



The
**ROSICRUCIAN
MAGAZINE**

*Rays From
The
Rose Cross*



FEATURES

•
The Mission of Christ
Times That Try Men's Souls
Using Planetary Daily Aspects

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**MAY
1941**

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

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

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The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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

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

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

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

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

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

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

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

Correspondence Courses in Rosicrucian Christianity, Western Wisdom Bible Study, and Spiritual Astrology, given on the freewill offering basis, are offered to those sincerely interested. Address—

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

The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

The Labor Puzzle in America

By JOSEPH DARROW



HE labor question is one of the most controversial and difficult problems which American Democracy has to settle. And it isn't going to be settled right away; it is going to be a matter of evolution.

Labor union strikes in various defense industries are much in the public notice at present. The recent strike by the workers of the Vultee Aircraft Co. in Los Angeles brought the subject forcibly to the attention of West Coast citizens. Hollywood also has had its labor troubles from time to time, and the current strike of workers in the Bethlehem Steel Company in the East is still unsettled as this article is being written. But it is undoubtedly the consensus of popular opinion that the freedom to strike has to be curtailed as required in time of national emergency.

The labor movement, born in England something like a century ago, spread quickly to America and other parts of the world. Factory conditions then in England, and in America before and after the War between the States, were deplorable. Men and women worked twelve to fourteen hours a day in unsanitary shops, ill-lighted and badly ventilated, and for a pittance compared to what they now get. But every abuse brings its own correction in time through the inevitable working out of the Law of Consequence and the slow processes of Evolution. The last century has shown an extraordinary improvement in working conditions in the greater part of the world, but in

many places they are still far below the standard which will be realized as we approach the Aquarian Age.

Factory work is to a certain extent deadening from the evolutionary standpoint because the modern processes of mass production do not give adequate exercise to the creative instinct in man, which above everything else is the thing that makes work interesting. The guild workers of two centuries ago got far more pleasure out of their work and far more out of life than the modern shop-worker because each one made the entire product from start to finish in his shop or home and thus became a *creator*, not a mere cog in a machine. The immense

increase in population, however, has necessitated the development of mass production to support it, but this has starved the creative instinct. To offset this the modern worker must be provided with more opportunities for self-culture, education, and recreation, which will keep alive his interest in life and prevent him from degenerating into a machine himself. A start in this direction has already been made, but much more has to be done.

Collective bargaining and the strike are labor's only weapons to insure adequate treatment by employers. Therefore, properly used, they are right and just. It is only their abuses that must be regulated. The Aquarian spirit of fair play and universality has already to a noticeable extent permeated the ranks of both labor and capital. However, the possession of power subconsciously breeds pride

BIRTH OF
THE LABOR
MOVEMENT

CREATIVE
INSTINCT
IN WORK

and intolerance of interference, and this always has a tendency to overcome and submerge the spirit of fair play—sometimes in the case of the employer, sometimes in that of the powerful labor union chiefs.

The abuses that have grown up in the labor movement are not inconsiderable. Among these are racketeering and criminal sabotage. But the whole movement cannot be condemned because there are some evils within it. These things have to be destroyed but not the organization itself to which they have attached themselves like barnacles.

From an evolutionary viewpoint a more serious sin of the labor union movement has been the partial stifling of the initiative of the free Spirit and the elevation of mediocrity, instead of the stimulation and fullest possible employment of the creative energy of the worker. Mediocre men who gain membership in the union have the same status as more competent men in the same classification, and union regulations require an employer to take them as they come, the mediocre with the more capable. He is not allowed to discharge a second or third rate union man and insist only on first class artisans because if he did he would have a strike on his hands. This is exasperating to employers of initiative and enterprise who wish to accomplish things.

The union practice of limiting output in order to get more wages for the same work is another sin against the initiative of the free Spirit, which slows up the evolution of the workers who follow it. The complete exercise of all one's powers and faculties is highly necessary in order that the sleeping Giant Within may be more and more liberated and its immense power flow more and more freely through the personality, transforming it into an instrument of precision, poise, and power. Everything which dulls initiative and puts a premium on mediocrity is working against the interests of the individual.

Epigenesis is the hope of the race. It is defined as the setting into operation of new causes unconditioned by past Karma. Epigenesis is a faculty of the Spirit, and demands that *initiative* be exercised rather than deadened. The Rosicrucians say:

"Where Epigenesis is inactive in individual, family, nation or race, there evolution ceases and degeneration commences."

This simply means that in order for man to progress he must be eternally a pioneer. People like to "settle down," but Nature doesn't want them to settle down. She wants to keep them on the move, onward and upward. Most people are ignorant of the fact that when they cease to exercise Epigenesis, or initiative, they have already started to degenerate. The degeneration may not be visible for a long time, but the seeds of it are there and in due time will bring a fruitage which everybody can see. The application of all this to the labor problem in America is that the unions must not be allowed to stifle Epigenesis in the rank and file of the workers, neither must overstimulation of Epigenesis be permitted among employers so as to result in exploitation.

There will be no labor troubles in the Aquarian Age, which will be with us in due time. In that Age

"HE WHO
WOULD BE THE
GREATEST"
each will desire to serve the whole to his maximum capacity rather than to short-sightedly

grasp for his own advantage. It will then be considered that the greatest honor has been gained by him who contributes the most to the common good. This was concisely stated two thousand years ago, as recorded in the New Testament, which says: "He who would be the greatest among you, let him be the servant of all."

Occult philosophy throws a searching light upon this matter. It discloses the fact that unselfishness actually releases the Creative Power within and gives added thought power, which becomes the means of achieving greater success, because it is an axiom of mod-

ern psychology and metaphysics that *thought is creative*. The great masses of the people are supremely ignorant of this fact, and thus continue to work against their own best interests, crystalizing their finer vehicles and damming up their creative force, thereby becoming less and less creative and less and less successful. If both employers and labor unions could capture this idea, it would automatically solve the labor puzzle. It will actually have been so solved long before the Aquarian Age arrives.

Goethe says:

"From every power that all the world
enchains,
Man frees himself when self-control he
gains."

Self-mastery is the key to every human problem, including the labor problem. Only as a man has mastered himself is he qualified to rule over others. With a greater desire of self-mastery among the rank and file, current problems which vex humanity would begin to drop away like an old garment. There would be less occasion for the stirring speeches of William Green, an ex-preacher, now the

head of the American Federation of Labor, and "CHARACTER IS DESTINY" for the belligerent outgivings of John L. Lewis, until recently head of the Committee for Industrial Organization. Back of it all is the great fact that "character is destiny," and self-mastery is the backbone of character. With more character, labor problems will solve themselves.

The National Labor Relations Board and the Federal Conciliation Service are instruments developed to work out the labor problem in its more important issues. The N.L.R.B. has been charged by its opponents with interfering with private initiative and legitimate business, but the A.F.L. and the C.I.O. have given it a fair amount of cooperation. We frequently hear charges and countercharges of dictatorship in this connection. Some think the President wants to be a dictator, and others believe the big labor chiefs are already virtual dictators over a large section of the United States.

Dictatorship in America, however, is mainly idle talk, because America has four hundred years, and the traditions of four hundred years, of pioneering freedom behind it, and the concept and ideals of freedom are bred in the American bone. Dictatorship "goes over big" in large parts of Europe and much of Asia, because there they have more or less a serf psychology from a thousand years of either partial or complete serfdom behind them, which has created an attitude of unquestioning obedience to authority, and a "leaner's complex" which subconsciously causes a person to want his decisions to be made for him. Unthinking people without a knowledge of national psychology are creating a bugaboo in this matter of dictatorship in democratic America as applied either to the Government or to labor organizations. In the long run Americans will never react to dictators in the manner which has made the latter so successful in other parts of the world.

Everything comes from the Great Within, not from without. Humanity cannot be trusted with a great deal of power, or wealth, or leisure until it has gained a much larger measure of self-mastery, for before that time it would use these things against others and to corrupt itself. Therefore the wise provision of Nature which through the Law of Karma automatically prevents humanity from obtaining more than it has earned. No labor union movement anywhere in the world at any time can overcome this basic law of Nature, nor can any employer permanently set it at naught.

America represents the latest and most advanced experiment in Evolution. The labor puzzle is a part of that experiment. But it is going to be worked out, and worked out successfully and satisfactorily in due time, and those who know the facts can be serene in that knowledge even though there is turmoil on the surface of things.

The Mystic Light

The Rosicrucian Fellowship

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

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

Times That Try Men's Souls

By SYLVA B. BAKER



ALL occult teachers tell us that when humanity nears the end of one Epoch and the beginning of another, it passes through a time of severe testing. Those who pass their tests exceptionally well become teachers and leaders in the following Epoch, while those who signally fail are kept out of incarnation for an extended period of time.

Whenever a new sub-race or Root Race is to be started, the stronger souls are sent out into physical incarnation first. This is necessary in order that a solid foundation may be laid for the world conditions which are to prevail during the following age. Younger, weaker souls have to be restrained by the Lords of Destiny from entering incarnation until after the desired world conditions have become well established. The period during which human egos are being tested as to their fitness to be included in the first class is an important spiritual crisis.

Humanity experienced such crises at the ends of both the Lemurian and the Atlantean Epochs; and it is generally believed that many passages in the Book of Revelation refer to a similar sorting-out which is to take place at the end of our own era. Such a sorting-out is, in fact, even now going on, as the seed is being selected for the sixth sub-race, from which will be chosen the pioneers who will establish the conditions necessary

for the Sixth Epoch, called by occultists the New Galilee.

We are told on pages 500 and 501 of *The Rosicrucian Cosmo-Conception* that both the 144,000, and the 666, which is the number of the Beast, are symbols of our humanity. These numbers, so prominent throughout the Book of Revelation, refer to the saved and the unsaved, using those terms in their occult sense of the pioneers and the stragglers. In other words, the 144,000 are that part of humanity who most successfully pass their tests, while those who receive the Mark of the Beast are those who most flagrantly fail in them.

Orthodox teaching would have us believe that the failures are then either destroyed or consigned to a place of fire and torment. The word used in Scripture to describe the place where the stragglers are to be confined is the Hebrew word Gehenna. This word has been translated hell, and is represented as a place of eternal burning. It is true that the Hebrew word did actually refer to a place of burning. Gehenna was the name of a valley just outside the gates of Jerusalem where the city trash was burned. But in applying this term to egos, the emphasis should not have been placed upon the idea of burning or torture, but rather upon the thought of worthless, useless trash being discarded. Egos that fail in their tests are, indeed,

literally discarded for the time being, having proved their unfitness to carry forward the purposes of evolution. This does not, of course, mean that they are either destroyed or tortured. They are not "lost," but will progress in a later scheme.

A SPIRITUAL CRISIS

Any transition period is certain to be a time of great stress and trouble. During these periods, all spiritually awakened people are apt to find themselves surrounded by very adverse conditions and faced with what may seem to be almost insurmountable difficulties. When this is the case, we need to be glad and to remember that such a state of affairs is a clear indication that we are among the chosen race of today. We have been selected for trial as to our fitness to be used as seed for the coming Sixth Epoch Race. All difficult conditions are opportunities for soul growth.

At the present time, evolution is being speeded up. Souls are being allowed to incarnate with the shortest possible rest-times between lives. Those who have sufficient spiritual development to be able to profit by the present opportunities for soul growth are also being encouraged to progress as fast as they can and learn as many lessons as possible in one lifetime.

In one respect, the present testing differs greatly from those which preceded it. The Lemurian pioneers were chosen and trained even without their own knowledge. The chosen ones of the Atlanteans, the Original Semites, were selected with their knowledge, but very often without their willing consent. That is why they so many times rebelled against their leader, broke his laws, and turned aside and intermarried with lower races. A different course is to be followed in the crisis which is now beginning.

It is a general rule that the older the ego, the greater choice, in all lines, is his. [Souls are old or young according to how quickly they have adapted themselves to conditions and learned the les-

sons of the experiences presented to them on the path of evolution.] Thus, very young souls have little or nothing to say concerning when and where they will incarnate. All such decisions are practically made for them by the Lords of Destiny. As we grow spiritually, we are given more and more freedom to choose our own paths. Early man was more or less forced, by stern laws, to do the right and refrain from the wrong. Now he is being taught to choose the right because it is right. In a like manner, that part of humanity who are now advanced enough to become the chosen seed of today are to be given entire freedom to choose whether or not they will be so used.

We are told in the *Cosmo* (pages 305 and 311), that towards the end of our epoch, a world teacher will appear publicly and that all who are sufficiently advanced will gather around him and willingly accept him as their leader. This group will then form the nucleus of the new race. A correlative verse in the Christian scripture (Rev. 14:4), says of them, "These are they which follow the Lamb whithersoever he goeth." In both references, the important thought is the same, the willingness to follow. The "chosen people" of this age will rather choose than be chosen.

Not only do we have the right of choice in the present testing-time, but we also have a foreknowledge of what is expected of us. The *Cosmo* tells us that at the close of the Lemurian Epoch, there was an advanced group of egos who were "different from the ordinary humanity of that time." The principle difference was not that the advanced ones possessed well-developed sex organs, for division into separate sexes was then general, but that they possessed the consciousness of their purpose and proper use; these pioneers constituted the minority which received the *germ* of mind in the latter part of Lemuria.

At the height of the Atlantean Epoch another class of advanced egos were again called out who were different from the masses of their day. The difference,

in this case, consisted of a greater development of two things, air-breathing lungs and reasoning minds.

Now we are nearing the end of the Aryan Epoch, and from the finest part of the Aryan Races will be chosen the seed for the Sixth Root Race. We can

THE GOLDEN WEDDING GARMENT

So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment;

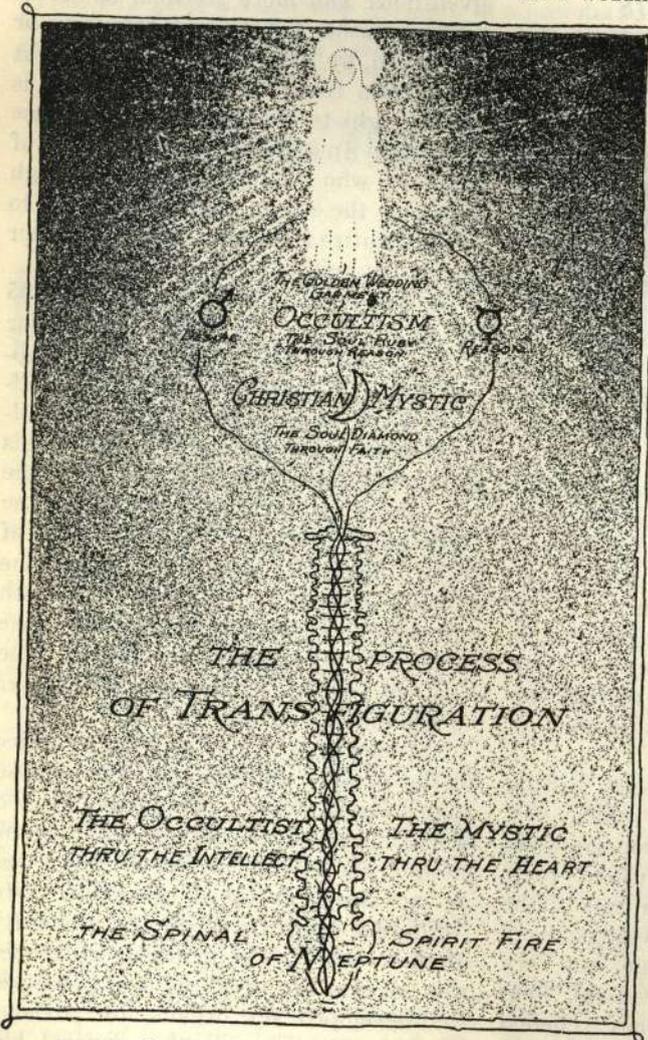
And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; and there shall be weeping and gnashing of teeth.

For many are called, but few are chosen.

(Matthew 22:10-14.)

