

The
ROSICRUCIAN
MAGAZINE
RAYS FROM THE ROSE CROSS



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- The Wonder Bridge
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THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

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OCEANSIDE, CALIFORNIA, U.S.A.

The Rosicrucian Fellowship

ITS MESSAGE AND MISSION

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

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

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

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

THE ROSICRUCIAN FELLOWSHIP

Mt. ECCLESIA

Oceanside, California, U.S.A.

The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

Looking Forward in America

By JOSEPH DARROW



WE are living today in a world of fear. But America is much more free in this respect than the countries of the Old World. America represents a new experiment in evolution, and therefore to some extent is protected. Moreover, she does not have as heavy a load of national karma, or "ripe destiny," as do the nations of the Old World, to produce a sense of fear.

The American Continent was withheld from discovery until 1492 in order that it might be the field in which to start an evolutionary experiment in democracy. In 1776 the colonies declared their independence, thus gaining the opportunity of starting the new program, free from the hampering traditions and ideologies of Europe. To protect this experiment America is supervised by the Hierarchs of Evolution, and therefore will not come under the dictatorships of the Old World if she is reasonably alert. Her destiny will be guided and her forces released at such times and in such manner that she will preserve the freedom necessary for the carrying on of this experiment.

The Monroe Doctrine, enunciated by President Monroe in 1823, was an expression of the fact that the destiny of America includes the whole hemisphere, not merely the northern continent. That Doctrine was not promulgated by accident—it was undoubtedly divinely inspired. Both North and South America were designed for this experiment in democracy, but it is not to be conducted

along exactly the same lines on both continents. There will be some innovations in the south which will bring in a different phase of the factor of Epigenesis.

As said in the article in this department last month, evolution depends upon free will, and therefore free will is the basic principle of democracy. There is an archetype or pattern which has been designed by the Forces behind the scenes for the development of the New World,

hence it follows that the ARCHETYPE OF THE NEW WORLD Monroe Doctrine in its main outlines is going to hold and be observed by the other nations of the world, and be enforced as necessary to perpetuate it. However, in a world where force is now so largely worshiped, America must take more than ordinary steps to build up her defenses to prevent the forcible imposition of the ideologies and unsuitable methods of Europe, which would interfere with the successful working out of the great experiment. It is not likely that America will be deeply drawn into the present European war, much as she sympathizes with the other democracies in their distress. America, without much doubt, paid the bulk of her karmic debt to Europe in the last war, and therefore is now relatively free.

Perhaps the greatest problem after defense which has to be met and solved, particularly in the United States, is that of unemployment. There are now several million unemployed here, and smaller numbers in other countries. The outstanding fact in this is not that there is a lack of production of the necessities of

life, but that our machinery of distribution is unable to handle the matter successfully. Nature is as bountiful as ever in supplying us with foodstuffs and the minerals necessary for our manufacturing processes. There have been no famines from failure of crops, but still some millions of people are on relief. At the same time the government has thought it advisable at times actually to curtail agricultural production in an effort to prevent what it feared would otherwise be a greater or lesser collapse of the economic structure, which is geared to the profit system.

Why should we have this anomaly, and is it necessary? First, we are in the machine age, in which machines are doing a large percentage of the things formerly done by hand. But while machines displace workers formerly employed under the old system, they also make new jobs

PROBLEMS OF THE MACHINE AGE in connection with an increased production and its distribution. The logical result of the machine should be that mankind in general would have more of the necessities and luxuries of life without loss of employment, because the multiplicity of machines requires more operators, and the increased production increases the number of people required for its distribution. Therefore the net result should be that everybody should be busy and at the same time living much better than he did before the machine came to his assistance. The effort should be to increase production in all lines to the saturation point so that all could have more, not less, instead of curtailing it. The general problem, however, is complicated by the present huge population of the world compared with that of, say, a hundred years ago; also by the fact that there is practically no more free land in the United States to which people can emigrate.

Where does the corporation and its economic machinery come into the picture? Are the corporations, which have been so highly developed in the United

States, a detriment to the well-being of the people? First, we know that the mechanism of production and distribution devised by the corporations was an absolute necessity in order to develop fully and rapidly the natural resources of the country, expand its systems of transportation, and open up new land to provide for the great population which was to follow. The modern corporate system has had a great part in making it possible for vast numbers of Egos to incarnate who otherwise would have been shut out of incarnation, perhaps for ages. Now, however, it is required to turn over more fully to the service of all the people this corporate mechanism which has been constructed rather than leave it exclusively in the hands of private owners for private profit. But how may this equitably and successfully be accomplished?

We are not going to try to present a detailed method and recommendations for doing this and ending unemployment, which would encroach upon the domain of economics, science, and

A PICTURE OF THE COMING AGE political economy. Rather, we are going to present a picture which will embody to a considerable degree the conditions in the world when these problems have actually and successfully been solved, as they surely will be in time. We do not mean that this picture will necessarily be correct in all its details, nor that events will follow exactly the lines indicated in it. It will, however, embody substantially correct philosophical principles, and exemplify much that will eventually be realized.

Such a picture was presented to the world in 1887 by Edward Bellamy in a book entitled *Looking Backward*. Bellamy was undoubtedly possessed of some of the elements of inspired seership. He was reading somewhat from the Cosmic Archetype of the future, and such an archetype is always constructed on the invisible planes before corresponding material effects come into being.

Bellamy's book purports to describe

economic, social, and political conditions as they will exist A.D. 2,000. Bellamy gives us an entrancing picture of civic and social harmony, happiness and contentment, in which the central idea of "each for all and all for each" is dominant. The people of that time, according to his picture, had as their chief ambition and their greatest satisfaction the contributing to the happiness and well-being of the entire community. The predatory individualistic selfishness which is so much in evidence in the world today had largely disappeared by A.D. 2,000. One main reason for this was that economic security for every individual had been developed so that the people no longer had the fear of not being provided for in the matters of food, shelter, and clothing.

As Bellamy depicted it, capitalism had been superseded by a credit system in which credit certificates took the place of money. These certificates discharged all the functions of money, but they could not be hoarded, and therefore the foundation of great fortunes was taken away. Credit certificates were valid and usable only for a limited time. The incentive to exertion came not from the desire of accumulating large sums of money, but from getting the high regard and the homage of the community which resulted from serving that community with distinction in some field. Civic consciousness by that time had been highly developed. Culture in all its forms was then much more in evidence than now, because there were more time and facilities for developing it. Neither was there the dead level of mediocrity envisaged by communism, for those who contributed more to the general welfare occupied higher positions and had certain other advantages.

Looking ahead now instead of backward, we affirm in the light of the Rosicrucian Philosophy that something resembling this plan of Bellamy's will

eventually, with no doubt whatever, be worked out. Old institutions and ideas, however, are tenacious and hold their power for a long time. Capitalism, with its roots deep in antiquity, will not be superseded by a happier regime over night as some expect. Neither will any pension system suffice that provides a dole which enables certain groups to live in morale-destroying idleness. A plan will sooner or later emerge that will provide satisfactory employment for all until actually incapacitated by age or infirmity.

The outcome of the present war is going to have a large bearing on the question. It is going to release and create new forces that will have much to do with reshaping human life and human systems. The world has arrived at the point where it is going to move fast.

The Rosicrucians, however, do not expect all this is going to be accomplished in the very short time proclaimed from pulpit and over the radio by some of the many prophets abroad in the land today. But they do maintain that the portion of the present Aryan Epoch yet remaining is small compared with that portion which is past. We have relatively little time left to make all the progress necessary before the "new heaven and new earth" can be ushered in. That is why evolution is being speeded up toward the end of this age. That is why Egos are coming to rebirth much more rapidly than in the earlier stages. This means that we have got to work with our full power and to our full capacity if we would keep up with the procession into the New Age.

It is a stirring time in which we are living, filled with great opportunity to go fast and far. It is an excellent period in which to live if we can stand the pressure. And we can if we will utilize our knowledge of the philosophical facts behind evolution to increase our capacity to endure that pressure.

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 Wonder Bridge

By ELIZABETH HANSEN



MAN is a bridge-builder; you and I and everyone. Some are building bridges of purest beauty, stronger than marble and yet more delicate than the finest gold and silver filigree. Others, unhappily, are limiting themselves to building only small and mean bridges, crooked and dark and sometimes ugly. But all of us are striving, consciously or unconsciously toward a finer goal, yearning within our hearts to build those grander and lovelier bridges which will take us safely across the great highways and byways of Life. Our building efforts from day to day determine the quality, strength and beauty of the bridges which will lead us into the future.

Beautiful indeed are the jewels which grace these bridges; jewels more precious than diamonds, rubies and emeralds; but not all are able to glimpse their brilliance. Of these we shall learn later. To understand the nature of these jewels and of our work as bridge-builders, we must first examine man and his various bodies. Not just the dense, physical body which we all can see, touch, and feel, but those finer, invisible bodies of which the Rosicrucians teach.

One of the greatest pearls of truth ever given us is the simple statement, "Man, know thyself." An undreamed-of depth of meaning is contained in these

words, for "fearfully and wonderfully are we made," and it is indeed a noble undertaking to seek true knowledge concerning ourselves. In understanding the mysteries of our own bodies, we may "find" ourselves, and in so doing, find God.

So let us start with man's bodies. Surrounding this physical house of matter with all its wondrous organs and functions, is a body composed of ethers which interpenetrates every physical atom. This is known as the vital body and is an exact counterpart of the physical body. Ether is finer matter—still physical matter, but of such a high rate of vibration that we cannot yet see it with our ordinary vision. When we have developed our etheric eyes, then we shall penetrate this etheric realm and see for ourselves. Many even now are developing this extension of the physical sight, which is akin to X-ray vision. The vital body vitalizes every physical atom, providing the avenue for the inflow of the solar life force from the sun, thus keeping the dense body in good health.

Man has yet another body surrounding him, made of still finer materials. This is called the desire body, and from this incessantly-moving, colorful, and vibrating body, we receive all our impetus to action, for desire is the incentive to all action. All our desires, emotions, and

feelings, from the lowest to the highest, find their origin in this desire body and not from the brain as is commonly believed, although the brain has a great deal to do with controlling the expression of these desires.

While there is nothing more terrifying than an ugly, coarse desire body, composed of angry, murky colors which signify uncontrolled passions and low, repulsive emotions, still there is nothing more beautiful than purified, transmuted desires, scintillating and glowing with rainbow colors. Such a desire body as this is attune to the higher levels of the Desire World, in the beautiful regions of soul-life, soul-light, and soul-power.

Man's fourth body can scarcely be called a body, for it is, in its present stage of evolution, only a nebulous cloud of thought-stuff which surrounds the head. This is called the mind or mental body, which uses as its instrument the brain, and at the same time forms the connecting link with the real man, the inner man, which is the Spirit or Ego.

Through this valuable connecting link, the Spirit controls all of its vehicles or bodies and through them gains those experiences of life which generate soul growth and power. This is the spiritual food which feeds the immortal Ego on its upward journey to perfection.

The link of mind is one of the greatest bridges which we are all busily constructing through our initiative, efforts and reactions to everyday experiences. If we wish to build a mental bridge of beauty, power, strength and efficiency, upon which the divine impulses of the Spirit may safely travel, then we would do well, as Paul says, to "think upon these things" and devote careful time and effort to constructive building.

There are myriads of ways in which we may look upon man as a divine bridge builder, each individual going about the Father's business with varying degrees of consciousness and awareness to his own little part in the Great Scheme. One of these ways has to do with the mystery of life and death.

When a Great Day at School is ended, and the Spirit withdraws from its temporary dwelling-house of clay, it takes with it a perfect and complete record of all its experiences in that particular life. This is vitally necessary in order to determine the Ego's heaven-world activity, and to furnish the Ego with a basis or foundation upon which to plan a future life, or another Great Day in God's earth school.

These experiences are engraved in a most marvelous manner upon a tiny atom, called, by the Rosicrucians, the seed atom. Each one of man's four bodies possesses a seed atom which survives even after the Spirit has discarded all of the bodies themselves.

In the human heart, in the apex of the left ventricle, lies the seed atom of the dense physical body. Reposing in this sacred and holy chamber, it is bathed continually in a flow of purified blood, for the human heart is so constructed that the purified, oxygenated blood coming from the lungs, goes first to the left auricle and thence into the left ventricle of the heart which houses this little seed atom. With this blood is carried an etheric record or impression of our surroundings, our experiences, and our *reactions* to these experiences, which are constantly being expressed by us. This etheric record is drawn in with the breath, impressed upon the blood, and rushed immediately to the heart, there to be engraved upon this wonderful seed atom. All that is good, all that is bad is set down there as our own particular record in the Book of Life. Only by our feelings of contrition, sincere regret, and determination to do better, can we wash away the record of the ugly engravings upon this seed atom, leaving it white and clean for a new day.

The Rosicrucians teach their students a wonderful exercise, called Retrospection, by which they accomplish this washing-away of unpleasant records. Each night they review the happenings of the day in reverse order, blaming themselves where blame is due, and praising themselves when praise is merited, and thus

they strengthen the good and clear away the clouds of hate and anger and unwise thinking and acting. In this way, the dark, unpleasant engravings on the seed atom are scientifically eradicated, and the good impressions more sharply and clearly etched.

Then, when death opens the doors of the spiritual worlds and the Ego is liberated from the body to seek again its heavenly home, it takes with it this record engraved upon the seed atom. After its stay in the heaven worlds is completed and it feels the urge for re-birth, this tiny seed atom will furnish the nucleus for drawing together the materials for a new physical body, the quality and splendor of these materials being determined solely by the record on the seed atom.

This brings home to us a logical and reasonable explanation of the actual process by which man builds his future bodies, his destiny, and his environment by his actions and reactions—yearly, daily, and hourly.

And so it is with the other seed atoms; there is one for the vital body, the desire body, and the mental body also. These are the precious jewels which are strung along the silver cord like pearls upon a silver strand. This silver cord ties the Spirit or Ego with all of its various bodies, and at death the silver cord snaps in two, liberating the Spirit, which then gathers up all these jewels and takes them with it to the higher realms, having in due time discarded its bodies, one by one, as it rises to the spiritual heights.

Thus, when the Ego stands naked in its immortality, stripped of bodies it has built and used, still it retains this necklace of seed atoms which contain the essence of all that has been experienced and which will form the foundation for the next life to come.

Now let us examine the silver cord upon which are threaded these seed atoms, or jewels of the

Spirit. The silver cord is itself a marvelous network of bridges, which are grown anew in each life to connect the seed atoms, one with another.

The seed atom of the dense body rests in the heart; the seed atom of the vital or etheric body is located in the solar plexus, and joining these two seed atoms is a bridge which is built of the two lower ethers—the chemical and life ethers. Then from the seed atom of the vital body, in the solar plexus, we find another bridge, this one made of desire stuff which connects with the seed atom of the desire body located in the liver. From this seed atom yet another bridge springs, and this one is the finest of all, for it is made of the subtle matter of the world of thought and connects to the last seed atom of the mind or mental body, which is located in the frontal sinus, at the root of the nose. This sacred and holy place is the seat of the Ego Itself, and it is hidden from all outside eyes by a veil, known as the "Veil of Isis."

Can our minds comprehend the wonder of this supreme masterpiece of bridge-building, this beautiful necklace of seed-atoms which we, as spiritual beings, work upon life after life until they reach that perfection of beauty which delights the eyes of our Father in Heaven?

Our every thought, every word, and every act is determining the quality of our future bodies. We can build finer, stronger, and more exquisitely-jeweled bridges as time advances, for the quality of the materials drawn to any one of man's bodies is determined by the seed atom of that particular vehicle. Are we

not taught that like attracts like? Men do not "gather grapes of thorns, nor figs from thistles."

