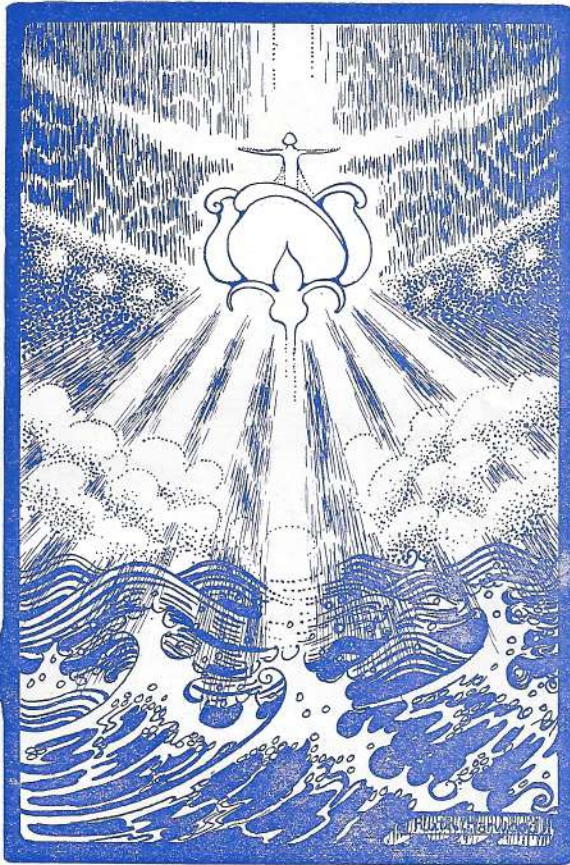


THE ROSICRUCIAN MAGAZINE

Rays from the Rose Cross



20c a Copy

\$2 a Year

MARCH 1938

What Is God?

Strange Forces

Vibrations

The Twelve Gardens of the Zodiac

The Web of Destiny

By Max Heindel

Sixteen of the ninety-nine monthly lessons sent out to his students by this illumined teacher. They are the fruitage of true esoteric research.

Table of Contents

I.—Spiritual Research—The Soul Body; The Christ Within—Memory of Nature; The Dweller on the Threshold—Earthbound Spirits; Sin Body—Possession of by Self-Made Demons—Elementals; Obsession of Man and of Animals; Creation of Environment—Genesis of Mental and Physical Disabilities; Cause of Disease—Efforts of Ego to Escape from Body—Effects of Lasciviousness; Christ Rays Constitute “Inner Urge”—Etheric Sight—Collective Destiny.

II.—Function of Desire; Color Effects of Emotion in Assemblages of People—Isclating Effect of Worry; Effects of War upon Desire Body—Vital Body as Affected by Detonations of Big Guns; Nature of Ether Atoms—Necessity of Poise; Effects of Remorse—Dangers of Excessive Bathing.

III.—Nature of Preparation for Prayer; The Wings and the Power—the Invocation—The Climax.

IV.—Practical Methods of Achieving Success—Based upon Conservation of Sex Force.



167 Pages Indexed Cloth Bound \$1.50 Postpaid

THE ROSICRUCIAN FELLOWSHIP

Mt. ECOLESIA

Oceanside, California, U.S.A.

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

JUNE, 1913

MRS. MAX HEINDEL, EDITOR

March



1938

VOLUME 30

NO. 3

Contents

THE MYSTIC LIGHT—

- | | | |
|--|-----------------|-----|
| What Is God? | Myron T. Glover | 99 |
| Poem | By "Tipherith" | 103 |
| Strange Forces | Steele Richards | 104 |
| Vibrations | Wm. E. Campbell | 109 |
| The Bible in the Light of the Rosicrucian Teachings (Conclusion) | Joseph Darrow | 112 |
| To Scientists and Artists | | 117 |

THE ASTRAL RAY—

- | | | |
|---|------------------------|-----|
| The Twelve Gardens of the Zodiac | Edith Clarke Whiteside | 118 |
| Astrological Reading for Subscribers' Children: | | |
| Marguerite Lois K. | | 124 |

WORTH-WHILE NEWS—

- | | | |
|-----------------------------------|--|-----|
| Youth Versus Age | | 126 |
| The Origin of the Aurora Borealis | | 127 |

QUESTION DEPARTMENT—

- | | |
|---------------------------------|-----|
| Subsisting on Spiritual Food | 128 |
| The Colors of the Temple Veil | 128 |
| The Effect of Blood Transfusion | 129 |
| The Angels' Wings | 129 |

NUTRITION AND HEALTH—

- | | | |
|-------------------|--------------|-----|
| The Great Panacea | A. E. Gebert | 130 |
| Patients' Letters | | 133 |
| Healing Dates | | 133 |
| Vegetarian Menus | | 134 |

CHILDREN'S DEPARTMENT—

- | | | |
|---|--------------------------|-----|
| The Magic Trail to the Lighthouse, Part III | W. S. Johnson | 135 |
| The Robin's Nest (poem) | | |
| | Katharine Welles Wheeler | 139 |

ROSICRUCIAN NEWS BUREAU—

- | | |
|--|-----|
| News From Centers | 140 |
| A Greek Translation of <i>The Rosicrucian Cosmo-Conception</i> | 143 |

Subscription in the United States and Canada, \$2.00 a year. All other countries \$2.25. *Special Rate:* 2 years in United States and Canada \$3.50; other countries \$4.00. U. S. money or equivalent. Single copies 20c. Back numbers 25c. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of Address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED BY

The Rosicrucian Fellowship
OCEANSIDE, CALIFORNIA, U.S.A.

The Rosicrucian Fellowship

ITS MESSAGE AND MISSION

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

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

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

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

THE ROSICRUCIAN FELLOWSHIP

Mt. ECCLESIA

Oceanside, California, U.S.A.

The 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.

What Is God?

BY MYRON T. GLOVER

MANY a fierce battle of both word and sword has been waged over religious difference of opinion. At the root of these conflicts is the ego-complex which causes some people to feel indignation, and to take as a direct insult to themselves, any other person's expression in word or action, of some belief contrary to their own. It is no wonder that there should be many various theories as to Who or What is the Power which created and still sustains life in our partially known universe. Only the self-assertive religious fanatic is convinced that the followers of other faiths should be either converted or exterminated. Such intolerance and lack of appreciation of the other person's point of view in no way accords with the ideals taught by Christ, by Buddha, or by any other great religious teacher. We believe that a greater understanding of God brings to its possessor a broader tolerance and deeper sympathy for all his brothers of whatever creed, and conversely, an attitude of genuine tolerance and sympathy helps to lead one toward the realization of God. To argue dogmatically about the nature of God, or gods, their existence or non-existence, and their will in regard to man, serves but to remove us further from a true understanding of the Infinite, because such dogmatizing will sink our minds only the deeper in the little ruts which we have dug for them.

Now as we ask ourselves the question, What is God? let us keep clearly in mind that the Infinite is never to be comprehended, but only partially apprehended, in ever fuller measure. A god which could be defined, understood, and explained would necessarily be a limited, not an infinite being. Of the Eternal, no statements can be made which are not incomplete, no truth declared as absolute Truth, for the reason that only finite things can be defined. Finite and infinite are opposite states of being, the one having boundaries, limitations, endings, the other illimitable and without any end or bound. Therefore to postulate an infinite God, is to make unreasonable any demand for definitions of God.

In this essay we hope only to indicate something of a conception of God which has arisen from a study of the Rosicrucian teachings together with meditation thereon. We will not approach our subject in the spirit of theological wrangling or dispute, being painfully aware of the incompleteness of our present understanding. Here we see but as through a glass darkly, and seemingly contradictory viewpoints are often seen from a higher degree of understanding to be different sides of the same truth; and therefore each one in itself neither more nor less true than its complement. Thus our partial truths need to be complemented by other partial truths, and we must needs be ready to learn from every

man that which he has of value. The sharing, each with all, the little light each has, will bring in time, enlightenment and wisdom as we eternally pursue the quest for Truth. A mind so filled with its own ideas that it has no room for a new thought, so crystallized in its opinions that it considers each opinion a fact not to be questioned or altered in any way—such a mind has ceased to grow and is ready to die. Its only hope lies in death and rebirth.

The belief in a God external to man, a Creator separate from His creation, has been the idea of Divine Being most commonly advanced by orthodox Christian churches for many centuries. This was further complicated by saying that God was Three in One; Father, Son, and Holy Ghost were thought of as three persons who were really only one person. This teaching was not put forth as being reasonable, but simply as the divine mystery of God.

Occult philosophy revolutionizes this conception by teaching that God is an indwelling spirit, permeating every atom of His creation with His Life. There is indeed nothing new in this teaching, as the mystics, the occult philosophers, and all who became initiated into the life of the spirit, as far back as we can trace the history of man's thought, have been aware of this doctrine. It is only new to those who have not yet become acquainted with it.

We learn from *The Rosicrucian Cosmo-Conception* that God has differentiated within not from Himself, the various individual spiritual monads which constitute the animating spark of the living forms of plant, animal, man, angel, archangel, and all the other hosts of glorious beings which are above us in evolutionary development, making an unbroken ladder of Being, from the minutest cell of living protoplasm, to God Himself. This means that every living thing is, in actual fact, a part of God, and that

all life is only the One Life, expressing itself in variety of form and in many different states of consciousness. The seemingly separate existence of forms is only separate as regards form and consciousness, but the life which is the true being, is one and identical with the life dwelling within every other form. When Jesus said, "I and my Father are One," he did not necessarily mean that he had a relationship to God not open to other men. He called all mankind friend and brother, and Paul said that we are all joint heirs with Christ. So the statement, "I and my Father are One," can be truly said by each of us, but we must become conscious of its truth before it will mean anything to us. God and His Creation, Spirit and Matter, Life and Form, these are but aspects of the infinite Universal Being, the One Power, Law, or Principle—call

it what you will.

The belief which a person holds about God usually becomes a powerful factor in determining his conduct in life. One who believes in a God of personal whims, likes and dislikes, is apt to devote much effort to gain favor with the Lord of all things, regulating his conduct so far as possible to conformity with what he imagines God is wishing him to do. The person who has decided that in the world is no power but chance, may become intensely selfish in his pursuits, lacking the inspiration of that which is more than man, to urge him likewise toward some superhuman destiny. The belief that God is arbitrary rather than just would withdraw the incentive to do right because the man feels that it is right, and would lead him to study those books which the human race seems to generally consider the word of God, to find his highest authority. Such an one would see in the Bible a book of rules laid down by God, instead of a guide to self-knowledge.

Faith in the God within persuades us that God is not to be found by

*O brother man, fold to thy
heart thy brother;
Where pity dwells, the
love of God is there.
To worship rightly is to
love each other,
Each smile a psalm, each
kindly deed a prayer.*

—Whittier.

going to any particular locality of the universe, that God is not to be pleased save by pleasing our own conscience. Let none, at this point, mistake his personal desire for the voice of conscience, for desire will try to impose this deception upon man, and it requires purest love of Right and a willingness to sacrifice self for Truth to be able to overcome this illusion. Looking for the God within ourselves and listening for his voice, we shall also start looking for the God in others. By discerning the sublime essence of every life about us, and by serving that which is divine in others, we find the bond of unity between them and ourselves, which is a step toward the realization of God. It will also help to make our personal consciousness attuned (or at one) with Divine Consciousness, to practice seeing the good in everything. Christ taught His disciples to find the goodness and beauty in everything, because so doing will eventually transmute evil into good. Furthermore, if we are able to perceive through every earthly event or condition, a working out of the will of God, finding the good in everything may indeed become finding the God in everything.

A study of the law of karma is of great value to the aspiring student who seeks to penetrate the veil of illusory evil into the glory of celestial good. Karma is that Law of God which maintains balance, justice, and harmony in the world. It is the Law of Consequence, of cause and effect, the same law which Christ taught when he said, "Whatsoever a man soweth, that shall he also reap." Faith in the power which operates at all times to work out perfect justice will destroy any fear that evil might prevail. Every creature is subject to this power. Every act carries with it the full measure of retribution, whether for good or for evil, which sooner or later returns to its originator. This law of compensation overcomes evil by balancing every ac-

count and counteracting any work of evil which some individual may do. The power of God, working through His law, is able to bring good results from a chain of causes and effects, the inception of which was something men would term evil. As Mephistopheles, the personification of evil in Goethe's *Faust*, describes himself, "I am part of that Power, not understood, Which always wills the Bad, and always works the Good." Man sometimes thinks that God can be evaded, even as Adam, in the story of Genesis, tried to hide from the Lord after the sin had been committed. But God is not mocked; His Law is inescapable. Men can for a while imagine that their deeds are forgotten, but God's time is not man's time, and although the mills of the gods grind slowly, they never miss one grain of their duty.

This inexorable Law should not appear to us a stern taskmaster, but rather as a path to power and glory. For the good is rewarded as fully as the evil, and regardless of how heavy a debt of destiny the sinner may

*The time is short. Then
be thy heart a brother's
To every heart that needs
thy help in aught;
Soon thou may'st need the
sympathy of others,
The time,
The time is short.
—H. Butterworth.*

have piled up for himself, the way is always open to start paying these debts, and to the sincere penitent there will not be heavy interest charges. We may picture God as the loving Father, eager to welcome home the wayward prodigal, which parable, when interpreted to fit the conception of God as a universal, indwelling Spirit would mean that when we awaken to our spiritual nature, we realize the joy, love, and eternal life of God, our true Self. The errors of the past must still be amended and wrongs set right, but this process of making good past debts can be gone through with, in the consciousness of God's love which will make all labors joyful. The Psalmist sings praise to the Law of God when he says of the righteous man, "His delight is in the Law of the Lord, and in His Law doth he meditate, day and night."

God's law is a necessary part of God's being, like His love, His truth, or any other quality by which we try to indicate Divine nature. These qualities are not to be thought of as extraneous to, but as necessary principles of The Universal Being, not mere ideas or thoughts of God which could be altered at will.

This may call to mind that proposition in Spinoza's *Ethics*, "Will cannot be called a free cause, but only a necessary cause." That famous philosopher was considering God as a perfect, infinite, eternal Being, and thence he made the logical deduction that from such divine nature all things necessarily flow. And if God, by His nature is necessarily the Cause of all things, not only all known things but everything imaginable, then nothing could be other than it is without having a creator with different attributes than God now has. This would be an absurdity, because God is already postulated as a perfect being possessing an infinite variety of attributes. A God absolutely perfect and complete could not alter this perfection by an act of so-called free will, without making Himself imperfect.

