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ROSICRUCIAN
MAGAZINE

*Rays From
The
Rose Cross*



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Rays from the Rose Cross

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The New Galilee

IN THE NEW GALILEE humanity will have a much finer and more ethereal body than now, the Earth will be transparent also, and as a result those bodies will be more easily responsive to the spiritual impacts of *Intuition*. Such a body will not get tired, either, hence *there is no night*, and the twelve cranial nerves, which are the gates to the seat of consciousness, then as now are consequently never closed.

Besides, New Galilee will be formed of luminous ether and transmit sunlight. That land will be a land of peace (*Jer-u-salem*), for Universal Brotherhood will bind all beings of all the Earth together in Love. There can be no death, for the tree of life, the faculty for generating vital force, is made possible by means of the ethereal organ in the head, which will be evolved in those who are even now being taken out as forebears for the humanity of that coming Epoch.

That Race is spoken of as "Christ's Race"; but be it understood that that is not because of an exterior Christ, but because they will evolve the Christ-principle *within*, they will act as dictated by the spirit-through Intuition, and all they do will be done in Love. Only by such *individual upliftment* can the salvation of the Race be accomplished, for, as Angelus Silesius put it:

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

—Rosicrucian Christianity Lectures

By Max Heindel.

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

Science and the Sixth Sense

By JOSEPH DARROW



HIS is the Age of Science—not only the material type but also the occult or esoteric type, which includes the scientific Rosicrucian Philosophy. There is no conflict between the two, although some people mistakenly think there is. When the matter is carefully analyzed, we find that the two types actually reinforce each other. Occult knowledge complements material science and gives it a soul, which has largely been lacking in the past.

One sometimes hears occult thought and science spoken of in slighting terms, with the implication that they are visionary, nebulous, and lacking in any real proof of the things of which they treat. This attitude will disappear, however, as the sixth sense is gradually developed by an increasing number of people throughout the world.

Actually occult science is superior to material science; in very truth, it is *more scientific* than material science itself, disheartening as this idea may be to the materialist, and devastating as it may be to his pride. A clue to the truth of this statement may be found in the derivation of the word "science," which comes from the Latin "*scire*," meaning *to know*. This science is "knowing." The "knowing" of material science is based solely upon the revelations of the *five* physical senses, and does not penetrate into the realm of nature disclosed by the *sixth* sense. Whereas bona fide esoteric science has *six* senses at its service, and is therefore more scientific because it utilizes a higher degree of "knowing," and covers a wider range of nature.

How about this mysterious sixth sense which only the occultist seems to know anything about—is it, or is it not, an illusion? The answer to this is convincingly given in the Rosicrucian Philosophy. It states that every human being has the sixth sense, either active or latent, and that it opens up to the vision of the aspirant the realms of nature which lie beyond and above the physical world. These are more or less spiritual in nature, depending upon how far upward we go. The word "upward" relative to these worlds is somewhat misleading, however, when used from the standpoint of space. Actually the super-physical worlds interpenetrate the physical. They are right here, all about us, and we live simultaneously in them and in the material universe. These other worlds extend farther out into space, however, and

∞ The Current Outlook ∞

the more rarefied the substance of which they are composed, the farther they reach out beyond the circumference of the earth.

The sixth sense is a comprehensive term which includes several kinds of vision beyond physical vision, and which consecutively opens up to one's gaze several superphysical regions. We will not, however, describe these regions beyond saying that at our stage of evolution there are three higher worlds that the qualified occultist may contact and enter. These are the Etheric World, the Desire or Astral World, and the World of Thought. Each of these worlds is the realm of living beings, intelligences, particularly adapted to its conditions.

The Desire World in its lower parts includes that much advertised and much dreaded region known as hell or purgatory, but which the occult student has ceased to fear because he knows its functions are purifying and regenerative, and because it is only temporary, not eternal. The upper part of the Desire World embraces that region which all good church people and all the religious aspirants of the world hope to enter some time, namely heaven. The Rosicrucians say it is the *first* heaven, because there are more than one. Heaven is not just a place in which to sit around and enjoy oneself. It is a realm whose activities are carried on for a definite, constructive purpose, and which almost infinitely exceed the activities of this physical world that we consider so important.



The designing room and blueprint department of nature is located in the World of Thought. Incidentally it is called the *second* heaven, although the use of the word "heaven" is somewhat misleading here, because this region doesn't exist for the purpose popularly attributed to heaven, namely heavenly bliss, although this is one of its by-products. Its real purpose is the designing and making of the archetypes of conditions on the earth in future ages, and the archetype of the future environment of each human Ego in preparation for its return to earth life by rebirth.

From the preceding it may be seen that the science or "knowing" which comes about as the result of exploring, examining, classifying, and experimenting with the materials and forms of life of these higher regions is of a much more extended character than the "knowing" of material science. Necessary as the latter is, and with full appreciation of the importance of the wonderful discoveries it has made, nevertheless these are as A B C compared with the wonders disclosed by the sixth sense.

Among the pioneers of material science, those really great men who have left their impress upon the world, are Galileo, who discovered the law of falling bodies; Newton, who expanded this into the law of gravitation; and the modern Einstein, who formulated the new gravi-

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tational law based upon a wider generalization of facts and taking into consideration not only the three dimensions of space but the relation which time bears to space and the fourth dimension. Then there was Darwin, who brought forth the first rudimentary theory of evolution based upon his observations of the origin of species. Laplace's nebular hypothesis served a temporary purpose in accounting for the birth of the planets, "but when examined from the point of view of dynamics it had to be rejected." Edison was the wizard who put together the knowledge of electrical science developed by earlier investigators and added to it a great deal more, then applied it to practical uses, and to instruments and gadgets on which he took out over a thousand patents.

From electrical scientists has come the electronic hypothesis, which now seems to be pretty well substantiated, and which shows us that there is in reality no such thing as physical matter in the old sense of an indestructible substance. This has left the material scientist of the old type suspended in mid-air, so to speak, because figuratively he has

no solid physical matter upon which to stand. The electronic hypothesis shows that the physical atom is composed of a number of electrons or charges of negative electricity revolving about a central nucleus of positive electricity called a proton. In other words, physical matter is nothing but a form of electrical energy. Then it is only one step farther to the conception of the occultist, who says there is



nothing in the universe except spirit in some degree of crystallization, electrical energy being one of the manifestations of spirit.

The teachings of science play a most important part in the modern world, and have an immense influence upon the national life of all the countries of the earth. Unfortunately, however, a large percentage, probably a majority, of material scientists are still sceptical as to the spiritual nature and origin of the universe. This is strange, as one would naturally think that the marvelous design which the scientists have discovered to exist throughout all nature would convince them that there must have been a Divine Designer. Their attitude is going to change, however, and occult science with its superwonders as disclosed through the sixth sense will be the principal agent to bring this about. More and more people are developing the sixth sense every year, and their concerted evidence will eventually become so strong that atheism will be dispelled before it like fog before the sun.

Thus science is definitely going to be spiritualized, and as a corollary religion is definitely going to be made scientific. And this happy development will have become an accomplished fact by the time the Aquarian Age begins, that is, when the sun by precession enters the constellation Aquarius, A.D. 2654.



THE MYSTIC LIGHT



• • •

Do We Reincarnate?

By WESLEY D. JAMIESON

Rebirth is a fact in Nature which the modern seer can prove for himself. All evolution depends upon rebirth, and in all ages there have been some who believed in it. The following article well illustrates the subject.



HE first fact of rebirth, or the reincarnation of the Ego, is that the human consciousness exists before birth and before conception. The infant is young in body only. A spirit, a mature consciousness, is using that body and seeking more and more to manifest itself through the brain and nervous system, a spirit which has had much human experience in the past during other earth lives.

The second fact of reincarnation is that the spirit is a growing, developing entity, and that its unfoldment, from its first awakening to the gaining of its magnificent maturity, is extended over an enormous period of time.

The moment we postulate a double evolution, physical and spiritual, we have at the same time to admit that it can only be carried on through rebirth. This is, in fact, demonstrated by material science. It is shown that the matter of the earth and of all things physical upon it was at one time either gaseous or molten; that it cooled; that it altered; that from its alterations and evolutions at last were produced all the great variety of things and beings. This,

on the physical plane, is transformation from one form to another. The total mass of matter is about the same as in the beginning of this globe, with a very minute allowance for some stardust. Hence it must have been changed over and over again, and thus been physically reformed and reembodyed. To be strictly accurate, we cannot here use the word reincarnation, because "incarnate" refers to flesh. Let us say reembodyed, and then we see that both for matter and for man there has been a constant change of form and this is, broadly speaking, reincarnation.

As to the whole mass of matter, the virgin spirits in the mineral life wave will after aeons reach the human stage. Matter is crystallized spirit, and is used to form the bodies successively of the mineral, plant, animal, and human life waves. The virgin spirits (not the crystallized spirit substance which we call matter) have within themselves the germ of self-consciousness. What is now called human flesh is so much matter that one day was wholly mineral, later on vegetable or animal, and now refined into human atoms.

Rebirth is the most ancient of doctrines, and is believed in now by more human beings than by those who do not hold to this doctrine. The millions in the East almost all accept it. The ancient Greeks taught it. A large number of Chinese believe it as their forefathers did before them. The earlier Jews thought it was true, holding, however, some very curious ideas about it. For example: some Jews thought murderers were reembodyed as running water, for had not these criminals spilled life like water? A faithless wife was believed to be reincarnated as a millstone, according to a Biblical verse reading (partly), "then let my (faithless) wife grind for another." Rebirth has never disappeared from the Jewish religion. Jesus believed and taught it. In the early Christian church it was known and taught, and the most prominent of the fathers of the church believed and promulgated it.

Jesus was a Jew who knew well the doctrines held by the Jews. For them Moses, Solomon, Noah, and others had returned to earth, and at the time of Jesus it was currently believed that the old prophet Elias was soon to return. Jesus never denied the doctrine; and on various occasions assented to it, as when he said that John the Baptist was actually the Elias of old whom the people were expecting.

In Proverbs 8:23-31, we have Solomon saying that when the earth was made he was present, and that long before he could have been born his delights were in the habitable parts of the earth with the sons of men. St. John the Revelator says in Rev. 3:12, that whosoever shall overcome will not be under the necessity of "going out" any more, that is, will not need to be reborn. For five hundred years after Jesus the doctrine of rebirth was taught in the church until the Council of Constantinople. Then a condemnation was passed upon a phase of the question which has been regarded by many as against reincarnation, but that does not

change the fact that rebirth is true.

Reincarnation seems indeed to have been always an instinct of the human heart, for it is found not only in Asia but among many other races civilized and uncivilized. It has been traced in Africa. Caesar in his history of the Gallic war asserts: "The Druids inculcate as one of their leading tenets that souls do not become extinct but pass after death from one body to another, and they think that men by this tenet are in great degree spurred on to valor, laying aside the fear of death." This view was held in ancient Wales and Ireland. The famous Welsh bard Taliesin sings in the 6th century:

"I was a speckled snake on the hill.
I was a dragon in the lake.
I was a herdsman.
I have been in many shapes before I
attained a congenial form."

Orpheus could say, "The selfsame souls are fathers, sons, and honored wives and daughters dear." And in Rome, Ovid declared:

"Death, so-called, is but old matter
dressed
In some new form. And in a varied vest,
From tenement to tenement though
'ossed,
The soul is still the same, the figure
only lost."

Every experience, every achievement, every failure, and every success is remembered by the spirit and stored up in the subconscious mind. A new soul is not created with every physical birth. A birth simply means that an Ego whose former body died is taking on another body. Every Ego inhabiting this earth and the spiritual realms surrounding it has gone through this process of dying and being reborn many times.

Emerson, America's greatest philosopher, wrote: "Be not deceived by dimples and curls; that child is a thousand years old." Also: "We wake and find ourselves on a stair. There are other stairs below us which we seem to have ascended; there are other stairs above us, many a one, which seem to go upward and out of sight."

Rebirth can be easily proved by the modern seer, that is, the individual who has become clairvoyant and able to view life as it is carried on in the Desire World after physical death. The Initiate of a Mystery School is given for one of his early lessons the task of observing a child under the age of 14 pass out of its physical body in death, then watching it during the period that it spends in the First Heaven, which is the upper part of the Desire World. Within a few years the child attaches itself to its future mother, and at the right time, as determined by ripe destiny and favorable planetary influences, the Ego is reborn. Then the student of the Mystery School knows by firsthand evidence that rebirth, or reincarnation, is true.

You may ask, "Do we always get the fruit of our earthly acts in some future earth life?" Yes, that part of it that we don't get now. "Whatever a man soweth, that shall he also reap." Here on this earth is the only logical place of harvest. If you sowed beets in one field, you would not expect to find the crop in another field.

