

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

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The Rosicrucian Fellowship
OCEANSIDE, CALIFORNIA

Summer School at Mt. Ecclesia



SCHEDULE OF CLASSES

July 6 to August 21, 1936.

	9:00-9:50	10:00-10:50	11:00-11:50
Monday	Jr. Astrology	Anatomy & Physiology	Bible Interpretation
Tuesday	Sr. Astrology	Astrological Keywords	Philosophy I
Wednesday	Jr. Astrology	Philosophy II	Bible Interpretation
Thursday	Sr. Astrology	Anatomy & Physiology	Philosophy I
Friday	Astro-Diagnos	Philosophy II	Center Forum

Public Speaking classes will be held in the afternoon.

The Rosicrucian Philosophy: A comprehensive study of the "Cosmo-Conception," the textbook of the New Age teachings, given to humanity by the Brothers of the Rose Cross through Max Heindel; a thorough course in "The Web of Destiny," "Rosicrucian Mysteries," "Mysteries of the Great Operas," and other writings of Max Heindel; an illuminating course in the interpretation of the Bible from the Rosicrucian viewpoint.

Astrology: Setting up and reading charts, progression, astro-diagnosis and keywords.

Anatomy and Physiology: Their correlation to the Rosicrucian Philosophy.

Public Speaking.

LECTURES

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RECREATION

Friday evenings are reserved for social affairs. An opportunity to know each other better and appreciate each other more.

ACCOMMODATIONS

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

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

PURPOSE OF THE SCHOOL

This school will give instruction in the above subjects to anyone who is interested in the New Age teachings; it also aims to prepare teachers and lecturers for the field.

ENROLL NOW—SPEND YOUR VACATION ON MT. ECCLESIA

—[☼]—

Mt. Ecclesia College

THE ROSICRUCIAN FELLOWSHIP

Oceanside, California

God's Thought

BY MARGUERITE HEAD

Alone at dawn, I heard the southern sea
Pour forth its heart in endless rhapsody;
I watched the billows rise in rhythmic swells
To deck the beach with diadems of shells,
And countless treasures strewn as though to hide
The spotless beauty of the Ocean's bride.
I saw the sun come up, a crimson ball,
Beyond the isles of green where palm trees tall
And vines and verdure met in pristine grace—
A Venice waiting for some future race;
The swish of sea-things, and the call of birds,
The song of waters sung to cosmic words—
In ev'ry wilderness my feet have trod,
I there beheld, expressed, the thought of God.

In heat of noontide, by the forest wooed,
I sought its leafy temple's solitude;
The oak, the birch, the chestnut, spruce and pine
Were interwoven in a wild design;
Shy woodland chorists, hid within its maze,
Attuned their melodies to songs of praise,
While my own spirit, on unfettered wings,
Soared up as though to touch the soul of things.
And, as rejoicing like the birds, I stood,
A Presence seemed to permeate the wood;
Through northern silva or by tropic sea,
Its silent rapture has enveloped me.
In ev'ry wilderness my feet have trod,
I there beheld, expressed, the thought of God.

I walked where carven cliffs rose up so high
They stood like pedestals to hold the sky;
Great hills and crags illumed with sunset gleams—
A golden glory o'er a land of dreams.
A mountain torrent roared a canyon's length,
And down a chasm hurled its giant strength
In thund'rous cataracts, then quiet lay,
A sombre lake entombed in walls of gray;
Above, the rock-winds shrilled a wailing dirge,
While through my vibrant being seemed to surge
A reverence, a wonder and a thrill
At each new marvel of the Mighty Will.
In ev'ry wilderness my feet have trod,
I there beheld, expressed, the thought of God.

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.

After Death . . . What?

BY EDWARD ADAMS

IN TWO PARTS—PART ONE

A TIME comes in the life of every human being when he stands face to face with that dreaded spectre death. He is ready to leave the physical world wherein he has dwelt for many years, and is standing at the portals of an unknown land. "What," he asks, "is on the other side? Is there another life after this—or does death mean extinction?"

Many people, because of fear, shun this question. They do not even want to think about it. Let us look at a similar situation and see how it applies to our journey to that unknown land. Perhaps one is going to visit some foreign country where he has never been before. Wouldn't he first seek information pertaining to that country regarding the climate, clothing, the method of travel and the route to take? He would need to know many things before starting his journey. This same need applies to that journey which we shall all eventually take to the beyond.

It seems that most religions cannot tell us in detail what happens after the spirit leaves the body at death. They speak of Heaven and Hell, but in vague terms which have no real proof behind them. Naturally many materialistic people believe that death ends all. They have nothing to look forward to, and we

wonder why they even care to finish out their existence here if they believe that there is no life after death.

Let us pass by the materialist and consider only the religious belief of life after death. As we have said, most religions speak of Heaven and Hell. Heaven, the place of joy supreme, of eternal happiness; Hell, a place of eternal sorrow and pain. The Rosicrucian teachings also tell of Purgatory but say nothing about a place of eternal damnation such as Hell is supposed to be.

The theory or teaching of eternal damnation in any religion is contrary to other religious doctrines. Religion teaches that "God is love." If God created all that is in the universe and loves us, did He also create a place of fire where some of His children shall suffer for ever and ever? And yet God is love, and we are a part of God. We love our own children, and we would not have them suffer for even a short period of their life. God is more perfect than we are, and He has an unlimited capacity for love, yet He sends some of His children—part of His very being—into a place of imperfection, an eternal fire. They are lost forever; a part of God is lost.

This cannot be true; the idea is not at all consistent with the idea of an omnipotent God shedding His vast wealth of love over His universe. Whether or not we have any idea or theory to place in its

stead, our reasoning minds reject this theory once and for all—no matter how many religious leaders expound and argue about Hell and brimstone and point to Biblical texts to verify this.

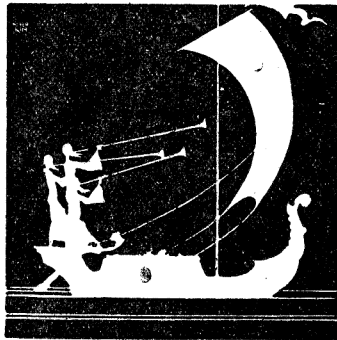
The usual orthodox viewpoint of Heaven and its activities is inadequate. Here is the common conception: If you have been what is called *saved* you may expect to go to Heaven after your exit from this physical world. You immediately acquire a pair of graceful wings, are given a white robe and a halo, and a harp is placed in your hands. You are then supposed to sing and to play your harp forever and ever. A day of this monotonous existence and one would soon want to be back on the earth no matter how hard the conditions were there.

This picture of a future life which orthodox religion holds out for us is certainly uninteresting. An after-life of unceasing joy and happiness does not contribute a thing to universal evolution—and that is what we really strive for—to live, to grow, to try to reach perfection. Such a heaven life would be nothing but pure selfishness. Of all the many souls who have lived since time began there must be many who would gladly forego an existence such as this in order to live on the earth again if they could, helping and serving their fellow men. God knows what help we mortals need from Him and from one another to scale the ladder of evolution.

What are the real conditions after death? Does anyone know? has anyone absolute proof of after-death conditions? Banish all speculations, theories, and suppositions and bring into the light some one person or persons who can testify as to what awaits us after death. Is this possible? Is there anyone who has been on the other side of the veil and has come back—bringing with him knowledge about that place?

Yes, there are people who have pierced the veil of life and death and have revealed what they experienced on the other side. We cannot name them, except one, for they do not tell us that they have achieved that ability to live in two worlds. We must judge by what they say or what they write. The one person whose name we can reveal is Max Heindel, for he was the true messenger of the Elder Brothers who transmitted to him the Rosicrucian teachings of life and being. And Max Heindel personally investigated these things, not merely relying upon hearsay. Among others who have pierced the veil and verified the teachings are students, probationers, and disciples who have become Invisible Helpers. Either they are

unconscious Helpers and seldom remember where they have been at night and what they have done, or they are conscious Helpers and are aware of what they do at night on the inner planes as clearly as what they do during the day. These Helpers are advanced enough in their evolution so that they can work on the inner planes at night.



They assist in any way possible, giving physical, mental, and spiritual help where needed. Healing is their major service. These people are the ones who can testify as to the truth of the fact that there is life after death, for many of them work with those who have just passed over.

The Rosicrucian teaching concerning the passing of the spirit from the physical world to the spiritual world is as follows: At the moment of death the finer vehicles—the vital body, desire body, and the mind are seen to leave the physical body, taking with them the forces or soul of the seed atom which is located in the heart. The results of the experiences passed through in the dense body during the life just ended have been impressed upon this atom. It has been used through

all the lives which have been lived by that Ego. These higher vehicles retain their connection with the dense body for about three and one-half days, during which the spirit is reviewing the panorama of the life just passed. It is of utmost importance that quiet and peace be maintained in the environment of the departed one during these three days for otherwise he cannot concentrate upon his past life, which is being etched into his desire body. If the life record is etched in deeply and clearly he will realize the mistakes of his past life much more definitely than if the pictures are blurred because his attention is diverted by the emotional grief around him. The body should not be embalmed, handled roughly, or cut into in any way during this three and one-half day period. The spirit is still connected with its body and feels every hurt. In embalming, the embalming fluid which is injected into the body rushes through the heart and blurs the pictures recorded on the seed-atom, thus making the Ego lose much of his past life record which is very important to him. It also causes a sense of burning pain to the person. These are the important reasons why the Rosicrucian method of cremating the body is advocated.

At the next step the spirit discards the vital body and enters the Desire World, wherein is located Purgatory and the First Heaven. The mission of Purgatory is to eradicate evil from the person. The life panorama unrolls again; but being in the world of feeling the man has all the feelings that it is possible for him to have as, one by one, the scenes of the life just lived pass before him. When he comes to a point where he has injured someone, he himself feels the pain as the injured person felt it. He lives through all the suffering and sorrow he has caused to others and learns just how painful is the

hurt and how hard to bear is the sorrow he has caused. The suffering here is much keener because he has no dense body to dull the pain. The speed of life is tripled in the Desire World, hence the sharpness of the pain.

This is the Hell which is spoken about so much and which is feared by many people at the moment of death. The person, we may call him the sinner, who dies without repentance, has no other thought but that he is going to Hell. He is full of fear and looks for the devil, expecting him at any moment to come up and get him.

An experience which an Invisible Helper relates illustrates this fact more clearly than anything else. Two Invisible Helpers were sent to the bedside of a man about to die but were told not to let him see them until he had left his body. When they arrived the man was raving about entities that looked like brown, black, and red people who had pitchforks and were jabbing him. First he would call upon the Lord to have

EMERSON says:

Cause and effect, means and ends, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end preexists in the means, the fruit in the seed.

mercy upon him, then he would curse. Finally he went into a coma and slipped out of his body. Then he first caught sight of the Helpers and asked if the lady was an angel, and was he dead. Something had snapped in his heart but he still hurt. He admitted then he had done everything and guessed this was his punishment; then he asked if there was a Hell and a Heaven. The Helpers answered that Heaven and Hell were what he made for himself. Then the man said that he would have very little Heaven but plenty of Hell.

It was not long before the undertaker came to embalm the body but when he started his work the man began to cry out in discomfort and went up to the undertaker and tried to stop him. Then he turned in amazement to the Helpers and said, "I must be dead; I thought I

was dreaming." Then the Helpers wanted him to leave with them but he was afraid they would take him to Hell; he became much frightened and ran around the room fighting them off. His life-record was lost due to administering the embalming fluid too soon. He was then helped to where others took charge of him. They accompanied him to the purgatorial regions of the Desire World where he would find his right place.

The pain and suffering which are felt in Purgatory are not caused by an avenging Deity but are the result of evil in the person's life just past. The force of Repulsion in the Desire World tears out all the coarse materials in the desire body and this causes pain. This must be done before the spirit can rise to the First Heaven, for no evil can exist there. This experience is built into the soul as conscience, that still small voice that warns us against wrong actions.

The suicide, the person who takes his own life, is really in a most pitiable state. He has an unspeakable feeling of being "hollowed out" because the part of the ovoid aura where the dense body used to be is empty and the creative archetype is still vibrating. This awful feeling remains until the time comes when, in the natural course of events, death would occur.

An interesting and authentic case of two Invisible Helpers who assisted a suicide will be given. A man had committed suicide and two Helpers were dispatched to act as guides. One of the Helpers asked him why he had ended his life. The man answered that his business had failed and that he could not bear to live in poverty. He said his wife and children could live on his insurance. "There is a hole in my head," he complained, "and it hurts terribly. I'm hungry—no, it isn't that—my stomach hurts, there is an awful feeling there,

Can't you do something for me?" The feeling was the hollowed out feeling which was mentioned. Now he felt worse than when he shot himself. The Helpers then escorted him to the lowest region of the Desire World, where all go who kill themselves. This region is not dark but as the suicide has forced himself out of the body before the time of natural death he has not the complete archetype which would afford light to see. This suicide was told to will himself well which he did, but cried out the more for he could now feel the full intensity of his emptiness. He could now see clearly around him and the sight was none too pleasant. He begged to be taken out of that horrible place. When the Helpers left him he tried to accompany them but of course could not do this. Then they left him crying out to God to have mercy upon him.

Do not think that everyone endures such pain and suffering after death. Many people have lived good, clean, Christian lives and therefore escape much Purgatory life. Then too some go

through a long period of sickness or invalidism prior to death and go over their life, repenting the wrongs done. All of those who practice their religious principles and live a clean life go to the First Heaven and escape Purgatory. This applies to those in any religion, for all paths lead to God.

(To be concluded)

Dig channels for the streams of love,
Where they may broadly run;
And love has overflowing streams
To fill them every one.

For we must share if we must keep
The good things from above;
Ceasing to give, we cease to have—
Such is the law of love.

—R. C. TRENCH.

EMERSON says:

Always pay; for first or last you must pay your entire debt. Persons and events may stand for a time between you and justice, but it is only a postponement.

The Gateway of Life

BY BEULAH HIGGINS MURRELLE



CENTURIES and centuries ago there nestled at the foot of the great Himalayas, on the shores of a broad, blue lake, a beautiful city of India.

This city was dominated by a stately palace of rose and yellow marble, fronted by a spacious court paved in variegated mosaics. Fountains cooled the air with their incessant spraying of sparkling mist. A wide flight of marble steps led down into the lake where latticed pavilions shielded the princesses while disporting in the cool, blue water-world about them.

A full moon was slowly crossing the purple velvet sky. The mellow glow of the moonbeams which shone through the lacework of stone that enclosed a balcony of the palace, served to heighten the beauty of the queen whose restless pacing indicated the agitation of her mind.

"Love is a consuming fever, replete with passion and unrest—a twin to sorrow," confessed Uma, a beauteous queen of the East. Blue-black hair, sapphire eyes that were shadowed by long, dark lashes, lusted with the soorma-stick, yet hid not the despair in the heart of the queen. But now the despair melted into a veritable sunrise of light at the approach of her king, her beloved, a slim and regal Easterner. Terror gripped her heart as she noted the seriousness of his expression. That the news which he brought caused both their hearts to quicken with pain was evident.

She had borne him no heir, and this was imperative in his kingdom. Words could never express the anguish nor the pathetic future of the woman who loves her lord and knows her reign is ended as sole mistress of his heart. The king would

gladly have foregone the ecstasy of parenthood rather than give this exquisite creature sorrow. Alas! there was no other way.

His arms enfolded her more tenderly as if to lessen the dreadful news he brought. "Uma, my queen, it fills my heart with indescribable anguish to tell you another must share our life. Could greater suffering be? You, the most precious pearl of my kingdom! My lotus blossom!"

Uma clung to him with all the strength of her slender young body, her silence more poignant than speech. Their very souls vibrated in pain.