The occult student would do well to avoid becoming lost in a maze of metaphysical theory, even under the guidance of such a master of abstract thinking as was Spinoza. The greatest of philosophers may deceive himself if he thinks to encompass infinity within his human brain, and make positive definitions of The Absolute. Spinoza is well worth studying as mental exercise in abstract thought, and for the depth and beauty of his understanding, but his conception of God appears static, unchangeable. The esoteric interpretation of religion and of God endeavors to nourish a dynamic, ever growing consciousness which leads onward and upward forever.

From the Hermetic axiom, "As above, so below," we have the formula to achieve the understanding of all things from the understanding of a part. Every spark of life is a portion of God, the positive pole of Universal Spirit. In every atom

of material substance is seen a manifestation of Cosmic Root Substance, the negative pole of Universal Spirit. If we search within and know ourselves, but not in any superficial manner, we have taken a sure step on the path of understanding. *God is Spirit, and they that worship him must worship him in spirit and in truth.* To know ourselves as the first step in knowing the universe, let us regard ourselves as eternal spirit, and earnestly seek the truth of our being from the spiritual side. Desire and intellect should not be mistaken for the true self, for they are only instruments of the self, created by it, and changed as the spirit evolves new capacities and new needs.

We have attempted thus far to show that God may be apprehended by man as certain principles of Being, such as Love, Justice, Goodness, and Wisdom. In speaking of God as an all-pervading Power or Law, it is clear that He (or It), is not a person in any sense of the word. As our personality is the perishable part of our being, so are the manifestations of God in different life waves only changing expressions of a hidden and eternal Power.

In the *Cosmo-Conception*, Max Heindel designates the three aspects of God as Will, Wisdom, and Activity. These are the attributes of a Solar Logos, above which are higher cosmic planes furnishing fields of activity for greater hierarchies of beings of indescribable and inconceivable splendor. All beings are contained in the Supreme Being as the cells of our body unite to make up the whole. Max Heindel uses the names, Power, The Word, and Motion to indicate the attributes of the Supreme Being. Applying the axiom, "As above, so below," we see the relationship between Supreme Being, and a God of a solar system whose aspects are Will, Wisdom, and Activity. This trinity is the same as the Godhead—Father, Son, and Holy Ghost—the former terms being more descriptive, as befits the needs of the occultist; the latter more personified to

better serve the religious believer through faith. The trinity may also be named Brahma, Vishnu, and Siva; creator, sustainer, and destroyer. People of other religions may be worshipping the same God as we are, even though they call Him by a different name. Power does create the manifested forms, Wisdom sustains them, and Activity wears out and tears down that which has served its purpose.

Men have been given successively higher religious teachings to help them where they are at the time, but each person will hold only as high an idea of God as his own limited consciousness will permit. So no one should be deprived of his religious beliefs as long as they are helpful to him; and on the other hand, anyone who is capable of grasping and using a larger religious perspective should not cling to the old outgrown garments of Truth. The realization of the God within, and its expression in the world by a life of service, is the highest activity of worship known to man.

Those of us who are given the privilege of following this beautiful path which the Rosierucian Brotherhood has revealed to us, must feel the sacredness of the trust. It is our duty to use this high ideal which has been given us, the ideal

of God in man, which discovers every man to be a god-in-the-making. We can take the qualities which we think are God's, and one by one make them our own by persistent effort to *live the life*. The will to do comes first. Then let our will drive us to seek the necessary wisdom. Seek and ye shall find. Wisdom is knowledge blended with love, and from small beginnings it may be cultivated, nourished, and made to grow. This wisdom which enables us to help is then made fruitful in activity. Each life expressing thus, becomes a revelation of God, a microcosmic being in harmony with the macrocosmic Father-Mother God. If any man doubts the reality of God, let him live God, and his doubt will vanish. He who lives the life comes to know the truth. This is accomplished by degrees, but as every disease has its remedy, every limitation can be only a challenge to our spirit. We can overcome and we will.

Are we willing to give up our old ways of thought and action, and become as a little child, eager to learn, free from self-conceit? Then we may truly enter into the Kingdom of Heaven.

"Blessed are the pure in heart, for they shall see God."

*What is't to be a God? Soul, thou say'st well,
To be a God is to have power to be
More kind and not more cruel; power to free
And not to crush; to lock the Gate of Hell,
And ope the Gate of Heaven. Power that can dwell
In peace with others differing from thee;
Power out of discord to bring harmony,
Power that in silence worketh, power to quell
All tempests in the soul whose fragile shell
Holds its deific strength. If thou would'st own
The understanding heart, the omniscient brain,
The hand that heals, the ever radiant crown
Of Wisdom and of Love—yea, would'st obtain
All these and be a God—seek not renown.
Service in love alone this power can gain.*

—By "Tipherith" in *The Year's Rosary*.

Strange Forces

BY STEELE RICHARDS



ARE you a solver of riddles? Is life, to you, composed only of the evident and visible things? or is there, buried deep within, some hidden spring that answers to the touch of the intangible? Is there some bit of consciousness that responds to the unseen forces, which, crossing and recrossing our lives, ceaselessly weave the pattern of the ages? How often on your pathway, have you met strange and inexplicable circumstance that seemed, to your unresponsive faculties, more ephemeral than the breath of summer breeze but which, had you been tuned to recognition, held within itself the force of mighty winds?

I give you one of the strangest, and leave it to your own souls to decide whether it was tangled web or gorgeous fabric, woven on the loom of life.

* * * * *

Far up on the northern coast, crowning a sun-swept headland jutting out into the blue reaches of the Pacific, lay a peaceful little city of some few thousand souls. Long years it had drowsed in the quiet air, concerned only with its own small affairs; a bit of shipping on strange foreign ships; a few fishermen coming home with their catch; scattered lumber mills and the varied enterprises necessary to sustain the life and well-being of its people.

With a rude jar, in the month of April of nineteen-seventeen, the sleeping city awakened from its long siesta, and found that almost over night it had become a vital center in the nation. On its outskirts was established a great concentration camp, where the drafted troops were mobilized and trained, and from whence they were sent forth in a mighty stream, into the jaws of the great European Moloch.

Along the shores of the still bay sprung up great shipyards, and where before had been peace and quiet, there rose the din of industry, the crash and clatter of machinery; and the sound of bells and whistles split the somnolent air. Strange faces crowded the streets, queer shops opened to cater to the motley throng that was the National Army. New homes, new shops, new barracks rose to meet the need of housing and supply for the army of workers suddenly mobilized in the necessary war industries centered in the district. Where had been a peaceful haven, was now a veritable Babel of confusion. The long serenity was gone, and in its place came tumult, perplexity, and agitation.

As the hungry arm of progress reached further and further into the back country, and the streets and pavements grew out across the rolling fields, only in one direction was it halted. Wisely, the city fathers, looking on beyond, down the long vista of the years, saw no great necessity for a mighty city that should cover all the headland, subduing the broad fields, and conquering the last stretch of forest, with its patriarchal trees and its cool, dark depths. Rather, they sensed that even as the city grew, would grow the hunger of its people for the restorative touch of Nature; for the dim, shadowed recesses under the great trees; for the music of the waves from the great ocean, as they broke along the shore; and above all, for the silent, soundless healing of the quiet spaces.

Beyond the city, at the very extremity of the long peninsula, lay the lovely Point of Pines—several hundred acres of glorious forest, in its virgin state. Great pines, hemlocks, and cedars—old before our nation was born—towered over the younger dogwood and hawthorne. Under them all a carpet of fern and bracken covered the ground at their

feet. Except for the clearing of fallen timber, and the thinning of the underbrush, all was as it had grown. Nothing had been disturbed, and even the paths winding through the woods and down to the shore had more the appearance of trails established by wild things, than of man-made courses.

All this had been for many years a city park, wisely left in its primitive condition, except for a few acres on the cityward side, where great stretches of lawn, glowing masses of flowers, and strutting peacocks made a gorgeous and thoroughly modern picture.

* * * * *

Slowly the days and months wore on; the conflict across the water continued; troops came, troops went; sorrow and heartache grew apace. The stream turned: and back from the other side came pitiful, broken shadows of youth, strength, and vitality. Sometimes no shadow—but only some sad little token of a soul released. Again, no shadow, no token; only a dreadful uncertainty that grew—on and on—and growing, smothered and choked and stifled the hearts left behind.

Out of the exigencies of those dark days, came in many instances, a great "keying-up" of the spiritual and psychological faculties, and to many so awakened came strange experiences; sometimes so remarkable as to make a lasting imprint on some other life. Only through some such means can one strange chain of circumstance be explained.

* * * * *

The Armistice had been signed some eighteen months prior to the forging of the first link in this peculiar chain, and still those of us who happened to be connected with certain governmental departments, were busy, straightening out the tangled threads from the hectic days of the great conflict. After having been sent to several parts of the country, I was ordered back to the city on the headland, there to conclude a service which had extended over three years.

Arriving again on the coast, I was surprised and gratified to find there two old and dearly loved friends; one was Phyllis Harmon, a former schoolmate and a woman strikingly beautiful, both in person and character, very charming and unusually brilliant. She had been widowed in the early days of the war. The other was Harold Little, colonel in the regular army, who had been stationed at the post near my old home. Strangely they had never met, a fact which I only learned after having included them both in a list of dinner guests.

The night of the dinner arrived. Everyone but Phyllis had gathered in the living room; Colonel Little talking with me, but facing the outer door. The bell pealed and Phyllis was admitted and passed on through the hall to lay aside her wrap. Colonel Little glanced up as she entered, then to my great surprise halted midway in a half finished sentence, leaving it permanently suspended, and stood silently staring after her as though he had seen a ghost. Finally he turned again to me, and in a queer, choked voice, asked: "Tell me—*who* is that woman?" On being told her identity, he remarked after a puzzled moment, "That doesn't seem to mean anything. Perhaps I was mistaken. It may have been only a passing fancy."

Phyllis came into the room at that moment, greeted those whom she already knew, and then, as Colonel Little was presented to her, the same startled, shocked expression passed over her face. However, there was no time for explanations. The evening passed as evenings have a habit of doing, in a more or less uneventful way; broken only by the very evident and determined effort of Hal Little to monopolize all of Phyllis' time and attention, and of course when the party broke up, it was he who took her home.

The next morning, my telephone performed most amusing antics. First, in the hands of Colonel Little, it announced that "last night was a *wonderful* night! I just wanted to be sure that you knew

it, that you hadn't forgotten it." A few casual remarks followed, then came what I had expected; a panegyric in behalf of the lovely widow. The gruff, grumpy colonel who had never looked twice at the same woman in all his long career, had become a babbling boy over night. Eventually he said good-bye, but not until he had told me that he had felt from the very instant she came through the door, as if he had found the one lovely, shining thing that he had hunted all his life. And he ended by saying that even in the bright light of day, he actually believed in fairies.

Scarcely had he ceased talking, when the phone tinkled again. This time Phyllis' lovely, golden voice, fairly singing with joy, "Where did you ever find that marvelous man? How long have you known him? Tell me all about him, instantly!" And as a confirmation of Hal's remark, she added, "You know, I had the strangest feeling when I first saw him last night: just as though I had come home at last, after a long, tedious journey, and that there was rest and peace just a little way beyond."

It is more than superfluous to attempt to go into detail concerning the happenings of the next few months. Suffice it to say that their love for one another seemed not to grow—rather it was always there—full-grown and beautiful from the first moment of their meeting.

Phyllis had a great fondness for pansies, and from the time Colonel Little learned of this, a fresh box of dewy blossoms arrived each morning to greet her. Whenever one saw him in "cits" it was noticeable that he always wore a pansy in his lapel. Gradually we all learned to associate these flowers with both of them.

About four months after their meeting, Phyllis, glowing and radiant, came in one afternoon and told me that Colonel Little had asked her to marry him, and added that "of course, there wasn't any question as to how she felt about it." She went on, "You know, I thought I loved Bill when I married him, but as I look back, I see that my

marriage was just the result of war hysteria; the glamor of the uniform, and a real desire to know that Bill was happy, when I knew he would be going overseas so soon." She paused, "Even the fact that he was so soon reported missing in action, then finally given up for dead, never distressed me as I really felt that it should; and now, somehow, our few weeks together seem more like a dream, nearly obliterated, than it does like a living experience." Suddenly her eyes grew dark and shadowed; she hesitated and again she spoke, "But Hal! Why, if anything should happen to him, I think I'd just die too! All the light in the world would go out with his last breath." I laughed; of course, little thinking how prophetic her words would be proven, before many months had elapsed.

The wedding date was set for early November, and Phyllis went happily about the preparations for her marriage. Both she and Hal were so ecstatic, so obviously in the seventh heaven, that they seemed shut off in a small, shining world of their own. Together, they seemed separated from the great world without, by the almost visible light that played around them. Their whole association had in it something of the unearthly, something too fine and delicate to belong to this lowly sphere.

The last week in October arrived, and late one evening, I was startled to hear a taxi stop in front of the house, then flying steps and a madly jangling doorbell. Rushing to the door, I opened it and Phyllis, white-faced and haggard, pitched headlong into my arms.

When she was finally revived the first words she spoke were, "Oh, they've found him! And he's crazy! Stark—staring mad! And he'll never be any better. I can't let Hal go. . . . What shall I do? What shall I do?"

Eventually she handed me a telegram from the War Department. Her husband, missing and supposedly dead since a few months after the start of the Great War, had been finally identified in a French

hospital, and was being brought back to the United States, hopelessly shattered in body and mind by the terrible experiences of a few short months, and such of life as remained to him would be spent behind the bars of an asylum—in a death more terrible than death of the body could ever be.

Phyllis, married to one man in a moment of emotional reaction to national conditions, was held in unbreakable chains that would, so long as he lived, prevent her union with the other, whom she so dearly loved.

* * * * *

A few days, with these two, shocked and heart-broken, mere wraiths of their normal selves—then Phyllis left for the East. Colonel Little was transferred "By Request" to a post on the Mexican border; and a great void was left in the group that had known and loved them both so well.