Christ saw that men took life painfully. To some it was a weariness, to others a failure, to many a tragedy, to nearly all a struggle and a pain. How to carry the burden of life has been the whole world's problem. And the Master says: Carry it as I do. Take life as I take it. Look at it from My point of view. Interpret it from My principles. Take My yoke and learn of Me, for My yoke is easy, sits easily upon the shoulders; and My burden is light. We men harness ourselves to the work and stress of this world in clumsy and unnatural ways. But no wonder, since many incarnations of physical and mental mistakes have resulted in fixed habits that are difficult to overcome.

The process of repeated rebirths by the Ego then is very necessary and continues until man reaches Adeptship, when he becomes able to create for himself a new body at will without going

through birth. Then rebirth for him is no longer necessary. To become an Adept one must have taken the nine Initiations of the Lesser Mysteries and the first Initiation of the Greater Mysteries.

The repeated incarnations of the spirit explain the tendency to certain traits and habits of mind and body which the Ego brings with it at each new birth. We cannot have a perfect personality until the Ego by patient work has mastered its vehicles, particularly the mind and the desire body with its passions and emotions. We do not drift to heaven. It is necessary to take the helm, to face the winds of adversity. We must visualize our goal, chart our way, then hold to the course at all hazards. We should think not only how far we have come in evolution, but how far we have yet to go before we attain a threefold perfection of body, mind, and spirit.

But you say, "I don't remember having lived before." Yet many persons do remember it. Poets have sung of it; children often know it well, until living in an atmosphere of unbelief drives the recollection from their minds. All are subject to the limitations imposed upon the Ego by the new brain in each life. We are not able to remember past lives until by spiritual development we gain conscious access to the superconscious memory residing in the Life Spirit, where there is a permanent record of past incarnations. But the average person is unable to remember these. And this is well, since we should be most miserable if the deeds and scenes of our former lives were not hidden from our view until by discipline we become able to bear a knowledge of them.

Astrology supplements the doctrine of reincarnation. The Law of Consequence works in harmony with the stars, so that a man is born at the time when the positions of the planets are such as to give the conditions necessary for advancement in the school of life.

One life is only one link in a great chain of lives, each following logically and naturally its predecessor. Consequently the fact that one man is born under strenuous planetary configurations and has to fight his way through difficulties, or bear the burdens of others all his days, and that another is born in comfortable circumstances, and is blessed with the type of personality that will smooth his path and make favors come easily to him, has to the astrologer nothing in it of injustice. The wheel of life continues to revolve, and only after many attempts to play warrior, king, servant, counsellor, or any other role, can mastery of the part be attained.

It seems only reasonable and just that the secret ambitions we nurse, the aspirations and ideals we cherish in one earth life should create the forces which will draw us steadily along some particular line of development in the next. If we desire a special sphere of action and have actively prepared for it, we shall probably succeed in it. If we misuse present opportunities, neglect the development of our faculties, and merely spend our time in idly wishing for something a bit different from what we have, the succeeding life will assuredly be a failure. Still through that very failure we may learn something of the humility which is the beginning of wisdom. We may come to agree with Tagore's statement that sin is the defeat of a man's soul by himself.

Looking at the horoscopes of those who strongly believe in or teach reincarnation we usually find that in them Saturn is strong. Saturn is the planet of age and of experience. Thus it is the planet of old souls, and old souls are the ones who know that rebirth is a fact. In their charts Saturn usually has squares, but the old soul has transmuted the square into power instead of affliction. One or both of the Mystery planets, Uranus and Neptune, particularly the latter, are likely to be prominent in the charts of people who devote their lives to teaching rebirth.

Madame Blavatsky who is credited with planting the doctrine of reincarnation in America, had Mars, Saturn and Mercury in conjunction in Virgo, and the Sun opposition Jupiter and Uranus. Rudolph Steiner, a prominent occultist, had Saturn in the Midheaven in close opposition to the Sun, and both planets in close square to Uranus. Max Heindel, founder of the Rosicrucian Fellowship, had the Sun in Leo square Saturn, Saturn sextile Jupiter and Mercury, and Neptune in Aries in the Midheaven. Manly P. Hall, strong exponent of reincarnation and popular lecturer on occult subjects, has Jupiter conjunct Saturn in Capricorn, and the Sun closely square Neptune.

Shakespeare says: "Each man in his time plays many parts." The Ego or Spirit is "each man" in this quotation, and the "many parts" are the personalities of successive earth lives.

The personality can be seen and known, but the individuality, the Ego, can only be perceived by the eye of the soul. Thus most of us are deluded by appearances, and consequently we often make the personality the sole object of the life, working only for personal ends, worldly success, comfort and enjoyment, and therefore naturally feeling that when the body dies all is over. A very materialistic view but held by many.

Few grasp the true relation between the higher and lower selves; the lower self, the threefold body and the mind, being the instrument which the Higher Self uses for gathering experience on earth. On leaving this earth's sphere of action the personality hands to the individuality the experiences gained by contact with matter, the net results of the past life. In this way faculty after faculty is evolved, virtue after virtue developed, power after power gained. For many lives progress must necessarily be slow, because the young soul does not realize the purpose of evolu-

(Continued on page 264)

The Wheel of Life

A Story of Destiny

By A. R. BOMAR

(SECOND INSTALLMENT)

“DON'T touch me for I am more foul than you think. I placed poison in your glass a moment ago,” I said in a despairing voice.

“I know it, my boy, but don't feel so badly. I saw you do it, but it was not my physical body that you saw drink,” Warren replied. And when I realized that he was safe, I thanked God in my heart. Warren covered the picture and sat down. “Now my friend, do you wish to bury your past?”

“Oh, for a chance to do it!” I cried.

“It is well. The lash of adversity has driven you along rough roads, and you have fallen low, but you can make your mistakes into steppingstones to the higher life. You must retrace your steps, gather up the loose ends of the woof of life, and begin to weave the ‘golden wedding garment.’ My thoughts and those of Marian have sought you out many times, but the pendulum of time in your life had not swung to the limit of the stroke, and you were not responsive. She is here now listening to our conversation, and could you see the radiant look on her face you would never commit another crime. I am going to leave you here alone in this room tonight, the night of all the year the most spiritual, when the love vibrations of the Christ fill all things and are most accessible. May you find here that which you have lost, and gain a greater determination to turn your back upon the past.”

He wheeled a reclining chair out into the middle of the room facing the West where stood the White Cross in the Golden Star. “Sit here and relax,” he said. “A period of remorse will be good

for you as you gaze at the sacred emblem. It is the way to the heights, and by it are all things attained. My friend, may the Roses Bloom upon your Cross.”

As he finished speaking the light in the room faded slowly, and I was left in complete darkness except for the Cross, which stood out distinctly to view in a halo of blue and gold. Raymond disappeared, and there remained a silence which was tense and vibrant. A regular, rhythmic throbbing was in my ears as I sank back into the depths of the chair and relaxed, letting my gaze focus on the red roses which circled the center of the emblem. Their color seemed alive like crimson diamonds with flashing lights playing in them, and I watched, fascinated. They seemed to grow larger and more scintillant, forming into a large red, brilliant ball of flame which drew nearer and nearer until I was encompassed by it completely. Then I came directly into another consciousness, standing by my chair and looking down upon my other self apparently asleep. The room was again luminous, and turning round I saw *her*. She came to my side smiling and took my hand; her look was radiantly happy.

“Friend,” she said, “we have but a short hour to be together, and I have many things to say and show you; but first of all I will show you a part of your great task of the future. Look,” she said, pointing to where my body reclined in the chair, “look closely.”

I looked, and saw nothing until she placed both of her hands upon my arm, whereupon I felt a wave of power surge through me. Then I saw a terrible thing. Holding my earth body with a grip of iron was a monster like unto nothing I had ever seen before. Two

baleful eyes glared at me, with a malignancy that was appalling. I covered my eyes.

"Don't despair," said Marian. "This entity is the product of your own deeds in the past. It guards the 'threshold' of your higher life and must be redeemed or transmuted. As it was created by evil deeds in the past, so it can be deprived of life by good acts and service in the future. Let us go."

We walked, or rather we glided, through the open windows onto the broad flagged court. It had cleared and the snow lay everywhere, and though frost sparkled in the tree branches like diamonds I felt no cold, only a feeling of exhilaration and buoyancy. We glided to the brink of a cliff where the mountain fell away below us for more than a hundred feet. I looked over the edge and drew back.

"Have no fear," said Marian. "Your physical body is inside the house, and your higher vehicles know no heights nor barriers." She glided off the cliff and poised herself in mid-air while I held back, afraid.

"Cast out all fear," she said; "come with me." Accordingly I glided off the cliff hand in hand with her, and a feeling of exaltation came over me that I had never thought was possible. We glided through the ether almost with the swiftness of light. Marian never for a moment released my hand for to have done so would have been dangerous in the extreme. She looked at me with her wonderfully clear eyes, and said:

"My dearest friend, the time is short before we have to part, so listen closely to what I tell you. It has been accorded us that each year at Christmas time we may be together for an hour in spirit, at midnight when there takes place the spiritual birth of the great Sun Spirit, the Christ, from the celestial sign of Virgo. This is a special privilege. I come to you from one of the higher planes where I expect you eventually to join me, that is, if you persevere. Be

faithful in carrying out instructions given you, and remember that by service to others we gain the goal the soonest. Ten years yet you will have in your physical body—so much I have learned. In that time by faith and works and certain exercises you can eliminate the necessity for Purgatory and come direct to me on the first heaven plane. We will go from there to the second heaven plane where there is a special work awaiting us which we must do together. That is the reason I have been given permission to wait for you. This is as much of the future as I am allowed to tell you, but remember your high destiny, and Work, Work, Work; then you will not fail."

During this time we had been going northeast with incredible speed. Occasionally flashes of rivers, mountains, and plains swept by. Suddenly Marian spoke: "We are now at the home of the head of our Order, and it is almost midnight."

We hovered over a temple, which to us was transparent, and we could see the Brothers inside clad in robes and apparently engaged in some kind of ceremonial. As we looked the place was suddenly suffused with light, the brilliance of which surpasses all attempts at description—radiant colors, flashing, scintillating, and coruscating in thousands of whirling vortices. Marian pointed, "Look to the east," she said. As I looked, an arc of light bridged the sky in the manner of a gorgeous rainbow, one end of which was in the east at the horizon and the other directly over the temple.

"Come closer," said Marian. We approached nearer, and beheld a host of celestial beings merged into the brilliant light around the Temple. Suddenly a low vibrant tone started, slowly increasing in volume, and finally welling up and out as from ten thousand throats in adoration, with the words, "Glory to God in the Highest, On earth Peace, good will toward men."

We had come to the outer circle of light surrounding the Temple, when a hush fell upon the heavenly throng. A bell tolled the hour of midnight. We mingled with the host, and in the Temple the Brothers were at prayer. Suddenly Marian cried, "Look, look, THE STAR!" The earth in a flash had become transparent, and directly below it I saw the Star of Bethlehem, the Spirit in the Sun—the Christ—shining with a light of surpassing brilliancy. As I continued to gaze my eyes grew dim with the splendor. Finally Marian said:

"We must not trespass upon our promise. I must leave you soon, dear friend, but at each Christmastide we shall be together." We turned and in a short time were back at Warren's castle in Spain. "Farewell, brother," she said, "May the Roses Bloom upon your Cross."

When I came back into my physical body, a feeling of lassitude seemed to hold me to my chair, but Raymond was by my side. I felt weak, but in my heart there was a song of songs.

"Well, brother," he said, "you have had an experience tonight that is accorded to but few at so early a stage of development. It involved the separation of your vital body from the physical. But it could only be done by permission of the Elder Brothers. When do you desire to begin active training?"

"Now, at once," I said.

"It is well. But you must sleep for awhile and finish your rest. Rafael Corregio and his sister are now in full flight toward Paris, as I warned the girl an hour ago that their plot had been discovered. Tomorrow you will make the start. In London we have a Center with some advanced pupils who will instruct you for awhile, but eventually I wish to become your instructor myself. Are you willing?"

"Yes, there is nothing I desire more."

* * * * *

I have already written down in my

journal that most wonderful experience that was accorded me on a Christmas night, when the whole order of my life was changed as it were in a flash, and I was told that I could attain my goal in but one way—faithful service to humanity.

To say that I was anxious to commence the career, to put my feet upon the Path, is to express my anxiety but feebly; and Raymond also being desirous of it, I repaired at once to London and attached myself to the Center there to train for future service and gain experience. Many things came to me marvelously, which I am going to try to relate. At Center headquarters I met some wonderful people, who were tireless in their efforts to help me in the various methods of training accorded the novice. A man by the name of Marsh was in charge, and a wonderful man he was, with the quiet patience necessary for work of that kind—always serene, affable, and beyond all else never failing in cheerfulness. Knowing something of my case he took an especial interest in me, and helped me to curb my impatience in forging ahead.

