



*The*  
**ROSICRUCIAN**  
**MAGAZINE**

*RAYS FROM THE ROSE CROSS*



**FEATURES**



Resurrection: A Process

The Value of Astrology

Food---A Factor in World Peace

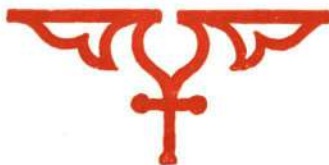


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**THE ROSICRUCIAN FELLOWSHIP**

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Oceanside, California, U.S.A.

The  
**ROSICRUCIAN**  
**MAGAZINE**

*Rays from the Rose Cross*

ESTABLISHED BY MAX HEINDEL

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# The Rosicrucian Fellowship

## AN AQUARIAN MOVEMENT

There was a time, even as late as Greece, when *Religion*, *Art*, and *Science* were taught unitedly in the Mystery Temples. But it was necessary for the better development of each that they should separate for a time.

*Religion* held sole sway in the so-called "dark ages." During that time it bound both *Science* and *Art* hand and foot. Then came the period of the Renaissance, and *Art* came to the fore in all its branches. *Religion* was strong as yet, however, and *Art* was only too often under the complete domination of *Religion*. Last came the wave of modern *Science* and with iron hand it subjugated *Religion*.

It was a detriment to the world when *Religion* shackled *Science*. *Ignorance* and *Superstition* caused untold woe. Nevertheless man cherished a lofty spiritual ideal then; he hoped for a higher and better life. It is infinitely more disastrous that *Science* is killing *Religion*, for now even *Hope*, the only gift of the gods left in Pandora's box, may vanish before *Materialism* and *Agnosticism*.

Such a state cannot continue. Reaction must set in. If it does not, anarchy will rend the cosmos. To avert such a calamity *Religion*, *Science*, and *Art*, must reunite in a higher expression of the *Good*, the *True*, and the *Beautiful* than obtained before the separation.

Coming events cast their shadows before, and when the Great Leaders of humanity saw the tendency toward ultra-materialism which is now rampant in the Western World, they took certain steps to counteract and transmute it at the auspicious time. They did not wish to kill the budding *Science* as the latter had strangled *Religion*, for they saw the ultimate good which will result when an advanced *Science* has again become a co-worker with *Religion*.

A spiritual *Religion*, however, cannot blend with a materialistic *Science* any more than oil can mix with water. Therefore steps were taken to spiritualize *Science* and make *Religion* scientific.

In the fourteenth century a high spiritual teacher, having the symbolical name Christian Rosenkruz—Christian Rose Cross—appeared in Europe to commence this work. He founded the mysterious Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian *Religion* and to explain the mystery of *Life* and *Being* from the scientific standpoint in harmony with *Religion*.

In the past centuries the Rosicrucians have worked in secret, but now the time has come for giving out a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspects; a teaching which makes no statements that are not supported by reason and logic. Such is the teaching promulgated by the Rosicrucian Fellowship.

### THE ROSICRUCIAN FELLOWSHIP

Mt. ECCLESIA

Oceanside, California, U.S.A.

# The Mystic Light

## The Rosicrucian Fellowship

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

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

*This article received a Fifth Prize in our 1938 Manuscript Competition.*

## Resurrection: A Process

BY L. H. EARLE

“I AM the Resurrection and the Life.”

This statement can have no real significance to the majority because in every quarter of the globe there exists ignorance and uncertainty of the future. Clashes of every description are taking place as a result of self-interest and suspicion. The people hear conflicting opinions concerning evolution because evolution is being considered solely in connection with physical form. There is no understanding of the intricate spiritual process which makes evolution possible. It is unusual to consider that spirit itself evolves.

Because of the lack of a spiritual awareness, explanations concerning the Resurrection and Christ's statement sometimes appear illogical. They are considered to be vague fancies in the minds of spiritually inclined Christians and unworthy of serious thought by materially inclined men of the world. Such divergences of opinion, general strife, and ignorance of spiritual forces not only exist but are accepted as inevitable; whereas, if Christ's avowal had been considered seriously, and were today to be so considered by the average person; and its significance understood, there would exist a natural and harmonious relationship among mankind and between God and man: because an understand-

ing of the statement would reveal to man the glorious future to be attained by him, and he would strive for it. He would assist his brother to attain it.

There is but one resurrection. This is the resurrection through Christ. During this Day of Manifestation Christ expresses that part of the Trinity of the Godhead which develops wisdom.

Before his advent, Christ expressed wisdom through the Lord God Jehovah. Christ now expresses himself directly, reaching us through the spiritual rays which radiate from the center of the earth and are the source of our spiritual being. Through this means of direct contact with us, Christ directs our evolution so that we will gradually assimilate the wisdom which constitutes godhood.

The resurrection is not only a single event happening purposely to take an individual spirit into the presence of God. It is a process of spiritual development accomplished over a tremendous length of time. The commencement of this process is marked by what may be considered to be a change in the direction of the flow of force: force being an effect of the activity of the spirit. The purpose of the activity of the spirit was, originally, to produce from an invisible substance a state of visible crystallization of the former, and after preparing it for the

assimilation of a dissolving essence, then to pour into it the essences that would restore the original condition together with the fruit of that experience.

This change in the direction of the flow of force as applied to man may be illustrated by skiing. Skiing down the mountainside and at the same time following a spiral path, corresponds to the period when man unconsciously built his visible physical form. The journey down is made possible by the incline, the snow itself, and the *surface* of the snow. All the skier has to do is to stand on the skis and avoid obstacles. The incline and the snow are so natural to him that he never thinks about the process by which they were formed. His whole consciousness is of the thrill he experiences. When the skiers reached the foot of the mountain they became inquisitive concerning their new surroundings and skied here and there as their interest directed them, their consciousness of the mountain top becoming less and less. It was never quite forgotten, however, for recollection of the thrill persisted, serving as a connecting link to their past and giving them a feeling of assurance that they could find their way back. As they grew tired of their environment at the foot of the mountain they tried to ascend but invariably they found a new *downward* path and could not resist the attraction toward the level plains. So up and down they went as the mood inclined them.

Man's failure to return to the mountain top may be taken as the cause of anxiety felt by greater Beings. So one of these Beings came down and assured the skiers that if they could believe that the mountain top existed and in his power to guide them, he would lead them out of the wilderness into which they had wandered into a promised land at the mountain top. For, as he stated to them, "I am the Resurrection and the Life."

Then commences the dissolution of the illusion of matter by the assimilation of the spiritual essences previously referred to.

The foregoing outline makes no mention of leaders for the downward journey which was taken by the skiers, but since the spiral path of our illustration had to be prepared and the snow provided, it is obvious that there were such. To *One* of the great Intelligences that made manifest the mountain path, the snow, etc., and who aided the development of man as a separate ego, the name Jehovah, the Lord God, is given. It will be apparent also that if his especial characteristics and ability were directed to bring into existence all that has been referred to (within the general scheme termed "differentiation," and narrowed still further by employing the word Activity), any change of expression would have to be undertaken by some other Being. This change would not dispense with the expression of Jehovah; it would simply bring about a new order of procedure. If the past evolution was undertaken to develop a state of separateness, and the changed procedure assumed to be in the direction of unity, it is obvious that Jehovah could not say as Christ did: "I am the Resurrection and the (future) Life."

Then again, since we know that man lost consciousness of his spiritual identity under Jehovah and has completely focused his attention on the outward world, a future development to a contrary condition is unlikely under him. It is under Christ that our spiritual awareness will be restored. Christ will make the source of life known to us. Therefore, Christ is the Way of resurrection. And although we can by our negligence or indifference retard it, we cannot escape—The Resurrection.

To an observer of superficial details, life is the opposite of what is commonly called death. Unfortunately we are as poorly informed about death and a post-mortem consciousness as we are about the spiritual source of life. This is not because it is beyond human conception, but because we do not give thought to the subject with the conviction that if we think deeply concerning an abstract idea of spirit we are bound to get at the truth

of it and see it concretely through the mind's eye.

If we define life as being the activity of the spirit, and then go a step further and say that life in the physical world is the *visible* activity of the spirit, death can be conceived simply as a withdrawal of the spirit from a plane of visible activity in order to focus its consciousness within a world which is invisible to physical sight, and where the spiritual man is not influenced by activity in the physical world. Death can be conceived as a blessing. But the material inclinations of the average person hinder responsiveness to the idea that there is such a condition as invisible activity. In any case, not even a hint of such a thing is acceptable unless there is proof of it.

Proof? What constitutes it? If it is the manifestation of the *Truth* of any doctrine, it is limited by our ability to demonstrate it and another's capacity to assimilate it. It is a mistake to stress the importance of material form to furnish proof because by doing so we stress the importance of illusion. Since matter itself becomes invisible through disintegration, proof of the existence of the once self-evident physical form must be found in the spirit. For example: Suppose we imagine a mathematician has stated that he placed four living men on an otherwise uninhabited island, and is called upon, shortly afterwards, to prove his statement. Meanwhile one of the four wanders off by himself and is engulfed by quicksand, thus vanishing from sight. The mathematician now lacks the physical proof of his statement that there were four. On the other hand, if he admits the presence of the ever-living spirit-man, and that spirit is in all things, he can then point to the etheric body of the still living spirit-man, for ether is a substance of the physical world and visible to those who have etheric sight.

Having, for our purposes, defined life as the visible activity of the spirit, we can assure ourselves that the spirit is present by reasoning as follows: Another name for the physical-world activity of

the spirit is Force. Confining ourselves to human forces, we readily conclude that force is an expression of thought and emotion. Do thoughts and emotions originate in the physical world? They do not! Matter is inanimate until it is animated by an inner power. A blow upon the physical body by some instrument would not be felt if there were not some invisible media through which the vibrations could be transmitted to the inner power. If we say that emotion is physical reaction because it can be visibly detected, then what about thought? Thought is easily concealed compared with the effort required by the will to conceal emotion. This indicates that thought is a rarer medium for conveying vibrations than is feeling or emotion. It is less capable of influencing the physical body than is emotion or feeling. But thought is of two kinds: concrete and abstract, abstract being a rarer medium than is concrete. There being such a great difference as to detail between the abstract idea and the concrete thought, it is evident that there must be some medium between them to focus the idea for expression in concrete form. This medium is mind-stuff.

It is commonly supposed that the brain and the mind are the same thing. If we study the brain we learn that the reaction from outside influences changes cellular development. This effect from outside influences enables one to "think" about those particular things to a greater extent than can others who have not experienced them. And because the brain is the physical instrument through which thought takes place, and the *effect* of thinking is witnessed by brain development, it is contended that brain and mind are synonymous words for that same function, and proved by observed effect.

On the other hand, if the mind is considered to be an enveloping substance having the power to focus spiritual light as is done by the stereopticon, then mind is a reflecting medium through which spirit operates the brain. It acts as does a step-down transformer in an electrical

circuit enabling the high concentration of power to be "differentiated" through lesser agencies—concrete thought and feeling—which impulses are made receptive by the brain through the reflecting ether of the physical world. The reflecting ether also acts as a step-down transformer of less sensitivity to develop sense perception.

It will now be apparent that thought and feeling are not forces of the physical world at all. They are forces of an invisible world. They are impulses originating with Intelligence which is the wisdom of a something we call spirit but about which we know no more than is known of the force we call electricity. In the physical world we deal only with the effects of these sources of power.

Having established the existence of the spirit as the power responsible for all visible activity, proof of the process accomplishing the resurrection as outlined is found by studying the repeated rebirths of the same spirit into visible and invisible worlds. The doctrine of rebirth is (at least for the present) the only satisfactory explanation for the many mystifying problems of life which confront us in the physical world. By tracing physical handicap to one's folly or error in expressing life during previous existences, instead of to the expressed will of an experimenting God, reason is satisfied.

The aim of education while in the physical world is to develop subjective-consciousness. By rebirth the subjective-consciousness developed during one life is stored up and added to life after life until true wisdom is developed. This storing-up process explains musical genius in children, showing that the consciousness of music already exists and seeks expression. The physical world's training facilitates expression and improves the technique according to modern standards.

The doctrine also explains how it is that a

great number of abnormally advanced children are in the world today. Talent undreamed of twenty-five years ago is common. Girls hardly at the ordinary age of puberty are today singing with matured voices. The Great War is to some extent the cause because the flower of musical talent of that time was destroyed along with the less gifted. And it is logical to expect that such talent would seek a new physical body as soon as possible.

Furthermore, since it is known that the spirit alternates in sex in order to gain experience from both poles of expression, we have an explanation as to why so many gifted singers of the present day are girls: for when killed at war they were men. We must assume that a few of them found immediate opportunities to re-enter the physical world. Apart from the foregoing examples the continuity of life has been proved time and again by individual experience with children who have remembered their preceding life. That they lived in a physical body, died to it, rose again to a spiritual realm, died to that in terms of consciousness and again re-entered the physical world, is a life-cycle embracing a minor resurrection.

Let us change our former analogy a little and suppose that life is the activity of the spirit and that spirit is within a volcanic cone-shaped mountain. Spirit-fire rises and becomes visible at the top where it takes the form of man and commences to descend the mountain. The path of descent is a slow spiral movement to enable man to accustom himself gradually to changing altitude and conditions. This implies that man must pass through

planes of increasing densities. That is, although all gases are present in all planes, one gas in particular predominates on each plane. For example: carbon dioxide, oxygen, nitrogen, hydrogen, and helium are present in all planes, but at the top and rarest, there is only the

---

*Man is a miniature of nature. The processes which take place on a large scale in the life of a planet like our earth, take place on a smaller scale in the course of human events. . . . The same immutable law of periodicity . . . governs also the progression of the human spirit, both in heaven and upon earth.*

—Max Heindel.



seedlike proportion of carbon dioxide, more than that of nitrogen, more still of hydrogen, but of helium there is much. It is practically all helium and represents the world of pure spirit (God's world). The next lower plane has hydrogen as its main component, the next has nitrogen, and so on.

So we imagine the spirit-man emerging from the realm of helium and endeavoring to cope with the difficulties created by his encounter with a realm in which hydrogen predominates. What happens in the physical world when we breathe in an unusual amount of carbon dioxide? We become unconscious because the spirit is forced out of its physical vehicle into a realm which is comparatively free of that gas. The same thing happened as we picture the spirit-man in the act of commencing his descent. When he emerged from the realm of helium into that wherein hydrogen predominated, he (metaphorically) gasped for breath. He struggles on, however, in an effort to encircle the mountain top at that plane. The inevitable happens when he reaches the densest part of the realm of hydrogen. He is then overcome and is forced to retreat.

He does not end his existence, although to an observer—at that point—he disappears and is thought to be dead. The spirit itself takes this natural step realizing that it must withdraw to regain its strength and meditate upon its experience and therefrom draw conclusions as to what readjustments must be made to make the next attempt to descend further much easier. After a period of assimilation and readjustment, the spirit again descends and this time goes rapidly to the realm of greatest density, masters it, then struggles to penetrate the realm of nitrogen and encircle that world to its greatest density. Again he is forced to retreat for the same reason but with this dif-

ference: his first retreat was into the world of helium; this time he only goes back to the world of hydrogen.