Weeks later, still deeply troubled by the strange happenings that had seemed to pile one on another, over a number of weeks, I drove out to the Point of Pines, parked my car at the entrance and walked down through the deep woods, feeling that somewhere in their heart would be found solace and strength, perhaps some understanding of the strange ways of fate.

It was dusk, the brooding shadows were deeper than usual, nothing stirred to make the slightest sound. Suddenly a light shining from a spot that I knew to be unlighted, brought a strange feeling of apprehension. However, I went on and soon came to a well known clearing, deep in the heart of the park.

Nestled back under the ancient trees, stood a cottage, picturesque and charm-

ing as a fairy-tale house. The warm glow of lamps and firelight streamed through the windows, and as I passed I saw two heads bent close over a book, which they seemed to be discussing. As I looked again at the lighted room, the heads were lifted and I saw . . . Phyllis and Hal Little.

Stunned beyond words, and trembling in every nerve, I turned and rushed headlong back to lights, to noise, and to the companionship of people—real flesh and blood people.

What had I seen? Phyllis was in New York, close to the poor wreck that was Bill. Hal was down in the arid wastes of New Mexico, and the Point of

Pines was a public park, municipally owned. There were no dwelling places there! It just didn't make sense.

Still troubled and bewildered by this strange sight, I determined after another week, to return again at the same still hour of dusk, to seek some explanation of the strange vision I had seen. Again to my surprise, I saw the fairy house, again the faces of my beloved friends. This time they sat in happy con-

verse in front of a dying fire.

More deeply puzzled than before, I stole back to my car—home to a quiet room to ponder the reason—the explanation of two such apparitions, but none came. Wondering whether anyone else had seen the same thing, I paused several days later, to ask of a park custodian the way to the cottage under the trees. He looked at me a little dubiously, as though questioning my entire sanity and told me there was no cottage there, that I "must be thinking of some other Park." Thereafter, as a pestilence, I avoided that



pathway, lest I come also, to doubt my own complete balance.

* * * * *

Months passed, and one dull, rainy day as I picked up the morning paper, I was struck almost dumb by an article on the front page. Colonel Little, on a brief detail to New Orleans, had been found dead in his hotel room, a victim of "heart trouble." A weird element of mystery had been added to his passing, by the fact that strewn on the floor surrounding his lifeless body, had been found great clusters of gorgeous pansies, for which there seemed no reasonable explanation.

Scarcely had I finished reading this item a second time when a telegram was brought me, announcing that Phyllis had died very suddenly the preceding day, when apparently in the best of health. No other word, no explanation until days later when I received a letter from her sister Lois, which only served to deepen the mystery, and to force upon us yet more strongly the belief in some strange, superphysical influence, moving unseen among us.

Lois wrote that she and Phyllis had been outdoors, working over a bed of pansies—"Phil's favorite flower, of course." Suddenly, Phyllis, with her hands full of blossoms had risen to her feet, and stood for a minute looking positively transfigured; and for that instant seemed listening to something far off. Clearly and happily her voice sang out, "Oh! my dear! I do hear you. I'm coming; I'll be with you in just a minute!" She slid quietly to the ground. All efforts to revive her failed, and the hastily summoned physician told them it was a very evident case of "heart failure."

* * * * *

When the shock of these two sudden

departures was somewhat alleviated, I went again to the Point of Pines, this time in the broad light of sunny noon, that I might prove to my own satisfaction, whether the strange little cottage still stood under the great towering firs. It was gone, vanished into thin air; but to my almost petrified amazement under the trees where it had been, grew a lovely, glowing circle of blossoming pansies. I stood looking at them for some time: thinking of my departed friends, of their lost hopes, of the apparent futility of so great a part of this life. At last I decided to gather a handful of the pansies and take them home with me, for they seemed to almost speak aloud of Phyllis and Hal. Stooping, I picked a

particularly lovely one, deep hyacinth colored and velvety. To my complete consternation, it dropped from my hand in a shower of grey dust. That was enough! I fled in panic.

Shortly afterward, my work for the government completed, I left for the South, and it was years before I again saw the Point of Pines, or arrived at a reasonable solution of the things I had seen. Dur-

ing the intervening years new vistas opened, new knowledge was acquired, and at last what had once seemed strange, impossible, appeared in the new light as singularly beautiful and entirely natural.

When, after a long lapse of years, I did return, I made another pilgrimage to the Point, wondering if perhaps I might pick up the thread of an old dream; if I might find some little token to indicate that I had not been bewitched. Following again the old familiar path, again at the half-way point I paused. The lovely circle of blossoms still grew under the tall trees; the fern and bracken seemingly held back by an unseen hand,

(Continued on page 133)



Vibrations

BY WM. E. CAMPBELL



It is generally conceded that radio, heat, light and ultra-violet waves are vibrations in the same medium. Their identity is established by the frequency of vibration which also fixes their respective wave lengths. Now that it has been discovered that human beings also transmit electrical waves in the same medium used by heat, light and radio it opens up the way for further speculation about the powers of vibration possessed by the human mind.

To understand vibratory rates of the human mind it is necessary to have some knowledge of the behavior of waves of lower frequencies which are common to us in the use of radio. Wave lengths of a few meters up to a couple of thousand meters are used in radio broadcasting. It takes more power to reach greater distances with low frequencies than when high frequencies are used. While it may take five thousand watts to broadcast a distance of three hundred miles in the daylight using a long wave length, a short wave station may be heard thousands of miles away at the same time with but a few hundred watts of power. Daylight increases the range of the short wave station, but it decreases the range of the long wave station. At night the reverse is true. The distance the short wave station can be heard may be shortened to but a few thousand miles while the distance may be lengthened for the long wave station from three hundred miles up to two thousand.

In the behavior of short waves it has been discovered that there are skip distances. That is, while the short wave station may be heard within an area of fifteen or twenty miles of the station it may not be picked up again for a distance of two hundred to five hundred miles and thereafter may be heard up to ten thousand miles away.

The uncertain actions in the varying of distance in radio reception is commonly attributed to the Heaviside Layer. This is assumed to be an invisible layer of highly rarified "ionized" or electrified gas which beginning at about sixty-five miles distance in the stratosphere completely surrounds the whole earth. It is claimed this layer has reflecting properties that cause radio waves to be reflected to the earth; but because its reflecting surface varies in its reflecting properties no one can actually tell when a receiving station is going to be able to pick up the same radio station. Waves shorter than seven meters can only be heard as far as the horizon. Their frequency is so high and their nature so penetrating that they plunge right through the Heaviside Layer into space. This is the accepted theory at the present time for explaining the uncertain behavior of radio waves.

A revelation from occult sources presents a different situation that may be more acceptable to science than the acceptance of the idea of the Heaviside Layer. The short and ultra short radio waves approach much nearer the wave lengths of heat and light than the longer radio waves. The beating down effect of the sun's rays, instead of the assumed Heaviside Layer, forces short waves down to earth again after they have traveled several hundred miles past a distance roughly estimated at the horizon. The vibrations from the sun clash at an angle with the vibrations from the broadcasting station. This angle of clash varies from zero degrees at sunrise to one hundred and eighty degrees at sunset. As the angle of clash grows it shortens the range of the long wave station and beats the short waves down to earth instead of allowing them to escape into space and thereby increases the range of short-

wave reception for the earth. The ultra short waves are so penetrating that after they pass the horizon the normal vibrations coming from the sun are not powerful enough to bend them back to earth for reception. The varying intensity of rays from the sun during solar disturbances is felt more acutely in short wave reception. Knowledge of this fact may help people to understand the Astrologer's claim that the positions of the sun, moon, stars, and planets exercise a marked influence on humans now that humans are accorded the ability by science to broadcast electrical brain waves.

Another factor in the deflection of radio waves is the condition of the ether through which they travel. The gravitational attraction of the earth stiffens the ethers nearer the earth so that long waves bend themselves around it much like light is deflected around a star. Short waves are not deflected so easily on account of their more penetrating properties and therefore push themselves up and away from the earth for a time against the pressure of the sun's rays before the sending force is subdued enough by the resistance of the ethers to cause the waves to drop down to earth at some point a few hundred miles away up to ten thousand miles. In as much as there is evidence established by science that the sun has a marked effect upon the propagation of radio waves the same factor may also have some relative effects upon the much shorter waves men of science attach to the human brain.

The Sun's Draft is another thing of interest. It is most noticeable at sunrise or at sunset. The rays from the sun which strike the ethers at points tangent to the surface of the earth exercise a lifting effect on them. This action produces etheric currents to flow upwards towards the line of tangent and then outwards away from the sun towards outer space. At such time this flow or energy is clearly audible in the radio receivers in the nature of distortions and sputterings. As the etheric currents move up and away from the earth they also lift the heat

vibrations causing us to feel a chill at the approach of dawn or at the setting of the sun that is more cutting than any experienced during the night or day. Thus, there is a good reason for the old claim that "it is always coldest just before dawn."

Whether the etheric draft of the sun is noticeable depends upon the time of the year, amount of humidity in the air, and position of clouds. Cloudy weather forms a covering which protects the earth from the draft. While the shifting of clouds before and after sunset plays an important part in the fading of radio, the Sun's Draft also contributes to it in a large way. Clouds change the texture of the ethers forming "pockets" (holes in the ethers) strengthening the line of broadcast in some places and weakening it in others. The weakened part may retard the wave while a strengthened part to the side of it may help the same wave along causing part of the wave to cut around the slowed-up portion producing a double wave, the parts so close together that voices sound fuzzy and distorted at the receiving set. In the daytime the pressure of the sun's rays keeps such "pockets" filled for the long wave stations and thereby practically eliminates fading for the long wave stations during daylight. The effect of large rivers and their ability to mix and churn the ethers above them in their course at night may cause a station on the opposite bank to fade regularly, distorting the signals. The closer the radio station is to the river the more apt the distance is to be increased over which reception from the station would be subject to fading.

From the study of radio wave behavior we learn that the shorter the wave length the greater distance can be covered with a minimum of power. A radio wave of less than seven meters never gets back to earth after it passes the horizon. Scientists know that of all the wave lengths possible in the medium called ether only a small fraction of the number register on the physical senses. They are aware

that there might be high vibrations of the human mind, the discovery of which may lead to research that may reveal unknown powers of which the world in general is not conscious.

It is claimed that the voltage of the human body is very small. If the voltage is small the power available for sending out thought waves or electrical brain waves is also very small. Students of the occult know that mortals can, by using various vibratory rates, depending upon the individual, communicate with intelligent beings in all parts of the universe. Because short wave radio stations require less power and operate over greater distances than high powered long wave stations, it is an easy matter to conclude that electric brain waves of the human brain must be of frequencies far above the visible rays of light. Those who act in the capacity of sending stations in telepathy tests, like the ultra short wave radio station, could not be picked up further than the horizon if it were not for the assistance of invisible workers in the higher planes who are as anxious to have mankind know of the higher life and the occult forces as mortals are desirous of obtaining that information.

As scientists continue their investigations in respect to brain waves and their vibratory rates they will find it difficult to construct instruments delicate enough to record the high frequencies of vibrations possessed by individuals. When a person concentrates there is a tendency to raise the vibration of the person to a maximum. At this time the wave length may be shortened to the extent that the most sensitive apparatus could not measure it.

While vibrations are little understood by the majority of people, they have more to do with everyone's life than anything else. When vibrations are set up in the air they may result in the production of sound. If some ear is within receiving distance of those vibrations, the outer ear acting as an antenna, collects the

impulses and conveys them to the ear drum which they set into vibration. The auditory nerve connecting the ear drum with the brain transmits the sensation to the brain where it is recorded as sound. We are able to see because the vibrations of light reflected from objects are picked up by our eyes. The vibrations of light are transmitted from the eyes to the brain in the same manner as sound. Different colors of light have different wave lengths. The eye must have sensitive points to intercept the different wave lengths of light or the person is blind to color. If not at the present time, at some future time touch, smell, and taste may be classified as electrical sensations transmitted to the brain by electrical vibrations.

It is vibration that gives form. Proof of this may be well established when we consider what happens in the life and death of a tree. As the tree grows it absorbs the vibrations from the sun in the nature of heat and light. This gives it form. When the tree dies and we use it for fuel we receive heat and light from it, but by burning it we destroy its form. The vibrations of light at octaves above the visible spectrum flood the astral worlds with colors not visible to physical sight but plainly seen by those who have developed their supersensible powers to pick up those vibrations.

As men of science make further discoveries in respect to electric brain waves of mankind they may find frequencies so high that the wave lengths approach zero as a limit. It is evident science will eventually discover and admit there are invisible worlds inhabited by intelligences that communicate directly with mortals on earth at varying vibratory rates. When this comes to pass the speculation about the powers of vibration possessed by the human mind will end. Knowledge of the worlds of higher vibratory rates will establish their nearness and substantiate the power of mankind to conduct interplanetary communication with intelligences throughout the universe.

The Bible in the Light of the Rosicrucian Teachings

BY JOSEPH DARROW

(PART TWO—CONCLUSION)



HE Sons of Seth and the Sons of Cain are referred to in Rosicrucian terms as the School of Faith and the School of Knowledge. They are also spoken of as the Mystics and the Occultists. The one is represented by the priesthood of the church. The other is represented by statecraft, arts and sciences, and the Free Masonic organization. Thus we can see that these ancient Biblical and historical characters carry a great deal more than can be literally attributed to them from the surface. The Rosicrucian philosophy is esoteric Masonry. It gives the esoteric meaning of the Masonic doctrines and principles.

This division of humanity into two groups, namely, the School of Faith and the School of Knowledge, was again brought into prominence at the time of the building of King Solomon's temple. King Solomon was the executive of Jehovah carrying out the plans of Jehovah for that part of humanity belonging to the School of Faith. But when King Solomon arrived at the point of constructing his Temple he was required to employ those who were skilled in the arts and crafts, or the School of Knowledge, and he employed Hiram Abiff as recorded in Masonic tradition. Thus we have a later differentiation dating from this time which we refer to as Universal Catholicism and Universal Free Masonry, but it is in reality only a further accentuation or differentiation of this ancient division of humanity into two groups.