* * * * *

After great preparation the city was astir with the excitement of the king's marriage. The wedding day dawned in cloudless beauty. Thousands witnessed the colorful ceremonies amid scenes of pomp and pageantry that rivaled in splendor anything in Arabian Nights. The king arrived at the sacred shamiana near the royal palace, leading a gorgeously caparisoned procession of jewel bedecked elephants and camels. He looked sorrowful yet accepted congratulations with a most kingly grace. There were many marriage rites.

Before the actual ceremony, which did not begin until sunset, was the mystic ritual to the fire-god. The bride was resplendent in jeweled ornaments. Anklets of pure beaten gold. Twisted, filagreeed serpents, ruby eyed, formed a girdle for the shimmering robe.

Stories of the bride's splendor stole their way to the wounded heart of Uma.

The slow, solemn boom of the deep-toned bell striking the hour before dawn roused Uma from a profound sleep induced by a sleeping potion taken early in

the evening. Bewildered, she crept to the window and beheld the quiet and peace of the hour which so sharply contrasted with the turbulence in her own heart. The moon shed a witch-like radiance, rousing memories so dear. Nervously she felt for her vial of poison. Among the magnificent ornaments and apparel of Eastern beauties there was always a costly vial of poison.

With head uplifted and with a tread as graceful as a fawn Uma glided across the marble terrace and down through an avenue of stately trees, till at last, she ascended a flight of rose marble steps which disclosed to view a broad lake laden with lotus lilies that swayed and shimmered in the radiance of the moonbeams. This had always been the favorite trysting place of Uma and her lord. Oh! this scene roused to memory millions of love-thoughts. Her brain reeled. Not a sound could be heard save the delicate murmur of the wind swaying the lilies on the moonlit lake—the sound so often heard when her beloved held her in his arms and together they listened to the song of the lilies.

Oh, agonizing thought, now another had equal claim to his love. The thought was maddening. To share his love with another! Never! Rather drain her vial of poison. Sleep, and wake no more. With this resolution a semi-delirium possessed her. She fled to her king. In his arms she would leave this suffering called life.

As she neared the bridal chamber she softly called him. It needed but an echo of her golden voice to bring him to her side. His arms closed around her. They clung together in wordless rapture. Then swiftly, as though she had been invisibly summoned, she drained the vial.

With a groan of despair he lifted her to the bridal-couch. Spellbound by the agony of his loss, he forgot the presence of the bride. He knelt huddled beside Uma who was in the throes of death.

"My fairest moonbeam! What have you to do with death?"

Uma, who had never failed to respond to the tenderness in his matchless voice, asked, "You still desire me? Love me?"

"Desire? Love?" he cried, "More than desire. Life ceases to be desirable without you, my lotus flower!"

Once again she opened her beautiful eyes and whispered weakly. "Dearthness, be not sorrowful that we are lost to each other for a while. This life is only a step on the journey. We die to live again . . . to remember . . . to repent the past. Death is the gateway to a new life!" Her eyes became dim. The dark head fell forward on his breast in that long sleep—the sleep of preparation to live again.

With a smothered cry, he released her—then seized his dagger and sheathed it to its jeweled hilt in his heart. He said no word and she too was silent.

Virgil says that after death, souls go to Elysian fields, where they meet with the reward or punishment of their deeds during life; and that later—on drinking of the waters of Lethe, which takes away all memory of the past, they return to earth.

* * * * *

Courtney Somerville, America's idolized prima donna, surprised Alton Grant, her manager and jealous lover, by refusing to sign a contract for another year. And when he learned she was going to India to find an Indian teacher—he was furious. His threats stirred in her a vague uneasiness in spite of her defiance of him.

Courtney's interest in all the traditions and customs of India had moved her to seek guidance from an Indian teacher who was then in America. He had advised her to visit India.

Even in childhood the name India conjured visions of blue lakes, lotus-lilies, and snow-blanketed mountains; monasteries, and all the loveliness enshrined in ancient palaces and temples.

As the great steamer neared Indian shores, to her it seemed not only the

realization of a lifelong dream, but that in some strange way instead of visiting a strange people in a foreign land she had come home.

Often she had wondered about and tried to analyze her innate feelings and the reactions which made her, at heart, India's. Frequently she had been almost on the verge of comprehension, then was thrown back on the unutterable. However, on her it had laid its spell.

She gazed fascinated on the snow-capped mountains guarding in their recesses a country most beautiful. This land of mighty rivers, whispering forests and great flowering trees. She breathed deeply of the spice-laden air. Oh! how she had thirsted, all her life, for this loveliness. It moved her like a grand old anthem played on a mighty organ.

She was welcomed by a young brother of her American teacher, Abbas Tyalbji. He was a handsome youth, with a slim bronze body and arresting dark eyes. He spoke English astonishingly well. Their friendship was cemented by his intense interest in Emerson, Courtney's favorite author. Together they visited many shrines, palaces, and temples. Each day unfolded some new beauty of her beloved India. In the far distance could be seen just the faintest outline of the monastery in which Courtney would find her teacher. They rode for sheer joy in the beauty that environed them.

As the purple shadows of dusk, that twilight link between the day and night that invites a heart to heart exchange of thoughts, crept upon them, they talked of rebirth and its mystery, human desire: insatiate desire which creates and sustains new karma. They talked late into the night. A moon, nearly rounded

to its full, peeped over the mountain, on the side of which the old monastery rested in peace and quiet.

Courtney asked her new friend if he thought it probable that rebirth might bind an Oriental past to an American present, for such she strongly suspected of herself.

He replied, "Perhaps. Rebirth is central to all Oriental beliefs, and if your past incarnation was Oriental that explains your yearning and deep interest in its mysteries and your innate love for India."

"Yes. Yet one would naturally be drawn to it by its compelling logic."

"Have you ever almost remembered scenes and happenings of a former life?"

"Yes," she confided, "a strange sort of inner spiritual memory or rather a struggling consciousness of things stirs within me. Almost supernatural whisperings of wrongs to right. A great absorbing love!"

Next morning they continued their journey. It was noon when they reached the foot of the mountain. They dismounted to walk up a flight of rough stone



steps—steps carpeted in patches with moss; little feathery ferns peeping through the crevices. A blossom scented breeze stirred to tinkling the wind-bells in the court above. Before them the approach to the monastery was one of startling beauty. They looked down an avenue lined with ancient pines, with their uplifted branches interlaced above; the moss covered monastery blocked the vista. A huge lotus pool occupied the center of the court, the fragrant blossoms unfolded here and there. Courtney stood silent, awed by the beauty and enchantment of it all.

They were courteously welcomed.

Courtney slept in a tiny cell allotted to her. The peace of generations of calm stole through to her very soul enfolding her in a deep, healing sleep. The sun was high when she awakened. She hastened her simple toilet and joined Abbas. They spent the morning viewing the magnificent surroundings. Late in the day they were led through cloistered passages to a remote cell of the old savant who was expecting her. He was like a bronze image of some saint. Beautiful thoughts had left their markings upon his classic face. He welcomed them with a grave, sweet courtesy. The talk was general, an intellectual delight. Courtney wished that she might remain always instead of only a short while. The lure of the austere proved irresistible. America and its materialistic standards faded from her like a disturbing dream and the East claimed her.

A sweet sound broke in on their talk, the silvery chimes of the vesper bells. They were excused and later Courtney walked about to witness the unrivaled Indian sunset. She wandered down to the ruins of a hamlet at the foot of the mountains. It was nearing twilight. She sat down upon an old moss-covered stone to rest and lo! she beheld the pillars of a ruined palace standing near the edge of a deep, blue lake.

At the sight of the ruins, vague, hauntingly familiar memories stirred the heart of Courtney. (Plato taught that the reincarnated soul has flashes of remembrance of its former lives.) She somehow felt like a ghost haunting the palace where once she was loved. Troops upon troops of memories, of phantom ecstasies long past, intermingled with a glimmering recognition of something intangible, flashed through her mind. She resolved to again visit the ruins that night when the moon would blend all in harmony where now the setting sun only marked the contrast.

When Abbas came seeking her he was forced to speak twice to recall her wandering fancies. She was centered like a

spider in a web of her own dream-weaving. Reluctantly she joined him in retracing their way to the monastery. There she continued to indulge in the mystic dreaming the ruins inspired.

Somehow, her emotion found its outlet in song. Her voice, clear, golden-toned, floated out on the evening air. In the court below a slim and splendid man, in the garb of a priest of a Sacred Order, paused with a start at the burst of song. Drawn by some subtle, mysterious attraction he could neither control nor explain, he listened as in a daze. Then some unaccountable influence impelled him to visit the ruins of the palace near the lake, his favorite haunt for years. There, always he found surcease from care, and wondrous dreams possessed him.

Courtney slipped quietly out to the ruins. An oriental languor permeated the very atmosphere. Old World Indian beauty bathed in solemn haunting moonlight, transfigured the phantom-like grace of the ruins. Elated, filled with a strange joy, she abandoned herself to the lure of the scene.

Suddenly she heard soft footsteps, a sound such as sandaled feet make. A tall figure stepped from the shadows, and a priest of the temple stood beside her. She turned with a throbbing heart to look into great, luminous dark eyes. The face shone forth even in the moonlight, severely classic. So familiar. So inexpressibly dear. He too was overcome by emotion. He told her how for years the place had lured him and intoxicated him into a delirium of joyful dreams.

Meanwhile, the American lover had arrived and traced Courtney to the monastery. There Abbas welcomed him and was frightened when he failed to find Courtney in her cell. Remembering her intense interest in the ruins he concluded she must have gone there. He accompanied Alton Grant in search of her.

As Courtney and the priest explored the ruins they discovered an overgrown garden, golden with the mesmeric glory

of a late moon. In it they found a flight of rose marble steps which they ascended. Disclosed to view was a lake laden with lilies, and the outline of the moonlit garden seemed familiar.

And—it was Courtney's grasp that made itself felt on the priest's arm. And the lovely face so near his own seemed hauntingly dear to him. Her smile! His heart gave a great bound. He was conscious of a rapturous ecstasy said to come but once in a lifetime. Both felt a strange sort of recognition of something mockingly elusive.

No sound could be heard save the delicate murmur of the wind swaying the lilies on the lake. The song of the lilies! Suddenly both hearts trembled in a rapturous terror of recognition. Their hearts surged with a burden of memories.

"Speak!" cried the priest. "Memories are conjured by the murmuring lilies. Your eyes—your voice. Have we not loved before? Parted? My soul remembers you. Feels you! Loves you!" and he clasped her to him with unconscious fierceness.

She nestled her face against the priest's heart, speaking softly, "My lord! My beloved!"

"Uma," he cried, "My lotus blossom! My queen!"

They realized there could be no union in their present life. He was a priest of a Sacred Order and the love of a woman forbidden.

"We sinned, beloved, self-destruction was wrong," declared the priest.

"Yes," agreed Courtney, "the effects of wrong cannot be wiped out in one span of life. As ye sow—so shall ye reap."

"Our souls are sent to earth on probation."

"And if it fails?" asked Courtney, her wistful blue eyes upturned to him.

"That is the holy beauty of rebirth. The soul is not limited to one short span of life. It still has a chance to atone."

"Then every life unworthily lived must begin anew?"

"Yes, beloved. Is not that better than the severe judging that forever damns a soul after a single probation?" asked the priest.

"Oh!" cried Courtney, "Restitution! Payment! Is that what karma exacts? How may one end rebirth?"

"Self-sacrifice. Strict performance of duty. Love. Rebirth holds out the surest and most soothing consolation for all injustice, inequality, and suffering."

"There can be no peace in my life without you. Oh! why should we part?" she sobbed. Hot bitter tears welled up and fell on the priest's slender, well-shaped hands.

He took her small cold hands in his and drew her close into his arms, kissed the sweet mouth and whispered:

"Duty! I am a priest. Cease to weep, dearness. There will be another life! Another fulfillment! Oh, Uma, the utterly desired, heart of my heart, I love you!"

Just then Alton Grant appeared on the scene. His jealous face revealed that he had heard. He fired straight.

The priest convulsively clasped the girl closer in his arms. He said no word and she too was silent.

* * * * *

"What though the fragile bodies melt away

Like dew, when Death has laid us low—
Our souls abide, and in a gladder day
Meet in the lotus bed where all shall grow."

*Follow your Star that lights a desert pathway, yours or mine,
Forward, till you learn the highest Human Nature is divine.
Follow Light and do the Right—for man can half control his doom—
Till you see the deathless Angel seated in the vacant Tomb.*

—Alfred Tennyson.

Mexican Ghost Stories

BY DOUGLAS GRAHAME



EXICO has become a worthy competitor of Ireland and other romantic Old World lands in the matter of ghostly things. This eventful country affords much that can seriously interest the student of psychical research. What may be styled the "ghost industry" is given much attention by the important daily newspapers. Most of these accounts of weird happenings, however, turn out to be little more than examples of riotous imagination. But, nevertheless, many strange things happen, and to responsible persons, that command the attention of even professional skeptics.

There is the strange experience of a beautiful young girl who lives in Guad-alajara, a charming old city and the Republic's second metropolis. The father of this young girl was a well-to-do lawyer who had served several terms as judge. She was his favorite daughter. The lawyer set forth one morning on horse-back for a town some twenty-five miles distant where he had some business to transact. Before his departure he advised the family that he would be gone for three or four days.

On the evening of the day the father left, the rest of the family were assembled as usual after supper in the parlor. The girl was helping a young brother with his school home work. Suddenly she uttered an exclamation of great surprise and stared into the center of the lighted room. The others followed her gaze but were unable to discern anything that could so command her attention. They were greatly puzzled and became alarmed when the girl began to speak, apparently to what she saw in the middle of the room.

"Yes, father. I understand. Certainly, father dear, I shall do just as you

say. The papers are in your desk and I must pull up the floor of the lower right drawer to get them. And there is money there, too? Why, of course, dear father, I shall do just as you say—I shall take the papers immediately to Judge —— and I shall give the money to mother. . . ."

This monologue lasted about five minutes. When it concluded the girl moaned and muttered to herself for awhile, but resisting the efforts of the amazed mother and sisters to put her to bed, she went to her father's room. There, before the relatives who had followed her, she opened the drawer that had been mentioned in the extraordinary monologue, pulled up its floor and took out some documents and several heavy sacks of gold coin. These things were a great surprise to the others of the family, for they did not know that the old desk had a secret compartment. The girl insisted upon taking the papers that very night to the Judge and induced the mother to allow her to go to the official's home, accompanied by her brother.

Next day the family learned that the lawyer had been murdered on the road. It developed that it was of the utmost importance that the papers be delivered to the judge, for the lawyer had been personally responsible for them and had they not been returned a grave reflection would have been cast upon the dead man's honor. The money, which was a considerable sum, represented the lawyer's financial heritage to his family. Had it not been for the queer episode the widow and her children would have been destitute. The valuable contents of the desk had been kept secret by the man, and it is more than likely that it would have been sold and its secret contents never discovered.

The girl was in a semi-trance condition for several days after the strange expe-

rience. She swears that she saw her father that evening as plainly as though he were in the flesh and that during the interview she did not consider the thing strange. The young lady is very popular in Guadalajara and she enjoys a reputation for veracity. The case is well known in that city.

* * * * *

A shrewd young civil engineer who first saw the light of day in Connecticut, related to me an odd adventure that befell him in an old house in a little city of Zacatecas State. He had gone there in connection with his profession and had accepted the hospitality of the gentleman for whom he did some work. After supper, the client would not hear of his going to an hotel and insisted upon putting him up for the night in a spare room in a wing of the rambling old dwelling. The engineer is a conservative person, not given to fiction reading and is practical in every respect. His story may well be taken seriously. He vows that he partook of but a light supper on the night in question and that as he had ridden horseback for nearly three months prior to the experience his liver was in excellent condition. He is a crack pistol shot, so his eyesight is not defective.