"Don't be in a hurry, Alf," he would say. "It may be years before you are able to seek the higher realms alone, and you may never be able to do it. It depends upon many things. But I have watched closely and think that you are getting nearer and nearer to your goal. So, my boy, bide your time for there are more than myself who are hoping and watchful of your destiny."

So in the shelter of this secluded Center came the first real calm of my eventful life, and I grew to love the place with a devotion that was the best part of me. Soon I was out day after day in rescue work, and my knowledge of the underworld and the habits and temperament of its inhabitants stood me in good stead. Success began to crown my efforts, and Mr. Marsh grew more and more to depend upon me for work of this kind. Also I felt a change

in myself. Formerly there was a fear which had disturbed me in regard to my future—that I would fail in some supreme test. This feeling gradually left me, and in its place came one of peace.

One day after a strenuous time spent in the slums of the East Side I came into our quarters very tired both in body and mind. The case I had been working on was peculiarly distressing, and I intended to repair at once to my room for meditation, which meant strength recovered. I met Mr. Marsh in the hall.

"Who do you think is in London, Alf?" he said with a smile.

"Who?" I asked, turning quickly.

"Raymond," he replied. "Go get some rest, for he wants you to come to him. The matter is important, and he says that you know where he is stopping and you are to come alone."

"But I don't know," I said, puzzled. "I haven't seen him since I left Spain, and he has not even written to me."

"Well, get to your meditation, and don't forget to concentrate"; this with a puzzling look.

I went to my room and, lying down, at once relaxed and set my mind upon a single object—the face of Raymond Warren. I had done this many times before without results, and was therefore much surprised at what flashed before my gaze—or I will say inner vision, for my eyes were closed. What I saw appeared as a sheet of fine, many-colored cloth or silken fabric in a riot of whirling, changing, colored vortices. This mass and mixture of colors, many of which I had never seen before, arrayed themselves suddenly in order and assumed a clockwise circular motion. Then in the center of this shimmering mass there appeared the smiling face of Raymond Warren.

He spoke and bade me come to him. His lips did not move, and there was no voice, yet I knew what he said and arose instantly. Then I noticed a strange thing; glancing down upon the couch

from which I had just arisen I beheld my physical form still stretched out there at full length, apparently in deep sleep. I was thrilled and elated for again I had been successful in leaving my physical body for a trip into the etheric world. I felt light and buoyant. Presently I glided over to the door, down the steps, and out into the street with never a question as to where I was going, for I seemed to know without any instructions. For a time I found myself dodging the street traffic, but suddenly realized how foolish it was as I was clothed in my etheric body to which physical objects were no obstacle in any sense. From then on I took keen delight in walking right through the heaviest motor trucks as though the street had been clear.

Soon I found myself in Chelsea, one of the oldest and most beautiful parts of London, and shortly turned in at a lovely walk that led up to an old-fashioned house surrounded by large shade trees. Up the steps and into the hall of this house I glided without the least hesitation, ascended the broad stairs, and walked right through the butler and two maids who were chatting on the landing without the slightest notice from them. Along the upper hall I went, and entered a large room at the end. Here I was warmly greeted by Raymond, who arose from the depths of a large cushioned chair and wrung my hand.

"Good for you, Alf," he said with a smile. "All things considered, you are doing remarkably well. Very few have progressed at your rate."

"Yes, but I suspect that you helped me a lot, did you not?"

"Not so much. You have been working wonderfully in the last few months, and something was bound to come of it. But I did lead you here, as I wanted to have a talk with you—a talk that could be put off no longer. I will assist you to re-enter your physical body when we are through, as I helped you to leave

it. Your Guardian of the Threshold is still on watch, and as yet it is dangerous for you to leave the body without the assistance of a teacher." At my look of surprise he smiled.

"Yes, Alf, he is still there. A little bit loosened, perhaps not so firmly settled as of yore, but still strong enough to put up a good stiff fight, and he will do so before he lets go; so don't congratulate yourself that you will be free from him without a desperate struggle. And because you have loosened his grip he will be all the more malicious, for he realizes that he is fighting for his life and his back is to the wall, so don't relax your vigilance. Because of the danger from this elemental being I have called you here to show you some things and explain some incidents in your past that as yet you are not aware of. The present situation has been brought on by our own conduct in the past. I have traced this entity back through the Memory of Nature for six thousand years. For four reincarnations it has waited for and fastened itself upon you at rebirth, and has been your nemesis as similiar entities have been the nemesis of others. Its name in the world of men is LUST."

Raymond had arisen and taken a chair in front of my own. "Alf, I have a double reason for guarding your welfare. First, because you are so near my own vibration and auric color. You will find out presently that we have known each other for many centuries, and that long ago we were among the few wise men in Sodom. Things shape themselves strangely for us, but it is only destiny accomplishing its ends through the great Law of Consequence. Second, for Marian's sake I must see that you receive every aid on the path to attain the Higher Life. Her destiny is so interwoven with yours that her progress is delayed while waiting for you. Such it is to love with a love that is celestial.

"This incarnation is the most dangerous of all, for never before did mate-

rialism attain such proportions as it has today, when the real things of life are being forgotten and left behind. Safely past this life you can go on upward with her to a higher plane as one of the Helpers in building the archetype of the world in future ages. But you must realize that while you are just starting, she is waiting, and with all the help we can give you plus your best efforts your progress will be slow for a long time. So we must start with a complete understanding in the matter. I have therefore brought you here with a purpose. Clothed in your higher vehicles your mind will be clear enough to hold the impressions that you will receive, so I am going to take you back through the Memory of Nature for six thousand years to a time when you were the captain of the host of a barbarian king in Sodom. Are you willing that I should do this?"

"Yes," I said.

He took my hand in his and said: "Relax, and I will endeavor to project into your mind through the Jupiter consciousness some of the pictures of the past." I did so and at once felt a subtle change. At first I seemed to be standing in a place of great height with the whole world spread at my feet. I was alone although I could sense the presence of Raymond and feel his hand in mine. Gradually this scene changed, and I came into another consciousness. I knew that my companion was still with me, but I could not see him. I stood inside of a magnificent palace set in the center of a barbaric city teeming with people of different shades of color, in which the swarthy predominated. Groups of horsemen mounted on beautiful horses, armed with spear and shield, went speeding by the palace gates. Hundreds of guards stood on the steps leading up to the entrance, where giant pillars of marble and bronze supported the facade and the roof.

(Continued next month)

Toward the Spirit

By KATHARINE HILLWOOD POOR



As the sturdy tree unfolds its beauty in leaf and bud and branch in the springtide of the year, so does the human soul in the springtide of its evolutionary growth strive—nay struggle—to unfold the faculties and powers of the spiritual self.

True unfoldment does not come by forced growth, and the hothouse flower though of transient beauty, does not possess the stamina to endure which is produced through steady and unremitting effort. A sure and lasting foundation is formed by the natural action of the force-currents within, pertaining to an oftentimes humbler and seemingly less glorious structure.

Wings to bear the aspiring soul far from the sordid conditions of its earthly environment must be woven of material impervious to heat and cold, which fire cannot burn nor frost congeal; which can endure through storm and blast, through the thunder which would shatter and the lightning which would sear and shrivel.

Into the spiritual fabric of the soul are woven many ages of ceaseless effort; much of the weaving is not of indestructible fibre and has to be unraveled and the work begun again. Countless false ideas and conceptions must be destroyed and replaced by those of truth; again and again the sense of values must be dissolved as the light grows more intense; every prop and leaning post must be torn out from its very foundation regardless of its depth. Only when the spiritual vessel is truly and strongly formed can it receive the inpouring of manna.

Let the world voices howl as they will; let them beat against the spiritual armor until it seems as if their impacts

would wear it away or tear apart its fashioning; only so may the forged and tempered sheathing be well tested.

The mental sheath must be of sound construction; in human life today the true purposes and functions of developed mentality are little heeded. The art of THINKING is yet in embryo in the human structure, being nearly if not quite obscured by the triumph of the emotional self ever seeking sensation by which to drown the faint voice calling from its freer altitude to give up childish things and seek its adult estate. For the emotional self stubbornly resents all efforts to dethrone its rule.

Let the world voices speak as they will of teachers and teaching, of systems and cults and isms, of dogmas and doctrines and creeds—all these are steps for the childish feet to climb and once surmounted, to be left behind as speedily as may be in all the impelling search for ageless TRUTH. The one true teacher to be found in the great labyrinth—and once found to be followed unswervingly and regardless of consequences—is that one who functioning through many instruments, speaking through many voices, impelling through many forces, stimulates and causes the embryonic human mind to stir, to develop and to use its innate powers, to bring forth into active service its faculty of THINKING; to coin a new word, to *logoize* (for logical thinking is most truly a *logoic* quality and attribute), and to learn somewhat of the great life purpose by which alone may be attained freedom from mortal bondage.

We distinguish between true mentality and its attributes and that quality of intellection which passes for mentality in the present day world of immaturity and of substitutes. The latter

is an attribute of the objective consciousness, operates in the field of objective life alone, the field of science, invention, mechanics, and forms the channel for material manifestation in a material and most crass civilization. Not that these are to be decried, but used as instruments for the greater civilization—a spiritual civilization yet to come.

True mentality—abstract mind—is the field whose highest points extend to and partake of the spiritual planes of substance, and whose lowest points form the field of contact for the material plane of substance, within whose range of vibratory rate is placed the entire human conflict between the true and the false; the labor of the transmutation of the impure metal of the personal self into the pure gold of the Christic Self. It is the vibratory link between spirit and matter, holding each on its own level, and forever preventing through its own gradations of vibratory substance, any encroachment of each upon the other as long as the necessity exists.

Seek then the true teacher within yourselves. Seek to develop and turn into the outer self to its upbuilding, those currents of energy emanating from the inner self. Seek and strive to so unfold your perceptive faculties that they may penetrate far into the realms of truth and bring to your aid what is there found. Seek to develop and bring into outer activity those currents of thought which when absorbed into the energizing current of Divine Thought, shall perform that service of which the world stands in such great need.

Realize that this is the true method and the strait and narrow path, and the "yoke" which when well borne shall become light. By-paths are for childish minds; pitfalls are for the unwary; but he who would SEE, must think and must learn to train and use his organ of contact with truth, the perceptive mental faculty—Perception. Put otherwise, the vibration of the concrete mind

must be raised and transmuted into the vibration of the abstract mind as the first step—the first conscious and voluntary step—from childhood to adulthood in the infinite and eternal process of spiritual growth.

The human brain is among other things an organ of transmission. It is that mechanical means by which finite man receives mental impressions as he journeys onward to spiritual heights. It, more than any other organ, must be trained and developed, worked upon by inner spiritual currents, both to receive from higher and purer sources and to send to lower and impurer objects.

The brain center is stimulated by spiritual vibratory currents of a strength possible for it to endure. Vibratory currents impacting upon it beyond its power to endure, result in shattering and destruction. The ambitious pupil must be absolutely certain that the real Teacher, whether within or without, KNOWS what his pupil can receive and endure and absorb, and that he will not under any circumstances force development in any way beyond natural and spiritual law.

Only gradually is the concrete mind, through the brain center, brought *en rapport* with the Higher Consciousness. The substance composing the cords of contact must be raised to a higher vibrational rate and must operate in perfect concord with the brain center. The "wheels" of this center must all turn at precisely the same speed and in perfection of harmony.

At the same time of course this development is under the direction of Karmic Law. Many times a condition is observed wherein a soul has built a vehicle for its use capable of contacting and enduring a high rate of spiritual vibration through its over eagerness for growth. Through the processes of Karmic Law this quality can operate only imperfectly and certain seemingly strange effects are witnessed. This is but one illustration of an unbalanced development.

It is of the greatest importance that moral and spiritual stamina be truly and lastingly developed in any aspirant to Initiation. The pupil must be able to stand straight and firm upon his feet, physical, mental, and spiritual; where he cannot be swept from his base, cannot be swayed by irritant breezes or thrown from a strong central pivot he may have been centuries in building.

Many imperfect instruments have been used from necessity and many times with immediate results of a more or less unpleasant character to the instrument involved. Nevertheless, this has been done within the limits of Cosmic Law, a knowledge of which is not possessed by the ordinary man. Now and then a pupil is taken in training with great care, and again strange effects ensue which the ordinary person quite fails to understand. Pupils require different treatment, the Law in each case works out differently, but a great truth is uttered in the words, "All things work together for good." It is a true statement of spiritual law. Therefore we say to him who desires spiritual advancement, work, aspire, and again—work—and the Great Law will bring to you that which is your own.

Those who follow the Path of Life and Light and respond to the spiritual call of service, are tried to the utmost; themselves have invoked the action of this law. This is the fulfillment of a twofold purpose: the conquest of the little self, and working off karmic conditions to clear a field of operation for future effort. One of the most difficult lessons a pupil of Spiritual Science has to learn is that of patient waiting by which he acquires the power of endurance, and there are few of greater importance for his ultimate growth.