King Solomon in a later incarnation became Jesus who, as we shall see gave his vehicles to the great Christ Spirit for His three years' ministry on earth. Hiram Abiff became Christian Rosen-

kreuz, the founder of the Rosicrucian Order which is one of the seven lesser mystery schools. Both of these great divisions of humanity, the Sons of Cain and the Sons of Seth, needed the services of Christ in order to carry on and complete their development. In the sixth epoch which is spoken of as the New Galilee Christ will be both King and Priest after the order of Melchizedek as were the kings in the days of ancient Atlantis.

The Fall is spoken of in Biblical literature as the greatest catastrophe to which the human race has ever been subjected. We have briefly touched upon the basic facts in the paragraph devoted to Adam and Eve where we showed that the Lucifer spirits invaded the consciousness of man and showed him how to use the creative force independently of the direction of Jehovah. Man naturally used this creative force ignorantly and destructively and therefore it has resulted in what is called the Fall. That is, man fell from his high spiritual state of consciousness into the state of consciousness of the material physical world in which we find him today. The misuse of the creative sex force crystallized his bodies at a rapid rate and forced him to automatically leave the Garden of Eden, that is, the state of higher spiritual consciousness in which he had previously lived.

The Lucifer spirits, however, in bringing this about were not an unmitigated evil. Of course the Light Bringer has stimulated mental activity in all humanity ever since by virtue of the fact that he worked his way into the consciousness of humanity back in Lemuria and has retained that position in his consciousness ever since or exercised that influence over man since that period. The Lucifer

spirits were stragglers of the angelic life wave, half way between man and the angels and they seized upon this opportunity of using infant humanity to make progress for themselves. They outwitted Jehovah by getting into the consciousness of man. However, they saved humanity from being the God-guided automatons which Jehovah desired. Thus we shall be much further ahead in the end on account of what the Lucifer spirits did to us and for us although it has been a severe experience. The misuse of the creative force which was taught by Lucifer was "the original sin" spoken of in the Bible. The misuse of the creative force is the great sin which has brought humanity down to its low status of today and it is the transmutation of the creative force which will raise him again to his high spiritual status.

Noah built an ark we are told in the Bible history, in preparation for the great flood which he had been told would come upon the earth and in that ark he made his escape when the earth was submerged. Is this true according to the Rosicrucian doctrine, or is this to be classed as a fairy tale? The Rosicrucians affirm that there is a great truth concealed in this symbolism.

The great flood as recorded in the Memory of Nature was the inundation which took place in ancient Atlantis, which was at the time of the fourth or Atlantean Epoch. At that time the atmosphere was watery or penetrated by intense fog so that primitive man lived and breathed by means of gills, much as do the fish today. The evidence of these ancient Atlantean gills is found in the foetus or embryo of the unborn infant, showing that the infant recapitulates this early Atlantean stage before it is born. Gradually, however, as evolution proceeded, this watery atmosphere of Atlantis condensed and the clear air appeared. By that time a certain portion of humanity had built embryonic lungs in preparation for this great change. The stragglers however had not built these lungs. When the process of condensation

of the atmosphere had proceeded far enough man found himself emerging into the clear air and was compelled to use his lungs in order to continue living. Great numbers of the inhabitants who had not built lungs perished at this time and this is the record which has come down to us in symbolical form as the great flood.

We are told that many of the ancient Atlanteans are reincarnating at the present time. Atlanteans were possessed of knowledge of great scientific inventions many of which have not been recaptured in the present era. However, as these ancient Atlanteans reincarnate they are bringing back with them a subconscious remembrance of some of the ancient Atlantean inventions and this accounts for the great era of inventions which we are living in today, our present-day scientists being some of the reincarnated scientists and inventors of early Atlantis. At the time the water in the atmosphere condensed there was a simultaneous sinking of a portion of Atlantis, carrying with it large numbers of the population. This was another phase of the flood.

A large percentage of people of Atlantis, located in what is now the south central Atlantic Ocean and a portion of the West Indies and Central America, had become very wicked. Wickedness thrived. Black magic was practiced intensively and it was the wickedness of the people which brought about the submergence of the continent and also was a factor in the condensation of the water in the atmosphere, causing an automatic separation of the righteous from the wicked, and the wicked perished by being unable to breathe in the air or going down in the submerged portion of the continent. All these records are preserved in the Memory of Nature and can be read by the properly qualified seer.

The Jews have a tradition that there were ten lost tribes which in early history disappeared and that the Jews themselves are the descendants of the two tribes which remain incarnating on the earth. They also claim to be the chosen people of God. The facts in the case are

these as disclosed by an examination of the Memory of Nature: The original Semites were the fifth of the Atlantean races. They were selected by Jehovah to be the seed for the Aryan Epoch and the Aryan race of today. Certain restrictions were put upon them as regards intermarriage. They were not permitted to intermarry with the other Atlantean races because to do so would have brought an inferior blood and incapacitated them for being a seed race. The greater portion of the original Semites, however, disregarded the commands of Jehovah and intermarried as they chose, and thereby cut themselves off from being the ancestors of the coming race. Those who did this became the lost races and their descendants are the Jews of today.

The Christian nations of the world today are the descendants of those who were true to the commands of Jehovah and thus they actually became the seed for the new race, that is, the race or humanity as we find it in the Aryan Epoch today. This is recorded in ancient literature by the statement that the sons of God married the daughters of men. Those who had been selected by Jehovah for the seed race married into the inferior Atlantean races symbolized as the daughters of men. The issue have paid a great penalty for this ancient disobedience. They have failed to progress at the same rate as have those who carried out the commands of Jehovah and thus they are much further behind in evolution today than are the Christian nations which represent the descendants of those who were true to the commands of God.

We are told that Moses was given the tablets of the law, which we speak of as the Ten Commandments, and that these Commandments were given him direct from heaven. This is almost literally true and represents communications which Moses, a great initiate of that period, obtained direct from the higher spiritual regions through his spiritual faculties. The Ten Commandments were given to him spiritually to be passed on to hu-

manity. They are in reality great cosmic laws. The Ten Commandments must eventually be impressed upon the minds and hearts of mankind so that they are almost automatically observed. We shall not have completed the present phase of our evolution and be able to progress into the coming New Age until we have accomplished this. We must arrive at the point where we will not steal or kill or violate any of these cosmic laws, and it must be entirely voluntary and automatic so far as our consciousness is concerned.

The Christian church today is built up about the figure of Christ and His mission on earth. Christ is the cornerstone of the Christian church. According to Bible doctrine Christ is the Savior of mankind, without Him mankind would have gone down to destruction and oblivion. The Rosicrucian philosophy is a Christian philosophy. It is esoteric Christianity and it confirms the Bible statements relative to Christ almost in their entirety. Moreover, it gives a key to the inner meanings of Christ's ministry so we are able to understand a great deal more about what happened 2,000 years ago on Calvary than we otherwise would be able to do.

The Memory of Nature discloses to us the fact that 2,000 years ago the human race had gone about as far as it could on its own spiritual strength. It had arrived at the point where a large percentage of humanity were about to become stragglers, in which case the desire body would have become so strong that it would have prevented further spiritual progress. Humanity at that stage had to have help from outside sources or it would have become largely a failure. Evolution might have come practically to a close.

At this critical stage the great Christ Spirit from another field of evolution came to earth and at the baptism took the vehicles or body of Jesus, a highly developed man and initiate of our human life wave. Christ used the body of Jesus for His three years' ministry. At the

expiration of this came the Crucifixion and at the Crucifixion the Christ through the flowing blood entered the earth and became its indwelling planetary Spirit and has remained such ever since. It is by virtue of Christ being the indwelling planetary spirit that He became the Savior of humanity because His highly spiritualized body was infused into and through the body of the earth, purifying it and enabling mankind today to obtain purer desire stuff for the construction of their individual desire bodies. Thus we are much better equipped to control our desires than we would have been had Christ not come to our rescue.

Moreover, Christ as indwelling Spirit of the earth is continually sending out His ethereal spiritual vibrations through the surface of the earth and through man, and this emanation of Christ creates in mankind the urge to higher, better living. Thus man is compelled to move forward and to work out his salvation for himself. Had Christ not given him this impetus he would have sunk down deeper and deeper until eventually he would have become a straggler as the anthropoid apes are, and then his evolution would have come to an end. Thus Christ actually was the Savior of mankind or at least of a very large portion of it.

This becoming the indwelling planetary spirit was accomplished at great pain and sacrifice by the Christ on account of the discomfort experienced by one of such high spiritual vibrations confining Himself to the earth with its low vibrations; thus it was a great sacrifice on the part of the Christ to come and save humanity. This is the occult or Rosicrucian description of the vicarious atonement. Without Christ man would not have been able to progress in evolution. The vicarious atonement in reality constitutes a cosmic loan. Christ, our great Elder Brother, advanced this help

to us. This version of Christ and His mission when carefully observed and compared with the Bible doctrine will be found not to contradict the latter but it reinforces and supplements it.

Previous to the time of Christ the earth was under the jurisdiction of Jehovah and the race spirits, who inculcated the spirit of separateness, which has resulted in all the wars of history. Gradually, however, under the regime of Christ humanity is working toward a regime of peace although progress may appear to be slow.

Under the influence of Christ man is learning to build the soul body which will become his individual vehicle of salvation. This is composed of the two higher ethers of the etheric or vital body which are spiritual in character. They

are built through love and service and in the next great era of humanity this soul body will become the universal body in which humanity will function. Thus man today must be building his soul body; otherwise when the next great change comes he will perish as did the ancient

Atlanteans who failed to build lungs.

Christ performed what are spoken of as miracles. The Rosicrucians know however that these miracles were merely the employment of a higher spiritual law in place of the lower material law which ordinary humanity was acquainted with. In the case of raising the dead, Christ knew the silver cord had not been broken. By his spiritual vision he was able to observe that in reality the person in question was not dead. The silver cord was still intact and He merely inducted the consciousness of the man or woman back into the physical body.

The forgiveness of sins through the instrumentality of Christ is one of the cardinal doctrines of the Christian church. According to the Rosicrucians this is an absolute fact although the modus operandi is somewhat different

*Govern thyself in heart
and mind aright.
Thou wilt not taste of
power Divine until
Feeling and thought and
word and deed unite
In harmony to work thy
spirit's will.*

—“Tipherith.”

from that given in church doctrine. We are told there is a subconscious record of every thought and act we perform. This record is in the etheric body, and there is also another record on the seed atom in the heart. Repentance, reform, and restitution gradually remove the record from the seed atom of the evil actions which we may have performed in the past. Thus when we repent and reform we are in reality achieving forgiveness of sins because the record of the sin is not there on the seed atom to cause us pain in purgatory and this repentance and reform is in most cases brought about through the instrumentality of Christ.

The Rosicrucians in addition have the exercise of retrospection which is designed to clear the seed atom of the record of evil done during the day, so we work out our forgiveness of sins day by day. In this exercise the Rosicrucian student also examines the events of the day in reverse order, giving himself praise where he has done well and condemning himself for evil. He is thus enabled to live the first heaven life to some extent and he also shortens his stay in the purgatorial region, thus facilitating greatly his progress in the spiritual realms after he has passed out of earth life.

Heaven and purgatory are high lights in the Bible. The skeptics say there are no such places, but the skeptics are wrong. Rosicrucian research proves conclusively that both of these places or states of consciousness actually exist. After a person passes out of the physical body he enters into a long period of assimilation of the spiritual essence of the acts of the preceding earth life and it is this long experience which is classified under the double head of Heaven and Purgatory, or as some branches of the church say, Hell instead of Purgatory.

According to the Rosicrucians the first experience after passing out of the body is a purifying process by which one is

purged of the evil desires which he acquired during earth life, and also where he experiences the feelings of his victims in those cases where he did wrong and this constitutes purgatory, as a result of which conscience is gained and this conscience will tend to prevent repetition of such evil acts in the next incarnation. After the purgatorial stage is passed the person rises into the first heaven where he enjoys the spiritual essence of all the good he did in the past earth life. This is incorporated in the spirit in the form of right feeling which will be a guide to right action in the next incarnation.

The second heaven is the real home of man where he learns to work with the archetypes of material things. Hundreds of years are spent in the second heaven, in most cases, before the person

returns to earth again by rebirth ready for another session in the school of life. Conversion, which is such an important feature in the church procedure and doctrine, is also important from the Rosicrucian standpoint because it signifies the obtaining of a new viewpoint regarding the

meaning and object of life, and the determination to conduct one's self in accordance with cosmic law or the laws of God. Thus conversion is a very important step. It is not conversion, however, that saves a person, but rather the kind of life he lives after conversion. Conversion is merely the initial step.

The Rosicrucians in accordance with the preceding maintain there is no such thing as eternal damnation because sooner or later the spirit is purged of the evil it has done and comes back again through rebirth for another lesson. Only in the case of a comparatively small number of spirits who embrace evil life after life is there any possibility of losing out completely in evolution and going back to chaos whence they came. For the great majority of humanity this will never happen.

*He who all things forgives
Conquers himself and all
things else, and lives
Above the reach of wrong
or hate or fear,
Calm as the gods, to whom
he is most dear.*

—Whittier.

The question of eternity on the other side of death is one which has bothered humanity from the beginning. The Rosicrucians, however, state that eternity does not mean what it literally implies. Eternity means an age, because rebirth is a sure part of the sequence and thus eternal life after death is not literally true. The Greek word from which it has been translated is *aiōnian*. This actually means an age and not an eternity. It is the wrong translation of this word which has been responsible for the idea of eternal punishment and eternal bliss in the future state, but this is a wrong conception as we have seen. On the higher planes, however, there is no time as we know it here, therefore a second of time may produce an eternity of consciousness. From this standpoint there is an element of truth in eternal punishment and eternal bliss. It seems eternal although actually it is not.

Finally we come to the future evolution of humanity and what lies ahead of us. Man is progressing slowly and painfully through the school of experience, but he is bound to emerge eventually and graduate with honors; then we will have a glorified humanity and a new age in which righteousness will prevail. The schools of the mysteries, of which the Rosicrucian Order is one, are doing their part in helping to bring about this new and improved regime by teaching the sensitives of humanity these facts regarding the inner spiritual conditions and nature of man. They are leading the advanced members of the race more rapidly toward initiation into the mystery schools where their evolution will progress much more rapidly and where they will reach the stage of supermen and superwomen at a comparatively early date. We are moving forward gradually into the Aquarian Age which will arrive astronomically in about seven hundred years. This will be an age that will be a great improvement over the present one. Social injustice and wars will probably have been greatly reduced by that time and during that period,

The return of Christ is something which has caused speculation and prophecies in all ages. The Rosicrucians state that no one knows when this great event will occur, not even the greatest of the initiates but it is reasonable to suppose that it might occur when the sun by precession completes the Aquarian Age and enters Capricorn, about three thousands years hence. This, however, is nothing but speculation. It may be much later than this although it is not likely to be sooner.