We have seen that man has various bodies—physical, vital, desire, and mental. All are the tools or instruments of the Spirit and are under the control of its Will. As

THE GREAT DIVIDE

By Ruth Cain

*The power that brought us
to this world
And caused us to live and
thrive
The same will see us safely
through
And over the Great Divide.
And there we will meet and
live and love—
The same you—the same I.*

we develop our individual will power and order our lives to conform with the pattern set down before us by our leader and way-shower, the Christ, so do we purify and enrich the loveliness of this strand of spiritual jewels.

But there is still another bridge in man's own body which is perhaps the most marvelous of all, for it is truly a Wonder Bridge. Within the brain of man are two tiny glands, known as the pituitary and pineal glands. When man, by living a life of service, purity, and spiritual aspiration, has transmuted his lower desires into pure gold, the spinal spirit fire, which is the spiritual essence of the creative force, begins to slowly ascend upward through the spinal column. This fiery ether becomes purer and more transparent as it rises, and upon reaching the medulla oblongata (at the base of the brain), it seems to go through a purifying process and then is finally absorbed by the pineal gland, which begins to vibrate. The pituitary body also starts vibrating and both these glands lean towards each other until gradually another bridge is built—a rainbow bridge of purest ethereal colors. These two spiritual glands, joined by the wonder-bridge of rainbow hues, open up the spiritual vision of the higher realms to the aspiring student. With this awakening, man is uplifted and transcends former limitations into conscious awareness of the Higher Life.

In the old Norse myths we find a symbolism of this Truth. Heaven and earth were joined by a rainbow bridge, over which walked the heroes of earth into Valhalla, the "City of the Gods." "Bifrost" was the name of this bridge, and the City of the Gods symbolizes the spiritual realms which are opened to those who can cross the bridge. The "heroes" who traverse this bridge can well be seen in the noble men and women whose untiring efforts and spiritual zeal have earned for them the right to cross over the rainbow bridge and enter consciously into the spiritual worlds.

Should not we marvel at the wondrous

works of the Spirit which is the holy spark of God Himself? Should we not reverence our bodies as beautiful, sacred Temples? God the Father is the Grand Architect of the Universe, and we are all His beloved bridge-builders in the Great Plan. If we wish to be worthy in His sight, we will see the wisdom of constantly aiming to create nobler and more beautiful bridges each day of our lives, until we are finally qualified to build the wonder-bridge itself.

To hasten this glad day, we must begin now to build bridges which will encourage and inspire others; bridges of love, kindness, sympathy, gentleness, courage, and friendship which will span the dark miles of misunderstanding and find a firm foundation in the hearts of others. The bridges we are building today are the pathways we will tread tomorrow. They can take us up into the eternal archways of light, beauty, and glory, or they can lead our stumbling footsteps down into darkness and despair. Which shall it be? Each one, in his own heart and mind, can find the answer.

An unknown author has captured this answer in a poem, aptly entitled:

THE BRIDGE BUILDER

A traveller, going a lone highway,
Came at evening, cold and gray,
To a chasm vast and deep and wide.
The sullen stream had no fear for him,
But he turned when safe on the other side,
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength by building here.

Your journey will end with the closing day,
You never again will pass this way.
You've crossed the chasm deep and wide,
Why build this bridge at eventide?"

The builder lifted his old gray head—
"Good friend, in the way I've come," he said,

"There followeth after me this day
A youth whose feet must pass this way.
This chasm which has been as naught to me,
To that fair-haired youth a pitfall may be.
He too must cross in the twilight dim;
Good friend, I'm building this bridge for
him."

The Afternoon Call

By S. B. M.

IT was a beautiful afternoon in late fall when Althea Boynton threw wide the door of her home and ushered through its portals the guest who had rung for admittance. In hospitable fashion she pulled an easy chair nearer a glowing grate fire in her living room. "It's chilly in the house today, Marcia," she said. "Let me take your coat and hat."

Carrying the garments Althea left the room, and soon returned bearing a tray on which rested a sparkling crystal pitcher of fruit punch, glasses and napkins.

"You must be thirsty after your long drive, Marcia," she said, as she set the tray on a coffee table within easy reach of her guest. "Perhaps hungry, too. I have a fresh chocolate cake! New recipe! Looks good! Have some?"

"No, thank you! Had too big a lunch!" Marcia filled the glass and handed it to her hostess now seated across the table. "From long association with you, Althea, I know there is some motive back of everything you do. Mind telling me why you always *ask* me if I will eat before you place something before me, and in a way force it on me—as every one else I visit always does? No one knows how hard it is for me to refuse cake, or how I dislike to refuse refreshment when I feel sure that my hostess has prepared it especially for me. And yet I should not indulge my already almost uncontrollable appetite for sweets, because I'm now so much overweight that my class in dietetics giggle openly at me every time I warn the girls against eating foods that fatten but do not build."

Althea flushed and hesitated. "Every time you come here, Marcia, it seems to me that I must bore you dreadfully with my ideas. Let's forget them for this day, at any rate?"

"I can't afford to, Althea. Yours is the only house I visit where I see or hear anything but frivolity. So I have to improve every shining minute while I am with you to make up for time wasted at other houses. Unless my question is impertinent do you mind answering it?"

Althea dropped her hand holding the glass into her lap and studied the face of her friend. Then as if satisfied of Marcia's sincerity, she said, "I believe absolutely in the admonition that for every thought, word, and deed, we must give an account and pay the karmic debt which each entails."

Marcia frowned. "For pity's sake, Althea, how could one contract a karmic debt by so simple a deed as urging a piece of unwanted cake on a person?"

"All wrong doing, no matter how innocent appearing, contracts karmic debts. I believe that by forcing you—because of your consideration for my feelings—to eat something you shouldn't, I not only cause you to sin in more ways than one, but I also force the members of your class, and perhaps your personal friends to do wrong also."

Marcia's eyes opened wide. "Of all the crazy ideas!" she ejaculated.

To hide a sudden quivering of her lips, Althea hastily raised her glass to them.

"Oh, I'm sorry, Althea! I declared I'd never say anything like that to you again. But your ideas seem so far fetched to me at times that I cannot suppress my adverse criticism. Please forgive me? Do!"

Althea drained her glass, set it on the table, pressed a napkin to her lips, then smiled as Marcia said, "Do explain to me why you consider forcing unwanted cake on me a sin?"

"Some of the sins for which I think I should be responsible lie in tempting you beyond your strength to refuse,

thereby weakening your will to resist future temptation; in catering to your excessive love for sweets over which you claim you have little control; in injury to your digestive organs apparently now seriously overworked. Among other sins I should also be responsible for the increase in weight which causes your pupils to judge and criticize you—as their laughter at you proves.”

Marcia's mouth had opened in astonishment. “All those little sins incidental to the eating of unneeded food! I've never thought of that!”

“It's the little sins, my dear, that build up the Dweller on the Threshold for each of us, and it is so much worse for us, I think, when we commit these little sins consciously. Furthermore, I believe it is more sinful for us when we cause others to transgress laws than it is when we personally transgress them.”

“I believe you're right, Althea, but I hadn't thought of that before. I suppose it is because of the unrecognized sins I commit that I am not yet able to consciously leave my body,” Marcia sighed.

“Oh, Marcia, it seems to me that all we hear now among those of us who are studying along philosophical lines is the cry, ‘Why can't I consciously leave my body?’ or ‘Why—after all the work I've done in character building and striving to live the life—can't I do as the Masters claim we can do—search the invisible ethers for myself?’ Countless of us are trying to force development by starvation, by breathing exercises that disrupt the normal vibrations of our bodies until health and brain are ruined, and sometimes we spend the remainder of our days in padded cells, utterly forgetful of the havoc and grief we cause our relatives and friends, and for which we shall sometime pay in bitterness of heart. Do you mind telling me what your main motive is for your intense desire to consciously leave your body?”

“Think of the glory attached to it—the glory of being able to visit all the countries of the world, view the different people, clothes, and customs; study all

sorts of wild animals from a safe distance. Then the glory of being able to write accounts of it that would make the world wake up and notice me! Think of the glory in being able to pop in on one's friends whenever one chooses without having to cart this old body along, then see their surprise when I meet them in the flesh and tell them what I had seen them do and heard them say! Wouldn't that be fun?”

A look of surprised horror had filled Althea's eyes, but a patient smile wreathed her lips as she said, “That's one way to viewing Initiation, I suppose. But aren't we told that Initiation is for the purpose of making us more efficient Invisible Helpers?”

“Oh, I'd love to do that, too! The other would be for in between whiles when there was nothing else to do.”

Althea softly tapped her fingers against each other for a moment before she said, “Have you ever thought seriously of what conscious life outside of your body would entail? Or studied yourself to ascertain whether you have the qualifications it requires?”

“Not specifically. But I'm just like every one else. What any one can do, I can!”

“Are you sure? At the present time those of us who have been promoted to invisible helpship, to a great extent work, when out of our bodies, with the wounded and dying on the battlefields of Europe. Have you the courage to consciously endure the shock of the terrible sights to be seen there? Could you consciously minister to the horribly torn bodies, hear the cries and moans of the tortured wounded—some of them but boys no older than your son? Are you Christlike enough to impartially help all placed in your care regardless of race, creed, or color, and whether or no you think them wrong in their fight?”

Marcia's eyes widened as she thoughtfully studied Althea's face, but she did not speak.

“Furthermore, it is claimed that one may glimpse future events pictured in

the invisible ethers, as well as those of incidents of the past. Use your imagination now for a few minutes. Are you mentally well-balanced enough to view in the invisible ethers scenes that prophesy trouble for us in this country—scenes in which your boy's body is torn as are now the bodies of boys in Europe. Could you endure the sight that would prophesy mistreatment of your daughter such as has befallen the daughters in the Orient? Are you strong enough to view such scenes dispassionately—know that this would be but destruction of bodies only, not of the Egos which inhabit them?"

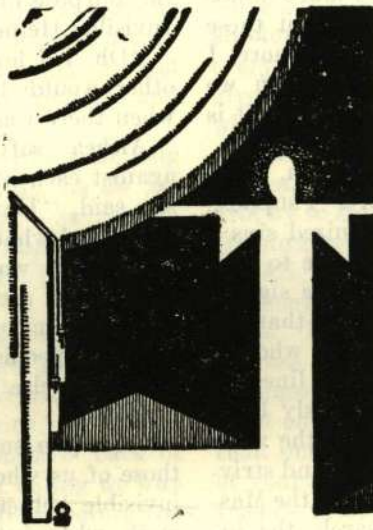
Marcia covered her paling face with her hands. "Oh, Althea, I should go mad with agony if I read any thing like that in the invisible ethers."

"Not until you have developed such strength of character that you can view all things, all people impersonally and dispassionately, can you be of conscious service to our Elder Brothers in their work on the Invisible planes, and deserve to have the help that will enable you to consciously function there!"

Marcia took her hands from her face. A shudder swept her at thoughts of the scenes Althea's words had pictured. "How little really deep thinking we do until some one shocks us into it," she sighed. "I have been studying, working on my evil tendencies and trying to 'live the life' for years, longing with all my soul for conscious invisible helpship. But not once in all that time have I given a thought to what it is likely to entail. I can see you are right. But just how can one gain the strength and fortitude of which you speak? Is there some special way?"

"Yes. You must have read of the way

but forgotten or overlooked the instruction. We are told that imagination is one of the greatest forces known, and we are advised to use it in our efforts to gain the fortitude that Initiation requires of us. We are told to imagine what work among the wounded and dying must entail—picture one specific case after another—until in our minds we can minister to the needs of any one body no matter how badly disorganized, until we can mentally view it calmly and without repulsion. In order to persevere in this practice think of how much our Elder Brothers need our conscious help at this present time."



"How much, much time I've wasted in useless dreams. I've never given any but superficial thought to the needs of our Elder Brothers in *their* work. I've dreamed only of the power I could gain if I were able to leave my body at will, and I've worked wholly with that end in view."

"An end you would never have accomplished through selfish motives, Marcia. Did you forget the law that no one is permitted to spy on another in the invisible

plane, and use the knowledge gained here on the earth plane, except at request of some seeker after knowledge about himself?"

"Forget! Didn't even give it a second thought!"

Althea sighed. "So few study all the rules that would enable them to gain legitimate Initiation. So many expect to obtain it through false pretenses. Then they complain continually because the door is not opened to them. They expect to fly through the heavenly realms before they have even earned the assistance of one of the Elder Brothers who will teach them how to work their way safely

through the plane of the earthbound."

It was growing dark. Marcia rose. As she warmly clasped Althea's hands in hers she exclaimed, "I want you to tell me your idea of that plane, Althea. May I come again soon, dear? I cannot begin to tell you what these visits with you mean to me, nor thank you enough for your helpfulness to me."

As arm in arm they moved toward the door, Althea said, "I love to have you come at any time, and if I may help you, ever so much the better for me. Tele-

phone when you are to have another free day, and I will arrange my calendar so as to keep that day free, too."

On the front porch as Marcia turned for a last good-bye, she exclaimed impulsively, "Please pray that I may seek Initiation in the right way from this time forth, Althea!"

"I will, dear. And remember that if you in the right way and without selfish motive—study, work, and long for Initiation with all your soul, it will come to you as surely as day follows night!"

My Supply

By DELLA ADAMS LEITNER

*The Mind of God is my supply.
Peace, courage, joy, and health
Abundantly each day I claim
And, conscious of my wealth,
I scatter with a lavish hand
These riches where I go.
My never-failing source is sure,
A constant, certain flow.*

*The morn I gladly greet, secure
The day will happy be,
Knowing my Father has in store
Some precious gifts for me.
My consciousness of all good things
Is God's directing power,
And so I truly realize
His presence every hour.*

*If burdens press I look to Him
With prayer and praise until
The way becomes a lighted path
As I declare His will.
Doubts vanish as the mists of fear
Are lifted from my soul;
I re-affirm that all is well
And safe in His control.*

*The Mind of God is my supply,
Eternal, boundless, free,
And, one with Him, I claim as mine
The good He wills for me.
No error can refute His Word,
"All that I have is thine."
To prove is joy, to know is peace,
And all is Love Divine.*



The Christian Mystic Initiation

By MAX HEINDEL

BESIDES the Rosicrucian system of Initiation, fitted for those who must walk the way by the light of reason, there is also a path for people who walk by faith alone, and while there are great advantages in knowledge and the deliberate conscious process of the Rosicrucian Initiation, the Christian Mystic Initiation is touching and beautiful. Only those who are free from the domination of the intellect, who can forbear asking questions and take everything in simple, childlike faith, can go this way.

The whole Bible is a book containing different systems of Initiation and illumination from different phases of development. There is no doubt that Christ Jesus lived and went through experiences recounted in the four gospels, but it is also true that these gospels are formulae of Initiation, and that the Christian Mystic follows Christ Jesus upon that path though he is always unconscious that he is undergoing occult development.

The foundation laid in former lives brings him into the world by *parents of pure natures*; thus, his body is *immaculately conceived*.

When mankind rose from the waters of Atlantis they lost the spirit of Love and Brotherhood, they became egotistical and selfseeking. *The spirit of love and Universal Brotherhood descends* anew upon the Christian Mystic when he goes under the water of *Baptism* and he feels the throb of the Great Heart of God beating in his bosom.

Egotism and selfishness drew a veil between God and man, and when restored, love lights the way to the secret places. On the mount of *transfiguration*, the

Mystic sees the continuity of life by *rebirth* in different bodies. Moses, Elijah, and John the Baptist, are expressions of the same immortal spirit. Forms are used as stepping stones for the evolving life. The mineral is disorganized to nourish the plants, therefore the plant owes a debt of gratitude to the mineral. Plants are destroyed to feed animal and man, hence, we are obligated to them. As the lower serves the higher, there must be a return; to restore the balance, the higher beings must serve the lower as teachers, and to inculcate the lesson that the pupils have a claim to their service, the Mystic *washes his pupil's feet*. To him nothing is menial; if a disagreeable task is to be performed, he does it greedily to save others.