The engineer declares he fell asleep almost as soon as he put out the oil lamp. He says that he was awakened in a manner which was startling but not unpleasant. He found the room half lighted and full of people and asserts that while the experience endured he did not consider his companions ghosts, although they wore costumes of a bygone day. Two of them claimed his especial attention—a beautiful brunette in a russet red gown and a tall dark man with a beard. The girl was vivacious and moved about considerably, chatting with this ghostly com-

panion and that, but paying not the least attention to the highly interested mortal. But the dark man was much interested in the American and, according to the engineer's tale, the specter came to the bed and said:

"Sir, I am in great distress. I have been worried about my fortune for many, many years. It is buried in the yard of this place, which was once a monastery. My enemies, pressing close upon me, made it necessary for me to solicit the aid of the good brothers. They allowed me a place in their establishment in which to bury my money and jewels. I desire that this treasure fall into honest hands."

The engineer swears that the ghost gave him detailed directions as to the place where the treasure was secreted. After breakfast he took his host aside and told him about the nocturnal adventure. The host smiled gravely and said:

"So you, too, have seen them? Do not be alarmed. They are harmless; no ill befalls those whom they visit. I have never seen them—perhaps they do not trust me. But others who have slept in that

room have told me of a similar experience."

A monastery had occupied the site of the mansion, but it had been destroyed by fire early in the 1800's. This information surprised the American and desiring to further test what the ghost had said he gained his host's permission to explore the yard. However, he was annoyed to find that he was uncertain as to the exact number of paces south and west of what remained of an old well that the specter had specified, must be taken to the resting place of the treasure. Nevertheless he dug at a spot which he deemed to be the approximate location of the hoard. His efforts were rewarded by unearthing a coin dated 1810—one of



the last that Spain made for her colony of Mexico, for that was the year in which the struggle for independence began. The coin is worth about five cents.

The owner of the establishment told my informant that many other efforts had been made to unearth the supposed treasure, but that each searcher had been unable to recall accurately next morning the ghost's directions. The specters, too, it appeared, visited an occupant of the room but once.

"Laugh at me if you want to, but that experience made a profound impression upon me," the engineer solemnly assured me. "There is a spirit world beyond doubt."

* * * * *

Certain "patios" (central court yards) of houses in provincial cities are visited by a specter known as "The Woman in White." The peculiar thing about this apparition is that it always appears in broad daylight. A young lady friend of mine had an experience with this ghost. She was in the patio of her home one glorious forenoon plucking flowers for the dinner table. She was attracted by a light sigh issuing from nearby. Glancing about, the young lady was amazed to see a tall woman, all in white, standing a few feet from her. She was about to speak to the visitor when the question became a scream for the woman was transparent. The ghost's face was concealed, for it had its head turned. Upset though she was, the young lady, with true feminine observation, remarked that the specter wore a white mantilla (shawl for head and shoulders) and a loose white robe that revealed a white lace petticoat.

After a few minutes the apparition faded through the closed wooden street gate of the patio. The ghost is said to be that of a beautiful woman who was the

wife of a high official of Spain during the colonial days of Mexico. Legend has it that she died suddenly while plucking flowers in the garden of her home. Except for badly frightening those who see her, invariably girls and young women, no ill seems to follow the visits of this apparition.

* * * * *

Much different from this beautiful ghost is "The Screaming Woman," sometimes called "She of Evil Fortune." This wraith is indeed the "Wandering Jew" of Mexican ghosts. She turns up in many different parts of the country and has a fondness for haunting villages and small towns. The thing is dreaded by all. It is heard but never seen. Mis-

fortune in terrible forms is said to befall those who hear her screams. The "Woman" wanders through the streets during dark, still nights and is distinctly heard to scream and wail in piteous tones: "Oh, God have mercy! I want my children, my poor, poor children!"

They say that she murdered her three young children after a quarrel with her husband, then drowned herself in a river. The appearance of her spirit in many different places is attributed to the fact that her spouse had a fondness for moving his family about the country.

* * * * *

Guadalajara is the location of a queer house. The dwelling is a misfortune for its owner. It is a pretty place, of most modern type and with all conveniences and in a choice section of the city. The landlord offers it rent free for three months, including light and water gratis. But nobody wants to live there. For a while it was not difficult to find tenants, even though one family after another moved in but left after a short stay. The place has a bad reputation; it seems

Follow thou me: "I am the way, the truth, and the life." Without the way, there is no going; without the truth, there is no knowing; without the life, there is no living. I AM the way, which thou oughtest to follow; the truth, which thou oughtest to trust; the life, which thou oughtest to hope for.—THOMAS A' KEMPIS.

to be haunted by creatures that throw stones and knock at windows.

A railroad conductor and his considerable family were the last tenants. He says that all went well during the first two weeks they lived in the house. Then when he returned from a "run," his wife advised him that something seemed to be wrong with the roof as there were frequently sounds of falling pebbles. He made a thorough investigation of the roof but found it to be in excellent condition. When he next came home his wife reported that two of the children had been struck by stones while playing in the yard, but that she had failed to discover the thrower. She also mentioned hearing knocks at windows and doors without a trace of the knockers. The husband laughed at these stories, inasmuch as the children had not been hurt.

But his mirth vanished and he began to wonder when he himself was struck by a stone while he was pottering in the garden one afternoon. The children were at school and his wife and the two servants were busy in the house. He thought that perhaps the "mozo" (boy of all jobs) was having a little joke. But that youth was on an errand far from the house when the stone was thrown. A high wall surrounded the part of the garden where the man was when he was struck and there was no point of vantage from which a stone could be thrown without the thrower being immediately detected. The man was driven in panic into the house when he was struck by other stones.

Upon his next return his wife had alarming news for him. One of the children had been badly hurt in the face by a hurled pebble while playing in the yard. While the mother was dressing this wound in a room which contained another young child, the two servants, and the mozo, a sharp rap came at one of the closed doors. She answered the door, but it opened into a deserted hall. The mother had just finished dressing the child's hurt when there came a loud

knock at the other door of the room. Again, there was no one at the door. She led the children and the servants in a search of the house. The front and rear doors were locked and the windows shut and bolted and so was the skylight, for it was a cold January day. There was no possible way for a prankster to enter.

Terror reigned in the household. The servants fell upon their knees and stammered prayers to their patron saints. In the midst of this the eldest son, a lad of fifteen came home. The mother and he made a tour of inspection of the place. While they were in a bedroom on the second floor the window pane was shaken by a loud knock. The boy had enough courage to dash to the window, even before the glass had ceased vibrating, and to throw it up and look out. The knocker could not be discovered. There was a sheer drop of about thirty feet to the ground from the sill and the window was a dozen feet from the roof. No ladders were in place and it would have been difficult for even the finest athlete to scale the wall of the house to that window. There were other mysterious knocks at windows and doors during the afternoon. The servants could not be induced to remain longer in the place.

When the man of the house returned he gathered the family in the parlor for prayer. But during these devotions pebbles fell from the ceiling and there were loud knocks at intervals at both doors of the chamber. The conductor was convinced that something was wrong with the house and he decided to move forthwith. He and his wife and children reached the street without incident. He had just locked the front gate when there was a sharp knock from the inside. Thinking that perhaps one of the children had lagged behind and been locked in the garden he unlocked the gate and looked in. No one was there. This was evidently a parting shot from the specters.

* * * * *

Things happen in this country which indicate the workings of agencies that are

not mortal. Violins are played in their cases and bedroom doors are swung slowly open during still nights. Spectral concerts are given on a violin in an old residence in Leon, State of Guanajuato. The tenants of the house, whom I know, were at first greatly alarmed by these happenings but they now take them as a matter of course. One of the men of the house owns an old violin which he keeps in its case, propped against a wall of the parlor. He is not a musician but keeps the instrument for sentiment as it was bequeathed him by a kindly old schoolmaster who was fond of playing upon it.

One warm summer afternoon the lady of the house and her two daughters were in the parlor doing fancy work. They were startled by hearing several bars of a sublime melody played on the almost forgotten violin. The ladies thought that some trick was being played upon them, but there was the violin, in its case, propped against the wall in a corner. Hard-headed folk offer the explanation that as the instrument is propped against a wall a slight earthquake caused vibrations which twanged the cords. The violin was placed in another part of the room. A few afternoons later it played again—just a few bars of an exquisite melody. The people of the house firmly believe that the concerts result from visits of the spirit of the lovable old schoolmaster, for they do not herald misfortune.

* * * * *

A young lady of my acquaintance had a queer adventure during the first night she slept in an old house her family had rented. The girl had chosen a room which was the last of several on the floor. It was next the rear wall of the establishment and the two chambers next to it were unoccupied the night of the strange experience. Rooms in the interior of old style Mexican houses have doors that divide in two—one section may remain shut while the other is opened. The room in question has no windows; the

door is used for ventilation as well as for entrance and exit. It opens onto a long, enclosed corridor.

The night was dark and windless. The lady was awakened from a sound sleep by sensing that something was happening at the door of her chamber. She saw one half of it open slowly and stop when it had opened to its limit. Then the other half did the same. There was not a sound. She was badly frightened, but thinking that a thief was in the house she decided to remain quiet. It was a starless spring night, with not a breath of wind. But even if there had been a breeze it could not have reached the far interior of the house with sufficient force to open the door of that bedroom in such manner.

The girl reported the occurrence to her family next morning. Her brother, an artillery officer home on leave, demanded that he sleep in that room that night. He has a reputation for dealing in facts. He insisted that the other rooms next the bed-chamber be occupied during the test. Conditions that night were practically identical with those of the previous one. At an early hour next morning, just as the officer was falling asleep, the door opened, section by section. With his pistol ready he challenged: "Who's there? Answer, or I'll shoot." There was no response.

The soldier sprang out of bed and with an electric torch made a careful search of the room and the corridor. Not a soul was encountered. The doors of the adjoining vacant rooms were locked and the keys in the possession of his mother. The bedroom was so situated that it would be impossible for anyone to get to it from the roof, and the front door and stairs—the only entrances to the house—were guarded by the "portero" (janitor doorkeeper who sleeps beside the front door). He discarded the possibility that a mischievous young brother or sister or a servant might be responsible for the thing. All these were sound asleep in
(Continued on page 287)

Man and His Problem

BY CLAUDE R. HENDERSON

JUST A FEW thoughts from an inmate of San Quentin prison. There are quite a number of us in the institution much interested in the Rosierucian Teachings. I feel that one of us should send out a few words occasionally, so have appointed myself a committee of one for that purpose. Having led a more or less adventurous life, in many corners of the world, perhaps I have learned to know a few facts about the male animal that those who follow peaceful pursuits seldom know. In years, I am young; from a standpoint of those who lead a strenuous life, I am old.

Being an inmate of such an institution, perhaps I am not qualified to offer much in the way of advice to my fellow men, so I shall just talk and those who may be interested can read a bit between the lines and find a few thoughts on what not to be.

Most of my life has been spent in trying to find the pot of gold at the end of the rainbow. Needless to say, I have never found it. One never does, but gathers much in wisdom while seeking it; and after all, wisdom may be the said pot of gold, for which so many of us gather scars in the search. To gain wisdom is more precious than to find material gold.

Taken as a whole man is rather a peculiar creature. Few men think of the serious problems of life. As long as they are fed and clothed and have pleasure, why bother about the hereafter? Ample time when death approaches. Others will take the attitude of turning over a new leaf when age prevents physical pleasures. Some think of it not at all. Reminds me of a young fellow who was struck by a stray bullet in the Nicaragua Revolution of 1914. There were five of us attached to the rebels there, for the sake of adventure. During a skirmish this

lad was wounded by a stray bullet; not seriously, but he thought he was going to die, so he started praying God to save him so that he could return to his mother. His prayer was answered. Instantly he forgot home, mother, and God. Such is man. He travels on his way self-sufficient until disaster comes, friends leave, and only God remains. We pray. The Master heals, and straightway we go our way and pause not to return thanks.

During my travels in India I met an old gentleman in the city of Calcutta; he was sparing of words but when he talked men listened. He gave me some advice well worth repeating. "You are young. Your whole life is before you. No matter what you do, nor where you go, happiness will only be found in being a man." I asked for an explanation of "being a man." He answered, "Tolerance when dealing with those more helpless and weaker than yourself; generosity toward both friend and foe alike; service to all who need it, regardless of cost. Read your Bible and profit by its teachings."

So, after all, when we look at real facts, it costs little to "be a man." That I have failed, possibly rather slipped, at the game, is shown by my being in prison. Yet, others may profit by my mistake. While I am not free to come and go, yet even in here I have learned many lessons. Confined, truly, in regard to physical activity, but free mentally as the wind that blows and the air we breathe.

I find there are three kinds of freedom: first, physical freedom, which San Quentin does not offer. In this phase, freedom of body is included so that we travel from place to place all over the world, and are actively engaged in the labor to possess earthly things. This can easily be taken from us. A higher grade is mental freedom or consciousness. This is enjoyed in varied degrees

by all. Here we find the students, the thinkers, the learned ones—inventors, writers, some artists—in other words, as great freedom as individuals can specialize of the planetary mind body to enable them to enjoy the degree of freedom which they are capable of imagining. That is as high as the majority of mankind have reached. A still higher grade of consciousness is known as spiritual. Seers, higher grade artists, advanced poets, mystics and occultists are in this class.

With the understanding of these facts, though our bodies are imprisoned at San Quentin our minds are free to travel and expand, yes, even up into the vast expanse of the heavens, to the very throne of the Father when our thoughts are directed in the right channels. Most of us are men who have seen much of life and are able to stand things, accustomed to hard knocks. We are taught through experience and environment to perceive, and to profit. Through this method the students are growing early into bigger and finer men, aided by the efforts of our friends at Oceanside, and the help of our correspondents, who point the right direction that our wayward feet slip not. Their eyes perceive danger and ours is the profit. This is a humble message to readers from students in San Quentin.

Many people go through life seeing everything—perceiving nothing! We find there are two kinds of perception necessary. One has to do with the form of things and the other has to do with the life of things. Discrimination is tremendously important and without it we do not grow, we simply exist. True discrimination involves perception and correlation of both the life and form sides of all things and questions.

Wisdom involves balanced application of that which is gained by perception and its correlation to that which God or nature has mapped out for us. Each must have his negative and positive pole. The life and its form are two phases of the same thing. This is a fact of nature, which man represents in personal expres-

sion. For this reason we may become the very things which we perceive and call good, for they are latent within us. It is but a change of this latent power into dynamic manifestation, which is a system of becoming educated and awakened. This becomes spiritual expansion, enabling man to perceive the true meaning of the old saying, "Man, know thyself," or in other words, becoming a man.

Whatever the wisdom of the past, it is always opportune to develop into the greater. When we actually realize and commence the practice of wisdom in our lives we reach and pass the crisis, the turning point, and the energy we expended on aimless wanderings is now used for a clear, definite purpose. This energy shall carry us forward, for we have already learned how to stand things. So by its application in the right direction we should proceed with greater strength than those who have not had our hardships of the past. Having had to learn to stand alone, we do not ask others to grow for us. When we did not understand how to direct our energies we used them recklessly; now comes a time of right use of our power.

Trees often break rocks in growing; we are going to break the rock of our lower natures and discover it is a splendid foundation on which to climb to the heights by the Rosicrucian process of transmutation which leads to our liberation. Moses struck the rock and caused the water to flow. We are going to strike the rock of our lower natures and cause the fountain of divine life to flow and become the elixir of service. To know the Truth we must become it. The tuning fork cannot respond until it is in harmony with the sound that issued forth. In our training to become men, let us take advantage of the harmonious notes which issue forth from the fountain within the rock, which was accomplished in the giving of these great teachings through Max Heindel, the chosen instrument, and become the men we were meant to be.