The third attempt brings him into the lower realm where oxygen is the all-powerful gas, and the final effort brings him to the foot of the mountain where carbon dioxide predominates. Now, it will be understood that the circle around the foot of the mountain is much greater than any around the planes above it and that in regard to time, the time it would take the spirit to go around the foot of the mountain and conquer all the combinations of gases is tremendous compared to the time it took to go around the highest plane. And that for every once he withdrew at the upper levels, he withdraws many times from the foot of the mountain: for it has been shown that before he can go forward into realms of increasing density to any great extent, he must retreat to make readjustments. If we call these changes in the direction of travel death, then the retreat to the level of meditation and readjustments may be called a resurrection if we keep in mind that it is a minor experience compared to the final resurrection.

The final resurrection cannot possibly commence until man has conquered all possible experience at the foot of the mountain and has received inspiration from Christ to re-ascend it. From that time forward the already mentioned procedure changes and becomes reversed. The illusion created by Jehovah persists, however, and man is disinclined to look upward and aspire to regain the mountain-top. Nevertheless he cannot escape

the inflow of the spirit directed by Christ. As time goes on he finds that the gas content in him is becoming more and more a combination of the rarer gases and less and less of carbon dioxide, so to speak. And as the change goes on the wisdom of the physical world and the physical body is incorpo-

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*Nature is the symbolic expression of God. Therefore, if we would know God we must study nature, always remembering that there is a purpose behind every manifestation; that life is a school . . . in which humanity is slowly evolving from a divine spark to Godhood. . . . Outside God we could have no existence; we live by and through His Life.—Max Heindel.*

rated in the vehicles comprised of these gases. This means that the dips into matter eventually cease altogether. In the same way the oxygen plane of our analogy is left behind, then the nitrogen and hydrogen, until finally the spirit is entirely resurrected and re-enters the realm we have called helium, where God is, and brings with him the experience of the physical world.

There is another way to present the subject which will serve to summarize the foregoing detail:

If we use death and life as terms signifying the extremes in an ego's cycle of travel, and remember that life is defined as being the activity of the spirit, then life is the commencement of activity at the mountain-top in one (downward) direction; and death is the word used to describe a reversal in an upward direction. Therefore, life and death are for convenience' sake regarded as opposites.

Now, the foregoing details of the descent from the mountain-top implied that there were many deaths, or retreats. That is, within each great spiral carrying the spirit-man around the mountain, there were minor retreats because he was forced back into rarer densities to regain strength.

If we ignore these spirals within spirals and consider one gigantic spiral path of a single cycle, we would have life commencing at our zenith and changing its direction at what is called our nadir or lowest point in the declining path. Therefore, as life is to death so is the zenith to the nadir. Life rose at the zenith to express itself at the nadir. And the nadir being the opposite to the heavens, therefore death, darkness, physical matter, and the nadir are synonyms for the point at which the direction of travel changes upward.

Light in the physical world means darkness to the spiritual world. When the physical world becomes black to us we ascend to spiritual light. Death to the spiritual world means that we cease to be conscious spiritually, in order to

"live" in the physical world where we are conscious of form.

The nadir would be impossible if it were not for the physical world. Yet, while it signifies the opposite of spirit, it also signifies that it evolved from it. The existence of one (matter) is impossible without the presence of the other (spirit). The physical world does not cease to exist; it changes. It was developed to form a field for the evolution of man; and that the ebb and flow of force still goes on within it is witnessed by the rise and fall of the sap in vegetation. It would be foolish to say that a tree dies in winter when we know the sap has gone to the roots to develop chemical change in the root. Likewise the world will become less dense to suit the future need of man. In short, as a result of spiritualizing influence of Christ, *dense matter will vanish away.*

While the spiritualization of his physical body is man's glorious achievement as a result of effort, he is wholly dependent upon Christ through whom the spirit of God radiates from the center of the earth. For since the Advent, Christ has become the Central Spirit of our planet and sends His inspiring spirit along the spirit-rays that connect each one of us to the earth's center. Therefore, "I am the Resurrection and the Life" is the Truth that frees us from the cross of matter.

## By the Appian Way

BY W. EARLINGTON WHITNEY

Across the years of time I wait for you—  
Nor reckon I the time as others do;  
For through the eons of Eternal space  
I have the memory of your charm and grace.

Though time is measured, as we know the  
years—  
In raptured heights and through the vale  
of tears;  
My heart still knows the sweetness of your  
voice  
And with that knowledge, wait—and still  
rejoice.

This lifetime is a moment—as we bend  
Each incarnation to a perfect end;  
Each time—a little nearer to our goal—  
The ultimate of rapture for the soul.

# The Crossroad

BY RAQUEL MARSHALL



ONCE, many centuries ago, where the green sedges wave beside a river in a lonely part of Ireland, there grew a mighty oak. So near was it to the water that its branches dipped into a pool. There the water-witches liked to bathe on nights when the moon was low and sent its rays in almost level shafts down which they loved to slide, playing at games with the goblins of the marsh lands. Fireflies wove their garlands of pale flame about the branches, and in the top of the tree grew the sacred mistletoe.

To this lone spot, beloved of these beings of another world, came one evening a young man, an aspirant to the priesthood of the Druids in his first year of training for that austere Brotherhood. Tall he was, with clipped yellow hair and a calm brow and blue eyes that saw not as other men see, but could look through things and beyond the external world to the realms within. The secrets of Nature were not hid for him, nor were the ways of the Nature dwellers, both physical and those beyond the range of ordinary human senses.

He came and sat beneath the oak on a great stone, the cool, smooth sides of which were laved by the river. Dusk was settling over the marshlands and the curlews and other birds that love the hour of dusk were abroad and their lonely cries rang in the young man's ears.

His name was Eric. His father, who was a semi-invalid due to old wounds incurred in the wars, worked in leather and made quivers for the soldiers, and scabbards and stout jerkins which he dyed by a secret process with herbs and roots grown near his hut. Eric hunted and brought home game which his mother cooked into savory stews over the family hearth where several younger children played and near which they slept on

tanned sheep skins and the skins of wild goats. Wolves too had added their pelts to the bedding of this family and their mother's bed held the great tawny skin of a mountain lion.

Oldest child of this family was Eric, and the blood of warriors and seers ran in his veins. The strange, sad gift of second sight was his from this heritage, and as he sat beneath the oak, gazing into the pool, he saw not only the smooth waters, grey with dusk, but he saw above the pool's edge a pair of eyes lift up and look at him, and the pale green, finned face of a water being, rejoicing in the wet and cool of night.

Slowly the being rose out of the pool, silvery and green with finny sides and hair that was like the delicate water weeds that float on the edge of pools, and its limbs were also finned and webbed. It seated itself upon a stone and watched the stream hurrying by beyond the quiet backwash that formed the pool. Presently, down the river, riding a fish, came another water being. They hailed each other joyously and touching their fins together sank into the water to swim and sport beneath the element that gave them being. Eric could see their bodies glide and flash beneath the waves and he smiled at their joyous play, the happiness of which was redoubled by their companionship.

Then, winging through the still air of dusk, there came a bird and lit near Eric in the oak tree. It was a night hawk and it regarded the man with luminous eyes, round and wide open in its head, and preened its feathers unafraid. For though Eric was a hunter when his people needed food, for himself he ate no flesh and slew only because of need. Never a victim of his bow knew pain, for his arrows were guided by a sight more keen than that of his fellow men and reached

the hearts of his victims so accurately that they passed out of earth life scarce knowing. Their little souls fled on, observed by Eric who gave them pitying love that enriched them and sent them on their rhythmic change unharmed by death, soon to live in earthly forms again.

The hawk gave forth a cry and from the shrubbery of the wood edge there came an answer. Soon a she-hawk, slim and beautiful, flew out and lit upon a higher branch of the tree. Again the hawk called and flew upward into the purple sky and the she-hawk answered and flew with him and both disappeared in the dusk.

Then to the pool there came softly on timid feet a stag and a doe to drink; near the doe moved a spotted fawn. They looked at Eric with their soft brown eyes, regarding him as one of the beings of the forest in which they dwelt, neither afraid of nor interested in him, for he moved to rhythms beyond their comprehension. They put their noses in the water and drank, then moved away, the stag in advance, carrying his head proudly as the doe and the nuzzling fawn followed him.

Only to Eric, sitting alone beside the pool, there came no mate nor friend. Only the creatures of the nature world that looked at him with friendly eyes but passed him by. And the heart of the young man was sad. Life seemed like the marsh lands, wide and lonely. In his young body the blood stirred as the sap stirred in the trees, but his heart dwelt alone and found no delight in any other but turned with a great rush

of love and wondering worship to the temple of the Druids and the wisdom to be learned therein.

Many were the maidens who made excuse to come to the hut of the leather worker for shoon or girdles. They sat beside the fire and followed the young man with questioning eyes that often flashed shy invitation. Eric welcomed them not, though he was gentle with them as he was with children and the small things of the woods.

"All things repeat themselves and are happy in the doubling," thought Eric to himself as he sat alone by the pool. "Only I am alone," and for a moment even the great love in his heart for the Druid wisdom seemed inadequate to fill the loneliness that swept over him.

Then there came a sudden stillness in that nymph-haunted place, a stillness over bird and insect, and even the waves grew quiet and all the haunters of the fen waited in silence. So Eric knew that one of the Holy Ones, who dwell beyond the rhythms of Nature, was nigh. With awe he too waited in silence, knowing that One watched him and that the place was made holy by that Presence.

Presently, in the light that fell between the oak leaves, Eric saw a form condensing. Clearer it became, standing in the shaft of moonlight until the moon's radiance was dim around the core of crystal flame that held this being of another world.

Beautiful she was, and stately, robed in mists that flowed in wavelets about her, and light streamed from the luminous hair that floated behind her. Still were



her eyes, kind and deep with the depths of the sky, and before their beauty and their gentleness Eric slid to his knees. She smiled and a great warm peace flowed over the kneeling youth.

Nothing at all she said in words, but she looked at Eric and he knew much. A harmony as of a distant bell rang in his inmost heart and he understood the Love that is beyond earth, and the Beauty that dims the splendors of the sun. He saw himself as one apart, saw his longings and his loneliness and his wishes, and they were as games that children play, sweet and innocent but passed away outworn. He saw how the loves of earth burn like flames over which the smoke of sorrow hangs, little flames soon quenched and scattered. He saw the years like shuttles, thousands of years alternating life and death as sleep and waking. He saw the path open before him and at the end a temple toward which the Vision moved beside him, toward a flame, pure, shadowless and still, burning upon a distant mountain top. He heard music and he sensed such power and peace and joy as he had never known.

Fixed on that which he saw his eyes were still, and from their sight passed slowly, as she had come, the Holy One. Soon Eric lifted his head and gazed about, but once more there was only the oak tree in the top of which grew the sacred mistletoe, only the river singing its endless song, only the crickets fiddling beside the pool where the pixies played and fishes glided. About him there was only the familiar marsh land with tall sedges dark against the rising moon. Pondering upon that which he had seen and understood, his heart no longer touched with sadness but warm and comforted as it had never been by any earthly love, Eric rose and walked away toward the temple of the Druids.

However, the pathway led within sight of his father's house and there he noted lights within and a stir. Then one of his younger brothers ran out and told him, in high excitement as children will, that they had guests from far away and that

his mother had been asking for Eric. So he followed the child toward the house.

Soon they entered the arch of wild roses and grapevines which their mother had trained to grow above the doorway, making a pleasant place of shade as well as a fruitful arbor. Looking up at the moonlight that filtered through leaves stood a girl. She was as tall as Eric and her hair burned red as sunset on an old brick wall. Her startled eyes were grey and very cool as she turned them on the young man advancing toward her. The evening breezes blew the folds of her blue garment close about her splendid limbs and firm, high bosom. For a moment the two looked at each other and in that moment though their lips moved not, much was said. Her eyes grew dark as pools and in them Eric saw, as down a long perspective, many other times when they had met and parted.

He saw her as a Persian maid captured by his sword in the wars of Alexander. He saw her as his young brother, playing beside him on the sands of the Aegean, and both slain by the spears of fierce-eyed men in winged helmets. He saw her singing beside him as they gathered lotus from the blue stillness of the Nile, and together they laid them, with sheaves of wheat and wine in bronze bowls, on the high altars of Isis. He saw her as a wild shepherd girl, stabbing him to death in the land of the Hyksos. For always in their meetings there had been love and laughter, but in their partings there had been blood and tears.

In a moment, gazing into the girl's eyes, Eric saw this. Then she turned and strode before him to the house, where she took her place beside a powerful red-bearded man who sat in the place of the guest of honor at the hearth, and Eric saw that he was the girl's father.

About Eric boomed the voices of his father and their guest, recounting old tales of their youth together, fighting the Romans in British marshes. His mother spoke and he answered her gently and helped her serve the savory steaming food into the places hollowed out for it in

the long table, each depression in the wood marked with its user's name and each scrubbed clean with sand each day.

The eyes of Maeve, as Eric learned the girl was called, followed him, flashing secretly under the curtains of her black lashes, and a warm confusion rose in the young man's veins. After the meal, as children and elders settled about the hearth, where a fire burned against the chill of the spring night, Maeve took a small, strangely shaped harp from the bundles of her luggage, and striking it, sang to them in a voice of piercing sweetness. Under her strong rosy fingers the harp notes dropped like golden beads of sound in the firelight and her audience was silent, wandering in dreams.

After their guests had retired and the children were asleep, rolled warm and snug in sheepskins upon the warm stones of the hearth, Eric's mother asked him to bring her water from the spring. But when he was gone she put a fleece about her shoulders and followed him out into the chill and starlit night.

"Thy father is not pleased because thou dost wish to be a Druid priest, my son," she said gently. "He will not insist otherwise, for he is a wise man, but he would be happy if thou shouldst marry Maeve and till the lands adjoining ours. Thy brothers are young children and thy father's wounds trouble him increasingly. It is likely that this winter will be his last."

Eric said nothing but his heart contracted with pain. For dearer to him than anything he had hitherto found was the Druid temple, the roof of which he could see faintly against the stars in the distance, and he recalled the beautiful strange face of Her he had seen beside the pixies' pool. The shuttle of his memory clicked and in a flash he recalled many things not given to younger souls to remember, things from the lives he and tall Maeve had shared, the sweetness of which, in those far-off days, he had deemed worth their price in blood and tears. He frowned and his mother laid her hand upon his arm.

"Thou hast the true vocation and I do not regret it," she said gently, "but if thy father dies, thy younger brothers and sisters will have no one to care for them." That she also would be left defenseless she did not mention. Eric glanced down at her hand, saw its thinness and where a nail was broken from harsh labor. Swiftly he bent and kissed the reddened knuckles.

"My father is stronger than he thinks and will live for many winters," he said in the manner of hopeful youth, for when the Sight was not upon him he was scarcely more than a rangy boy with a boy's awkwardness and stubbornness.

"Think it over, my son," said the mother. She took the hide container of water from him and walked back to the house alone.

Eric stayed awhile by the spring, splashing the water and frowning, and then walked with slow steps toward the pathway to the house. There a step joined his and he looked up into the calmly smiling eyes of Maeve.

"I thought you were asleep," he told her.

"No," she replied, "I could not sleep." Her voice was rich and deeply vibrating as any harp string. She fitted her steps to his and together they strolled down the shady pathway with the scent of night and dew upon wild roses and aromatic marsh plants about them and the far, cold stars twinkling once more above their heads, as they had so many times before in other lands and lives.