But though he serves others gladly he must learn to bear his burdens *alone*. When he goes through *Gethsemane* even those who are closest to him sleep. When he is ostracised and condemned by the world *they also deny him*; thus, he is taught to look to no one else, but *rely solely on the spirit*.

He thus realizes that *He is a spirit and the body a cross* which he must patiently bear, the vortices evolved by his spiritual acts and exercises slowly but surely sever the vital body from the dense and the crucified soars into the higher spheres with the gladsome cry: "*Consummatum est*"—(*it has been accomplished*). He is then a citizen of the visible and invisible worlds as much as the aspirant who pursues the Rosicrucian path of attainment, for *both schools meet at "the Cross."*—Reprinted from "Echoes from Mt. Ecclesia," August 10, 1913.



WESTERN WISDOM BIBLE STUDY

Parable of the Houses

By JANE TEMPLETON



THEREFORE whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock.

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.—Matthew 7:24-27.

To those who had ears to hear, our exalted Teacher was speaking in this parable of that "house from heaven" where-with Paul longed to be clothed: the glorious treasure house wherein all noble deeds of many lives glow and scintillate as precious pearls. Everybody has a little "house from heaven," and enlarging it into a glorious mansion for use in the future is the work of every human being. A knowledge of this enlarging process constitutes an important part of the instruction received by every student of the Western Wisdom School, providing the reason required by those on the head path for following the example set by Christ Jesus.

The physical body of man is interpenetrated by an etheric body, composed of four ethers. The lower of these ethers, the chemical and life ethers, are stationary and are avenues for the forces which work as assimilation, propagation, etc., in the physical body. The two higher ethers, however, the light and reflecting ethers, are volatile and migratory in nature, and form the soul body, or the house built upon a rock, to which Christ Jesus was referring in the parable.

The flowering of the Christ Principle within each human being into a radiant

soul body depends definitely upon acts of "loving, self-forgetting service to others," as every act of love and service automatically attracts to the person performing it a portion of the planetary light and reflecting ethers. These ethers are luminous, and the more consecrated the life to unselfish service, the more does one walk "in the light" of his "house." Thus does the etherealization process take place in preparation for the New Galilee, or Sixth Epoch, when the earth itself will be made of ether, and all humanity will function in etheric bodies. It will be essential to possess this etheric vehicle in order to live and function in the conditions which will prevail in the New Galilee, and those who do not evolve it will meet the same fate as those who had failed to evolve lungs at the time the destruction of Atlantis paved the way for Aryana. It will be impossible for them to continue in evolution with those who by having awakened to their spiritual responsibilities and lived the higher life will possess the "rock" as the basis for their "house."

Considering a deeper interpretation of the "rock" upon which the "temple not made with hands" is built, we find that it undergoes an evolution or process of preparation, in three steps. There is first, the "petros," the diamond in the rough, so to speak, found in nature. Gradually, it becomes impregnated with the *water of life* which springs from the Great Rock, the Christ, or indwelling Planetary Spirit of the earth, and is then polished by service into a "lithon," a living stone. Having wrought well to the end, the ego finds itself possessed of the "psiphon Leuken," the soft white stone that draws to itself all who are weak and heavy laden.

Thus do we become more Christlike, each building a "house" upon a "rock."

A ROSICRUCIAN CATECHISM

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First Steps in Occultism

By EDWARD ADAMS

- Q. What is the first step in Occultism?
 A. The first step is the study of the Invisible Worlds.
- Q. Why are these Worlds invisible to the majority of people?
 A. Because the higher and finer senses of most people are still dormant.
- Q. When a person becomes clairvoyant does he at once know everything about these higher Worlds?
 A. No. It requires as much arduous study and as many years of application to know about the working of the higher Worlds as it does to learn about the Physical World.
- Q. Is it a simple matter to investigate the things of the Higher World?
 A. No. Clairvoyants must be trained for their observations of the finer worlds, and even greater care must be taken in their investigations there than in the Physical World.
- Q. Would each observer of the higher Worlds bring back the same report?
 A. No, each would have his own peculiar way of looking at things and would describe only what he saw from his particular point of view.
- Q. Why should we bother with investigating the invisible Worlds?
 A. Because some day we shall be functioning there and advance knowledge is sure to be of help to us.
- Q. Can we understand the Physical World completely without any knowledge of the higher Worlds?
 A. No, because the Physical World is the effect of the higher Worlds. The higher Worlds are the worlds of causes and forces.
- Q. Which are the more permanent, the higher Worlds or the Physical World?
 A. The higher Worlds are the more lasting and indestructible.
- Q. What is the difference between a thought-form, and its material reality or manifestation?
 A. A thought-form that has been *materialized*, for example, a house, can be destroyed by earthquake, fire, or decay. The thought-form, being in the higher and more imperishable World, can never be destroyed.
- Q. There are seven different worlds of our Universe: name them.
 A. They are: the Physical World, Desire World, World of Thought, World of Life Spirit, World of Divine Spirit, World of Virgin Spirits, and World of God.
- Q. Why is this division necessary?
 A. Because the substance of each of these Worlds is amenable to laws which are practically inoperative in the others.
- Q. Are these seven divisions the only divisions in these Worlds?
 A. No, because each World is divided into seven Regions or subdivisions of matter.
- Q. What are the two general divisions of the Physical World and their compositions?
 A. The Chemical Region: it is composed of the solids, liquids, and gases. The Etheric Region is composed of ethers of varying densities.
- Q. What are the functions of these two regions?
 A. The materials of the Chemical Region are the basis of all dense Form. In the Etheric Region, the Ether is the medium of ingress for the quickening spirit which imparts vitality to the Forms in the Chemical Region.
- (References: *Cosmo*—pages 24 to 30)

This article received a FIFTH PRIZE in our Manuscript Competition.

"The Thread of Life"

By C. DUDLEY ROBERTS



In this article the intention is to present a series of comparative "highlights" on evolution as viewed by the zoologist and the Rosierucian student in which we hope to make clear this difference, that while the biologist is a morphologist first and foremost, the Rosierucian student goes farther than this for he not only studies the form but also the Life which animates the Form.

In other words the biologist in his studies only goes back to primitive cell structure but the Rosierucian student goes back to First Cause or Creative Principle, the Creator of the primitive cell structure.

The Rosierucian student carries the thread of Life through all the kingdoms, mineral, plant, animal, and man and senses that touch of nature which makes the whole world kin.

The biologist defines evolution as either:

- (a) A series of steps by which a germ or a rudimentary part becomes an adult organism or a fully developed part.
- (b) The derivation or the doctrine of the derivation of all forms of life by gradual modification from earlier and simpler forms or from one rudimentary form.

Putting these two statements into other words he would probably say that over a billion years ago living things originated on the earth in a most natural way. Probably the molecules now found in living things were first formed and after a few million years they became organized into simple cells. Next these simple cells became specialists in one way or the other and eventually became single celled organisms such as bacteria, one-celled plants and animals.

These single celled organisms gathered into colonies and as certain cells became specialists in form and function they, at first, formed the simplest many celled plants and animals and as further specialization took place more and more complex units were formed until we see nature as it is today.

The Rosierucian student has no quarrel with this statement of evolution, as far as it goes, except that it does not go far enough. The biologist presupposes the existence of a germ or primitive cell structure but does not state how or when the germ came into existence; he just says, in a most natural way, which, of course, is correct but who or what created this primitive germ?

The answer to that question provides the answer to creation and demands the inclusion of a First Cause into any statement dealing with the origin of all things.

Both the biologist and the Rosierucian student agree that creation was not a seven day affair and both would, perhaps, find common ground in the cosmological theory that accounts for the universe and its contents by the combination of separate and diffused atoms existing originally in a condition of absolute homogeneity, but the Rosierucian student, who sees law and order governing every terrestrial and celestial object, will always insist on the existence of a Creative Intelligence to originate and operate these laws.

These views present, in the broader sense, the differences between the biologist and the Rosierucian student, on the origin of all things; views which seem to get farther and farther apart as more detailed comparisons are made.

It would be better, perhaps, before going any farther, to quote Max Heindel

who on pages 339 and 340 of *The Rosicrucian Cosmo-Conception* shows broadly how the Life, which is now Man, built the Form to suit its needs. He writes: "The same force which the builder [man] now directs outward to build houses better adapted to new conditions was used in past Periods to build new and better vehicles for the evolution of the Ego.

"Starting with the simplest of organisms, the Life which is now Man built the Form to suit its needs. In due time, as the entity progressed, it became evident that new improvements must be added which conflicted with the lines previously followed. A new start must be given it in a new species, where it could retrieve any previous mistakes which experience taught would preclude further development if the old lines were adhered to, and thus the evolving life would be enabled to progress further in a new species. When later experience proved that the new form also was inadequate, inasmuch as it could not adapt itself to some improvement necessary to the progress of the evolving Life, it too was discarded, and still another departure made, in a form adaptable to the necessary improvement.

"Thus by successive steps does the evolving Life improve its vehicles, and the improvement is still going on. Man, who is in the vanguard of progress, has built his bodies from the similitude of the amœba up to the human form of the savage, and from that up through the various grades until the most advanced races are now using the best and most highly organized bodies on Earth."

Both the biologist and the Rosicrucian student accept the Law of Progression, i.e., that higher forms evolve from lower ones, but to this law the Rosicrucian student adds its complement, viz., the Law of Retrogression, which holds that any form which is incapable of further improvement must degenerate back into the

mineral kingdom from which it sprung.

The biologist studies form and structure, first, always and carefully, and when he finds in two different kinds of vertebrates similar structures, let us say the arm of a man and the front leg of a dog, he calls such structures homologous and implies that the two similar structures are inherited from a common ancestor.

The resemblance between a man's arm and a bird's wing is not apparent at first glance but a detailed anatomical study of the wing soon discloses that the wing is but another arm.

In all animals of the same group we find vestigial structures which are homologous and if the picture is not quite clear to the biologist he goes back to the first expression of the structure in the embryo.

Should he find that the structure in question springs from the same embryonic rudiments and goes through the same changes for a while then the biologist knows there is common ancestry between them.

Not only higher forms but also single systems or organs such as the heart follow the biological principle and tend to repeat the embryonic histories of their ancestors. For example, the heart of man passes through a single-tube condition (similar to his chordate ancestor) then the heart passes through a two chambered stage (similar to the amphibian heart) and finally reaches its present four chambered mammalian condition.

This biological principle, that all forms tend to repeat the embryonic histories of their ancestors, is confirmed by the occult teaching that the embryo recapitulates all the past states of development of its ancestors.

Max Heindel writes most interestingly on this point as follows: "The difference between the ovum of a human being and some of the higher mammals and even of the higher developments in the plant

Science is teaching man to know and reverence truth, and to believe that only as far as he knows and loves it can he live worthily on earth, and vindicate the dignity of his spirit.—Moses Harvey.

kingdom is indistinguishable even under the microscope. Experts are unable to tell which is animal and which is human. Even after several of the initial antenatal stages have been passed through the experts cannot differentiate between animal and human embryo. But if the animal ovum is studied through the entire period of gestation it will be observed that it passes through the mineral and plant stages only and is born when it reaches the animal stage. . . . On the other hand the Life which uses the human ovum" passes through all these stages mineral, plant, animal, and is born at the human stage. Approximately the human embryo recapitulates its previous evolution by passing through all these various stages of growth in its intra-uterine development.

Both the biologist and the Rosicrucian student find many things to agree on so far as the embryonic stage is concerned but when they come to consider fully developed Form their views diverge sharply.

The biological law which states that higher forms evolve from lower together with the anatomical likeness between man and the apes has led the scientist to the erroneous deduction that man has descended from the monkey; in addition to these factors Dr. S. Zuckerman adds others which he thinks are most conclusive, for he writes as follows: "Man's immediate phyletic relationship to the ancestors of the anthropoid group of Primates cannot be doubted, unless it be argued that he developed the same blood groups, the same serum proteins, and the same peculiarities in purine metabolism independently of the anthropoids."

Earnest Albert Hooton, another scientist, accepts the above but is not quite sure exactly where man fits into the monkey's family tree and expresses it as follows: "On the whole, then, it would appear that the labors of Paleontologists,

comparative anatomists and psychologists have not yet led to any precise determination of man's relationship to individual genera and species of the primate order."

The Rosicrucian student knows that the occult teaching on these points is that man has never inhabited forms identical with those of our present-day animals nor the present anthropoid species; however, in the past, he did inhabit forms which were similar to but more highly developed than those of our present-day anthropoids.

Max Heindel goes on to explain that "the lower monkeys, instead of being the progenitors of the higher species, are stragglers occupying the most degenerated specimens of what was once the human form. Instead of man having

ascended from the anthropoid the reverse is true—the anthropoids have degenerated from man."

As a matter of fact the occult teaching reverses the evolutionary theory and states that:

1. The monkey has degenerated from man.
2. The polyps are the last degeneration left behind by the mammals.
3. The mosses are the lowest degeneration of the plant kingdom.

Max Heindel calls the monkeys stragglers as mentioned above and in explanation writes: "As the Life which is now Man passed through stages analogous to the mineral, plant, and animal kingdoms and through the lower human races, stragglers were left all along the way who had failed to reach the necessary standard to keep abreast of the crest wave of evolution.

"These stragglers took the discarded Forms of the pioneers and used them as steppingstones, by means of which they tried to overtake the others, but the advanced Forms did not stand still. In the progress of evolution there is no halting place. In evolving Life, as in commerce, there is no such thing as merely 'holding

What are the sciences but maps of universal laws, and universal laws but the channels of universal power; and universal power but the outgoings of a universal mind?
—Edward Thomson.

your own.' Progression or Retrogression is the law. The Form that is not capable of further improvement must degenerate.

"Therefore there is one line of *improving* forms ensouled by the pioneers of the evolving Life, and another line of *degenerating* forms outgrown by the pioneers, but ensouled by the stragglers, as long as there are any stragglers of that particular life wave to which those forms originally belonged.

"When there are no more stragglers, the species gradually dies out. The Forms have been crystallized beyond the possibility of being improved by tenants of increasing inability. They therefore return to the mineral kingdom, fossilize, and are added to the different strata of the Earth's crust."

Dr. S. Zuckerman's statement that men and the anthropoids belong to the same blood group and have the same serum proteins and similar purine metabolism does show a relationship in the physical bodies of man and monkey but it does not prove that man descended from monkey.

Max Heindel's statement, that monkey has degenerated from man, and that there are two lines of forms (one improving, inhabited by man; the other, degenerating, inhabited by monkey) is much more reasonable and further allows for this blood relationship in the bodies of man and monkey without detracting from the truth of his original claim.

Unconscious, but none the less impressive, is the support offered Max Heindel's "two lines of forms" statement by the recent findings of a prominent anthropologist, Dr. Ales Hrdlicka, curator of physical anthropology of the Smithsonian Institution.

Dr. Hrdlicka during his connection with the U.S. National Museum studied a unique collection of 16,000 human

skulls and found great variation in size and shape in both ancient and modern skulls. On the other hand his examination of the skulls of the great apes disclosed a "freezing" of all these skulls into one standardized form.

Dr. Hrdlicka holds that as long as the skulls of mankind show great variation, in size and shape, man can be considered youthful and capable of further evolution; the reverse he holds true of the great apes whose biological stagnation is shown by their standardized skulls.

The question that now faces the biologist is this: How can man, whose form is capable of further improved evolution, claim ascent from anthropoids whose form Dr. Hrdlicka has shown is degenerating and incapable of further evolution?