Life, Liberty, and the Pursuit of Happiness

BY ARLINE CRAMER

THE Declaration of Independence states: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are Life, Liberty and the pursuit of Happiness."

The Rosicrucian Philosophy teaches that all men are created equal, but it defines the true man as a child of God, a spirit, one in being, consciousness and power with the Divine Source, but differing from God in degree of manifestation. All the great spiritual orders are kin to God and man, though differing in the manifestation of power, due to their progress in evolution, and the nature of their work in the Ever-Becoming.

We are taught the relation of the personal man to the spiritual man. The spiritual man is the God-man who comes down from heaven and operates a personality in earth life, and ascends to heaven after the death of the physical body. Personal man is Adam of the earth, born of the earth and returning to the earth at death.

When we contemplate the almost infinite diversity of personalities we lose sight of the fact that all men are created equal, unless we know the purpose of life on earth to be the ever unfolding of the infinite capacities of the spiritual man. Such is soul growth.

Life is infinite and eternal. It is a power of Spirit to galvanize matter into

the processes of metabolism and reproduction. Living is the functioning of any organism in the area in which it exists, according to the finding of science. Solar radiation, air, water and food are necessary for the survival of organisms upon the earth. In the process of living, there is a constant osmosis and diffusion of energy.

Matter is the negative pole of spirit. Matter is spirit in a relative state of inertia. In this condition it is operated upon by spirits to gain added experience in creative effort. The manifestation of peace and harmony with the divine law, evidences power with righteousness.

The right to life is viewed from many different premises. A human form is born into this world by a mysterious process of nature; this is its divine right. Its survival is dependent upon the conditions of its environment, solar energy, air, water and food. Its survival is also dependent upon its relations to others. The natural means of survival have been bounteously provided by the Divine Law. Man in selfishness disturbs the equality of supply; therefore, we have the struggle for existence, with the law of form being the survival of the fittest. In a spiritual sense we have only that right to life which does not prevent or deny the same right to life of any other human being.

If this great truth were understood and acted upon we would have an end of all war. But now "We see through a glass, darkly." In time, instead of warring with others, we will wage the fight within, culminating in self mastery. Then the spiritual man will go on creating beauty in earth life until the Divine Purpose is fulfilled.

There are no mistakes in the Grand Plan. In spirit, time is but the measure of the sequence of events. Nothing is ever destroyed that is of eternal value.



A day will come when the right to live will be acknowledged, and the means of survival assured to each and every one.

Liberty is defined by each person according to his light. Liberty is defined as freedom, exemption from external restraint or constraint, physical or moral; freedom of the will, privilege of choice undetermined by necessity. Therefore, if the right to liberty is the inalienable right of each and every human being, it can only be exercised to the extent that it does not prohibit that same right to any other human being.

The fulfillment of that logic into action surrounds the individual with so many inhibitions to selfish satisfaction that the divine law would be obeyed. Each and every one would act for the best interest and happiness of the other.

Under the law of rebirth and causation, we are permitted to try out all contradictions of the divine law, experience their reactions upon our souls, learn the truth, and finally manifest it. We are passing through the experiences of self-conscious creative effort to bring forth the genius of the individualized spirit.

The earth is but a speck in the cosmos, and all the mischief we can perpetrate here in self-consciousness cannot disturb the fulfillment of the divine law of our spiritual unity. Because man is essentially divine, he will establish God's Perfect Purpose in this new field of his creative efforts.

Under his free will and choice of action he has tried to find true liberty in license and self-satisfaction, but there is no secure peace nor happiness as a result. Discontent, unrest, fear, and the pains of violence will force us to seek the ways of Christ who taught the real philosophy of life, "Know that ye are Gods" and "Love one another."

The pursuit of happiness is the third of this trinity of inalienable rights, and

what a varied picture it presents in the activities of man. Aristotle states: "Every man speaks of happiness as his end of ends; he wishes to live well, or to do well, which he considers to be the same as being happy. But men disagree exceedingly in their opinions as to that which constitutes happiness; nay, the same man sometimes places it in one thing, sometimes in another, in health or in riches according as he happens to be sick, or poor."

What is happiness? We turn to the dictionary as offering the consensus of opinions or mental concepts of recognized authorities. "Happiness is the quality, or state of being physically in health, prosperous in circumstance, contented, secure, joyous and blessed."

The fulfillment of that logic into action is the fruit of our love of God, of wisdom, faith, mercy, charity, justice; and Jesus emphasized in all His teachings the love of one another. Being loving, in a spiritual sense, establishes all the qualities of happiness.

The poet Alexander Pope in his *Essay on Man* tells us,

O happiness! our being's end and aim!
Good, pleasure, ease, content! whate'er thy
name:
That something still which prompts th'
eternal sigh,
For which we bear to live, or dare to die.

The humorists tell us to remember that the Constitution but grants us the right to the pursuit of happiness, but we must catch up with it ourselves. One person announces that we have the right to life, liberty, and a good automobile with which to chase happiness. Another states that perfect health is dependent upon perfect teeth, and perfect health is necessary to happiness, but we often get along with false teeth, fair health, money, and a perfect automobile. Happiness?

The student of the inner mysteries learns that happiness is the state of be-

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High: To shew forth thy loving kindness in the morning, and thy faithfulness every night.—PSALM 92.

ing achieved by right action—mental, emotional, physical—in all relations of life. Right action is defined as all activities in harmony with the spiritual law, *love*, in its highest concept. Happiness may bless every act independent of all external conditions. It is the evidence of the soul's emancipation from the influence of everything contrary to the law of its own divinity, love divine. The secret of true and lasting happiness is found only in loving, self-forgetting service to others.

The right to the pursuit of happiness exists but only to the extent that the quest does not interfere with that same right of another.

In Mr. Heindel's article on the first heaven (*Cosmo-Conception*, p. 113) we are shown the eternal values accruing to the soul from all activities in earth life. Every act, whether mental, emotional, or physical is the expression of the infinitely selective forces of the spirit, and is related to a plane of consciousness in nature where its record reacts upon us for happiness or sorrow.

When we pass out of earth life, our very consciousness in these planes depends upon the way we have used our powers. "Our happiness in heaven depends upon the joy we gave others, and the valuation we placed upon what others did for us," is his statement. Heaven is a place of joy, peace, and the fulfillment of every good desire.

Then what about those unenlightened ones who merely existed on earth and strove to survive without a hope of the life hereafter? Their heaven life is lacking in activity. But by the mercy of God's perfect law, the joy they view, the beauty they see, "the music in the air" which they feel acts as a subconscious incentive to further spiritual awakening in the next life on earth.

When we attend an exquisite ballet,

staged in a great opera house, amid the most beautiful scenic setting, with symphony orchestra portraying the supreme harmonies of a great composer's inspiration, we forget the years of training the dancers had to undergo, and revel in the beauty and harmony that seem to awaken in us half forgotten memories of ecstasy unachieved but ever longed for.

Our pleasure is vicarious in comparison to the thrill of the dancers who create the beauty of rhythmic motion in portrayal of the glorious suggestions of the joyous inspiration of the composer. We cannot know the consciousness of power and joy that lifts the musicians into the realm of the composer's thought as they play his creation. But the memory of pure delights abides with us ever refreshing. Such is the effect of the beauty of the heaven

world created by those who did the work, upon the unenlightened. The result is an ever increasing urge towards goodness, beauty, and fellowship of the spirit in earth lives.

Why do we forget the happiness of the heaven worlds, and fail to bring through into expression the fullness of its beauty? To understand this mystery of evolution, we are given one of the most wonderful revelations that has ever been confided to human beings—the life cycle.

While human beings are in the first heaven of the Desire World, they hear the call of diviner harmonies that no personal desire, however pure, can satisfy. All personal desire dies and there awakens in its place a yearning to be merged completely with the rapture of the Infinite. This is the second death.

The soul stripped of its desire body rises into the second heaven, the home of tone, where it has the feeling of standing "in the great forever," unafraid and filled with the peace that passeth all understanding. The "music of the spheres"

I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvelous works. I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.—PSALM 19.

thrills the soul and there is an awakening to the realization of complete spiritual unity.

The eternal values of the previous earth life are assimilated by the soul, and the great work of creating better earth conditions is entered upon. The soul becomes one with the Nature Forces and labors upon the improvement of climate, fauna, and flora for the next embodiment. This great work is done in the Region of Concrete Thought where the archetypes of all that is to be are carefully thought out before manifestation takes place on earth. Our world is what we have individually and collectively made it. Our world, the field of our creative effort, is but a film on the surface of the earth, a speck in the universe. How great, how small!

The labor for the new incarnation having been accomplished, the soul feels the call ever stronger for complete merging with the Infinite. It passes into the Re-

gion of Abstract Thought, Divine Principles. There, by the ineffable harmony of this higher world, it is prepared for its next dip into matter.

Bathing in the divine harmonies of spiritual unity, gradually the soul comes to realize its fundamental nature. It is a god, a creator, and must create. This is the awakening that draws the soul down to a new rebirth in matter.

The sense of infinite spiritual unity fades away as the Celestial Majesties clothe the soul with the veils of matter and it awakens to self-consciousness in the Physical World.

Dim are the memories of heaven, but they come through to us in the inspirations of poets, the melodies of musicians, the masterpieces of great artists, the beauty of sculpture, and the endless discontent of man with the imperfect conditions of human earth life. The great quest for happiness leads us on.

A Sovereign Remedy

BY EDWIN S. SHEPHERD

FOR EVERY physical disorder and carnal limitation to which flesh is heir there is a mental treatment that is a positive cure. The following instructions are given for putting this particular healing method into practical use. It could be used in conjunction with the Rosicrucian evening exercises.

For a few minutes every evening, mentally review your day's activities; forgive—compel yourself to truly forgive—everyone against whom you have any ill-will or antipathy, anyone who may have done you an injustice or an unkindness, or whom you may have treated with less than complete unselfish consideration.

If there is any person or any animal whom you fear or against whom you are inclined to entertain prejudice, mentally ask forgiveness and send toward that one

the strongest thought of love that you can command.

If you have accused anyone, if you have discussed anyone unkindly, if you have criticized or gossiped, withdraw your words by asking forgiveness, in the silence.

Remember that words have creative power and are not to be regarded lightly.

Compel yourself to regard everyone and everything, as they, in truth really are, pure spirit; then send out toward all, the strongest thoughts of love that you can command.

Never retire with a feeling of enmity against any person or any thing.

Be very careful, always, that you do not think a thought or say a word that will offend. Be patient, loving, kind and considerate under all circumstances. Remember that Christ was spat upon

and reviled, yet "He reviled not again." He forgave all, and by that token He conquered all and today His Spirit rules and His power prevails throughout the world, wherever His name is known.

You may find this difficult, but if faithful and persistent you will receive help that will enable you to overcome, to achieve the impossible.

There is a definite, immutable law upon which this particular healing method is based. God is love and love is manifest as life. God is accordingly manifest in and through all of his creation. If we do aught to interrupt or disconnect the channel through which life flows, we are cutting off the love of God, cutting off the very life that should flow through all and we are the ones who suffer. We become first, uncomfortable, then ill, and if we persist death removes us, because God's love (God's life) cannot flow through us except we keep the connection in order by which we are forever united with all other of God's creation.

It is true that Omnipresent Spirit is ever seeking to flow into and through us to stimulate and quicken us in every organ and faculty, but it is necessary that we, by word and deed, acknowledge God's presence and power as the motivating force in our lives, for the reason that each individual is endowed with free will—the privilege of choice—the right and power to accept or reject everything presented, even God Himself; otherwise personal redemption could not be possible in this life.

Many people have a confused idea as to what love is. Love is, in essence, the attraction of one part of a perfect whole for another part of that same perfect whole, through inherent perception. In expression love is unselfish devotion to and consideration for others, involving in its perfection complete forgetfulness of self.

To follow the foregoing instructions is to put oneself into harmonious relations with the great Creative Power (Infinite

Love) that has created and still creates, orders, and maintains the universe, including all life, all that is.

To be "in tune with the Infinite" is to hold an attitude of love and devotion towards all the universe and its Creator, an attitude of infinite consideration, infinite compassion, giving one's life for others, being crucified when required, that others may benefit, and to deliberately choose this as the way of life.

To acquire and maintain this exalted spiritual attitude is to command all power; to be able to claim "whatsoever we will" and immediately realize our desire, because all things needful to us, all those things that are essential to our spiritual growth and well being, as well as those things that minister to our material comfort and peace and happiness move mysteriously into our possession by the operation of a law as exact and dependable as the law of gravity, or the law that compels the iron to answer the command of the magnet. It is a law no less certain—and no more difficult to comprehend and explain.

The Greatest Thing in the World is Love.

It's a Gay Old World

It's a gay old world when you're gay
And a glad old world when you're glad;
But whether you play
Or go toiling away
It's a sad old world when you're sad.

It's a grand old world if you're great
And a mean old world if you're small;
It's a world full of hate
For the foolish who prate
Of the uselessness of it all.

It's a beautiful world to see
Or it's dismal in every zone.
The thing it must be
In its gloom or its glee
Depends on yourself alone.

—Anonymous.

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 fortune telling. As the tides are measured by the motion of sun and moon, so also are the eventualities of life measured by the circling stars, which may therefore be called the "Clock of Destiny." A knowledge of their import is an immense power, for to the competent astrologer a horoscope reveals every secret of life.

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.

To the medical man astrology is invaluable in diagnosing disease and prescribing a remedy, for it reveals the hidden cause of all ailments.

If you are a parent, the horoscope will aid you in detecting the evil latent in your child, and teach you how to apply the ounce of prevention. It will show you the good points also, that you may assist the soul entrusted to your care in becoming a better man or woman.

The message of the marching orbs is so important that you cannot afford to remain in ignorance of it.

Uranus Trine Neptune

BY ORTWIN SCHAUMBURG

THE STATISTICS of the New York City Bureau of Fire Investigation show that through a period of years more incendiary fires have occurred at the time of the Full Moon than at any other time of the month. This causes the fire marshalls to be exceptionally alert on bright moonlight nights in order to apprehend or forestall the pyromaniac.

Although this seems to be clear-cut evidence of the influence of the moon, it is a matter of record that alienists do not believe that the moon has anything to do with lunacy.

Astrology has a hard row to hoe and it seems that only by persistent presentation of facts as found by reliable astrologers can much headway be made.

Major aspects offer a splendid field for investigation and study and we shall soon have a very favorable opportunity to study the effect of an aspect of more than ordinary significance: the trine between Uranus and Neptune.

Only once in every sixty years does Uranus come to a trine with Neptune. In 1880 was the last time these heavenly

bodies were thus configured, and not until 1939 will they again be in the same auspicious position.

Major aspects, particularly of these two spiritual planets, always mark an outstanding period and are an indication that events of a new and different nature will leave their mark. Usually new trends in government, religion, and education can be traced directly to the appearance of such major aspects.

Much has been said and written about the possible effect of the conjunction between Uranus and Saturn in Gemini in 1942, especially of the effect this aspect will have on America, as the Ascendant of the chart of the United States is usually said to be Gemini. Although the conjunction aspect is the strongest of all aspects, yet we do not agree that this conjunction between Saturn and Uranus will bring about the major events in 1942 that have been prophesied.

These two planets will never be in exact conjunction in Gemini. Their one conjunction will occur in 29° 17' of Taurus on May 3, 1942.