It may be seen how the twofold purpose is served by such waiting, and the same holds true for other disciplinary measures. The earth life is a hard school composed of manifold grades and degrees. Those potentially fitted

for the highest service must necessarily be more carefully prepared, must be more thoroughly trained and tested along all lines, that they may be able to perform work of a higher order.

All work instituted by the probationer on the physical earth plane is calculated to try his mettle in all ways, and its results upon his character are of far more importance than its outward seeming success or failure. The work he feels impelled to do is always of the character best fitted to try his quality and to eventually raise his personal vibration toward the spiritual. Steady adherence to duty—endurance of conditions antagonistic, dull and monotonous perhaps, constitute one of the grades which the student must pass through and master.

Study all that comes, in the light of Eternity rather than from the limited and fragmentary viewpoint of temporal life: only so can a true perspective be gained and many circumstances and conditions seemingly inexplicable from the human standpoint of one single life period, when viewed from the greater and more comprehensive standpoint of the whole—the entire life series on this planet viewed as ONE, form a connected and harmonious whole wherein cause and effect are inextricably connected in the outworking of supreme law, and so shall be as long as dual manifestation exists.

These are simple words embodying true Cosmic Law; they have been reiterated again and again and again, and yet the mind of man grasps them not as a realization in life, but gives them credence from the intellectual standpoint as a possibility only. Far different are the results of an intellectual grasp of a fact or principle, and a soul grasp, and until the soul light of the Higher Self is permitted to shine through upon the lower and denser components of the personality, little real advance will be accomplished.

Much has been said of impersonality

and the attempt has been made long and earnestly to graft this truth indelibly upon human consciousness as a fundamental necessity for spiritual growth: it cannot be too highly emphasized, and yet much depends upon a correct understanding of its meaning, for while in one sense it truly means the crucifixion of the lower personal self, it is as truly the transmuting of its quality, consciously blending it into the higher, transforming it into a vital force, and therefore not losing it at all but absorbing the atomic parts into the whole.

Each human being MUST eventually become a center of force: in the course of his involving and evolving he MUST become a conscious wielder of that force; and as man gradually learns how to unite the force within with the force without, the Christic Force with the physical forces of nature, using the various forms of energy in their true proportion and balance, so does he come into knowledge of the Supreme Plan and become a conscious, intelligent worker in its unfoldment and administration.

It has been said that spirit and matter can never meet. This is but a half truth, for although spirit and matter *as such* and as at present manifest as polar opposites, *cannot meet*, yet in the deeper sense they must meet and blend in the human-spiritual constitution of man, ere humanity attains to true manhood. Such matters must be viewed in the light of the higher consciousness and a more comprehensive understanding. Matter as we know it is solidified or crystallized spirit manifesting varying degrees of density through varying rates of vibration. The process consists in purifying, refining, and thus speeding up the slow vibratory rate of matter until its heaviness is burned out in the life crucible, darkness becomes light, and man becomes superman through his understanding of CAUSES and his power to neutralize and change

effects. Man himself in his present state in an *effect*; he must be transformed to conscious, responsible CAUSE, a potent creator and alchemist.

In process of time under the pressure of the directive forces emanating from the Supreme Center, the FATHER, these processes will be seen as most truly scientific, in an understanding of the term *Science* not yet reached by the ordinary mentality: that is, the present material significance of the word will be raised to its proper spiritual status, as the power of materiality gradually diminishes and the power of mind increases through its slow spiritualization.

Physical science postulates that matter is energy: energy is of spiritual origin. As man brings himself into alignment with this law and more and more awakes to TRUTH, more and more does he realize that Supreme Order underlies all objective activity, and that he is a self-responsible being whose pressing and profound duty it is to fit himself to engage in the Great Work of bringing Divine Order into life out of the apparent disorder in which it is today immersed. As the beauty and magnitude of the Plan unfold more fully to his vision and understanding, he acquires the patience, fortitude, and endurance which are necessary to carry him forward to the supreme goal.

Each human being is a "cog in the wheel," whose perfect individual working is necessary to the perfect working of the whole machine. That selfsame cog is a self-responsible cog and must see to it that it is oiled, cleaned, polished, in balanced adjustment with all other parts. It is no small task to so labor; it is no small attainment to so achieve; but it is the task set for humanity in this evolutionary period and must be accomplished through and by man's individual effort. In other words, in each man the Christ spirit, the Christ love, must awaken, spring to birth, en-

large, expand, strengthen, and perfect itself until man stands free and whole, "the journey accomplished and the victory won." He will have regained his birthright plus an added consciousness gained by the use of that great cosmic quality—LOVE.

Every possible instrument of service is needed in the work of human uplift and progress. Human agents must be used to accomplish human ends, in carrying out spiritual plans. They are of value only as they lend themselves to such accomplishment and according to their capacity to function helpfully in the Great Plan. Divine direction can initiate, assist, indicate and point out the way; divine forces, however, neither drive nor demand nor compel. Man is a god in the making and must attain to godhood, to a realization of his own divinity and his own destiny, and to the power and responsibility pertaining thereto by his own methods.

Today many feel the impulse to service as an irresistible-urge from within, the actual nature of which they little comprehend as yet. This impulse is due to the Christic stimulus put forth at the

beginning of the present cycle and increasing in power since that time. Many become aware that they have a "divine" mission to perform, but the mazes and intricacies and misconceptions of values produced by the lower mind blind their inner vision, and they confuse the personal with the impersonal, the little self with the higher Christic Self as yet in embryo.

This is all a corollary to the present age of transition. After the upheavals incident to the establishment of a new System of Life there will come more settled conditions and a higher order of civilization, a life of true brotherhood, the Christic ideal. Thus is every "new era" begun and its vibratory rate established.

Western peoples look to the Christ for their spiritual inspiration and rightly so, even as the Orientals look to their special ideals of Deity. Forms, names, are of little real importance save as "stepping stones" and focal points used in passing: Essence, Principle, are of fundamental and basic importance and partake of eternal life itself.

(Concluded next month)

What Can I Do

By CAROL CORNISH

"WHAT can I do to help my fellow man?" was the question asked by an earnest young man of twenty. It was asked in all good faith and sincerity. This young man was anxious to avoid friction and strife and eager to promote goodwill and order in all his contacts and associations. The full meaning of his question went even deeper. It was spiritual as well as literal in connection with worldly affairs.

The desire to be of help lies deep

within the heart of most people. The need for help is recognized. People all around us do need help—help of various kinds. And these people may be said to be our business—the old law of being a brother's keeper (or protector) and loving one's neighbor applies here. So the answer is simple.

The above phrases or near quotations become familiar to us, and we begin to consider them bromidic, a mot, meaningless. This should not be. Familiarity should not breed contempt

for such phrases as "Love thy brother as thyself," nor should we question, "Am I my brother's keeper?" Then there is another admonition we should remember regarding the stranger within our gates; nor should we forget the example of the good Samaritan. These reminders are for each of us individually—not just for someone in the far past, present, or future.

Generally there is no need to make any grand preparation to minister unto any one in distress. It is not necessary to receive or answer any particular "call," real or fancied, except just the appeal of a friend or neighbor. It is the one nearest to us to whom we may minister, be it materially or in some less tangible form. It is literally the stranger passing by, or the one who stops at our door, or anyone who expresses some need, or whose need we merely sense.

It is the little things belonging to daily life that are important. It is the giving of a good thought in answer even before we speak. It is kindness mingled with thoughtfulness. And the thing to do is to lend ourselves to the need that is indicated.

The word "need" signifies a lack of something. There should be no lack, be it a kindly word, a friendly hand upon a shoulder, or just a smile of understanding and encouragement.

There are times when we see the faults of others clearly. We wonder why an otherwise charming person indulges in certain infractions of laws, natural, social, or moral. We would like to tell him about his mistakes, but it isn't any of our business, and speaking might give offense—which would do no good at all, and might defeat our object—the object of doing good. So we must wait. But we can be friendly and sympathetic and eventually we may be asked an opinion by the one we wish to help, and the way will then be open for us to render assistance.

There is also another side to this subject. We think of the words, "Healer,

heal first thyself." "Physician, heal thyself."

Before we can be of truly great help in the world, we must be sure we are capable of helping. We must take careful stock of our own development and behavior, as well as our good intentions, else we be like the blind leading the blind.

If our shortcomings overwhelm us, this need not discourage or dismay us. Always there will come to us those we can help. Always there are ways in which we can proffer this help without seeming to be intrusive. And always there are celestial beings standing at our side, giving us wise counsel, strength, and understanding whereby we can find a way to help others.

We should never cease studying and endeavoring to put our knowledge into practice. This should be a daily, even an hourly thing. We have to *work* at being able to help. We must be pliable, adaptable, and truly sympathetic. To be in sympathy with people and their problems should not be confused with emotional sympathizing, but interpreted as "being in accord with," or an ability to meet people on their own ground, or level; to see things from their viewpoint as well as maintaining our own clarity of vision. Upon this vision depends our success in aiding our fellow men in time of trials, tribulations, and everyday problems.

These are the ones we must help—the person sitting next to us, the one jostling us in the street, et cetera. There is purpose in every contact we make. Nothing is too casual appearing to carry weight of great worth, to be of intrinsic value.

This may not be evident at first. Perhaps we may never learn the extent to which our smallest act or effort may travel. This does not matter. We need never know the result. We need just to know we have conscientiously, with planned thought, done our best to

lighten another's burden. We need only to know that we have used our intelligence and reason to ease the rough way of a brother. The good we sow will carry on and on. Also it will return unto us multiplied a thousandfold.

We may not connect any good fortune we may have with any past deed of our own; nevertheless we shall reap a good harvest. The opposite maintains, of course, when we are in error.

And as our good sowing branches out and increases, just so does error multiply; to again quote a familiar saying: "Sow to the wind and reap the hurricane."

When the mind and heart are pure, only pure thoughts and intents can manifest, the result being that we spread joy and happiness wherever we go; and these are the things we can all do to be of help daily to our fellow men.

Work--a Panacea

By A WORKER



ONE of the advantages of work is the association it brings through cooperation. The disinterested efforts of mankind, working together in a common cause, create a unifying purpose that binds humanity together as few other things can do.

What we are wont to regard as nuisances—the beggar at our door, the tiresome complaints of an acquaintance, importuning letters from strangers, may be divine opportunities for helpfulness. We should remember that a withheld blessing impoverishes us more than it does the applicant. Service to others is one field of work where there never need be unemployment. As Elizabeth Barrett Browning accurately observed:

"A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest."

The finest service we can give some folks is to focus their attention on something outside of themselves; to lift their vision from the scratch on the end of their nose to the everlasting hills, or the eternal verities; to take their mind away from their own petty prob-

lems, and direct their energies and abilities to the solving of the problems of others; to widen their horizon from temporary obstacles by the inclusion of possible opportunities.

Think in terms of the needs of others. Help people to realize their dreams. Perhaps all that some of them need is someone to listen understandingly when they talk about what they want to do. If you think about other people, you will make a magnet of yourself that will attract to you what you need. Because you are to them a source of supply, they will work with might and main to enable you to continue to be that source.

Few people ever think about the little things that give delight to others. Whenever you have a pleasant thought about someone, or wish to congratulate someone, why not send off a postal card or brief note? Every person we meet is hungry for friendship, and by feeding that hunger we make a real contribution to the welfare of our world. We may even become leaders in our community by friendly acts that alleviate human loneliness.

In the story *Alice in Wonderland*, we are told that she could not regulate her height. One minute her head bumped

the ceiling, the next her chin rested on her shoe buckles. A caterpillar that happened to be sitting on a mushroom told her to nibble one side of the mushroom to grow tall and the other side to grow short; but the mushroom hasn't any sides because it's round. This teaches us that life cannot be wholly departmentalized—for it is all one piece. Wise people don't worry if some good work they have been doing grows monotonous to them. They, so to speak, simply vary their diet by partaking of the other side of the mushroom, knowing that nothing has been given up that they will not joyfully again return to in season. They are cheerfully resigned to a vacation or a transfer of activity.

Robert L. Stevenson speaks of people "tied for life into a bag which no one can undo." There are not many bags which loving service won't undo. Such service is not easy. We must expect to share both the sorrows and joys of our neighbors. Though there are many times when we cannot find help, there is seldom a time when we cannot give it. It is an accepted fact that there is no better escape from morbid self-pre-occupation than in service to others. And so the stream of life is kept flowing freely; there is little chance for noisome pools of self-pity, resentment, and discouragement to form. Selfish pride, hurt feelings, envies, and jealousies can find no lodgment in a healthy, vital life.

Do you remember how Robinson Crusoe fascinated you as a child? It was thrilling to read how a man could live all alone on an island. But it was not so thrilling to Robinson. He was in danger of losing his speech and his mind until he saved the life of the man, Friday. It was not until Friday came with his strength that the heavy dug-out canoe could be pushed into the water. Robinson had passed many a black man in his travels but he never made friends with any of them until he worked with one.