The great fact remains that humanity is moving forward and that all the agencies of philosophy and religion are helping it forward. The time is surely coming when righteousness shall prevail upon the entire surface of the earth which is symbolically prophesied in the Bible by saying that the lion shall lie down with the lamb and a little child shall lead them.

TO SCIENTISTS AND ARTISTS

We should like to receive articles that correlate occultism with art or science, or both.

If there are those among our readers who are qualified by knowledge of occultism and by training in science or art to write such articles and who have the desire to serve in this way, the Editor invites your cooperation.

Our magazine is a non-profit publication, therefore compensation is not offered, but a year's subscription to the magazine will be given to writers of accepted articles. Also, three extra copies of the issues in which their articles appear are mailed to authors.

Thousands of truth seekers have found soul satisfaction and peace of mind in these sublime teachings from the Elder Brothers of the Rose Cross. Among them are doubtless many who have the faculty of expression, and who will be glad to share their knowledge and experience.

The Astral Ray

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

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

The Twelve Gardens of the Zodiac

BY EDITH CLARKE WHITESIDE



THE study of the stars, that great fundamental science, reveals the history of the world from its formation to its end. It is recorded in the zodiac, the field, the storehouse of all that was, is, and is to be; the stage upon which the great drama of life is enacted.

All minds since minds have been, have contemplated the Stars. Our ancestors of Central Asia, the Chaldeans of Babylon, the Egyptians of the Pyramids; the Hebrews sung by Job, the Greeks by Homer, the Romans by Virgil—all from age to age fixed their eyes on the expanse of the sky.

They studied the vibrations and rays from the planets that thrill the bosom of Earth, and its slumbering germs of plant-life, which rearrange their molecules of starch, oil, and bioplasm in exact chemic numbers; while the Sun lifts the aspiring plant up a stairway of light.

The study of the stars is of far greater value than any system of science the world possesses; its laws are accurate and unfailing, being the knowledge of the hidden and subtle forces of Nature and the laws that govern them.

The study of flowers presents a continual panorama of interesting changes. So, the purpose of this research is to see whether a plan of a garden and a choice

of flowers and design will conform to the temperament contained in a sun horoscope.

ARIES—RULED BY—MARS

The Garden of Energy

Motto: I Am

Aries is the pioneer with ability to go about a new task in exactly the right way.

Mars gives sharp contrasts, severity of outline, brilliance. So this will be a garden in the city; penthouse or courtyard will be its location.

The colors will be all reds shading to yellow (not crimson), purple, cream to yellow, pale pink. There will be smooth walls of cream stucco; if a courtyard, paved entirely, except where plants are; beds outlined in tiles; vines on the walls trained on modernistic metal supports; plants in modernistic containers of bright metal, cream and black tile, a sort of Spanish and Moorish effect.

The emblem of the ram, large wolf-like dog, spear, ram heads of metal or glazed pottery may be set in the walls. The pool should be a basin of geometrical design, outlined with tiles; or a wall fountain with water flowing from a ram's head into a tiled basin.

The flowers may flame with notes of purple or pale pink; greens should be dark and glossy, with tulips, purple and pink hyacinths, purple and white clematis and gladioli.

After leaving this sign, whose vibrations are keen, rapid, militant and assertive we come to Taurus.

TAURUS—RULED BY—VENUS

The Garden of Peace

Motto: I Have

It is also a secret garden; its keynote is possessiveness, making one want to draw everything to Self.

This should be a walled garden and glow with warm coppery and terra cotta shades; the colors, yellow, orange, reds, indigo; the design rather Dutch in general effect—neatly laid out beds with flagged or brick walks.

Vegetables and herbs, as well as flowers, also small fruits like raspberry and currant bushes along the wall; a border planting and standard roses at corners of beds. The atmosphere of this garden must be full of warmth, comfort, and rich perfume.

One spot of dense shade under a grape arbor or linden tree (sacred to Venus). There should be no pool, but a well, copper containers, watering pot and a beehive.

The flowers are the daisy, peony, rose geranium, red hawthorne, rosemary, German iris, goldenrod and St.-John's-wort.

"The ancients held St.-John's-wort in high esteem: they found that the dew accumulated upon the plant during the night preceding St. John's day, which is the 24th of July; it possessed peculiar properties that would preserve failing eyesight. The German women wore it as an amulet about their necks; in Scotland it was carried as a guard against witchcraft. They also believed it averted destruction by lightning."

Another flower under Venus and favored in poetry and of great antiquity, is the anemone or wind flower, which Greek poets say originated in the tears dropped by Venus while grieving over the tragic death of Adonis. Anemos the Wind God utilized this flower to mark his course in spring.

The Chinese call it the Death Flower.

GEMINI—RULED BY—MERCURY

The Garden of Reason

Motto: I Think

This is the joyous month of May named for Maia, the mother of Mercury. Being dual Gemini is full of variety. These people have great difficulty making up their minds; can't follow any set plan; so we call this garden *L'Allegro*, full of—

"quips and cranks and wanton wiles, nods and becks, and wreathed smiles."

Though a mixture it is never incongruous: little dainty corners, irregular airy planting, not a straight line in the whole place; looks like a happy accident. Probably a bordering of flowering shrubs, a very few evergreens and those airy and delicate. No path, perhaps stepping-stones here and there under an arching tree or near a pool—small, naturalistic, rock-edged, with overhanging feathery trees.

Colors will be a riot: brilliant rose, blue, and their combined tones; yellow orchid. Gemini can never go wrong on color.

The emblems are a hawk, cat with a silver bell, mask, parrot, or Mercury's Staff.

The flowers are sweet pea, wisteria, crocus, magnolia, honeysuckle, white violet, monkshood, lily of the valley, Canterbury bell, madonna lily. Trees are the mulberry, Judas tree, locust, acacia, birch, white hawthorne, and mimosa.

CANCER—RULED BY—MOON

The Garden of Sympathy

Motto: I Feel

The flower is the water lily, a plant of highborn parentage, enjoying the distinction of kinship with the sacred lotus of the Orient. A legend among the Wallachians of Roumania is that every flower has a soul, and that the lotus sits at the gate of Paradise demanding of each blossom a strict accounting as to the disposition made of its odor.

There is a deep philosophical meaning in all symbols. Their importance increases with their antiquity; this is so

with the lotus which is used profusely in the ornamentation of the temples in China, Egypt, India, and in the vast temples in Yucatan, Central America.

The lotus is dual, a product of fire and water; represents the productive powers in Nature both physical and spiritual; so it is quite understandable that it is regarded as a universal symbol. It unfolds its petals with the ascent of the sun toward the zenith, closing its petals when the sun retires to the westward corner of the heavens. This gesture of the plant is as much a *Hymn to the Sun* as the prayers of men.

It has been shown in archaic botany that the tiny seeds of the lotus even before they germinate, contain the perfectly formed leaves and the perfect miniature shape of the fully developed plant, giving us a specimen of the preformation of its productions, and showing that the spiritual pattern of all things exists in the invisible world, before they manifest on earth. The flower is first female then male; the seed vessel ripens on the water and has seven receptacles. Lotus petals were found in the tomb of Rameses II, where they had reposed for three thousand years.

This garden of Cancer should be cool, green and white, pale violet, with naturalistic pools or streams, irregular in shape, the banks softly fringed with ferns, long rushes, wild Japanese iris. The water should be clear and calm, mirroring banks or fountains.

Dedicated to Diana, it should be loveliest at night: lots of white flowers and fragrance; white night blooming lilies, sweet alyssum, white phlox and iris, petunias, nicotine, narcissus, moss rose, deep red poppy (symbol of sleep), passion flower.

The trees are the poplar, cypress, spruce, syringa. A statue of an ibis in one of the pools is ideal, near a shallow bowl of onyx. Other plants under the influence of the Moon are the ice plant, ghost flower, white sassafras: they have a strange uncanny waxy blossom that grows in profusion in the tropics, and

opens at midnight, exhaling a powerful perfume that extends a great distance.

LEO—RULED BY—SUN

The Garden of Faith, Glory, Enthusiasm
Motto: I Will

The flower is the rose which figures in the poetry and philosophy of the East. Ancient peoples looked on the Sun as the physical garment of the Deity. The symbol is apt: the circular form of the rose represents the circle of infinity: the leaves set spirally, the movement of the solar system toward the constellation Heracles.

Looking into the flower it is like a cup; so, during the Middle Ages the red rose was connected with the cup of The Holy Grail. In Sufi symbolism its perfume represents Divine Love and Beauty.

This should be a sunken rose garden, facing south—with surrounding banks faced with stone, some red sandstone (sacred to the Sun); no pool but large sheltering trees on the higher ground on the northeast; the beds laid out in any conventional form, and if possible radiating from a Sun Dial.

There must be bay trees, sacred to Apollo the Sun God, and this garden should shimmer with heat and perfume. Emblem, a lion of red sandstone. Other flowers under the influence of the Sun are the goldenrod, dandelion, buttercups—well named cloth-of-gold.

Coming under the royal sign of Leo and steeped in the bluest blood of royalty is the always popular violet. Its name is derived from the classic Greek *Ion*. We are told Jupiter fell in love with Io, the daughter of the river god, Inoehus, and to conceal her from the jealousy of Juno his wife he changed Io into a heifer, then created the fragrant violet that she might feed upon the delicate petals. Such the myth of the violet's origin.

The violet became the national emblem of the Greeks, who believed it a charm that could stay the effects of excessive indulgence in wine. Among the Mohammedans its religious significance is the flower of humility.

The Romans offered violets of solid gold as prizes in competitions. Napoleon adopted the violet as his emblem, and when he ascended the steps of the Tuileries he was greeted with showers of violets.

VIRGO—RULED BY—MERCURY

The Garden of Practicality

Motto: I Analyze

The flower is the gardenia. The design will be neatness itself: no weeds, straight rows, rectangular beds, perfect paths, plants properly labelled, workmanlike.

Chemistry and botany are favorite sciences, and Virgos are scientific farmers: a rock garden will be a pleasure. Virgo does not care for ornaments in the garden—a small bird pool is as far as she will care to go; she prefers tall nosegays, tall lilies, sheaf of wheat, wall flowers, stock, jasmine, asters, azalias; the trees are hazel, walnut, and sumach.

Having given the six ascending sign influences, we will now analyze the six descending signs.

LIBRA—RULED BY—VENUS

The Garden of Understanding

Motto: I Balance

The flower is the aster.

This garden has the suggestion of an old orchard, with a lot of blue and yellow. As Libra can't endure being bound into any exacting form, it is informal in plan. Not being much of a gardener Libra is best left to her own devices; she requires plenty of room to walk around in, plenty of lawn; grass paths under apple, pear, cherry, and peach trees, all of which are sacred to Venus. Under the shade of these trees can be grown all the lovely blue flowers; banks of myrtle here and there; nooks and corners for confidences.

Have an arbor covered with white clematis and woodbine at one end of the pool; the pool should be oval, with lotus plants. A green and slender tarnished pitcher of copper should stand near the

pool. There should be a dove cote, blue flowers and primroses. The trees are the elder, alder, and birch.

SCORPIO—RULED BY—MARS

The Garden of Loyalty, Romance

Motto: I Desire

The flower is the dark red carnation.

This garden is dramatic, romantic, and mysterious. So in design it must be fenced completely with high ornamental iron and allowed to weather and rust.

A border of high dark yews and hemlock is inside the fence; dense dark tangled shrubbery looking unpruned, much holly; paths of old flagstones, heavily moss-grown; wide terrace overlooking garden, with distant view of salt water if possible.

A little stone sphinx should look down from the terrace keeping watch. Two great elm trees.

Over the pool deep and dark—the Eagle and the Serpent used in the iron work of railings; the flowers against the somber background of a deep rich color and heavy perfumes, as carnations, tuberose, stock, red roses, marigolds, and zinnias.

An exquisite flower under Scorpio is the forget-me-not. A Persian legend told by the poet Shiraz: "It was in the golden morning of the early world, and an Angel sat weeping outside the closed gate of Eden. Having fallen from his high estate through loving a daughter of Earth he was not permitted to enter until she whom he loved had planted forget-me-nots in every corner of the world.

So hand in hand, he helping her, over the world they went; when the task was finished they entered Paradise together.

SAGITTARIUS—RULED BY—JUPITER

The Garden of Freedom and Inspiration

Motto: I see

The flower is the clover.

A wild garden for a true nature lover. The ideal design is an open field gently sloping to the southwest; bordered on

three sides by a grove of oaks (sacred to Jupiter). Dogwood and shrubs of all kinds or sorts.

On the open lawn should be corn flowers, clover, coreopsis, poppies, daisies, anything, just so it looks happy; some oats, barley, or wheat scattered here and there to wave feathery above the flowers. Under the trees can be all the shade-loving wild things. This being the sign of inspiration these people require a ten-acre lot around them. Colors, sun gold, tree green, sky blue. A happy and fortunate sign. Emblems, the eagle, arrow, oak leaf, acorn, and elephant.

The flowers are the geranium, fox-glove, star of Bethlehem. The trees are oak, cedar, dogwood, and hawthorne.

CAPRICORN—RULED BY—SATURN

The Garden of Contemplation

Motto: I Use

The flower is the white rose.

The design is classic Italian: a border of tall dark evergreens, clipped yews; terrace paved in squares of grey, black and white, with grey stone balustrades and steps.

A terrace is important for Capricorn where she can pace up and down in thought. All beds formal, edged with box or English ivy or myrtle; rhododendrons, white and deep red. There should be one long grass walk with high dense formal hedge. This garden could be named "Il Penseroso."

The pool round, black with grey stone coping; clipped bay trees in light grey pots or cypress trees at north, east, south, and west. The emblems are the goat, owl, mole, and the god Pan.

The flowers are white rose, amaranth (symbol of eternity), anemone, callas, mignonette, purple hyacinth, delphinium, deep red roses, mosses, English ivy. The trees are the yew, bay, elm, tamarisk, cypress.