The Golden Wedding Garment is the term which occultists apply to the soul body, the body which we are now developing to be used as a vehicle in the next epoch. This body is very beautiful in appearance. It shines as a nimbus of soft, glowing light around the dense, physical body. When Christ told us to "let our light shine," He was speaking literally as well as figuratively. When artists made a custom of picturing the saints with either a shining halo about the head or a nimbus around the whole body, it was because they sensed that the shining was actually there, whether or not they were able to see it. It



know exactly in what way we must, if we wish to be included in this seed, differ from the rest of humanity of today. The requirements of those who wish to be so used are quite specific. This time the difference between the chosen and the unchosen is that each of the chosen must possess a well-developed *soul body*, or, as it is called in Rosicrucian literature, Golden Wedding Garment.

can, in fact, be seen by people with only a slight degree of inner sight.

Many very advanced egos, notably Moses, Elijah, Jesus, and Buddha, have had the soul body so well developed that at times it became visible to ordinary sight. This is what caused the face of Moses to shine, and gave to Buddha one of his popular titles, "the Shining One."

The appearance of the soul body varies,

of course, with the individual. In the advanced occultist, the light is often a deep gold with a slightly ruddy tinge, and has been spoken of as the Ruby Soul. In the mystic, it is generally pale gold and is then called the Diamond Soul.

One occult teacher has described this body as follows: "There is visible a delicate network of shimmering golden matter of the finest texture, outlining every detail of the body in a marvelously delicate web of finest mesh, so that if every other matter of the body were removed, a person looking at the form with buddhic clairvoyant sight, would see a sort of filigree body, complete in every detail."

It is thought by many seers that it is this body which is referred to in Ecclesiastes 12:6 as the golden bowl: "Or ever the Silver Cord be loosed, or the Golden Bowl be broken, or the Pitcher be broken at the fountain, or the Wheel be broken at the cistern."

Here the writer is evidently describing the process of death. He mentions first the loosing of the Silver Cord. This is the point at which actual physical death may be said to occur, and is the final step in discarding the dense body. The vital body, of which the golden soul body is the highest part, would naturally be the next body to be given up, or "broken." Then follows the dissolution of the desire body, represented as a pitcher because the desire nature is commonly compared with the watery element. Last of all comes the final release from the wheel of rebirth, or the necessity for physical incarnation which takes place at the end of our human evolution.

The Golden Wedding Garment, or soul body, is composed of the two higher ethers of the vital or etheric body, the light and reflecting ethers. These two ethers are attracted to us and built into our vital bodies by acts of loving unselfish service. It is imperative that we develop this soul body if we wish to be among the "saved" and not the "lost" in the next epoch. The possession of a well developed soul body shows the *spiritual* state which we are all

to attain during the Sixth Epoch, the New Galilee.

There is one important point, in the parable of the Wedding Guest, which is usually overlooked because of ignorance concerning Oriental customs of those times. This point is that the host, at an affair such as the one described, had every right to feel offended if a guest appeared without the customary beautiful wedding garment, as these garments were provided by the host himself, and presented to the guests either at the time the invitations were delivered, or at the door of the host's home as they arrived. Naturally, this was quite an expense and a burden to the host. To appear at the feast without it, then, was not only an act of bad taste, but showed the grossest lack of appreciation of the host's thoughtfulness. Under these circumstances, it is not to be wondered at that the man "was speechless."

We may well be equally ashamed if we fail to provide ourselves with a soul body in which to "meet the Lord in the air." While the Christ has not literally provided man with a ready-made soul body, he has, at great cost to himself, made available for us the materials with which that body is made.

When his blood was shed on Calvary, the Christ entered our earth as its planetary spirit. He diffused his own desire body throughout the planet, immeasurably raising its vibration and purifying its atmosphere. Up to that point, it would have been impossible for any but the greatest saints and adepts to build soul bodies. Common humanity was enslaved by selfish desires and by the separativeness which had been inculcated in them under the reign of the Race Spirits.

But these conditions were changed when the Christ Spirit permeated the earth and its aura. Now, by simple self-sacrifice and service, any of us can draw to ourselves the etheric materials from which to build a shining, beautiful soul body.

There are several reasons why it is a privilege and a duty to begin this build-

ing at once. The soul body is the vehicle in which all who have woven it will function at will in the Sixth Epoch. Those who do not possess this vehicle in a well developed form, by that time, will find themselves as badly handicapped then as the crippled and blind are now.

The sooner we develop our soul bodies, the sooner we shall be able to take over Christ's work of governing the movements of the earth, and so release him from his self-imposed bondage as the indwelling spirit of the earth. Gratitude, therefore, should impel us to lose no time in taking up this work.

Of importance to every true student of occultism is the fact that it is the shining of the Golden Wedding Garment which first attracts the attention of the Teacher. Every one who sincerely desires spiritual growth will do his utmost to develop it for this reason if for no other.

Probably the most practical result of developing the soul body, and certainly the one which will be of most immediate benefit to us at the present time, is the protection which it affords against all unwholesome mental vibrations. When a radiant, positive soul body surrounds any individual, it acts as a perfect shield against all negative influences. The person so protected is free to do his own thinking. Wandering thought-forms from the minds of others are repelled by his own powerful vibrations. He cannot be obsessed nor hypnotized. Neither can his affairs or consciousness be affected by black magic.

As stated before, we build our soul bodies by self-sacrificing service. On page 470 of the *Cosmo*, is a brief summary of the plan by which the pious Hindu arranges his life-span. It has occurred to the writer that a similar (not

the same) plan might be profitably followed in the Occident.

"The first twenty years are spent in obtaining an education; the years from twenty to forty are devoted to the duty of raising a family; and the remaining time is devoted to spiritual development, without any physical cares to harass or distract the mind."

Now suppose that we in the West were to spend this third period of our life-span, not, as the Hindu does, in meditation, but in active Christian service! In the Occident, we have made considerable progress towards conquering the physical world. The result is that a large part of our work is done for us by machinery. As the necessity for manual labor decreases, and the amount of leisure increases, we hear a great deal about proper, constructive ways of using leisure time. What better use could possibly be made of all this leisure than to occupy it in Christian service?

We still have centuries ahead before the end of the age. But part of this time must be spent in rest between lives. The spirit, like the body, needs rest, or time to assimilate the fruits of earth life.

It must be remembered, too, that making a Golden Wedding Garment is not the work of a day. It requires long, patient effort, through lifetimes. Great occultists say that humanity, as a whole, is one thousand years behind the schedule arranged for us by the Higher Powers. This shows us how slowly we humans learn, and how necessary it is for us, as individuals, to begin work on our soul bodies without delay. Else, before we know it, we will find that we have reached the beginning of a new age, and have "come in hither not having a wedding garment."

The occult teaching regarding life, which bases its solution upon the twin laws of consequence and rebirth, is simply that the world about us is a school of experience; that even as we send a child to school day after day, . . . so the Ego in man, as a child to the Father, goes to the school of life day after day. But in that larger life of the Ego, each day at school is a life on earth. . . . The law of consequence is nature's law of justice. It decrees that whatsoever a man sows, he reaps.—Max Heindel.

The Mission of Christ

By Max Heindel

(NOTE: Printed in November 1916 and August 1929.)



IF THE world is a training school and we must all evolve some time, why was it necessary for Christ to die for our salvation?

If you have studied the *Rosicrucian Cosmo-Conception*, you will remember that at different periods in the development of the world there were certain stragglers who did not come up to the requirements needed to go into the next class, as it were; this is on the same principle that we see in our schools of today. In every class of children there are some who do not apply themselves as much as others and, therefore, when the time for examination comes, they are not ready to go into a higher class and must be left behind.

Under the regime of Jehovah egoism was instilled into early mankind to evolve individuality. In early Atlantis the spirit had just entered the body and all felt universal kinship as children of the Great Father, but they were destined to conquer the world and evolve individuality, and to this end they were divided into nations and families. Having been given dominion over all things they were encouraged to acquire possessions; material favors and increase of children, of cattle, of land, were given to them as rewards for obedience to the dictates of their various Race Spirits, who were regarded by them as messengers of God. Contrariwise, if they transgressed, and disobeyed the commandments of Jehovah, they must pay in famine, pestilence, and other material calamity.

There was under the regime of Jehovah no promise of a heaven, for it was said that heaven, even the heavens are the Lord's but the earth has He given to the children of men; furthermore, they were told that they would be rewarded with long life to dwell in their land if they were obedient to His commandments. Thus, by degrees egoism

and self-seeking were made paramount, and the good deeds which are the basis of heaven life, where spiritual progress is made, were neglected. The more intelligent the people became, the greater became the cunning and covetousness exercised by them to lay up treasures on earth, but never a thought bestowed upon the treasure in heaven, so necessary to spiritual advancement. The body also crystallized more and more by this method, and had it been pursued indefinitely, evolution would have come to a standstill, for humanity builds the archetype for changes in the earth's surface and of its own bodies in the Second Heaven between lives. Thus had something not been done they would have crystallized the earth and themselves in their grasping egoism till the former would have become like the moon.

To escape such a calamity another influence was necessary, and the seer who can read the Memory of Nature sees that ages before the actual advent of Christ, His benefic influence was exercised from without. He was preparing to act as indwelling spirit of our planet and thereby raise its vibration so as to purify the moral atmosphere and change the motto "An eye for an eye, a tooth for a tooth," to "Love your enemies." Jehovah is the ruler of all the satellites in our solar system. In order to stir the backward class of spirits which inhabit the moons it is necessary to use the most strenuous means indefinitely, but as soon as a sufficiently enlightened stage has been reached by the people on a planet, the Cosmic Christ takes them in hand to save them from law by love, and generate in them and the planetary atmosphere the altruistic vibrations of Brotherhood.

Sinking His consciousness into such low and material conditions with sufficient concentration to effect His object involves dying temporarily to the higher, spiritual realms; but this is necessary, and therefore Christ must die to save the world.

Path of the Flame

By CLARA EMELIA BURR

(FOUR PARTS—PART TWO)

In Part One—Eric Sand, a medical doctor, bachelor, and rare book collector, becomes godfather to Cleo Patricia Macready, whose mother, Lorna, says of her at the christening, "She is one of the chosen." At this time he meets a metaphysician named Leon Aries who impresses him strangely by a cryptic remark about the path of the Flame. Sand is neighbor to his godchild only for a year, then moves to another state and does not see her until she is about sixteen. Her mother has died and her father brings her on a visit to Dr. Sand. The three are on their way from the railway station to his home in his automobile. Now go on with the story:

CLEO sat very quiet in the rear seat; in the reflecting mirror of the car I could see her eyes taking in the scenery, yet her face seemed oddly withdrawn. I felt that her thoughts ran far afield. That mood persisted through the evening, too much so I told myself, for though I have little personal knowledge of the ways of children I knew that no girl of sixteen should act thus. With a definite effort to interest her I took them through my modest home after dinner.

"You do yourself very well," came John Macready's quiet comment as we descended the stairs again. I purposely kept my treasure room for the last, and when I ushered them in Cleo gave a low, thrilled exclamation:

"Oh! Look, Dad! Look at those books!"

"Yes, Cleo, they are indeed beautiful, and some of them are considered priceless. Eric is a book collector; didn't I tell you that?"

"I know you did, Dad. This is what I have been looking forward to seeing," she said, running her slim hand over a copy of Ibsen's "Doll House," bound in vellum and inscribed by the great writer to a personal friend. Her eyes lingered on the autograph. "How could he sell

this?" she mused half aloud, her face full of wonder.

"He didn't," I told her; "he died, and his relatives were not sentimental. Besides, they needed the money," I added truthfully, remembering that scene of poverty.

"Oh," she said simply, walking away from us and leafing through a book here and there, a procedure that ordinarily sets my nerves on edge, but I could see that she loved them.

In the months that followed she proved this by spending most of her time with them. John Macready graciously accepted my invitation to make their home with me until further arrangements could be made. At times I fairly dragged Cleo out of the library for a drive in the car. I took them all over the Twin Cities, through historic Fort Snelling into Minneapolis and to Lake Minnetonka, one of the most beautiful of Minnesota's ten thousand lakes. We drove down spacious Hennepin Avenue, back by busy Seven Corners and along the river Boulevard. We went to Wildwood Park to picnic and to dance.

One day we saw Minnehaha Falls laugh in the sunlight from one of the many nests of steps and platforms provided for that purpose. I stood slightly above her and the light on her hair looked strangely familiar to me. I racked my brain to think what it reminded me of with that deep nostalgia. In a flash it came: the gleam of long rows of burnished copper kettles along the walls of my mother's New England kitchen, a rich, dark flame of color.

That night I heard her walk past my door. I knew I should find her in my library as well as I knew that I ought to leave her alone; it was not the first time I had heard her. But this time I dressed and went down.

Absorbed in her own interests she did not hear me come in, and I became too astonished to make my presence known. She wore an Egyptian toga of sand-colored silk, her right hand stretched above her head in the attitude of invocation, as she read in a strange chant from the little book held before her in her left hand. The cadences rose and fell with a magical intonation that cast a spell around me. I felt the skin on my entire body expand and contract under their impact, and the breath soughed audibly back into my lungs as she paused. At the sound she turned and faced me. I tingled with embarrassment, but Cleo seemed perfectly at ease as she studied me questioningly.

Collecting myself somewhat I walked over and took the book away from her, nor did I feel surprised to discover the Egyptian volume, "Seven Gates." As always when I handled this book I felt a tingle go through me, and with it I knew why Cleo held such fascination. She personified mystery and danger, the subtle and intangible danger which is so much worse than what one can come to grips with, be it ever so terrible. I am less superstitious than most, yet it seemed as if a heavy hand lay across my neck in warning. Sensing that there are powers and potentialities better left undisturbed, I replaced the book in its niche with a resolute hand.

"What are you doing down here at midnight?" I asked in as stern a tone as I could muster.

"Educating myself," she answered simply. "And you?"

I bit my lip; this child of sixteen could put me so absurdly in the wrong, I took refuge in authority. "Go back to bed, child; and don't tamper with things you don't understand," I commanded.

She met my gaze unflinchingly, I resolved all my forces to bear her look.

"But I do understand." Her amazing answer crashed through my defenses with the unmistakable ring of truth. "All this is familiar to me. It is you who lack understanding."

"What do you mean? What is it that I don't understand?"

"The underlying things of life, the realities. You are so caught up in the effects that the causes do not exist for you. These books, for instance, what are they to you?"

"Why, they are books, of course. Some of them are priceless as your father told you," I answered, rather inanely.

"I know. Again you mean in a material sense, don't you? But some of them are priceless in quite a different sense if you truly understand them. That 'Seven Gates' which you just put away—you might open it at the very passage I used, take my posture and chant it as I did, but, unless you could rise spir-

itually with it, it would remain a dead ceremonial. There are others in your collection that could take you far if you might follow. But when you read them you see dead letters on the pages or else your vaunted intellect sneers at the hidden truths, thus you are ever cheated."

Her words laid a stinging whip across my mind, I tried to parry it with a shield of sarcasm.

"I have borne up under my ignorance for forty years, so perhaps I can carry on," I said.

"But what do you know of real living, Godfather Eric?" she came back at me, the pity in her tone too deep to miss.

I stared at her, finding no words to meet this question. In a moment she went on: "There is music, for one thing; do you understand it beyond hearing sweet and harmonious sounds?" Sud-



denly she came close to me, her eyes impelling: "You dance very well, you have a sense of rhythm. Dance with me now and let us see if we can really dance together as the dance should be performed."

She exerted such a spell that I obeyed. We had danced together before in the pavilion at Wildwood Park, and I knew she danced well. Now she began humming a waltz and we circled over the polished floor of the spacious library. Her rich, pure contralto voice seemed to swell and to fill the room as the chant had done a little earlier. The magic of it entered my being in a rising flood, so that presently I felt as though I moved without physical volition and just swam in a sea of harmony and delight. I sensed no passage of time, infinity enveloped us, how long we actually did dance I cannot tell.

But presently she ceased singing and we came to a stop. I fought an odd dizziness.

Cleo drew out of my arms and stood facing me, her deep and inscrutable eyes challenging my inmost being.

"That was dancing, a true surrender of your body to the soul of the music. For a moment you crashed the barriers of purely physical sense limitations. It is the spirit that counts, and your objective self is only the mirror in which you reflect your spiritual perceptions. Such exercises as I performed a moment ago serve to build forms of beauty in the primal spirit which later can be breathed into physical matter."