To put it another way, how can the anthropoids who have been degenerating for millions of years produce a Form which has been in a constant state of improvement for fully a similar length of time?

Max Heindel's statement of the two lines of Forms offers the more satisfactory explanation especially in view of the fact that the biologist has never been able to find a link between monkey and man.

Certainly no thistle produces an oak.

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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.

Astrology's Triple Cross

By ALFA LINDANGER



HE cross has ever been regarded as a symbol of sacrifice, associated with suffering or torture. In its religious sense it meant the Crucifixion, and the saving grace by benediction through Christ. Plato expressed it as "the world-soul crucified," and, by "the sign of the cross," resurrected.

The cross symbolizes the four kingdoms on earth, and man's development on all planes of existence. As a whole it stands for the mineral kingdom or the earth itself—the *crossing* of the electric and magnetic currents, latitudinally and longitudinally.

The vertical lower limb represents the plant kingdom, which draws its sustenance upward through the roots imbedded in the earth. The upper vertical limb is a symbol of man, because the life-currents of the human kingdom pass downward from the sun, giver of life, through the upright spine. The horizontal arms of the cross denote the animal kingdom, which is sustained by the vital currents that encircle the earth, and traverse the animal horizontal spine.

The very word cross implies friction, testing, the contest of two forces—positive and negative, light and darkness, good and evil—always duality shown everywhere in nature; spirit and matter, i.e., power.

The twelve signs of the zodiac, through which circle the planets, the sun and the moon, represent fundamental principles inherent in all forms, and in them all

mysteries of life are to be found, for they mark man's progress and evolution in time and in space from protoplasm to God.

The arrangement or order of the signs is based upon the motion of the sun in its yearly cycle through the zodiac, which is the great belt of stars extending in the celestial sphere on either side of the ecliptic or the sun's apparent course in the sky. The sun exerts a different influence upon all life when it is in one of the "four corners" or angles of the heavens, corresponding to the four seasons of the year, the four quarters of the day, or the four points of the compass. So the signs relating to the quarters of the horoscope are spaced at right angles, 90 degrees apart, constituting the "cross of matter," the testing ground of the soul.

In astrology we have three crosses. They are the twelve signs arranged in three groups of four signs each, comprising the four elements, fire, earth, air, and water; each group manifesting different qualities or latent energy.

The first cross is the Cardinal and the keyword is *activity*; the second is the Fixed, the keyword, *stability*, or permanence; the third is the Common or mutable, the keyword, *flexibility*. These terse keywords express three modes of motion: the cardinal means radiation outward, or centrifugal motion; the fixed, rotary, vortical, converging inward, or centripetal motion; the common, vibration, variable, fluctuating, swinging of the pendulum, or motion to and fro.

These three qualities indicate the fundamental energy latent in all kingdoms, creative, dynamic, and expansive; which in man is developed through impacts of environment on his physical, emotional, and mental processes, as he adapts himself according to the natural law of life. And this law is definitely traced in astrology, the science of man and the stars.

Only through astrology can he really "know himself" for in this divine knowledge is found the true relation of abstract ideas to concrete facts. The triple cross in astrology is therefore the crucible of experience through which the soul finally attains self-mastery.

THE CARDINAL CROSS

Cardinal means turning point, or limit. The signs are Aries and Libra, positive or masculine; Cancer and Capricorn, negative or feminine. When the sun enters these signs it takes another direction. In Aries at the vernal equinox, or Spring, it is farthest East. In Libra at the autumn equinox, or Fall, it is in the extreme West. In Cancer at the Summer solstice it is as far North as it will go, when after three days it begins its downward journey, making the days shorter. In Capricorn at the Winter solstice, the sun is farthest South, and the days are then getting longer.

The tropics of Cancer and Capricorn are the two parallels of Latitude on the terrestrial globe, north and south of the equator, where the sun's rays are always vertical. We call this belt of the Earth's surface the Torrid Zone.

Cardinal also means *Primum Mobile*, or unceasing motion — the eternal "springs of action," the source of life. The characteristic quality is initiative and external contact with the world. In the cardinal type of people this is reflected as aggressiveness, ambition, impulse, adjustment. In build they are usually wiry, at least in youth; a nervous stream of energy seems to flow through the system; their features are rather sharp, or chiselled, the clear-cut appearance. A certain "angularity" in manner and movement, quick and decisive. Though seeming to have "minds of their own" they are not necessarily strong

characters or strong-willed in the ordinary acceptance of the term.

We may describe the cardinal signs as the "self" in action, but by different modes of action according to the specific nature of the four symbols.

Aries, positive fire, is the starting point of the soul's race through the zodiac, the outgoing force of energy and zest for combat and experience. He is enterprising, tackling work singlehanded with supreme confidence and enthusiasm; the pioneer, warrior, or crusader with up-raised sword, courageously leading his followers into action. His ideals are the highest, his desire for self-expression is strong and lofty in aim; he is sincere, ardent, daring, and may be entirely willing to sacrifice himself for his ideal.

But Aries is not patient nor persistent, his impulsiveness soon wavers, so he needs much encouragement and bolstering up from others. Often he may be the champion of a "lost cause" or unpopular undertaking, and time after time go down in apparent defeat, but he will usually come back with renewed enthusiasm, venturing once more on a new enterprise.

Libra, the positive air sign opposite of Aries, balances mind and emotions. He is the peacemaker, adjusting and conciliating competitive factions. His mind is broad and his bearing and manner tactful and gracious. He loves well-balanced discourse and beautiful harmonious surroundings; going out of his way to avoid harsh argument and discord.

Libra cannot always see a thing through alone; he depends much on companionship, sympathy, and love from others. His movements are invariably graceful. The voice is soft and pleasing, though there is often a curious ring of petulance or discontent to be noticed.

Aries and Libra must learn from each other. The lesson of Aries is *self-control*, that of Libra is *self-reliance*. The perception and fine discerning mind of Libra harnessed to the spirited, aggressive, often indomitable character of Aries, makes perfect teamwork in the service of humanity.

The two negative signs, Cancer—water, and Capricorn—earth, make the square, or conflicting beam of the cardi-

nal cross. Cancer is the home and mother sign, the "gate of life" and the awakening of the physical and emotional faculties. It suggests intense mobility and adaptability, like the crab, which exists equally well on land or in water.

In Cancer the basis of character is patience, sympathy, and loyalty plus tenacity of purpose; and the Cancer hospitality and the devotion to family and country is proverbial. However, the sensitiveness and imaginative power of Cancer is easily perverted into touchy brooding fancies, turning generosity and patriotism into rapacity and clannishness.

Capricorn marks the awakening of the objective or sense consciousness through self-interest and ambition, bringing out in action the striving for power and material attainment, for the utilitarian urge in this sign is very strong. Capricorn is farseeing and shrewd; there is often a superlative executive ability and financial sagacity as shown in "big business," trusts, and mergers or corporations.

There is often a deep-rooted sense of devotion and religious aspiration latent in this sign, which in a worldly way may manifest as desire for recognition, claim to superiority and advancement. On the material plane the dominant lust for power, fame, and wealth can sometimes amount to a besetting sin. Often this is unrecognized, but for all that the more dangerous.

The two negative cardinal signs are enormously strong by combination of tenacity with egotism. What Cancer wants, it will get and hold regardless of time and tide, accumulating treasure or rubbish, which, the scripture tells us, moth and rust will corrupt.

What Capricorn wants or desires it will demand with adamant persistence, ultimately losing all consideration for other peoples' rights and necessities.

Upon an unhappy cardinal cross a spoiled child may be frustrated and defeated for a lifetime. However the sweet, clever, and charming Libra personality, or the engaging frankness of Aries may endear the native to friends and family, the insidious self-love inherent in the

negative signs in afflicting aspects may work itself out to its own misfortune.

Libra, the scales, represents the ideal of perfection to which the cardinal group must strive. It is the attainment of mental and emotional equilibrium: to be weighed in the balance, and *not* found wanting.

THE FIXED CROSS

Taurus, Leo, Scorpio, and Aquarius might be called the hub, or axis group of the quadruplicities. We remember the *motion inward*, or converging upon itself, drawing to a center, which gives the main keyword as Stability. This means that corresponding qualities are firmly established, through many lives of similar experiences, repeated over and over till they become traits, tendencies, habits, principles, or virtues and vices, incorporated and absorbed into consciousness.

Therefore this group may be considered the foundation signs, giving persistence, solidity, strength, and stamina to the nature, responding to the urge for making things concrete and permanent, to *build* for endurance, to *work* thoroughly, to *be* reliable and dependable. The impelling force is the desire nature, as instincts, passions, emotions, feelings, are the hidden source of all action.

Should the fixed cross be dominant in a horoscope, i.e., either placed on the four angles, or many planets in these signs, the dynamic power becomes almost irresistible in one way or another, difficult to change or overcome. We may have all gradations, from plain inertia and sluggishness, stubborn resistance and dogmatic rigidity, to the highest devotion to duty and faithful performance of tasks to be done.

In appearance the fixed type of people is usually outstanding in some way. Often "massive," giving the impression of great strength and solidity. Their movements are deliberate, unhurried—languid or lazy; their manner and bearing, quiet and staid. In the higher types we may find a certain ponderous dignity and regal stateliness. A good many of these people move about with a preoccupied air, seeming to live within themselves or be engrossed in thought.

One of the greatest uses of astrology is in determining the character of children. Thus we can strengthen the good tendencies and help by example and precept to weed out the evil.—Max Heindel.

In their opinions they are "set" and hard to convince; they resent being ordered about, told or requested to do anything in a peremptory manner. But they will faithfully follow orders and obey implicitly when treated with courtesy and kindness.

The two masculine or positive signs are Leo—fire, and Aquarius—air. The latent power in Leo, the sign of the heart, is expressed as will and love. Love of children, love of pleasure, love of glory. Leo, child of the sun, loves to "shine"; he craves attention and to be in the center of things. He is well qualified to rule and command—if he first has learned to rule himself. Kindliness, loyalty, and chivalry are his best points.

It is said that no one can stand before the beautiful statue of Apollo Belvedere (in Rome) without instinctively straightening his shoulders and drawing himself up to his full height. The fully developed Leo person has something of the same effect upon his fellow men, morally, mentally, as well as spiritually.

On the other hand, in a less noble character, the Leo vital energy may show as a desire for adulation, or in being unduly proud and boastful; and he may be a tyrant in the home circle, exercising his "rights," expecting everything to be done for him. Dangers to his health are wounded vanity, misplaced affections, overexertion and fits of temper. All this is very bad for the heart.

The latent power within Aquarius is expressed through its high ideals of brotherhood and solidarity. Aquarius is the truth-seeker, making the finest type of scientist; not necessarily a practical scientist, but a searcher for the real kernel in what he feels to be the Truth, patiently and untiringly testing all things through his unbiased mind. "Only eyes of love can see truth."

Aquarius is rarely bound by custom, tradition, or convention; he is charitable in his judgments and his motives are altruistic. Though often silent and seemingly aloof, keeping his feelings well under control, he is always ready to defend and encourage the underdog, for he is a friend to all, high and low.

In the majority of natures Aquarius is a disappointing sign. In the sign of man, superman-to-become, the aim and

ideal is exceedingly high, therefore not easy to live up to in this present world of unrest; so the lower phase is more in evidence, that phase which so often creates "problem children."

The unawakened or primitive Aquarian seems to lack character and backbone, especially when his feelings are involved, being blunt and tactless, devoid of imagination and mental concentration; often shortsighted, hazy, and visionary, being "lost" in indecision, and generally muddled mentally. This may lead to inertia and pessimism, to giving up trying to cope with circumstances.

But when the Aquarius progressive and co-operative ideals are blended with cardinal push and activity, he will indeed leave his mark upon the world in a new age.

In the fixed negative signs, when afflicted, the lust of power and dominion may hold the character and ideals as in an iron grip. The desires of earthy Taurus are to material possessions, joys, and sensuous experiences; those of Scorpio (water) are towards the mysteries of the unknown, and to harness these secrets for personal gain.

The concentric force in Taurus expresses itself as solidity, endurance, constancy, conservatism; its function is to build, to produce, to harmonize. The outstanding virtue of Taurus is patient perseverance, going about his appointed task with determination and thoroughness; his contemplative mind tranquilly trusting mother nature to supply all his needs in abundant measure.

In Scorpio the rotary motion is to solidify or congeal or freeze. The corresponding quality is intensity and potency of emotions and feelings, a secret inner strength of character. Scorpio contains the mystery of life and death; its triple symbol the scorpion, the serpent, and the eagle gives the extreme constructive and destructive side of this sign of generation, degeneration, and regeneration. Also, coupled with a remarkable healing power and occult penetration we find a marvelous resourcefulness, the practical ability to create new things from old, to make order out of chaos, to salvage the outworn and derelict, to revive the weak and decadent; in short, to build anew on the ruins of a dead past.

The eagle quality of Scorpio is an unflinching moral and physical courage, amounting to heights of heroism in the face of danger. The ultimate attainment is the transmutation of the lower emotions into spiritual power and courage.

The perilous path of black magic often lures one who may have the fixed cross heavily afflicted. The discords of this cross may develop quite late, but the tendencies in the cardinal cross usually show in childhood. A child under the fixed cross may manifest an almost abnormal stoicism in controlling his feelings, suppressing pain or keeping things secret. This quality: the power to suffer in silence, will in many cases soften the malignity of the fixed signs.

In this cross we discover the growth and evolution of human affection from the animal instinct of impelling the species to perpetuate its kind, to the highest expression of pure Christlike love.

In Scorpio the primal passion through the union of bodies is revealed. In Taurus conjugal love and the communion of soul to soul through the spoken word. In Leo the unifying love of spirit to spirit, lasting many lives—perhaps for eternity. But in Aquarius is the highest of all, the love of friends. Real friendship is the love of every living thing on earth.

THE COMMON CROSS

The common or mutable signs, Gemini, Virgo, Sagittarius, and Pisces we may call the intermediary group or connecting link between the cardinal and the fixed. These signs are all dual, fluctuating, unstable, changeable, representing the vibratory motion between two extremes. Hence the expansive energy is mental and spiritual, i.e., nebulous power not yet made active and permanent.

They govern all kinds of communication, locomotion, and interchange of service on all planes of existence. They also denote the life forces and the body processes, which are rhythmic vibration, such as the respiratory and pulmonary circulation, the blood-circulation or pulsation, assimilation and sense-perceptions, nerves, ganglia, and mind.

Let us say that the common signs are the hands and the feet, while the cardinal are the head and the fixed the heart; the co-operation of all three is necessary for progress and advancement. The common class of people reflect the mobility of these signs, for they usually act as the intermediaries or go-betweens, as agents and middlemen of all sorts. As a type their appearance is descriptive of the flexible nature. The features are sensitive and expressive in all cadences and nuances, when reflecting the alertness and spiritual feelings of a more advanced class; but the ordinary type is somewhat nondescript, impressionable and gullible. Their movements are graceful, nimble, vivacious, swift; or aimless, fluttery, shambling, nervous and jerky.

The two positive common signs, Gemini—air, and Sagittarius—fire, have to do with the concrete and abstract mental processes. We call this the lower and the higher mind.

In Gemini the driving force is intellectual satisfaction; the versatile, curious mind ranging the universe for knowledge and experience. In fully developed people this leads to brilliant results in science, literature, art, and commerce.

The keynote for Gemini is Joy. A mercurial, effervescent exuberance makes him seek a variety of expressions for his eager experimental temperament, so his real function is to make life more interesting, cultured, and beautiful for all.