Milton knew his Astrology and Mythology: the poem expresses the mood of this garden: "Come pensive Nun,

devout and Pure, sober, steadfast and demure, Hail then Goddess sage and holy, Hail divinest Melancholy."

AQUARIUS—RULED BY—SATURN AND URANUS

The Garden of Memory

Motto: I Know

The flower is the dogwood.

The garden should be open, airy, with a large central grass plot and should have a wide view across a stream to opposite shore or across a wide valley.

The borders should be sinuous, background planting kept low with blue-green evergreens, and pink blossoming shrubs, like weigelia crab, flowering almond, pink dutzia, etc. The grass should be fine and velvety, unbroken by path or stones; the pool small and round with a formal coping of glistening white or green tile, with a fine central spray rising high enough to blow a mist over surrounding grass, giving a silvery-grey, misty fresh look.

A dolphin of green bronze and low squat vases of white or blue-green pottery adds to the charm. This garden should have large plantings of fragrant violets, cowslips, hydrangeas, clover, yellow jasmine, lilacs.

The trees are hemlock, willow, cypress, locust.

PISCES—RULED BY—JUPITER & NEPTUNE

The Garden of Emotion

Motto: I Believe

The flower is the violet.

This should have a large open grass plot with a view across a valley, and as spacious as possible. As the garden of emotion, plants will be chosen for their association; borders sinuous, colors blue, pale pink, green and black; a background of blue-green evergreens with pink flowers showing.

The pool should be in the center of a fine velvety lawn; it should be small, round, with plenty of goldfish, plenty of violets and hyacinths, snowball trees, white lilac, yellow lilies.

People under Neptune love color but

are afraid to use it; apt to run to greys, but need rose, purple lilac. Neptune's influence is idealistic, deep, silent and inexpressible—the universal solvent—can be compared to the waters of Lethe or Oblivion.

Between the mineral and the plant in the lowest stages, no definite dividing line can be drawn by science. A class is recognized in which the rigid crystal has become the plastic crystalloid belonging to the plant, keeping the mineral form, but showing the plasticity of the plant; manifesting sensation, feeling, pleasure and pain.

The narrow gap between the animal and plant has been demonstrated by Sir Jagadis Chundra Bose, of Bengal, India. This great scientist has discovered that plants possess muscular tissue, that they react to alcohol as human beings do; also react to wounds and sound and grow sleepy.

The writer has witnessed all of Sir Jagadis' experiments: a branch of mimosa inserted in his wonderful recording machine; a needle piercing it recorded its living heart beats; the pulse grew fainter and fainter as it bled to

death. In its death struggle its life-spirit, a white spot of life, floated into the air.

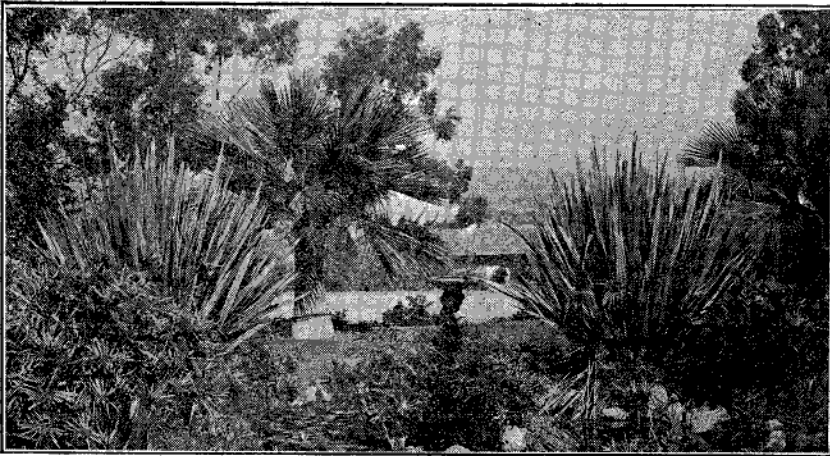
When thyroid extract was administered it made the plant skittish. Cobra venom produced a strange stimulus; then the death pang. He showed how carrots can get drunk and write the scrawling story of their dissipation.

Plants tell this wizard how they feel when shocked by a loud noise. The reaction of the plant to alcohol is first depression then exaltation, as observed in human beings.

Another interesting fact is; Plants have periods of consciousness and unconsciousness, typified as sleep. At five o'clock the plant was fully awake until after midnight; drowsiness gradually followed, the plant being asleep at six o'clock and fully awake at noon.

Murmuring magic of a summer night
Filling the fragrant darkness with thy
breath,

Is there a stillness sweeter or more still
And—yet pulsing with the Cosmic life
And the vibrations of the hidden things
In the enchanted woodland whispering?
O! myriad voices of the world unseen,
Speak to our hearts of the great Unity
That binds man and the smallest creature
To the Stars.



Astrological Readings for Subscribers' Children

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

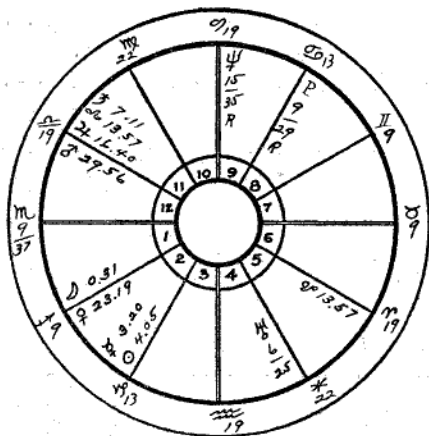
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

MARGUERITE LOIS K.

Born December 26, 1921, at 3:00 A.M.

Latitude 43 North. Longitude 88 West.



We have for our reading this month the horoscope of a young girl with the fixed and watery sign Scorpio on the Ascendant. The ruler of the Ascendant, the life ruler, is the fiery and impulsive Mars, which is found at birth in the twelfth house of the horoscope of this girl. It is not a strong position for the ruling planet to be placed in the house of self-undoing, but being in the very last degree of Libra we may say that its influence will be more active in its home sign Scorpio. It lacks only four minutes of being in Scorpio, and the planetary effects always work towards the sign to which the planet is moving. Mars is making some very good aspects and we

may therefore expect much help from this ruler.

First of all we must bring forward the sextile of Mars to the mental planet Mercury, and as Mercury is located in Capricorn which is a thoughtful Saturn sign this will not permit the impulses of the martial aspect to rule exclusively. Mercury will ever use the deep-thinking Capricorn check on the impulse of Mars and these two influences will give this girl a very clever and practical mind. If it were not for this Capricorn influence, the sextile of both Mars and Uranus to the mental planet Mercury might cause the girl to be ruled by impulse; but we find a wonderful mentality which will act quickly and wisely. With Mercury conjoined to the Sun which is the ruler of the Midheaven, and Neptune strongly placed in Leo in conjunction with the Midheaven we would suggest that this girl choose for a vocation a class of work in which she has charge of and control over financial interests. Mercury in the second house, which rules finances, would naturally lead towards a vocation such as banking or the book-keeping department of some large corporation. Neptune so prominently situated would indicate corporations, and with Jupiter sextile Neptune and Venus, she will be attracted to corporations which have to do with finance.

At this writing the progressed Mars has reached the conjunction of the radical Ascendant, and Mercury has progressed to an exact square to the radical Mars

which may cause this girl to be somewhat impulsive and to resent any interference from parents or guardians. Under these aspects she may do things for which she may later have regret. We would caution her to be most careful and to listen to the older and wiser counsel of the parents.

Pluto is in the eighth house in the sign ruling the stomach, and may on this account have more or less influence over the health of the girl. Pluto in Cancer gives the desire for unsafe and unusual foods which injure the health if not watched carefully, especially when Pluto is making adverse aspects, as in this horoscope we find him in opposition to Mercury and the Sun. Mercury in Capricorn produces a very nervous tendency and when the food is not of a healthful nature the nervous system may rebel and the health of the girl would become impaired unless she is trained to eat of the more natural foods.

Taking it as a whole we would consider this horoscope a very favorable one and if the girl will cooperate with her parents and use her very best reasoning powers she should make quite a success of her life. We would by all means advise spiritual work, for with Neptune in Leo in the ninth house the soul powers will need food as well as the body, so if she balances her life with spiritual work as well as physical she may make her mark in the world.

This will be true if she directs her wonderful mental energy in the right direction, but all too often young people do not stop to think of the future. They are prone to live only for today and waste much of their natural mental and physical energy in having a good time. It is well to enjoy life, but when pleasures are carried too far they will in time bring a harvest of ill health and many regrets. Therefore we would advise this girl not to depend too much on the loyalty of friends, for with Saturn square Pluto from cardinal signs, friends might bring her sorrows.

Save Money!

ON SLIGHTLY DAMAGED
BOUND VOLUMES

—OF—

The Rosicrucian Magazine

These are splendid reference books for private libraries and for Rosicrucian Fellowship Centers. Occult and astrological information not found elsewhere. Children's stories, mystical experiences, dietetics, Rosicrucian Center news.

The damage affects the outside appearance only and consists of marks on the covers. The binding is the same as the perfect copies. Contents are perfect.

Please note that these Reduced Prices apply *only* to the volumes listed below—

Vol. 16—May 1924 to April 1925
(12 issues)

Regular price \$2.50 each volume
Special Price, **\$1.50** Each, Postpaid.

No Bound Volumes can be supplied prior to Volume Sixteen.

Vol. 17—May 1925 to December 1925
(8 issues)

Regular price \$1.50 each volume
Special Price, **75c** Each, Postpaid.

Vol. 18—January 1926 to December 1926
(12 issues)

Regular price \$2.50 each volume
Special Price, **\$1.50** Each, Postpaid.

Vol. 20—January 1928 to December 1928
(12 issues)

Regular price \$2.50 each volume
Special Price, **\$1.50** Each, Postpaid.

Above prices not subject to discounts.

Orders filled promptly while they last

The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, U.S.A.

Worth-While News



Youth Versus Age

No topic in print is so controversial as age. Just now it is almost professional suicide in many branches of art to confess 40. The regulation in many industries not to hire anyone past 40 has of course created an army of harmless fibbers.

Economically, such a regulation is the most absurd in our industrial scheme. There are not many businesses I would want to trust to men under 40. They lack the proper seasoning. And there are a lot of men and women of 50 and 60—indeed one clear thinker of 71—I'd like to have on my side if I were bucking the business front.

There is doubtless some excuse for actors of the stage and screen never admitting to more than 39, but I think it is a shabby commentary on human reasoning when those in other callings have to resort to subterfuges if they pass 40.

Now and then a flash in the pan makes a mark while in the 20's or early 30's, but the men who hold the big jobs and are accomplishing things are 50 and more. One of the cleverest executives I ever knew said that he did not believe any man had any real hard, common sense until after he was 40.

He built up a big business, and although he is gone it endures today because of his policies. He would not appoint an employee to a responsible position who had not attained the age of 40. Youth is dandy and must be served—but for the long haul I'll still take the fellow who has acquired caution from the many bumps.—O. O. McIntyre in *Los Angeles Examiner*, Jan. 23, 1938.

It is well known by occult students that the mind is the instrument which consciously connects the Ego with its vehicles, and that the positive pole of the mind is not fully developed until approximately the twenty-first year; it is also known that until this development is completed, the individual is not capable of evolving original thought, and is therefore exceedingly teachable. This fact is sensed by all educators, and accordingly self-government in relation to personal business affairs and the exercise of franchise, is placed at twenty-one.

The Rosicrucian Philosophy teaches that the positive pole of the individual's vital body does not function perfectly until approximately the seventh year of age; the action of the positive pole of the desire body does not truly manifest until approximately the fourteenth year; and the positive pole of the mind does not begin to exercise real power until the twenty-first year. The prime of physical growth is not reached until thirty-five, and the prime of mentality until forty-nine.

These facts being true, it is very evident that when individuals are retired from active participation in the affairs of the world at the age of forty, all kinds of activities are greatly handicapped and it will be only a question of time until the various industries of the world will begin to suffer greatly through lack of judgment and discrimination on the part of those in charge. Perception, judgment, discrimination, understanding, forbearance, tolerance, adjustment, patience, persistence, initiative, concentration, knowledge, et cetera, are all acquired gradually through contact with life's many and varied experiences, and all of these are desperately needed in carrying on intelligently the world's many complicated activities. However, younger minds should not be excluded from active participation in the affairs of the world; the eager, optimistic buoyancy of youth is needed; its strength, courage, endurance, and other innumerable qualities are invaluable. Therefore it is a great mistake to try to separate the two, for both are vitally necessary in carrying on effectively the affairs of the world. The qualities and qualifications of each necessarily complement those of the other, and the best results can only be

obtained through the earnest, hearty, sincere cooperation of the two. Age restrains the heedless impetuosity of youth which could so easily imperil the very life of a nation; and youth prevents the crystallizing tendencies of age which so frequently creep in, paralyzing all future progress.

The Origin of the Aurora Borealis

Nature frightened and dazzled Southern California early yesterday with a heavenly display of electrical beauty.

It was the aurora borealis, the mystical manifestation of northern lights which has awed mankind through the ages.

The great red glow, with occasional giant vertical columns of pink or white, first flared over a quarter of the northern skies, from the horizon upward.

It spread from midnight to dawn, until it covered more than one-half the width of the northern heavens and spread up to the zenith.

It disrupted telegraph communications intermittently from 9:30 p.m. to 9 a.m. Relays and instruments to Denver, Salt Lake City, Omaha, Chicago and the entire Middle West and East were frequently thrown out of order by sudden surging currents.

And here is how the Southland looked upon it:

In Santa Paula, A. C. Pyle, assistant county fire warden, leaped from bed at 3 a.m. while a frantic telephone voice said "The whole county's on fire."

At San Diego, "a great fire in the back country" was roaring. At Tijuana, the phenomenon was observed shortly after midnight. At Descanso, forty miles east of San Diego, United States forestry officials were routed out of bed at 2:40 a.m. by fire reports.

The neon-red glow lay in a semicircle above the mountains. A half dozen rays, purple at the bottom and golden at the top, rose over the horizon. By 3:10 a.m. two semicircles of flaming red appeared.

William Elconin, Griffith Observatory, told how the spectacle appeared in Los Angeles.

