind just mentioned. My answer to that is that if we did not have animals suitable for tests in nutrition, great loss of human life would go on indefinitely as it has in the past for we should not know what relief to take to sufferers in time of flood, famine, war, and pestilence. Suppose we said that butter doesn't keep well, neither does milk, bottles are awkward to ship, sweet potatoes don't last as white ones do, eggs get broken easily, and in consequence none of these were supplied. We have known of relief rations that were chiefly white flour, oleomargarine, granulated sugar, dry beans and peas, molasses, and dried skim milk. I wonder sometimes if ignorance is excusable in such cases? If nothing had been written or spoken on the subject of vitamins, it might be overlooked.

Sometimes a mother is taken from a babe and he falls under the care of one who knows nothing of the science of nutrition. The child fails to grow, is peevish, wailing, and easily subject to acute infections. His chief article of diet may be a new-fangled baby food, attractively put up and well advertised, but actually lacking in vitamins and other essential factors in nutrition. Such a baby is being much worse treated than the rat in the laboratory and it is the rat's glorious fate to have given some babe a chance to live by the knowledge his symptoms taught a biochemist. Infant mortality is growing much less in this country since the newer knowledge of nutrition has been disseminated.

To experiment with members of the human family is not an easy matter. The way that a good deal of it is done is to accept as subjects such persons as are certain they are eating a sufficient diet. The biochemist knows that certain factors are lacking, either entirely or in part. With an even number of subjects, one group is selected to receive such additions as are considered essential to perfect health. After a prescribed period of time, measurements of a type that will test correctly the condition of the two groups are made, and by a tabulation of these with comparisons, one may judge whether or not there has been a true correspondence with the animal experiments. This is particularly true of vitamin A for much of the advice that has been given relative to building up immunity to infection has been doubted. It is known that vitamin A helps to maintain the integrity of the epithelial tissues and therefore indirectly assists them to resist bacterial invasion. Case histories of patients who have suffered from the acute diseases seem best to bear out the assumptions gathered from the rat experiments, that if we go into the life story of nutrition of an individual who has not been subject to infections, we shall find he ate the type of food we should recommend as preventive against deterioration of the

mucous membrane. One may drink whole milk for several years and wonder whether or not it has benefited him but if an epidemic of pneumonia occurs, that man is likely to escape having the disease. The rat's life span being so short, the laboratories that have the fiftieth generations of the first laboratory rodents, are able to say quite definitely that those rats that were fed vitamin A food have shown immunity against acute diseases, and further, that the descendants of the well-fed rats have been much healthier and have lived longer.

Dr. Sherman of Columbia University has demonstrated that vitamin A is essential for reproduction. The female rats that were placed on a vitamin A deficient diet were unable to reproduce and rear young successfully unless they were fed butter. If the mother rat was placed on a vitamin A deficient diet during the nursing period, the young died. To determine what effect added amounts of vitamin A might have upon human mothers, Dr. Sherman had one-half of the prospective mothers attending the outpatient department of a hospital given extra vitamin A during the last month before their babies were born; the other half had no additional food. Only three of the first group of two hundred seventy had any infection after the babies were born, while in the other group of the same number half of them were afflicted. The male rats in his laboratories with a vitamin A deficient diet were sterile.

Vitamin A is fat soluble and is stored in the liver of mammals and fishes. The pigment of carrots, carotene, is converted by the enzyme, carotenase, of the liver into vitamin A. It is with this provitamin that we are especially concerned and it is generally accompanied by greenness which leads us to say that vitamin A is abundant in dandelion leaves, escarole, Brussels sprouts, spinach, cabbage, lettuce, green peas, and many other vegetables. It is interesting to watch the tests of vitamin A potency in the sprouts of seeds. At first when they are very much

sheltered, in the absence of light, very little vitamin A is present; as they come to the light and their tips begin to turn green, vitamin A is rapidly formed. Asparagus would be an example of this and for the same reason the outer leaves of cabbage, romaine lettuce, and kale would be richer in the content of the vitamin than the inner leaves.

Freshness of the vegetable makes all the difference in the amount of vitamin which it contains. Those who can have their own vegetable gardens are very fortunate. While stale vegetables are cheaper, their only value is in mineral salts, being inadequate to good nutrition in the amount of vitamins. Stale vegetables may sometimes be partly freshened by immersing for a time in cold water but fresh vegetables should not be kept in water very long before cooking. When they are boiled, the water should be very hot before they are put in it and only enough should be used to cover them to prevent danger of burning. The vegetable juices which are so much in vogue today are excellent sources of the vitamin if they are eaten shortly after being made. They deteriorate with standing and the sweet ones attract all the bacteria in the vicinity.