The effect of this aspect will be noticeable in a series of events during the long time of influence while the trine of Uranus to Neptune operates. It will also give greater importance to that trine for a short period of time. Too much significance must not be given to aspects of short duration; in doing so we overlook the importance of aspects that exert a major influence. It is interesting to note that at the time of the exact conjunction of Uranus and Saturn, they will also form a close trine to Neptune.

Although Saturn and Uranus will form an exact conjunction only once, Neptune and Uranus will be in exact trine aspect nine different times between 1939 and 1942, as shown in the following table:

URANUS-NEPTUNE TRINES

<i>Culmination</i>	<i>Uranus</i>	<i>Neptune</i>
July 7, 1939	♄ 20:53	♆ 20:53
Aug. 15, 1939	♄ 21:53	♆ 21:53
May 26, 1940	♄ 22:45	♆ 22:45
Oct. 2, 1940	♄ 25:45	♆ 25:45
May 1, 1941	♄ 25:15	♆ 25:15
Nov. 5, 1941	♄ 28:59	♆ 28:59
April 8, 1942	♄ 28:00	♆ 28:00
Dec. 12, 1942	♄ 1:55	♆ 1:55
Mar. 12, 1943	♄ 1:00	♆ 1:00

Neptune and Uranus will be within orb of a trine aspect to each other from 1936 to 1946. This will be a period when new, unusual conditions will become evident, even more so than during the time when Uranus was in Aries, because the two planets of higher vibration, Uranus and Neptune, will be in aspect to each other. There will be a general speeding up and it will manifest through the signs Taurus, Virgo, Gemini, and Libra, but more especially through the first two, because in them the trine culminates seven times, as the table shows.

The world will see a readjustment of financial and economic conditions. The old order will pass away and a new system of interdependence and cooperation will be ushered in. Values will be rein-

terpreted as regards stocks, bonds, real estate and property in general. Uranus destroys before he rebuilds—a readjustment is usually painful—and Neptune moves in strange, mysterious ways. The conjunction of Saturn to Uranus will help to pave the way for the rebuilding through Neptune trine Uranus. Labor and agriculture will go through the same evolutionary process as money. The final result will be good as the trine aspect indicates.

Religion, chiefly the unorthodox kind, will be particularly benefited. A surge of interest in the unseen, in the spiritual life, will sweep the world, more noticeably in the enlightened areas. Astrology will gain many new adherents and advanced thought will reach the popular stage. There will be more seers and their prophecies will be more accurate, although the real occultist will then, as now, not prostitute his knowledge. Many of the benefits will not be felt in America until Uranus enters Gemini and Neptune goes into Libra.

Individually this aspect can also be of tremendous import. Neptune and Uranus by transit will increase the vibrations of any planet they touch for good or evil.

Those persons who have a trine in their chart from Taurus to Virgo will be particularly benefited. Many persons born during the 1880's have Neptune trine Uranus from Taurus to Virgo and have already experienced the transit of Neptune over their natal Uranus, or of Uranus over their Neptune, and if at all spiritually minded, they have felt a new inner urge to probe the mysteries of life and death.

The years from 1936 to 1946 can be very fruitful for spiritual growth, but these aspects of themselves will not bring the desired advancement. The individual must have prepared himself through right living; he must already have begun to respond to spiritual vibrations before he can receive the full benefit of these great spiritual light bearers.

Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscope of one of our subscribers' children, age up to fifteen. The name is 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.*

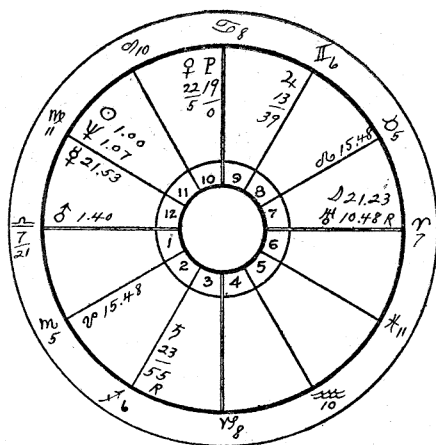
In applying be sure to give name, sex, birthplace, and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

WINSOME BELL B.

Born August 24, 1929, at 8:15 A. M.

Latitude 34 N., Longitude 118 W.



The horoscope which we will use this month for our reading is that of a young girl with the suave and artistic sign Libra on the Ascendant. The Libran usually has a very high opinion of self, quite proud, and desirous of praise and the good will of the people.

In the case of this little girl we have the egotistic Mars just above the Ascendant. Mars in Libra is usually very sure of himself and has an exaggerated opinion of self. This martial spirit in a Venus sign is ever telling of his or her experiences and successes; this spirit is also strengthened by the ruler of the Ascendant, Venus, elevated in Cancer, conjoined to Pluto and square the Moon. This elevated Venus will give the girl opportunities for public work; she will be recognized by the people in some line of

work where artistic abilities may be expressed. In addition, Venus in Cancer, conjoined to Pluto and sextile Mercury in its own sign Virgo, will at some time open opportunities for public work along the line of dietetics and hygiene.

The mind will be bright and keen, for even though Saturn is square to Mercury which may incline towards untruthfulness, this is a trait which the parents may check if they will begin while she is young to insist that at all times she adhere strictly to the truth. Jupiter in Gemini, which has rule over the hands of the Grand Man, and also sextile to Uranus in Aries will give dexterity and sureness to the hands. Therefore she will be very well fitted for work as a stenographer or in other clerical positions. This same aspect will incline the mind towards advanced religious teachings, which should be cultivated.

Parents who understand the latent tendencies in a child, have greater opportunity for good than unenlightened ones. Let us take, for instance, the parents of Winsome, who understand the planetary tendencies as they are explained to them in this reading. They know that this girl's weakness is shown by Mars in a Venus sign on the Ascendant, which invariably indicates Egoism; and they also understand that if this is fostered in a child having the attractions of this girl, in later years these same attractions may grow to the extent that they become afflictions, and the girl may be hindered in her career. *Simplicity* and *Modesty* should be instilled in the child's mind while she is yet young. With her plan-

etary configurations, if she can be taught to cultivate these characteristics she may become a very winsome and attractive woman for Mars in Libra on the Ascendant, together with an elevated Venus, gives a beautiful and pleasing personality; so by all means try to help this child to cultivate the qualities which she will require in order to bring her the greatest success.

Pluto, which the astrologers have classed as one of the malefics, is posited in the sign Cancer and elevated in the tenth house of this horoscope, while Venus, the planet which inclines the appetite to sweets, desserts, and denatured food is square the Moon, which inclines the native towards unnatural habits in food. Also, Neptune is conjoined the Sun in Virgo which is the laboratory of the human body, the sign ruling the intestines, where the greater amount of digestion takes place. With these afflictions it would be well to teach this girl to choose a vegetable diet, and to refrain from too many dainties and sweets.

"Whoever restores a young bird to the limb,
Or gladdens the lives of young creatures in need,
Is one of Christ's helpers whatever his creed,
And clasps hands with 'the Angel that comforted Him.'"

—Selected.

Applications for Work at Mt. Ecclesia

WANTED—Applications for work from Bookkeepers, Office Workers, Kitchen Help. Vacancies in these departments occur from time to time, and it saves time when we have applications to refer to. Federal restrictions do not permit us to employ people outside of America. Address,

EMPLOYMENT DEPARTMENT
THE ROSICRUCIAN FELLOWSHIP
OCEANSIDE, CALIFORNIA

Expressing Venus

BY CULTON FREEMAN

URANUS, which is the octave of Venus, fosters an all-inclusive love, while Venus fosters family affection. Also, the attributes of mind which Uranus gives differ from those imparted by Venus. As Max Heindel tells us, there are few people in the world today who can feel and live up to the true Uranian vibrations, but the number is increasing.

To the spiritually alert, the world today offers a gold mine of observations. All one need do is look about him in order to see people everywhere doing what one might call "expressing Venus." Family life, theaters, music, mixing of personalities—all are expressions of Venus.

The man whose life is lived under the rays of Venus does not always feel the call of the spirit to love beyond self and family. It is true that family devotion is necessary, and it is a very high expression which must not be neglected, still there are "heights beyond."

For many people to be what is called "in love" with another, means an expanding of the spiritual self. The person lives life with the beloved. He sees things for the first time, not so much as they affect him, but as they affect another. This is the at-one-ment of Venus, as compared to the at-one-ment with all life obtained under the rays of Uranus and Neptune. But all are just steps on the path from the clod to God, and the neophyte strives daily to live up to the high ideals of the Master so that in lives to come he will be privileged to give back one perfect life unto God.

ASTROLOGICAL WALL CHART

Contains a compendium of astrological facts. Size 17x22 inches. Price 35 cents, Postpaid.

THE ROSICRUCIAN FELLOWSHIP
Oceanside, California

Worth-While News



Nation-Wide Campaign Against War Planned

NEW YORK, April 12. (A.P.)—A nation-wide campaign for peace, described by its sponsors tonight as "the most comprehensive peace effort yet made in the United States," will be inaugurated here Tuesday, April 21, to be followed with mass demonstrations and a projected "student strike against war" the next day.

Mrs. Franklin D. Roosevelt, George Landsbury, British Labor member of Parliament, and Kirby Page will participate in a national broadcast to open the two-month campaign in 300 cities.

The next day more than 500,000 students will be called out in a strike against war sponsored by the American Student Union.

Quiet Rules Peace Day

Marked by orderly peace meetings on the campuses of most of the universities and high schools in Los Angeles, the annual peace day demonstration sponsored by the American Student Union passed yesterday without violence.

One thousand students heard Edwin Alexander, district organizer of the Student Union, speak at Los Angeles Junior College in a meeting sanctioned by the administration.—*Los Angeles Times*, April 23, 1936.

Program at U. C. L. A.

At the University of California at Los Angeles, 300 students left classes to attend a demonstration just outside the campus, called by the Student Union.

They heard anti-war speeches by members of the U. C. L. A. branch of the Young Communist League, by Tom Lambert, president of the Westwood student body, by Gilbert Harrison, editor of the student newspaper, and by other students.

Occidental Rally

At Occidental College, Russell Clay, president of the Fellowship of Reconciliation, spoke at an authorized meeting sponsored by the campus Young Men and Women's Christian Associations.

Rallies Held All Over Nation

Thousands of college undergraduates and high school students left their classrooms yesterday to participate in the third annual demonstration against war, sponsored by the American Students' Union. Joseph Lash, national secretary of the union, estimated at least 500,000 participated.

A mass meeting at Temple University, Philadelphia, was thrown into confusion when a flying wedge of husky young men, charging under a barrage of overripe tomatoes and bags of flour, overturned the speakers' stand.

The largest demonstrations were in New York City, where 10,000 college students and 300 pupils from three large high schools attended mass meetings.—*Los Angeles Times*, April 23, 1936.

This nationwide demonstration for peace participated in by the young men who must become the future fighting element of the nation banding together against war, means that millions will become mass minded in this determined stand for peace. This will create a force in the ethers so powerful that the men at the head of the nation will find their minds responding to this peace move.

Unfortunately the almighty dollar is a very powerful weapon for war; those who are connected with munitions factories are usually the most dangerous allies. It is this lust for gold which has been the cause of most of the great wars, and again we find those who are controlling the wealth of the world vitally interested in selling munitions.

Conditions in the world are very strained, and war seems almost inevitable, but now is the time when concerted efforts for peace may be of help. One most commendable movement has been started by one of our occult orders in America. These people have been circulating many thousands of leaflets upon which is printed a prayer for peace. They ask that each one join with them in meditating on and repeating this prayer as often as possible:

"Let the Divine forces of Light bring illumination to all mankind.

Let the SPIRIT OF PEACE be spread abroad.

May men of goodwill everywhere meet in a spirit of cooperation.

Let power attend the efforts of Christ and His Church.

May forgiveness on the part of all men be the keynote of this time."

With millions meditating on a universal prayer, and meeting in masses to declare for peace, a *great force* may be generated which will overpower the baneful and sinful force of greed. So let us cease talking war; let us discourage the prediction of anything which is against UNIVERSAL PEACE.

Woman's Ability to Stand Pain Praised

BOSTON, April 29. (A.P.)—Women may shriek and faint at the sight of a mouse, but when it comes to sitting in the dentist's chair and standing pain without a whimper they put men to shame, Dr. Walter Emerson Briggs, instructor in Dentistry at Tufts College, told the seventy-second annual meeting of the Massachusetts Dental Society here.

"Women can take any kind of pain without a whimper," he said.

Teeth, Dr. Briggs declared, tell the dentist at once what sort of a patient he has to deal with. Teeth of a bluish hue, for instance, indicate a temperamental person. Yellowish teeth go with a happy-go-lucky disposition.—*San Diego Sun*.

It has always been a puzzle to medical science as well as to the layman why woman whose body is frailer, whose flesh is more tender, has been able to bear the pain of childbirth, for on account of the risks of childbirth her body is all too frequently troubled with false growths which require most painful operations. Both medical men and dentists admit that they prefer to have women as patients for the reason that they are braver and much more patient when forced to stand pain.

Dentists frequently joke about the lack of courage in men patients, and they have attributed this to a lack of will power. The Rosicrucian Teachings hold that the man does suffer more, because sensations are felt through the vital body, and that while man's physical body is positive, his vital body is negative, which makes him much more sensitive to feeling than the woman. Her physical body is negative but the body through which she feels, the vital body, is positive. This positive

vital body is a protection to her from that keen suffering, which the man's physical body does not have. Max Heindel tells us in *The Rosicrucian Mysteries*, page 123: "This vehicle [vital body] is an exact counterpart of our visible body, molecule for molecule, and organ for organ, with one exception [mentioned above], which we shall note later. But it is slightly larger, extending about one and one-half inches beyond the periphery of our dense vehicle. The spleen is the entrance gate of forces which vitalize the body."

Berlin Opens 2-Way 'Phone, Television Set

BERLIN, March 2. (U.P.)—Simultaneous two-way telephone-television communication was achieved today when Reichspost Minister Eltruebenach formally inaugurated service between Berlin and Leipzig.

Fred Oechsner and Jack Cuddy, United Press staff correspondents, were the first two foreign newspapermen to use the service.

In darkened booths they distinguished each other's facial movements on a glass screen one foot square.

Self-conscious nose-thumbing, eyebrow raising, smirking and hand-wavings were clearly visible during the conversation.

Service will be opened to the public Monday.

During the Leipzig Trade Fair the service will cost 3½ marks for three minutes.—*Los Angeles Tribune*.

The scientific inventions which are now being given to the world are marvelous. When we carry our vision back for fifty years and observe the crude methods of locomotion, and the cumbersome electrical conveniences which our forefathers thought were so wonderful, and then consider the tremendous strides which science has made in present-day electrical conveniences, streamlined railroad trains, massive steamships which cross the ocean in a very few days, airships which are small cities with their conveniences, we stand amazed. BUT, the present-day

(Continued on page 288)

Question Department



The Tobacco Evil

Question:

What are some of the dangers connected with the use of tobacco, and can you give me some idea as to how rapidly the use of it is growing?

Answer:

In the first place, tobacco is a poison. The deadly nicotine is not the only injurious substance which it contains; there are about eighteen others, chief among which are ammonia, methylamine, prussic acid, carbon monoxide, sulphuretted hydrogen, and carbolic acid. Several of these poisons are deadly in very small doses, and the smoker cannot possibly escape their toxic effects. One gram of tobacco when smoked develops from sixty to eighty cubic centimeters of carbon monoxide. When inhaled their substance enters into a chemical or fixed combination with the hemoglobin of the red blood cells. Gradually its accumulation in the cells destroys them in part thus preventing them from conveying oxygen to the various glands and tissues of the body, all of which retards the life-giving oxygenation of the blood, causing the retention of wastes which results in degeneracy of the glands and tissues. Carbon monoxide has a direct action on the voluntary nervous system, first stimulating and then depressing it. The brain is first affected, then the spinal cord. All tobacco smokers, though unconscious of it, suffer more or less from carbon monoxide poisoning. Its continuous inhalation by boys and girls interferes with the normal development of both body and mind.