When Napoleon was exiled on St. Helena, a titled lady came to visit him. As he was about to conduct her up a set of steep, narrow steps, he caught sight of a native staggering under a heavy load of firewood. The lady saw the laborer too, but turned to go up the steps. Napoleon detained her by taking her arm and drawing her aside out of the path, saying, "Madame, respect the burden." And the laborer went on without a pause.

Are we respecting the burden? The swing from altruism to individualism has been marked in recent years. Too many people are relegating the care of their children to others, shifting the aged and infirm from the home to an institution, side-stepping any obligation that interferes with their selfish freedom and bodily comfort. We harness ourselves to the work of the world in clumsy and unnatural ways. We refuse to respect life's burdens, and so these burdens may some day refuse to respect us.

Self-centeredness takes two forms: thinking too well of one's self or else thinking too ill. Psychiatrists claim that it is harder to cure the latter than the former. Persons afflicted with an inferiority complex are vulnerable to every careless word, sensitive to unintentional slights, full of small prejudices. Instead of accepting with casual indifference the "give and take" of daily contact, and crediting people with good motives, they withdraw into themselves and nurse their grievances. And when they have arrived at the point of enjoying their woes and liking to talk about them, they have become neurotics; and neurotics are not very helpful in the performance of the world's work. Learn the wisdom of St. Bernard: "Nothing can work me damage except myself; the harm that I sustain, I carry about with me, and never am a real sufferer but by my own fault."

MAX HEINDEL'S MESSAGE

Taken from His Writings



How to Prove Psychic Experiences

SUPPOSE that some night you become acquainted with another person outside the body, that perhaps you work together with that person for weeks or months and that in the course of conversation one night you find that your friend lives in New York or London. Suppose further, that you had occasion to visit him in his home while functioning in your invisible body, also, that shortly after this experience it became necessary for you to take a business trip to the city where your friend is located. You tell him at night of this contemplated journey and he invites you to be his guest during your stay in his home city. You accept his invitation, start for your destination and take a car as directed by him, get off at the corner you know well already, go up to the house, knock at the door and your friend comes to meet you. He takes you by the hand physically as he has often done ethereally in the invisible world, and you commence right away to talk about things you have done outside the body. You know each other as well as old friends in the physical world know, or in other words you continue the relationship in the physical body exactly as it was formed outside in the Invisible World.

But is it not possible, some one may ask, that a friend in the invisible world may be conscious there and give you such an invitation, though unable to carry his consciousness through to the

waking state, so that when you present yourself at his door according to the invitation received in the invisible world, he stares at you blankly and does not know what you are talking about?

Yes, the point is very well taken. There are a number of people who are quite conscious outside the body at night and yet unable to bring their experiences to the waking state. But in the case mentioned, the proof would be just as good to the enquirer as if he were received with open arms, for he has found the house by the description given him while out of the body and he has met the man physically whom he knew outside. So it does not matter in the least to him as far as proof is concerned that his friend from the invisible world did not recognize him in the physical body. And if the friend had told him something that he could not possibly know from any other source he might be able to convince the friend physically of the reality of the psychic experience to which he referred and perhaps help him later to bring his consciousness through.

But it is dangerous to meddle with such matters, and one ought to exercise the utmost caution to avoid the unpleasant experience of being taken for an impostor or charlatan. The writer once had an experience of a somewhat similar nature, and as there is an important point and a lesson involved, it may not be out of place to relate it.

Many years ago the writer saw at the

convention of an occult society a man whom we will call Mr. X. He was evidently wealthy and prominent while the writer was poor and obscure, so we moved in different spheres and did not make each other's acquaintance. Years later the writer found the Rosicrucian teachings in Europe, and after his Initiation met a number of the Lay Brothers. Among them was Mr. X, who it was found belonged to a higher degree than that which the writer then had. We talked together of many things of common interest and Mr. X told the writer that he lived in a certain city in America, hoping that we would meet there some time. This was heartily echoed by the writer for he believed that when he met Mr. X in the body, that gentleman would explain many things to him and teach him much that he, a young neophyte, did not know, because he was not at that time proficient in carrying through all his experiences from the invisible world to the physical consciousness.

About a year later the writer arrived in the city mentioned by Mr. X, and mutual friends told him that the latter was anxiously looking for his arrival. Now remember, the writer knew Mr. X physically, but Mr. X had never met the writer in the body. Nevertheless, when we did meet we walked towards each other and shook hands just like old friends. We sat down and commenced to chat as if we had known each other for a long time. There was nothing whatever to warn the writer that Mr. X did not remember our experiences in the invisible world until suddenly a remark brought an expression of blank astonishment to the latter's face, who exclaimed: "Why, what are you talking about?"

It then developed that Mr. X did not remember one single incident of his experiences in the invisible world. He had seen the writer at the convention and remembered, hence had no need of an introduction.

A question then arose which was very puzzling to both the writer and Mr. X: How was it possible for anyone to be a Lay Brother of the Rosicrucian Order and not know anything about it? Inquiry and investigation later brought out the fact that admission to the Temple had been gained in a previous life, but that indulgence of certain habits in this life had dulled the brain centers so that no experiences in the invisible worlds could be carried through to physical consciousness.

There are two important things to be learned from this experience. In the first place, that we cannot be too cautious how we address friends from the invisible worlds when we are in the physical body until the fact has been definitely established that both can carry their experiences through. The second, and probably the most valuable lesson is that *we must pay the price if we want to retain consciousness of our nightly travels.* We cannot, as the saying is, "eat our cake and have it too." If we indulge in the gratification of the senses, wasting our energy and vitality on the so-called pleasures of this world, we have only ourselves to blame when we do not at the same time make spiritual progress.

DO WE REINCARNATE?

(Continued from page 249)

tion, it is not ready to obey and cooperate with the Law, and little experience worth handing up is secured. The personality thus lives for itself alone, lost in the delights and gratifications of the senses, forgetful of its lord, the Spirit, and of the purpose for which it incarnated.

Perhaps the most important lesson that reincarnation teaches is to do our duty, the duty that lies nearest. It is for that experience that we are incarnated, and if we shirk the task in this incarnation, we shall have to pick it up in the next.

WESTERN WISDOM BIBLE STUDY

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The Power of the Mind



Be ye transformed by the renewing of your mind. (Romans, 12:2)

Nothing can exist in this visible world of effects until it first exists as a matrix or archetype in the invisible world of causes.

The region where these living patterns are made is that part of the heaven world which is composed of thought substance and is called the Region of Concrete Thought, a realm more real and active by far than the world we see. In this celestial laboratory archetypes are continually being worked upon, some undergoing alterations, others in the process of construction. These patterns of all that is, are not mere inanimate designs; they are matrices, "formative cells from which a structure grows." And since these formative cells are made of mind stuff in the World of Thought, it is patent that the same power of creation and alteration is inherent in our own minds.

Can we not realize, therefore, what a magic wand we hold in the possession of mind? When we THINK, we use the same substance of which the archetypes of our lives and circumstances are made, and when we definitely CHANGE our MINDS we change our archetypes and, consequently, their physical counterparts. This is a literal and scientific fact known and taught by all teachers of wisdom. It is the profound esoteric significance of the seemingly simple words of Paul—Be ye *transformed* by the renewing of your minds.

So, if our lives are not what we wish them to be, if our environment is undesirable, our work, home life, health not

to our liking, *we can make* them just what we want them to be by remolding them *in our minds*. Many spiritually progressive groups admonish, "Hold the thought!" "*See the condition or thing in your mind and hold that thought form,*" and this molds and modifies the archetype. They know that by holding the thought to a certain form long enough you *change* the existing archetype in the mental world, and the physical "cells" must fit themselves into the altered matrix accordingly.

That too is why the mind is called the Path in esoteric philosophy. What we do with our minds determines our spiritual and physical destiny. According to the nature of our minds is the Path open or closed between the flesh and the spirit. The mind is the bridge between the higher and lower selves, and according to the degree to which the mind is pure and worthy can union be made between the spirit and the personality. The more we spiritualize our minds, the more can the wisdom and wholeness of our own divinity filter through to bring us the life, health, and happiness we crave. And every sincere effort we make to walk on the Path through the purification and control of our minds is augmented by the cooperation of the indwelling spirit and its power to heal and bless.

Right thinking is not as simple as it sounds; it requires hard work in concentration, persistent effort in self-discipline, and an abundance of enthusiastic *faith*, as a happy expectancy is the motive power that determines the results. By working seriously and intelligently with this Power in Mind, and combining it with Service, the determined soul scientifically modifies his destiny.

A ROSICRUCIAN CATECHISM

The Beginning

Q. How do solar systems come into existence?

A. In harmony with the Hermetic axiom, "As above, so below" and vice versa, Solar Systems are born, die and come to birth anew in cycles of activity and rest, as does man and every kingdom of nature.

Q. How and why is a Solar System created?

A. In the beginning of a Day of Manifestation it is taught that a certain Great Being (designated in the Western World by the name of God, but by other names in other parts of the earth) limits Himself to a certain portion of space, in which He elects to create a Solar System for the evolution of added consciousness.

Q. What do we know of the life within God?

A. God includes in His own Being hosts of glorious Hierarchies of, to us, immeasurable spiritual power and splendor.

Q. When were they created?

A. They are the fruitage of past manifestations of this same Being and He also includes other Intelligences, in descending degrees of development down to such as have not reached a stage of consciousness as high as our present humanity; therefore these latter will not be able to finish their evolution in this System.

Q. What is the purpose of these varying grades of beings in our Solar System?

A. During the period of manifestation with which we are concerned, they are working to acquire more experience

than they possessed at the beginning of this period of existence.

Q. What specific work do they do?

A. Those who in previous manifestations have attained to the highest degree of development, work on those who have not yet evolved any consciousness. They induce in them a stage of self-consciousness from which they can take up further work themselves.

Q. When do these Beings begin their work?

A. All the different Beings do not take up their evolution in the early stages of a new manifestation. Some must wait until those who precede them have made the conditions which are necessary for their further development. There are no instantaneous processes in nature. All is an exceedingly slow unfolding, a development which, though so exceedingly slow, is yet absolutely certain to attain ultimate perfection.

Q. How does this compare with life as we know it?

A. Just as there are progressive stages in the human life—childhood, youth, manhood, and old age—so in the macrocosm there are different stages corresponding to these various periods of the microcosmic life.

Q. How long do these highest Beings work on those of lower consciousness?

A. At the beginning the Beings who are the farthest evolved work upon those who have the greatest degree of unconsciousness. Later, they turn them over to some of the less evolved entities, who are then able to carry the work a little further. At last self-consciousness is awakened. The evolving life has become man.

Astrology Department

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Transmuting Squares to Trines

By ALFA LINDANGER

We are not bound by fate, hand and foot; if we don't like our horoscope we can change it. The following article tells how to transmute squares into trines. And don't forget that a transmuted square is more powerful than a trine.



HE Supreme Being manifests in His threefold aspect as POWER, the WORD, and MOTION; corresponding to the Will, Wisdom, and Activity of the God of our solar system. The Trinity—perfect unity, completeness, the triune God—is represented by the astrological *Trine*. God, the creative WORD, spoke or brought into being all the different worlds with their infinitude of forms, which were copied and worked out in detail by the innumerable creative Hierarchies emanated from Him. This creation is still going on. From activity, matter in motion—incompleteness—power in action—comes the astrological *Square*.

The nearest approach we have to a visible symbol of God is the Sun, orb of light and life. His messengers and assistants are the spiritual Intelligences in the planets, the fixed stars of the constellations, and the zodiac. In the immensity and splendor of our solar system we may read the Word of God, guiding man as a God-in-the-making on his evolutionary path toward perfection; from impotence to omnipotence, from the Virgin Spirit to a self-conscious, spiritual, creative Intelligence.

The great Laws of Rebirth and Con-

sequence explain in a most satisfactory and illuminating manner the reason and method of the spirit's long pilgrimage through matter. This may be likened to a period of training in school. Life is a school whose purpose, end, and aim is not to play but to work, to learn lessons, to gather experience, to gain knowledge and wisdom that we may improve and advance to higher fields of endeavor. Our present life on earth may be compared to one term or class in school. When we return from vacation, our stay in the heaven world, we start anew according to our previous record.

The horoscope, set up for the moment when we draw our first breath, is our report card from the preceding incarnation, with good or poor marks, our certificate of previous character, to improve or not as we choose.

The four Recording Angels, represented in the chart as the angles, have set our poor marks as adverse aspects—squares and oppositions. Wherever in the map these are found we know that some weakness, some shortcoming, some previous breaking of nature's wise laws is indicated. The square shows inharmonious forces, producing pain and suffering, striking at right angles; impelling us to take another turn, to retrace

our steps, and to correct our mistakes.