Tomatoes, bananas, olives, both green and ripe, cantaloupe, and unbleached celery are highly recommended. Fortunately vitamin A is quite thermo-stable. One may not expect to lose the vitamin A content of the food by ordinary cooking methods unless at a high temperature. It is conserved, as was vitamin C, by the commercial process which avoids oxygenation.

Dairy products have been mentioned as being rich in vitamin A. One caution should be spoken against rancidity in butter as it destroys this vitamin. Some housewives have the habit of baking a large jar full of cookies that are rich in butter. If these are distributed generously, it is doubtful any would remain until the butter in them became rancid, but if they are withheld from the con-

sumer until they have a slightly disagreeable taste, they should be thrown away.

How much vitamin A milk and butter contain depends entirely upon the green feed the cow has been given. Eggs, too, may be classified in the same way. Hens should receive green food daily. The pig's fat has never revealed any vitamin A in its analysis, the reason perhaps being that the farmer doesn't give his pigs green foods and if the pig gets any food he may convert into vitamin A, he stores it in his liver to protect his body against weakness and disease.

I have spoken before of night blindness which is a commoner malady than one would suppose. It occurs mostly in adults and has been observed among coolies, prisoners, and soldiers in India, China, Japan, and the Dutch East Indies. Hippocrates knew it and wrote that ox-liver cured it. In Labrador it often follows the dazzling light of the noonday sun, which bleaches the visual purple of the rod cells of the retina. In one of our American college laboratories a biochemist has developed a series of tests for the eyes of the students, to determine whether or not they have any deficiency of vitamin A.

We rarely find xerophthalmia in the little children of our country which would lead us to believe our people get an average amount of this food factor. It is to be remembered that any surplus is stored and being protective, it would be wise at all times to get the maximum amount.

SUMMARY

To insure normal growth, health, and especially a resistance to infection, foods containing vitamin A should be a part of the daily menu of every infant, child, and adolescent youth.

The maximum amount of such foods will protect the adult against diseases of the skin which covers the body, of the mucous membranes which line the orifices and channels of the body, and of the glands whose secretions regulate many body functions. A maximum storage of

vitamin A is the best promise of longevity.

The milk, cream, butter, eggs, yellow vegetables and the green leaves of plants in the expectant mother's diet give her assurance of normal childbearing and promise that the glands of her babe will function normally in after-years. Diseases of the pituitary gland in particular may often be traced to a lack of vitamin A in the mother's food during the term in which her babe is developing.

MIND IN STARS, SAYS PASTOR

(Continued from page 175)

as old as the mind of man can register. Millions of lives have been sacrificed in ancient times by those who did not agree with the priests and prophets. To solve the mysteries of the heavens has been the object of attainment towards which man has ever been encouraged to seek for greater knowledge. Looking upwards towards the stars of heaven has given him an incentive to lift himself heavenward.

Scott Elliot in his history of Atlantis describes a Temple which these ancients had built in which the lawmakers held council meetings, and the dome of this Temple was the first Planetarium. Under this dome the lawmakers studied the movements of the planets. The knowledge thus gained was their guide in administering the law and leading the people.

The three wise men followed *THE STAR* which led them to the Babe in the Manger; the twelve sons of Jacob represent the twelve signs of the Zodiac; Revelation is filled with prophecies associated with the stars and the planets. King David in his Psalms sings, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge."

The very gospel of Christ is written in the stars; and to study them is to lift man out of the worldly and ignoble state; they bring man nearer to his God.

Patients' Letters

Pennsylvania, Nov. 16, 1936.

Dear Friends:

Words cannot express my thankfulness to God, the Invisible Helpers, and the Rosicrucians for what has been done for me. I began to feel freedom from pain the next day after writing to you. I wrote asking for help November 3rd in the evening, and on Sunday, November 8th about 4:00 A.M. I had a healing. My entire body seemed magnetized with waves, spinal adjustment at neck, then a hand moved the abdomen while the other hand seemed to knead and smooth out the spot of tenderness where I had had the pain. I seemed to be conscious and laid passive, knowing that the Invisible Helpers were working with me. When it was over I marveled and was indeed over-awed, tears ran down both sides of my face and I prayed as never before in my life for everybody and thanked God for my healing.

I seem to have a new lease on life since I wrote to you and received help. Thank you again.

Sincerely,
—S.M.

Minnesota, Dec. 30, 1936.

Dear Friends:

It is one week ago today that I wrote you asking help. At that time I had got to the place where it was impossible for me to do anything that would help me in the least. No sooner had I written the letter, I hadn't even got time to mail it, I could feel a change taking place in the vibration, and it has continued to improve right along. That night I went to bed as usual and slept the whole night through. I don't feel that I am out of the woods yet, but have confidence that all will be well.