"These things are too dangerous," I remonstrated. "It is not safe to indulge in them, they make men mad."

Cleo laughed in genuine amusement.

"Fear and madness might be deterrents in a safe and sound and sane world. But as it is, they are mere bogey-men to keep you enslaved. Fancy that people who are afraid to solve their social problems along constructive lines give such unreal excuses. You bow down before many gods of money and power and precedent and so on, yet you fear to look

behind the simplest of objective phenomena. Ask yourself what constitutes danger and madness, or safety and sanity and freedom, Godfather Eric."

Again I stood silent. This mere child more than matched me in this field, she had weapons at her fingertips that I must acknowledge as superior to my clumsy logic and staid notions. Safety, sanity, and freedom, did we really have any of them? Were we all afraid of the wrong things? Afraid of learning?

As if she had been waiting for me to arrive at these uneasy questions, Cleo continued: "You have lived in this world for forty years, Godfather Eric, yet you have not truly lived even one of those years. Absorbed in things, things, things! You work and sleep and eat, but what do you get out of even these fundamental things that is real and vital? Work, which could truly release you. Eating, which is the source of most of your physical existence, which might be a most enjoyable rite in which at least to savor your food. Sleep, which might be a fountain of wisdom. All three just a mechanical reaction. What a travesty on intelligence."

The truth in her indictment smarted with almost physical pain, and I took refuge in a dubious sarcasm once more:

"Then we should all go back to being savages?"

"You ought rather to ask if we ever evolved from savagery. Judged by results, the level of intelligence is not so much higher than in ante-civilized times. The first civilization we so-called Christians have record of resulted in the loss of Eden to mankind," Cleo retorted, with grim irony. "The simplest dugout is more valuable than a marble palace if the first is the real home."

"You seem to have the best of all the arguments," I finally acknowledged, rather sourly, and she laid her hand on my arm with a smile of pure friendliness. I felt as if our spirits welded together for a breathless moment.

"I am not out to worst you, I merely

(Continued on page 212)

Asking and Receiving

By R. F.



HE most significant moment in the life of any individual comes when, out of the dim recesses of his subconsciousness, a comprehension of his spiritual nature slowly emerges to find definite realization in his conscious mind.

Such a moment cannot be expressed in mere words. It must be experienced in order to be understood. By just what internal processes this may come about, no one can say. It is probable that the process differs with each individual. But the fact that it has occurred is something of which the person concerned will be completely and vividly aware, even though he might be unable to describe that awareness in words, either written or spoken. It is an awareness of the Soul which has reached that point in its development when it seeks fuller expression in the conscious life of the human being.

From that moment on, a new purpose, a new aim, a new driving force, enters the life of the sincere aspirant.

It is for each aspirant to the higher life to ask himself this serious question: Have I had this awareness of my spiritual nature? For without some measure of such awareness, there can be no real advancement in the spiritual life.

If the aspirant is forced, in strict honesty, to answer "No" to that searching question, he should, in greatest humility, begin a diligent investigation into his own consciousness and should suspend, at least temporarily, his efforts for individual attainment until that awareness, with its influence for true humility, its touch of the sublime, has taken full possession of his waking hours.

This awareness, once it has taken its place in the consciousness of an individual, brings forward many problems and

many perplexities that will vex the mind. The circumstances of modern life and the results of modern methods of education are such that most of us reach maturity with a mind little suited to grapple with the deeper problems of our existence. We are accustomed to waste and haste, mental as well as physical. We are trained to the thought that what is to be done must be done immediately; that where there are no visible tangible immediate results, there are no results at all.

This attitude must, at the very outset, be abandoned by the sincere seeker after light. In the realm of the Soul there can be no haste, no waste, no short cut to accomplishment or knowledge.

The first lesson of the sincere aspirant is that of patience: of quiet, serene, unhurried waiting. And there must be a willingness, deep in the spirit of the individual, to wait, if necessary, forever. This is difficult for us to do. We want results, and we want them now. We want to see just where we are going. We want to know just exactly what we are doing. And when tangible results are lacking, we are prone to be discouraged, and to abandon the issue.

We must learn to commune daily with our own Souls and strive to understand the messages that we will find there.

But first we must realize this: Very, very rarely are the messages and lessons of the Soul sent to us in the form in which we desire to receive them.

We may long to have a wondrous and amazing vision. We may wish to hear a sonorous voice speaking to us and uttering strange and amazing words. But if, when this does not happen, we decide that there has been no message sent to our troubled hearts, we err decidedly, and grievously wrong those who, in their

eternal love and kindness, ever watch over the footsteps of even the humblest seeker after truth. There is one certainty which we can all grasp and hold as an anchor. It is this: that never does the Soul fail to receive aid in some manner when it really needs it and sincerely seeks it. This aid may not come as a glorious and startling vision. But just as surely as a flower will grow through a crack in a wall to reach the light on the other side, just so surely will an answer of some sort be given to the Soul of the sincere one.

We must train ourselves and accustom ourselves to detect the lesson in the minute and dim perceptions of our consciousness: in the feeling of peace that flows over us after a time of prayer; in the sensation of harmony that pervades us; in the half-realized sense that we have been comforted; in the hardly understood thoughts and ideas that come into our minds.

If we seek instruction or direction and seem to receive none, we must learn to understand from that very fact that we have been told to wait and be patient.

If we seek solution of a problem, and it does not come, we must know that the time is not yet.

We must reach the point where our faith in the guidance of those who watch over us is so firm, so true, that, even when that guidance seems to be absent, we will know without a single doubt, that it is still there.

We must realize, first and foremost, that only the one whose aim is true, whose desires are pure, whose ambitions are unselfish, and whose love is great can reach any degree of illumination in the spiritual realms.

We must ask ourselves, every day, every hour: What are my motives? What are my aims? Am I sincere and honest in doing these things? Do I do this with the subconscious desire to cause hurt and

suffering? Or am I doing this with the wish in my very soul to help somebody—to do good?

We must learn, by practicing daily, to live more and more within the presence of our Higher Self, thus exercising direction of our subconscious minds.

To the majority of us, the thought of such a thing may seem preposterous. Yet we know that the psychologists of today state that the subconscious mind [often called the unconscious] is that part of our intelligence that rules our motives, determines our purposes in all we do. It is now an accepted fact that the subconscious mind is of far more importance in our lives than is our conscious memory. Psycho-analysts claim that in the memories of the subconscious are found all

the incidents that have ever happened to us, even from birth, and that it is these memories, not those of our everyday consciousness, that shape our actions throughout life.

Since this is so, the task of the seeker for spiritual understanding becomes very clear. If he be sincere, his first duty is to strive every day and hour of his life so to live that his subconscious mind shall contain records of kind deeds to his fellows and of devotion to his Creator.

This means that the sincere seeker must be willing to subject his every act and thought to a searching analysis. He must question his own motives; his own purposes. Should he not be able to trust himself, to know himself to be true, before he can expect the great Intelligences that guide our destinies to be willing to accept him as a worthy student?

If it were possible for the average person, at the very outset of his interest in the spiritual life, to have his spiritual eyes opened and to enter immediately into the spiritual world—what would be the result?

Disregarding any other possible re-

The record of the thinker's life and action which is sometimes called the subconscious mind . . . is much more important than the voluntary memory or conscious mind. . . . The subconscious contains a detailed record of the slightest thought, feeling, or act. — Rosicrucian Cosmo-Conception, page 91.

sults, one thing is practically certain. With most of us, the sense of personal power and personal glory that this would bring would be so great as to blind us to anything else. Our eyes would be so filled with our own greatness that we would probably forget the glory of God!

For this reason, if for no other, it is necessary to go slowly. For this reason, if for no other, the higher Intelligences have made it impossible for one who has not gone through a certain degree of purification and preparation to attain spiritual sight.

If this seems a harsh doctrine or an unjust one, let us realize that it seems so to us only because we ourselves have not yet been sufficiently purified to see its justification.

The evil that could be done by an impure individual in possession of spiritual power is incalculable.

It is for us to practice the virtue of patience, and ever to question our own aims. Why are we so anxious to attain spiritual sight? Is it not that we are merely curious? Are we not merely desirous to "see" things that others around us cannot see? To "know" things that less privileged persons cannot know? Is this the attitude that is becoming to a sincere seeker after the Spiritual Life? No! Only when we can reach that degree of true humility which sincerely says, "Thy will, not mine, be done!" can we hope to be worthy.

Let each one of us pause *now* and take stock of himself. Let us, first of all, ask ourselves this question: Am I being impelled to seek spiritual illumination by a deep, true, sincere realization of my own spiritual nature, and the honest and upright desire to do good and to serve my Creator?

Let us realize at once that if, in honest and self-searching truth we cannot answer "Yes" to this fundamental question, then we will never be worthy of illumination until we change our purpose and come to a true understanding of our kinship with God and the duties and obligations imposed by such kinship.

But if, after sincere and searching analysis of ourselves, we believe, as far as our own light shows, that we are honest and unselfish in our motives, then let us ask ourselves: Are we willing to wait, if necessary, until the end of this earthly life before having our spiritual eyes opened, or are we in such a hurry to "see" what others cannot see, or to "know" what others cannot know, that we feel an almost unconscious resentment at the thought of going through this life without reaching that state of "seeing" and "knowing"? If we are unwilling to wait in faith and hope until the time for our illumination is ripe, then we should not expect ever to be illumined.

If we are sincere; if we are true; if we are unselfish in our aims and purposes; if we are capable of great and all-embracing love; if we can wait without being discouraged or abandoning the cause; if we can work—not for ourselves, but for the glory of God—*then* perhaps some day we may be adjudged worthy to receive the true light.

Let us examine ourselves; let us search our very souls; let us turn the revealing light of the Higher Self upon our actions and thoughts, and not shrink from beholding them in all their vivid and perhaps revolting outlines; let us realize that true understanding, true light, comes only to that soul which has, through self-analysis and self-discipline so strengthened itself and purified itself from base desires that it has become a veritable "pillar" in the House of God.

Let us, as aspirants who ask for light, strive to reach a state of mind so complete in its trust that we can be in a position to become fully conscious of the guidance of those who watch over our progress.

Only if we are so sincere that we cannot doubt our own motives for a single moment can we expect the Great Ones to depend upon us to carry out their instructions and do their work without hesitation, without backsliding, without thought of personal gain.

What Can I Do to Help?

By C. J. LENIHAN

T IS a truism that any religion or philosophy is of benefit only insofar as it is practicable in our daily lives, and the measure of our understanding of it is the degree to which we translate its precepts into action.

We cannot all be kings or presidents or leaders in our particular countries or spheres of activity. If, therefore, our circumstances are such that we cannot see any possibility, near or remote, of achieving "great" things, just what can we do to put our ideas into practice in our ordinary family, social, and workaday life?

For us in the western world, we can assume that the religion or philosophy whose tenets we are desirous of applying is based upon or is connected in some way with Christ, so that, before attempting to answer our question, it might be as well to try to understand as briefly as possible just why Christ came and what it was that He intended to do and then, by making Him our ideal, we, as would-be helpers of His may restate our question by asking what it is that we can do to further His work.

In the Rosicrucian Philosophy we are taught that Christ came to prepare the way for the emancipation of humanity from the guidance of *differentiating* Race- and Family-Spirits and to reunite the separated races in bonds of peace and goodwill, *uniting* the whole human family in one Universal Brotherhood or Fellowship in which all shall willingly and consciously follow the law of Love.

Christ came, therefore, to prepare us for freedom from outside guidance, for the strengthening of our individuality and the development of self-reliance by the exercise of free will.

At first thought, it might seem that in

so doing, He would defeat His own object of welding us into a Universal Fellowship of Love, since the more ruggedly individual we become, the more we are prone to see only our own rights and to ignore those of others. We become imbued with a sense of separateness wherein we feel ourselves to be distinct from every other self, all living in a world where conditions are such that we must strive for our own material ends without giving much thought to whether or not we hurt others in the process. It is this striving to achieve our own ends, thoughtless of others, that brings about all the strife in our family, social, business, and national life.

But, with the development of our free will, the action and interaction of each on the other develops a sense of responsibility whereby we learn to recognize the rights of others and to acknowledge that, too often, when we claim rights we really want privileges, because we are not prepared to shoulder the responsibilities that go with rights.

As we learn to recognize others as developing individuals, the conclusion is forced upon us that there must be adjustments each to the other and gradually we achieve a dim realization of the ideal Christ state wherein all willingly and consciously follow the law of Love. It is then that we begin to ask ourselves, Where do I fit into the scheme of things? what can I do to co-operate with the work of Christ and help to bring into realization this ideal? Since the ideal state is one wherein all willingly and consciously follow the law of Love, it is obvious that whatever we do must be something that will help to bring about this highly desirable state of affairs.

When we willingly and consciously follow the law of Love, just how will it find

expression in our daily lives? Surely in kindness and helpfulness imbued with sympathy arising from understanding. Well, then, is not the daily practice of these things the answer to our question? It sounds too simple, but when we try to practice these things, they are neither simple nor easy.

In family life, when the partners do not just agree, is it always so very simple and easy to recognize the other's point of view, to practice forbearance and to adjust one's self instead of always expecting the other to do the adjusting? In our business life, is it easy to remain kind and thoughtful against the injustice of superiors, the jealousies of colleagues, the trickiness of competitors, and the general upsets of the daily working life? And in our national life if the party in power does not represent our particular brand of politics, can we refrain a little from carping criticism, and give, at least, a little credit for ideals being faithfully followed?

Example is always much more effective than preaching and any move in this direction makes it just a little easier for others to do the same, and, as they do it, the circle widens; and as each nation is merely the sum total of individuals we are actually and actively helping in the great work of Christ in reuniting the separated nations in bonds of peace and love. And that's a mighty thought, isn't it? By just being kind and thoughtful and helpful, sometimes no more than speaking a word in sympathy to ease a burdened soul, or giving a smile to lighten the trouble of another, we are cooperating in the work of Christ!

So we find ourselves fulfilling one of the Rosierucian precepts which says that we must endeavor each day to serve our fellow beings with love, modesty, and humility in whatever capacity may be offered and in so doing we are carrying out one of the admonitions

of Christ, when He said, "He who would be the greatest among you, let him be the servant of all." If it is greatness we want, there is the promise—and the way.

Another precept tells us that as silence is one of the greatest helps in soul growth, we should ever seek environments of peace, poise, and quietness. In practising kindness, thoughtfulness, sympathy, and understanding, we are actually creating such an environment, which we take with us wherever we go. If our habitual attitude to others is one of sympathetic understanding expressed in kindness of thought and deed, we must carry peace with us, and we must gain poise, because we are not easily "upset" by what others say or do. Thus we meet all situations with a quietness which is much more effective than all the bluster in the world.

We shall be fulfilling still a third precept, in that, while developing understanding, sympathy, and kindness, we must, of necessity be learning forbearance and this leads to self-control which is one of the greatest steps to self-reliance, which is a cardinal virtue of the spiritual aspirant.

We are told and retold throughout the Rosierucian literature that "self-forgetting service to others is the shortest, the safest, and the most joyful road to God." How can we render self-forgetting service to others, unless we develop the priceless quality of understanding? Strange, but true, that in doing the ordinary, simple, everyday things in a sympathetic, understanding, kindly way, we are doing the work of the Master and helping to fulfill our own daily prayer

"Thy kingdom come."

In fact, the kingdom can come in no other way.

Volumes have been written offering solutions to all man's difficulties when we already have the solution in the simple sentence "Love one another." It is too simple, so in our perversity, we

GOD DOES NOT FORGET

*The hours of silent grieving
For some one loved and lost,
The hours of self-denial—
'Twere hard to count their
cost—*

*The falling soul uplifted,
The trials bravely met;
All are on earth forgotten—
But God does not forget.*

—Author Unknown.

attempt all sorts of weird and complex things which, being very human, carry within them the seed of their own destruction; whereas, the simple command of Christ carries within itself the seed of its own success.

Example is always much more effective than preaching and any move in this direction makes it just a little easier for others to do the same, and, as they do it, the circle widens; and as each nation is merely the sum total of individuals we are actually and actively helping in the great work of Christ in re-uniting the separated nations in bonds of peace and love.