But the lower type is quite different; a lack of mental reserve makes him excitable, shifty, fickle, wayward, and discontented. Inquisitiveness and egotism often make him an unmitigated bore. Very primitive Gemini people may have a distorted idea of what constitutes right and wrong, their twisted intellect considering: "What is mine, is my own—what is thine, is mine, too." So, thievish propensities may show in confidence tricks, pilfering, and kleptomania.

In Sagittarius the mental energy is directed into the higher consciousness as aspiration, the religious urge, and the attaining of wisdom. It is one-pointedness and devotion piercing the veil of matter, seeking the spiritual light of the stars. So we find the prophet, the seer, and the

But wise men and astrologers came from the East; the interpreters of the stars, therefore, were the first to announce the birth of Christ.—Tertullian (Latin Church Father.)

missionary in this sign of exploration, adventure, and "travel in foreign countries" as being promoters of good-will and fellowship welcome everywhere as friendly, entertaining people.

In the lower side of Sagittarius the roving and sporting proclivities are strong, as gambling, betting, taking chances of all sorts. Also a tendency to exaggerate, boast and bluff, etc.

The two negative common signs are Virgo—earth, and Pisces—water. Virgo expresses the urge for physical purity, attained through labor and service; the discriminating analytical faculty of choosing between the real and the unreal, the true and the false, is keen. Virgo is the gleaner and the harvester, assembling life's experiences and knowledge for the service of his fellow men.

But lack of self-confidence and sympathy plus skepticism and irritability makes the undeveloped Virgo a nervous wreck or a chronic invalid, hard to live with, while destroying most of the inherent good qualities of this sign of the Virgin Mother.

Pisces is the finishing-up sign of the zodiac, the universal solvent, cleansing and purifying the turbulent human emotions, changing them into true devotion to the Christ ideal within. Pisceans are mystics and seers, plastic and receptive, gentle, unassuming, and self-sacrificing. They are masters of detail and submissively complete work begun by others.

In the book of Joel 2:28, we read: "Their young men shall see visions, their old men shall dream dreams." This is very appropriate for Pisces; they see both ways, summing up the beginning and the end, for in Pisces the past and the future are truly reflected. Duality symbolized by the two fishes swimming in opposite directions but tied with a "band of limitation" is very strong.

Here we may list two extremes of natures: Poets, musicians, artists, actors, prophets and mystics; and wanderers, wastrels, and drunkards. Pisces with compassion and understanding may bear the weight of the world if they overcome their own nonresistance to undesirable suggestions and destructive stimuli.

The relative values of what the common signs stand for all depend on the

ability to interpret them, for they are exceedingly variable—drifters or doers.

In the book of Job, 5:7, we read: "But man is born unto trouble, as the sparks fly upward"; and this is true of those with an afflicted common cross. Yet they are often the highest type of intellectual and spiritual people, lovable, selfless, pure. Two distinct classes come under this cross. First are those we may call younger souls, who seem not yet to have found their bearing and affiliation in the world, idlers and drifters upon the sea of life. Sorrow and adversity come to them for the purpose of awakening the soul, forcing them to realize their responsibility, prodding them to take a definite part in the community work.

The second class are the dreamers, the seers, those whose creative imagination enables them to make their visions a reality. Inventors, for instance, who use the forces of nature, as light, sound, color, etc., to create as yet unheard-of things and objects, building "castles in the air," imbuing them with form and power, eventually becoming utilities in common usage, the products of industry, art, and science. For instance, electricity, the telegraph, telephone, and radio.

Such dreamers are as yet in the transition stage, ahead of their time, usually misunderstood; they are called impractical visionaries by unfeeling, worldly people of their own or an older generation. But posterity will recognize their worth and their genius, and reverence, glorify, and immortalize them.

Only through astrology can potential genius be discovered, while the child is yet on the threshold of life; only through this science may he be helped to find the right niche for developing his latent abilities, thereby perhaps saving him from the struggle and disappointments which so often are the result of unrecognized talent in a materialistic world.

The afflictions from the common cross point to a woeful lack of judgment in the child; therefore the training and education should be wisely directed at the discipline of the purely mental faculties, stimulating the reasoning power, awakening the will, and encouraging initiative.

The cardinal cross expresses faith; the fixed, hope; the common, love—and the greatest of these is Love.

Astrological Readings for Subscribers' Children

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

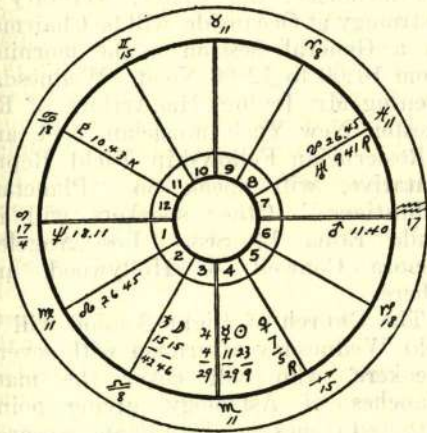
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

MARSALON B. P.

Born November 15, 1922, at 10:50 P.M.

Latitude 34 N. Longitude 118 W.



It is claimed in occultism that man is ever building for the future, and is also forever paying off old debts which the soul has contracted in the past and has left unpaid. And surely this young man left many unpaid debts which are now awaiting their liquidation.

We usually look to the number of aspects in a horoscope to judge as to the future and the present. We have not seen a horoscope for a long time which has so many aspects between planets as we find in this horoscope. Surely this boy will meet with many experiences and his life will be a busy one. Even though, at the time, he may endeavor to sidestep some of these experiences, others will bring them to him.

Mercury, the ruler of his house of

friends, has four major aspects and three semi-sextiles, which indicates that this young man will never want for interested friends. However, Mercury is placed in Scorpio, Mars' home sign, and is square to Mars which is in the sixth house; therefore some friends will be ready to help him, while some may lead him into paths from which it will require diplomacy and much effort to extricate himself. Neptune is also square Mercury, and these two aspects, namely, Mars and Neptune square the mental planet, unless the young man is careful, would lead him into dangers of evading the truth.

With Neptune conjoined the Ascendant, opposition Mars, and square the Sun and Mercury (Mercury also ruling his house of finances), there may be temptations to enter into a vocation dealing with stocks and bonds, oil companies, or corporations where money is made 'easy.' We would warn this young man against any speculation, or entering into schemes of getting rich quick, for there is danger of his using or drifting into methods which would bring him into the clutches of the law.

If he desires to live up to the highest and noblest, a life in which the soul will receive the best development, we would advise that he enter a medical college. Favorable configurations for this work are: Jupiter, Mercury, and the Sun in Scorpio, and the ruler of Scorpio (Mars, which also indicates the medical profession), trine the Moon and Saturn. Consider also that the Moon rules his

(Continued on page 365)

Hollywood Astrology Convention

BY THOMAS G. HANSEN



OLLYWOOD, California, as host to the Second West Coast Convention of Scientific Astrologers, July 9, 10, 11, and 12, will bring together outstanding speakers, research authorities, and astrological talent of an amazing variety.

The high idealistic and ethical standard of Astrology, particularly as portrayed through the channel of Standard Astrology, can be distinctly visualized in the "Greetings" from the Executive Committee to the Convention itself. We quote in part:

The ultimate ideal of any association of Ethical Astrologers can only be realized by the united cooperation of every one in the purposeful intent to clarify the objectives of Standard Astrology in the eyes of the world.

The activity and success of this Convention is the result of but one element—not organization, nor leadership, nor individual prominence—but *cooperation*. Every person connected with YOUR Convention is here because, in his or her heart, there is an intense desire to serve humanity through the science of Astrology.

This Convention is run entirely on a non-profit basis. . . .

May a full response of an awakened consciousness illumine your inmost being.

The Convention Headquarters, in Hollywood Roosevelt Hotel, will be the center of activity for morning and afternoon sessions, the opening luncheon, and the closing banquet. The Executive Committee for the convention earnestly advises early registration.

All evening classes will be held in Hollywood High School Auditorium.

A complete list of speakers of these various sessions is not available as this is written, but each session will give students and friends the maximum of value from every moment spent in Hollywood.

Registration Tuesday morning will be followed by the official opening at 12:00 Noon, July 9th, with Lenora Conwell, Chairman of the Executive Committee, introducing civic leaders and the guest of honor, Mayor Bowron, of Los Angeles.

The Tuesday Afternoon Session will

feature, among others, Mr. Llewellyn George, who will bring an astrological message fitting to the occasion. The Tuesday Evening Session will be directed by Clara L. French, secretary of the Executive Committee and a representative of the Hollywood School of Astrology. Elbert Benjamine will outline "The Objectives of Standard Astrology," and other speakers will complete this session.

Wednesday, July 10, The Rosicrucian Fellowship representation will include two members: the writer, secretary of Astrology at Oceanside, will be Chairman on a General Session in the morning, from 10:00 to 12:00 Noon. Wednesday evening Mr. Irving MacArthur, of Rochester, New York, musician, poet, and a Rosicrucian Fellowship Field Representative, will speak on "Planetary Vibrations." Other speakers will include Edna L. Scott, Los Angeles; Lenora Conwell, of Hollywood, and others.

The Church of Light Session will be held Wednesday afternoon with several speakers, who will cover the many branches of Astrology, giving points gathered from special study and research.

Mrs. Alfa Lindanger, teacher at Mt. Ecclesia during Summer School, and active in the Los Angeles Center, will take as her subject, "Birth, a Four-Fold Event." This will be delivered on Thursday morning on a General Research Session, the material covered dealing specifically with the study of the Pre-Natal Epoch. All deeply scientific and advanced points of study have been grouped on special morning research sessions.

The Rosicrucian Fellowship Session, with Frederic A. Jones as Chairman, will be held Thursday afternoon, from 1:30 to 4:15. This session will open with music by the Fidelio Ensemble, Zinaida Moiseieff, director, and the speakers that follow will be representatives of the Rosicrucian groups in Los Angeles, Grass Valley, and Headquarters in Oceanside. Mrs. Arline D. Cramer, of Los Angeles, will speak on "Rosicru-

ian Principles in Astrology"; Edward Adams, of Oceanside, will have as his topic, "Character Is Destiny." Elizabeth Hansen, of the Healing Department at Headquarters, will correlate the devotional aspect of prayer with the cosmic significance of the science of Astrology in a talk entitled, "Prayers to the Stars."

A short intermission will be followed with music, after which Mr. Rex McCreery of Los Angeles will discuss "Our Western Civilization." "The Aquarian Physician," by Daniel L. Hirsch, M.D., of Grass Valley, will complete the offering of this session. Each session will have special features and advantages not to be found in any other, and with the combined offerings of all, a thorough study of Astrological practice will be available to the inquiring student.

Following the Thursday Afternoon Session an NBC Radio City Broadcast Tour is scheduled and all are urged to include this educational feature.

Speakers scheduled for Thursday evening will include Elbert Benjamine, president of The Church of Light, Los Angeles; Harriet K. Banes, Los Angeles; Dane Rudhyar, and others. The Chairman of this evening session will be Edna L. Scott.

The First Temple and College of Astrology, Los Angeles, will have jurisdiction over the Friday afternoon Session, and the fourth and last day of the Convention will close with a banquet in the Hollywood Roosevelt Hotel. Manly P. Hall will act as Master of Ceremonies and he has promised to exert his entire resources in making this occasion an outstanding feature of the Convention.

Mrs. Max Heindel, President and Co-Founder of The Rosicrucian Fellowship, will be at the Banquet, also a representative group of Fellowship students. Mrs. Heindel and prominent guests, including movie stars, will speak at this time.

Everyone is welcome to all sessions of the Second West Coast Convention of Scientific Astrologers; your response to this invitation is your way of showing appreciation and cooperation. The leaders and teachers who present this program take this means of saying *Thank you* on behalf of Standard Astrology.

ASTROLOGICAL READING

(Continued from page 363)

twelfth house, the house governing hospitals, and other institutions, and is in conjunction to Saturn, the ruler of the house of vocations, the sixth.

With the fixed and fiery sign Leo on the Ascendant and fixed signs on all four angles, he has the will to do and to dare; but if these same positive people permit themselves to take the downward course they can be just as forceful in such work as in the better and more spiritual work. So we would again warn this native against speculation and advise him to get down to real hard, legitimate work which will bring out the very best in him. He can accomplish much if he will.

Saturn and the Moon are conjunct in a Venus sign (Libra) and in the third house, and both are sextile Neptune and trine Mars. This denotes that he would find pleasure and success in writing and literature.

Venus, the planet of pleasures, in square to Uranus the planet of impulse and unconventionality is oftentimes a great danger to young people in their love affairs, because they care little about the opinions of society and are all too prone to drift into associations which reflect discredit upon them.

Horoscope Data Sheets

A condensed but complete calculation form, 8½x11, printed on both sides.

Front page contains large wheel, spaces for all needed data; also for Elements, Planets' Declinations and Aspects.

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

VOCATIONAL GUIDANCE ADVICE

This page is an added service for our readers—whether subscribers or not. Advice is based on the horoscope; therefore we require the following information: sex, place of birth; year, day of month, and hour. Readers are requested to send data for adults, or children over fourteen. As many readings will be given as space permits.—EDITOR.

Masseuse, Stenographer

LAPPE I. S.—Born May 8, 1894, 7:00 A.M. 48 N. Lat. 117 W. Long. With four mystical planets, Neptune, Pluto, Moon, and Jupiter in Gemini, the sign ruling the hands, in the twelfth house, Jupiter sextile Venus and the Moon trine Mars, we would advise the science of healing: osteopathy; physical therapy; massage. Stenography also indicated.

Draftsman, Airplane Mechanic

CHARLES B. S.—Born October 17, 1902, 6:00 A.M. 42 N. Lat. 99 W. Long. Cardinal signs on the angles, and Venus, Sun, Dragon's Head, and Mercury all near the cusp of the Ascendant, Libra. He should succeed as architectural draftsman or airplane mechanic where he is employed by the government. With Mars in the tenth house in Leo, sextile Ascendant, Sun, and Mercury, and trine the Moon he should find no difficulty in reaching success when Uncle Sam is his employer.

Musician, Lecturer

NORA C. B.—Born July 25, 1920, 10:00 A.M. 35 N. Lat. 94 W. Long. Sun, Mercury, Venus, Neptune, and Jupiter all in the eleventh house (friends) and in the social sign Leo; the ruler of the Ascendant, Mercury, conjoins the Sun as well as Venus and the mystical Neptune. A clear mind which inclines to music and the arts. Four planets are within orb of a trine to the Moon in Sagittarius—she could be a lecturer; or an entertainer along musical lines. As hostess she will excel, if she guards against the bluntness of Mars square the planets in Leo.

Detective, Mineralogist

O. McC.—Born August 28, 1901, 12 Noon. 41 N. Lat. 82 W. Long. Fixed signs on all four angles and three planets strongly placed in their own signs give the planets greater strength. That is,

Mercury is in the tenth house in Virgo, Venus in Libra, and Saturn in Capricorn. Saturn is conjunct Jupiter in the second house, both retrograde, but when they turn direct that will release their strength. Saturn in Capricorn assisted by Jupiter and both trine Mercury and the Sun will give a keen interest in ferretting out crime and running down the criminal. Detective work would be a lucrative vocation for Saturn and Jupiter in the second house (finances) will be most fortunate, and give frugality also. Capricorn has to do with mines and minerals, so he could succeed in mining engineering and mineralogy.

Teaching

CAPTALIA S.—Born December 8, 1914, 2:10 P.M. 48 N. Lat. 117 W. Long. Moon and Neptune in Leo and the Moon in the fifth house (education), Neptune trine Mercury, and the Moon trine the Sun and Mars give talent for teaching. Saturn is also sextile the Moon and Jupiter sextile Mars and the Sun. All these aspects are conducive to success in teaching. It should be remembered that there are many branches of this work and subjects are world wide in scope.