It is impossible for me to thank you all for the help I have received, but will ask God to bless the Spiritual Helpers and wish them success in their work for humanity. Thanking you all,

I am yours sincerely,
—A.N.

England, December 31, 1936.

Dear Friends:

I would say just this, before this year ends: Thank you all at Mt. Ecclesia, and our dear Invisible Helpers, for the wonderful improvement in my wife's condition. Your letter of advice to her I have carefully studied, and note all you mention regarding the various aspects. We are following all advice you give, implicitly; and I too, am now converted to Vegetarianism.

You may be interested to know that my wife has already gained two pounds in weight, is brighter, happier, and smiling. It's just wonderful. Thank you all.

Sincerely yours,
—M.H.

Healing Dates

March 7—13—20—26
 April 3—10—16—23—30
 May 7—13—20—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, California.

ON THE PRESS

**Nature Spirits
and Nature Forces**

BY MAX HEINDEL

This booklet is compiled from the writings of the accredited Messenger of the Brothers of the Rose Cross and contains the results of his firsthand research.

Not only a fascinating presentation of the truth about fairies, gnomes, and all manner of "little people" but a deeply occult discussion of mysterious so-called Nature Forces.

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VEGETARIAN MENUS

BREAKFAST

Half hour before Breakfast
Loganberry Juice 6 oz.

Cooked Whole Wheat
with Top Milk
Honey

Strawberry Rhubarb Sauce

DINNER

Grape Fruit Sections
with Fresh Mint Juice
Endive and Asparagus
Lemon and Olive Oil
Gluten Cutlets
Shoe String Carrots
New Potatoes in Cream
Lemon Sherbet

SUPPER

Cream of Vegetable Oyster
Soup
Aspic with Cream Cheese
Sour Cream Dressing
French Whole Wheat Toast
Apple Sauce

RECIPES

Gluten Cutlets.

Ingredients: 2½ pounds flour, 1 quart warm water, 1¾ oz. savita, ¾ teaspoon savory seasoning, ¼ teaspoon garlic powder or 1 small chopped onion.

Mix flour and water to a stiff dough. Knead thoroughly. Place this in vessel and cover well with cold water. Let stand ½ to 2 hours. Begin carefully to wash the starch out of this dough by placing vessel under running water, washing all the while until the water is almost clear. Prepare a broth by adding savita, seasoning, and garlic powder or chopped onion to 1¼ quarts water. Cut gluten in 12 pieces, stretching each piece so that it will make a nice sized cutlet. When liquid is boiling, drop cutlets in one at a time. Boil 50 minutes slowly in covered kettle. Remove pieces and let stand until cool or over night. Dip in beaten egg and roll in cracker crumbs. Brown in pan with a little vegetable fat. Use broth left from cutlets to make gravy.

Lemon Sherbet.

Ingredients: ¾ cup lemon juice, ¾ cup honey or 1¼ cups sugar, 3½ cups water, ¼ box vegetable gelatin, 2 egg whites.

Prepare the vegetable gelatin according to directions. While this is cooking, mix the lemon juice, honey or sugar and one quart of water. Strain the vegetable gelatin into this mixture. Add the beaten egg whites. Place in freezing unit in refrigerator until hard.

Vegetable Oyster Soup.

Ingredients: 1 quart sliced vegetable oysters, 1 quart milk, 1 teaspoon salt, 2 tablespoons butter.

Cook the vegetable oysters in sufficient boiling water to cover. Add butter and milk, allow to heat through thoroughly before serving.

Vegetable Gelatin Aspic Salad.

Ingredients: 1 cup celery, ½ cup sugar, ½ cup lemon juice, ½ cup cold water, 1 cup hot water, ½ tablespoon salt, ¼ cup pimiento, 1 cup shredded endive, ½ cup shredded carrot, ¼ ounce (½ box) vegetable gelatin.

Cut pimientos and celery, add to shredded endive and carrot. Mix with the sugar, lemon juice, cold water, and salt. Soak vegetable gelatin, cook in boiling water until clear. Strain and when slightly cooled add the ingredients. Turn into a wet mold. Serve on a garnished salad plate, with a square of Philadelphia cream cheese, and sour cream dressing or mayonnaise.

French Apple Toast.

Ingredients: ½ cup milk, 1 egg, 4 slices whole wheat bread, 2 cups apple sauce.

Beat the egg slightly, add the milk and dip the bread into this mixture. Place in a buttered pan and bake until nicely browned. Serve the apple sauce on each slice of the toast.