Could there be the horrible consequences of an economic depression if man met man with understanding and kindness? Could there be starvation and misery and poverty and slavery and all the dire things that result from the manipulation of the money system for the benefit of the few if we loved one another? Surely the cure lies in the education of man to use money and its power for the welfare of his fellows. To use it with understanding and kindness and sympathy.

Could there be political, international strife if the leaders of the nations were just a little more understanding of the other nation's point of view, with a sympathetic desire to achieve the common good? If all of us, who are the units of our nations, practised understanding and kindness not only to our own but to all other nationals, surely that would be a weapon for peace greater than all the weapons of war. It is unthinkable that Christ shall be defeated in His purpose of re-uniting the separated peoples and nations; therefore leaders and peoples must come to it in the long run. Then why, oh why, will we not cooperate now, *now*, in expressing to all beings, wherever they may be, the kindly, sympathetic understanding that alone will lead to the Universal Fellowship in which *All* shall willingly and consciously follow the law of Love?

THE PATH OF THE FLAME

(Continued from page 206)

want to wake you to more constructive thinking," she said. "It does not worry me that I might for a space of time be the victim of a wrong conclusion, doubtless I shall often be. But, if I keep on seeking for the ultimate truth, any misconception shall be removed. You consider me a child, and physically I am. Yet, mentality has no age as we reckon it in years, and I have been thrice blessed in being well taught. Mother understood Astrology, you know."

"Yes. Your mother was very wise and very good," I said, remembering Lorna Macready's attempt to explain the planetary influences to my skeptical mind. "Still, I could never believe in fortune-telling."

"Astrology is not fortune-telling. Some people use it to wrong ends and in wrong ways, but if it is rightly understood it can liberate one," Cleo declared. "But all that is really aside from the fundamental question."

"Well, what is the fundamental question?" I asked, curious.

"Life, yet more life," Cleo answered. "The opening of all your avenues, your Seven Gates, to a greater apprehension of Being. This body is not you, merely the instrument for your experience. *You* must be the motivation of your body, not the body your motivation. Without this realization there cannot be any intelligent living."

As she ceased speaking the clock on the mantel struck three.

(To be continued)

*Whence except from out of heaven,
Are the moulds of greatness given,
And the beautiful creations,
And the song-like visitations,
Of high thoughts, wherewith we borrow
Grandeur out of love and sorrow.*

—F. Faber.

A ROSICRUCIAN CATECHISM

The World of Thought

By EDWARD ADAMS

Q. How many Regions in the World of Thought?

A. Seven Regions of varying qualities and densities.

Q. Into what two main divisions do these seven regions fall?

A. The Region of Concrete Thought, comprising the four densest regions, the Region of Abstract Thought, comprising the three regions of finest substance.

Q. What position in the five Worlds does the World of Thought hold?

A. It is the central one of the five worlds from which man obtains his vehicles.

Q. What meets here?

A. Here body and spirit meet.

Q. Are the two worlds above the World of Thought active in man's evolution?

A. No, they are in abeyance at present.

Q. What are the physical forms made of, and what gives them life?

A. They are made of materials of the Chemical Region and are given life and power of motion by forces in the Etheric Region.

Q. How are some of these living forms stirred into action?

A. By means of the twin Feelings of Interest and Indifference in the Desire World.

Q. Where are ideas generated and clothed as thought-forms?

A. Ideas are generated in the Region of Abstract Thought, and clothe themselves as thought-forms with mind-stuff in the Region of Concrete Thought.

Q. How do these thought-forms act?

A. As regulators and balance wheels upon our impulses.

Q. Where do our impulses come from?

A. They are engendered in the Desire World by impacts from the Physical World.

Q. Name the lowest Region of the World of Concrete Thought; what is found here?

A. Continental Region: the archetypes of *physical* forms are found here.

Q. What other archetypes are in this region.

A. The archetypes of the continents and isles of the world.

Q. Where are changes in the earth's crust made first?

A. They are made first in this Continental Region.

Q. Who designs these modifications?

A. The great Hierarchies in charge of man's evolution.

Q. Who brings about the physical conditions which alter the physical features of the Earth?

A. The Intelligences which we call the "Laws of Nature" do this.

Q. Are the archetypes of forms merely models in miniature?

A. No, they are *creative* archetypes, they fashion the forms of the Physical World in their own likeness.

Q. What is the name of the second subdivision of the Region of Concrete Thought, and how is it described?

A. It is called the "Oceanic Region," being described as pulsating, flowing vitality.

Q. What archetypes are seen here?

A. The forces that work through the four ethers of the Etheric Region are seen here as archetypes.

Q. How are these forces likened to the blood in the body?

A. They are a great stream of flowing life, pulsating through all forms, the same life in all forms.

WESTERN WISDOM BIBLE STUDY



Spiritualizing the Mind

By JANE TEMPLETON



Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (Matt. 22:37.)

This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them. (Hebrews 10:16.)

But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. ((II Corinthians 3:14.)

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (Romans 12:2.)

And be renewed in the spirit of your mind. (Ephesians 4:23.)

For to be carnally minded is death; but to be spiritually minded is life and peace. (Romans 8:6.)

The perfect harmony of the teaching of the Bible with that of the "Rosicrucian Cosmo-Conception" is well exemplified by the statements given in both concerning the nature and importance of the mind, man's least developed vehicle. "The mind is the most important instrument possessed by the spirit, and its special instrument in the work of creation," it is stated in the Cosmo. The work which is to be done in perfecting the mental powers involves a complete scheme for correct living, as taught in the Western Wisdom Teachings.

The nucleus of material from which we are now seeking to build an organized mind was radiated into our being in the Earth Period by the Lords of Mind, and from the World of Thought has come the mental substance added since that time. The separative tendency appertaining to the plane of reason as con-

trasted to the World of Life Spirit, since it is contrary to the principle of an all-pervading unity, is considered "evil." This, added to the fact that the mind is linked to the desire nature and has its activities instigated by the Lucifers, brings to man a major problem during this stage of his evolution: the "renewing" of his mind, or the constant infusion of it with the highest spiritual vibrations until it comes under complete direction of the spirit, or higher self.

To gain control of the mind requires concentration. Through the use of the will in concentration one learns to make his mind one-pointed and imbued with sufficient power to accomplish the object toward which it is directed. For most people this is difficult, as the mental body is yet but a shadowy, unformed vehicle. Patient persistence, however, will eventually bring the desired results.

Along with this bringing of the mind under the control of the will comes the important process of imbuing it with the Love-Wisdom Principle so that it will not be used selfishly. This "Christing" of the mind involves the transmutation of all the propensities of the selfish lower nature into the sublime spiritual qualities inherent in every individual spirit, so that "the veil is done away in Christ." Thus do we come to follow the injunction to "love the Lord thy God . . . with all thy mind."

Every thought we think does its part in coloring our aura and in establishing about us that indefinable something which is yet a potent part of our being. Unselfishness, kindness, tolerance, etc., lift us into a higher consciousness and bring us the peace and life which are a result of being "spiritually minded."

The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease, and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born at the time when the positions of the bodies in the solar system will give the conditions necessary for its experience and advancement in the school of life.

The Bible Story in the Stars

By ZEL L. MORRIS

The Constellation



of Aquarius

"I will pour water upon him that is thirsty and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring." (Isaiah 44:3.)

(IN TWELVE PARTS—PART SIX)



QUARIUS, THE WATER-BEARER.

Here is the figure of a man with a great urn upon his arm, from which he is pouring out from the heavens a stream of water which flows with all the volume of a swollen river. Mythology calls him Ganymede, the bright, glorified and happy One—the Phrygian youth so beautiful on earth that the great King and Father of the gods carried him away to heaven on eagle's wings to live in glory with immortals. Some say he came to an untimely death in this world; the stories combining to represent him as the favorite of the divine Father, exalted to glory and made the chosen cup-bearer of the Deity. The true Ganymede is the Dearly Beloved Son, "the chief among ten thousand and altogether lovely." Cut off in His early manhood but divinely lifted up again, made the sovereign Lord and Dispenser of grace and salvation and by His merit

procuring and pouring out the very "river of water of life." John 7:37: "If any man thirst let him come unto Me, and drink."

When Christ was about to leave the world He said to His followers, "It is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you . . . He will guide you into all truth . . . He will show you things to come . . . He shall glorify me: for He shall receive of mine, and shall show it unto you." (John 16.) He is thus presented to our contemplation as the glorified Pourer-forth from heaven of the blessed waters of life and salvation; in other words, the true Aquarius, of whom the picture in the sign was the prophecy and foreshowing.

**THE SOUTHERN FISH
PISCIS AUSTRALIS**

The picture of a fish, drinking in the stream which pours from the urn of

Aquarius, the Beautiful One in heaven. It is the picture of the believing and acceptance of the invitation "If any man thirst, let him come unto Me, and drink." Here is a coming from below, a glad coming to the stream which issues from on high, a drinking in of the heavenly waters and a vigorous life sustained and expanded by means of that drinking. The sacred story of redemption through the promised Seed of the woman. The constellation sets forth the simple truth that the blessings procured by Christ will be surely bestowed and received by those for whom they are intended.

PEGASUS, THE WINGED HORSE

The ancient names of the stars which make up this constellation are: *Markab, the returning; Scheat, he who goeth and returneth; Enif, the Branch; Al Genib, who carries; Homan, the waters; Matar, who causeth the plentecus overflow. Pega, in Hebrew, is the chief; sus is horse.*

The fables say that this horse sprang into being from the slaying of Medusa by Perseus. Neptune, seeing the crimsoned foam on the sea, spun it into silver with the waves and wind, and in a moment formed this wondrous horse. He was called Pegasus, Horse of the Fountain, because he first appeared near the springs of the ocean. He lived in the palace of the King and Father of gods, and thundered and lightened for Jupiter. A Grecian youth, Bellerophon, obtained possession of him through sacrifice to the goddess of justice, followed by a deep sleep, during which he was divinely given the golden bridle which the wild horse obeyed, and he was thus borne to victory, though not without receiving a painful sting in the foot.

The figure and names suggest that He who procured blessings for the redeemed by His Atonement is quickly coming to bring the Glad Tidings, winged with the Spirit of God. "If I go away I will come again," as the star *Scheat* testifies. This is the lesson of Pegasus.

CYGNUS, THE SWAN, OR THE NORTHERN CROSS

Through the ages the swan has been considered the emblem of poetic dignity, purity, and grace. It was held sacred to the god of beauty. Aeschylus sang, "the swan, expiring, dies in melody." This constellation repeats and emphasizes the glorious truth that the Blesser returns. This swan is on the wing, in rapid flight, "circling and returning" as its name in Greek and Latin signifies. The stars marking it form a large and beautiful cross. Its brightest star is *Deneb*, and means *the judge*. Other stars in the figure are: *Al Bireo, flying quickly; Sadr, who returns as in a circle; Azel, who goes and returns quickly; and Fafage, gloriously shining forth.*

The sign of Aquarius and its adjoining constellations remind us of the heavenly waters of life and salvation; of their source in the beautiful Seed of the woman, slain indeed, but risen again and lifted up in everlasting glory; of the swift heralding and bearing of the glad provision to all people; and of the doctrine of His Cross.

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (*To be continued*)

Poppies

*In foreign fields red poppies grow
Like pools of blood shed needlessly,
Their slender stems and drooping heads
Mourn pityingly above our dead.*

*The knell must sound in every land
Upon the power gained by might,
Christ pointed out the way to life
'Twas not a way of war and strife.*

—Helen M. Peterson.

Using the Planetary Daily Aspects



IS it possible for the aspects of sun and moon and planets to influence us, you and me, living in calm or in tumult, at peace or at war, on this speck of dust called the Earth? Science answers *Yes* in regard to the sun and moon. The following is quoted verbatim from Webster's *Collegiate Dictionary*:

Tide. 3. The alternate rising and falling of the surface of the ocean, and of gulfs, bays, rivers, etc., connected with the ocean. The tide ebbs and flows twice in each lunar day (24 h. 51 m.). It is occasioned by the attraction of sun and moon. Hence when sun and moon are in conjunction or opposition, as at new moon and full, their combined action produces a tide greater than usual, called *spring tide*. When the moon is at first or third quarter, the high tide (*neap tide*) is smaller than usual. The rising of the water is called *flood tide*; the reflux, *ebb tide*.

From this it will be seen that from a scientific viewpoint no doubt is admissible as to the influence of the conjunctions and oppositions of sun and moon (aspects). We look forward to the time when science shall discover with equal certainty that planets also exert a definitely measurable influence in mundane affairs.

But suppose that science had denied the cause while admitting the fact and the effect of tides upon the earth, commerce and humanity—would that denial have altered the truth?

It has been said that the occultism of today is the science of tomorrow. With that in mind, a practice is suggested by which we may avail ourselves today of the science of "tomorrow." This concerns the use of the six pages of daily aspects given in our *Simplified Scientific Ephemeris*.

The table of daily aspects for each month may be used to determine the planetary influences which are operat-

ing, and their effects, in two ways: first, to ascertain the general astrological influences; second, to apply the daily aspects to your own horoscope. The methods are as follows:

I

ASCERTAINING GENERAL ASTROLOGICAL INFLUENCES

All persons are affected by the weather—sunshine, wind, rain, snow—regardless of the date of birth. Similarly, the aspects operating on any particular day have a *general* effect upon all people, no matter what the nature of their horoscopes. For instance, on a day in which the Sun is sextile or trine to Jupiter, these two planets will bring the vitality and life of the Sun and the broad-mindedness and ability of Jupiter to bear upon all the activities engaged in by everybody, tending to make everything work smoothly. Therefore this is a day in which to push ahead in all enterprises.

On the other hand, during a day in which the Moon is square to Mars there will be more or less inharmony, temper, and friction exhibited because the emotional nature of the Moon and the energy of Mars are working at cross purposes to stir people up and cause them to lose their poise. This is therefore a day when one should follow the path of least resistance and avoid starting new enterprises or taking up controversial subjects.

The same general method can be applied to all the other aspects, combining in each case the characteristics of the two planets involved. In the case of favorable aspects use the positive characteristics in the following table; for adverse aspects use the negative characteristics. The * and Δ are favorable aspects; the \square and \oslash are adverse. The

'♃ is variable. In general, conjunctions of ☉, ♃, ♀, ♁, and ♃ with one another are good; the conjunctions of ♁, ♃, ♀, and ♁, either with one another or with the other planets, are likely to be partially or wholly adverse, although there are some exceptions. For further information see *The Message of the Stars* by Max Heindel.

Table of Planetary Characteristics

The following table shows briefly the qualities of the various planets which will be energized by the daily aspects:

Positive

- ☉—Vitality, authority, good spirits.
- ♃—Imagination, emotions, change.
- ♀—Thought, speaking, writing.
- ♀—Social activities, artistic tendencies.
- ♁—Energy, initiative, work.
- ♃—Broad-mindedness, generosity, executive ability.
- ♃—Persistence, justice, caution.
- ♁—Inventiveness, altruism.
- ♁—Mysticism, inspiration.

Negative

- ☉—Arrogance, animalistic tendencies.
- ♃—Temper, dreaminess.
- ♀—Worry, indecision.
- ♀—Sensuality, sloth.
- ♁—Temper, destructiveness.
- ♃—Overconfidence, extravagance.
- ♃—Obstruction, fear, slowness.
- ♁—Eccentricity, fanaticism.
- ♁—Delusions, deception.

II

APPLYING DAILY ASPECTS TO YOUR OWN HOROSCOPE

Whenever either one or both of the planets involved in one of the "Daily Aspects" in the tables is in aspect to a planet in your birth horoscope, the latter will be energized into action and cause corresponding effects. The conjunction of one of the transiting planets in the tables with a planet in the birth horoscope is the most powerful aspect, but the other aspects also produce results.