They stopped upon a little rise where the forest began and looked down over the star-illuminated wild lands that adjoined the land cleared by Eric and his father. They saw where a mother fox sported with her cubs and where an owl floated, silent as a shadow, ere it pounced upon a squeaking mouse.

Then, as Eric looked, the Sight again came upon him and he seemed to see how the pathway parted and before him lay a crossroad gleaming brightly. One way led down to the Druid temple where mistletoe lay upon a secret altar in a

cave. And part of Eric was drawn there as by a mighty magnet. But the other road wound down to the marsh lands, and even as he looked he saw the wild sedges and shrubbery give way to drained and ordered rows of corn and wheat. And at the center of those ordered fields there burned a hearth fire, like a red and pulsing heart. Beside it, her head on the crook of one arm and the other hand outstretched to rest upon a cradle, was Maeve. His hearth, his fields, his wife, his son—veiled in the future, but his for the taking. And thither was drawn that other part of him which strove against the part that would go to the Druid temple. Sweet was the vision of the hearth fire, but Eric knew a great weariness, for he knew also that should he make that vision real, it would but end once more in blood and tears.

"Of what are you thinking?" asked Maeve softly and her lips lifted toward Eric, were red and softly curving in the starlight and the smile in her eyes was very sure. Eric bent toward her, then suddenly turned and fled down the pathway to the temple. Behind him he heard the girl's low laugh, soft, amused, and very sure of his return.

Making his way to the still temple Eric entered a cavern filled with darkness save where a lamp burned with a quiet flame upon an altar beneath strangely carved symbols. He sat upon the cold stone bench and was alone with his own heart. But ask as he would, no answer came to his question. His duty was plain enough; his father grew daily weaker and his mother and his young brothers and sisters could not be left without a protector. His reward for sacrifice would be Maeve. But even as his heart warmed toward the thought of this fiery girl, weariness beset him. Must it all be gone through again? Must he again and yet again strive with her to lead her unwilling footsteps toward the Light, the Light she so greatly feared, lest having it she would have naught beside? For him the desire of his soul was clear and irrevocable, and it led here to this temple and to the life to be lived

therein, the wonderful, holy life which grew more dear to him as he saw with an ever greater clarity its impossibility. His mother and her children must not be left defenseless.

Eric looked up and met the understanding eyes of the Chief Brother, an old and bearded man.

"What shall I do?" stammered Eric, for he knew that the Chief Brother had read his thoughts.

"There is a time in his evolution when a man becomes truly adult," the Chief Brother said. "It cannot be stayed; he ripens as an apple ripens, and no man's hand may stay it from that destiny. It happens, howsoever, that sometimes one sees that hour of ripening before it arrives."

"I am not an apple; I am a man!" cried Eric with impatience, for it seemed to him that in his hour of need the Chief Brother's words were wandering and useless. "What must I do?" he cried in his young despair.

"None can tell thee," said the Chief Brother. "That is thy choice. But when the hour has come, the means will be ready." He emphasized the words with a piercing look and moved soundlessly away into the shadows.

*So that was it,* concluded Eric, pondering upon the Chief Brother's words: *When the hour has come the means will be there also.* The hour for his entrance into the life dedicated solely to spiritual matters was perceptible in his heart, but it was not yet fully arrived. The means were not present. His duty was to his mother and to Maeve. But nevertheless his choice had been made and should the means arrive . . . how swiftly would he fly to the temple of the Druids!

Heavy was his heart because he felt that another life of storm and stress must be lived again with that gray-eyed and worldly girl, while his soul was longing for the peace of the sanctuary and the study of the Wisdom. Nor did the sweetness of renunciation soothe his disappointment as he rose and left the temple and turned toward his father's house.

At the door of the house Eric saw a tall man knocking. He was a stranger who had traveled far judging by his appearance though he was well dressed and behind him stood a horse richly caparisoned. A little further off waited two pack steeds with bulging saddlebags, in charge of a sturdy page boy.

"I am thy mother's youngest brother," said the man in answer to Eric's questions. "A message came to me where I dwelt across the hills that thy father was ailing. I have come to dwell here with you and help in the tilling of the fields and to take care of thy mother and the younger ones if it shall be necessary."

Joy flooded the face of Eric's mother

as she stirred up the fire and made bright the room with dancing flames to greet her long absent kinsman. And what, wondered Eric, about Maeve?

But Maeve was already smiling into the eyes of the strong and handsome stranger whose bulging bags indicated wealth even as his kindling gaze indicated admiration.

Eric recalled the words of the Chief Brother with a great surge of happiness. Glancing through the open door he could see the Druid temple, and over it, faintly as a star, the far, gravely smiling face of Her he had seen by the pixies' pool.

*When the hour is here, the means also are at hand!*

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## Reincarnation

BY CHLOE KNIGHT



**R**EINCARNATION to me is the only logical explanation of physical existence. It not only gives a lucid conception of the various discrepancies in life, but also provides a goal or aim for humanity, without which the whole scheme would become futile and ridiculous. No one, witnessing the wonders and glories of nature, could imagine that a Creator with breadth and magnitude of vision to design such a vast universe would people it with little puppets whose only perception of Him was fear, and whose only span of earthly existence was a mere three score years and ten; indeed, in the majority of cases considerably less. Neither could His only "Word" be an archaic record consisting of a number of books written by various writers, collected together and called the Bible, the same having been translated many times from the originals, none of which exist now. These translations cannot have escaped the doubtful honor of mutilation at the hands of Church and State;

nevertheless, it is such translations which have been, and now are, preached literally by the devout brothers of numerous sects, and which are taken as unquestionably authentic by the masses, who have not the inclination to study it firsthand for themselves. Is it any wonder that the aim of this physical existence is lost in the morass of misunderstanding? and that the survival-of-the-fittest creed is the dominating factor of modern civilization?

How can we expect millions of poor workers, toiling day in and day out for a mere pittance that barely suffices to cover their bodily needs, worn down by sickness and disease, to love and reverence a God who, through the medium of his churches, gives no satisfactory answer to their eternal cry of "Why"?

They are told to pray, but are they told how to pray? No; and the clergy's only reply to earnest seekers is, "It is God's will; we must not question that." Can it be wondered at that the people turn to



mere materialistic pleasures for solace, and steep themselves in the superficial joys that modern inventions can offer them? Yet the explanation is so simple—the twin laws of cause and effect—that even the most childlike mentality can understand, and by following can gain mental peace and quiescence. This truth will quell the rebellious grievances that beset our minds and lead us quietly but surely along the path toward perfection.

Life is but a school wherein egos manifest through a set of vehicles, learning lessons that in time make them worthy to belong to the Father. It is only by returning again and again to this physical sphere that we can garner empirical experiences that result in an all-round development, physical, mental, spiritual. Can it be feasible to expect an individual to do this in say, a matter of 60 years? It would not be fair to him to expect it, and taking into consideration the limitations of environment, mental potentialities etc., it is impossible. But here is where the truth of rebirth is able to prove conclusively its claim to authenticity. There is an old proverb that says, "As ye sow, so shall ye reap," and that is exactly what is meant by the two laws of cause and effect. No man can take out of life any more than he puts into it, and it rests entirely with the individual into what conditions and circumstances he shall reincarnate: as he has sown in this life, so shall he reap in the next.

Because a man inherits a defective physical vehicle, it does not necessitate blaming his ancestors, for he can make his habitat only in a body that he himself has learned to build and control. Parents supply the materials he has *earned*, and he utilizes them to the best of his ability. If he constructs a vehicle with faulty mechanism for this life, we may conclude that mistakes in a previous life have limited him in this, to a poor mentality, weak physique, or whatever lack is shown. Nothing is done without just cause, for these two laws are most exact, and we cannot fool them. Whatsoever effort we put into anything will reap its

reward; now or later, erroneous habits of living and thinking will also earn their full measure of a like kind.

So we can see from the foregoing that world conditions of today are the result of our past collective efforts, and that which is to come is being generated by us now. We, and we only are to blame for the distressing circumstances in which humanity finds itself, and when we realize that fact, if only for selfish reasons, the incentive will be for collective security for the future.

"I am a just God," states the Bible, and viewed from the conception of reincarnation this is true in every way. The fault lies with us whose viewpoint is so narrow that it necessitates a restricted idea of the great plan, and in seeing only a portion of it we erroneously conclude that there is no justification for our trials and tribulations, or apathetically take for granted our miseries or joys without question.

This is but a brief outline of this great truth, but in conclusion let me say that until the knowledge of reincarnation is understood and accepted, universal brotherhood can only be an abstract ideal, instead of a concrete reality.

## De Die in Diem

BY KATHRYA KENDALL

*Wan dawn  
Gathers the misty air,  
Calls to the flowers;*

*Soon noon  
Heightens reality  
Of earthy things;*

*Far star  
Steals from its azure lair  
After long hours;*

*Bright night—  
Breath of eternity—  
Comes on mute wings.*

## "Heart the Censor"

BY KENNETH CAMPBELL



LL who listen to radio programs know that like the movies they must conform to certain standards. All programs are subject to censorship and the opinions of a board of censors before being released for mass consumption. In this manner all broadcasts are made to conform to certain standards deemed acceptable to the majority of people.

The censor sets the general standard but we as listeners can be still more discriminating in the choice of our programs. If one fails to please then we can turn to another, and another; and finally, after cruising the entire dial if we are still unsatisfied we have only to turn a switch and the modern inferno is silent. Thus we become censor—we set up our bureau of standards and all broadcasts become subject to our opinions, our likes and dislikes.

Everyday life is very much like the radio. Every minute of our busy lives we are broadcasting and receiving thoughts and feelings. Like the Board of Censors who set the standard of radio entertainment, we must set our standards of thought and feeling, those standards to form a base in life that will make possible a definition and a censorship of things undesirable. Such a censorship is no mean task and being creatures of a thousand varying moods we are only too liable to invent ways and means to surmount the obstacles of a self-imposed censorship. A self-imposed censorship, however, is an absolute essential to the building of character.

Think for a moment of our unguarded reaction when we hear a choice bit of gossip. Do we ever take time to think it over and give the other fellow the benefit of the doubt? Very seldom, if ever; and with scarcely a thought of censoring it for the harmful malicious libel that it

is we drink it in and can hardly wait in our eagerness to broadcast the gossip to others, to all who will listen to it. They in turn re-broadcast it and every person they tell it to broadcasts it again. In this manner an evil grows—and the necessity grows for a self-imposed censorship of thoughts, feelings, and words that are in any way harmful to our fellow man.

Let us beware lest we become murderers of character and violators of all codes of justice and fair play, for the standard of justice is that a man is innocent until he is proven guilty beyond all question of a doubt. Christ said, "Do unto others as you would have them do unto you." May the day soon dawn for us that when we hear gossip, slander, and malicious half truths we will sit down and ask ourselves before repeating it "Would I like that said of me!" On that day there will be no malicious tongue-wagging and re-whispered scandals.

If we are to have a self-imposed censorship then we must be the censors. If we do this, what factor will insure our imposing a proper censorship on ourselves and what quality or factor will set our standards of censorship?

Investigation shows only one factor or quality with the ability to sponsor a sufficiently rigid censorship and that is *feeling*, not desire but *Love*, the greatest and purest of all feelings. It is the only factor in the human make-up with sufficient power to overthrow the claims of petty personal desires.

Putting the idea of a self-imposed censorship on a practical worldly basis great numbers of people will pooh-pooh the very mention of having to control their thoughts and words. Such people are essentially selfish, and being interested only in themselves the power of Love finds little opportunity for expression.

For such as these, self-imposed censorship is an impossibility because they have not the necessary standards within to control or elevate internal or external forms of expression.

*Slander is a poison which extinguishes charity, both in the slanderer and in the person who listens to it; so that a single calumny may prove fatal to an infinite number of souls.—St. Bernard.*

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To people of higher caliber—to all who entertain idealistic and humanitarian trends of thought—censorship is not an impossibility but entirely feasible and necessary to a maintenance of proper standards. Obviously the higher the standards, the greater the heart. Thought of itself may be good, bad, or indifferent; it is the quality of right feeling that guides it. Thus the quality of our thoughts rests upon the quality and purity of our feelings.

Love is not the product of this life only but the hard earned fruitage of all our previous lives. It is the supreme work of the post-mortem existence to build into the spirit by way of the three-fold soul the essence of right feeling which manifests in future lives as conscience, our strongest factor for the promotion of good and prevention of repeated evils. This essence of right feeling is present within us by virtue of the fact that a good percentage of our time after death is spent upon a recapitulation [a living over] of all our deeds done in the physical body in the life just completed. We are held accountable for good and bad alike and through the purging force of feeling the essence of right feeling is incorporated into the very fiber of our being and becomes our strongest force for good. The establishment of the quality of right feeling within us is of prime importance in our present scheme of evolution, otherwise so much time would not be spent on its development.

Facing facts we must acknowledge our inability to think clearly. In a difficult situation involving a decision of right or wrong, in a situation honeycombed with personal interests, we find it impossible to resort to a logical process of reasoning

because of the frustrating influence of personal desire. It is only the essence of right feeling, the voice of past experience being heard above the clamor of personalities, that is a guide of value in

a difficult situation. Unless the heart speaks the issue is certain to be clouded with subtle personal distortions.

God in His infinite wisdom has provided us with the means whereby we may know right from wrong. Our undeveloped minds and rampant personal desires make unbiased thinking an impossibility, yet we spend our entire time here on earth thinking our way through life. Upon a combination of thoughts and desires we are responsible for a multitude of actions and reactions in the limited time between the cradle and the grave. Up to the time of our exit from physical life we are still strongly convinced of being right in our viewpoints and actions.

But—after death all our activities are put to the test of *feeling*. Feeling shows wherein we did wrong and wherein we did right. This refining process between lives insures that we come back to earthly life each time with a fuller measure of feeling to guide our experimentations in the field of thought and action. We experiment with thought during earth life and *feeling* is the censor that builds within us the wisdom to perceive more clearly the fine and subtle distinctions between right and wrong.

Any creation of thought expressed in words or action that violates our standard of censorship or inherent quality of right feeling is a sin against the evolving Ego which has spent many lives of effort in attaining its present standard. It is similar to a man losing the results of an entire life's work by one foolish act. No amount of remorse or self-condemnation will restore the loss. Once we take a step downward, it takes a good deal of active will power to stop the steadily gaining backward momentum. Once having stopped the backward drift there

is of necessity a period of rebuilding and refortifying internal reserves before we can regain our former standards and gain our old position in our own eyes and the critical eyes of those we have affected adversely. There is the strong possibility that reaction will bring temptation—to see whether we have learned the lesson which experience came to teach.

Life after death will provide a personal hell for us. In justice we must suffer even as we have caused others to suffer, not for the mere sake of exacting cold justice or maintaining the heartless law of an eye for an eye and a tooth for a tooth but for the sake of defining right from wrong, that by means of right feeling we may in future lives be able to see more clearly the straight and narrow way; that by means of feeling our hearts may become a guide to our undeveloped minds and result in a more balanced and humanitarian way of living.

God has given us a scheme of life wherein we reap that which we have sown, a scheme of life wherein *thinking* and expressions of thoughts in words or actions react upon us by the purging force of *feeling*. The fusion of the two forces results in a gradual purification of character. Feeling is essential to the highest development of character.