Children's Department



The Wonderful World of God

An Allegory

BY ROBERT S. FULLER

(Conclusion)

THESE children, who had grown tired of playing all of the time in the Kingdom of God, had never heard of the earth because they had never heard about anything besides God's Kingdom, so God knew that it would be a mistake to give them all of the powers that they possessed in His Kingdom when He first placed them on earth. Therefore He put them on earth without any more life than a stone has and He placed these stone children on the top of a very high mountain where they could just sleep and rest overlooking the world.

These stones had no eyes and no ears for the children had not needed them where they had been, because in God's Kingdom they had known everything that was happening without having to see or to hear. So, for a time, the stone children knew nothing at all. They did not know where they were until finally they began to know in a queer sort of way that they were on earth. They knew it the way you might guess where you were if you woke up and found yourself in a dark place where you were unable to see.

Most of these children were glad just to sit there on top of a mountain. They were glad that it was not necessary to rush around as they had done in God's Kingdom. They were tired of playing and they began to be so happy just to sit and rest that they began to sparkle with joy and as time went on they became happier and happier until they finally



began to sparkle like diamonds, and they began to enjoy sparkling. If you will look at some diamonds you will see how they seem to be almost alive, and let's pretend, for a while, that they are. You can see how

diamonds reflect colors, beautiful colors, all of the colors of the rainbow and all of the colors of soap bubbles. But other of the stone children who were not happy and who did not enjoy sparkling remained dull and soft.

Finally, God, in looking down from His World, decided that the more beautiful diamonds were as perfect as could be on earth and so He made a volcano in the mountain under all of the stones and they fell into the very hot flames and melted. It did not hurt the stones to melt. They had no feelings such as you and I have, but when they melted the children were freed again so that they could be brought back to God's Kingdom.

The children were all very happy to be back in God's Kingdom of Play and they thanked God and began playing again as they had done before they left. One day, after they had been there for a long time, they remembered about the earth and told some of their friends about where they had been. These other children were interested in the story and asked them how it felt to be on earth.

In God's Kingdom, as I have told you, God knew everything that any of His children were thinking. It was that same thought of something new that had brought the first children to the Throne

of God. When this second group of children asked about the earth they found themselves standing before God just as the first children had. When God saw these new children He knew what they wanted and sent them away so that they could become stones and find out everything that the first children had found out, and because the first children, who had been stones, were beginning to think of the earth again, He sent them out, too, so that no other children would hear about the earth. Now, as the children who had become diamonds had learned everything that a stone could learn, God sent them out as seeds so that they could grow as seeds grow and learn other things about the earth. The other children, who, because they had been unhappy on earth and were not able to become seeds, were sorry and asked to go back as stones again so that they could become perfect and God permitted them to do this.

While all of these first children had been back in Heaven there had been no use for the earth and so there had not been any earth but God made a new and better one to send all of these to. This time, as I have told you, some were stones and others seeds.

Some of these stones gradually grew finer and finer as the first stone children had done, and the seeds grew into plants and the plants produced seeds and in time some of these seeds became bushes and some of the seeds from the bushes grew up into trees and some of these trees grew bigger and stronger than the others. When God thought that the biggest trees were big enough and that the diamonds were sparkling brightly enough He brought all of His children back to His World again. God found that all of them were happier now than they had been before they had gone to earth, and for a long time they played until one day a new group of children appeared before God's Throne and asked whether they could go to earth as their brothers had gone.

When God saw these new children in front of Him, again He built a new earth

for all the children and again He sent the new group to earth as stones. The ones who had been diamonds asked if they could be seeds and God sent them as seeds; and the ones who had become trees asked if they could go to earth in some way so that they could move around and God sent them to earth as animals, but because some of these tree children had been stronger and bigger than others, some of the animals were stronger and bigger than the other animals and in this way there were many different kinds of animals upon earth.

Now the earth had stones and plants and animals. The stones were nicer however; and the seeds became grass, vegetables, bushes, and trees that furnished food for the animals so that they grew bigger and stronger and smarter. Again God thought that the diamonds sparkled brightly enough; that the grass, vegetables, bushes, and trees were strong enough, and that some of the animals were smart enough; so He called them all back once more and again they stayed there in God's Kingdom for a long, long time, until other children appeared before God's Throne. Then He knew that it was again time to send them all back to the earth.

This time, as usual, the new children were sent to earth as stones; the ones who had been stones He sent as seeds; the ones who had been trees became animals. The animal children who had become smart enough wanted something new and God sent them to earth as human beings—and for a very good reason. He wanted them to see if they could be good on earth with so many of the powers that they originally had possessed but without His having to tell them what to do, as He always did when they were in His Kingdom. He knew that they would need His Help to do this, so He made their earth lives short and each time one of them lived a complete life He would bring that person back to His Kingdom for a time to rest and to be helped by Him.