Example of a Favorable Aspect

Suppose Venus in your birth horoscope is in 15° of Leo. Venus represents the social and artistic instincts, and aspects to Venus are likely to bring some social or artistic activity or effect. Turning to the Table of Daily Aspects for August 1941 on page 31, you will note that on the 8th the Sun is sextile Jupiter. Looking above at the longitudes, we note that the Sun is then in about 15° of Leo and Jupiter in about 15° of Gemini. This means that the ☉ * ♃ aspect is transiting your radical Venus favorably, that is, the transiting Sun is in conjunction with your Venus and the transiting Jupiter is sextile Venus. This should bring you some enjoyable social experience on or about August 8th. It might also bring you success in some phase of artistic work. August 8th is therefore a day which, looking ahead, you should select for such activities because they are then likely to succeed. On the other hand, on days in which your Venus is aspected by troublesome planets like Mars, Saturn, or Uranus you are likely to meet with social or artistic experiences which are unpleasant or unsatisfactory. For instance, Saturn transiting Venus tends to prevent one from realizing one's social ambitions or having a good time socially.

Suppose also that in your radical or birth horoscope Mercury was in 15° of Libra. That means that you have a radical sextile of Mercury to Venus. Then on the 8th of August this radical sextile would be harmoniously energized by the ☉ * ♃ aspect above referred to. This would be very good for all mental activities, debate, writing, and the like, and the graceful qualities of Venus would be imparted to the expression and the speech. August 8th would then be a good day in which to interview people or do public speaking.

In general also, when a transiting aspect like ☉ △ or * ♃ is favorably operating relative to one's radical planet, it is a time when one makes spiritual as well as material progress. At such times,

moreover, opportunities will be presented for helping others and thus enabling one to some extent to benefit humanity.

Example of an Adverse Aspect

For an illustration of an obstructive or inharmonious aspect turn (in *Simplified Scientific Ephemeris*, 1941) to the 22nd of August, where we find that the Moon is square Saturn. Looking at the table of longitudes we note that the slower moving planet, Saturn, is in about 28° of Taurus. (The slower moving planet always gives the approximate location of an aspect.) Therefore the Moon's position at the time of the square would be about 28° of Leo. Suppose you had your radical Mars in 28° of Taurus. Then on the 22nd the $\text{D}\square\text{h}$ aspect would be irritating your Mars and likely to produce explosiveness, friction, and inharmony. Enterprises begun on that day would not get off to a good start and therefore would have less chance of success. If in addition Mars in the birth horoscope had one or more squares, the

effect of the $\text{D}\square\text{h}$ aspect would be correspondingly worse.

On the other hand, when the radical Mars is favorably energized by the daily aspects, particularly of such planets as the Sun and Jupiter, he imparts a great deal of energy, and the native is able to accomplish a great deal on those days.

Students are advised to make their own observations as to effects of aspects to the "new" planet, Pluto. (Suggestion—August 13, 1941, Pluto and Moon will be square. Observe.)

In using tables of aspects, be sure to make correction of time for your Time Zone, as directed on page 26 of the Simplified Scientific Ephemeris.

The above shows the general method of interpreting the Daily Aspects. By following it one can do much to smooth his path and accomplish the maximum at any given time. In addition, by thus studying the Daily Aspects at firsthand one comes to know the reality of astrological influence, and also becomes independent of textbooks.

The Cosmic Weaver

By LEIGH VANTREES

*All forms are mine: through them I come and go
To weave a transcendental universe.*

In lowest as in highest, I immerse

*The living breath, and through my shuttles throw
The thread of life. I watch the pattern grow*

Until the vivid colors intersperse

The sombre shades; then through the Law coerce

The warp and weft into Edenic glow.

The Law of Love—that all-cohering Force,

By which my universe is amplified—

Is the Supreme Director of the course:

And Cosmic Synthesis is justified

When all the living vibrant threads endorse

The Law by which the Whole is glorified.

VOCATIONAL GUIDANCE ADVICE

THESE PAGES are 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 the Magazine and only for persons over 14 years old.—EDITOR.

Writer. Gardening. Chemistry

M. J. O.—Born July 15, 1906, 3:00 A. M. Lat. 41 N. Long. 76 W. Here we have adaptability expressed by common signs on the angles. The last degrees of Gemini rising with Jupiter and Pluto right above the cusp. Mercury, the ruler of Gemini is in Leo with Venus and sextile to Jupiter. Mars rules the 6th house of service and is closely conjunct the Sun in Cancer, both planets in the second house, in trine to Saturn in the tenth. Neptune also is trine Saturn. The Moon well-aspected in Taurus gives interest in the earth and its products. Mercury in Leo makes a capable leader. Qualifications for public service in home-economics, hygiene, chemistry of foods. She could write about domestic science and child-training. Gardening and interior decorations also.

Horticulture. Teaching

PEARL N.—Born June 28, 1910, 4:00 A.M. Lat. 45 N. Long. 93 W. A capable lady, who can promote better homes and improve home-industries. She should make a study of botany, horticulture, flower arranging—and teach others as well. Catering to the public is also indicated. The Moon, ruler of the 2nd house is in Pisces in the 10th and is trine to the Sun and Neptune. Saturn in Taurus harmoniously aspected to the Sun and Moon shows interest and success with growing things. Jupiter and Mars in sextile gives power to control and direct her activities efficiently.

Medicine. Animal Husbandry

MISS E. R.—Born November 27, 1910, 5:00 A.M. Lat. 37 N. Long. 120 W. Scorpio, with Jupiter and Mars, the ruler, is rising in this horoscope. Fixed signs are on all angles. The Sun is in close conjunction to Venus in Sagit-

tarius in the 1st house. This group of planets around the Ascendant makes the nature determined and one-pointed, drawing attention and prominence to the native. Mercury is also in Sagittarius but in the 2nd house and in sextile to the Moon in Libra in the 11th, giving social popularity, ability to acquire foreign languages with ease; also a taste for law and medicine. Her chief interest seems to lie with the care and management of animals, especially horses. She would excel as director of a humane society.

Inspector. Promoter

OLGA J. B.—Born December 2, 1908, 6:00 A.M. Lat. 41 N. Long. 76 W. This Sagittarius lady has her Sun in the 1st house in trine to the Moon and Saturn in Aries. A jovial freedom-loving person capable of promoting and demonstrating that which interests her. Mercury in Scorpio is conjunct the Ascendant and the Sun—a determined personality. Mars, the life-ruler is also in Scorpio, conjunct Venus in the 11th house, while Mercury rules the Virgo Midheaven with Jupiter in the 10th. Pluto is in the 7th house, completing the activity of the four angles. As Scoutmaster, promoter of young people's fraternities or inspector of government work, she would be a success.

Home Economics. Stenography

RUBY M.—Born February 25, 1925, 1:15 P.M. Lat. 33 S. Long. 71 W.

SILVIA M.—Born February 25, 1925, 1:20 P.M. Lat. 33 S. Long. 71 W.

These twin sisters are born only five minutes apart, so their charts are practically identical as far as the planetary positions are concerned. The only difference is Venus in Aquarius, which in Silvia's case is placed in the 8th house,

while Ruby's is in the 9th. The vivacious dual sign Gemini is rising, Silvia has $14^{\circ} 43'$ and Ruby has $13^{\circ} 9'$. Pisces is on the Midheaven of both. Interests and events in their life are likely to run parallel. Uranus is the most elevated planet, being in the 9th house in trine to Saturn in Scorpio in the 5th, sextile Mars in Taurus in the 11th, and to Jupiter in Capricorn in the 7th, indicating that friends and associates will have much to do with the career of the girls. The Moon is in Aries trine Neptune in Leo, showing spiritual tendencies. Five planets are in the water signs on the 2nd, 6th, and 10th house cusps. Vocations as homemaking, catering to the public in hotels, or stenography would be suitable. As Ruby's Venus is in the 9th house, she might choose to be stewardess, for instance on an airliner.

Hostess. Musician

MARCELENE N.—Born April 15, 1915, 11:00 P.M. Lat. 39 N. Long. 86 W. Sagittarius, the sign of the archer pointing his bow at the stars, is rising, indicating an idealistic and active personality. There are many strong planets in this chart, the Sun is exalted in Aries, the Moon in Taurus, Venus in Pisces, and Neptune in Cancer. Jupiter is dignified in Pisces and Uranus in its own sign Aquarius. Venus rules the Midheaven, Libra, and is conjunct the benefic Jupiter, and sextile the Moon in the 5th house. Mercury is in Aries, sextile Uranus. All fine aspects for artistic and dramatic pursuits. The Sagittarian flair for interesting story-telling and her musical talent together with her Aries ingenuity should make her an excellent hostess or companion for elderly people and children, perchance on ocean liners or in pleasure-resorts and playgrounds.

Business. Exploration

FRANCIS F. C.—Born June 11, 1922, 0:50 A.M. Daylight Saving Time. Lat. 41 N. Long. 74 W. Common signs on all angles and eight planets in angular houses will make this young man very

active and adaptable. With Pisces rising and Sagittarius on Midheaven with Mars there, he feels a strong urge for exploration, travel and adventure. But a business career would be more practical. As a dealer in sports-wear and all kinds of sporting goods, Venus in Cancer trine Uranus in Pisces and semi-sextile the Sun would support this.

Healer. Masseuse

WILHELMINA F. A.—Born October 5, 1914, 5:00 P.M. Lat. 52 N. Long. 5 E. Musical ability is here seen with Pisces on Ascendant in trine to Venus in Scorpio. Neptune, the inspirational planet, is also trine Venus, while the Sun, placed in the artistic sign, Libra, is in trine to the ruler of Midheaven, Jupiter in Aquarius in the 12th house, having to do with hospitals and institutions. Mercury, ruling the hands, is conjunct Mars in Scorpio, both in trine to the Dragon's Head on the Ascendant. The Moon is in the first house in trine to the Midheaven, showing the urge to direct and manage. All these fine aspects are indicative of the native's fitness for the new therapy of healing by sound and color as well as massage.

Aviation. Law

SIGURD A. N.—Born September 13, 1912, 3:30 P.M. Lat. 53 S. Long. 75 W. Considerable interest in aerial matters is here shown by many planets in airy signs, Aquarius on the Ascendant trine the Moon in Libra in the 9th house. Venus is strong in Libra closely conjunct Mars, which is the ruler of the 3rd and 10th houses, and the Sun in Virgo trine Uranus, which all will give an inclination for aviation mechanics. Saturn is in Gemini in trine to Venus and Mars—possibly there is a taste for the legal profession also.

Hotel Manager

IRENE R.—Born January 22, 1909, 7:30 A.M. Lat. 42 N. Long. 88 W. The Sun, Moon, and Mercury in Aquarius are conjunct the Ascendant and sextile
(Continued on page 223)

Astrological Readings for Subscribers' Children

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

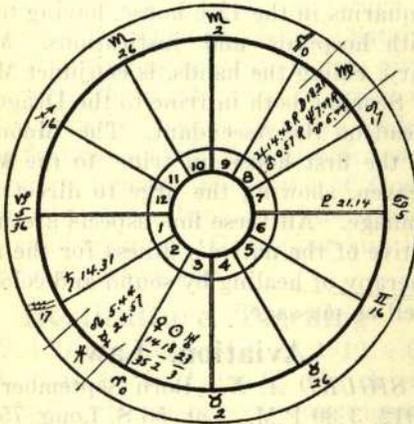
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

AILENE L. H.

Born April 8, 1933, at 1:00 A.M.

Latitude 43 N. Longitude 106 W.



This little girl has the cardinal, earthy sign Capricorn rising at birth. Capricorn is ambitious, giving executive and organizing ability, and the urge to rise above the ordinary plane of existence. Its ruler is the persevering, cautious planet Saturn, which is placed in the scientific and humane sign, Aquarius, of which Saturn is also the co-ruler. Being posited in the 1st house, denoting the personal self, this planet will be a strong and fortunate factor for ultimate success, as it is well aspected by a harmonious sextile to the Sun, which is exalted in the fiery martial sign, Aries; and to the artistic, affectionate planet Venus. This combination will give Ailene a pleasing personality and a

courteous, friendly, and sincere disposition, making her popular and beloved among friends and associates.

Generally speaking, an Aries child is very intense; it rushes into anything which arouses its interest or takes its fancy, with zeal and enthusiasm, but may easily become dissatisfied and impatient when obstacles or restraint are encountered. Aries is assertive, impulsive, and aggressive, therefore its lesson is obedience, self-control, and emotional balance.

In Ailene's case we have the martial energy somewhat moderated by the calm, prudent, and reflective Saturn in sextile to the vital, powerful Sun and the beauty-loving Venus, making her kind, considerate, and the very soul of honor. Her mental qualities are represented chiefly by Mercury and the Moon, which here are in opposition in the common signs, Pisces and Virgo, indicating a tendency to worry and to avoid making firm decisions, relying rather upon her intuition and imagination than upon pure reason and logic. Mercury in Pisces gives her the ability to "know"—a mystical quality of perception, acquired through many lives of mental application. Mercury in Pisces usually makes a person a good judge of human nature, and gives a fondness for neatness, order, and method in everyday affairs, as well as in business. The restless, pliable and fertile Moon conjunct the expansive, benevolent Jupiter in Virgo, the analytical, discriminative sign of service and labor in the 8th house of transition and

transmutation, gives the ability and interest for delving into the hidden side of nature. This is supported by the inspirational Neptune and the venturesome Mars, also placed in Virgo, both in trine to the Ascendant, suggesting a desire for study and investigation of means and methods for utilizing the forces and products of the earth.

Planets in intercepted signs, and two of them retrograde, would indicate that there would be hard work connected with her purpose, and that results would come later in her career. But the Sun conjunct Uranus, which has a long trine to Mars, the planet of dynamic energy, shows that the pioneering spirit of Aries is strong, the outlet of which is seen in the sign on the Midheaven, Scorpio ruled by Mars. Mars is also ruler of the third house, her objective mind, with the Sun, Venus, and Uranus, all pointing to leadership in large affairs. The group of Virgo planets in the 8th house shows the direction of her activities: conservation, restoration, healing; scientific research in regard to soil conservation and food chemistry. In short, practical service for the benefit of humanity—and posterity.

The good aspects of the Sun, Venus, and Saturn give Ailene a good physical constitution, but the square of Pluto in Cancer to Uranus in Aries suggests that the appetite may be erratic, while the Mercury-Moon affliction in the sign ruling the bowels, would lead to nervous indigestion or other metabolic irregularities.

Character is Destiny. Ailene's destiny is to make the world a better place to live in.

HELP WANTED

From time to time all departments at Headquarters need additional workers. Applications are solicited from our students (in U.S.A. only) for the Kitchen; Garden; Sanitarium—nurses, attendants, physiotherapists; Office—stenographers, typists, filing clerks. Please address Rosicrucian Fellowship, Employment Dept., Oceanside, California.

VOCATIONAL GUIDANCE

(Continued from page 221)

to Mars in Sagittarius and to Saturn in Aries; Mars and Saturn, trine. This shows strong pleasing personal attributes and a reliable character, substantiated by Venus, Jupiter, and Uranus in earthy signs. Mars is in the 10th house and is ruler of Scorpio on the Midheaven. The mystic planet, Pluto, is conjunct the benefic Dragon's Head in the 5th house and trine to Mercury in the first. She would succeed as hostess in a government military reservation, or as proprietor of an hotel or resort.

Organizer. Research

WM. R.—Born May 14, 1889, 6:30 A.M. Lat. 42 N. Long. 88 W. This man has common signs on the angles, Gemini rising with the ruler Mercury just above the Ascendant. There are four planets in fixed signs, and a group of five planets in the 12th house, four in Gemini. The Moon is in Scorpio square Saturn in Leo. But Saturn has a sextile to the inventive Uranus in Libra, giving the ability to plan, organize, and control. Venus, strong in Taurus, is trine the benefic Jupiter in Capricorn. Creative work in laboratory and large institutions should be profitable. Mining; resort manager.

Secret Service. Radio

CHARLES N.—Born February 1, 1908, 11:00 A.M. Lat. 39 N. Long. 84 W. Mars in Aries on Ascendant sextile the Sun in Aquarius inclines to leadership in Aquarian pursuits. Moon and Mercury are also in Aquarius, Mercury in trine to Pluto, indicating preference for intellectual study and work among fraternal societies. Saturn is ruler of the Midheaven, and conjoined to Venus in Pisces and in the 12th house, suggests secret missions as messenger or representative, possibly in the service of the government. This is also indicated by the Moon in the 10th house and Uranus as the highest elevated planet in the map. Radio or advertising work is also a possibility.

Worth-While News



M. D. Studies Sixth Sense

Today the "Dr." comes off the door of Dr. Charles Miner Cooper, for forty years a physician and teacher of medicine in San Francisco.