Great powers of thought, of reason and logic, while they develop the mind are not a symbol of greatness in themselves. There is no feeling save that of self-pride connected with the achievement. It is merely the result of a logical process of reason, as inevitable a result as four is the inevitable result of adding three and one or two and two. Reason and powers of mind will allow you to attain your goal regardless of the rights of others. Reason will allow you to ride roughshod over the feelings of others, to sell out your best friend in time of stress. Reason can be scheming and crafty and supply you with excuses for taking things not rightfully yours. Reason can give you material success but it may leave you with a sense of emptiness, of having struggled and achieved and yet in the

achievement the realization that the goal is not worth the price. Reason allows you to sacrifice all the best in life, allows you to gain materially but proportionately little spiritually. Reason and logic can bring you money but not friendship, acquaintances but none of the joys of companionship. Life with only powers of reason would be an empty shell indeed!

It is left for *feeling* to give meaning and purpose to life. With feeling we can appreciate the ups and down, the joys and sorrows of life that add color and drama, richness and fullness to character. With feeling we can appreciate and return the little deeds of kindness and words of cheer that make life worth while. From the immortal well of *feeling* in the human heart has come every good deed the world has ever known.

The heart, however, should not be developed to the exclusion of the mind nor the mind to the exclusion of the heart for the Ego depends upon the proper development of the two for a balanced expression of thought and feeling in physical activity. Obviously internal balance must precede external perfection.

To summarize briefly: All efforts of a self-imposed censorship must have but one view in mind, that of promoting a better mutual understanding and relationship between yourself and your fellow man. This is to be achieved through the alchemical process of blending thoughts with feeling so that all your expressions of thoughts in words and actions strike a similar chord in the hearts of those you contact in daily life, calling forth from them their very best. In this manner the helper is helped and the helped becomes the helper, each indispensable in making the Fellowship of Man not a mere high sounding phrase but a fact, an established and actual reality.

Your life dedicated to this great purpose is not a life dedicated in vain, it is a life rich in spiritual rewards, for not only do you become a builder of character, a dealer in destiny, *but also* a disciple of Christ in the furtherance and development of God's great plan.

# What Is Wrong With the World?

BY EVANGELINE MORREY



HE avalanche of changed conditions and problems which has swept down upon mankind, supposed unexpectedly and suddenly, was no surprise to astrologers, philosophers, and Bible students. They were prepared for it.

To astrologers the signs were plain, knowing that the hands of the zodiac, the clock in the heavens which is operated by Universal Law, were pointing to a new epoch—and that great changes were coming to the universe, the earth and its inhabitants as well, as we approach the completion of a cycle and the beginning of a new Era—as we pass from the Piscean into the Aquarian dispensation several hundred years from now.

Philosophers, understanding cause and effect, reason that one cannot evade the Law without paying a penalty, and that the present condition of the nations and of individuals has been caused by woeful and oft-repeated violations of the Cosmic Law. If man had been living and administering mundane affairs in harmony with the Law, one dispensation's ending could blend into the new one without this confusion.

What we are now passing through should not be called a depression or repression, but an awakening, as we are thinking as we have never thought before. We are beginning to use a faculty which has long been dormant and which is highly essential to our advancement under changing conditions.

To fathom the cause for these great problems confronting us we must go back into history and unravel the past. There is always a solution for every problem, but sometimes it is not to our liking or to our way of thinking.

In order to come to a logical conclusion, we must consider the invisible plane, as well as the visible (known also as the creative and the formative planes, respec-

tively), since we manifest upon both planes, and since, because they are relative, they cannot be separated.

The Book of Genesis in the Bible, gives us our first knowledge of man's existence, telling us that man, a living soul, was first created on the invisible plane, in the image of God—an androgynous being, both male and female. In time he was formed from the dust of the ground, a dense, material substance. He was helped to build a body to manifest through, and aided in evolving the qualities necessary to rule upon a material plane. God then saw fit to give man a helpmeet. At this time, humanity became double sexed; man retained the positive and creative force, and woman the negative and intuitive qualities. When the so-called serpent appeared he could tempt Eve because it was possible to communicate with her through her intuitive faculty. Adam could not be reached, owing to the loss of it.

When we look up into the heavens above and see the glorious sun, moon, and stars, moving in perfect balance; the marvelous oceans, lakes, rivers, and forests upon the earth, responding to natural laws; the animals, birds, and insects fulfilling their destiny, living in freedom and provided for; the sunshine, snow, and rain to vary the climates and nourish our vegetation; the vast resources at our command, with riches in mountains and valleys—when we see all this, we are overwhelmed with ecstasy at the wonderful system and plan established by the Creator.

We ask, why was all this produced, and for what purpose?

Again, we read in Genesis that man was to be the ruler upon this earth. Everything was to be subordinate to him. He surely must have accomplished something in his past existence, in order to deserve such a great inheritance—but, with this

generous gift came responsibility and a test of integrity.

Again and again, man failed to rise to the standard expected of him, in each dispensation. History records the opportunities given him to solve his problems, but he chose his own course, and through so doing he has suffered untold sorrow and misery, and empires have fallen—never to rise again.

God gave man a helpmeet to comfort and inspire him, and to balance his rulings and his undertakings; but he has never recognized her as such, nor the qualities which were once his own. For centuries man has considered woman inferior to himself, has crushed her aspirations and has treated her as a toy for his pleasure and amusement, thinking her necessary only to populate the earth—thereby making her dependent upon him. She, having no voice in world problems, was forced to adorn herself and resort to all kinds of subterfuges to please him and gain his favor; for her very life and existence depended upon her tact, cunning and deception.

Even in our day the question is often asked, will woman ever rise to the intellectual ability of man? Why not ask, as well, will man ever attain to the intuitional qualities of woman?

The real man is positive and creative, and has the superb qualities of strength, bravery, and nobility, while the real woman has the adorable qualities of kindness, sympathy, and generosity. All these are essential and necessary—a wonderful combination to rule and bring about a harmonious administration at home and abroad.

But man prefers to live in a fool's paradise—battling with war and crime, which are the offspring of concentrated, positive force in its worst form. He is still using force to attempt to bring about peace and harmony. But nothing ever produces the opposite of its kind.

We are told by scientists that the Universe acquires its equilibrium through the harmonious blending of the positive and the negative forces. Man has been

using the positive force only in his ruling. It has now become unwieldy and beyond his control and is like a locomotive running wild. All it needs is the negative force, to reverse the throttle and thus avoid complete destruction.

War, arming for defence, the upkeep of armies and navies: these are the most stupendous obstacles to a nation's advancement, sapping out the very lives of the citizens; emptying their purses and filling the world with sorrow, poverty, and helpless dependents crying for bread amidst plenty—all because of man's wrong vision and his administration of an unbalanced system.

Again the handwriting has appeared upon the wall. We have been weighed in the balances and have been found wanting. We have betrayed our great trust.

Man may continue to have conferences, Leagues of Nations, and secret diplomatic alliances—which will only cause him to become more involved and which will come to naught, unless he reverses his wheels of action from force to reason, and unless each individual in his daily life as well as in the government, realizes his responsibility, not only to man but to his Creator, for the part he takes in it. Unless he helps to build, instead of destroy, and becomes broader in his ideas, kinder in his heart, history will repeat itself and civilization will again be destroyed.

Great and noble teachers have come in each cycle to help emancipate man and to prove to him the immortality of his soul and life everlasting. But they have received man's ingratitude only. They were given the poison cup, were burnt at the stake, and—the glorious body of Christ-Jesus, even, was crucified. All were misunderstood, as they tried to spare man just what we are now passing through. But God is both merciful and munificent, and gives man a chance to redeem himself in each age. Man cannot plead ignorance of a plan to guide him. Astrology, the science of the stars, unfolds man's life from his birth and

through the years before him. It reveals to him his individual characteristics, and from them he can know what he is best fitted for and the vocation to follow in order to be successful. To the nations it gives a "blue print" of their destiny; the important events in the lives of their rulers, and the problems which will confront them.

Archeologists tell us that upon the inner walls of the Great Pyramid of Egypt are written in signs and symbols the changes of the cycles, when to expect them, also the past, present, and future of the races of men and nations.

Both the Old and New Testaments of the Bible give us the rise, the decline, and the fall of nations, and why; and history corroborates this. Patriarchs, philosophers, avatars, of old, living exemplary

lives gave a pattern and plan, and told us how to deal with our fellow man. All of them hoped man would awaken in due time to the knowledge of the truth, and would find the philosophy of life.

As the rose struggles through the black soil and finally unfolds its petals one by one until it attains supreme beauty—so will the glories for man be made manifest and come forth from the long, dark night, when he realizes that God has a plan for him as well as for the Universe of which he is an everlasting part, and comprehends the value of the positive and negative qualities and utilizes them to equalize and balance his material affairs and his daily life. Then—peace and happiness will be his reward in the New Age, the dawn of which we have already glimpsed.

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## The Dawn

BY C. WEAVER

Blue in the distance the mountains are lying,  
 Upon their summit the eternal snow.  
 Soft the night wind through the forest is sighing,  
 On the horizon dark clouds are banked low.  
 Over the woodland sweet odors are stealing,  
 Unbroken silence, no sound can be heard.  
 Then sleepy noises, and soft calls appealing—  
 Suddenly comes the clear note of a bird.  
 Dawn is here.

Dark are the shadows and human hearts breaking,  
 No ray of light through the murk of the storm.  
 Weary the feet and the bowed shoulders aching—  
 Oh, for a friend, and a hearth that is warm!  
 Out from the darkness a ray of light sweeping,  
 Out from the gloom a Voice sweet and low—  
 "Come unto Me, ye who burdens are keeping,  
 Come unto Me and My peace ye shall know."  
 Peace so dear.

Oh, children of Earth, the Light is still shining,  
 The Christ Light that came to the Earth long ago.  
 Round each human heart the Christ love is twining,  
 Open your hearts, you will find it is so.  
 Lift up your eyes if your hearts are crying  
 For a love that will last through pain-filled years.  
 Earth is the planet of sorrow and striving—  
 The Star of Hope shines though you see it through tears.  
 Christ is near.

## Evolution and Destruction

BY MAX HEINDEL



ACCORDING to the Rosicrucian teachings, the soul is the extract of the various bodies; it is garnered by experiences that involve the destruction of the particular bodies from which this living bread is derived and which is to be used as a pabulum for the spirit. In the ordinary course of evolution the perfection of the various vehicles is gradual, and the soul substance is then garnered and assimilated by the spirit between earth lives. But at a certain period in the larger life when we are entering upon a new spiral, a different phase of evolution, it is usually necessary to employ drastic measures to turn the spirit out of the beaten pathway into a new and unknown direction. Formerly when we possessed less individuality and were incapable of taking the initiative ourselves these changes were accomplished by what may be called great cataclysms of nature, but which were in fact planned by divine Hierarchies who guide evolution, with a view to destroying multitudes of bodies that had served the purpose of human development in a given direction, changing the environment of those who had learned the possibilities of a new road, and starting these pioneer people upon a fresh career. Such wholesale destruction was naturally much more frequent in the earlier epochs than in later times. Lemuria had all the requisite conditions for numerous attempts at making a fresh start with one group when another had failed and had been destroyed. As a matter of fact, there was not merely one flood in Atlantis but three, and a period of about three-quarters of a million years elapsed between the first and the last.

We may not expect that the method of wholesale destruction and a new start can be abrogated until we as a whole awaken to the necessity of taking a new road when we have come to the end of the old,

but a new method is being used by the Invisible Directors of evolution. They are not now making use of cataclysms of nature to change the old order for something new and better, but *they are making use of the misdirected energies of humanity itself to further the ends they have in view.* This was the genesis of the great war [1914-1918] which recently raged among us. Its purpose was to turn our energies from seeking the bread whereof men die and to create in us the soul hunger that would cause us to turn from material things to spiritual. We are, as a matter of fact, commencing to work out our own salvation. We are beginning to do things for ourselves instead of having them done for us, and unaware of the fact, *we are learning how to turn evil to good.*

Some may think this war affected only those few million men actually engaged in it, but a little thought upon the matter will soon convince anyone that the welfare of the whole world was involved to a greater or lesser degree so far as economic conditions were concerned. There is no race nor country that escaped entirely, nor can any go on in the same tranquil manner as before the war broke out. . . .

Furthermore this titanic struggle produced effects which could never be equaled by a natural cataclysm, which is so much quicker in its action and so much shorter in its duration, besides being localized and incapable of generating the same feelings of love and hate which were such important factors in the World War. . . .

A war-weary world is praying for peace—not an armistice, not a temporary cessation of hostilities, but *everlasting peace*—and is striving to solve the problem of how to accomplish it. (From *Teachings of An Initiate.*)



# 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.

## The Value of Astrology

BY H. W. STEVENS

**U**VEN a casual and cursory investigation of astrology will convince most people that "there is something in it." As interest really awakens through further study and examination curiosity will become stronger and conviction will increase as time passes. Many who have approached the subject in a spirit of rank scepticism have been fascinated by the truth of its teachings and have become wholehearted converts. The history of astrology is replete with such cases.

It will be assumed that the individual is convinced that the teachings of astrology are correct, that the position of the heavenly bodies at his birth have "stamped" him with an indelible and quite distinctive imprint. This knowledge will probably be received with varying emotions according to the type of mind concerned. There are those, presumably, who would regard the whole matter with indifference and unconcern and would miss the deep significance of this planetary power. Deeply immersed in the affairs of everyday life, full of the zest of living and bent upon enjoying themselves to the utmost, they refuse to be bothered with the subject. They are too fond of the fleshpots to give consideration to any factor that might be expected to disturb their peace of mind.

Another class might concede that astrology could vindicate its claims to

recognition but would admit no particular need for its assistance. Staunch adherents of some certain type of religious faith, they are conscious of sufficient satisfaction therefrom without delving into any astrological mysteries. Still others would adopt a highly inimical attitude towards a science which, they would aver, made such preposterous claims. This conservative and mentally inflexible attitude might regard astrology as irreligious and as smacking of superstition and paganism. From the spiritual standpoint, the most hopeless class of all is represented by the hard-boiled atheist who scorns, derides, and ridicules the very notion of astrological truth.

It is a lamentable fact that the very people who would certainly derive the utmost benefit from astrology are often those whom it is most difficult to reach.

What, then, has astrology to offer in these busy, hurrying, worrying times? How can it profit an individual who has been attracted to its serious claims? What, in short, can it do for him?

In the first place astrology shows us what and where we are. It is a sure index to our character. It reveals our weakness and strength, our emotional and intellectual urges. It brings to light our latent capacities and the particular avenues along which we would make the most material progress and secure the most happiness from our endeavors. But,

perhaps most important of all, it clearly indicates the degree of our moral and spiritual strength. This information in itself would be worth all the time and trouble expended upon its study. Actually an individual could ascertain these details after a comparatively short acquaintance with astrology. Deeper insight into the intricacies of the horoscope will be acquired through wider experience and more extended research.

The ancient writer who penned the words, "Man, know thyself," was possessed of insight and wisdom. To be positively aware of one's actual power or weakness is to be fortified in every way. No good purpose could be served by a blind or irrational optimism that would unduly magnify our powers or incite us to expend energy along channels unsuited to our capacities. It is possible for ambition to minimize or ignore the limitations imposed upon us by our natural talents. Astrology is extremely useful here by clearly showing the "lines of least resistance." Scientific vocational analysis

by means of the birth-chart constitutes a trustworthy guide to those talents which could be utilized to the best advantage.