A square is one quarter of the 360 degree circle, or 90 degrees; the opposition is one-half, or 180 degrees. Reduced to a numerological unit each is 9, the number of the earth and man in the present incomplete stage of evolution.

The trine is the three-pointed triangle of merit, denoting good qualities of character and good opportunities earned. Whatever trines we have in our horoscope we have indeed worked hard for.

Let us remember that the so-called good or bad configurations are not the result of chance or luck; they are both the product of our own voluntary acts in the past. According to the immutable Law of Consequence nothing can come to us that we have not earned, any more than we can reap where we have not sown; neither, according to the same law, can we escape harvesting whatever we have planted of good or ill. All our attempts at evasion will prove futile, though it may take many lives before the destiny is ripe.

As an inspired poet has expressed it:

"We build our future thought by thought
For good or ill, and know it not—
Yet, so the universe is wrought.
Thought is another name for fate;
Choose, then, thy destiny, and wait,
For love brings love, and hate brings
hate."

There is no retaliation, no retribution; eternal justice always. "Though the mills of the gods grind slowly, yet they grind exceeding small." Whatever wrong or injustice we have committed must be righted; and *the stars show accurately* the time when the debt is due. The payment *must* be made; to evade it is beyond our power. But let us thoroughly understand that though

there is some fate which cannot be escaped, we have a certain scope for *Free Will* in modifying causes already set in motion. Opportunities for good, for improvement, for self-control, for service will be placed before us one by one in orderly succession, but how *we*, free and independent spirits, will meet them cannot be determined beforehand. We may not even realize them as opportunities. They may be gone before we are aware of their far-reaching possibilities. As the immortal Shakespeare says:

"There is a tide in the affairs of men, which, taken at the flood, leads on to fortune; omitted, all the voyage of their life is bound in shallows and in miseries."

When we first begin the marvelously enlightening study of the esoteric science of Astrology, we sometimes become discouraged and impatient. There appears to be so much, so vast a store of sublime knowledge, that our feeble intellect cannot grasp it all. But it is steadfastness, patient

persistence, with a rock-like determination to keep on that finally will be rewarded; and then the key to the heavens will be given us.

When this key, this astrological knowledge, is ours, what shall we do with it? We might say: use it in the service of humanity. But what does this really mean? One may say: I have all I can do in taking care of my own affairs; how can I help others? Another says: my troubles simply overwhelm me. I am not well; everything goes wrong; the more I do, the more I try, the worse my condition becomes. Furthermore, I have studied my own horoscope, and I have too many squares—there is no hope for me!

To such an one we say, No hope? Yes,
(Continued on page 286)

THE ROSICRUCIAN BELIEF IN ASTROLOGY

How can a ball of mud and mineral up in the sky affect my destiny? asks the skeptic. It *doesn't*, says the Rosicrucian; but the *indwelling Planetary Spirit* of that ball, that planet, *does* have an effect upon you. The planetary arrangement at birth is a photograph of your character and character is destiny.



The Children of Gemini, 1945

Birthdays: May 21st to June 21st.



THE bright, alert children of Gemini are among the most interesting and easily guided. Blessed with an active mind and a good memory, they usually acquire with but little effort a wealth of knowledge upon almost everything under the sun. A love of books and general information is rarely lacking. Although they tend to be tolerant and broad rather than profound, they are generally very active mentally, and often grow to be among those who shape the thought of their times. They are fond of revealing the relationship between things, and in establishing correlations between things and people. Thus they are often drawn to public speaking or writing, or they may become salesmen or agents.

There is a neighborliness and a willingness to accept others as they are, as well as a light, kindly disposition which makes these children easy to get along with. They feel the need of mixing freely with others, and it is often difficult for them to remain still or alone for long. But in spite of their large stock of nervous energy, they may become irritable and restless as a result of overstudy or too much restraint.

The powerful influence of Sun conjunction Uranus active from May 28th to June 10th this year will give children born within that period a magnetic, independent temperament; also a strong character but impatient with convention. There may be unusual talent, perhaps in literary or scientific lines. But there may also be erratic emotions, perverseness, and rebelliousness. Fortunately a sextile to this conjunction from Pluto will considerably increase the possibility of its power being efficiently controlled and directed.

Children born between May 22nd and 31st will come under the sensitizing and sublimating influence of Sun trine Neptune. While this may be expected to give subtlety in literary and personal expression, its influence is largely spiritual, so that there may be mystical leanings and capacity for self-sacrifice.

The square of Sun to Jupiter tends towards overoptimism, self-opinionativeness, and fondness of display for those born between June 2nd and 18th.

The Sun conjunction Mercury from June 9th to 21st makes the mind active but tends to the scattering of thought and a love of chattering, particularly for those born between June 10th and

16th, when Mercury squares Jupiter. A practical, matter-of-fact attitude should be stressed. Mercury is trine Jupiter between May 25th and June 1st, which will give an optimistic disposition, a broad mind, and the possibility of success in law or literature to those born between those dates.

During the first 6 days of the solar month (May 21 to 27) Mercury sextiles Saturn, an influence which deepens, concentrates, and systemizes the mentality while directing it towards practical ends. This should offset the unruly tendencies of a square from Pluto active at about the same time.

From June 3rd to 9th Mercury trines Neptune. This indicates a discerning and inspirational mind with considerable creative imagination. Mystical tendencies and a liking for occultism may develop.

The conjunction of Mercury and Uranus active from June 7th to 13th will give forcefulness and originality, and makes a progressive, independent nature. But hypersensitivity, overconfidence, and self-will are things which will have to be guarded against.

The last 4 days of the solar month (June 17 to 21) find Mercury sextile Mars, which should give mental vigor, courage, and resourcefulness, as well as dexterity and other qualities that will prove helpful in the struggle of life.

Venus and Mars are less than 7 degrees apart during the entire time the Sun is in Gemini this year. Therefore all these children will be under the influence of this conjunction. Until June 5th both are in Aries (home of Mars) and this will intensify the affections and passions, and incline towards excitement and adventure, with a tendency to go to excess. After the 11th both are in Taurus (home of Venus) and the nature will be less blunt and arrogant, and more gentle, agreeable, and sympathetic. Although such an aspect renders the affections difficult

to control, it does enrich the emotional nature.

Those born after the 11th have Venus sextile Saturn which gives faithfulness and ability, and is an excellent aspect for general success in life and the esteem of others.

The beginning of the solar month (May 21 to 27) finds Mars sextile Uranus which will add to the decisiveness, vigor, and courage of those born at that time. This also gives mechanical or inventive ability and may direct the energies to altruistic enterprises.

All these children will have Jupiter square Uranus, an aspect which bestows originality and ambition. But it tends to a hard, critical view of things, and makes one too ready to attack what to him appears wrong.

Saturn is square Neptune until about June 1st, which causes conflict between the inner and the material vision, and is not favorable to mystical development.

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 16. The names are drawn by lot each month, those not drawn losing their opportunity. Application for reading should be sent in when the subscription is made or renewed.

Data required are name, sex, birth-place, and year, month and date of birth, also hour and minute as nearly as possible. *If Daylight Saving Time was in effect this should be stated.*

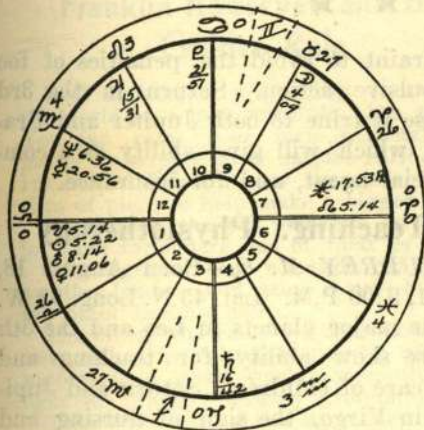
We do not read horoscopes for money and we give astrological readings only in this magazine. We teach, however, the reading of horoscopes in our Correspondence Courses, notice of which appears elsewhere in this issue.

Reading for a Subscriber's Child

HELENE S.

Born September 29, 1931, 5:30 A.M.

Latitude 39 N. Longitude 90 W.



Helene has the artistic sign of Libra rising with three planets in the 1st house, two of them sextile to Jupiter in the sign of Leo in the 11th house, the home of friends, hopes, and wishes. This means she will have help from friends as well as relatives to bring into manifestation her artistic talent. Music and art should be her work as indicated by Neptune trine (good) the Moon in Taurus, the throat, and in the 8th, the house of radio, television, etc.

Mercury, the messenger of the gods, is trine to Saturn in Capricorn in the 4th house. Capricorn being the 10th house sign, ruling the occupation, and Virgo being the sign of service to humanity, she will be of the humanitarian type, and will help to lift others to a higher level through the arts. Jupiter, ruling the higher mind, is trine (note the many trines in this chart) to Uranus in the sign of Aries, the pioneer of new ideas.

We have another planet that is strong in Helene's chart—our newly discovered planet, Pluto. He is in the Mid-heaven in Cancer, the sign of the home, and sextile to Mercury. This means that she will work well with groups and

audiences. Pluto rules group activities. Jupiter sextile (good) to Venus and trined to Uranus will give vision, balance, modesty, and a true valuation of things, be they physical, mental, moral, or spiritual. Mercury in Virgo trined to Saturn gives mental concentration, patience and diplomacy, and indicates success in the vocation selected. Helene will not skyrocket to fame and fade, but will work her way up patiently in the power and faith that she is prepared to hold what she gains.

Saturn square to Uranus means that she must have discipline, understanding, and training in the home, ruled by Saturn in the 4th house, if she is to accomplish her best work. She will have a successful future if she follows the path outlined for her by the stars.

Venus in the 1st house is conjunct Mars and square to Saturn. This means that Helene has a tendency to selfishness, jealousy, infatuation relative to the opposite sex, and this must be carefully watched and gradually overcome by Christian principles or it might mean the shipwreck of her life. It also means that the kidneys will be the weak point in the physical body. Venus is in opposition to Uranus, which will give a tendency to nervousness in her work, but it can be overcome by proper diet, rest, and relaxation. She must be taught to *let go* and get physical expression through sports of all kinds. She needs to be out of doors as much as possible, as Sun-Librans are not as strong physically as some of the other signs of the zodiac. The Moon *trined* to Neptune indicates that she is sensitive to a marked degree.

A few words in conclusion: Helene has a future, her chart shows marked ability, but she needs kindness from others coupled with wisdom to help her to become the fine person indicated in her *wheel of destiny*.

VOCATIONAL GUIDANCE ADVICE

THIS PAGE is a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information: Sex,

place of birth; year, day of month, and hour; full name. No readings given except in this Magazine and ONLY FOR PERSONS 16 to 45 YEARS OF AGE.—EDITOR.



Government. Bank Work

ROBERTA D.—Born January 14, 1914, 4:25 A.M. Lat. 46 N. Long. 123 W. With four planets in Capricorn, sign of the government, Roberta could engage in government activities to advantage. Mars and Neptune are in Cancer and show the ability to keep secrets, a quality necessary in investigative work.

This Ego has many lessons to learn due to the oppositions of Mercury and Venus to Mars, and of the Sun and Jupiter to Neptune. Steady control of the mind must be cultivated to fit the native for the constructive work indicated in the chart. Saturn in Gemini gives talent for serious writing and expression, which is aided by the fine trine to Uranus. Sagittarius rising with its ruler, Jupiter, conjunct the Sun, and the Moon in the 9th house, shows success in financial positions in connection with banks or institutions of public trust; also as a social worker.

Politics. Insurance

DAVID R. P.—Born June 27, 1927, 11:00 A.M. Lat. 47 N. Long. 122 W. David has three planets in Leo, the sign of leadership, also of entertainment. Two of these sextile the Moon on the Midheaven in Gemini. This shows ability to come before the public in either a literary or a speaking capacity. This could lead to political activities that would gain popularity and success; also social service. Mercury is trine to both Uranus and Jupiter in Aries in the 7th house, that of the public, and this reinforces the preceding indications. The Sun is square to both Uranus and Jupiter, necessitating caution and self-

restraint to avoid the penalties of too impulsive action. Saturn in the 3rd house is trine to both Jupiter and Uranus, which will give ability as a commercial agent, and for insurance.

Teaching. Physiotherapy

AUDREY M. C.—Born August 18, 1921, 9:00 P.M. Lat. 45 N. Long. 93 W. Four major planets in Leo and the 5th house show ability for teaching and the care of children. Saturn and Jupiter in Virgo, the sign of nursing and health, sextile to Venus in Cancer show ability for nursing, therapeutics, and physiotherapy. Such work in connection with children's institutions should be successful. Uranus is in the 12th house in the sign of Pisces, ruling hospitals and institutions, trine to Venus and Pluto, the latter having to do with group activities. The Moon, ruling the public, is in Pisces conjunct Uranus, showing public institutional work.