God knew that by doing this all would learn, some day, to be good of their own

accord and after many trips to the earth, when they did become good He would be able to give them the kingdom to rule over for which they had asked Him.

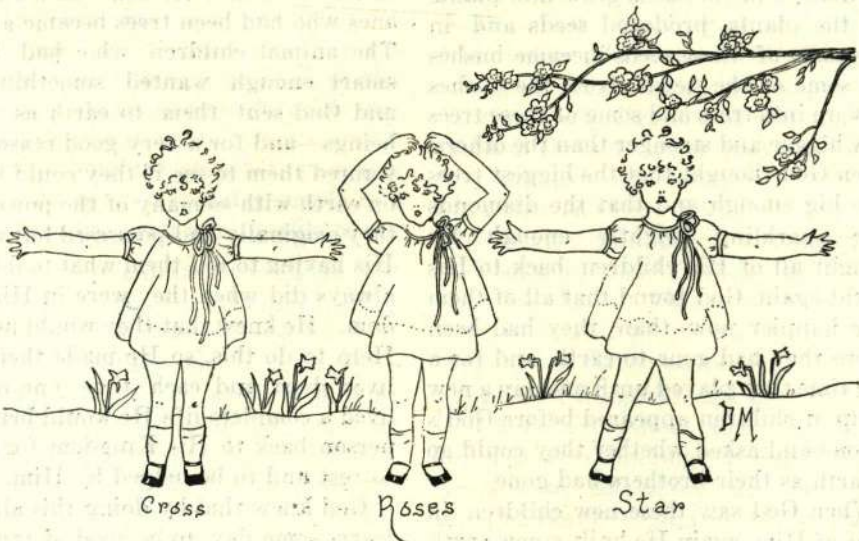
Stones, sand, minerals, and all things that cannot grow, God has sent here, on earth, for their first experience. Then you see grass, vegetables, plants, trees, flowers, and everything of that kind that has its own body and that can grow but that cannot move around and you know that God has sent them here for the second experience. Next you see the animals, the birds, the fishes, the snakes, the bugs, and everything that has a solid body and that can grow and that can also move around, and you know that they are here for the third experience. Finally, you see people like yourselves who have bodies, who can grow and who can move around; but people have something else, too: they have the power to talk and to think for themselves.

Even now, however, when a person comes back to the earth as a child for a new short life he is almost as helpless at first as a stone, but almost immediately he begins to grow as a plant does, and then begins to crawl around as an animal does, and finally God lets him stand up on his own two feet so that he can learn to walk and talk and think for himself.

Now you know why we are here. You know that we are here to learn to be good and that until we learn to be good and not to be bad we will keep coming back, in different lives, to learn a few new lessons in each life. So make up your mind to make the most of this life of yours here on earth and try your best to be good. Prove to God and to yourself that you are good, so that you can be one of the first to return to the Kingdom of God and ask Him for your own kingdom to rule and to care for and love.

Always think of God as a good God for this is true. Always think of Him as generous and reasonable. Think of Him as trying to help you. Remember that everything good that happens to you God has given you because you have earned it, and everything that seems bad you have either made yourself or it is happening to you to see how good you really are. Don't blame God for your troubles but look for the good the troubles can give you and always remember to thank Him for the good things that He has given and try to see these good things because God likes to know that you appreciate them and if you do appreciate them and think of Him, He knows it.

The End.



Echoes from Mt. Ecclesia



EASTERTIDE on Mt. Ecclesia promises to be a spiritual feast. Our observance of Easter starts on Saturday evening with our daily Chapel service at four forty-five. Supper follows at five o'clock. At six-thirty there is the usual meeting for Probationers in the Healing Temple. Visiting Probationers look forward to this privilege. At seven-thirty Saturday evening in the Sun Parlor Mrs. Zanaida Moiseieff and a group of talented musicians from the Los Angeles Center will present a fine program.

The Easter sunrise is at five-forty and it will find friends from many places grouped at the cross, hearts lifted in adoration of the Christ. "Send Out Thy Light" will be sung by the Men's Chorus of Mt. Ecclesia, after which Judge Carl A. Davis will give the brief address. A simple service in the flower-filled Chapel, then breakfast will be served.

At eleven o'clock, in the Chapel, Mrs. Max Heindel will deliver an address on "The Day of Immortal Hope." Dinner is at twelve o'clock noon. Regular Sunday evening service is at seven-thirty and Mr. Charles D. Cooper will speak on "Spiritual Vibrations." All our friends and members are invited to share with us this period of worship of the Risen Christ, and to partake of the spiritual blessings that will be released.