In accurately appraising the intrinsic strength of our morals astrology perhaps confers its greatest benefit. It is at this point that we most clearly realize the divine nature of this science. The student here stands upon holy ground and is drawn close in thought to those great planetary spirits whose rays permeate and influence all human life on earth. The texture of an individual's moral fiber is accurately shown by the horoscope of birth and consequently the ease or difficulty he will experience in conquering this part of his nature. A little thought will go to show that much of our fate in this life is dependent upon the strength of our moral nature. Low desires and

coarse impulses are the signatures of an undeveloped moral sense. When these indications exist the soul is distinctly warned of trouble ahead. It will know that through its actions in past lives it has accumulated this heavy karmic debt which must be paid off at some time or other.

Similarly, refined and elevated emotions are the sure reward of one's efforts in the past. They might be regarded as funds in the bank of destiny. Everything will depend upon how those resources are employed. It is possible from a fine, auspicious start to so mismanage one's affairs that severe loss and discredit may result. Retrogression instead

of progress is quite possible through failure to properly appreciate the value of one's possessions and the responsibility entailed by stewardship. The Bible story of the talents is one that may be profitably pondered. The two servants who had used their master's money profitably were suitably rewarded. The slothful servant who had buried the single talent with

which he was entrusted received a severe reprimand. The individual will be compelled to account for the use he has made of all his faculties.

To know the full extent of our moral weakness may cause us disquietude and remorse. But we should profit as the result of this disclosure. The regenerative process can be more effectively set in operation when we are aware of the nature and extent of our shortcomings. Knowledge is power. But knowledge must be faithfully applied. The absolute necessity for purification of the moral nature must be realized. The will must be aroused and exerted to play its dominant part in this righteous cause.

Astrology is thus linked closely with all the spiritual forces of the universe. Characteristics and other indications of

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*The Law of Consequence works in harmony with the stars, so that a man is born AT THE TIME when the positions of the bodies in the solar system will give the conditions necessary to his experience and advancement in the school of life. That is why astrology is an absolutely true science, though even the best astrologer may misinterpret it, because he is fallible.—Max Heindel.*

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destiny are clearly shown in the natal chart. Through countless earth-lives the ego has constructed the conditions under which it is born. The one-earth-life theory is obviously inadequate to explain the various and widespread anomalies of existence. Surely it is more reasonable to believe that the destiny which is mapped out in the horoscope corresponds exactly to one's deserts than to suppose that one has been the victim of blind chance! Those who are laboring under a severely afflicted birth-chart would have cause for real resentment were any other theory tenable.

Profound reflection upon this aspect of the subject will lead to the conviction that purpose and design underlie the destiny foreshown in every horoscope. If an over-ruling, omniscient intelligence (Deity) governs the whole cosmos justice must reign throughout. It therefore follows that each ego encounters at birth exactly what it has earned by reason of its actions and exertions in past lives.

If the ego has conscientiously attended to its duties and faithfully learned its various lessons throughout the past a favorable horoscope will have crowned its endeavors. If, on the other hand, it has misused its opportunities in the school of life and shirked its tasks the penalty is as clearly evident. Genius signifies creative power and ability rightly earned by diligent work before the present incarnation. Those who find themselves handicapped during the present life will understand that they themselves only are to blame; but also that they can apply the remedy.

Astrology should therefore serve as a stimulus and inspiration and as a most practical aid to accomplishment. Its sacred implications should be always present to the mind. It should spur the individual on to "live the life," to tread the *Path* of spiritual endeavor. En-

couragement will always reward the efforts of those who have thus consecrated their whole being to the higher life. If this standard appears beyond the reach of many, real exertion along this line should, at least, be made.

Astrology thus teaches the important lesson that each individual must shoulder the full responsibility for all that he is and has. He alone has been the arbiter of his fate, the architect of his own fortunes. The aim and object of evolution is seen to be the perfection of each ego through gradual and systematic cleansing of its vehicles and development of its powers until liberation from rebirth has been attained. To make of each ego a creator—from the ordinary meaning of that word to grades and phases of being totally beyond human comprehension—this is the meaning of evolution.

Those who have come into contact with astrology are therefore especially favored. They possess inside information, as it were, of these spiritual truths. They are the recipients of the priceless treasures of occult knowledge that formerly were

jealously guarded by the few. In their possession is placed the master key by means of which they may unlock door after door in the cosmic temple of spiritual understanding and endeavor. They have been given much and much will be expected of them. This is a spiritual truth emphasized in all occult teaching. Astrology certainly reveals the true significance of spiritual stewardship. The ego has been entrusted with the task of fashioning its own destiny. It should take heart and courage from this fact.

If the astrological student has been lax and indifferent to all the wonderful and majestic teaching of this subject the more reason for a complete orientation of the life in conformity with these sublime truths. Let it be remembered that God

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*The Stars may therefore be called the Clock of Destiny. The twelve signs of the zodiac correspond to the dial; the Sun and the planets to the hour hand, which indicates the year; and the Moon to the minute hand, indicating the month of the year when the different items in the score of ripe fate allotted to each life are due to work themselves out.—Max Heindel.*

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is not mocked but requires from all the utmost exertion of which we are capable. In the battle of life we cannot default in our duty and cravenly hide behind the lines in the hope that we may escape the full brunt of our responsibilities. It is essential that we face our horoscope bravely and refrain from a pusillanimous inclination to shirk our immediate duties. The longer we delay in consciously laying hold of our karmic obligations the more difficult will be the task in the future.

Debts of destiny contracted in former lives should be liquidated as quickly as possible. This can only be done by concentrated, conscientious effort. Drifting aimlessly with the tide of life, reaching forward eagerly to every sensual pleasure, succumbing supinely to every passing temptation means absolute retrogression, possibly of the most deplorable kind. A positive, aggressive attitude towards an unfortunate, heavily afflicted nativity constitutes the one obvious, logical method of spiritual redemption.

When one has become fully awakened to clearly-defined duty and has faced one's horoscope unflinchingly salvation lies straight ahead. Regeneration will then proceed surely and steadily and this policy of renunciation of the spiritually worthless will bring its inevitable rewards. The individual will be heartened by the knowledge that he is ceasing (or almost so) to generate fresh karma that must inevitably require liquidation in a subsequent incarnation. This is no trivial advantage. Rather, it spells quick and certain advancement. And let the aspirant so flood his consciousness with this feeling of spiritual stewardship that each temptation as it arises will be more than half conquered before its onslaught has been made.

The more one can cultivate this consciousness of spiritual 'awareness,' of one's close identity with the spiritual universe, the easier will it be to conform the life to the highest standard. A devotional attitude may even be acquired through prayer and contemplation and in this way the whole being raised to a

higher rate of vibration. Astrology teaches that each is compelled to work out his spiritual destiny, that life is a gift to be utilized to the utmost advantage. It stresses the conceptions of obligation and endeavor and optimism. The great planetary spirits guiding human evolution may be presumed to know what it best for each. A mental attitude overwhelmed with a sense of solemnity and fatalism, tinged even with depression, would be deprecated by every implication of astrological teaching. This frame of mind should be abandoned if it has gained any control whatever over the general outlook upon life. Modern psychology would here join forces with astrology in advocating a bright and happy optimism, a joyous, confident, and courageous spirit ready at all times to grapple with the problems of life.

We come now, naturally, to the question of health. Here again astrology affords a further example of its practical utility. By indicating with precision the strongest and weakest parts of our physical structure the proper remedies can be applied with the greatest possible advantage. The medical aspect of this science can certainly be made to produce beneficial results. When the physical body has been toned up in a scientific way it will be a more efficient instrument for the expression of the individual spirit. In many cases the mind will reflect the healthier condition of the physical body and will therefore be more capable both for personal and altruistic service.

The role played by astrology in furthering the spiritual development of the soul through purification and renunciation must now be extended in another and impersonal direction. Service represents one of the principal avenues along which we make spiritual progress—pure altruistic service. To give out to others what we have ourselves received is of the very essence of spirituality. A practical knowledge of astrology will enable the individual to assist others in many useful ways. Advice may be rendered on

*(Continued on page 76)*

## 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.*

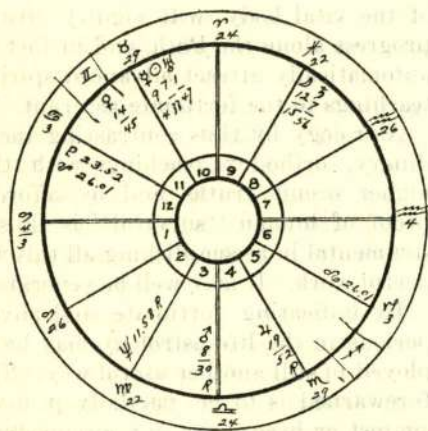
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

DIANE SANDRA E.

Born April 28, 1935, at 11:06 A.M.

Latitude 35 N. Longitude 120 W.



We are dealing with a horoscope which has the fixed and royal sign Leo on the Ascendant, with fixed and cardinal signs on the four angles and the life ruler the Sun in the tenth house. This horoscope expresses strength and determination, a soul which hath hewn for itself characteristics denoting a life in which much may be accomplished. For we truly build for ourselves these temples in which we are to express in the present life; we are the makers of our own destiny, architects who have builded wisely or unwisely.

We cannot say that this horoscope is good all through, there are some weak points which we will bring out. We will first give consideration to the position and aspects of the life ruler, the fiery Sun, which is, however, unfortunately

squaring the Ascendant, and is crowded between the planet of mind, Mercury, and the erratic Uranus. The mind of this young girl will ever bring her into difficulties; she will square herself, and be prone to act impulsively, besides being very determined and stubborn. The serious and practical Saturn, however, is sextile to the Sun, Mercury, and Uranus which will bring considerable balance to this restless mind; the Moon is also sextile these three mental planets and these aspects will be of considerable help in directing the mind into more serious and practical channels. The mental qualities will be keen and quick.

Saturn conjoined to the Moon and square the lady Venus, and Venus posited in the sign Gemini, which has rule over the hands, will incline her towards acquiring or developing the artistic abilities, such as art needlework and fancywork of all kinds; but this square of Saturn and Venus has a tendency to make such natives careless, untidy; inclined to start things and not finish them. The guardians of this girl should begin early to train her to have a place for everything and everything in its place, else Diane will be prone to cultivate a habit of dropping things everywhere for others to pick up.

The Moon is in the watery sign Pisces and in the eighth house trine Jupiter in the fourth house with the fixed and watery sign Scorpio on its cusp. The Moon is also opposition the mystical Neptune in the sign Virgo; Saturn also is conjoined the Moon and opposition

Neptune. These combinations of planets will have a tendency of directing the attention of this girl towards the art of healing and nursing. If she would keep her mind on this particular subject she could accomplish fair success. However, the Moon in the eighth house is a negative indication, for eighth house planets impel one to *plan*—but there is ever that *tomorrow* which holds the eighth house people from accomplishing what they desire—but do not strive for *today*.

Mars is in the third house in Libra the home sign of Venus and trine to Venus in Gemini. This will give an artistic talent towards dressmaking and fancy embroidering; she could be a dress designer, for she is one who would desire to have and to wear beautiful clothes which she designed herself.

Neptune, Mars, and Jupiter are retrograde, and retrograde planets oftentimes retard or hold back the native from accomplishing things until these planets again turn direct. These tendencies can, however, be modified and action forced if the native uses her will power and does not permit herself to drift. Leo rising and cardinal signs on the Mid-heaven and fourth house will give her the strength of will to forge ahead.

Pluto in Cancer in the twelfth house trine Jupiter would have a tendency to attract this girl to the occult and lead her to seek admittance to, or employment in an institutional headquarters such as Mt. Ecclesia. This, however, will come to the fore after she has learned the lessons of life in the hard and disappointing school of adversity and hard knocks.

Venus in the sign of the lungs square Saturn, and the Moon also square Neptune will give tendencies to coughs and colds; therefore, teach this girl to breathe deeply and at all times to sleep with plenty of air in the room.

With Jupiter in the fourth house, Diane will have greater success near the place of her birth than anywhere else. A well aspected Jupiter, as in this chart, makes for most fortunate home conditions, especially in the latter part of life.

### THE VALUE OF ASTROLOGY

(Continued from page 74)

business, vocation, health, etc., that might easily prove exceedingly valuable. By giving out freely and lovingly to others the individual is storing up spiritual treasures for himself.

In time this sustained and earnest effort towards higher development will meet with its natural reward. The atoms of both the physical and the finer bodies will be raised to a higher pitch of vibration. Purer particles will be built into these vehicles of the spirit until finally the soul body assumes a luster and radiance that gives clear indication of intrinsic spiritual worth. This luminosity of the vital body will signify distinct progress along the Path, and in fact will automatically attract advanced spiritual teachings to the fortunate aspirant.

Astrology by thus contrasting the ordinary, orthodox teachings with these higher occult truths and by affording proof of human "survival" is thus instrumental in accomplishing all this wonderful work. It may well be venerated.

By indicating fortunate and adverse periods in the life astrology may be employed in still another useful way. To be forewarned is to be partially protected against or braced for any circumstances or emergency. Apprized of periods of time when the planetary forces are propitious for aggressive action and enterprize the individual can summon all his resources to meet the occasion. On the other hand, when adverse influences are foreshown caution and prudence may be allowed to exercise their sway. Here again, this knowledge can be applied to personal affairs or used to assist others.

An accomplished astrological student, therefore, possesses a most useful instrument for the attainment both of material and spiritual progress.

It is to be sincerely hoped that astrology may gain greater favor among all classes of people as time goes on and that it may soon reach an outstanding and authoritative position in educational activities throughout the world.

# DAILY OPPORTUNITIES--FEBRUARY

BY THOS. G. HANSEN

[This page each month will bring our readers non-technical information regarding the predominating stellar influences—a friendly word of encouragement, perhaps a timely caution—based on sound interpretation of daily aspects.—Editor.]

1. A certain amount of freedom clears away yesterday's troubles. Inspiration follows deep inquiry. A friend is highly entertaining.

2. Efforts have been appreciated. Listen to good music. Express altruism.

3. Be not deceitful; little temptations frustrate immense projects. Apply steady effort to succeed.

4. *Sunday*. Tremendous energy at hand; don't explode. Write later. Do not be hasty.

5. A practical solution comes with an intuitive flash. Rest tonight—if you can.

6. Pressure increases. Be practical—not gloomy! Learn by observation.

7. A change develops. Be responsible; lead the way with a firm step. *Follow not into temptation.*

8. ☾ Lunation ☐♁. An exceedingly active day. Co-ordinate values. A steady hand makes great progress.

9. Plan to write letters today. Sign contracts. Friendship and progress step forward on a very constructive basis.

10. Keen incentive for spiritual progress. Be attuned to deeper values. Let your heart answer weighty questions. Develop sympathy and compassion.

11. *Sunday*. Be positive. Don't lose yesterday's understanding. *Love overcomes hate.* Learn your lessons. Build from the ground up.