Agriculture. Teaching

FRANCIS F. B.—Born June 12, 1917, 4:30 P.M. Lat. 40 N. Long. 75 W. Mars, ruler of the 6th house and the Ascendant, is conjunction Mercury and Jupiter in Taurus, in the 7th house, which rules the public and partnerships. These three planets are sextile Saturn, indicating business ability. Horticulture and agriculture could be pursued to advantage. Francis is more likely, however, to enter the business and commercial world. The Moon is in Pisces in the 5th house, sextile to the planets in the 7th; the 5th house rules children, teaching, etc., and Francis may have an instinctive liking for a vocation along this line.

Monthly News Interpreted

Franklin Roosevelt and the Golden Rule

Real statesmen are trying to organize the world on a new principle. It's simple: You can raise your own national prosperity by helping other nations raise theirs. Instead of fighting over the size of your slice of pie, you help make a bigger pie.

It replaces the old principle of trying to trade foreigners out of their eye teeth. It recognizes that a nation can't climb up the ladder—and stay there—by kicking other nations down.

The blind, who can't see that fast travel now makes us rub elbows with all other nations in a small world community, will fight it. They're already grumbling.

Two thousand years ago they cut up the same way over the same principle proclaimed by Christ Jesus: "Do unto others as you would have others do unto you." They've been calling it "visionary" ever since. That's why, even today, it is still a new principle.—*Spade*.

The above clipping is taken from an article in *Spade*, a news sheet published biweekly in Washington, D.C., and devoted to analyzing political and legislative trends in the capital. "Finding the Gold in the Golden Rule" was the title of the article, which said that real statesmen are trying to organize the world on a new principle, namely, that you raise your own national prosperity by helping other nations to raise theirs; that a nation can't climb up the ladder of prosperity and stay there by kicking other nations down; that it can't succeed by sharp practice in its dealings with other countries.

This principle might be said to have been the guiding star which Franklin Roosevelt followed in his negotiations with other nations, of which he has probably conducted more than any other president in the history of the United States. Franklin Roosevelt was a living example of international good will toward men; and in addition to his

good will and his altruism he was balanced and levelheaded and ruled by good sound common sense. Of our beloved President who is now viewing the scene from the invisible plane, we will simply say that when all the nations of the world will have arrived at the point of putting into effect as much of the Golden Rule as he endeavored to give expression to in his international negotiations, the realization of universal brotherhood will be much nearer at hand, and the world will be a much happier place in which to live.

Unhappy Japanese Women

During the three years in which my husband was Polish minister to Japan, I tried to understand Japanese women. These graceful, often pretty women, resembling butterflies in their brilliant kimonos, looked always happy. They spoke of everything, whether it was flowers or disaster, with the same impenetrable smile. Could it be possible, I thought, that they had no troubles?

But little by little I began to see that the smile masked the whole range of the emotions. To the Japanese woman—who, I soon discovered, is among the unhappiest in the world—the highest achievement is to bear every sorrow and misfortune with a smile.

From her earliest moments, the Japanese girl is trained in this bright and decorative surface happiness. Intended as either the servant or pretty toy of men, she is bent to their tastes from the start. Each movement of the head or hand is artificial, but is learned so early in life that it becomes second nature. I have seen little girls of five so well trained that their poses and smiles have the timelessness of an old art.

Whether wealthy or poor, the Japanese wife is always a slave. She is the first to arise in the morning, and the last to retire. When the husband comes home late from a gay party, she is obliged to greet him, kneeling humbly on the threshold. She may never even look displeased. Even in the wealthiest families the wife serves her husband's breakfast and scrubs him in the bath. She may not sit down on a cushion in his presence—and Japanese floors are

like ice in winter. When walking with him she always follows at a certain distance, carrying his bundles.—*Reader's Digest*.

The pictures we see of Japanese women in magazines and books usually depict them as constantly smiling, as though they never found the world to be anything but a pleasant place in which to live, and conveying the impression that they never experience any sadness or unhappiness. But this is only a mask; they are trained from earliest childhood that they must always display this "decorative surface happiness." They are, however, among the unhappiest woman in the whole world, but they consider it the highest achievement possible to bear every sorrow with a smile.

The Japanese woman has something to her credit in this matter, because bearing one's trials with a smile is one form of looking for the good, a highly important occult principle for it actually transmutes both misfortune and evil into good. Occult students know that every bit of unpleasant destiny that comes to us is doled out by the Lords of Destiny as being exactly the thing we most need in order to clear the decks and make progress in evolution possible from that point on. The occultist says, "God is doing us a favor every time He gives us a heavy trial to bear."

Seeing Smells

You can't see a smell, or touch it, or pick it up. But, if you know how, you can photograph it. Joseph Breitenbach knows how. . . . What actually happens when you come within sniffing distance of a piece of garlic, a rose, a skunk, perfume, a sprig of mint? . . .

Breitenbach has extended his experiments, setting his camera to sniffing at cigars, roses, pine needles, trying smell portraits in color as well as in black and white. The procedure is simple, he says. A mere matter of surface tension. . . . He will say this much on how it is done: You take the object which gives off smell into a room where the temperature and the humidity are exactly right. You suspend

the object just above a vessel of mercury, letting it almost touch the surface. In perhaps twenty seconds you see a cloudy pattern forming on the mercury. In fifty seconds or so, the pattern has become distinct and it is time to snap the picture. A few seconds more, and the cloudy substance would become so diffused it would no longer make an interesting photograph.

The theory is that all odoriferous substances spray actual particles into the air and that these particles bombarding the nostrils, constitute smell. Projected onto a surface, the particles form themselves into the thinnest possible layer, only the thickness of one molecule or about one ten millionth of an inch deep. Each odor has a distinctive monomolecular pattern of its own.—*Collier's*.

The idea that you can see the ethereal counterpart of a smell seems at first glance to be an inextricable mixing up of the two senses. We have been accustomed to think that we see with the eye and smell with the nose, but that these senses never overlap. In a recent issue of *Collier's*, however, there appeared a series of remarkable reproductions of photographs showing flowers and other objects together with a cloudy exhalation from them which was claimed to be the photograph of their smell. One theory of what happens is given in the above clipping, namely that odoriferous substances project minute material particles into the air which the nerves of the nose contact and interpret as smell.

A more probable interpretation of this phenomenon is that it is the *etheric* emanations from the flower or other substance which we smell and which are photographed. Plants are permeated with two ethers, the chemical and the life ether, the former being an etheric duplicate of the plant, and the latter conveying the life force which enables it to grow. Doubtless it is the life ether that we smell, but probably it is the combination of the two condensed by some process in connection with a bath of mercury to an extent sufficient that they can be photographed. The ethers are rarefied physical matter, and therefore there is no reason why under proper conditions of condensation they might not be photographed.

READERS' QUESTIONS

• • •

Memory and the Imagination

Question:

Just what is memory, and what is the relationship between it and imagination?

Answer:

Memory is three-fold in nature: conscious, subconscious, and superconscious. The conscious memory consists of our sense impressions which are inscribed on the reflecting ether of the vital body through the agency of the mind and the creation of thought forms. These flow back into the mind whenever the etheric record is vitalized by some association of ideas, thereby causing the phenomenon known as conscious memory.

The subconscious memory comes into being in an entirely different way, and is altogether beyond our control at present. The ether contained in the air we inspire carries with it accurate and detailed pictures of all our surroundings, not only of material things, but also the conditions existing each moment within our aura. These pictures are impressed upon the negative atoms of the vital body and they form what is called the subconscious memory.

The superconscious memory is the storehouse of all faculties acquired and knowledge gained in the present and previous lives. The superconscious memory record is indelibly engraved on the life spirit. It manifests ordinarily, though not to the full extent, as conscience and character.

Imagination is the mental image-making formative force in creation. It

is the visualizing power which creates thought forms in accordance with the ideas projected into the conscious mind by the spirit. It is feminine in nature and is always linked to the forces of the moon which are active in form building.

GROUP SPIRITS NOT ENEMIES

Question:

I understand that according to your Teaching each species of animal has a group spirit which guides and directs it, and that these animal group spirits are all archangels whose home is in the Desire World. Now what I would like to know is whether these archangels are enemies in the Desire World the same as their charges are here, like the lion and the lamb, for instance?

Answer:

The different species of animals are not enemies either here or on any other plane. The lion does not hate the lamb which he eats any more than the horse hates the grain which it consumes. With the different animal species it is simply a matter of obtaining food with which to appease hunger and sustain life in the physical body.

However, the work of the group spirits in furthering the evolution of their charges is aided in no small way by the efforts brought into play by the animals in their work of hiding from and in other ways eluding each other.

The main object of evolution at the present time is the development of self-consciousness, and the ingenuity developed by one species of animal in order that it may capture another, the many and varied schemes devised, are easily

counterbalanced by the vigilance displayed by the animals preyed upon in their wild state, when they are totally dependent upon their group spirit to save them from their pursuers. And it is a fact that were it not for this struggle for existence, the evolution of the self-consciousness of the animal would require a much longer period of time, and therefore, in the long run, predatory propensities of the carnivorous animals really serve a good purpose in furthering the evolutionary scheme.

INTERFERING WITH DESTINY

Question:

Is it wrong to interfere with destiny? Should one assert his divinity and endeavor to rise above destiny, and can this be done by the use of affirmations?

Answer:

All individual destiny is the result of causes set into action by the Ego either in this or some previous life, and every cause thus generated is bound to have an effect; thus it is that destiny, the working out of causes set into action, comes into existence. In each earth life the Ego takes upon itself a certain amount of this accumulated destiny to work out, but it depends entirely upon the Ego as to *how* this is done. For instance, a person may have greatly wronged someone in a past life. In the purgatorial existence he realizes the enormity of the injustice done and is thoroughly repentant. Another earth life brings the two individuals together, and an opportunity is given the erring one to right the wrong previously committed. Now comes his great opportunity to take destiny into his own hands and pay the debt in some kind of loving service. On the other hand, should he refuse, then destiny is quite sure to *force* him to pay off the obligation through sorrow and pain in order that the lesson may be learned that one has no right to injure others.

In each life there is a certain time set for the paying off of certain debts, but the Ego may at any time assert its divinity and pay off its debt in acts of love and service long before they are due. Affirmations alone will never pay off debts of destiny, and are quite vain and useless unless accompanied by acts of constructive character. The Ego has at some time set forces going that later have developed into ripe destiny. Having made its own destiny it certainly has the right to change it as far as lies within its power, but this can be accomplished only through the right kind of action.

MORE ABOUT SEED ATOMS

Question:

I have read in your literature that each individual has a physical body seed atom, a vital body seed atom, a desire body seed atom, and a mental body seed atom. At the time of death do these four seed atoms, intact, leave the vehicles mentioned and go with the spirit when it discards its bodies, or is it just the spirit counterpart of each atom that withdraws at that time?

Answer:

Each of man's four seed atoms is permeated with an undifferentiated spirit substance which is the life of God, Himself; and the quality of this spirit substance never changes; but the substance in which it is embodied, so to speak, gradually improves as the individual Ego evolves; and these four substances do not leave their vehicles at death. But the spirit force which plays through each of them during life does leave these various seed atoms and goes with the spirit into the heaven worlds remaining with it all during its sojourn in the higher realm and returning to earth when the spirit returns at the time of rebirth. It is the dense body seed atom that preserves the individuality.

forever. Thank you; I am truly startled at your work.

Sincerely,
—W.R.J.

Montana, January, 1945.

Healing Dept.
Rosicrucian Fellowship
Dear Friends:

Again I request: please keep my name upon your healing list.

I am extremely happy to report that I cough less and less. Especially so since I came out here to this camp, a setting among fir trees, fresh air, and sage brush.

Not a day passes that I do not thank God and ask Him to bless our beloved Elder Brothers and their Invisible Helpers for bringing His generated healing force, and to bless the Rosicrucian Fellowship, its earthly center. What a feeling of deep gratitude to God from one pronounced incurable by medical doctors, and who now feels himself gaining in lung capacity and physical endurance.

Most gratefully,
—H.J.W.

Erratum:

In the April Rosicrucian Magazine, page 150, it was stated that "Easter is always determined by the conjunction of the Sun and Moon in the sign Aries." It should have read: "by the opposition of the Sun to the Moon from the sign Aries." A better and less involved definition for the determination of Easter is as follows: Easter Sunday is the first Sunday after the first Full Moon after the Vernal Equinox.

May We Aid Your Health Problem?

The Elder Brothers of the Rosicrucian Order carry out the second admonition of The Christ, to heal the sick, through a band of Invisible Helpers who work on the vital body of the patient while he is asleep. If you have a health problem, you may contact the Invisible Helpers by writing to the address given below, and asking to be put on the Healing List. This contact is maintained by a weekly letter to the Healing Department. Suggestions on diet, exercise, etc. in harmony with their work will also be given you. This department is supported by free-will offerings.

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Oceanside, California, U.S.A.

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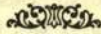
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The Rosicrucian Fellowship

Oceanside, California, U.S.A.