On Saturday, February 20, the annual meeting of the Board of Trustees was held in the Sun Room. After a general session, reading of the minutes etc., with Judge Carl A. Davis, president, in the chair, the election of four new members took place to replace those whose terms of four years have expired. The members are elected usually for terms of four, three, two years, and one year, which leaves four vacancies each year. Mr. F. A. Jones of the San Diego Center,

and Mrs. Pearl S. Ackemann of the Long Beach Center, were elected to fill vacancies, and Mr. John Reed and Mrs. Zanaida Moiseieff were re-elected.

The Board of Trustees now consists of Mrs. Max Heindel, President; Judge Carl A. Davis, Vice-President; Mrs. Dorothy Whitelock, Treasurer; Mr. Omar Dodson, Secretary; Mrs. Pearl S. Ackemann, Judge James Armstrong, Mr. Charles D. Cooper, Mrs. Arline Cramer, Mr. F. A. Jones, Mrs. Zanaida Moiseieff, Mrs. Mary Monahan, Mr. John Reed.

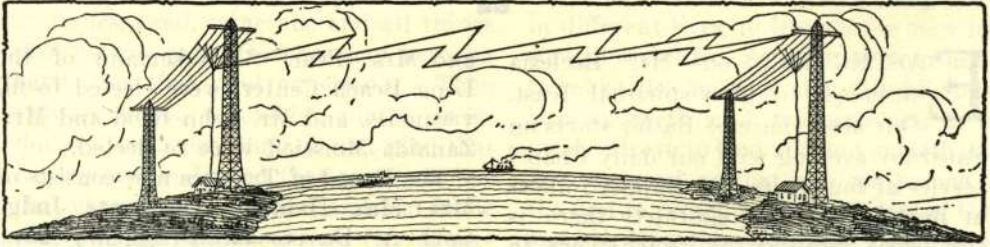
The Governing Board carries on the work during the time that the Board of Trustees is not in session, and is responsible to the Board of Trustees for the general management of the work at Headquarters and the general activities out in the field. The members of this board are: Mr. Charles D. Cooper, Chairman, Mr. John Reed, Mr. Omar Dodson, Mrs. Max Heindel, Mrs. Dorothy Whitelock. Mr. Cooper now resides at Headquarters and has taken charge of the management.

The Finance Committee consists of Mrs. Dorothy Whitelock, Chairman; Mrs. Arline Cramer, Judge Carl A. Davis, Mr. F. A. Jones, Mrs. Pearl S. Ackemann.

The reports for the closing year were very promising, and the outlook for the coming year indicates much new activity. Applications for the new Bible course called Western Wisdom Bible Teachings, are coming in most wonderfully. This new course promises to continue attracting many new members. The workers here at Headquarters are lovingly correlating Max Heindel's work into subjects, making it possible for the Fellowship to print them later in book form and in lesson courses.

Our members and friends may feel that the work is going forward and that the coming year will be one of ever greater activity and much growth.

Rosicrucian News Bureau



A recent visitor to Headquarters told us of how favorably impressed she had been by the cordial, friendly attitude displayed by the members of one of our Centers she had visited a short time before. This person had already contacted the teachings before visiting the Center and had become greatly interested in them. The friendly reception accorded her in the Center naturally deepened her interest, for she found that the members were actually putting into practice the principles they had embraced.

Every occult student knows that true spirituality is always optimistic and friendly, and as Rosicrucian students we should each strive to live up to our sacred obligation of holding to a kindly, friendly attitude toward those whom we contact. In our beautiful Temple Service we are reminded of the "often unprepossessing exteriors of our brothers" and that we should "seek to serve the divine essence hidden within, which is the basis of fellowship."

Many of the people we contact in our daily lives, whether it be at our place of business or in our Center meetings, are ready to respond to the true friendliness prompted by an inner realization of "the unity of each with all." Let us all strive toward a greater manifestation of this spirit of FRIENDLINESS during the remaining months of 1937, so that a greater impetus will be given to the spreading of the *spirit* of the Teachings, as well as to the truths themselves!

ROCHESTER, NEW YORK.

The recent acquirement of a mimeograph by this active Group has made it possible to begin the year of 1937 by issuing an attractive monthly Center Bulletin. Center activities are listed and some worthwhile quotations are given. The February number of the Bulletin gives a description of an interesting public speaking class: "The work is conducted in a formal manner in order to acquaint the members with parliamentary procedure. Different chairmen and critics are appointed for each meeting so that all have an opportunity of serving." We particularly like an arrangement in which "all have an opportunity for serving," as we believe this is one of the keynotes to *successful* Center work. Developing the latent potentialities of *every member* should be one of the goals of Center activities, and we wish that all our Groups would emphasize it more.