Cigarettes are the most dangerous form in which tobacco is used, because of certain poisons that are found therein in addition to nicotine and carbon mon-

oxide, et cetera. One of these is acrolein which has a violent action on the nerve centers, producing degeneration of the cells of the brain. Another is furfural, small doses of which cause symptoms of transient irritation, such as ataxia, tremors, and twitchings, while in adequate quantities, this drug gives rise to epileptiform convulsions, general muscular paralysis, ending in paralysis of the respiratory muscles.

The question is often asked, If tobacco is such a deadly thing, how is it that smokers do not die more quickly than they do? The answer is, simply because of the brave fight certain organs of the body put up to dispose of the poisons as they are continually poured into it. The liver is the organ chiefly to be thanked for the partial disposition of the poisons in tobacco. Its detoxicating powers are remarkable. However, long years of battling these poisons finally brings about a diseased condition of the liver itself rendering it unfit for action. When this occurs the tobacco addict is doomed.

The use of tobacco is more injurious to women than it is to men because their nervous systems are so much more highly organized, soon manifesting its early effects in nervousness and insomnia. The features of the women who smoke grow sharper as the nicotine habit fastens on them, the skin becomes taut and sallow, the lips lose their rosy color, the corners of the mouth show wrinkles, the lower lip showing a tendency to project beyond the upper one, the eyes acquire a startling stare, and the lids rise and fall more slowly. To "slenderize" by means of nicotine is by no means healthy; it lays the foundation for many serious ailments.

The smoking woman who expects to become a mother stamps the fateful brand

of nicotine deep in her child's mind and body. The amniotic fluid (the fluid surrounding the embryonic babe in the uterus) of a tobacco-using woman contains nicotine and so does the milk in her breasts. A baby born to a cigarette-smoking mother is sick. It is poisoned and may die within two weeks of birth. The post mortem shows degeneration of the liver, heart, and other organs. Sixty per cent of all babies born of cigarette-smoking mothers die before they are two years old.

Let it be said to the everlasting credit of Madame Schumann-Heink, Charles Lindbergh, Jack Dempsey, and others that they have refused large sums of money offered by tobacco companies for their endorsement of popular brands of cigarettes.

The use of tobacco is increasing at an alarming rate. The number of cigarettes produced in the United States in 1902 was 2,971,000,000. In 1930 it was 123,000,000,000. Forty-one times as many cigarettes were smoked in 1930 as were used in 1902. The American people spent approximately \$922,500,000 for cigarettes in 1930. That means that each minute of the year 234,000 cigarettes were lighted, and \$1,755 went up in cigarette smoke—\$105,300 each hour, \$2,527,200 each day.

In a year this amount of money would buy 6,150,000,000 loaves of bread at fifteen cents per loaf; 184,400,000 pairs of shoes at five dollars a pair; 922,500 automobiles at \$1,000 each; 184,500 homes at \$5,000 each; and would give each of 92,500 young people a \$10,000 education. It would build two and one-half canals like the Panama, and five and one-half dams equal to the great Boulder project. And these staggering sums, note carefully, do not take into account the tremendous amount of money spent for cigars, pipe tobacco, chewing tobacco, and snuff. America's total tobacco bill runs annually close to \$3,000,000,000. This is only the direct cost, and does not take into account the impaired health of to-

bacco victims, their medical attention, and the funeral expenses that the use of this drug incurs.

HOLDING THE HIGHER VEHICLES IN THE DENSE BODY

Question:

I have often wondered what there is that prevents the higher vehicles from leaving the dense body at any time. Will you please explain this to me?

Answer:

Each virgin spirit belonging to the human life wave is now in possession of four vehicles through which it functions, namely, a mental, desire, vital, and dense body. Each of these vehicles has what is known as a seed atom, and each seed atom is attached to a particular organ in the dense body, also to the silver cord. One end of the silver cord is attached to the dense body seed atom located in the left ventricle of the heart and the other end is fastened to the seed atom of the mind located in the region of the brain. During the life of the individual it is this silver cord which holds all of the vehicles in place. At death this cord snaps in two places. When the last break occurs all of the seed atoms are loosened and the higher vehicles are set free to leave the dense body along with the spirit.

INFORMATION RELATING TO THE SUBCONSCIOUS MEMORY

Question:

I should like a little more definite information relative to the subconscious memory. What is it like, where is it kept, and how can one gain access to it?

Answer:

The subconscious memory is really a series of pictures portraying everything which happens to an individual during one lifetime, including his environment, actions, thoughts, desires, and feelings. These pictures are carried into the dense body by means of the blood which contacts them in the air in the lungs. The

(Continued on page 288)

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.

Eating Unworthily

BY SCHINDLER AND JAHN

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, . . . For this cause many are weak and sickly among you, and many sleep.—I COR. 11:29, 30.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.—JOHN 3:19.

IN THE German text, both damnation and condemnation have been rendered *gericht*, which is equal to "judgment" or "court." In translating from one language to another there is "feeling lost" that words can not equalize. If we had been present and aware when the original words were spoken or recorded, it is probable that we should have been so overpowered by their strength that we should have been hushed into silence, leaving the records for our descendants blank. Be that as it may, if we were to write for a lifetime, at the end we should find new truths from angles which dawned on us throughout the passing years.

The food and drink we take into our system is subjected to the digestive processes of our body. A portion of this is taken up; the rest, together with cell and bodily waste, is rejected in the form of gases, liquids, and solids, by way of the breath, kidneys, skin, and bowels. When we take more food into our system than is required, a poor assimilative

power would compel the excess to remain in the alimentary canal, there to become a clog, or would expel it from the body and that would be the end of that. But, if the absorption is good and the little villi and lacteals of the intestines are active, then the excess goes into the blood through the portal circulation, the thoracic duct (which has a one-way valve at the points where it joins the large veins to enter the blood en route to the heart), and directly by absorption.

While in the form of nutriment, there is no escape from this circulatory prison. To leave the blood, the nutriment must be consumed by the cells through which it flows; otherwise it remains swimming in the blood-stream, to lodge like driftwood in the small capillaries where the stream is slow and small, inviting crystallization, obstruction, and decomposition. Then the system puts forth efforts to eject the obstructions from the body in the form of ulcers, skin eruptions, boils, etc., or tumors which it walls off, doing damage in proportion to the severity of the case.

The strength or weakness of the sympathetic nervous system determines the amount of nutriment the cells may take out of the blood-stream by the magnetic influence which regulates chemical attraction and repulsion of all chemical compounds within the body. It is not simply a process of attraction because the same nerves in the same way let go or dump into the blood-stream the by-products of living cells, and dispose of the dead, worn-out cells. For this reason people engaged in work where cell destruction and rebuilding are rapid can withstand food and drink that would send the less active to bed for several days.

Now, let us suppose that a man eats flesh-food obtained by disobeying the fifth commandment, and that the same man acquires so much of the world's goods (intended for all the people of the earth) that he does not have to work. It means that immediately, somewhere inside of this man, the flesh starts to decompose, accompanied, wherever it is at blood-heat, by the same offensive odors which arise and contaminate the air for a long distance around an animal carcass left some

summer day to return to the dust from which it was borrowed by the life that has fled. If the decomposition takes place in the alimentary canal, a few weeks of right living and doing some useful service for which there is no earthly way of getting a return, would correct the condition, for there is a moral as well as physical adjustment required. If the decomposition is in the blood, the case requires a few months of the same treatment; but if the bones have been involved, it takes intelligent engineering to ward off the sleep mentioned in I Corinthians 11: 29, 30. We know of cases where men have violated every prin-

ciple of health and have attained an age of ninety years and over. These men have existed, not by virtue of their abuses, but in spite of them. In the future the reaction will come, when they are reborn in bodies less animal-like, and subject to influences of which the coarse man has never dreamed.

If, on the other hand, a person seeks to live this life in harmony with the kinder side of human nature, he reads and heeds the Bible which tells him that in the beginning God gave him fruits to be his meat. He eats of the fruits, and internally we can expect such a condition as is found on the outside with that food; namely, there is no direct decomposition

but through ferments, lasting from one to three weeks, finally decomposition is reached. Of course, that is longer than food remains in the body processes of digestion. Thus, the eating unworthily is greatly reduced. In addition, fruits and vegetables are so made by nature that they exercise the intestines, besides containing all the elements of food needed for maintaining good health.

About the first reaction to overeating predigested, rich and heavy foods is a mental blankness to truth so prevalent at this time. People know the truth: it is rather easy to find, but it is quite a different task to pick up the courage required to live by what we know is right. We do not have to stretch our imagination to understand our public difficulties in the crimes of intent or neglect, when we realize that the people are intoxicated by rank poisons generated by eating and drinking unworthily, contrary to God's laws, not only their share but also the share that nature intended for their undernourished brethren at home and abroad. If nature had intended man to eat animal flesh, his



intestines would be shorter; he would be born with his eyes closed; his teeth would be hooked or poison receptacles would be found behind them, such as snakes have.

Let us think about tuberculosis. This is a disease which people say is caused by germs. Have you ever observed the great quantities of exudates such cases throw off through the lungs? In the course of a few years, more waste is discharged by this route than the bodily weight of the patient. Where could it come from, except from the food and drink the patient takes into his system? As nutriment it went into the blood from whence it could not escape except by decomposing and dumping the waste into the lungs. Feel the pulse, and it is weak; not at all like an aggressive nation at war, as is the case in invasion. The weakness lies in the sympathetic nervous system which fails to magnetize the cells so that they might take the nutriment from the blood where it swims in superabundance. . . . so the patient loses weight though overfed. The disease is well established. A doctor is called to institute a war upon the supposed invading germs. He puts the patient, whose blood is already overloaded with nutriment, on beef-broth, eggs, cream, fresh air, and profound inactivity; and confirms the fears which further weaken him. It will not be long till the doctor will stop trying to understand the case. He knows it too well now, so he goes off to influence some legislator in the name of the sick to appropriate great sums of tax-money and to use the power of the police to institute an energetic campaign to stamp out tuberculosis. This is directed against people who might not be susceptible to the disease, yes, even to include cattle and chickens. But we see tuberculosis marching on.

Had the doctors and the legislators studied the text we have selected, they would not have come to our present-day difficulties. In the beginning, the entire malpractice could have been avoided by correcting the eating and drinking habits.

Now that the damage is done we must do our best with the weak and sickly among us as we find them. We must bring food and drink in line with the harmless, useful life outlined and lived by Jesus the Christ as recorded in the Scriptures. We can help our bodies throw off the bodily wastes by bathing in water mixed with Epsom salts in proportion of 16 to 1 at body temperature. Local applications of the same proportions may be applied to areas of pain. The bath may last from thirty minutes to one hour of constant wiping. The local application may be continued all day and night if needed. Soap in all combinations where Epsom salts is used must be avoided.

Nations are like men. When they are young they may live by pride and theories, but the old must have the truth or perish.

Correspondence Courses



In Rosicrucian Philosophy:

This course consists of 12 lessons, using the *Rosicrucian Cosmo-Conception* as textbook. Instructors correct the student's answers at once upon receipt and send the succeeding lesson.

In Astrology:

The Junior course consists of 26 lessons for beginners, and the Senior Course of 12 lessons for the more advanced student. We teach the spiritual side of astrology, for to us it is a divine science.

The Rosicrucian Teachings are free, but the cost of printing and disseminating them is met by free-will offerings. We shall be happy to assist you in these vital studies. Write for application blank and further information.

THE ROSICRUCIAN FELLOWSHIP
Oceanside, California

A Fool for Fashion

BY ERNEST CRUTCHER, M.D.

ONE OF THE most learned cults and philosophies of India promulgates this idea: Each is given, by Fate, a capital in life elements—a certain amount of food, breaths, acts of different sort—allotted and predetermined before birth. This capital may be expended quickly, like large drafts on a bank account, or wisely conserved to invite old age in comfort and peace. Indulge, therefore, in nothing that causes rapid breathing beyond comfort; no overwork, overeating, alcoholics, drugs, or tobacco, for these provoke premature waste of tissues and induce, by heart involvement, unduly rapid breathing. Your capital may be rightly spent, or dissipated, with early physical bankruptcy.

Another cult, the Sikhs, are the most splendid specimens of physical manhood in India. They are pointed to as the world's finest examples of what can come from life without alcohol, meat, tobacco, and narcotics.

Since the successful fifty-million-dollar propaganda of cigarette makers that has duped the simple-minded of our youth and womanhood, the ratio of defectives and insane has increased very rapidly. Youthful forms are less vigorous; girls less rotund and developed, with more thyroid involvement; boys are slow in becoming men, and are less virile. Mature young men are soon impotent.

The thyroid gland that has charge of the teeth, hair, skin, and eyes is poisoned by tobacco, and this is manifest in brittle hair, downy or actually hairy skin, dull eyes, and decaying teeth, with inevitable foul breath and poor appetite. The cold sweaty hands and feet that are so common, are due to chronic nicotine poisoning. The backache, the slowed walk, and lack of energy have a cause. The advertised picturings of alleged athletes and blooming movie women are untruthful.

(Continued on page 286)

Report from Health School

THE RESPONSE from various members and friends to the article entitled "Rosicrucian Health School," which appeared in the May issue of our magazine is encouraging and strengthens our belief that an effort should be made to establish a treatment department to correlate physical methods with the work of spiritual healing.

In the early issues of the magazine Max Heindel repeatedly emphasized the importance of such a work and its definite place in this school.

On August 6, 1913, a nucleus of the Health School was started. On this occasion Mr. Heindel emphasized the need of using available means in giving physical treatment. He also said that a modern building fitted with proper equipment, of which he dreamed, would later become a reality. He reminded those present that pain and sickness are caused by transgression of the law of life and that by helping the sick to attain health and by teaching them to live in harmony with the law of life so that they may maintain health, we are hastening the day of Christ's coming.

A few members have expressed a desire to equip beds. As stated in the article referred to above, bed patients could not be accepted at this time, although rest rooms will be required for patients to use following treatment. These may be furnished by any one desiring to do so and we shall be glad to make helpful suggestions to friends communicating with the Healing Department. Others perhaps would prefer to help in the installation of hydrotherapy or chromotherapy equipment. A list of such articles or furnishings can be given upon request.

Following are excerpts from letters received concerning this work:

"I have felt for a long time that your healing department should have a department devoted to the physical side of our life and do certainly congratulate you on this intended addition to your splendid work."

"I must say I will gladly give to so great a cause, and may God give us the strength as students, probationers, and disciples that we falter not physically nor spiritually."

"I am glad indeed you are hoping to do something toward opening up this department of the healing work."

In spiritual healing in order to facilitate the work of the Invisible Helpers, the patient must cooperate on all planes, for in the final analysis true health is dependent on harmonious coordination of spirit, mind, emotions, and body. Therefore, physical methods must not be neglected because one has asked for spiritual healing.

Patients' Letters

New York City, March 2, 1936.
Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

Am glad to report improvement. This week I am beginning to walk again and by the time you receive this I expect I shall be going out doors again, unless we have another fall of snow. *My doctor calls it a miracle.* I shall be so glad to see the old wheel chair and crutches go out this house.

Am enclosing lessons received this week. And a love offering.

With heartiest appreciation of your help which I will be glad to have continued until I am entirely normal again.

Sincerely,

—W. B. P.

Minnesota, November 7, 1935.
Healing Department,
Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

I am receiving wonderful help. I have been almost entirely free from the headaches lately.