12. The optimistic man finds an outlet for his energy. Be progressive.

13. General success today. Prepare for problems. Facts answer doubts.

14. Work out questions by sticking to facts. Write. Study.

15. Seek intuitive response to problems. Go ahead on a practical level. A change may be necessary.

16. Inspiration this morning. Your spiritual progress requires discipline. The order of the day is steady advance-

ment for the practical man or woman.

17. Think clearly today. Very early morning finds substantial ideas. Be reasonable, honest, and fair.

18. *Sunday*. Rumors must be discounted. Early deception is discovered as day advances. Keep ideals foremost. Cooperation increases.

19. Avoid excess and extravagance at home. There is much to accomplish.

20. ☉ enters ♋. A favorable day. Spirituality, inspiration, compassion, and a sense of unity with all life is strong for the next 30 days. Work taxes strength—seek inspiration.

21. Watch energy. Control temper early today. An excellent evening. Write.

22. Prepare ideas. Things move fast. Attend to details. Balance impulse with caution.

23. Full ☽ in ♍, △♃. Co-operate for the good of all. Changes seem imminent. Problems increase. From 23 to 27—it may take a disaster to awaken an interest in human needs. Pray for divine illumination.

24. Weigh words with care. Action is evident; deception and false promises *must* be avoided. Be honest.

25. *Sunday*. Be objective today. Overcome personal selfishness with positive action.

26. Ulterior motives cause trouble. Propaganda is confusing. Believe only those you trust. Speed spiritual progress with exacting honesty. Be positive.

27. Today requires hard work. Co-operate for success. Control temper. Use energy wisely.

28. Erratic impulses prevail early today. Examine affairs of last five days. Pray for deep understanding. Be receptive to higher truths.

29. An awakening may be forthcoming. Follow consistent action for success.

# Worth-While News



## Alcoholism--A Mental Disease

It is difficult to control or overcome a disease the cause of which is unknown. Alcoholism is a disease pure and simple, but not a disease of morals or body. It is a disease of the mind.

All the preachments of morality, eternal damnation, and so on, or prohibiting the sale of liquor or alcohol could have but superficial influence on the desire to drink or the cause of that desire. . . .

Teach our children the cause of alcoholism and they will look upon liquor as a distinct expression of inferiority, and will not desire to use it.

In three generations alcohol consumption could be reduced to those hopelessly inferior adult individuals who must have alcohol to lean upon to feel socially equal or companionable.

This, precisely, explains the cause of alcohol addiction. In fact, the taking of the first drink can be laid to a feeling of inferiority, not wanting to be different, not wanting to be less than the other fellow or wanting to be or do as much as him. We dismiss the first drink with "He drank to be sociable, or to be smart." But that is not really true.

Drink is taken nearly always to reach a level of equality, if not, as in the case of the seasoned drinker to reach a state of temporary superiority, at least in his own mind.

One drinks to drown trouble, to forget because he lacks the courage to face his problem, no matter what it is, to analyze it and solve it to the best of his individual ability. The drinking seems to lend courage. Actually it covers or submerges the feeling of inferiority. When the effects of alcohol wear off the individual is worse off than before so drinks again until eventually there is developed an alcoholophilia or an alcoholomania.

Repeated alcoholism or even regular temperate drinking of beer, wines, or liquors sooner or later bring in their wake throat and stomach disturbances, nephritis and cirrhosis or hardening of the liver. The heart changes are dilatation, muscular degeneration, and hypertrophy or abnormal enlargement.—Dr. Jesse Mercer Gehman in *Nature's Path*, December, 1939.

Apparently never before has indulgence in alcoholic beverages been so pre-

valent as it is now in the world. The papers, magazines, and highway billboards are covered with liquor advertisements, the radios blast its virtues twenty-four hours in the day, and moving pictures glorify it by showing favorite actors and actresses indulging in its use on almost every occasion.

To the occult scientist this condition is most deplorable for he knows that even death does not loosen the grip of this monster when once it gets a hold on its victim.

After death those who drink intoxicants desire to obtain its effects just as much as they did while living in a dense body; for it is not the physical vehicle that craves alcohol. In fact, in many cases it is made sick by it and vainly protests in many ways. It is the desire body of the drinker that craves liquor and forces the dense body to partake of it, that the desire body may have the temporary sensation of pleasure resulting from the increased vibration, and that desire remains after the death of the dense body. But the man now has neither physical mouth to drink nor stomach to contain physical liquor and generate the desired fumes created by the digestive apparatus. Consequently the drinker suffers intensely until in time he learns the uselessness of longing for that which he cannot obtain, and his desire for liquor finally dies for want of opportunity to gratify it. In the meantime he suffers indescribable agony, and the wearing out process is very slow.

## Path to Sanity Seen in Music

At the first anniversary of the Philharmonic-Symphony League of New York City, John Barbirolli, conductor of New York Philharmonic orchestra, prescribes good



music as an antidote against some of the excesses prevalent in other parts of the world.

"In these days of national prejudice, international discord, religious intolerance," he said, "I have the supreme honor of standing in front of your orchestra composed of all nationalities and creeds, and in the sacredness of our musical task, comes the understanding of what our real mission in life is and should be.

"We must face the fact that this may be the only remaining country where such cultural and spiritual necessities of our life will be available. Great conductors will come and go but the spirit of the great masters will remain forever.

"In the wondrousness of their spiritual and material beauty lies one of the few paths of saving our sanity."—*San Diego Union*, May 29, 1939.

### MARCH OF EVENTS

My contention in these columns that war—which, generally speaking, is a form of insanity—and jazz go hand-in-hand is surprisingly borne out by the following which Joseph Glaston, of New York, sends me. In speaking of Vincent Lopez, famous jazz band leader—the most artistic of them, I must admit, if the word "ezartistic" can be used in regard to the caterwauling called jazz—Mr. Glaston says:

"Highly significant is the bandleader's claim that he played swing music then (1917)—music upon which war times had left its indelible mark. Our swing is tame by comparison. The clarinet whined and whistled; the trombone guffawed grotesquely; the trumpet buzzed and fluttered. the pianist gyrated; the drummer had to be an acrobat and was equipped with cowbells. It fitted an hysterical period when the times were out of joint and a frenzied world sought surcease from mental agony in a mad outbreak of physical gymnastics. Lopez, who has remained in the spotlight all these years because he's smart enough to give the public what it wants, is again purveying tunes on the swing side. Is the overaccented beat again reflecting world unrest?"

It is. And sometimes I wonder whether war is the cause of jazz or jazz one of the causes of war, for jazz is a symptom of the complete disorganization and decay of the higher and finer intellectual and emotional centers of man's organism.—Benjamin de Casseres in *Los Angeles Examiner*, Oct. 14, 1939.

Max Heindel well knew the great power of music and called attention to it in all of his writings, in *The Mysteries of the Great Operas* in particular. In this unusual book he has the following to say in relation to Goethe's Faust: "Only the

few who are illuminated mystics see in the play written by Goethe the unmistakable hand of an enlightened fellow Initiate and realize fully the great cosmic significance contained therein." And so it was not by chance that this marvelous mystic drama became immortalized in Gounod's great opera. Of "Parsifal" Max Heindel said, "As we look about us in the material universe we see myriads of forms and all of these forms have a certain color and many of them emit a definite tone; in fact all do, for there is sound even in so-called inanimate nature." In his explanation of the inner meaning of this same drama he also says that "of the three arts (sculpture, painting, and music) music has the greatest power over man," and that it is the language of the World of Thought.

Plato, another great mystic, deprecated the idea that music was intended solely to create cheerful and agreeable emotions but maintained rather that it should inculcate a love of all that is noble and an aversion for all that is mean, degrading, and low, and that nothing could more strongly influence man's innermost being than melody and rhythm. He was so firmly convinced of this fact that he advocated that the introduction of a new and presumably enervating musical scale would endanger the future of a whole nation, and that it was *not* possible to alter a key without shaking the very foundation of the State. Plato further affirmed that music which ennobles the mind (melody) is of a higher kind than that which merely appeals to the senses. He strongly insisted that it was the paramount duty of the Legislature to suppress all music of a lascivious character, and to encourage only that which was pure and dignified.

It is gratifying to note that at last the world is waking up to the fact that such inharmonious, nerve-racking noises as those produced by jazz, swing, et cetera, have a baleful influence on mankind and that the sooner they become outlawed the better it will be for humanity in general.

# Question Department



## When Will Christ Come to Rule?

### Question:

Can you give me an approximate idea of about when we can expect Christ to come and rule the world as high priest after the Order of Melchizedek?

### Answer:

The Bible states that the "day and the hour knoweth no man," and those who have been trying to fix a date certain for the "Second Coming" have quite misunderstood the object of Christ's mission on earth.

Christ's teachings were given to humanity in order that the law of fear might be superseded by the law of love. We know, however, that even today law is necessary in order to keep a large percentage of the people from getting into serious trouble. It is only when the Christ power—love—has taken possession of the inner nature of man that law is abolished; and it is not until the Christ love power has been born within humanity that they will be ready for the "Second Coming" of the Christ referred to in the Bible.

Therefore, the "Second Coming" depends upon how soon a sufficient number of people develop this Christ power. As this development is unpredictable, the exact time of the event cannot be calculated. However, every time we as individuals endeavor to imitate Christ and demonstrate His teaching, we may be assured that we are doing our part in hastening that great event.

### THE MOISTURE OF THE MOON PERIOD

#### Question:

Why is it stated in your literature that in the Moon Period moisture was produced by the heat globes coming in contact with outer cold? On the same principle, why isn't moisture formed

around our present sun, since the sun is surrounded by cold space?

#### Answer:

The lowest point contacted by the globes of the Moon Period was the Etheric Region. When the Rosierucian literature mentions moisture in this Period it does not refer to physical moisture, but rather to that which later became moisture when it was condensed into physical substance. This substance in modified forms has existed since the beginning of time. Occult philosophy is often expressed in comparative terms instead of literal, for the reason that at the present time no physical world terms have been coined with which to designate the things which are being described.

Moisture is not formed around the sun at the present time for the reason that the laws which govern physical moisture are not the same as those which regulate and govern desire or etheric substance.

### THE WORK OF THE LEMURIANS

#### Question:

How could the people belonging to the Lemurian race do their work if they had no eyes, and could not see the world about them?

#### Answer:

The Lemurian did not have eyes but he did have sensitive spots in his head where the eyes are now located. He had a sense of touch, and therefore could feel the physical perception of pain, ease, and comfort, and he had an inner perception which gave him a dim idea of the outward shape of objects but which illumined so much the brighter the inner nature. The consciousness was therefore directed inward and the Lemurian perceived physical things in a spiritual way, something like the manner in which we perceive things in dreams. Of the birth of his

body he knew nothing, for he could not see it or anything else, as we now see external objects; but he did sense his fellow beings with his inner dreamlike perception, and he had a sort of language which consisted of sounds like those of nature.

The Lemurian did his work automatically under the direction of great beings, principally the Lords of Form, the Scorpio life wave, and the Lords of Mind, the Sagittarian life wave. The Lords of Form helped him to build his desire body and the Lords of Mind assisted him in preparing himself to receive the germ of mind.

The work done by the Lemurian, being principally *within* himself, was not in the least hampered by lack of external vision, as it consisted almost entirely of the development of his inner organs and his higher vehicles, the work being done automatically under the direction of exalted beings who left nothing to chance.

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#### ALCHEMY AND THE GARDEN OF EDEN

*Question:*

Is there any connection between the Biblical Garden of Eden and the laboratory of the alchemists, namely, the spinal cord? Did the Garden of Eden have any actual physical existence in any particular part of the world?

*Answer:*

The Garden of Eden actually existed. It was the Etheric Region of our physical earth, and mankind dwelt there. This was in the time known as the Lemurian Epoch. At this time man was not fully aware of his dense body and his consciousness was focused almost entirely in the spiritual world, particularly in the Etheric Region. He was banished from this region on account of his contact with the Lucifer spirits, who taught him how to exercise the creative function independently of the angels and in that way provide bodies when they had been lost, and lest he also learn the secret of vitalizing his vital body at will and thus frustrate evolution.

The work of the alchemist in the spinal

cord is entirely different. This work consists of the alchemical process of kindling and lifting up through the spinal cord to the head that part of the creative force now being used for the generation of bodies. When this force reaches the head it will unite with the other half of the creative force, which in the past was lifted up to build a brain and larynx. When this is accomplished man will be able to speak the creative word, imbued with life and vibrant with vital energy.

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#### ANIMAL OBSESSION

*Question:*

In one of the issues of The Rosicrucian Magazine I read where Max Heindel in visiting the slaughter yards saw egos which had been reincarnated in the bodies of the animals about to be slaughtered released. In the Cosmo it states definitely that egos are *not* reincarnated into the bodies of animals, and so I am at a loss to understand.

*Answer:*

It is quite true that a spirit belonging to the human life wave cannot be *born* into the animal life wave, but it is possible for a disembodied human spirit to oust an animal spirit from its body and take possession of that body. However, such an ego gains nothing of value from the experience, hinders the progress of the animal so mistreated, and in a later life is forced to make amends in some way for its wrongdoing. It is a case of obsessing an animal and merits a very severe penalty.

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#### THE REVEALING MEMORY OF NATURE

*Question:*

Is the ascension of Christ recorded in the Memory of Nature? There seems to be so little information given out about it even in the Bible.

*Answer:*

Yes, not only the ascension of the Christ, but the entire record of the deeds He performed while on earth are faithfully recorded in the Memory of Nature where all can read just as soon as they have qualified themselves to do so.

# 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.*

## Food--a Factor in World Peace

BY LILLIAN R. CARQUE, *Director*

*Natural Brands Research Foundation, Glendale, California*



PLATO, in his dialogue, *The Republic*, represents Socrates as describing an ideal city whose inhabitants subsist on a simple vegetarian dietary. Glaukon objects to the simplicity of the fare and Socrates develops

the probabilities by the following statements and questions:

"Now it appears to me that the city which we have described is the genuine, and so to speak, healthy city. But if you wish us also to contemplate a city which is suffering from inflammation, there is nothing to hinder us. Some people will not be satisfied, it seems, with the fare or mode of life which we have described, but must have, in addition, couches and tables and every other article of furniture, as well as viands. . . . Swineherds again are among the addition we shall require—a class of persons not to be found, because not wanted, in our healthy city, but needed among the rest of the addition. We shall also need great quantities of all kinds of cattle for those who wish to eat them, shall we not?"

"Of course we shall," replies Glaukon.

"Then shall we not experience the

need of medical men also to a much greater extent under this than under the former regime?"

"Yes, indeed," replies Glaukon.

"The country, too, I presume, which was formerly adequate to the support of all its inhabitants, will be now too small, and adequate no longer. Shall we say so?"

"Certainly," Glaukon again replies to Socrates.

"Then must we not cut ourselves a slice of our neighbor's territory, if we are to have land enough for both pasture and tillage; while they will do the same to ours, if they, like us, permit themselves to overstep the limit of necessities and plunge into the unbounded acquisition of wealth?"

"It must be inevitably so, Socrates."

"Will our next step be to go to war, Glaukon, or how will it be?"

"As you say," replies Glaukon to Socrates.

Thus over two thousand years ago, two of the world's greatest philosophers, Socrates and Plato, clearly saw the evil and far-reaching effects of flesh eating. Most people who display a repugnance to the soullessness of war eat meat. Yet little do they recognize that the psychic and sociological influences of the slaughterhouse are a source of never-ending immorality, brutality, crime, and war.