"I began seeing it at 2:50 a.m.," he said. "It was a continuously shifting sheet of light, from 3 to 5:30 a.m. Vertical columns or streamers of pink appeared in the great red glow and formed a striking contrast amid the blue sky.

"The aurora would float and go up, down and sideways—doing all sorts of things."—*Los Angeles Times*, Jan. 23, 1938.

In the early years of the Christian Era the phenomenon known as the aurora borealis was almost unknown, and except for a comparatively few mystic and occult investigators, its origin was not even conjectured. Modern scientists, however, now credit it as being some sort of electrical display, the source of which is obscure.

At the time of the crucifixion of the Christ, when that great Being passed out of His physical body in what was called death, He entered the earth with the flowing blood and began first, to leaven our physical globe through the power of His own high vibrations, then to raise the vibratory rate of the earth's etheric envelope, and finally to cleanse the desire body of the planet. He did all of this through the powerful life force incorporated in His own etheric vehicle. Each year at Christmas time this great Being, the Christ Spirit, returns to our earth, enters, and permeates it to its very center. Here He remains until Easter, at which time He annually ascends into the heaven worlds. While in the earth each year He infuses more and more of His life force into it and these etheric vital rays become visible at intervals. With the passage of years they have become more and more numerous and for some time this vital Christ force, known to material scientists as the aurora borealis, has been manifesting itself in visible form and now it is beginning to interfere with electrical activities, particularly with telegraphy, also radio communication, which services are sometimes completely demoralized by these dazzling, radiating streams of vital Christ force.

These etheric vitalizing rays are radiated through every part of the earth from its center to its circumference; but in the more densely inhabited parts of the globe they are almost entirely absorbed by humanity, and hence only occasionally become visible. In the northern and southern part of the globe they frequently manifest, and are designated respectively as the aurora borealis and the aurora australis.

Question Department



Subsisting on Spiritual Food

Question:

An article in the Los Angeles Times tells of an Episcopal minister who has been partially fasting for thirteen months. The minister is endeavoring to prove that the soul (spirit) is above the needs of material sustenance to sustain life and that man can reach a state in which he can take his life energy directly from the (cosmos) original source. This man believes that if he can reach such a state, he will be free from all earthly needs. What is your opinion on this subject?

Answer:

There is only one source of life and that is God. It is God's life that causes man, animal, and plant forms to live, grow, and perpetuate their species. Now it is possible through a very high degree of spiritual development to contact directly this great source of life emanating from God and through this contact to perpetuate physical form. The Elder Brothers of humanity, who understand how to contact consciously this great out-flowing life of God, are able to appropriate it directly for their use and accordingly they use food only at intervals measured by years, for this life of God becomes to them a *living bread*.

Note, however, that an exceedingly high state of spiritual development is required in order for an individual to contact directly and consciously this great source of life and that when it is contacted such a one should *know how* to intelligently appropriate and use it. It is dangerous in the extreme for anyone to try to experiment with this great force unless he has received proper instruction and direction, and in his first efforts is working under the direct supervision of a great Teacher.

THE COLORS OF THE TEMPLE VEIL

Question:

Why were the colors of the veil of the Temple and the priests' robes as spoken of in Exodus, blue, purple, and scarlet, instead of the three primary colors?

Answer:

The Tabernacle in the Wilderness was the first church ever erected on earth. After humanity was driven out of the basins of the earth by the flood, the spiritual sight which had hitherto guided them became a hindrance to physical development so it waned, and man's senses became focused in the physical world. But this change involved a severance from the Divine Hierarchies who had hitherto guided man on the path of evolution. They became invisible to the physical senses and man missed them; then there arose in his heart a longing for God which was met by giving him the Tabernacle in the Wilderness and prescribing certain divine laws for his guidance.

Jehovah was the Law-Maker and the particular Genius of the Original Semites who were the seed race of the coming Aryan Epoch; and behind Him stood *The Most High*, the Father. You will find this referred to in such passages as Deuteronomy 32, verses 8 and 9, where it is stated that the Most High divided the people into nations and gave a certain portion to the Lord *Jehovah* who guided them and brought them out of *Egypt*, the land where the Bull was worshiped, into the Aryan or Rainbow Age.

The color of the Most High, the Father, is a spiritual blue, the color of *Jehovah* is red, and the mixture of these two colors produces purple. Therefore these two colors were shown on the veil of the Temple. But there was also the color white, which showed in symbology that

something was still missing. Under the regime of Jehovah God sacrifice was demanded by the Law dictated by Him, and given by Moses. This Law reigned until Christ rent the Temple veil and brought Grace and Truth to the people to supersede Law. Under that ancient law sacrifices of animals were compulsory, for humanity had not yet learned how to make a sacrifice of themselves; but when Christ showed the way to Truth and Life by making a sacrifice of Himself, the Temple veil was rent, and the old system was abrogated, and a new way was opened for the salvation of "*whomsoever will.*"

In the new dispensation there is therefore no veil on which the color of the Initiator may be displayed. A better way has been found of marking those that are Christ's with His golden color individually. And thus it is that those who follow the path of service and self-sacrifice evolve a golden wedding garment, a soulbody, of the Christ color which is the third of the primary colors. *This golden wedding garment is the priestly robe of the new dispensation without which no one ever entered the Kingdom;* and no robe obtained at pseudo initiations can ever take its place, no matter what price is paid.

THE EFFECT OF BLOOD TRANSFUSION

Question:

Is blood transfusion a good thing to practice, and what effect does one person's blood have on another person when injected into his or her veins?

Answer:

As the Ego resides in the blood and functions through it, some of the person's characteristics do adhere to the original owner's blood when transferred into the body of another individual. Transfusion of blood from a member of a higher life wave to one belonging to a lower life wave will bring about the destruction of the dense body of the less advanced life wave member. The blood

of a human being injected into an animal will destroy the animal's blood and then of course it will die.

When the blood of one individual is transfused into the veins of another, if the stages of development of the two Egos are similar, and they are reasonably in harmony with each other, there will be practically no ill results; but if one individual is highly developed and the other is not, then through the mixing of the blood of the two a great deal of in-harmony is likely to manifest in the one who received the transfusion, and the results obtained by the operation will not be all that could be desired.

The time is coming, however, when blood transfusion will no longer be practiced for the reason that the Ego is learning to form mineral crystals in the blood and there is a difference in the crystals formed by each individual, all of which points to the time when the Ego will be too far individualized to function in blood whose crystals are not generated by itself.

THE ANGELS' WINGS

Question:

Have Angels wings as shown in pictures?

Answer:

No; none of them have such bird wings as they are shown to have in pictures, but there are some classes of Beings in the Spirit World which have wing-like appendages. These, however, are not for the purpose of flying or moving through space, but are currents of outwelling force that may be hurled in one direction or another, as we use our arms and limbs. Thus an Archangel who is impelling the armies of two nations to battle may send out a current of spiritual force in one direction, numbing the soldiers of one army with fear, and may send another force to imbue the opposing army with added courage, thus influencing the battle in a manner little dreamed of by the contestants.

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.

The Great Panacea

BY A. E. GEBERT

N the realm of medicine no cure-all has been found by medical science; for there are many varieties of disease with more or less complications, each seeming to require a separate remedy. Moreover, new diseases are manifesting from time to time, and medical laboratories are busy trying to ascertain the cause and provide suitable remedies.

Medical science tells us that diseases are caused by germs; that to cure the disease the particular germ must be discovered and a proper remedy provided that will destroy it. Sometimes certain germs are introduced into a sick body to fight and destroy other germs; or, as in the practice of vaccination, germs of the disease in the form of vaccine are injected to fortify the body against an occurrence of the disease.

It would seem that science should be able to annihilate disease within a short time, and while some of the results accomplished seem to point that way, yet there is plenty of evidence that the goal is very far distant, for, the stamping out of one disease seems to bring forth another variety. As fast as one spot is healed another breaks out, making an endless task for the exponents of *materia medica*.

Is there not a better solution in the

healing of disease; one that is positive in its application; one that strikes at the root of the trouble and cures once and for all?

The difficulty experienced by the medical profession is due to the fact that they have only half the truth in connection with the origin of disease. It may be true that germs are the cause of disease, but *what creates germs?*

All creation is preceded by ideas which clothe themselves in mind stuff as thought-forms, going forth into manifestation as living creatures endowed with the mandate of their creator. In this way we can conceive that a disease germ is a form created by an evil thought, as expressed by Max Heindel on page 331 of *Questions and Answers*, from which is taken the following quotation:

"Man is a creator by means of his thoughts, and the evil thoughts, the thoughts of fear and hatred, take form and in the course of centuries they crystallize into what we know as bacilli. The bacilli of infectious diseases are particularly the embodiments of fear and hate." The origin of bacilli is no higher than man's own evil thoughts.

Thought controls all conditions of the body, for body is the reproduction or

expression of the mind. The state of body shows the state of mind. Just as perfect thought will manifest a perfect body, so will a diseased body find its root in the mind; therefore, to heal the body, heal the mind; which means to think true thoughts and let go of wrong thoughts—for the latter impels to wrong action with its karmic result.

It should be remembered that the forces which give us pain are misdirected, and when properly directed these same forces will give us pleasant results.

No discordant condition of body can develop without first a mental discord. As the mind changes, the physical ills corresponding to the previous conditions gradually fade away and the new man appears. Paul said, "Let this mind be in you which was also in Christ Jesus." The nearer we can attain this, the closer we draw towards perfection.

According to Jesus, sin and disease were linked together, for he told his disciples that disease was the result of sin, and demonstrated this in his ministry of healing. For example, to one he said, "Thy sins be forgiven thee"; to another, "Go and sin no more." The removal of the sin cured the disease and destroyed the germ which was intermediary in causing it. The result is not a whited sepulchre, clean on the outside and corrupt inside, ready to break out at the least provocation, but a cleansed mind and body which are permanent—if the admonition of Jesus to "Go and sin no more" is followed.

Herein lies the great panacea, a single and simple method of overcoming disease without complicated treatments or uncertain diagnosis. Forgiveness of sins or a redemption of past mistakes—that is the remedy. To attain this forgiveness there must be sincere repentance and wiping out of the karma created. A wonderful plan for doing this is explained on page 111 in *The Rosicrucian Cosmo-Conception*, and if followed will bring untold peace and blessing into the life. The following is quoted:

We review each incident of the day, in reverse order, taking particular note of the moral aspect, considering whether we acted rightly or wrongly in each particular case regarding actions, mental attitude, and habits. By thus judging ourselves day by day, endeavoring to correct mistakes and wrong actions, we shall materially shorten or perhaps even eliminate the necessity for purgatory and be able to pass to the first heaven directly after death. If in this manner, we consciously overcome our weaknesses, we also make a very material advance in the school of evolution. Even if we fail to correct our actions, we derive an immense benefit from judging ourselves, thereby generating aspirations toward good, which in time will surely bear fruit in right action.

In reviewing the day's happenings and blaming ourselves for wrong, we should not forget to impersonally approve of the good we have done and determine to do still better. In this way we enhance the good by approval as much as we abjure the evil by blame.

Repentance and reform are also powerful factors in shortening the purgatorial existence, for nature never wastes effort in useless processes. When we realize the wrong of certain habits or acts in our past life, and determine to eradicate the habit and to redress the wrong committed, we are expunging the pictures of them from the subconscious memory and they will not be there to judge us after death.

In addition to the factor of disease there are many perplexing problems of life which call for solution. In the world of crime man attempts to correct the condition by inflicting penalties—an eye for an eye and a tooth for a tooth doctrine. This is not a satisfactory cure; in fact, it often aggravates the condition. Apparently man cannot administer justice impartially under our present system. Laws governing men vary according to locality, and even then we find two culprits committing identical crimes and receiving different degrees of punishment; it is not unusual for one to go scot free, while the other pays the penalty with his life.

Of course there may be karmic reasons involved, and yet to those who have not grasped this truth the existing system of justice seems unfair, although the thinking mind will agree with Emerson when he writes, "We are not punished for our sins, but by them."

It may be applied as a rule that nothing in the personal world can be a permanent cure for any ill, although temporary relief is often gained. To be logical and consistent a panacea for all adverse conditions must predicate the fact that all such conditions spring from one cause, and if the underlying cause can be removed all the adverse conditions disappear.

We can establish the predication referred to by turning our minds back to the origin of man. As he came from God he was a part of Divinity. Like the prodigal son he went forth into a far country to be on his own resources and to demonstrate his divinity while the veil of matter hid his divine origin. Man was permitted to fall into outer conditions and thus sin entered his life, bringing with it all adverse conditions. And so man in this earthly school of experience progresses through storm and stress seeking for the things to make him happy, and he finds as he possesses one thing after another that he has not yet gained that which he seeks.

He finds in time that his misdeeds of themselves punish him, which teaches him that as he sows he reaps in kind. When his transgressions have leveled him to the point where he is among the swine eating the husks, he calls out to the unknown, impelled by the divine spark in him, and the Father, seeing the prodigal, welcomes him home—back to God-consciousness. Through this analogy we again get a mental vision of the great panacea that corrects all ills.

The Christian religion gives a clue to this Divine Healer, but unfortunately it is often narrowly or wrongly presented; considered not from the heart but from the head, where the intellect twists and interprets it according to its fancy until we can almost hear the words of condemnation, "Begone! I never knew you." If the earnest seeking Christian will learn the simple gospel story and seek for the light of interpretation, the Truth will gradually unfold. Somewhere there is a friend, a book, or other

form of solution, awaiting the call of the seeker, and a guiding Power is back of it all. Many such seekers have been led to contact the Rosicrucian Fellowship and are counted among its many students.

As already indicated, it can be safely charged that wrong thinking is back of all adversity. Misunderstandings, strife, intolerance, wars, strikes, and all form of social unrest are included in this, and the panacea can be expressed in one word—*love*. It is significant that this word is the keynote of the first and second commandments; first, love for God, and second, love for our fellow man. It is only natural that love for our Creator should be the first consideration; and equally natural that our fellow man should have second place. Having come from one Source, we are a part of each other, and we can do no wrong against any unit of creation without its affecting all. As Marcus Aurelius said, "We are all united by a bond, and that bond is holy." Surely we are our brother's keeper.