Scientist, Dentist

BOBBIE B.—Born November 21, 1922, 4:45 A.M. 34 N. Lat. 118 W. Long. With fixed signs on all four angles and six planets in angles he knows what he wants and will follow his own inclinations regardless of parents or relatives. It were well to let him choose his own vocation, for to force him into one where his heart is lacking will stunt his best efforts towards success. The ruler of the horoscope, Mars, trine the persistent Saturn, and Mercury in Scorpio semisextile Saturn, the mind will be keen and inclined to dig deeply for all scientific truths; for science will attract him. Hospital work as surgeon, or dental surgery would be vocations which will give this young man the greatest opportunity for success.

DAILY OPPORTUNITIES--SEPTEMBER

By THOMAS G. HANSEN

NOTE: Keep this issue through the coming month because the Daily Opportunities is given one month *in advance*. This is done to reach far-away subscribers in time to be used.—EDITOR.

1. *Sunday*. Hold impulse. A predominantly constructive month. All matters come to a head.
2. ♀ Lunation ☿ ♃, ☿ ☿. Study, analyze and discriminate in *every* act. Stability and success follow.
3. Pay sharp attention to detail. Look within for harmony. Things move fast. Do not miss opportunity. Avoid militant reactions.
4. Conferences with superiors net results. Be practical. Develop enthusiasm for universal principles.
5. Be unselfish. Work for the good of all.
6. Be cautious about over-jubilant expansion. Force, false security, and fear meet due reprisals. Seek permanency in deeper values.
7. Remain steady and cautious. A thorough foundation eliminates loss. Stay home.
8. *Sunday*. Don't overdo. Be honest, courteous, just. Relax.
9. Postpone decisions. Keep quiet; avoid displays of weakness.
10. A new light casts a different picture. Cooperate.
11. Settle questions constructively. Join in any honest and sincere effort. Seek inspiration. Study.
12. Do not overlook kindness in daily life. Be considerate.
13. Obstacles test plans and sympathy. Avoid excess. Free yourself of selfish dissatisfaction.
14. Avoid impulse. Be quiet. Reflect.
15. *Sunday*. Co-ordinate values. Stand firm.
16. Full ☽ in ♋, ☿ ♀, *♁. Avoid hasty separations. Think clearly. Uncover intrigue.
17. Accept necessary changes. A pleasant trend grows today.
18. Be positive. Divine inspiration follows concentrated spiritual endeavor. Study. Meditate. Look within for strength.
19. Deep thought and study reveal unexpected depth. Keep your sense of unity.
20. Previous inspiration and attunement are needed today. Accept tests and responsibilities; this is a sign of ability.
21. Recognition of yesterday's facts broadens today's opportunity. Be willing to accept unusual propositions for success.
22. *Sunday*. Be impersonal in expression. Pleasures may seem cold; be unselfish.
23. ☉ enters ♎. The peace, poise, harmony, and beauty of this sign radiate an affection for life. Express Libra cooperative principles during this period. Avoid excess today. Present ideas carefully.
24. Be cheerful. Seek artistic or creative expression. Avoid temptation. Be persistent.
25. Enjoy pleasant home advantages. Keep level-headed. A quiet solution is present.
26. Successful and constructive enterprise is inspiring. Cooperation is important.
27. Personal pleasures are restricted. Be reserved and quiet.
28. Early harmony is somewhat altered as day advances. Meet temptation with inner strength. Avoid ruthless domination of rights of others. Control *yourself*. Avoid hysteria.
29. *Sunday*. Original, inventive, creative ability is the means with which to transmute the tremendous power of this week-end. Stabilize activity. Look yourself over.
30. Quiet meditation, introspective or retrospective, shows up valuable lessons. Use energy for self-improvement.

Worth-While News

Emotions and New Sickness

CLEVELAND—Social illness, a new medical term which describes persons who are sick for no other reason than unhappiness over their environment, was recognized Friday by the American College of Physicians.

Dr. Edward Weiss of Temple University, Philadelphia, said that a third of those who see a doctor do not have any definite bodily disease to account for their illness, and another third seem to have symptoms that are partly due to emotions.

"The ill health," he said, "arises from long-standing dissatisfaction in the business, social or home life of the individual and this failure of adjustment to environment is manifested by a disturbance in some part of the personality, either as bodily symptoms of various kinds, capable of mimicking almost any disease, or as affectations of the spirit."—By Howard W. Blakeslee, AP Science Editor, in *Fort Collins Express-Courier*, April 5, 1940.

Besides the physical body which is evident to all who do not have impaired vision, man has a vital body which is the avenue of solar force, a desire body which is the seat of his desires and emotions, and a mental body which connects him with these three lower vehicles. During man's waking hours there is a constant warfare being carried on between the vital and desire bodies and it is this conflict which produces the objective waking consciousness. Every emotion of the desire body draws on the vital body for the life force which gives it power of action, and every thought generated breaks down physical tissue which must be restored in order that the physical body may continue to function and exist. The entire work of physical body restoration is accomplished by the vital body. This constant drain on the vital body during man's waking hours finally so depletes it that it becomes unable to perform its work; then it is that the desire body and mind move out of the physical body. Later the vital body performs undisturbed the process of physical body restoration during what is known as sleep.

Desires and mental processes which require excessive activity sometimes prevent complete withdrawal of mind and desire body at night or during daylight sleep. Then the dense vehicle, its vitality not being fully restored, still feels tired and listless. In any case fatigue of the physical body is a danger signal to the spirit. If the vital body is not too much depleted, a little longer period of sleep and more rest will often restore normality; but intense emotions, bad habits, and continued wrong thinking can and often do result in serious ill health.

Vivisection Valueless

Insulin has failed to cure diabetes and has proved of little permanent benefit and, in spite of all the costly experimentation, there still is no cure for cancer, Dr. A. C. Verner said yesterday at the 40th meeting of the International Conference Against Vivisection at the Hotel Copley-Plaza.

Dr. Verner said there was no scientific benefit for the cure of human ailments to justify the vivisectionist cause in America. He said that the vivisection of animals for experimentation which tortured animals and failed to aid human beings was rapidly spreading in the United States and must be stopped.

"The animals are being tortured beyond human comprehension, and medical reports prove to us that these experiments are worthless," said Dr. Verner. "What is done against animals may be done against human beings." He said human beings had been used for vivisection purposes in thyroid operations.

Dr. A. S. Millard of England said in speaking of "restriction in Great Britain," that the vivisection of animals by surgeons had not added to their skill and that the greatest doctors in England have become skilled, although they never vivisected animals.

The society passed a resolution against the practice of permitting high school students to vivisect small animals in biological and zoological laboratories.—*Boston Post*, May 21, 1940.

Suffering in purgatory is the result of moral delinquencies and the resentment of those who are injured thereby. Those unscrupulous surgeons who persuade people to have operations performed for

their own love of experimentation, or who take people out of charitable institutions for the purpose of gratifying their own desire to carry on investigations along certain lines, will certainly be as severely dealt with as they deserve in their after-death life in purgatory. The vivisectionists' purgatory is something most terrible to behold. Not that there are any exterior agents of outraged nature to punish these people, but only the agonies of the tortured individuals or animals contained in their life panorama reacting upon them with threefold intensity, as the purgatorial experience is only one-third the duration of the previous physical life.

If such people as those mentioned realized in the slightest degree what they are storing up for themselves, all such subversive practices would very quickly cease. It is quite true that there is such a great difference in the physical constitution of animal and man that very little value can be placed on discoveries made from experimentation on animals.

Scientist Studies Immortality

PASADENA, Calif.—(A.P.)—Dr. Gustaf Stromberg, Mount Wilson astronomer, believes "the essence of all living elements is indestructible."

"The individual memory is a living entity which can never be destroyed," he said Saturday. "The soul is the owner of the memory, the personality behind it. It retains its memory in latent form at death.

"Seemingly a soul can never be annihilated. In what form it survives is not known. It may temporarily or permanently be submerged in the world beyond space and time. Or it may appear in reincarnations, for which there is a certain degree of evidence."

Dr. Stromberg shows how he reaches these conclusions in his new book, "The Soul of the Universe," which he described as dealing with "the fundamental problem of what is behind matter, life and consciousness."

The scientist said that his study "leads to the inevitable conclusion that there is a world soul or god and a cosmic will."—*Milwaukee Journal*.

A belief in the immortality of the spirit and rebirth are brought to the consciousness of us all in two very excellent

ways, namely, Bible record and personal investigation.

The Bible states that when the silver cord is loosed then shall the body return to the dust whence it was taken and the spirit to God who gave it. The word death is nowhere connected with the spirit in the Bible, and the doctrine of the immortality of the spirit is taught definitely at least once in the Bible (Matt. 11:14), where Christ said about John the Baptist, "And if ye will receive it, this is Elias, which was for to come." The spirit which had ensouled the body of Elias was reborn as John the Baptist and must therefore not only have survived bodily death, but it also must have been capable of continuity of life.

In all the Mystery Schools a definite teaching is given out relative to the immortality of the spirit, and rebirth. The members of these schools who have consciously passed the door of Initiation into the invisible worlds are always brought to the bedside of a dying child. There they see the spirit pass out of the physical body and are told to watch this same spirit in the invisible world until it seeks a new embodiment. For this purpose children are generally selected who are destined to seek rebirth within a year or two. Thus each Initiate in a comparatively short time sees for himself how the spirit passes out of life through the portal of death and again enters physical life through the body of the mother. Then, so far as each Initiate is concerned, he has positive proof both as to the immortality of the spirit and its return to a new physical embodiment.

Reason and faith, however, must suffice all those who are not willing to pay the price for firsthand knowledge; and that must be earned, for it cannot ever be bought with gold. It is interesting to note how the sincere scientists one by one are discovering for themselves that "the essence (spirit) of all living things is indestructible," and that it may "appear in reincarnation." This is a most hopeful sign in our present day evolution.

Question Department



Diet and Remedies

Question:

Do you think that meat eating makes people less moral, less refined, and less potent in their labors, less intellectual, logical, and scientific; that it causes them indirectly to partake of the crimes and cruelties of slaughter? Do you connect the diseases of animals with those of man, and what is your opinion relative to the value of inoculations or vaccines and serums?

Answer:

The above combination of questions has been asked by students and readers of our magazine. In reply we will state that meat eating is practiced for the purpose of getting albumen into the blood quickly, and as long as humanity continues to think and live along purely material lines they will go on using it. There are other things, however, from which albumen is obtained, such as eggs, milk, cheese, and vegetables, which are far better for the body; and moreover, their effect is more lasting. Then, too, the time is coming when albumen will no longer be needed by man and a new substance will take its place. It is for this change that mankind is being prepared, and in so doing meat is gradually being eliminated from the diet as there will be no further necessity for its speedy repair work. There are those, however, who are not yet ready to begin this change in diet, and for them a complete change is not recommended. This alteration in diet should come from within, actuated by compassion for the slaughtered victims. Those who demand flesh food do force some of their fellow beings to supply it, and are therefore responsible for their gradually waning feeling of repugnance of taking life. Meat eating does make man more materially minded, and does not

tend to spiritual development. Intellect, logic, and science are all right in their place, but they should be subordinated to spiritual development and not allowed to dominate, in which case they are likely to foster materialism to such an extent that it becomes a hindrance to true spiritual growth.

It has been conclusively proved that it is possible for diseased animal products to communicate certain animal diseases to man when they are taken into the body.

There are undoubtedly cases where disease has been prevented by vaccination and cases where death has been prevented by vaccination and cases where death has been prevented by the use of antitoxin; there are also cases where vaccination and antitoxins have caused the fatality they were designed to prevent. From the occult viewpoint, however, vaccination and the use of antitoxin *obtained by the processes in use in bacteriological institutes* is to be deplored. These methods work a wrong on the helpless animals and *poison the human body*, making it difficult for the spirit to use its instrument.

If we study the chemistry of our food we shall find that nature has provided all necessary medicine, and if we eat aright we shall be immune from disease without vaccination and the use of antitoxins.

MAN'S CHANGE IN FORM

Question:

I understand from reading your literature that there was a time when the physical body of man formed a circle, the head and feet meeting. If this is true, when did man become upright in posture?

Answer:

Yes, it is quite right that man's first form was circular. It was not until the

Lemurian Epoch of the Earth Period that it began to assume an upright position. This change in form was not instantaneous; it was not until the Atlantean Epoch of the Earth Period that man's form took the upright posture which it has today.

BALANCING THE POWERS OF THE SPIRIT
Question:

If woman, possessing the positive vital body, reaches the point in evolution where she can have choice of body and she selects the positive physical body, where does the negative side come in as a balance?

Answer:

To understand the point you wish to have cleared up you must first realize that *man* and *woman* are appellations only to be applied to the physical body, for sex is not expressed in the same manner in the higher vehicles. Fix also firmly in your mind that the spirit manifesting in the bodies of the two sexes which we call male and female is itself bisexual, but two of the spirit's attributes are particularly in evidence when it creates its vehicle; *will* and *imagination*, positive and negative, and *they* manifest as male and female respectively when the spirit reaches the Physical World and builds the body in which it will function under the divine guidance of the Creative Hierarchies. The spirit expresses alternately, will and imagination, so that it may be evenly developed and therefore it manifests in male and female bodies and being imperfect the balance is struck for it by giving it a positive physical body together with a negative vital body and vice versa. But when the time comes that the spirit has evolved through eons in the school of life and learned its lessons to such an extent that it becomes fairly self-controlled or balanced, it is no longer necessary to secure the full equilibrium by means of opposite polarity in the body; therefore the spirit can and does take to itself both a positive vital and a positive physical body. This

is the case with the great majority of Initiates except where for special reasons they find it advantageous to make use of a negative physical body. *The vital body, however, in every Initiate is always positively polarized*, as that makes it a better and more receptive instrument for the vibrations which come from the Life Spirit, whose counterpart the vital body is.

WHERE THE SPIRIT SEEKS REBIRTH
Question:

Do children who die in infancy usually return to the same parents and the same station in life, or do they sometimes return to different parents and a different environment, more or less desirable from the standpoint of wealth, locality, etc.

Answer:

The subject of infant mortality was studied to a considerable extent by Max Heindel, and the result of his firsthand investigations are here given in a paraphrased reply to this question.

Upon a personal investigation of this subject it was found that out of twenty children watched who came to rebirth within five years of the time of death, fifteen or sixteen went back into the same family. When a child dies, at the time of the passing of the spirit it can be seen whether it will be a long or short time in the invisible worlds. After watching the return of the first twenty children, another group of twenty were selected who were still in the invisible worlds and not expected to take rebirth until ten or more years had passed; but even then the tendencies were quite plainly shown, for when a spirit seeks rebirth it is usually drawn to the prospective mother years before it enters her body. Judging from this fact it was found that out of the group of twenty only three were staying with their former mothers, the other seventeen being scattered among other families. Two of them were keeping company with small girls, showing that they were waiting for these girls to grow up and become their mothers.

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.

Favorite Summer Fruits

BY LILLIAN R. CARQUE

Director, Natural Brands Research Foundation, Glendale, California.

HE PEAR is botanically related to the apple, and while it has a similar chemical composition, it contains more sugar and less malic acid. Strongly alkaline, it contains a fair amount of calcium, potassium, and phosphorus and is one of the best sweet fruits for diabetics. Pears are usually digested by dyspeptics if not eaten too freely. They are laxative when eaten with the skin, especially when soft and ripe, juicy and melting. A delightful luncheon may be prepared by combining the fresh ripe fruit with bananas, berries, and nuts. Pears may also be baked in a manner similar to that of apples, with cinnamon and cloves added, but the summer fruit is much to be preferred in its raw natural state.