But don't say he has retired.

"I don't consider that my life has been completed at 67," he said. "I've only completed one part of it—that part in which I practiced and taught medicine. Now I'm starting another part.

"I'm going to do a lot of things. I'm going to look into a lot of things—things I've always been curious about but never had the time to investigate.

"This so-called sixth sense is one of them. Some people believe there is a special sixth sense. Some call it telepathy. Some give it a spiritual basis.

"There must be an explanation which is logical to some people. I'm going to look for it."

Doctor Cooper, English born, was graduated in medicine from Edinburgh University, forty-four years ago. Four years later he set up his first office in the old Merrit Building on Sutter Street.

For nearly a score of years he taught internal medicine at the University of California and Stanford University.

He will continue to keep office hours at 2000 Van Ness Avenue, but not as a practicing physician.

"I'm having the 'Dr.' taken off the door so there will be no doubt that I've stopped," he explained.—*San Francisco Examiner*, Friday, January 31, 1941.

The sixth sense is latent in every one of us and can be developed by each individual who will take the time and trouble to evolve it. Ordinarily, however, it takes time, patience, and perseverance. In the Rosierucian School two specific exercises are given for the development of the sixth sense. One is called *concentration*, which produces intensified thought power. The other exercise is called *retrospection*; it develops the power of devotion. Both are necessary to obtain a perfectly balanced, well-rounded development. When such development is accomplished the individual has perfect control

of it, using it when desired and shutting it off when not needed.

This sense penetrates physical matter, revealing its innermost secrets. It also reveals the invisible worlds, laying all their hidden processes open to its super-human powers of investigation. To doctors in particular the value of the sixth sense is inestimable, for there is nothing concealed in the human body that it cannot reveal. Diagnosis is no longer a guess based upon symptoms, but a positive *knowing* founded on firsthand investigation.

It is earnestly to be desired that Dr. Cooper will meet with much success in his new line of endeavor, and that his attainments will serve to attract great numbers of his colleagues and encourage them to follow his example in developing their own latent possibilities.

Make Parents Responsible

The proposal of Mrs. Minnie Barton, Municipal Court parole officer, that parents should be punished when their offspring commit juvenile crimes, has something to be said for it. It certainly gives promise of being effective in the very numerous cases where youngsters are permitted to run wild and not subjected to parental discipline.

Those who bring children into the world incur a responsibility of which many parents seem unaware. If the law forced them to be aware of it, it might be a good thing all around.—*Los Angeles Times*, March 10, 1941.

Between the ages of fourteen and twenty-one mankind's creative force is developed, stored in the blood, and made available for both future development and the perpetuation of the species. At this time the feelings and passions begin to exercise their force; the mind, which is the guiding power in man and the brake, so to speak, on his feelings and passions, is not fully developed and therefore has very little control over the

emotions. This is consequently the danger period through which each individual must pass, and the time when each one should have the most careful, considerate, and wise parental guidance.

Parents are responsible for bringing their children into the world, and are therefore held in strictest accountability by the Creator for the proper upbringing of those to whom they have given birth. There is no moral or spiritual excuse for their side-stepping this great responsibility.

In our educational system more attention should be given to the preparation of the individual to meet the exigencies of life capably in order that each may be better equipped to advance that which has already been achieved. The true destiny of mankind is the establishment of the home, the rearing of children, exemplary citizenship, development of potential powers, and the betterment of conditions in the world.

Can these ideals be attained in broken homes, by pleasure-mad, drinking, smoking parents?

What two industries have made the most rapid growth in our own United States in the last decade? The manufacture of intoxicating liquors, and of cigarettes. What subjects do we find daily exploited in our moving pictures at the present time, where people of all ages assemble most frequently? Drinking, smoking, sex problems, shooting, and gambling. And what is happening to the home? Twenty divorces are granted each hour. A million and a half marriages are solemnized yearly of which almost a third end in divorce or separation during the first six years. Who pays for these tragedies? One hundred thousand youths are seriously affected each year by these broken homes. Youths from broken homes are four times more likely than other children to end up in reform schools. The National Probation Association Year Book of 1939 states that America's typical modern criminal is nineteen years of age, with-

out high school education, of average intelligence or above, and from a broken home.

Commenting on this deplorable condition *The New Age Magazine* of November 1940 states: "This vast army of confused youth are truly 'children of the storm,' for they are indeed handicapped in the beginning of life without a home, without security, without love."

Who is to blame for our present condition? Mankind as a whole, and the institutions of learning which man has established. The world and all things connected with it are of man's own making. In him rests the power to better conditions or to let them go on from bad to worse.

One Drink Is Too Many

"Drinks are not for drivers," declared New Jersey Vehicle Commissioner Magee. Magee said one drink is too many for drivers. He pointed out that more than 1,200 drivers lose their licenses every year in New Jersey for driving while under the influence of liquor.—*Signs of the Times*, March, 1941.

The alcohol educational bill passed by the Legislature, providing for the instruction of the children in our schools regarding the effect of alcohol on the physical body, is certainly one of the most constructive measures enacted by the last session of that assembly.

Commenting on this bill, Mrs. Eva C. Wheeler, President of the Woman's Christian Temperance Union of Southern California, states: "We have surrounded our boys and girls with intoxicating liquors and the least we can do now is to inform them of what alcohol is and what it does to the individual and to society."

It should be a well-known fact that alcohol is simply the excretion of a microscopic germ, and the waste products of all living creatures are poisonous. Besides this it contains ethyl hydrate, which, like chloral hydrate, is a habit-forming drug. Worst of all, it contains a spurious spirit that dominates the individual spirit of man while he is under its control.

Question Department



Sunday and the Seventh Day

Question:

Is the seventh day Saturday, and is it the seventh day that the Bible speaks of; also do I break the fourth commandment when I keep Sunday as a Sabbath?

Answer:

Jehovah is the law-maker and controls fecundation, and therefore He has a special mission to perform for all pioneer people of any epoch or period when a great host of spirits are to be furnished with vehicles of a new type. It is He who multiplies the pioneer people's bodies, gives them the laws appropriate to their evolution, and thus starts them on a new period of development. The first part of an epoch is Saturnian. The original Semites, who were the forebears of the Aryan race, were multiplied and given their laws by Jehovah. They were living in the Saturn part of the Aryan Epoch, and therefore were logically taught to keep Saturn's day, Saturday, as a day of rest.

The Bible tells us that the Law was supreme until the advent of the great Sun Spirit, Christ, who started a new phase of evolution under the principles of love and regeneration. This ended the regime of Jehovah and the sway of Saturn; not abruptly, of course, for there is always an overlapping of the old and the new. But at that time the pioneer Christian people entered upon the second or Sun part of the Aryan Epoch, and are now, therefore, substituting the Sun's day (Sunday) for the day of Saturn as the day of worship. In the light of this you will see that the seventh day is Saturday. It is also the Sabbath day that was kept by the Jews, who worked directly under the instructions of Jehovah. But now humanity, having entered

the Sun part of the Aryan Epoch, are working under the directions of the Christ, and accordingly observe Sunday as a day of rest. Therefore you are not breaking the fourth commandment when you make Sunday your rest day.

WHAT IS THE SOUL?

Question:

I would like to ask of what substance is the soul composed? Is it that belonging to either of the heaven worlds?

Answer:

The soul is not composed of the substance of any of the heaven worlds. It is the quintessence, power, or force contained in man's three vehicles, the dense, vital, and desire bodies. This essence is automatically extracted from man's vehicles by right action in relation to external impacts, experiences, observation, discrimination in relation to all things, the exercise of memory, curb on animal instincts, devotion to high and lofty feelings and emotions, and purifying experiences. In the Rosicrucian philosophy it is spoken of as a pabulum on which the spirit nourishes itself from impotence to omnipotence.

A WORLD TEACHER COMING

Question:

Some of the occult schools, and some of the churches also, are beginning to teach that the time for the "second coming" of the Christ has practically arrived. What is the Rosicrucian teaching on this subject?

Answer:

The Rosicrucian Philosophy teaches that the Christ will never return to earth again in a physical body, but that He

will return in a vehicle composed of the two higher ethers, namely, the light and reflecting, and this vehicle they designate as the soul body. This teaching also states that only those who have developed a like vehicle to the point where they are able to function in it consciously will be aware of His return when He does come.

The time of this "second coming," when He will rule over the world, will doubtless be several hundreds of years hence, perhaps even thousands. Only the Father truly knows when that time will be. However, Christ is with us now six months out of every year as indwelling Planetary Spirit of the earth, although He does not use a tangible body which can be seen.

The Rosierucian philosophy teaches, however, that a World Teacher is coming to humanity to give a new impetus to religion and prepare mankind to enter the new Aquarian Age; but no information has been given out at present as to when this Teacher may be expected to appear.

CONTEMPLATION ON SPIRITUAL SUBJECTS

Question:

Do you think there is any real value in constantly repeating gems of thought, Bible texts, or reading the Bible? I sometimes wonder if such practices are not really a waste of time.

Answer:

Certainly the practices mentioned are not a waste of time. On the contrary, it is always most helpful and uplifting to repeat mentally or orally, texts, literary gems, Bible passages, et cetera, which contain inspiring thoughts relative to right living. Repetition is the keynote of the vital body and all progress of the spirit depends upon the spiritualization of this vehicle through repeated effort along lines of high and lofty endeavor.

Repetition of high and lofty thoughts if dwelt upon long enough is a decided aid in developing the potential powers of the individual which will in time make

a definite change in his character, thereby making it easier for him to do that which is right and avoid that which is wrong.

In devising affirmations along this line it is advisable, however, to avoid statements that one is perfect, or that one possesses all wisdom, et cetera, for the reason that such statements are not true, and any statement that is not true is bound sooner or later to have a detrimental reaction on the one who repeats it.

THE MOON'S IMPORTANCE IN ESOTERIC WORK

Question:

I do not understand why the Rosierucians attach so much importance to the moon's aspects in their esoteric work. For instance: Why is the time of the new moon especially appropriate for awakening Invisible Helpers, and the full moon for building the quintessence of service into the soul body? As moonlight is only a reflected light, I do not understand this at all.

Answer:

The reason why it is easiest for the Invisible Helper to come into conscious use of his etheric vehicle at the time of the new moon is that the spiritual vibrations each month are most intense on that night and these strong vibrations make it the most propitious for this kind of work. The vibrations are stronger at this time because the sun and moon are in conjunction and their combined force is thrown on the earth from the same angle.

The time of the full moon is most propitious for the building of the essence of service into the soul body because at the full moon the sun and moon are in opposition, bringing into play the forces of two opposite signs, which are spiritually correlated, constituting a positive and a negative pole. At that time a current of life or spiritual energy is flowing between the two poles which is exceedingly adaptable for the building-in process of the essence of service.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also, as far as possible, to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

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

Importance of Choosing the Right Foods

By SYDNEY HEWITT



MACHINE of iron and steel cannot rebuild itself because it is not alive. Any particle of its own structural material, therefore, bits of steel or other mineral matter, present in the fuel of a motor, we should call impurities; they would serve a very destructive purpose, causing friction, wear, and damage. Consequently, to keep a motor in good condition we have to provide it with fuel of the highest degree of purity and refinement possible.

But for a living organism constantly wearing out and compelled to rebuild itself from food the case is different. Living bodies must be supplied with food containing the natural elements of their own structural material. Since the process known as food-refining consists in extracting some if not all of these essential building elements, if we want to be healthy we must avoid 'refined' foods and replace them in our dietary with natural foods—foods which have not been through any commercial processing whatever. This way we obviate the risk of malnutrition and steer clear of the confusion which prevails in grocery circles as to what is 'purity' and what is 'impurity.'

Living bodies and machines, then, are alike in this respect: that both perform work with the power extracted from the

burning of fuel; and that both will work efficiently if built right in the first place and then furnished the fuel which they were designed to burn. But, in that their smooth operation and maintenance depend upon entirely opposite qualities in their fuel supply, a living body and a motor are the reverse of each other. The more we refine and concentrate its fuel, the better for the motor; but the more we do this to our food, the worse for the body. This is clearly evidenced by the lack of vitality and the proneness to disease of human beings living on the so-called 'pure,' refined, sterilized, and concentrated foods of civilization as contrasted with the abundant vitality and comparative immunity to disease enjoyed by the lower animals subsisting on foods as they find them in the rough. Not that we need to displace our nice aesthetic sense and abolish fastidiousness in the choice of food, but that we should develop a *health sense* to combine with it. There's no need to bury one's face in a cabbage like a horse, or to go around eating carrots with the dirt on; but we should select our foods in as near as possible the form in which they are produced by Nature, eating fruits fresh instead of stewed, canned, and sugared; vegetables raw in the form of salads instead of boiled to a mush;

leaving the ingredients of our grain foods as little disturbed from their natural arrangement as we can and avoiding meals that consist of too many mixtures and flavorings.

That a living body is dependent upon certain elements in its food which are commercially branded as impurities is proved by the fact that the so-called 'impurities' removed from food by modern refining processes are mainly those *organic* mineral and protein substances whose presence renders the food liable to spoilage when stored—such 'impurities' being the very substance upon which life depends, of which the living body is built, and of which it stands most urgently in need. Thus the term 'pure' in the commercial sense and the same term in the health sense have precisely opposite meanings. Whereas the health seeker's interpretation of 'purity' stands for nutritive value, activity, and life, the commercial concept of 'purity' stands for keeping quality, inertness, and death.

The searcher for health, therefore, sees the food manufacturer's aim as widely divergent from his own. He looks upon manufactured foods as made to keep rather than to eat. Refined flour and sugar, for instance, which enter so largely into the composition of our favorite dishes, may remain on the grocery shelf for months without spoilage and immune to attack from insects because there is neither life nor life-sustaining properties in them; whereas natural foods containing the life germ are made to be used, and if we don't use them pretty quickly there will soon be some well-organized groups of insect life going after them, because they are full of life and life-giving properties.

And so, seeing that by refinement and what is called 'purification' the value of a food is augmented from a commercial point of view, and decreased or destroyed

from a health point of view, those people who seek to be healthy will beware of the term 'pure' as qualifying a food to which manufacturing or milling processes have been applied.

When such processed fats and carbohydrates are used for food, the requirements of the body are not met and slow starvation ensues; when proteins form too large a part of the diet the normal functions of digestion and metabolism are apt to become perverted; while of the disastrous results of 'pure' (that is, processed) foods in general, the whole of civilized humanity furnishes the example and the proof.

Conflict of opinion in regard to food values and food requirements, coupled with amazing variety in tastes and appetites, has brought the human race not only to unavoidable confusion of thought, but to equally unavoidable contortions in body shapes, distortions in the placement of internal organs, and maladjustments in the chemical composition of body fluids and tissues to the extent that no two people can be

found who are precisely alike in appearance or in chemical composition. This is all summed up in the saying that not one of us is perfect; and though such variety may be expressive of personality as we know it, it is essentially defective and pathological as such, marking us out one from another mainly by our imperfections.

If the body is the result of the food put into it, then a glance at any assembly of people will denounce their food as in some way wrong. The reason is, presumably, that though the old doctrine 'eat what you like and as much as you like' has long been proved fallacious, its practice is still indulged in. And if there is a curse on civilization, this is indubitably it. Balanced meals instead of balanced diet, fancily prepared mushy

The great leaders of mankind take everything into consideration, the food of man included. This has a great deal to do with his development. "Tell me what you eat and I will tell you what you are" is not a far-fetched idea, but a great truth in nature.—Rosicrucian Cosmo-Conception, page 166.

food, concentrated starches and sugars, grease, hasty swallowing and overeating are the scourges of an age of plenty and do as much to soften the species as hardship and scarcity do to toughen it. But don't think I'm recommending hardship and food shortage, but rather the middle course between extremes.

Another mistaken belief is that appetite is the best guide in the choice of food. Just as pet rats will kill themselves on cheese and cows inflate themselves to the bursting point on clover, human beings marching under the banner of appetite march to the undertaker by the short cut of the hospital. Appetite is simply a polite name for craving, and craving is nothing but a demand for indulgence of a *habit*. A smoker has an appetite for tobacco and a drinker has an appetite for alcohol, after he has acquired the habit of smoking or drinking, yet neither of these appetites meets any bodily need but provides material highly detrimental instead. Likewise with the appetite for food: we rarely crave what is best for the nutrition of the body, but rather something sophisticated, highly flavored or spiced and easily swallowed to meet the unnatural demands of a sour, inflamed stomach and taste buds dulled to the delicate flavors of natural foods.