The slaughterhouses dull our finer sensibilities and make us indifferent to the sufferings of our fellow men; the slaughterhouses cannot be reconciled to a higher civilization. All engaged in the fur industry are too shortsighted to see that the trapping and killing of animals is a contributing cause of wanton cruelty.

In aborting the lives of highly complex animal organisms, we violate the property rights of God, or whatever we choose to call that infinite, inscrutable judgment or divine life principle which regulates the balance of life and death, and which maintains the vital proprieties of every cosmic unfoldment. Only to him who looks upon life as a purely chemical process on a mechanical basis, can there be any element of justification in the destruction of life needlessly for food. Indeed it is impossible for a man to remain a criminal after he once becomes cognizant of an underlying basic unity of all life, and of his obligation to the kingdom below man—our younger brothers the animals. Only by living in harmony with Nature's laws on all planes and in all relationships, shall we restore harmony within ourselves and amiable association with our fellow men.

That the meat eaters have conquered the world is so generally believed as to have become an aphorism. The Anglo-Saxon race without question has been successful in bringing under subjection innocent people, whose religion forbids the shedding of blood, but the conquest has been effected by brute force and by the power of guns, rather than by bringing into play any higher mental faculties. The conquests of ancient Mexico, Peru, India, and Africa have to all appearances been complete, yet recitals of these predatory wars constitute dark pages in the history of civilization and are examples that should not be emulated. The mind is developed by constant exercise and not by eating flesh foods. There can be little doubt but that the inhabitants of the temperate zone had a more severe struggle for existence than had those living in tropical climates, and consequently

they enjoyed increased cranial development and mental capacity in coping with seemingly unsurmountable obstacles of Nature.

It may be argued that every time we put our foot down we destroy life. Yet this does not excuse the avoidable suffering caused by the needless taking of life. It may further be maintained that there is no essential difference between the plucking of a fruit and eating it and the killing of an animal for food. When fruits are eaten, nothing is destroyed; no life is taken unnecessarily. Fruits, when they are ripe, fall from the tree and rot upon the ground—thus exposing the seed, and allowing it to become buried in the soil to renew again its cycle of life. It will be seen that the pulp of the fruit is of no further use to the seed; it has nourished it up to the time of its falling to the ground, and hence it can now serve no other purpose than as food for man. In any event, to compare fruits with highly organized complex animal organisms, with spinal columns and sympathetic nervous systems is like comparing a dull apathy to a high degree of sensitivity.

Nor do we wish to be accused of being mono-maniacs on diet in attempting to show a relation between foods and world peace. Yet it is idle to deny that the mental and psychic impulses arising from sluggish, indifferent or even corrupt and brutal minds, impelling morally purposeless deeds and perverted gratifications, correspondingly have created socially purposeless industries and carnal pleasures to satisfy perverted tastes, including those for poisonous stimulants, devitalized foodstuffs, and artificial beverages. The quick ambitious mind is driven by inflated desires of personal possessions, aggrandizement and achievement, and is never satisfied. Conversely, a persistent craving for a pure wholesome diet will arise within ourselves only proportionate to a mind whose own purity demands a corresponding purity of foods.

Civilized man demands meat, alcoholic beverages, and tobacco, and agriculture supplies them. This system has

encouraged the almost one-sided production of superficial crops for pasture, and tobacco-leaf, and grains for whiskey. Eighty per cent of all cereals raised is needed for the maintenance of live stock. By opening our hearts and minds to nobler virtues, culminating in universal kinship, we would instinctively crave and actually thrive best on a natural dietary. Such a diet combats fatigue, and obviates the need for stimulants to whip into action our declining vital energies.

Thus by intelligent and intensive cultivation of the soil and by utilizing all the natural resources in an economical way, the United States for example can easily supply twenty times her present population, giving health, happiness, and comfortable living to all, without having recourse to war on neighboring countries. Surely we can see the folly of war and famine to establish a balance between food supply, territory, and population. A gradual return to sane feeding, to fruit, nut, and legume culture, along with our vegetable gardens must therefore be inevitable. There would be no need for territorial conquests, and a better relationship between nations would result.

Superficial agriculture also readily exhausts the soil. This has contributed to the downfall and decay of nations, for many of the exterminating wars have sprung from the inexorable law of self-preservation. If we look a little more closely, we shall find that as the conditions for the continuance of the human race which Nature has placed in the ground are momentarily very limited and easily exhausted, the nations that have disappeared from the earth have dug their own graves by not knowing how to preserve these conditions. Nations like China and India, which are largely vegetarian and know how to preserve these conditions have persisted over protracted periods of time.

One may ask, Will not the tendency to simplification of man's diet intensify the social problem of unemployment and world unrest? The answer is No; for when man's desire is to live for the un-

foldment of his Inner Divine Nature—the end for which he is willing to rearrange his dietary habits—he will subordinate his own selfish desires and passions to his more supreme duty of cooperating with his fellow men in the spirit of love and service. The social problems which now will not yield to a force from without, will readily be solved by the awakening of higher impulses. Lasting reforms can never be brought about by parliaments and sumptuary laws. Legislative measures may accomplish much in bettering our social conditions, but the only true and lasting reform is that which is wrought within ourselves through individual effort.

In reconstructing society, therefore, we must not concern ourselves unduly with the need for the forceful turning over to the people of factories, mills, and workshops, for half of them would be closed down if we acquired saner habits. The truer method would be to create newer and higher forms of organization by saner human relations here and now, and then when the great masses are ultimately ready to change our present economic structure and choose to shed their blood in revolution, they will at least be seizing industries that are worth while acquiring. Our revolutionists are eager to seize upon present forms of wealth as if they regarded them as the last word in rational human conduct. A new age cannot be created so long as man continues crippled physically, mentally, and spiritually.

Of course, it cannot be gainsaid that the building of a sound mind and body should only be a means to an end. It should enable us to discharge more efficiently our duties towards ourselves and our fellow men. Higher states of society require better men. And by making the unit of society—the individual man—strong, healthy and self-reliant, through the adoption of saner methods of living and a higher mental and moral conception of life, we shall make one of the greatest strides forward towards a new and better civilization.

**Patients' Letters**

California, August, 1939.

Rosierucian Fellowship  
Oceanside, California.

Dear Friends:

Words cannot express the appreciation I have for the "Invisible Helpers" and the Rosierucian Fellowship for the cure they have brought about in my case. I came out here, as I thought "to die." Health came back to me almost at once. After a week's treatment, I do not believe I need any more help.

May God bless you in your work always.  
I am

Sincerely,

—J.J.

California, Sept. 7, 1939.

Rosierucian Fellowship  
Oceanside, California.

Dear Friends:

This is to say I am feeling better—so very much better and so much like myself again that you may remove my name from your healing list now—so that you may give your prayers and efforts to some one who is in greater need.

My sincere thanks to you and God for past efforts and good results in my behalf.

Very truly,

—Mrs. L.W.J.

Colorado, September 15, 1939.

Rosierucian Fellowship  
Oceanside, California.

Dear Friends:

This afternoon I had a most distressing pain covering so great an area that I could neither stand nor lie in any position; the system trembled although I had no fear; my vision was affected adversely and my strength was wearing out rapidly. My chiropractor doctor was called but, being busy with another patient, was delayed an hour. I then asked my wife to send you a telegram calling attention to my case. The chiropractor came and treated me, but observing that it brought no relief, recommended that a physician should be called at once. Our family physician, speaking over the telephone, advised a certain measure for relief. But just then the Invisible Helpers came. (I felt their presence as I had many times before.) The pain left, so it was not necessary to follow the doctor's advice. I felt a blessing and calming influence from head to foot. I proceeded to thank God and His Invisible Helpers audibly. The pain has never returned.

\* Words are inadequate to express my gratitude to God, the Invisible Helpers, and to you all, my friends.

I am inclosing herewith a small check to help along with the healing work at Mt. Ecclesia. I regret that at the present I cannot make this a hundred-fold.

Most gratefully yours,

—M.O.

**Healing Dates**

January ..... 1—8—16—23—29

February ..... 4—12—19—25

March ..... 3—10—17—24—30

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 Rosierucian Fellowship, Oceanside, Calif., U.S.A.

**Liberation**

BY DELLA ADAMS LEITNER

*Today assert your freedom from the  
bondage of the past,*

*From the chains of doubt and error that  
have bound your soul in fear.*

*Break the fetters with new visions, change  
the thoughts that held you fast,*

*Know the truth that good is certain and  
the false will disappear.*

*In majestic strength empowered by the  
Christ within, declare*

*Nothing can defeat God's purpose, nothing  
can prevent release.*

*Let the praise of true thanksgiving be  
your liberating prayer,*

*And in faith supreme, triumphant, you  
will find the joy of peace.*

## VEGETARIAN MENUS

### —BREAKFAST—

Tomato Juice, 8 oz.  
Wheathearts with Cream  
Scrambled Egg  
Wholewheat Toast with  
Butter  
Postum

### —DINNER—

Creole Soup  
Peanut Roast  
Mashed Potatoes  
Buttered Broccoli  
Creamed Peas  
Cherry Tree Salad  
Valentine Ice Cream  
Cookies

### —SUPPER—

Cream of Crecy Soup  
Cheese and Pepper  
Timbales  
Combination Vegetable  
Salad  
Bran Muffins and Butter  
Florentine Mousse

## RECIPES

### *Creole Soup.*

Ingredients:  $\frac{1}{2}$  quart can tomatoes, 2 tablespoons rice, 1 small turnip, 1 small carrot, 1 large onion, 1 tablespoon butter, 1 teaspoon salt, 2 cups water.

Peel and slice the turnip, carrot, and onion. Cook these vegetables with the rice, tomato, and salt in two cups of water. When the vegetables are tender, rub through the colander. Add the butter and, if necessary, water sufficient to make one quart. Three-fourths cup condensed tomato may be used instead of canned tomato.

### *Peanut Roast.*

Ingredients: 1 quart slightly toasted bread crumbs, 2 cups peanut butter or ground peanuts, 2 medium sized onions, 1 cup milk, 2 teaspoons salt, 1 tablespoon summer savory, 2 cups mashed potatoes, 4 eggs.

Prepare the bread crumbs from stale bread and dry out in warm oven and toast lightly. Mix the peanut butter with the milk, adding only a small portion at a time, and mixing thoroughly before adding more. When all of the milk has been added, beat the eggs and add to the peanut butter. Stir in the bread crumbs, the finely chopped or grated onion, the hot mashed potatoes and the seasonings. Turn into a well-oiled bread tin and bake one hour. Turn upside down on a platter and place a moist cloth over the tin, allowing it to remain five minutes or more, then loosen with a knife and turn out

upon the platter. Garnish with parsley and molds of cranberry jelly. Serves 16.

### *Cherry Tree Salad.*

Ingredients: 48 cherries (36 white and 12 Maraschino), 48 halves of pecans,  $1\frac{1}{2}$  bananas, 1 pkg. Philadelphia cream cheese,  $\frac{1}{4}$  cup mayonnaise,  $\frac{1}{2}$  cup chopped nuts.

Pit cherries and fill with pecans. Peel banana and quarter lengthwise, using  $\frac{1}{4}$  for each salad. Garnish salad plate with endive or a green garnish. Cut the  $\frac{1}{4}$  of banana in equal pieces lengthwise. Lay these pieces of banana parallel on the plate. Mix the cheese and mayonnaise and with a pastry tube pipe lengthwise on bananas, then sprinkle over this finely chopped nuts to look like bark on logs. Place stuffed cherries between logs and on either side angelica may be used for stems of cherries. Red sweet cherries may be used in place of Maraschino cherries.

### *Florentine Mousse.*

Ingredients:  $\frac{3}{4}$  cup powdered sugar, 2 cups heavy cream,  $\frac{1}{4}$  teaspoon almond extract,  $\frac{1}{2}$  cup chopped almonds,  $\frac{1}{4}$  cup pistachio nuts,  $\frac{1}{2}$  cup chopped and drained Maraschino cherries,  $\frac{1}{8}$  teaspoon salt,  $\frac{1}{2}$  cup cut marshmallows, 1 teaspoon vanilla.

Beat the cream until stiff, add sugar and salt. Fold in fruit, marshmallows, nuts, and flavoring. Freeze in refrigerator trays for four or five hours.



# Children's Department



## The Story of the Rose

BY KATHARINE HILLWOOD POOR

**M**Y name is Talisman Rose. My home is the garden of the Lady of Loveliness upon the road which leads away to the east. Do you know the meaning of my name—*Talisman*? Talisman means a charm potent to protect from harm or from any evil thing or influence. I have always loved it since my beautiful mother explained it to me when I became old enough to understand. She said I was just a wee green bud then growing close by her side but she wished me to understand from the first that my mission in life was to repel all evil and admit only the good and pure.

I wish you could have seen my mother—so lovely she was, tall and slim and straight on her sturdy stem and glowing with rich and dainty color; with shining foliage and her strong sweet roots extending far into the deep womb of the vibrant mother earth; and her wondrous fragrance permeating the atmosphere like a blessing from the gods. Almost as beautiful she was as the Lady of Loveliness whom she loved so well. The Strong Being who lived in the home with the Lady of Loveliness once told her—my mother said she overheard:

“Heart’s dearest, you and Lady Rose—each of you is the most perfect thing of its kind in existence.”

Then the Lady of Loveliness radiated light from her beautiful self and her smile was as the morning sunshine:

“Beloved, that is such a precious thing for you to say; I love it and so does the Lady Rose.”

For in that home and garden there was only love as I knew it. My mother, older

than I and remembering back to when the garden was in the making, told me of a time before the Lady of Loveliness and the Strong Being had made it their kingdom.

Once, my mother said (and I think some of this *her* mother had told her), a long time ago, the Lady of Loveliness had been a maiden of sorrow. She had lived far away with parents who were unkind and permitted her no life of her own but demanded every moment of her days to be spent in dull and unquestioning subservience to their selfish wishes. She was desperately unhappy for she loved the good, the true, and the beautiful, and starved for expression of these in her life. As the Lady of Loveliness grew from girlhood to womanhood her parents promised her in marriage to the powerful Lord of Lands and Castles who lived not far away and who greatly desired our Lady of Loveliness for her youth and glorious blossoming beauty. The Lord of Lands and Castles was old and ugly, selfish and domineering: the Lady of Loveliness wept many tears and her life was sad and lonely and hopeless for her wedding day was set and great preparations were being made.

One day not long before the fatal date she walked alone upon the river path some little distance from her home, when she suddenly saw a poisonous serpent poised ready to strike at her. Frozen with horror yet fascinated, she stood unable to move when a voice spoke behind her and a hand seized her and pulled her to safety: the serpent was destroyed and the danger gone. This seemed to her to be an omen of hope and from that moment

somewhat of her burden lifted. Thus the Strong Being entered her life never to leave it again. As the days went on they met upon the river path beside the stream whenever she could elude the demands of her parents, and at last the Lady of Loveliness told the Strong Being the story of her unhappy life and of the impending dreariness and sordidness which would be her lot as the Lady of the Lord of Lands and Castles.

"This shall not be," declared the God-sent stranger, the Strong Being; "you are mine and I am yours forever. I have no lands and castles but I have a dear home far away which we shall make the abode of love and where you shall be sheltered and protected and safe and most truly adored."