THE HAGUE, THE NETHERLANDS.

A group of sixty persons (students and guests) from this Center recently enjoyed a most interesting and instructive visit to the Planetarium in their city. We wish more of our astrology students had the opportunity to visit these very educational institutions.

In order to secure a larger attendance, the Devotional Service will be held on Sunday mornings instead of Sunday evenings. Classes in the Philosophy and Astrology, held regularly, are very well attended.

This Center exchanges lectures with the Centers in Amsterdam and in Rotterdam, and the reports show a large variety of interesting subjects. Even in connection with the Healing Service a lecture is given by a competent speaker.

HERMOSA BEACH, CALIFORNIA.

We welcome this newly-formed Study Group into our "family." Though small, it is composed of earnest Probationers who are anxious to aid in the work of the Elder Brothers by "massing their coals" in spiritual endeavor. Each member takes turn in conducting the "Cosmo" Class, music being used at the beginning of each class, and the parting admonition given at the end. A very fine, enthusiastic spirit is displayed by this new Group, and we hope that many other new Groups may be added to our number during the year of 1937.

CHICAGO, ILLINOIS.

The members who meet at 6742 So. Justine St. of this city report that "this is a lovely group, and all look forward to Thursday of each week," the day upon which the Philosophy and Astrology Classes are held. "We are doing everything we can to obtain new students," continues the report, and we are sure their efforts will be well rewarded. Chicago is a privileged city to have three earnest groups of Rosicrucian students who are endeavoring so faithfully to "carry the Light" of the New Age Teachings.

BUENOS AIRES, ARGENTINA.

The Centro Fraternidad Rosacruz de Buenos Aires reports that 1936 was a year of excellent work, and a reorganization for the promotion of greater activity and harmony during 1937 marked the beginning of the New Year. The Christmas Eve Service was enjoyed by more than a hundred persons, the program including hymns, recitations, and a social period.

In addition to its other fine work, this Center has just placed a copy of the

World Headquarters OF THE Rosicrucian Fellowship

MT. ECCLESIA
OCEANSIDE, CALIFORNIA

Centers and Study Groups

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

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

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

- 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. 1622, Capitol Bldg., 159 N. State St.
Chicago, Ill.—Room 802, Auditorium Bldg., 431 S. Wabash Ave.
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.—1088 Broadway.
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.—Fine Arts Bldg., 125 East Wells St., Rooms 236-238.
Minneapolis, Minn.—1008 Nicollet Ave.
New Orleans, La.—429 Carondelet St., Room 201.
Portland, Ore.—Room 316 Dekum Bldg.
San Diego, Calif.—Rm. 9, 1039 7th St.
Shreveport, La.—1802 Fairfield.
St. Paul, Minn.—318 Midland Trust Bldg.
St. Petersburg, Fla.—532 Ninth St., South.
Toronto, Canada.—c/o Mary Tamblyn, 611 Delaware Ave.
Vancouver, B. C.—Room 12, Williams Bldg. Cor. Granville and Hastings Sts.

Chartered Centers in Other Countries

BELGIUM

Brussels.—74 rue Stevens Delannoy.

BRAZIL

Sao Paulo.—Caixa do Correio, 3551.

BRITISH GUIANA

Georgetown.—108 Thomas St., Kitty Village.

ENGLAND

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

London, Eng.—21 Gloucester Gardens, Bays
water.

GOLD COAST, WEST AFRICA

Abokobi.—c/o J. M. Boi-Adzete.

Kumasi.—Mr. Ben T. Vormawah.

Sekondi.—P. O. Box 224.

Takoradi.—c/o E. Oben Torkonoo.

NIGERIA

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

PARAGUAY

Asuncion.—Louis Alberto de Herrera, Re-
publica Francesca.

Asuncion.—Garibaldi 118.

PERU

Lima.—Box 637.

PHILIPPINES

La Paz, Iloilo, P. I.—19 Burgos St.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—Gabriel Metsustraat 24.

Apeldoorn.—de Ruyterstraat 44.

Arnhem.—18 Mesdaglaan.

Breda.—34 Speelhuislaan.

Den Haag.—Secretariaat: 88 Roelofsstraat:
Vergaderplaats: de Ruyterstraat 67.

Rotterdam.—Claes de Vrieselaan No. 51.

Rotterdam.—308 Bergweg.

Zaandam.—Oostzijde 386.

“Cosmo” in the Municipal Public Library, and hopes that every public library in the Argentine will eventually be supplied with one or more of our books.

SAN DIEGO, CALIFORNIA.

The Secretary of this Group reports that the members are very devout and earnest. The New and Full Moon Services are always observed by the Probationers, we are pleased to note. New officers were recently elected, and the classes and lectures are being continued in the usual efficient manner.