In view of its identity with destructive cravings, appetite must be denounced as a most unreliable guide in the choice of foods. Appetite originates in the stomach and makes itself felt by way of the pneumogastric nerve; whereas *hunger*, which is Nature's call for *bodily sustenance*, is a combined demand of the body's innumerable cells localizing their need at the mouth. Many people have never felt hunger; and we may state it as an axiom that so long as food is supplied before real hunger exists, perfect health is impossible and the true enjoyment of eating unknowable.

No animal uses so wide a range of foods as we do; the ingredients of a single meal often running into the hundreds and the foods at our disposal

totalling a thousand or more. Simplicity being the watchword of Nature, our defects and diseases are consequently as numerous and complicated as our foods.

What is the relation, then, between food and health? Well, inasmuch as the body is built of food, the kind of food and the way it is eaten determine the quality of the body. We may quit smoking, drinking, and the other bad habits; we may keep regular hours, take plenty of exercise, breathe deeply, drink eight glasses of water a day, bathe frequently, take sunbaths, massages, colonic irrigations, spinal adjustments and treatments, and attend religiously to all the other adjuncts to health—but *if our food is wrong* ninety per cent of our health problem is still unsolved.

The human body has so often been likened to a machine, for purposes of illustration, that it seems necessary sometimes to point out the dissimilarities in order to obviate popular misconception.

Whereas a machine is not endowed with the power of self-renewal, it must be built of the hardest possible materials which do not wear out easily. Our physical body being equipped with this power, the question of its wear and tear becomes unimportant, provided Nature's arrangements are not interfered with.

The prevalent bacteriophobia, which sprang into being with Koch and Pasteur, has given rise to a great deal of confusion as to what constitutes 'purity' in foods, what kind of purity it is we are after and purity from what; and the food refiner meets the general demand by supplying the wrong kind. Perhaps in this machine age he is misled by an erroneous appraisal of our body as a mere machine. Similarities between our body and a motor have been so much pointed out and emphasized that their fundamental dissimilarities have been overlooked. It is for this reason, therefore, that we have insisted upon these latter, to eradicate the prevailing impression that the health value of food is determined by its degree of refinement or commercial 'purity.'

Patients' Letters

Canada, Jan. 5, 1941.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I am asking you to discontinue the healing as I am so much better, thanks to the Invisible Helpers. The help I needed certainly came at a very serious time. I fell asleep one night after asking for help from you and the next morning the trouble had gone. I cannot thank God enough, also you at Headquarters and the Invisible Helpers. God bless you and prosper the Fellowship. Am sending my contribution in a few days as soon as I receive it.

Thanking you once again for all your help,

—G.M.C.

California, Dec. 5, 1940.

Rosicrucian Fellowship
Oceanside, California.

Dear Helpers:

I have been fine this past week. I have been doing fine with my diet. And my chest seems to be more relieved, my ear is beginning to show results, and I expect a loss of weight to report in my next letter.

Thank you.

—B. A. I.

California, Dec. 22, 1940.

Rosicrucian Fellowship
Dear Friends:

Again your kind letter brought courage and kindness to me.

The condition in my neck is almost corrected, two small lumps only remaining and those on the decline. The effect of them is positively nothing as I would not know they existed if I had not felt for them just now as I write to you. This really is most remarkable as all the doctors were puzzled and worried and ordered drastic surgery and treatments, and all my family, friends, and even myself looking and talking as though the end were near.

At present it seems the important thing is for me to find and then work in a very decided direction.

Thank you again.

Yours sincerely,

—D. L.

Ohio, Jan. 4, 1941.

Rosicrucian Fellowship
Dear Friends:

Have been progressing steadily toward a marked improvement. I am gradually adding to my diet from week to week the foods I need, just to feel my way along. I've been wondering whether I might start eating grapefruit again? There is a soreness in my stomach at times, but not so pronounced as at the beginning of my trouble.

Thanks for the wonderful help you are giving me.

Sincerely,

—J. N. E.

Healing Dates

April 3—10—16—23

May 1— 7—13—20—28

June 4—10—17—24

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

People Who Are Seeking Health

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

Song of Peace

(Tune: Battle Hymn of the Republic)

*My soul has caught the music
Of a million moving spheres,
As they rotate through the ethers
Of a million atmospheres.
'Tis the Love Song of the Father,
That re-echoes through the years—
"The Prince of Peace shall reign."*

CHORUS:

*Don't you hear the joy bells ringing?
Don't you feel the ethers tingling?
Won't you join the angels, singing?
"The Prince of Peace shall reign."
Oh, the hearts of men are yearning
For the promised Age of Peace,
And the Sons of Men are praying
That God's Kingdom may increase.
Let us join the angel chorus—
Let us sing a Song of Peace.
"The Prince of Peace shall reign."
—Marie Wagenmaker.*

Children's Department



Grandfather's Story of Rebirth

By RONA MORRIS WORKMAN

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(IN TWO PARTS—PART ONE)

"SO you want a story about Rebirth and Karma, do you?" laughed Grandfather, as the children gathered about him in the garden. This time Billie's older brother, Steve, was with them. Steve and Billie did not look like brothers, for Billie was dark and quick, his grey eyes full of mischief, while Steve, only a year older than nine-year old Billie, was slim and quiet, with brown hair, and his eyes, though like Billie's in color, were usually grave and thoughtful, even though at times they could twinkle with laughter.

"Yes," answered Mary Ellen, gravely, as she shook her dark curls back from her face, "all four of us want to hear about Karma." For a moment Grandfather looked at the two brothers who sat at his feet, at quiet Mary Ellen and little Jane, then smiling into their serious faces he began slowly:

THE dazzling sun of a long, long ago time burned fiercely over a little valley hidden high on the slope of a great range of mountains. Tall trees and broken rocky walls set it apart save at one end where there was a wide opening through which one could look far to the east across a rolling country to where the gleaming walls of a great city guarded the palaces and temples built upon terraced hills.

Sometimes, on very still days, one could hear the deep thunderous booming of the temple gongs, but today all was very still in the little valley, so still that only the humming of strange insects stirred the

air, until from some place near-by came a faint cry, then after a long silence, a groan so weak and despairing that it seemed the last echo of pain. Then all was still again until a faint vibrant humming drifted in from the sky and a tiny speck against the blue grew swiftly larger. The low hum ceased and the strange little airship landed smoothly in the grassy meadow close to a stream which lashed itself into foam in its hurry to reach the valley far below. A door moved back in the smooth shining hull of the tiny plane and a young man stepped out and looked about him.

Clad in a simple tunic of some shining white material, his feet were shod in thick golden sandals bound with jeweled straps and throat and arms blazed with strange gems set in finely worked gold. For a moment he stood silent, feeling the peace and beauty of this high sun-warmed valley, then he started suddenly and listened. A cry of pain? Here, where all was so peaceful, where he so often came to rest and think? Again it came and he ran toward the great wall of rocks from which the sound had come. At the foot of the cliff was a jumbled mass of fallen rock and here he paused. Again the cry. This time he answered with a clear shout and leaping upon the rocks began searching. At last he found what he was seeking. At the foot of the cliff lay the crumpled form of a man, young like himself. A hunter, perhaps, since he wore the rough leather of the hill tribes, he had evidently fallen over the cliff and a rock had rolled down and crushed his foot.

Quickly the rescue was effected and the injured man laid gently by the stream. Water first for the parched lips, then careful testing to find broken bones. At last, with bandages and ointments from the plane, the work was finished with skillful hands.

"You are a physician, my lord?" These first words came from the lips of the dark-skinned young hunter.

His rescuer smiled. "No, I am Mitla, son of the High Priest of the Temple of the Sun, in the City of the Golden Gates, but healing has been a part of my training. Your foot is crushed, but I have set the bones and bandaged it well, as also your many cuts, but you must not walk for many, many days. I will take you home with me—" he paused as a quick look of fear flashed into the dark face before him.

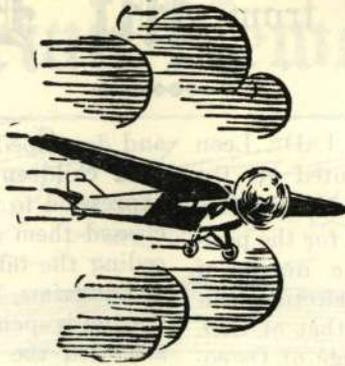
"No, no, Lord Mitla, not to the city. I am Xyta, a hunter, one of the wild tribes of these mountains. I may not enter the city walls—nor would I if I could, for I would die away from my hills. No, master, leave me here—perhaps you may have some food to leave beside me. I shall be safe in this valley."

Mitla smiled. He knew the fear which the hunting tribes held of the great walled cities of Atlantis.

"It is warm," he said gently, "and I will build you a hut of branches to keep the heavy dew from you at night. Tomorrow I shall come again to dress your wounds and bring more food."

Soon there was a rough shelter protecting the wounded hunter, a bowl of water placed by his side, with fruit and thin brown cakes of crushed corn dipped in honey, then Mitla with his plane was but a tiny dark bird-shape in the sky and the low hum of its going died away.

Many days passed, but each afternoon found Mitla watching over the injured one, dressing the rapidly healing wounds



and telling him stories of the Emperor of the Great City, of the temples with their gold and jewels, of flower-bordered streets and cascades of rushing water leaping down their stone spill-ways from terrace to terrace, and of the strange people of distant lands.

At last Xyta could stand upon his foot, then

walk a few steps and finally to leap and run as he did before his fall. On that day his dark eyes under their heavy brows were sad as he sat watching the distant beautiful city from which Mitla would soon be coming. At last Mitla came and sat down beside the other. Xyta spoke suddenly: "I am well, my lord Mitla. You need come no more to this valley. I have strength to travel; I should return to my people, yet my life is yours. Take me, if you wish, to be your servant, even to the great city. If I do not go with you we shall meet no more, and my heart aches when that thought comes to me."

Mitla leaned forward and laid his hand upon the other's knee. "Then indeed would your heart break, far from your mountains. No, go back to your people. You are their chief; you must teach and lead them wisely. That is your work. I, also, have mine."

A strange, far-away look came into his eyes and Xyta waited. "Some time, somewhere, in a land we have never known, we shall meet again. Until that time, Xyta, farewell."

He leaped to his feet, laid his hand for a moment on the drooping shoulder, then was gone. For a long time Xyta sat silent, then he rose slowly and followed the path which led from the valley back to his tribe.

As Grandfather ceased speaking there was silence in the little group at his feet,
(Continued on page 238)

Echoes from Mt. Ecclesia



BEGINNING March 1, Dr. Leon Patrick was appointed to the post of Physician at Mt. Ecclesia Sanitarium. Well equipped for the position, Dr. Patrick holds the degree of M.D. from the California Eclectic Medical College of Los Angeles, that of D.O. from the Los Angeles College of Osteopathic Physicians and Surgeons. From the Los Angeles County Hospital he obtained his internship in surgery. His twenty years of practice in Orange, California, have established his reputation as a physician, dietitian, and author. Dr. Patrick sees good in all schools of healing; but because close observation has taught him that cooperation with Nature is the surest way to health, the simple things which make for right living are given special importance by him. On February 28 the residents of Mt. Ecclesia welcomed Dr. Patrick and his charming wife at a reception in their honor held in the Dining Hall. A short musical program preceded their formal introduction. A Grand March, Virginia Reel, games and refreshments concluded the gay evening.

About forty persons from Mt. Ecclesia attended another reception, held March 10 under the auspices of the Oceanside Chamber of Commerce to greet newcomers to the community. The Fellowship orchestra furnished four lively numbers; Mr. E. J. McManus sang two beautiful songs composed by his brother, Mr. Joseph McManus, "Democracy Forever" and "Trail End." Officials were warm in their thanks for the Fellowship's contribution to the program.

Mrs. Hazel Holland, instructor in the San Diego City Schools and a member of the Rosierucian Fellowship, gave a most instructive talk on Speech Therapy on March 14. Vocal recordings illustrated how the correction of speech defects and nervous disorders built self-confidence

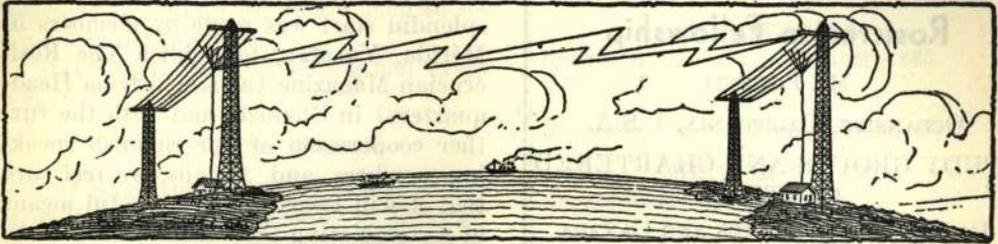
and developed personality. In her work with children she has restored normal expression to many whose halting speech classed them as mentally deficient. Preceding the talk Mr. Charles A. Korten, of Longview, Washington, who with Mrs. Korten is spending a few weeks in Oceanside, led the community singing. An accomplished musician, he played three violin solos: "Cavatina" by Raff, "Intermezzo" by Mascagni, "Traumeri" by Schumann.

As an exemplification of the Rosierucian teaching that the Universal Spirit came to all the churches, not to one alone, and that therefore all should work in harmony together, the Fellowship is very happy to announce that the First Christian Church and the Methodist Church, both of Oceanside, will participate in the Easter Sunrise Service at Mt. Ecclesia. A joint program has therefore been arranged, to provide for a wider expression of faith.

Rev. B. F. Cron, pastor of the Christian Church, will deliver the Invocation; there will be two addresses, "If I Be Lifted Up," by Mrs. Max Heindel, President of the Rosierucian Fellowship, and "Love Triumphant," by Rev. H. G. Burgess, pastor of the Methodist Church; the Admonition will be given by Rev. B. F. Cron. Musical numbers by the Fellowship Orchestra, Mr. Ernest George, conductor; the traditional cornet salutation to the rising sun by Mr. Ernest Wakeley; "Before the Dawn," sung by Mr. E. J. McManus; "I Know That My Redeemer Liveth," rendered as a trombone solo by Mr. George Sturdevant; and two Easter hymns by the congregation, "Jesus Christ Is Risen Today" and "The Christ Shall Reign." As the Chapel will not accommodate the expected crowd for the usual after-dawn service the entire service will take place

(Continued on page 239)

Rosicrucian News Bureau



And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray.

Blessed service may be rendered through prayer. "When we pray," says Dr. Alexis Carrel, "we link ourselves with the inexhaustible motive power that spins the universe."

In the Rosicrucian Fellowship Temple Service there is this passage: "One coal will not make a fire, but where a number of coals are heaped together, the heat which is latent in each may be kindled into a flame, emitting light and warmth; and it is in obedience to the same law of nature that we have gathered here tonight, that by massing our spiritual aspirations we may light and keep ablaze the beacon light of true spiritual fellowship."

We are also told that since the power of numbers on the spiritual plane is much greater than that on the physical, everyone who adds his prayers to that of a group greatly enhances the potency of prayer. The power on the spiritual plane increases in the proportion of a square: two, four, eight, sixteen, etc., for the first twelve who attend a spiritual service. The thirteenth then would bring it up into another higher realm of the spiritual universe. We may count the

increase there by the power of three: three, nine, twenty-seven, etc. Thus we see how important even the weakest among us may be when we mass our spiritual aspirations.

Prayer, the true scientific prayer of praise and adoration, by means of which we lift ourselves on the wings of Love and Aspiration, takes us to the very throne of the Father and brings down an outpouring of spiritual illumination and energy. Thus do we come into closer touch with spiritual forces and laws, releasing the crystallizations of the lower self, and enter into a greater harmony of life. The inner man, the spirit, arises in prayer from the inertia of the personality and soars towards its Creator, from Him to receive a new infusion of divine inspiration and wisdom, a new incentive to live the more abundant way of love and service.