The Lady of Loveliness listened in wonder and joy and with a glowing heart and a prayer of gratitude for her timely deliverance. Soon a day came when her parents called her to make ready for her bridal with the Lord of Lands and Castles, but received no answer and no Lady of Loveliness responded to their call. The Lady of Loveliness and the Strong Being took ship upon the river of life and her bridal instead of a hideous sacrifice to the monster of greed, became a joyous and holy sacrament. They sailed away to the far-off home of the Strong Being where a new and all fulfilling life began for our beautiful lady.

Then came the making of the beautiful rose garden in which in the course of time my mother, the Lady Talisman Rose, became Queen of Beauty and Fragrance and reigned over the garden folk in joy and harmony. She told me the story many times in the dewy freshness of the morning when the sun's first rays kissed the rose folk of the garden and in the gentle twilight when the Angel of Dusk folded her soft wings over the drowsy and nodding heads, and the Lady of Loveliness and the Strong Being walked in the

garden. My mother told me the story as the Lady of Loveliness had whispered it to her over and over again, glowing and pulsing with happiness, the days of sorrow far behind her.

Many brothers and sisters and kinsfolk were mine and we dwelt happily in the beautiful garden and all our Talisman family acted together as a guard and a charm to keep all harm or evil or darkness away from our beautiful Lady of Loveliness.

The day and hour arrived when my glorious mother told me that her life span in the garden was finished and she must pass on to another phase of existence, having fulfilled her mission with us. As her legacy to me she commanded me to take her place as Queen of the Rose Garden and protector and confidante of the



Lady of Loveliness as she dwelt in the home of the Strong Being, adored and cherished by him, a light unto his eyes and it seemed growing to an ever greater beauty if such a thing were possible. And so my wonderful mother passed with her image set within my heart, and I came to my

maturity and sovereignty.

One day soon the Lady of Loveliness walking in the garden, whispered in my waiting ear, a secret. It was that very soon now a wee soul, precious child of their love, was coming from the land of the Angels to dwell with the Lady of Loveliness and the Strong Being, and their joy seemed complete and entire. I rejoiced in her happiness and sent forth the fragrance of my petals for her gentle breathing and refreshment.

And now came a day when the Lady of Loveliness walked not in the garden and all was silent; I knew the meaning of loneliness and the very sunlight seemed dim and obscure. All our rose family stood quiet and breathless feeling a portent of sorrow in the atmosphere. I waited, my petals and leaves softly stirring as I questioned the evening zephyrs

and I swayed upon my slender yet sturdy stem in my anxiety and suspense. Ah! then—day of days in my life—at last came the Strong Being, his noble head bowed low and ineffable sadness upon his countenance and pervading his atmosphere and whispered to me in the darkness:

“Dear Talisman Rose whom our Lady of Loveliness loved so dearly; our sweet lady has gone from us for a little time. She has left her beautiful body here and gone away in a finer, stronger form to live in a sweeter, truer clime. We must not sorrow but rejoice in her expanded happiness. Her memory will bless us all forever, and she has left to our care a precious remembrance of herself in tangible form, the tender wee bud token of our deathless love, and dear Talisman Rose, we—you and I—must love and cherish it as our most priceless treasure.”

Almost broken hearted at our loss I listened, yet tried to feel happy at our lady's enlarged scope of life. Later I greeted the tiny babe of the Lady of Loveliness and breathed my blessing upon it and enveloped it with my charm for repelling evil, and so protected it that no harm could come to its life. So sweet it was, so like our beloved lady.

In the cool of the evening when the gentle zephyrs of night, laden with rose fragrance, permeate the garden, a sweet

presence may be felt passing to and fro touching the rosebuds with soft fingertips and keeping alive and vivid the memory of a love too great to endure for long the hard pulsebeats of earthlife. Yet does it imbue the Strong Being with a sweetness and glory that companions and sustains him while life shall last, and sheds upon the wee infant a mother's prayer and benediction. The tiny babe waxes in strength and bears much of her mother's loveliness to be a blessing and inspiration to the Strong Being and the object of his enduring love and solicitude.

And now my story is finished. I too feel the moment approaching when I shall pass on my Queenship to those who follow me even as I followed those who came before me. In them I shall live again when I shall join my sweet and never forgotten rose mother and shall scatter in the cradle of the Babe of Loveliness my fragrant petals, in my turn giving up my life-form for a love greater than death, which lives and breathes eternally.

Who knows? Perchance in another more wondrous garden I may once more bloom in an enhanced beauty. Perchance I may again see my Lady of Loveliness in her new life robes passing near me and recognizing her own Talisman Rose, and I may reach to the delicate touch of her fingertips and respond to the sweetness of her greeting. Who knows? Do you?



# Echoes from Mt. Ecclesia

• • • •

**L**VERY year at Christmas time we spend weary hours shopping for gifts to distribute among our friends, we deck our homes and meeting places with boughs and holly, we plan elaborate services in honor of the Little One born in the manger. Sometimes—perhaps most of the time—we lose ourselves in the maze of these customs and rituals, forgetting that Christmas should be a message rather than an event.

In his address on Christmas morning Judge Carl A. Davis spoke on the promise of Peace on Earth. To him the Holy One of Bethlehem is the Savior not only because we owe Him worship as the Son of God, nor because He performed miracles, but because He has shown the way out of selfishness and human error which are the cause of war and misery. Only as all men follow in His steps and work together to change the currents of life into channels of love and kindness and good intention one toward the other can the message of peace on earth and peace in the heart of man be fulfilled.

At the Holy Night service, as a substitute speaker for Mrs. Max Heindel whose cold did not permit using her voice, Mr. Edward Adams spoke on Christian Tolerance as an attribute of the Christ Spirit which we must cultivate in ourselves that we may eventually turn the spiritual tides of earth and beat swords into ploughshares.

The Christmas Eve play made of the message a living picture. In the beautiful words of Henry Van Dyke was told the story of "The Other Wise Man"—not of the three who set their royal gifts before the King, but of him who sold his jewels to save the suffering and oppressed whom he loved better than himself, and for whom he gave up the burning desire of his heart, to see his King. And lo! when his journey was ended, his King

came to him and accepted his life of sacrifice as the truest service and worship.

The austere words, sacrifice and service, have thus been given a living value which will make them more practical to the worshipers at Mt. Ecclesia; when the next Birthday is to be celebrated, the fellow-pilgrims will have traveled a little farther along the way.

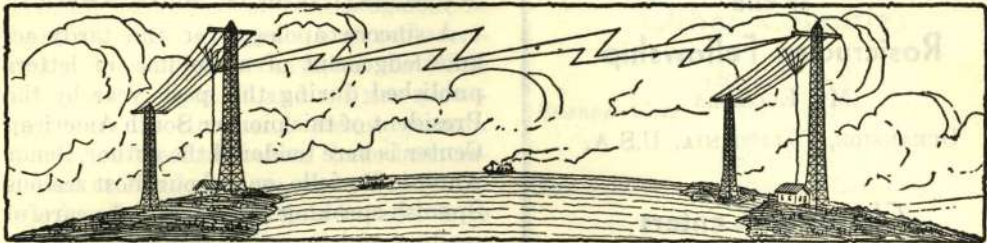
An example of the graciousness which can be lent even to such a serious task as tending the sick is daily being given at our Sanitarium. There, the staff consider it a part of their ministering to gather together with their patient-guests, that fellowship may indeed be the balm of Gilead which heals human woe. Once each week, at the Recreation Hour, which is open to all residents at Mt. Ecclesia, there is music, laughter, and happy talk during which the various specialists give glowing accounts of their life work and experience in healing. It is a humanizing touch to what we all too generally consider an ascetic profession; a lifting of the veil of mystery which, adding to the fear of illness, often stands in the way of recovery.

At their reception Christmas Day they opened their arms and home to include all their visitors in an informal program made up of games and entertainment in the Gymnasium, and of educational trips through the building to inspect the equipment that speeds the restoration of health.

One of those most recently seeking benefit and relaxation from a short stay at the Sanitarium was Dr. Bruce Gordon Kingsley, of London, England, who was concert pianist for the royal family of England and concert organist at Alexandra Palace in London. For many years he was organist of the Temple Baptist Church of Los Angeles. He spoke with deep appreciation of the atmosphere of

*(Continued on page 95)*

# Rosicrucian News Bureau



“Is the Fellowship Teaching a religion?” is a question which comes to us from time to time, and it may be advantageous to give in full our reasons for answering in the affirmative.

Although the term “philosophy” is not synonymous with “religion,” as it is generally used in the orthodox sense, the Western Wisdom Teachings comply with the statement in Webster’s dictionary that “religion is subjective, designating the feeling and acts of men which relate to God.” Devotion is essential to religion, and the Western Wisdom Teachings stress the necessity of devotion, Max Heindel even having gone so far as to say that if the “Cosmo-Conception” did not give the student an earnest desire to transcend the path of knowledge and pursue the path of devotion, it was a failure in his opinion.

The word “philosophy” is composed of two words, meaning “love of wisdom,” and it should be remembered that there is a vast difference between a *desire for knowledge* and a *love of wisdom*. Wisdom implies LOVE, first, last, and all the time, while knowledge may be used for the most evil purposes imaginable. In fact, the true esotericist who is inspired by a fervent devotion in his study and work in life is too modest to accept the title of philosopher, for to him it means even more as he turns it around and calls it “the wisdom of love,” instead of love of wisdom.

The Western Wisdom Teachings are *esoteric Christianity*, which will be the

universal religion of the coming Sixth Epoch. The Christian religion as popularly expounded suffices for the spiritual needs of the great majority of the Western people who are yet working out the material phase of evolution, but for those who desire to be among the pioneer nucleus of the coming race, it is necessary to seek further. Then they will find the esoteric Christianity which will be the universal religion of the New Galilee, and which is embodied in the Western Wisdom Teachings.

## FIELD ACTIVITIES

The activities of our field representative, Mr. Lynn Vivian, are being continued in the State of Florida at the present time.

Members and friends have been visited in Jacksonville, Tampa, St. Petersburg, Sarasota, and Miami, the warm response from those contacted in these cities indicating a growing interest in metaphysical thought in that section of the country.

The president of the Tampa Center writes that the activity of the Group there has been considerably stimulated by Mr. Vivian’s visit, and that she looks forward to further assistance from him before he leaves Florida.

In Miami, also, these efforts have brought added enthusiasm and a new impetus into the Work, the public lectures having attracted a number of new people to the illuminating truths contained in the Western Wisdom Teachings.

After several weeks’ further activity

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OF THE

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MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

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

in Florida, the field work will be extended to Georgia, Alabama, and other Southern States.

ASUNCION, PARAGUAY, SOUTH AMERICA.

A sincere apology for the tardy acknowledgement of a volume of letters published during the past year by the President of this pioneer South American Center is here tendered the author, Señor Antonio Paciello, one of our most zealous Spanish-speaking members. A careful reading and review of this book, written in the light of the Western Wisdom Truths, has been delayed because of the increased amount of correspondence which comes to Mt. Ecclesia during the fall and winter months, but the time and effort so lovingly spent by the author in preparing the letters are none the less appreciated by Headquarters.

The title of Señor Paciello's volume is "Epistolario de un Estudiante Rosicruciano," and it is put out under the nom-de-plume of "T. Baico." Much valuable advice and many helpful hints to spiritual aspirants are given in these letters, and we are sure they will prove to be a treasured addition to the libraries of many of our Spanish-speaking members and friends, offering them many suggestions of practical guidance and real inspiration on the Path.

Thank you, Señor Paciello, for this contribution to the Western Wisdom literature!

MÉRIDA, YUCATAN, MEXICO.

In our August News Bureau we mentioned the fact that the friends of this Group had begun printing The Rosicrucian Magazine in Spanish, and we are pleased to hear that the subscription response to the Spanish edition has started out very satisfactorily, although the expense to the publishers is still considerable. The editor, Señor Miguel Rodriguez, hopes and believes that soon the number of subscribers will be sufficient to cover the cost of printing.

In order to do a greater and more efficient work in spreading the Teachings, the members and friends of this Group

are acquiring their own printing machinery, some additional equipment having been recently added. In addition to printing pamphlets and the Magazine in Spanish, these energetic and self-sacrificing friends have translated our Bible Lessons into Spanish and are now printing them as time and means permit. Copies of the first Lesson have been received at Headquarters, and we look forward with keen pleasure to being able to offer this enlightening Course to our Spanish-speaking members and friends.

Sr. Pedro Gonzales, the secretary of the Center, is doing splendid work in passing on the Western Wisdom Truths in another way: by lecturing in the local Masonic Lodge. Our hearty appreciation goes out to these loyal friends who are doing so much to further the Fellowship Work.

#### LISBON, PORTUGAL.

It is gratifying to hear that our Center in this Portuguese city is progressing in spite of difficult conditions.

Señor José Francisco Medeiros, who has devoted much time and labor to spreading the Teachings through the Portuguese language during the past several years, has recently returned from a vacation and is now working more diligently than ever to disseminate the Teachings in his country. The work was carried on by other loyal members and friends during his absence.

The influence of this Center is not confined to the capitol of Lisbon, but reaches out into distant parts of Portugal. A Group in Leiria functions as a branch of the main Center, being composed of a number of earnest members who serve enthusiastically and willingly.

Much emphasis has from the first been given to the healing phase of the Work in this Center, we are pleased to notice.

#### CARE OF THE DEAD

Some of our friends in New York City are doing a most valuable work in securing information concerning the laws in each State governing the immediate care

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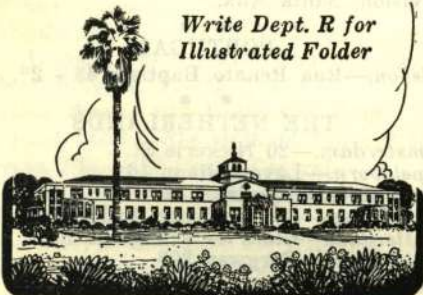
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of those who pass on. In the States of New York and Connecticut the law is not mandatory in regard to embalming, we are glad to hear, but it seems that in the State of New Jersey one is required to embalm within 48 hours after death.

We should be glad to have our members investigate the nature of the laws concerning this matter in the various States and report to us their findings. We should also like to suggest that in states where the law in regard to embalming is mandatory our members and friends make a special effort to encourage their State representatives and senators to have the law changed so as to conform to an understanding of the conditions which exist immediately after death.

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 1300 N St., S.W.

**ECHOES FROM MT. ECCLESIA**

(Continued from page 90)

hospitality into which he came. Deeply versed in occult lore through his long study of the music dramas of Wagner, on which he is an authority, in princely fashion he left behind as much as he may have received, for in the course of a delightful recital he shared with his charmed listeners his fine understanding of the master composer. He gave a simple key to Rienzi, The Flying Dutchman, Lohengrin, Tannhauser, The Ring of the Niebelung, The Meistersinger, and Tristan and Isolde, that story and music may henceforth have greater meaning and grow in beauty with each hearing. Most enjoyable was his brilliant rendering on the piano of one or more of the best known arias in each opera. With generous regret he deplored the lack of time to include Parsifal which had once been his theme for a series of eighteen lectures with piano interpretations, all of which had "barely scratched the surface" of its occult and musical treasures.

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