NEWARK, NEW JERSEY.

This faithful little Group is aiding in the library work by checking up on the branch libraries in which copies of the “Cosmo” were placed several years ago. Mere placing of the books is not always sufficient. A “follow-up” of inquiries is important in keeping them available to the public and in finding out just how much they are being used. We believe that a “Library Committee” in every Center could do very valuable work in this field.

ST. PAUL, MINNESOTA.

Two lectures, entitled “Man’s Relation to Music and Colors” and “Man’s Relation to Minerals and Gems” were special features of the January activities of this Twin City Group.

The announcement leaflet also states that “a Sunday School will begin Sunday, January 24, at 10:30 A.M. Parents wishing their children to know something of the Rosicrucian nonsectarian explanation of God and life are invited to send their children to this Sunday School.” We hope there was an encouraging response to this invitation, for the training of our younger generation in the New Age truths is a vital part of our work.

ASUNCION, PARAGUAY.

The first issue of an attractive magazine, “Perseverancia,” comes to us from the zealous Center on Calle Louis Alberto de Herrera y Republica Francesa, in

Asuncion. A view of the building in which the Center activities are carried on is one of the interesting features of this new addition to our Center publications. An "open letter" asks for the cooperation of students in making the magazine serve a real purpose in disseminating the Teachings, and several well-written articles on phases of the Philosophy and Astrology testify to the excellent direction of the new project. Our congratulations—and gratitude to this energetic Group for the fine work it has done and and is continuing to do!

ERRATA: In our March Center News an error was made in the item concerning the Rotterdam Center. The amalgamation of the two Groups took place in Amsterdam instead of in Rotterdam.

Also, the item in regard to the "Young Aquarians" on page 143 should have been placed under the Calgary news instead of under the Toronto section.

Correspondence Courses

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- Regular Student Course, a monthly letter and lesson, open only to those who have completed the *Preliminary*.
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Rosicrucian Fellowship Summer School

July 6 to August 20, 1937



It is not too early for Centers to begin active planning to send one or more delegates to attend the 1937 Summer School at Headquarters. We hope that our members and friends everywhere who can possibly do so will be with us for this Session. Active preparations are under way to present a fine curriculum of studies and an exceptional staff of teachers and guest lecturers.

Instruction will be given in the following subjects: Rosicrucian Philosophy, Western Wisdom Bible Teaching, Astrology, Astrology in Correlation to Psychology, Astro-Diagnosis, Modern Healing Methods including Astro-Dietetics, Occult Anatomy, Center Work, Creative Expression, Art and Musical Appreciation.

Classes will be conducted mostly in the morning but a few will be held in the afternoon and evening.

LECTURES

In addition to class instruction there will be Sunday evening lectures given by well known Rosicrucian speakers.

RECREATION

Friday evenings are reserved for social affairs where opportunity is afforded to know each other better and establish a bond of real fellowship.

ACCOMMODATIONS

There is room for all. A deposit of \$5.00 is required in advance to secure accommodations. This will be applied on the first month's room rent. Our cafeteria furnishes a vegetarian diet. Working for board and room will not be possible.

There are no fees, but the expense of conducting the courses is met by voluntary contributions from the students.

PURPOSE OF THE SCHOOL

This school will give instruction in the above-mentioned subjects to all who are interested in the New Age teachings; it also aims to prepare teachers and lecturers for the field, and for Center instructors.

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APRIL 15, 1937

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Second Prize	25.00
Third Prize	15.00
Two \$5.00 Prizes	10.00

Acceptable articles which do not win cash prizes will be retained and one year's subscription to THE ROSICRUCIAN MAGAZINE given for each. The subscriptions will begin at the close of the competition.

Manuscripts must be received *at Mt. Ecclesia* on or before April 15 to be eligible for entry.

Names of winners will be announced in the June issue of THE ROSICRUCIAN MAGAZINE

WHAT TO WRITE

Articles on Rosicrucianism, philosophy, mysticism, and occultism. Science, religion, and art from the metaphysical standpoint.

Stories and personal experiences illustrating these topics.

Articles on astrology, healing, and diet.

Stories for children from 10 to 16 years of age.

We do not accept articles on mediumship, crystal gazing, or other negative forms of psychic development.

CONDITIONS

Manuscripts should contain not less than 2000 words, and should, if possible, be typewritten and in double spacing. Write the words "Manuscript Competition" at the top of the first page; also name, address, and number of words. More than one manuscript may be submitted by the same writer.

We sometimes find it necessary to make slight modifications in articles and stories submitted to bring them within the requirements of our Philosophy. Manuscripts are only accepted subject to this provision.

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