Very thankfully,

—Mrs. J. G.

New York, April 3, 1936.
Rosicrucian Fellowship,
Healing Department,
Oceanside, California.

Dear Friends:

Am requesting that you take my name off the healing list as I feel pretty well the last few months.

I am very, very thankful to you all, visible and invisible, and to our Lord Jesus Christ, and to God whose healing power is given to all who ask for help.

It is quite two years that I've been on the healing list and I know I was taken care of on the physical and on the inner planes. My confidence and faith in them was never doubted, for they brought me solace and courage to go on. When my mind was full of fear they calmed me and steadied me.

So once more I express my sincere gratitude and kind thoughts to your ever tireless cause of "Service."

In fellowship,

—L. G.

California, Dec. 10, 1935.
Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

The morning after I wrote about my ailing knee, I knew that my knee was well. Since then never a twinge or pain. I had to explain the miracle in accordance with *Cosmo-Conception*. It must be that there is an etheric record of anything and everything that is within, and when one of the Invisible Helpers is working to help a certain individual it is possible for that helper to read whatever the individual writes from time to time for the etheric counterpart of the writing is always at the disposal of the invisible helper, or it may be that the Elder Brother is able to keep his helpers in touch with those who are being helped.

I pray that all those who ask for help through the Rosicrucian Fellowship may receive as bounteously as I have.

—E. M.

Healing Dates

May 2-10-16-22-30

June 6-13-19-26

July 3-10-16-23-31

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

People Who Are Seeking Health

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

VEGETARIAN MENUS

BREAKFAST

8 oz. Grape Juice with
1 tablespoon lemon juice
Nut Bread, Honey
Apple Sauce
Hot Malted Milk

DINNER

Eggplant a la Suisse
Fresh Asparagus with
Melted Butter
Steamed New Potatoes
Salad—Dandelion, Lettuce,
and Radishes
Fruit Whip

SUPPER

Cream of Okra Soup
Egg Creole Toast
Crisped Celery
Strawberry Rhubarb Sauce

RECIPES

Nut Bread.

Ingredients: 2 cups white flour, 1 cup whole wheat flour, 3 teaspoons baking powder, 1 cup sugar, 1 egg, $1\frac{1}{2}$ cups milk, 1 teaspoon cinnamon, 1 teaspoon salt, 1 cup nuts (chopped), 1 cup raisins, 1 tablespoon butter.

Mix the dry ingredients. Beat the egg and add the milk. Stir liquids into the dry ingredients. Mix well. Add nuts, raisins, and melted butter. Pour into an oiled bread pan; let stand one-half hour, and bake in a moderate oven fifty to sixty minutes.

Eggplant a la Suisse.

Ingredients: $\frac{1}{2}$ cup tomato puree, $\frac{1}{2}$ cup grated cheese, 1 cup water, 1 eggplant, 1 tablespoon butter, 1 tablespoon flour, soft bread crumbs.

Select a medium-sized eggplant. Slice about one-half inch thick, peel and dice. Steam or cook in salted water until tender and drain. Melt the butter, add the flour and stir to a paste. Slowly add the water and tomato puree. Cook until it thickens. Arrange the cooked eggplant and grated cheese in two layers, having cheese on top and sprinkle with bread crumbs. Dot with bits of cheese and bake for thirty minutes.

Fruit Whip.

Ingredients: 1 envelope vegetable gelatin, 1 cup cold water, $\frac{1}{2}$ cup sugar, 1 cup pineapple juice, 1 cup crushed pineapple, 1 cup apples (chopped), 2 tablespoons lemon juice, $\frac{1}{2}$ cup dates (chopped).

Cook gelatin in one cup of water about five minutes. Add sugar and fruit juices and reheat. Then place in refrigerator to chill; when it begins to congeal, place bowl in pan surrounded with ice and beat.

Dandelion Salad.

Cut dandelion fine, shred lettuce; to this add sliced radishes (unpeeled). Marinate with olive oil and lemon dressing, and garnish with chopped parsley.

Cream of Okra Soup.

Ingredients: 1 cup okra, $\frac{1}{2}$ cup strained tomatoes, 1 teaspoon grated onion, 1 cup water, two-thirds cup cream.

Cook tomatoes, onion, okra, and water about ten minutes. Press through a colander. Add hot cream just before serving.

Egg Creole Toast.

Ingredients: 2 sweet peppers, 3 slices onion, 1 cup tomatoes, 2 tablespoons minced parsley, 4 poached eggs, 4 rounds toast, 3 tablespoons butter.

Chop peppers and onion very fine and cook in butter until tender and brown. Add the tomatoes and season. Cook for ten minutes and pour over buttered toast. Place a poached egg on each round. Garnish the top with minced parsley.

Strawberry Rhubarb Sauce.

Use fresh rhubarb, unpeeled and cut into inch lengths, add enough water to make thin sauce. Simmer slowly; before removing from stove add sugar or honey to taste.

Children's Department



The Kingdom of Spurge

By EGYPT L. HUYCK

IN TWO PARTS—PART TWO

IT WAS almost a month later before Doretha found a chance to have another visit with Miggs, the gnome. She had seen him a number of times and waved a greeting. Each time there had been others about. Sometimes it would be one of her little friends or the gardener. Then again she would be called away to do something less interesting. This time she had the little C-reed in her hand and blew on it at once the same call she had used the first time. Miggs joined her immediately, and again they each laughed at the other in friendly fashion.

"Today, Miggs, I wish to see what those little moth-people do under the ground. Can you show me?" Miggs nodded.

Taking his spade he patted the ground with the same rhythm that the Captain used with his horn. A plop with the flat of the spade followed by two taps with the end. He repeated this seven times and then waved the spade before Dot's eyes.

She could see the little creatures at work; they were clustered about the ends of the poinsettia sticks much the same as bees at work on the honeycomb. The cut ends of the sticks were all healed over and the little thread-like roots were pushing out into the soil in all directions. Dot knew that Miggs was saying something but she was so interested in the moth-people that she really did not understand. Then she jumped, for Miggs emphasized his words.

"Doretha, listen."

"I'm listening," she answered.

"These little white ones are feeding to the roots the elements of growth; they bring the essence of the elements that they find in the soil and the water and feed them into the tiny cells of the plant roots and stalks almost the same as a bee fills the cells in his honeycomb with the nectar that he gathers from the flowers. Do you understand?"

"Yes, Miggs, I do. But what are the ones on the stalks doing?"

Dot was watching the gray and tan creatures glide up and down the stalks. Each time they made the trip the bark seemed to swell and the small leaves to fill out, and get just a tiny bit larger as the rhythmic movements were repeated.

"Don't be more foolish than you must be," Miggs advised. "They are feeding the stalks just the same as the white ones feed the roots." And he wrinkled his nose at her to show his disgust at her foolish question.

Doretha could feel and sway with the rhythmic movements for hours after she had been with the Little People when they were working to make the plants grow.

A month later the poinsettias were growing vigorously. Little Doretha had been doing many things at school, and Mother had kept her busy doing this and that, so that she had had little time in the garden. One thing that excited her was having new clothes, and as most of them were being made there at home, she had to be fitted. This seemed to take all

her spare hours, at least all that she usually had as time alone. This Saturday morning she would have at least two hours all by herself that she could give to a visit with Miggs. She ran down to the north wall and the poinsettias with her little C-reed in her hand.

"Well, Dot," Miggs greeted, "I can show you a flock of my sisters this morning and see if you do not think they are beautiful."

"If they look as you do I shall like them very much without believing that they are beautiful. Let us begin, Miggs."

"What is the hurry? You have deserted the garden so much lately that I want to look at you." He danced about and waved his cap.

"It was not my wish. I should like to come every day. But it's just as I told you before: I don't tell anyone about you Little People because once when I tried to do so I was laughed at. Sometimes I think my mother used to see your relations when she was little like me, but I am not sure. There doesn't seem to be any way for me to find out without telling her and so I just keep still. She is such a busy person that she never keeps quiet long enough to see you anyway," Dot finished with a sigh.

Suddenly before her appeared a cloud of moth-like fairies quite a bit larger than the tan and gray ones, and their little human faces were delicate and quite as lovely as Dot's own sweet face. They were clothed in a mixture of the green of the foliage and the red of the blossom leaves; a few were entirely red; they flitted about like flames. Miggs waved toward them, appearing very proud indeed.

"These are my sisters," he announced.

Dot watched them closely. She saw that some were all green and others beau-

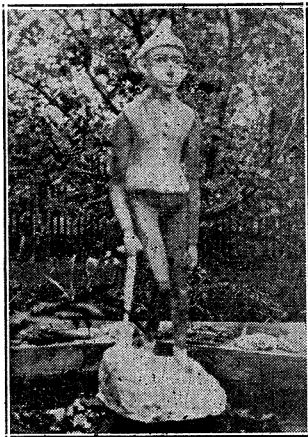
tifully mixed, with the red and green flashing in and out as they moved, just as if the garment-like wings were lined with the opposite color of the outside shade that they were wearing. She was surprised to see the white moth-fairies gliding up the tall sturdy stalks as well as the tan and gray ones. Then, somehow they seemed to meet the red sisters and almost dissolve before her eyes. The white moth-fairy would be disappearing in the soil again looking all aglow with the red and green as if a cloak had been thrown over him. The beautiful sister would look dull as she settled on a large leaf where the sun was bright and warm, then, unexpectedly, she would look as bright as before. Dot turned to Miggs with a question showing in her eyes.

"I have heard the learned humans call what you have just observed chemistry. You see, Dot, the sisters absorb certain things from the sun-rays. You have heard about that?" Dot nodded. "The brothers supply in their way the salts from the earth and water; when they meet there is an exchange of elements that

causes the plant to grow. You see it's a process that is hard to explain for you humans have just begun the investigation of the ethers in your discovery of radio-activity. That is the material that we are made of. We are the life force that causes the plant cells to absorb the elements and attain the growth of flower and fruit that you have learned to look for in the different varieties of trees and plants."

Dot watched a little longer, then she drew a long breath saying:

"I understand something about it, Miggs, for I know the difference between the traveling of sound through the air and the radio sound coming through the ether waves."



"Miggs"

"You see, little Dot, over all this activity the Captains and their Lieutenants bring the power of rhythm and direction to their army of workers so that they may labor together as a unit. You have heard the horns and felt the rhythm. Is it not so?"

"Yes, Miggs, it is so. I am so happy and thankful to understand even the little that I do."

About the middle of the row stood a dead plant and Miggs went over beside it and asked:

"Will you tell the gardener about this and have him remove it?"

"Yes, Miggs, I will, but why did it die?"

"The gardener said to the Beautiful Lady one day, 'That plant for some reason is inferior in growth, and so far as I know it has had the same treatment as the others.' The Beautiful Lady answered, 'Mark it well, Jonathan, and remove it at the end of the season and plant another in its place.' Granda overheard the command, so he ordered the workers to cease work on it and put their energies into the limbs of the shrubs

on either side of it to reach out and cover the vacant place. It will be easier for us if the dead one is out of the way."

"Why was that plant inferior to the others? Who is the Beautiful Lady?" asked Dot.

Miggs burst into a great laugh and Dot looked bewildered.

"Don't you know that your mother, as you call her, is a beautiful lady?"

"Yes, but I did not know that you Little People thought that she was beautiful."

"The reason this plant was so hard for us to work with was this," said Miggs. "When the man was preparing the 'cuttings' as he calls them the puppy ran

near them and in trying to drive it away he lost his temper. He had this stalk in his hand, and his anger burned the stalk a little before he dropped it. We worked hard to overcome it, but it would not quite heal. The injury was in the ethers that the anger burned. A broken stalk is much easier to heal on the plane of denseness than it is on our plane of ethers. The gardener knew that stalk was inferior, but he could not have the faintest idea that the man who cut them had a 'mad' on with that one in his hand. There are a number of things that can happen, but that was the cause of this."

As the season of bloom approached and the gorgeous red leaves were fully painted, joy seemed to surround that section of the garden. Dot had several times felt the happiness of the Little People in a faster rhythm than they had expressed during the growing season. One Saturday afternoon she knew she had an hour when no one would be about. She ran and got her little reed and hurried out to the north wall. She blew on the reed with the rhythm that the Captain used. The long and the two

short notes and then reversed the notes.

Miggs and Captain Granda stood before her at once and as soon as they gave the salute, and she had returned the greeting, Granda lifted his horn and began a lively rhythm, first one way and then the other of the notes. Presently all the air about them was filled with the little creatures that had taken part in the growth of the poinsettias. They were all keeping time with the horn and making a little sound in their throats like a bee. Dot was not sure that was the sound, but that will have to do for lack of a better simile. The only thing she was sure about was her sense of

*I met a little Elf-man once,
Down where the lilies blow.
I asked him why he was so
small
And why he didn't grow.*

*He slightly frowned, and
with his eye
He looked me through and
through.*

*"I'm quite as big for me,"
said he*

"As you are big for you."

—JOHN KENDRICK BANGS.

(Continued on page 285)

Echoes from Mt. Ecclesia

—[●]—

Wedding in Pro-Ecclesia

THE PRO-ECCLESIA of the Rosicrucian Fellowship was the scene of a wedding at high noon Wednesday, April 22, when Miss Olive Hazell, daughter of Mrs. Constance Hazell, of Riverside, California, became the bride of Richard Parsons, son of Mrs. Gideon Parsons, of East Granby, Connecticut. Mrs. Max Heindel, leader of the Rosicrucian Fellowship, officiated.

The altar of the chapel was massed with roses, sweet peas, and tall white lilies. Mrs. Agnes Oakley presided at the organ playing favorite selections of the bride and groom. During the beautiful strains of the Lohengrin Wedding March, Miss Hazell walked up the aisle on the arm of Mr. Parsons, followed by the matron of honor, Mrs. Dorothy Whitelock, and Ortwin Schaumburg, best man. The simple, but impressive ceremony was concluded with the kindly admonition by Mrs. Heindel to the young couple, who are both Probationers, to include all the world as well as each other in their love and service.

A wedding luncheon was served in the dining hall, the tables being decorated with sweet peas. In the center of the bridal table was a large wedding cake, which was cut by the bride. Both bride and groom, who are workers and residents of the Rosicrucian Fellowship, were presented with appropriate gifts from co-workers.

Mrs. Parsons attended Riverside Junior College, Pomona College, and the University of California at Berkeley. She has been active in radio broadcasting for the past two years, and is now the hostess at Headquarters.

Mr. Parsons, who is a graduate of the Swedish Institute of Physiotherapy of

New York City, has also taken special voice work at the Eastman School of Music in Rochester, N. Y. While in that city he was president of the local Rosicrucian Center, and in New York City was a teacher in the Rosicrucian Fellowship Center. He is now on the staff of the Rosicrucian Health School here.

Mrs. Gideon Parsons and Mrs. Constance Hazell, mothers of the bride and groom were guests at the Fellowship.

After a short wedding trip, Mr. and Mrs. Parsons returned to their work at Headquarters.

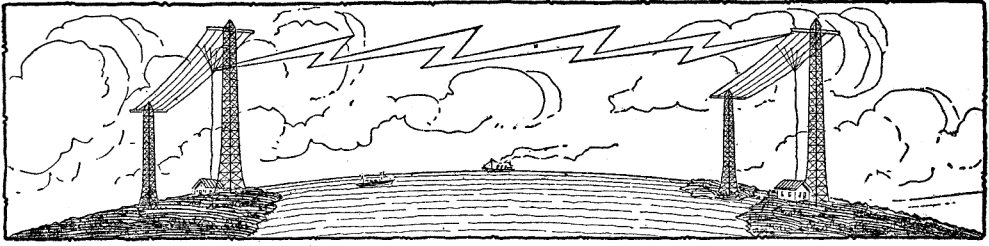
* * * * *

Preparations are going forward very satisfactorily for the Summer School, which begins Monday, July 6, and closes, Friday, August 21. We sincerely hope that many of our friends and students will take advantage of this unusually interesting session in the beautiful environment of Mt. Ecclesia which is a source of never-ending joy to the nature lover. Informal parties, and membership in a proposed Dramatic Club will offer further recreational activities.