As individuals, and as groups, let us "pray without ceasing."

SANTIAGO, CHILE, SOUTH AMERICA.

A most admirable spirit of cooperation and loyalty is being demonstrated by members and friends of the Group meeting at 25 Dominica in this city in regard to publishing The Rosicrucian Magazine in the Spanish language.

During the past numerous efforts have been made by our zealous Spanish speaking members to publish a Rosicrucian

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

STUDY GROUPS AND CHARTERED
CENTERS

IN THE UNITED STATES AND CANADA

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

- Akron, Ohio.*—612 Metropolitan Bldg.
Boston, Mass.—168 Dartmouth St., Rm. 201.
Burlington, Vt.—91 No. Union St.
Calgary, Alta., Can.—108 14th Ave. W.
Calgary, Alta., Canada.—Young People's Group 1536 15th Ave. W.
Chicago, Ill.—Room 719, Ashland Bldg., 155 N. Clark St.
Chicago, Ill.—c/o Mrs. Magdalena Goveia, 4921 Montana St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 916.
Denver, Colo.—404 Tabor Bldg.
Detroit, Michigan.—115 W. Adams.
Grass Valley, Calif.—118 Bush St.
Indianapolis, Ind.—411 Pennsylvania Bldg.
Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—2523 W. 7th St.
Los Angeles, Calif.—511 N. Eastern Ave.
Milwaukee, Wis.—234 Fine Arts Bldg., 125 East Wells St.
Milwaukee, Wis.—627 No. 6th St., Room 10.
Minneapolis, Minnesota.—Masonic Temple, Room 209.
New Orleans, La.—429 Carondelet St., Room 201.
New York City, N. Y.—160 W. 73rd St.
Omaha, Neb.—301 No. 31st St.
Reading, Pa.—W.C.T.U. Hall, 6th and Franklin Sts.
Rochester, N. Y.—307 Burke Bldg.
Schenectady, N. Y.—13 Union St.
Seattle, Wash.—920 Pine St.
St. Paul, Minn.—318 Midland Trust Bldg.
Tampa, Fla.—405 Grand Central.
Toronto, Ont., Canada.—40 Leopold Ave.
Utica, N. Y.—11 Clinton Place.
Vancouver, B. C.—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

Magazine in Spanish, but as this is an undertaking which involves considerable expense and labor, no previous effort has been as fully satisfactory as has been desired. A short time ago, however, a splendid start was made by members in Mérida, Yucatan, to publish The Rosicrucian Magazine (as issued from Headquarters) in Spanish, and with the further cooperation of our Spanish speaking members and friends, we feel sure that it will become a most useful means of disseminating the Teachings.

It was suggested to our members in Santiago by Headquarters that they cooperate with the Mérida Group in the publishing of the Magazine, rather than try to publish another of their own, and from them comes an inspiring letter expressing their willingness to set aside their own project and assist the friends in Mérida for the good of the whole. They write:

“We wish to be united and in accord in all things with you. We form a part of the Fellowship, being one with you. We have no desire to be separate from you, even in our thoughts. We have ceased publishing our magazine, and by this same mail we are writing to Sres. Rodriguez and Gonzales of Mérida in regard to subscribing for fifty copies of their magazine each month. We will distribute the magazine, and if a page could be devoted to the Work in Chile, it would undoubtedly be of great benefit to us in spreading the Teachings.”

CALGARY, ALBERTA, CANADA.

Regular reports from the secretary of this Canadian Center indicate that activities are being carried on as usual, with love and harmony prevailing.

The efforts being made by those devoted ones living in the warring countries to add to and maintain the spiritual Light are surely a source of much satisfaction to those Higher Ones endeavoring to guide and advance humanity on the spiral path toward God! It is when the obstacles are greatest that the spir-

itual mettle of the aspirant is tested, and golden are the opportunities offered these days for every spiritually minded person to rise to the heights of self-mastery by aiding his fellow men to see and follow the Light.

May God bless and strengthen every effort!

MEXICO CITY, MEXICO.

For some time past the members and friends of the Fellowship in this city have been endeavoring to form a group for reviving the study of the Western Wisdom Teachings there, and recently came the encouraging news that they had succeeded.

Our correspondent writes us: "The meeting was very pleasant and we talked for four hours. It seems that everyone is anxious to do something to help. We decided to meet twice a month, the second and last Thursdays of each month."

Our helpful thoughts and prayers go out to the members of this Group, and we urge those in that vicinity who are interested in the New Age Ideals to join them in "massing their coals" so that a greater spiritual Light may cast its beams out into the suffering world.

READING, PENNSYLVANIA.

A recent letter from one of our enterprising members in this city informs us that arrangements have been made there for securing the services of a mortician equipped to use the Rosicrucian Fellowship methods of caring for the deceased. Anyone desiring such services is advised to contact Mr. Clarence Hahn, 334 No. 4th St.

AGUA DE DIOS, COLOMBIA.

"No other gift, dear God, we ask,
But only sense to see
How best the precious gifts to use
We have received from Thee."

These lines from the Rosicrucian Prayer come forcibly to mind as we read a report from a newly formed Study Group in this South American city. The

Study Groups and Chartered Centers in Other Countries

ARGENTINE

Buenos Aires.—Calle Carabobo 836.

BELGIUM

Brussels.—74 rue Stevens Delannoy.

BRITISH GUIANA

Georgetown.—69 Brickdam.

CHILE

Santiago.—Dominica 25.

CUBA

Havana.—San Francisco 473, Vibora.

ENGLAND

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

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

GOLD COAST, WEST AFRICA

Kumasi.—Mr. Ben T. Vormawah, Box 69.

Sekondi.—P. O. Box 224.

Takoradi.—c/o E. Oben Torkonoo.

JAVA

Bandoeng.—Lembangweg 77.

MEXICO

Mérida, Yuc.—Calle 41 No. 496.

NEW ZEALAND

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

NIGERIA

Lagos.—P. O. Box 202.

PARAGUAY

Asunción.—Louis Alberto de Herrera, Republica Francesa.

Asunción.—Garibaldi 118.

PHILIPPINE ISLANDS

La Paz, Iloilo.—19 Burgos St.

Manila.—1324 Espiritu, Singalong Subdivision, Santa Ana.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—20 Nickerie St.

Apeldoorn.—Lavendellaan 16.

Arnhem.—Mesdaglaan 18.

Den Haag.—Secretariaat: Sadeestraat 12.

Rotterdam.—Claes de Vrieselaan 51.

Zaandam.—Langestraat 24.

Zeist.—32 Jan Meerdinklaan.

URUGUAY

Montevideo.—Galicia 2137.

ROSICRUCIAN BOOKS

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The Rosicrucian Cosmo-Conception ..	\$2.00
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The Web of Destiny	1.50
Mysteries of the Great Operas	1.50
Ancient and Modern Initiation	1.50
Gleanings of a Mystic	1.50
Letters to Students	2.00
Teachings of an Initiate	1.50
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Occult Principles of Health and Healing	1.50
Freemasonry and Catholicism	1.00
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The Rosicrucian Christianity Lectures	2.00

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Simplified Scientific Astrology	1.50
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(8½x11 in., printed both sides)	

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Mystery of the Ductless Glands25
Nature Spirits and Nature Forces25
How Shall We Know Christ?15
Rosicrucian Child Training25
Christ or Buddha?20
Evolution10
Earthbound10
Salads for Vegetarian Menus25

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The Rosicrucian Fellowship

Oceanside, California, U. S. A.

president and teacher of the Group is a blind Probationer, truly using his "precious gifts" to pass on to others the priceless knowledge concerning the mystery of life and being which has come to him. The secretary of the Group writes that the president was unanimously elected, not only because of his being well versed in the Teachings, but also because of his intense interest and desire to help others along the Path which he has begun to travel. In spite of his physical blindness, he never ceases to aid in the various activities and to give spiritual advice to those who wish it.

GRANDFATHER'S STORY OF REBIRTH

(Continued from page 233)

then Steve asked softly, "Did they ever meet again, Grandfather?"

Grandfather laid his hand upon the boy's brown hair. "Yes, Steve, they did. Karma, the law of cause and effect, brought them together in rebirth in another life, even as Mitla had foreseen, for Xyta owed him the debt of life and the law must bring them together until that debt was paid."

"But, Grandfather," interrupted Billie, his eyes shining, "did they really have airplanes in that time? So long ago?"

"Billie," answered Grandfather, laughing, "we are only just beginning to rediscover some of the many, many things which those ancient Atlanteans knew. Their ships were not like ours; they were far more wonderful. Sometime, again, we shall use their knowledge."

Mary Ellen and little Jane eagerly reached a hand to Grandfather, "But this isn't all you are going to tell us, is it?" asked Jane.

"No, dear, I will tell you the rest of the story tomorrow, but now Anna is calling you to your dinner, so until tomorrow, my dears—"

(To be continued)

Additional Dealers

(Continued from page 240)

- St. Louis, Mo.—Doubleday, Doran Book Shops, 310 N. 8th St.
 St. Paul, Minn.—St. Paul Book & Sta. Co., 55 E. 6th St.
 St. Petersburg, Fla.—K-B Printing Co., 550 Central Ave.
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 Tacoma, Wash.—C. A. Thorell, 708 St. Helens Ave.
 Tampa, Fla.—E. M. Holder, 1002 Horatio.
 Washington, D. C.—Henry Austin, 909 Ridge Road, S.E.
 Brentano's Book Stores, Inc., 1322 F. St., N.W.
 G. C. Murphy Company, Department Store, 1214 G. Street, N.W.
 Oriental Esoteric Library, 1207 Q. St., N.W.
 Roach Drug Co., 8th and G Streets, S.E.
 The Willard Hotel, Newsstand, 14th and Pennsylvania Ave. N.W.
 Woodward & Lathrop Department Store.
 West Hartford, Conn.—The Case Book Shops, 16 La Salle Road.

ECHOES FROM MT. ECCLESIA

(Continued from page 234)

at the cross in front of the library building. The time has been set at 5:20 A.M.

Near the Healing Temple, in the decoration of which only white flowers are used, a new "white garden" is being planned. At the news the Probationers of the Los Angeles Center donated forty-five rose bushes. Headquarters gratefully acknowledges the gift, for many white flowers of various kinds are needed to insure a plentiful supply and to make the garden impressive in its beauty.

Attention is called to two important announcements appearing in this issue: on the outside back cover, publication date of the 1942 Ephemeris, delayed because the necessary almanac could not be obtained sooner; on the inside front cover, information about the coming summer school, which will be found to offer spiritual and recreational advantages in abundance.

Mt. Ecclesia

Sanitarium

NON SECTARIAN
NON PROFIT

OCEANSIDE, CALIFORNIA, U. S. A.

Announcement

Dr. Leon Patrick has accepted the post of sanitarium physician. He brings to Mt. Ecclesia Sanitarium the healing therapy of osteopathy, which has been defined as "common sense reduced to a science." As prescribed and administered here, osteopathy is effective in assisting nature to re-establish functional equilibrium which is health.

This beautiful sanitarium is one and a half miles east of Oceanside, on an elevation giving scenic views of ocean, mountains and valley. Cheerful, richly furnished rooms with ample sunshine.

Public Patronage Is Invited

Sympathetic care given chronic cases, nervous, convalescing, and aged patients; post-operative and heart cases.

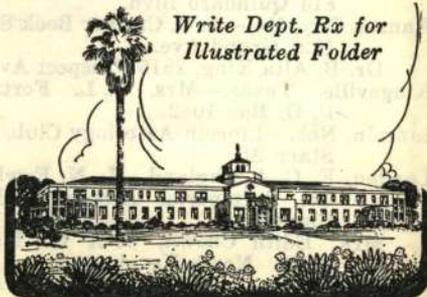
Modern Equipment and Service

Electro-therapy; physical therapy—massage, colonics; hydro-therapy sections for men and women. Expert operators; graduate nurses. Vegetarian meals; juices.

The Sanitarium does not accept surgical, or obstetrical cases; alcoholics, drug addicts, or mental cases.

A non-profit institution making very moderate charges for highest type service.

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All Rosicrucian Fellowship Centers also carry Fellowship Publications.

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- Atlanta, Ga.—Kimsey's Book Shop, 129 Carnegie Way. N. W.
Longworth's Book Shop, 106 Forsythe St. N. W.
- Baltimore, Md.—The Remington-Putnam Book Co., 347 N. Charles St.
- Bellingham, Wash.—W. C. Orrill, 1237 State St.
- Bombay 7, India.—The Popular Book Depot, Grant Road.
- Boston, Mass.—Metaphysical Club, 25 Huntington Ave.
- Buenos Aires, Argentine.—Mrs. Henny C. Scheffer de Valentin Andraee, Avenida del Tejar 2319, Belgrano, F.C.C.A.
Nicholas B. Kier, Talcahuano, 1075.
- Buffalo, N. Y.—The Sun Publishing Co., 50 Ashland St.
- Calgary, Alta., Canada.—J. J. Gamache, 1002 1st St. W.
- Capetown, South Africa.—Utting & Fairbrother, Ltd., 129 Longmarket St.
- Chicago, Ill.—Brentano's, 29 S. Wabash Ave.
Fellowship Book Supply, 332 S. Cawp-bell Ave.
Marshall Field & Co., 121 N. State St.
D. G. Nelson, 56 E. Grand Ave.
Time Aspected Charts, 32 North State St., Room 1410.
- Cincinnati, Ohio.—John G. Kidd & Son, Inc., 19 East 4th St.
Fountain News Shop, 425 Walnut St.
- Cleveland, Ohio.—Phoenix Book Shop, 1872 W. 25th St.
- Colombo, Ceylon.—Frewin & Co., 40, Baillie St., Fort.
- Columbus, Ohio.—McClelland & Co., 100 N. High St.
- Dallas, Texas.—Schmalzried Book Shop, 1023 Main St.
- Detroit, Mich.—A. E. Arbuckle, 9333 Carleton Ave.
Temple of Light, 412 W. Grand Blvd.
- Grand Rapids, Mich.—Raymer's Book Store, 5 North Division St.
- Heswall, Ches., England.—Mrs. Beryl Sp. Dean, The Sun Dial.
- Kansas City, Kans.—Astro Science Pub. Co., 814 Quindaro Blvd.
- Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
Dr. B. Alta King, 2816 Prospect Ave.
- Kingsville, Texas.—Mrs. E. L. Fortman, P. O. Box 1082.
- Lincoln, Neb.—Lincoln Astrology Club, 4147 Starr St.
- London, E. C. 4, England.—L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus.
Mrs. Edith Chown, 60-A St. Mark's Road. North Kensington.
- S. W. 7, Margaret Grant, 35 Cranley Gardens.
- Los Angeles, Calif.—The Church of Light, 818 Union League Bldg.
First Temple & College of Astrology, 733 S. Burlington Ave.
Philosophical Research Society, 3341 Griffith Park Blvd.
Chas. H. Wolfram, 11514 S. Broadway.
- Manila, P. I.—H. F. Tibayan, 1324 Espiritu St., Singalong Sub-Division
- Merrick, L. I., N. Y.—Disciples Retreat, Gormley Ave. and Nassau St.
- Minneapolis, Minn.—Powers Mercantile Co.
- Milwaukee, Wis.—Astrological Study Studio, 922 N. 27th St.
Des Forges & Co., 427 East Wisconsin Ave.
- New York, N. Y.—The Baker & Taylor Co., 55 5th Ave.
Brentano's, 1 West 47th St.
Doubleday, Doran Book Shops, 244 Madison St.
The Gateway, 30 East 60th St.
Harmony Book Shop, 112 W. 49th St.
Macy Pub. & Masonic Supply Co., 35 W. 32nd St.
- Oakland, Calif.—The Holmes Book Co., 274 14th St.
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- San Antonio, Texas.—H. A. Moos, 331 W. Commerce.
- San Diego, Calif.—Alcove Book Shop, 816 Broadway.
- San Francisco, Calif.—The Emporium.
Metaphysical Library & Book Shop, 177 Post St.
San Francisco News Co., 657 Howard.
- San José, Calif.—Metaphysical Center, 80 E. San Fernando.
- Santa Barbara, Calif.—Channel News Agency, 905 De La Vina St.
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