THE PEACH. The average composition of the peach is 80 per cent water, 0.7 per cent protein, 0.1 per cent fat, about 10 per cent sugar, 0.9 per cent acid, 0.7 per cent mineral matter; potash, lime, and soda make up the largest portion of the organic salts. The finest varieties are rich in sugar and contain little acid.

The flesh of the peach is flavored by the presence of a very small quantity of hydrocyanic acid and fruit ethers. In



general, there are two kinds of peaches: free stone, in which the pulp readily separates from the stone; and clings, in which the pulp adheres to the stone. Peaches picked before they are fully ripe and taken to the market in refrigerator cars do not develop as fine a flavor as do those practically ripe when they are picked.

Peaches are one of the most easily digested of all raw foods. While its nutritive value is not excessive, its acid-sweet juices are exceedingly wholesome and are often well received by stomachs which do not tolerate any other fruit of an acid type. Peaches possess a good supply of vitamins C, A, and B. Its cooling fragrance, exquisite flavor and tempting coloring present a never-ending variety of unrivaled summer dessert dishes. Peaches, however, are best eaten *au naturel* for their cleansing and laxative qualities. When fully ripe, this fruit contains considerable cellulose, thus contributing to its laxative properties. The nectarine is a variety of the peach which has a smooth skin.

THE APRICOT. Another member of the peach family. It differs from the peach in that it contains about twice the amount

of sugar and still less acid. This fruit is high in iron and richer in minerals than are most fruits. They are good bodily cleansers, and are indicated in cases of anemia, constipation, toxemia, etc. The following is representative of the average of over fifty analyses of the whole fruit: Protein 1.42; carbohydrates 13.34; mineral matter 0.54, with water ranging as high as 84.70. The minerals with a total of 33.60 in 1000 parts of water free substance are divided in this analysis as follows: Potassium 19.68; sodium 3.76; calcium 1.08; magnesium 1.12; iron 0.26; phosphorus 3.76; sulphur 0.92; silicon 2.80; chlorine 0.20.

PLUMS AND PRUNES. The word *prunes* applies to those varieties of plums that can be dried successfully without the removal of the pit. Analyses show that the average varieties of plums generally contain from 10 to 20 per cent sugar, one per cent protein; 0.3 to one per cent acid, and 0.6 per cent mineral matter. The dried prune, however, contains as much as 70 per cent sugar and more than 2 per cent mineral matter. Plums and prunes are exceptionally rich in magnesia and iron, and are therefore excellent blood builders; they are wonderful aids to digestion and a valuable corrective of constipation. It is recommended that plums be used freely when available in season in their raw natural state.

Like the pineapple, the prune (when dried) or the plum (when fresh) contains a peptic ferment, thus rendering it an aid to digestion. There are many varieties of plums or prunes, some of which are sweet, while others contain a considerable amount of acid. Sweet plums are of the greatest value, as they do not require the use of sugar, and hence they are most nutritious; their natural fruit sugar content, which is speedily released and almost instantaneously utilized by the body, is a great source of potential energy.

Caution should be exercised by those with weak digestions to select plums that are thin skinned; some skins are so tough as to be indigestible as paper, and

should be ejected. The only other objection to the use of plums or prunes of low sugar content is to be found in their acidity due to the benzoic acid content. If plums are eaten alone and in salads in combination with other fresh fruits, the small amount of benzoic acid can be neutralized. As any large amount of unusable acid in the body tends to acidify the urine, plums and prunes should be avoided in cases of irritable bladder and whenever there is a grave tendency to acidosis. For this reason plums and prunes are not desirable with cereals, especially in cases where the bladder or kidneys are diseased, as the urine might be rendered so highly acid as to be decidedly injurious in some cases.

GRAPES. It is gratifying to note that in many parts of Europe, the so-called "grape cure" during the harvest has become very popular. It is used in many health resorts on the continent where people live on grapes exclusively for four to six weeks, increasing the quantity to from three to eight pounds daily, according to age and constitution. The cure is especially helpful in diseases of the respiratory organs and kidneys, also in anemic conditions, report drugless doctors. The beneficial action of the grape cure is due chiefly to the simplicity of the diet, which furnishes the protein and carbohydrates in a most assimilable form, while the large proportion of alkaline salt, such as potash, lime, magnesia, and iron reduce the acidity of the blood.

The chemical analysis of the grape shows a great many variations, according to climate, soil, topography of the country, etc. The sugar content may be from 15 to 30 per cent, protein from 0.6 to 1.5 per cent, pectin about 1 per cent, tartaric acid from 0.5 to 1.2 per cent, while the mineral matter averages about 0.5 per cent. The calorie value approximates 250 calories per pound. Tartaric acid imparts its characteristic agreeable flavor to the juice, and adds a wholesome and stimulating tang to salad fruits.

THE CHERRY. The composition of the fruit varies with the variety, and the

flavor is influenced by the soil and climatic conditions. Cherries on the average contain 80 per cent water, 1 per cent protein, 0.8 per cent fat, from 10 to 16 per cent sugar, 0.9 per cent acid, mostly malic, and 0.6 per cent mineral matter. It is recommended by doctors as a splendid blood purifier, especially valuable in cases of anemia, poor complexion and bad blood, kidney and bladder disorders.

The cherry is one of the most nutritious of tree fruits. Some varieties are very rich in sugar, while others present a large percentage of citric acid. Its iron content is greater than that of egg white, milk, pears, and apples, and equal to that of the tomato. The nutritive properties of the cherry are more than twice that of the peach, and much greater than that of the apple and pear. The acid of sour cherries is also highly valuable as a remedy for foul conditions of the stomach and bowels.

BERRIES consist of a more or less watery pulp, containing a mass of seeds. The various kinds of berries contain from 85 to 90 per cent water; 8 to 12 per cent fruit sugar; a small amount of protein, fat and pectin; from 0.4 to 0.7 per cent mineral matter, mostly potash, lime, and magnesia; and, in the currant and strawberry, a considerable amount of iron. The fruit acids, mostly in the form of malic acid, amount to from 1 per cent to over 2 per cent. The principal varieties of berries are the blackberry, dewberry, elderberry, gooseberry, huckleberry, loganberry, raspberry, and strawberry.

When at its best, the *Blackberry* contains 8 per cent sugar and 1 per cent fruit acid, mostly in the form of malic acid; a small amount of protein, fat, and pectin; from 0.4 per cent to 0.7 per cent mineral matter, mostly potash, lime, and magnesia. It is splendid for rheumatism, gout, kidney trouble, sore throat, diarrhea, dyspepsia, for reducing fevers, as well as to check cramps and alleviate ovarian pain.

The *Red Raspberry* has a very delicate and distinct flavor for which it is highly esteemed. It is somewhat finer in flavor

than the blackberry, containing as it does a little more sugar and less acid than does the blackberry. Its natural acidity clears the blood of uric acid and kindred poisons, thus acting as a natural tonic, stimulant, and skin cleanser. Ripe raspberries contain about 1 per cent protein, 8 per cent sugar, and from 1 to 1.5 per cent malic acid.

The *Loganberry* is a hybrid plant obtained by crossing the red raspberry and the blackberry. It is sub-acid in flavor and hence makes an excellent unfermented fruit juice.

The *Strawberry* is undoubtedly superior to other berries on account of its excellent flavor and great hygienic value. Strawberries contain from 85 to 90 per cent water; 0.7 to 1 per cent protein; 7 to 8 per cent sugar; 1 to 1.6 per cent malic and citric acid, and 0.6 to 0.8 per cent mineral matter, which includes a larger amount of iron than that contained in any of the other berries. Care should be exercised to avoid rendering strawberries difficult of digestion by the addition of too much cream and sugar.

MELONS. Numerous varieties are now grown in North America including the Muskmelon or Cantaloupe, Casaba, Honeydew, Persians and Watermelons. The *Watermelon* stands out pre-eminently among summer fruits because of its delightful cooling and thirst-quenching qualities. While Watermelon contains from 90 to 95 per cent water, it embodies from 5 to 7 per cent fruit sugar, and a small amount of protein, calcium, iron, and potassium, as well as Vitamins A, B, C, and G. There are several varieties of watermelon, which, however, are not the determining factor as to quality, so long as the flesh is crisp, firm, sweet; and bright red in color. Where distress is experienced in digesting watermelons, they are best eaten alone and not with a meal.

The *Cantaloupe* and *Casaba* are moderate in protein and sugar content, while they are excellent sources of Vitamin C and a good source of Vitamins A and B.

(Continued on page 375)

Patients' Letters

Canada, Dec. 5, 1939.

Rosicrucian Fellowship
Oceanside California.

Dear Friends:

This week the report is the same as last week. I am coming along very nicely indeed, I think. I can stand quite a bit more exertion than previously.

Truly, I don't know how to be thankful enough to the Heavenly Father for this improvement in my condition and manifestation of His love.

Sincerely yours,
—Y. M.

California, May 9, 1940.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

This letter is to inform you that W. is not affected any more with any of the ailments for which he has been treated by the Invisible Helpers, to whom we both feel very grateful for his having been cured of irregular beating of his heart and the indigestion. He came home Saturday and went to work Monday and feeling fine.

I cannot express the appreciation we both feel and have for the Invisible Helpers. On my way mailing the letter I knew that he would be all right. Thanks again and again for the treatments. You will not need to treat him any further.

Yours in the service,
—T.J.W.

California, April 17, 1940.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

A few lines in haste as I want to get this out in the afternoon mail. I am happy to report that since I wrote you last week my leg has improved and the stiffness in my knee is not nearly so bad. I am continuing with the fruit and vegetable juices and am careful with my diet. I am so happy and I thank God and you for this wonderful relief. Until next week I am,

Sincerely,
—P.E.H.

California, April 16, 1940.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

Thank you so much for your recent letter, and will follow your advice of olive oil after meals for gaining weight, although, have gained steadily since feeling better again and only have 10 more pounds to gain.

Am quite well again and so happy, knowing that God is taking care of me and that the Invisible Helpers are helping me get well.

I send you all my sincere thanks and love for the help you have given me, and believe soon that I will be able to have my name removed from the Healing List.

Sincerely,
—H.A.

Healing Dates

July 5—11—17—25
August 1— 7—14—21—28
September 4—10—17—25

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

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information, address, The Rosicrucian Fellowship, Oceanside, Calif., U.S.A.

FAVORITE SUMMER FRUITS

(Continued from page 374)

The alkaline elements predominate—potash, lime, and iron constituting a large percentage. Melons, containing about 90 per cent water, furnish food and drink combined. They are much more refreshing and wholesome than are the artificial soft drinks now offered for sale everywhere. Melons supply the purest kind of water sweetened with natural fruit sugar, and are enriched by valuable organic salts and vitamins. It is suggested that more melons be used, along with unfermented and unsweetened fruit juices, instead of soft drinks of questionable purity to keep cool in hot weather.

SUPPLEMENTS TO FRUIT DIET. The protein and fat contents of fruits, with a few exceptions, are low, and while it is possible to live exclusively on a fruit diet for a short period during sweltering heat to help secrete toxins and to reduce blood pressure, it is best to supplement fruits with a small amount of raw nuts, unroasted nut butters, avocados, ripe bananas, sun-dried olives, cottage cheese, or carob (the latter also known as Locust and St. John's Bread).

Children's Department



Peggy's Setting Hens

By HOWELL SHEPARD

PEGGY Hopkins was so busy stuffing a black hen into a small coop she did not hear the amused "Hello" of her special friend Kathleen Marsh.

Rosamunda, the black hen, did not want to go into the coop. She flapped her wings and squawked and dug her sharp claws into Peggy's hands.

Kathleen saw the long scratch on Peggy's hand and exclaimed. "How can you be so patient? I'd box her ears. Anyway, what's the matter with Rosamunda?"

Peggy washed her hands at a nearby hydrant. "It's not her fault, exactly," she explained. "Poor dear, she wants to set. I've waited for weeks and weeks, but she just wouldn't."

"And now she wants to?" asked Kathleen bewildered. "And you go and shut her up like that! I don't get it?"

Peggy spoke carefully. She was only ten, but she could be quite serious at times. Raising chickens was her hobby and she understood them quite well.

"I wanted Rosamunda to have the eggs I was saving my allowance for," she told Kathleen, as she got grain from a large bin and began to scatter it over the yard. "She's never set before. I kept waiting, hoping she would. But, while I was waiting for her to make up her mind, Arabella got the notion..."

"She's your White Leghorn, isn't she?" Kathleen took a handful of grain and tossed it to the ground. "I don't see her. Where is she?"

"She's on her eggs. See." And Peggy pointed to a row of nesting boxes. Then she pouted ever so slightly. "But I am

awfully provoked at Rosamunda. She's just like a spoiled child. When she saw Arabella on those eggs she decided she wanted some, herself."

Kathleen laughed. "She's being very naughty. Only, why don't you get *her* some eggs, too?"

At her friend's remark Peggy's large brown eyes clouded for just an instant, then widened with a joyful gleam. "My goodness, you know why. I'm saving every cent for a camera for when I go with you on the trip to the Grand Canyon."

Suddenly she threw both her arms around Kathleen and hugged her. "Oh, I think it's simply wonderful of you to invite me. I can hardly wait. I dream about it, and think about it all the time."

Peggy was excited about the prospect. It was the first real trip in her life. With her friend, and Mr. and Mrs. Marsh, she would go on the long journey in an automobile. They would stop at delightful auto-camps along the way, and see hundreds of thrilling sights.

"I think it's simply grand of your mother to let me go with you," she cried happily.

"Oh, mother always lets me take some one with me," Kathleen remarked. "Usually I take Doratheia Webb. She lives over in Glendale. But she's been sick and can't go this time."

For a moment Peggy felt hurt. She felt that she envied this Doratheia. But that was not a kind thought. Of course, she was sorry Kathleen's other friend was sick, but she *was* grateful that she had been invited.

Kathleen had been watching Rosa-

munda. "She looks terribly abused, doesn't she? How long does she have to stay shut up like that?"

"Until she gets over her notion of setting," answered Peggy. "I do hope it won't be long, I feel so sorry for her. She really is my favorite."

"Then why can't she have the old eggs?" asked Kathleen.

"But Arabella's on them, now."

"I know, but if you have to break one of them, why can't you break Arabella? You said Rosamunda was your favorite. And you wanted her to have them in the first place."

"Oh, I couldn't do that," said Peggy, "It would not be fair."

"I don't see why not," argued Kathleen. "It'd not be harder on Arabella than on Rosamunda. Come, let's try it."

So, much against her own feelings, Peggy did change her hens about. Arabella set up a terrific clamour and Peggy got another scratch. Rosamunda settled on the warm eggs just as though she belonged there.

"There," Peggy said, feeling somewhat cross, and rubbing her hurt hand, "I hope you're satisfied, Rosy. You've got what you want. But I think you've been a most provoking child."

Kathleen was greatly amused. "She looks just like a baby who has begged for a stick of candy until she got it."

A frown came over Peggy's usually bright face. She looked at Arabella for quite a while. Then she looked at Rosamunda, who was very happy. That made Peggy feel a lot better. Gradually she smiled. But she did not look back at Arabella as she left the chicken yard.

After supper, that evening, Kathleen came over. When Peggy saw her, she started right in asking all sorts of questions about the trip. But Kathleen seemed to be in a strange mood.

"What's the matter?" asked Peggy, anxiously.

Kathleen was standing in the middle of the living room, crossing one leg over the other, and twisting her dress into wrinkles.

"Peggy . . . I've got some bad news." The words came out very low, and Peggy could scarcely hear them.

"What kind of bad news," Peggy asked, half afraid she already could guess.

"It's about the trip," Kathleen said, keeping her head down and staring at the rug.

Peggy's young heart began to pound hard. Something had happened, and they were not going, after all. It was a bitter disappointment, but she must be brave.