Children's Department



The Mystery of the Burning Bush

By ALICE CHALMERS



THE night was so beautiful and clear that Marigold found it impossible to sleep. The white moonlight flooded the room through the east window, for it was full moon. The cool night air from the mountains stirred the curtains before the window, but tonight a smell of stale smoke came from the canyon not far away.

The fire fighters had put out the blaze in the South Canyon, but the scent of burnt grass would hang over the land for some time to come.

Slipping out of bed, Marigold went to the window and sat down beside it, laying her folded arms on the sill, and looking out into the ocean of moonlight which filled the sky.

She thought once more of the doings of the day: how they had gone to the canyon, she and her mother, and how she had seen her fairy, and a stranger there at the bridge. She tried now to recall all that he had said to her, that shadowy Companion who appeared and disappeared like a dream, and yet was so very real. She remembered what he had said about the light, how it looked like the beating of a hummingbird's wings; and she remembered the flying silver seeds of light sparkling in the rain.

She also recalled that he had spoken of the *Fire of Life*, which could be seen burning in all living things. It was a

pale pink-orange in plants, and a rosy pink in human beings.

Then she thought of the fire in the canyon which had slain the trees so soon after they had called to her for help, and she unable to help them. And she wondered why there were two kinds of fire: one kind which built things up, and another kind which tore them down.

A hand restly lightly on her head, and she looked up into the smiling face of the Stranger.

He sat down beside her on the floor, and said, "Do you remember the story you learned in Sunday School about Moses and the Burning Bush? The story is that Moses was taking care of his father-in-law's sheep; one day he looked at a bush and it seemed to be all on fire. Yet the bush was not harmed. Then he heard a voice calling to him from the burning bush, and he thought it was the voice of God. Do you remember that story?"

Marigold said, yes, she thought she knew most of it.

"Then I will tell you still another fire story. There was a great Teacher in Persia named Zoroaster. He went up into a mountain, and the mountain was on fire, and yet he was not harmed. It was not fire such as that which burned in the canyon; no, it was——"

"—the kind of fire that builds things up," Marigold said, eagerly.

"Yes, that is so. There have been many people in many places who have seen the Living Fire of nature. Zoroaster said, 'When you see the Fire, listen for the Voice in the Fire.' He also said, 'The earth is all enchanted ground. Look on yon bush flaming with roses; listen, and if thy soul be not deaf, thou wilt hear the voice of God speaking to thee out of that bush.' Do you know what that means?"

"No-o-o," Marigold replied. "It seems awfully hard to understand."

"Let us take it quite slowly, then, because I want you to understand this clearly. It is very important. Now: *The earth is all enchanted ground.* What do you think that means?"

"Well," said Marigold, thinking hard, "in fairy tales enchanted ground is magic. Does he mean the earth is all magic?"

"Yes, but he means that it is a special kind of magic. He means that it is sacred ground, that the whole earth is a church, and God is everywhere in it. Now when you go to Sunday School, you say prayers, and you think about God and Christ, and you listen to the preacher or teacher. In old churches they used to have a lamp always burning. Many churches still have them. And these lamps burn in the churches to remind us of the Fire of Life which burns in the earth, and which today you saw.

"And so Zoroaster says, *Look on yon bush flaming with roses*: Why? because God is the Fire which burns in the rose bush. That is why we have red roses on the cross in our Rosicrucian work; the roses are *flaming* on the cross, they are burning because they are filled with the Fire of God, which is Life. The cross of Christ is sometimes called the Tree on which Christ was crucified. So you see, our Rose Cross is also a Rose Tree, flaming with the love of God.

"But one must not stop with *seeing*. One must also *listen*. And Zoroaster says, *If thy soul be not deaf, thou wilt*

hear the Voice of God speaking to thee out of that bush. Do you know what that means?"

"Well," said Marigold, "I heard the voice from the aspen trees asking me to save them. Is that what it means?"

"Not altogether. But that is a part of it. Of course Zoroaster could hear the voices of the angels and fairies in nature, and he learned to listen quietly to these voices, the humming and chanting of growing things. And at last all of these sounds came together into words, and he heard their message. And that was the Voice of God."

"What do you mean?" asked Marigold.

"It is like this," the Stranger replied. "In an orchestra there are many instruments. Each musician makes music on a violin or a cello or a piano, or whatever it may be. Then a composer makes for them a beautiful symphony. Sometimes he makes his symphony tell a story. It tells the story in music. Now, then, all the musicians in the orchestra play different parts of the symphony, each part is different from every other, yet all are telling parts of the same story. Do you see that?"

"So it is in nature. Each fairy, each angel, yes, each human being too has his own part of the story, his own little song. But when you have trained the ear of your soul, all these sounds together tell you just one Story, just one, for they are the Voice of God. So then, if the ear of the soul be not deaf, you will hear the Voice of God speaking from nature, from all living things, yes, even from things which seem not living, such as rocks and stones. All nature sings the Song of God, which is the Song of Songs.

"And this is why the Rosicrucians love the Rose Tree or Rose Cross—for it is the same.

"And to the Rosicrucian, all the earth is truly enchanted ground, where

(Continued on page 287)

MT. ECCLESIA NEWS



SPRING has once more touched Mt. Ecclesia with magic, looping graceful wisteria in billowing clouds of purple fragrance, over the Library entrance and the pergola of the Front Office, for bees to rummage in. . . . All day long from the dim recesses of the huge pine tree near the Administration Building one hears the preoccupied chatter and scolding of many birds. Orioles with lemon-yellow breasts and smart black wings and tail have sewn their nests to the under side of broad palm leaves, where they swing back and forth, gently rocked by the breeze. Rock-bordered walks are lined with the flaming orange of marigold; mourning doves sob in the eucalyptus trees, and pink buds on the tall rose tree near Rose Cross Lodge are beginning to swell to the bursting point. Plato, our faithful old Fellowship dog, wanders about the grounds limping with his bad hip, and lies long hours in the sun. . . .

* * *

Mt. Ecclesia was honored recently by a visit from Sgt. Roy Rieck, U.S. Marine Corps, stationed for a time at Camp Pendleton. Sgt. Rieck has the distinction of having been the bugler on duty in Pearl Harbor at the time of the fateful attack there by the Japanese on December 7, 1941. He it was who sounded the bugle calls on that day, and later had the sad duty of blowing "taps" over the graves of 889 men killed in that action. Sgt. Rieck gave the bugle call salute to the sun at our Easter Sunrise Service. Two of his comrades from Camp Pendleton accompanied him here.

* * *

This week we have also had the pleasure of a visit from a Rosicrucian student, Sgt. Donald Fraser Keys, recently returned from overseas where he was in action on missions to Vienna, Ploesti, Toulon, Friedrichshafen, and other

points. Recently he returned to this country for reassignment, and is now stationed at Harlingen (Texas) Air Corps Base. While at Mt. Ecclesia, Sgt. Keys, having been a student of the Rosicrucian Philosophy for the required length of time, took the formal obligation of Probationership in the Temple.

* * *

On the event of his 77th birthday, a Rosicrucian student writes requesting us to pray that the following accomplishments may be brought about during his next seven year cycle. (Incidentally, he stated a recent medical checkup revealed him to be in perfect physical condition):

1. Completely conquer old habits that are wrong.
2. Be able to discern and overcome every temptation.
3. Feel a spirit of exultant happiness even under any and every hardship.
4. Keep perfect health and enthusiasm to pursue studies and to put into practice what is learned.
5. Become drawn very close to God and to the Elder Brothers with unselfish love to God and all His created things and beings. With your help, and with their help, may I accomplish this!

* * *

Mr. and Mrs. Ernest Thompson came to Mt. Ecclesia again this year, this time for the purpose of putting Mr. Thompson's name on our Healing list. Dr. Edythe Ashmore is here again for a more or less extended visit.

* * *

As a tribute to President Franklin D. Roosevelt, the 13th chapter of First Corinthians, said to have been his favorite Scripture, was read in the Chapel Service on the evening following his passing.



Center and Study Group Activities Of The Rosicrucian Fellowship

VANCOUVER, B. C., CANADA

No comment on special activities was given in our latest report from these friends, but the attendance record speaks significantly for itself. Addresses evidently responsible for the good attendance include: Occult Aspects of the Theatre; The Tie That Binds; Man Know Thyself; and The Veiling of Rebirth; all of which suggest possibilities of correlating modern trends and thinking with the fundamentals of the Rosicrucian philosophy.

CHRISTCHURCH, NEW ZEALAND

"As honorary secretary I feel it a great privilege," states Clarence P. Croft, "to write you, asking to affiliate our newly formed Study Group. Our first meeting was held on Wednesday, February 21st, at the room of a member, commencing the Temple Service at 8:31 P.M. This time we considered very auspicious for the formation of an occult center and for contact with the public in the future.

"There were eleven friends present, including a visitor from the Auckland chartered Center and Miss Cooper, their secretary. Miss Cooper, in her big-hearted assistance, gave to the Group as much literature as the Auckland Center could spare."

ST. PAUL, MINNESOTA

"We are trying to make *Fellowship* a reality in our Center," writes Mrs. Kora Roberts, our correspondent, "and

are making extra effort to reach out and spread the Teachings."

News like this is good to receive; and we should like to have a few details of the extra effort being put forth so that perhaps other Centers might be given new ideas for their guidance.

ANTOFAGASTA, CHILE

The new Study Group in this city under the leadership of Sr. Luis Bustos Chavez continues to meet on Mondays and Wednesdays for the study of the Rosicrucian Philosophy. The regular Sunday evening service is also held, providing another active channel through which occult truths may be made known to those who are ready to receive.

* * * * *

Suggestion to Centers:

In going through some early copies of Center Activities in our Magazine we noticed the Milwaukee Center (1933) report; from which we quote: "The Milwaukee Center has some very good ideas for spreading the Philosophy. The secretary suggests sending a copy of 'Life Here and Hereafter' and 'The Science of Death' to the relatives of people on the obituary list taken from the evening papers. She also suggests that when hearing of a sick friend, a pamphlet be sent to him on 'How the Rosicrucians Heal the Sick.' These are both good ideas and should get results."

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**The Rosicrucian Fellowship
World Headquarters**

OCEANSIDE, CALIFORNIA, U.S.A.

TRANSMUTING SQUARES*(Continued from page 268)*

there is hope. Ponder your horoscope again. Go into the silence of your own heart and begin to analyze yourself. Make a firm resolve to change the unpleasant part of your disposition, to rid it of fear, doubt, and suspicion. Lift up your heart in prayer; the light within will begin to glow, and you will see more clearly. Then begin a systematic, steady process of eradicating the most glaring faults, those that jar upon others, causing friction and unhappiness in your surroundings.

But you may say, It is the others whose faults and difficult tempers make my life so hard. Never mind; remember that the Law of Causation drew them to you. Attend strictly to yourself; do not attempt to change others until you have improved yourself. By doing this, your conduct, your behavior, and the light that shines from you will react upon them, and little by little the surcharged atmosphere of discord will clear, and you will begin to understand one another better. By thus arranging your affairs you will get the utmost good out of your astrological squares, and *make of your so-called unlucky horoscope a fruitful and blessed pattern of life.*

Now finally, you have arrived at the point where through your astrological knowledge and personal demonstration of its practical value in daily life you can be of comfort and service to others who are still struggling and groping for the light. Therefore use your Astrology for this purpose.

The strongest force in the universe is love. It is love wedded to reason, intelligently directed faculties of mind, body, and spirit, which are to change the world into another Garden of Eden. By the power of imagination and the faculty of intuition build for yourself ideals of peace, beauty, and harmony, and follow them with pure thoughts and clean living. Then energize these ideals with an

intense feeling of compassion for all humanity—and behold, “The light shineth, and there is darkness no more”: the horoscopolical *SQUARES* are transmuted and have now the power of the *TRINES!*

MYSTERY OF BURNING BUSH

(Continued from page 283)

the Rose sings night and day of the burning wonders of God's Love.”

The voice of the Stranger was sweet and low as he spoke, and Marigold felt sleepy.

“Go to bed,” he said, “and I will sing you a good-night song.” Marigold slipped into bed, and he sang:

“Good night, maiden, drifting
On seas of moonlight where
The red rose is uplifting
Her perfume to the air;
And God will greet you there;
And God will greet you there.”

Earth Speaks to Man

By ANNE DEAL TOOMER

Holy is my heart ye tread upon
For I am blessed by rain and wind
By starlight and by sun,
And by repeated youth and fruit-
fulness.
Day and night the Cosmic dust of
ages
Filters down through the eternal
space
Twixt God and me.
With heavenly grace
A sacrament of dew
He lays upon my face:
Lo, ye who tread on me tread holy
ground!
My heart is locked with secrets
Too profound for man
To understand.
Soon to my dust ye shall return
Dust unto dust,
And be,
Once more the essence
Of first mortal birth,
An atom in the heart-beat
Of the earth.

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