* * * * *

Headquarters is developing quite a few young lecturers who are being called upon to speak before appreciative audiences in Los Angeles, Long Beach, and San Diego. Among those who have been sent out recently are: Mrs. Mary C. Hanscom, Mr. John W. Teeuw, Mrs. Marilyn Schaumburg, and Mr. and Mrs. Richard Parsons. It is very encouraging to see how deeply interested our young people are in spreading the truths of our inspiring philosophy, and we pray that the Elder Brothers may guide them in this unselfish service to humanity.

Rosicrucian News Bureau



BRIDGETOWN, BARBADOES, B. W. I.

A reorganization and change of meeting place occurred recently at this Center. The new officers are:

President	Preston Waterman
Vice President	E. Murray
Secretary	Frank Jackman

Plans have been made to hold classes in Junior and Senior Philosophy and Astrology. Also one night will be devoted to debates. The officers of the Center extend a very cordial invitation to all friends in that vicinity to attend the devotional Services on Sunday evening, and the classes on Wednesday and Friday evening of each week.

Headquarters has pleasure in wishing this group much success and we hope the Rosicrucian Teachings will reach a greater number of people through the services of the active members.

DENVER, COLORADO.

An election of officers took place in this Center and the following active members will guide the destiny of the group for a year:

President	C. O. Magee
Vice President	Katrina Fursa
Treasurer	Charles Weidman
Secretary	Elvira Johnson
Board Member	Dr. E. A. Brandon

Members and friends in Denver are invited to use the Center library which is open each day, except Saturday and Sunday, from noon to 3:00 P.M. A mem-

ber is in attendance and will be happy to answer questions pertaining to the Rosicrucian studies.

In addition to the Junior and Advanced Philosophy, and Astrology classes held each Tuesday, Wednesday, Thursday, and Friday evenings, a beginners' Philosophy class has been formed for 2:00 P.M. each Thursday. This will allow interested persons who are not free in the evenings to study the groundwork of the Philosophy in an afternoon class.

Interested residents in Denver will be glad to know that arrangements have been made with the Howard Mortuary, 1901 E. Colfax Avenue, Denver, to take care of bodies according to the Rosicrucian requirements. Full information can be obtained from the Howard Mortuary.

The Center Department congratulates this very active Center and wishes it Godspeed in the good work being accomplished.

INDIANAPOLIS, INDIANA.

A bulletin is sent out each month by this Center giving information about the classes held each month, announcements of other activities, and on the front page a message relative to the deeper, mystical side of our Teaching. This excellent little bulletin can be obtained by giving your name and address to the secretary. The officers will be happy to keep you informed of the work being carried on.

The class nights are Wednesday, Friday, and Saturday, and each Sunday at

8:00 P.M. a Devotional Service is conducted and a lecture given.

The Indianapolis Center leaders welcome enquiries and will answer questions relative to the Philosophy and Astrology.

OMAHA, NEBRASKA.

Mr. A. James Howie, our field organizer, has spent about four weeks in Omaha, giving lectures and arranging classes in Philosophy and Astrology.

The Center was already established and is being guided by some earnest members; Mr. Howie's lectures will undoubtedly stimulate interest and increase the officers' opportunity to build a finer Center.

NEWARK, NEW JERSEY.

Each Wednesday, Philosophy and Astrology classes are held at this Center. Plans are being made to increase the activities in Newark and if sufficient interest is exhibited extra classes will be arranged.

A cordial invitation is extended to residents of Newark who may be interested in the Rosicrucian Teachings to visit the Center. Correspondence courses in both the Philosophy and Astrology may be taken from our Headquarters in Oceanside, California. Membership in the Rosicrucian Fellowship and the Center depends upon the completion of a preliminary course in the Philosophy and enquiries will receive prompt attention.

PORTLAND, OREGON.

The Secretary of our Center in Portland reports good attendance at the meetings. Philosophy classes are held each Wednesday evening.

This Center expresses the wish to entertain residents who may be interested in the Rosicrucian Teachings. The active members will welcome enquiries.

SAN DIEGO, CALIFORNIA.

The officers of our near-by Center have been making constructive and far-reaching efforts to place the Rosicrucian Teachings before the public.

Radio announcements of Center activities can be heard over KGB each

Wednesday evening at 9:00 o'clock through the Benbough "Bulletin of the Air." The coming Sunday lecture is announced together with one or two of the principal classes.

Form letters are being sent to San Diego visitors who signed our register at the Rosicrucian Fellowship booth in the Exposition last summer, inviting them to attend the classes. Also cards are sent out each month giving details of subjects and classes, allowing the friends to keep posted on all activities.

San Diego is fortunate in having a doctor probationer who is deeply interested in Astro-diagnosis. Arrangements have been made to hold a class on the evenings of the Probationers' meetings to study physiology, anatomy, and astro-diagnosis. This class takes place early enough to allow questions after the adjournment and to permit the visitors to leave prior to the esoteric meeting.

A Philosophy class is conducted at the Center each Wednesday afternoon, beginning at 2:30. This permits interested friends to attend at least one daytime class if not free during the evening.

TAKAFUNA, AUCKLAND, NEW ZEALAND.

We have to report the election of new officers in this group.

Secretary	Wynn Williams
Treasurer	Mr. G. S. Ongley
Librarian	Miss V. Cooper

A class in Philosophy and Astrology is held every other week, while the alternate week is given over to a general meeting. Plans are being made to increase the attendance thus permitting the Rosicrucian Teachings to be placed more freely before the Auckland public.

We have pleasure in wishing this group much success in its work.

ST. PAUL, MINNESOTA.

The group in this one of the Twin Cities is growing. Classes are held each Tuesday and Thursday in Astrology and Philosophy respectively and each Sunday a Devotional Service is conducted.

The attendance has increased during the last months and the active members

will be happy to give time to those who wish to become acquainted with the Rosicrucian truths.

Headquarters wishes this group every success and trusts the coming months will bring more prospective students.

Field Representative

From Kansas City, Missouri, we have had word of the splendid work of Mr. A. James Howie, our field representative. Mr. Howie gave a series of talks and conducted classes for a three week period.

At present Mr. Howie is in Omaha, Nebraska, where extensive preparations have been made for him by the local Center. Mr. Howie expects to stay in Omaha for four weeks. His next stop will be Denver, Colorado.

THE KINGDOM OF SPURGE

(Continued from page 281)

great joy; she was always so happy when she was with the Little People. They all seemed so obedient to their King and so contented with their work.

"And this," she heard Captain Granda saying, "And this is the Harvest Dance." Sure enough it was a dance, a mad wild rhythm of harvest. Their blossom-time was full and they were proud and happy in their achievement.

Then Miggs' voice rang out in command:

"Here comes the Beautiful Lady. Sing for her." The tones grew louder and Captain Granda blew on his horn till he was red in his funny face.

The Beautiful Lady stooped down and looked into Dot's eyes. "You have been seeing the Little People," she stated.

"Yes, Mother. Can you see them, Mother?"

"Not any more, dear, but when I was your age and lived in Virginia, I did see them and believed in them. They lived in the big old-fashioned garden where I played."

"Oh, Mother, I am so glad and relieved that you understand."

Meat and Problem Children

A student writes that in one of our Eastern states there is a school for problem boys. A gentleman, quite closely connected with the school, was a guest at a recent dinner and was called upon for a short talk. In his talk he brought out some interesting points.

Only mentally normal boys are received but they are all problem children. The school is run without bars or locks, however, and it is *Vegetarian*. This gentleman stated that the superintendent said if he let them have one meal of meat he had a behavior problem on his hands for at least three days.

Recently the school was very much put to it for funds to carry on, and a large donation of meat was offered them. The doctor who takes care of the boys has always been opposed to the absence of meat in their diet, and talked about it so much that when this donation was offered, the superintendent, not wishing to be narrow or to do anything detrimental to the health of the boys just because his convictions were so strictly along vegetarian lines, decided to accept it. Nothing was said to the doctor concerning it. Sometime afterwards the doctor started to complain to the secretary—saying that the health of the boys was being sacrificed; they were not doing so well; there had been seven operations for appendicitis; various contagious diseases, and other illnesses—all within a comparatively short time. She asked him if he could tell her approximately when this decline commenced, and he said he could. When he told her the date she said, "That is very interesting, for it was just at that time we introduced *meat* into their diet."

If thou intend and seek nothing else but the will of God and the good of thy neighbor, thou shalt thoroughly enjoy inward liberty.

If thy heart were sincere and upright, then every creature would be unto thee a living mirror and a book of holy doctrine.

—THOMAS A' KEMPIS.

World Headquarters OF THE Rosicrucian Fellowship

MT. ECCLESIA
OCEANSIDE, CALIFORNIA

Centers and Study Groups

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

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

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

Burlington, Vt.—91 No. Union St.

Calgary, Alta., Can.—108 14th Ave. W.

Calgary, Alta., Canada.—Young People's Group, 1318 15th Ave. W.

Chicago, Ill.—Rm. 1622, Capitol Bldg., 159 N. State St.

Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 708.

Columbus, Ohio.—253 N. Hague Ave.

Dayton, Ohio.—Y. W. League, East Room, 2nd floor.

Denver, Colo.—320-22 Central Savings Bank Bldg.

Indianapolis, Ind.—319 N. Pennsylvania St.—3rd Floor.

Kansas City, Mo.—2734 Prospect.

Kingsville, Texas.—P. O. Box 1314.

Long Beach, Calif.—361 E. First St.

Los Angeles, Calif.—2523 W. 7th St.

Milwaukee, Wis.—Fine Arts Bldg., 125 East Wells St., Rooms 236-238.

New Orleans, La.—429 Carondelet St., Room 201.

Portland, Ore.—Room 316 Dekum Bldg.

San Antonio, Tex.—709 So. St. Mary's St.

San Diego, Calif.—Rm. 9, 1039 7th St.

Shreveport, La.—1802 Fairfield.

St. Paul, Minn.—318 Midland Trust Bldg.

Toronto, Canada.—c/o Mary Tamblyn, 40 London St.

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

The Subscription Contest

The Rosicrucian Magazine subscription contest, announced in the May issue, has had a good start, although we have not as yet had time to hear from the distant parts to which the magazine goes regularly.

The contest is only a month old and there still is ample time for new contestants to get started. No one contestant has as yet many subscriptions to his or her credit, although Mrs. Lily MacNeil, of Los Angeles, is leading at present.

We should have a contestant in every city and there are still a number of cities unrepresented. There are three prizes and non-winners receive a 25 per cent commission on all subscriptions.

Write to the MAGAZINE SUBSCRIPTION CONTEST for further information on the contest and for subscription blanks.

Italian Cosmo-Conception

We are happy to announce that one of our members in Italy has published the first part of the *Cosmo-Conception* in the Italian language. This marks another step forward in the spreading of the Rosicrucian Teachings and we believe it will be the means of bringing the message to many who would not have contacted it otherwise. Headquarters has a supply of these new "Cosmos" in stock. The book is paper bound and sells for fifty cents a copy.

A FOOL FOR FASHION

(Continued from page 276)

Cigarettes do *not* give vigor and zest to life. Tobacco is not a stimulant but a narcotic.

When I see young women with all too slender bodies and no busts, smoking, it makes me sad to note how reckless they are with their physical capital, and what a price they pay to exhibit their inferiority complex or to secure recognition of their individuality. Smoking has but little compensation, and the price is very great. Why be a fool to be in fashion?

MEXICAN GHOST STORIES

(Continued from page 257)

rooms far from his, and he declares that he got up so quickly and conducted such a thorough search that a mortal could not have eluded him. The family cat was also out of the question. It was always kept down stairs at night, and an animal would not have had cunning to open the door in such a manner—one section after the other.

Next night the officer slept in the room, but this time the door was locked from the inside. He avows that at about the usual time for the "creepy" episode he detected a faint movement at the door. His electric torch revealed the sections moving slightly as though they were being pushed from the outside. He made the challenge again. This time there was a response—a faint sigh! He leaped out of bed and with light and pistol ready made another investigation, but all to no avail.

The room contained a miniature of a beautiful girl who died some sixty years ago. It was learned that her lover expired in the chamber and that he was fond of looking at the picture. It is supposed that his wraith likes to visit the room to gaze upon the portrait.

I See

BY LOIS IRENE GRIFFITH

I know now what pain I've brought.
I see the sorrow I have wrought!
Why did I never see before?
To see it now but grieves me more.

I never meant to be so blind!
Was I just dull? Was I unkind?
Remorse and longing cannot bring
The chance to change a single thing.

I only hope that now, today,
I'm not as blind some other way.
And if I am, God give me light
To see and set the matter right.

Chartered Centers in
Other Countries

BRITISH GUIANA

Georgetown.—West ½ Lot 163 Charlotte St.

ENGLAND

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

London, Eng.—21 Gloucester Gardens, Bayswater.

GOLD COAST, WEST AFRICA

Abokobi.—c/o J. M. Boi-Adzete.

Kumasi.—Mr. Ben T. Vormawah.

Sekondi.—P. O. Box 224.

PARAGUAY

Asuncion.—Louis Alberto de Herrera, Republica Francesca.

Asuncion.—Garibaldi 118.

PERU

Lima.—Box 637.

PHILIPPINES

La Paz, Iloilo, P. I.—19 Burges St.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—67 Jacob Obrechtstraat.

Arnhem.—18 Mesdaglaan.

Breda.—34 Speelhuiscalaan.

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

Rotterdam.—Claes de Vrieselaan No. 51.

Rotterdam.—308 Bergweg.

Zaandam.—Oostzijde 386.

ROSICRUCIAN BOOKS

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On the Philosophy

The Rosicrucian Cosmo-Conception ..	\$2.00
Paper bound 4 for \$2.00; single copies	.75
The Rosicrucian Mysteries	1.50
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request.

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cian publications on sale at the Local Cen-
ters of the Fellowship, leading bookstores,
and news stands.

If unable to obtain from local agencies,
write to us direct. Discount given to dealers.

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

BERLIN OPENS 2-WAY PHONE

(Continued from page 270)

mechanics are but child's play when com-
pared to what will be invented in the
near future.

The Germans have this two-way tele-
vision set, but even this method of com-
munication will before many years be
obsolete, and the Aquarian method will
be in operation. This new method will
come into use as soon as humanity be-
comes spiritual enough to reawaken
those two sending and receiving stations
which they have within the brain, the
tiny organs which have been latent on
account of the material methods into
which man has fallen. But now human-
ity is at a given point on the path where
it must become more interested in spir-
itual things, and these two spiritual
organs, the pineal gland and the pituitary
body, must again become active. Their
action and reaction will then bring into
play the higher spiritual faculties of man,
and through these organs he will be able
to receive and send thoughts regardless
of distance. Without a physical instru-
ment man will be able to send his mes-
sages through the ethers to the farthest
reaches of the world.

INFORMATION RELATING TO SUB- CONSCIOUS MEMORY

(Continued from page 272)

blood is the highest expression of the
vital body, and from it the pictures it
carries are transferred to the negative
atoms of the vital body where they re-
main in the form of picture records.

In order to contact the subconscious
memory one must have some degree of
clairvoyant sight which is acquired by
raising the vibration of the pituitary
body and the pineal gland. This increased
vibration is spiritual in nature and is
accomplished through loving, self-for-
getting service to all of God's created
beings.