"You mean, we aren't going?"

Kathleen did not answer right back. She crossed the room and plunked a ragged tune on the piano. "Not exactly," she said presently. Then, to Peggy's surprise she stood up straight, and whirled around and said, quite sharply:

"I got a letter this afternoon from Dorathea and she's not sick any more and she wants to go with me and . . ."

It was not true. It couldn't be true. All at once the old sense of envy came back and Peggy felt herself growing very hateful. If she stayed there another minute she'd say things she'd be sorry for. So, she turned and ran into her room, and shut the door and threw herself on her bed and shed some hot tears into the white bedspread.

She lay there a long time. And as she sobbed her heart out, she began to feel a most uncomfortable thought digging its way into her mind. She tried to push it away but it came back again and again.

Peggy slowly sat up and brushed wet strands of hair from her face. She ran into the bathroom and washed her face. Then very quickly, as though she couldn't get there fast enough, she hurried out to the chicken yard.

"I'm sorry, Rosamunda," Peggy said gently, "but I must disturb you." She lifted the startled hen from the nest and shooed her away. Then she got Arabella and placed her back upon her eggs. "There, you darling. I hope you'll forgive me. It was a mean thing to do."

Peggy then called to the other hen. "Rosy, if you can please wait until tomorrow I'll get you some eggs, then you'll both be happy."

She heard steps coming toward her. The moon was full and round, lighting up the place like day. Peggy saw Kathleen.

"What does she want?" she thought crossly. "She's the one that got me to treat my chickens so badly. Just like she's treating me, now."

"Peggy?"

The girl in the chicken yard did not answer at once. Then she realized that she must not act unkindly. "I'm out here," she answered.

Kathleen pushed open the gate and entered. "Oh, oh, I'm so glad you've put Arabella back," she remarked.

"You're g-glad . . ." Peggy didn't understand.

"It was all my fault," Kathleen said. "I got to thinking about it after you went into your room. I was treating you just like you did Arabella, because Rosamunda is your favorite."

Peggy could see that her friend really was sorry.

"I told mother," Kathleen said, "and she says we all can go. There's lots of room and we . . ."

For a moment Peggy just stood still. But when the full meaning of Kathleen's words sunk in, she bounced over to her friend and hugged her tightly.

"Oh, you darling."

"Do you forgive me for being hateful and selfish?" Kathleen asked, her voice full of eagerness.

Peggy was silent.

"Don't you?" Kathleen asked.

"Of course I do, I was thinking about my own wrong doing. I was envious, and I was selfish with my hens. I should make up for it myself."

Kathleen laughed. "What an odd idea. How could you make up for it yourself?"

"I'm going to buy eggs for Rosamunda."

"Oh, but how about your camera money?" Kathleen exclaimed.

"That's what I mean," said Peggy, seriously. "I'll do without a camera. And maybe another time I'll not be so naughty."

Hidden Beauty

By RUTH CAIN

Let your beauty grow from within—

It is sure to show, peeping through

The eyes, the mouth, the lips, and the chin—

In every happy careless grin,

And in all the things that you do.

Real beauty comes from an inward Grace

And is always honest and true,

It leaves its own mark on form and face,

And in every act that you do.

So keep your heart with diligence,

And keep your mind with care—

Then the pages of your book of life

Will be beautiful and fair.

Echoes from Mt. Ecclesia

• • •



HERE is a hush and sadness about the World Headquarters of the Rosicrucian Fellowship, as little by little communication is cut off with members in the warring countries, at a time when the comfort and support of the teaching is so badly needed. Quietness and hours of meditation and prayer take the place of much social activity.

In a lecture delivered in the Chapel Mrs. Max Heindel spoke of the Divine Spirit sustaining the universe, which can never be destroyed nor vanquished. As an arresting illustration of the indomitable will and wisdom with which it guides even the humbler forms of life, she told how the slender shoot of a little potato, forgotten in a basement at Mt. Ecclesia, resolutely groped its way twenty feet to reach the light from a tiny hole. How much stronger is the soul of man to pierce through the clouds of war and anxiety to the light of God, beckoning him into a wider sense of brotherhood! God knows the needs of all, and through His Invisible Government brings forth ultimate good from the powerful forces loosed upon the earth in apparent destruction.

Watching over the welfare of God's lesser creatures, Humane Societies perform a much-needed service, for there are always those who, through carelessness or ignorance, inflict pain on the dumb animals who cannot speak their woe. The workers at the Headquarters are actively supporting the local Society, of which Mrs. Heindel is Vice-President.

A diversion in the field of music has been enjoyable. Mr. Elmer Bacher, a gifted young pianist from Oakland, California, who is spending his vacation at Mt. Ecclesia, gave a formal recital comprising both the familiar classics and his own improvisations. The work of

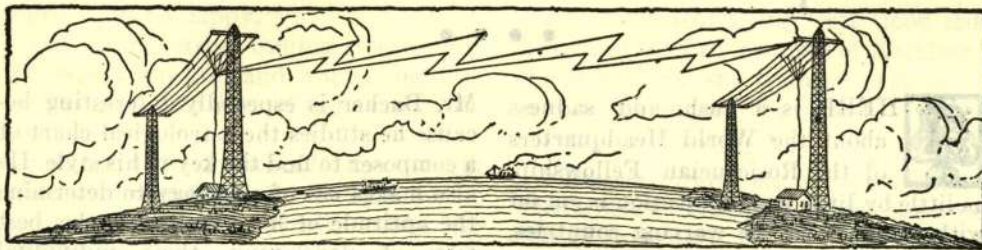
Mr. Bacher is especially interesting because he studies the astrological chart of a composer to find the key to his style. He also makes use of astrology to determine the aptitude of his pupils and the best way of developing their individual talents.

The soft June sunshine is heralding vacation-time with all the lure of the ocean beach. Its health-giving properties rank among the important forces of nature marshaled into use at the Sanitarium. Where sea bathing is not advisable, barefoot walks are permitted in the moist sand, so that the salt water can invigorate without producing fatigue. Coupled with other agents these forces help to confer the lasting blessing of a renewed interest and purpose in life.

The special attractions of this year's summer school are drawing a great number of students to Mt. Ecclesia. As the Lodge rooms are all reserved, two tents have been provided for extra guests. There are still, however, a few rooms available at the Sanitarium. Informal gatherings will be encouraged more than ever, in a new attractive lobby on the ground floor of the Lodge, where Friendly Hours have been observed ever since winter. For those who prefer relaxation and study out of doors, inviting benches have been set in the little pine grove between Mrs. Heindel's cottage and the Sanitarium. Happy are those who will gather inspiration with which to meet and lessen the world's tribulation.

From time to time there will appear in the Magazine a Rosicrucian Philosophy Catechism. It is hoped that this simple and direct presentation will be helpful in bringing a better understanding of the Rosicrucian teaching. The first Catechism will be found on page 352 of this issue.

Rosicrucian News Bureau



• • • •

Sensitivity to invisible forces or vibrations is becoming increasingly prevalent among humanity. More and more frequently do we hear the statement, "The vibrations in that place were very uplifting," or "soothing," or perhaps, vice versa. Susceptibility to the various kinds of invisible forces which are constantly playing about us and impinging upon us comes as a natural accompaniment to humanity's evolutionary progress. Generally speaking, the "vibratory rate" of a place is largely established by the thoughts and desires of those who frequent the place, and it behooves those who would be among the "builders" to give thoughtful consideration to the power for good they may be in helping to create and establish helpful harmonious vibrations wherever they may go.

In rooms where only constructive, uplifting thoughts and actions are permitted, the vibrations become so noticeably of that nature that those who go there are impressed with the desire to remain and are encouraged to return. A welcoming attitude on the part of those in charge of the Center may be greatly augmented by an atmosphere which bespeaks in itself something of the high spiritual principles which Rosicrucian students have embraced and are endeavoring to inculcate in their lives. The principle of LOVE is the great attractive principle of the universe, and a place made vibrant with thoughts and words of kindness and love automat-

ically attracts to it those who have an inner thirst for the higher knowledge and wisdom.

At this particular time it is especially vital to the welfare and accomplishment of Fellowship Groups that discussion of controversial subjects be avoided in class rooms. We urge the members of our Groups, individually and collectively, to emphasize PEACE and all that it signifies. As Western Wisdom aspirants we know that the Higher Ones are at the helm, and we can help them most by maintaining an optimistic attitude, based upon a complete faith in the wisdom and justice inherent in God, our Creator.

FIELD ACTIVITIES

From the secretary of our Cleveland (Ohio) Center comes the good news that Mr. Irving MacArthur's lecture, "Inspiration from the Stars," given there the evening of June 18th, was well attended and very much enjoyed and appreciated. Four delightful musical selections given in connection with the lecture added much to its effectiveness and appeal.

From Chicago, also, comes word that Mr. MacArthur's lectures are being well received by appreciative audiences.

"He Walks Again" was the title of an inspiring talk given the afternoon of June 9th by Lynn Vivian at the Truth Center, 227 Arrellaga St., Santa Barbara, California. Quite a large and appreciative audience attended this lecture, giving further encouraging evidence of

a general growing interest in the deeper spiritual truths.

KANSAS CITY, MISSOURI.

The Public Speaking Class conducted by this Group is proving quite successful as a means for attracting new students, and we feel sure that all our Centers not already having such a class would find it worth while to make an especial effort to arrange for one as a part of their regular activities. Modern life is causing an increasing number of people to become aware of the need for the training which a well conducted public speaking class gives, and there are doubtless many who would be glad to take advantage of the opportunity for self-improvement offered by a Fellowship Public Speaking Class.

A recent report from the secretary of this Center also brings the good news that a fine spirit of harmony and progress prevails among its members. Special efforts are being made to encourage individual participation in all Group activities, which educates toward self-reliance and other democratic ideals.

LOS ANGELES, CALIFORNIA.

Another most joyous and inspirational occasion occurred when the fourth anniversary of the founding of the Los Angeles Spanish-speaking Fellowship Center was celebrated in Angelus Hall on the evening of June 8.

The large hall was filled with an audience almost entirely Spanish-speaking, and the program, rendered largely by young people and children, was thoroughly enjoyed and appreciated. An impressive grand march, preceded by the bearer of a handsome embroidered banner, constituted the opening number of the program, which included: typically Mexican music, fervent recitations, operatic selections by a talented friend of the Center, a beautiful and instructive dialogue in costume by a group of graceful señoritas, and an informal address given by the consecrated leader of the Center, Sr. Alberto DeBussy. This address was, to some, the *Broche de Oro* (the "Golden Clasp"), with which the

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speaker eloquently stressed the mystic Christianity of the Rosicrucian Teachings, the Law of Universal Love, and the life of unselfish service.

A fine group of friends from the Los Angeles Seventh Street Center attended, and five workers from Headquarters were also present. Mrs. Heindel, being unable to attend, sent a beautiful basket of flowers which was greatly prized as conveying her loving greetings and blessings.

This Center, directed with much tact, enthusiasm, patience, and devotion, reaches hundreds of Spanish-speaking people in the big metropolis, and Headquarters heartily congratulates and commends those directing the work for their splendid service in spreading the ideals which are to be the basis of the future order of things.

VANCOUVER, BRITISH COLUMBIA, CANADA.

It has been a source of real joy to hear from several of our Groups recently that there had been a sudden change for the better in the attitude of the members, with a consequent improvement in all activities. Among these Groups is our Vancouver Center, the secretary of which writes us that the general attitude of the Group is "much improved and generally very encouraging." We rejoice heartily with the friends of this and other Groups where there has been such a noticeable awakening and impetus toward progress and pray that the response of those serving under the Fellowship "banner" to the Higher Ones laboring so diligently for the upliftment of humanity will become greater day by day. It is a privilege, indeed, to have a knowledge of the principles set forth in the Western Wisdom Teachings, and it behooves every one of us to use this knowledge to the greatest extent possible at the present time so that aid may be given toward the triumph and firm establishment of the Christ Principles on our earth.

Regular weekly classes in Philosophy and Astrology as well as the Sunday Devotional Service, are conducted as usual in this Center, with good attendance.

Additional Dealers

(Continued from page 384)

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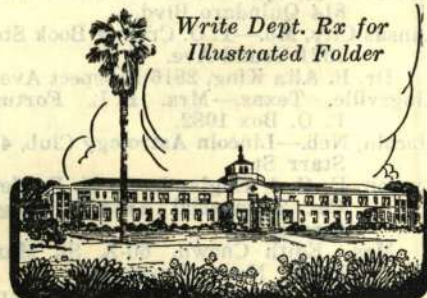
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(Please see additional Dealers on page 383)

Summer School at Mt. Ecclesia

July 15 to August 23, 1940

SCHEDULE OF CLASSES

	9:00-9:50	10:00-10:50	11:00-11:50
Monday	Philosophy I	Astrology I	Astrology II
Tuesday	Philosophy II	Anatomy	Astro-Diagnosis
Wednesday	Philosophy I	Astrology I	Astrology II
Thursday	Philosophy III	Anatomy	Bible
Friday	Healing Principles	Center Work	Bible
Monday, 7:30 P.M.—Interpretation of Wagnerian Operas			
Wednesday, 7:30 P.M.—Creative Expression		Friday, 7:30 P.M.—Social	

COURSES OF STUDY

The Rosicrucian Philosophy: Four splendid courses based upon our textbook, "The Rosicrucian Cosmo-Conception," by Max Heindel, and on other writings of this illumined messenger of the Brothers of the Rose Cross. I—The Rosicrucian Cosmo-Conception. II—Questions and Answers. III—Practical Application of Cosmic Truths. IV—Interpretation of the Wagnerian Operas.

Healing: Rosicrucian Fellowship Method of Healing.

Astrology: I—Erecting the Horoscope. II—Delineation and Progression. III—Astro-Diagnosis.

Bible Study: The Western Wisdom Teaching as applied to the Bible has restored faith in the Book of Books to thousands. Inspiring.

Anatomy and Physiology: A good foundation for astro-diagnosis.

Creative Expression: Delivery of prepared and extemporaneous speeches; practice in platform deportment.

Center Work: Forming and conducting Rosicrucian Fellowship Study Groups and Centers; technique of Center Work.

LECTURES AND SOCIAL EVENTS

In addition to class lectures, there will be addresses by resident and guest speakers, in the Chapel every Sunday evening. Friday evenings are our get-together periods, and special trips are planned for Saturday afternoons.

ACCOMMODATIONS

Rooms will be available at the following rates:

Rose Cross Lodge \$6.50 to \$8.25 per week, one person in a room.

Rose Cross Lodge \$7.75 to \$9.50 per week, two persons in a room.

Vegetarian meals in our cafeteria are served at the following rate: Breakfast 30 cents, dinner 40 cents, supper 30 cents. Weekly rate of \$6.00 for meals during Summer School. Rooms additional, as given above.

Working for board and room will not be possible. A deposit of \$5.00 is required in advance to secure accommodations. This will be applied on the first month's room rent. Please make reservations early.

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

OBJECT OF THE SCHOOL

Instruction will be given in the subjects mentioned to all who are interested in receiving the New Age Teachings. The School also aims to prepare teachers and lecturers for Center and field work in general.

The Rosicrucian Fellowship Oceanside, Calif., U.S.A.

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THE PINEAL GLAND
Pineal Type of Personality

SPIRITUAL CORRESPONDENCES
Adrenal Glands—Physical World—♃
Spleen—Ethereic Region—⊙
Thymus—Desire World—♀
Thyroid—World of Thought—♃
Pituitary—World of Life Spirit—♁
Pineal—World of Divine Spirit—♁

DEDICATION

This modest little volume is dedicated to my beloved teacher, Max Heindel, for whose spiritual instruction the author owes a debt of sincere gratitude that cannot possibly be expressed in words.

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