A summary of the subject before us brings out the following:

1. Man's origin was divine.
2. Man missed the mark and sinned.
3. Sin caused man to lose his God-consciousness, and brought directly or indirectly all of the adverse conditions to which he is heir.
4. The cure or panacea for all these conditions is to get back into the full consciousness of Divinity, through Love.

In closing I can think of no more fitting climax than to quote the last verse of a beautiful poem by Max Heindel:

"There's but one thing the world has
need to know,
There's but one balm for all our human
woe;
There's but one way that leads to
heaven above—
That way is human sympathy and
love."

Patients' Letters

Washington, Oct. 26, 1937.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

I am proud to say, that I am gaining in strength every day, and I owe it all to the Invisible Helpers, and God, and Friends at the Centers.

I can stand erect now and my back is not stiff, and I am very happy, and I will close thanking all, and God bless you all.

Yours sincerely,
—W. D. H.

Wisconsin, Oct. 12, 1937.

Rosicrucian Fellowship,
Oceanside, Calif.

Dear Friends:

We feel that we have much to thank our friends at Headquarters for. Had it not been for the comfort and knowledge gained from our studies and our connection there, we should surely have fallen by the way-side. Of course, we do not expect to find all fair weather from here on, but we do feel that the most difficult is over.

Again I wish to thank you, one and all, for the kind and loving service you have rendered me and my family, and I pray that God will pour out His Love and Blessings on all of you, and may you receive strength and courage to carry on, and help others as you have helped us.

Yours in fellowship,
—B.E.A.

England, Oct. 3, 1937.

Rosicrucian Fellowship,
Oceanside, California.

My dear Friends:

I am indeed grateful to you and the dear Invisible Helpers for definite aid received. My health has been steadily on the improve since I first applied to you for assistance, and I thank one and all concerned in bringing about this happier state.

I pray, too, that added Power, Wisdom and Understanding be given to all at Headquarters, to further their humanitarian work.

Peace be with you.

Very gratefully,

Yours-in-fellowship,
—W.M.L.

Healing Dates

February 4—11—17—24

March 4—10—17—24—31

April 6—13—20—27

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

People Who Are Seeking Health

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

STRANGE FORCES

(Continued from page 108)

reached only to within five or six feet of the circle. Inside the band of flowering plants were only a few small ferns, a few waxy trillium. Nothing more.

Determined now, to have some reasonable explanation of the whole strange matter, I sought the head gardener and questioned him as to why the pansies had been planted down in the deep woods, so far from other cultivated plants. A look of abject terror spread over his face as he answered, "They weren't never planted, Ma'am. Those there are witch flowers. One day they wasn't there—the next day they was. And they never gets any more and they never gets any less. I tried one time to move some of them and they all goes to pieces in my hands. And when I pulled them up, they came right back again." He paused and wet his lips, I saw that his hands were trembling. He went on, "I'm scairt like of 'em, Ma'am, so I just lets them alone."

This is the tale. Have you an answer? Why was there the deep sense of recognition—of rest and home-coming with these two when they first met? Whence came the cottage, with its warmth and light, its peace and happiness? Whence the band of fragile blossoms? Why do they grow, year after lengthening year, always in the confines of the first circle? Why always in a perfect circle, the emblem of time without beginning or end? What strange forces—bent to a curious purpose—served these two souls?

Deep within the hidden recesses of your own heart, you may find the answer.

VEGETARIAN MENUS

—BREAKFAST—

*Half Hour before
Breakfast*
Hot Flaxseed Lemonade
8 oz.
*Graham, Nut, and Date
Bread*
Currant Jelly
*Bowl of Sliced Oranges and
Bananas*
Cereal Coffee

—DINNER—

Leek and Potato Soup
Radishes
Spaghetti with Mushrooms
*Avocado and Grapefruit
Salad*
Unbaked Lemon Pie
Alfa-Mint Tea

—SUPPER—

Savita Broth
*Vegetable and Egg Salad
Plate*
Club Sandwich
Hot Malted Milk

RECIPES

Graham, Nut, and Date Bread

Ingredients: 1 quart graham flour, 1 cup white bread flour, 1 cup chopped dates, 1 cup chopped pecans, 1 tablespoon powdered sugar, 1 cup scalded milk, 1 cup water, 2 tablespoons shortening, 2 teaspoons salt, 4 tablespoons molasses, 1 yeast cake, 2 tablespoons cold milk.

Put in bowl molasses and salt; add to this the scalded milk, and $\frac{3}{4}$ cup boiling water which has been poured over the shortening. Soften the yeast cake in $\frac{1}{4}$ cup of lukewarm water and add it to the rest of the liquid. Beat in the graham and white flours, mixed together thoroughly. Cover and let rise. When double in bulk, knead in the dates and nuts and make into two loaves. Put in greased pans, let rise for an hour, and bake an hour in a moderately hot oven. Fifteen minutes before taking from oven rub the top of loaves with powdered sugar dissolved in the cold milk.

Vegetable and Egg Salad Plate

Prepare 8 large deviled egg halves. Place in center of large round platter a large tomato—cut in sections and folded back, flower fashion. Arrange green asparagus tips in four groups and alternate each group with two deviled egg halves around the platter. Place radish rose in center of tomato, and 4 more around the platter between the asparagus sections. Serve with lemon and olive oil and chopped parsley dressing.

Club Sandwich

Take 3 slices whole wheat toasted bread, removing the crusts. Place crisp leaves between the slices; spread one slice with salad dressing, another with cream cheese and the next with marinated chopped olives and parsley. Garnish with sliced dill pickle if desired.

Spaghetti with Mushrooms

Cook 1 cup whole wheat spaghetti in boiling salted water until tender. Drain, rinse with cold water and add 1 can of tomato soup. Brown 1 cup of mushrooms in butter and add $\frac{1}{2}$ cup grated cheese to spaghetti. Heat together thoroughly before serving.

Unbaked Lemon Pie

Stir together thoroughly $1\frac{1}{3}$ cups (one can) sweetened, condensed milk, $\frac{1}{2}$ cup lemon juice, grated rind of 1 lemon, and 2 well beaten egg yolks (filling thickens). Pour into unbaked crumb crust, and top with meringue made of 2 stiffly beaten egg whites and 2 tablespoons sugar. Sprinkle with $\frac{1}{2}$ cup of coconut. Brown in moderate oven.

Unbaked Crust

Roll enough lemon, or vanilla, or graham wafers to make $\frac{3}{4}$ cup crumbs. If lemon or vanilla wafers are used a row of these may be arranged to stand around the edge of pie plate. Mix rolled crumbs with 2 tablespoons melted butter. Cover bottom of plate and fill in spaces between wafers with crumb mixture.

Children's Department



The following story received FIFTH PRIZE in our Manuscript Competition.

The Magic Trail to the Lighthouse

BY W. S. JOHNSON

(IN FOUR PARTS—PART THREE)

THE SKELETON FOREST



HE three new friends found, upon reaching the forest at the south end of the meadow, that the country again became hilly and rocky. Tiny Tinkle took the lead, and Sky Blush and Wee Whisper followed her. It was country very much like that which Tiny Tinkle and Wee Whisper had traveled over the day before. But it was all new to Sky Blush and she enjoyed it ever so much. As on the morning before, Tiny Tinkle and Wee Whisper played many harmless pranks. And Sky Blush got all out of breath laughing at them. She had to sit down at times and rest until she caught her breath again.

At a turn in their path they saw a big green bullfrog, asleep on the end of a log. He was enjoying a warm sun bath. Tiny Tinkle crept up to the log very quietly and pulled and tugged at it until she got it loose from the bank.

Then Wee Whisper, who had been hiding behind a tree, swooped down on the log and rolled it over. Mr. Bullfrog was much surprised to find himself all of a sudden upside down in the water. He clumsily splashed around, croaking angrily; and then swam for the shore as fast as he could.

Climbing out on the bank, the frog sat down. Blinking his big funny eyes, he looked all around to see what had hap-

pened and who had upset him. As he was not hurt, the three little travelers laughed teasingly at him and ran away, leaving him bewildered.

All morning long and well into the afternoon the three playmates scampered along through the Big Forest. Sometimes Wee Whisper would lead the way down through the quiet valleys that lay at the foot of the rugged, pine covered hills. Like an army of mighty soldiers these hills stood, shoulder to shoulder, as far as the eye could see. Their rugged crests of bare rock glistened like helmets in the bright sunlight.

Several times during the day Tiny Tinkle had come to the edge of a high ledge of rock. This was always a signal for more fun and excitement. She would peer over for just a second and then she would plunge into the quiet pool below. Her white lacy robe would glitter and ripple in the sunlight like a ribbon fluttering in the wind. Up she would come all smiling, covered with brightly colored bubbles shining like jewels, and away she would go again.

Wee Whisper and Sky Blush could not dive over the ledge as did Tiny Tinkle. Wee Whisper would take Sky Blush and holding her tightly in his arms, slide down a little path along the rocky cliff. Upon reaching the bottom of the ledge, he would put her gently down. Then they would run to catch up with Tiny Tinkle, who went much faster when going through the forest than when she was crossing the meadows.

Late in the afternoon, the three friends came to a big open space in the forest. It was not like the Magic Meadow, although it looked like a meadow; but there were hardly any flowers. Instead of gay greenery, this place was almost covered with stumps. The trees themselves had been cut down and taken away. Only the poor whitened stumps remained. Scattered all over the ground were piles of branches, with the leaves gone and also the bark. They lay in a jumbled mass like skeletons.

"Oh, how sad!" murmured Sky Blush, her eyes filling with tears. "Who could have been so cruel as to cut down all the beautiful trees and leave such terrible ruin as this?"

"Men do it," replied Tiny Tinkle. "They cut the trees up into lumber and use it for building houses and many other things. But they don't do it in the right way."

"You see, men are thoughtless and selfish. They come into the big forest and instead of cutting down only the big ripe trees nature has prepared, they cut everything in their path. If they would leave the young trees and let them grow up, we would always have beautiful forests. But men are careless and wasteful. They know so little about the laws of Nature that they thoughtlessly destroy things which they cannot replace."

"How can they be so cruel?" Sky Blush wondered.

"It will take many, many years for a lovely forest to grow up again in this desolate place," Tiny Tinkle continued. "It makes me very sad when I pass through a place like this. I see many of them on my journeys from the North Country to the Big Blue Lake. There is nothing we can do about it except to hope that mankind will grow wiser and kinder and learn to understand the laws that

govern growing things in the beautiful out-of-doors.

"But I shouldn't stop to tell you all of this," said Tiny Tinkle, looking at the sun which by this time was over half way down the slope of the western sky. "It is getting late and while we are now close to the Big Blue Lake, we must hurry to reach it before sundown. Between us and the Big Blue Lake are only those two giant hills that you see just ahead on the far side of this clearing. It is a rough and difficult trail from here to the lake. Wee Whisper, you will have to take care of Sky Blush."

"I shall be glad to," replied Wee Whisper. "But how are we ever going to get around those enormous hills? I don't see any little valley between them such as those we have been traveling through all day."

"If you will look closely," explained Tiny Tinkle, "you will notice that between the high, straight shoulders of the hills there is a dark, narrow passage. That is the entrance to one of the most beautiful spots in this part of the country, for it leads you to Cascade Canyon. Just wait till you see it," and she fairly sparkled with excitement."

"Now, Wee Whisper," said she, turning to him, "I want to give you instructions on how to get through the canyon, for you will have to carry Sky Blush in your strong arms."

"When we get to the entrance of the canyon, you will find a narrow path that leads up on the side of the cliff. Follow this, and when you get to the top, continue on the path, which sometimes clings to the rocky side of the canyon wall and sometimes goes along the edge of the chasm. In some places it is very steep, and you will have difficulty in keeping your footing. You will have to climb over and crawl under great fallen trees



that have lain there for years and are covered with soft, velvety, green moss. Whatever you do, be very careful that nothing happens to Sky Blush.

"When we get to the entrance, I shall leave you and follow along the bottom of the canyon where it would be impossible for you and Sky Blush to get through. As you follow along the little path above, you will be able to see me from time to time. But you will have to look quickly for when I start through the canyon I go very fast. It doesn't take me long to get to the other end. There I shall wait for you to catch up with me."

Upon reaching the entrance of the canyon, Tiny Tinkle began to hum a weird, crooning melody. She turned and waved to Wee Whisper who had started up the path with Sky Blush in his arms; then quickly dodging a boulder, disappeared into the shadowy depths of the canyon, still singing her little song.

Wee Whisper climbed cautiously up the steep side of the cliff. Once or twice he stumbled and Sky Blush put her tiny arms about his neck and clung to him, her soft face against his shoulder and her golden curls flying.

Upon reaching the top of the cliff, which formed one side of the canyon, Wee Whisper stopped for a moment and let Sky Blush slip out of his arms. Hand in hand, they crept to the edge of the cliff and peered down into the deep canyon.

Even before their eyes became accustomed to the dim light, they could hear Tiny Tinkle. She was still singing. But instead of the soft harmony that she had started out with on entering the canyon, she was now chanting a wild, thrilling melody.

Sky Blush and Wee Whisper had not imagined she could sing so beautifully. They had heard her hum other lovely little tunes, but neither of them had ever heard her voice ring so joyously.

"Look!" Sky Blush exclaimed, pointing down into the dim canyon. "There is Tiny Tinkle."

On the brink of a ledge far below them, paused their friend. Looking upward,

she motioned for them to go on along the path and then dived gracefully into the deep foaming pool below her.

Wee Whisper scrambled to his feet. Once more taking Sky Blush in his arms, he ran swiftly onward. From time to time they two caught further glimpses of Tiny Tinkle. She seemed to be always just about to dive off a high ledge.

There were many ledges in the Cascade Canyon and Tiny Tinkle appeared to be having great fun. She was covered with white glistening foam from head to foot and she never stopped her singing. At times her slender, supple body glistened in the dim light of the canyon, as though she were covered with silver which rippled with reflected light at every movement.

Finally the path came to an end. Wee Whisper, with Sky Blush still in his arms, ran out onto the slippery surface of a large smooth rock that sloped gradually away from the mouth of the canyon.

At the foot of the rock was a deep quiet pool, almost covered with brightly colored bubbles. These kept breaking like tiny balloons; but always more came to take the place of those that broke. There, resting in the cool waters of the pool, was Tiny Tinkle.

She sparkled still with the excitement and pleasure of her wild journey through the canyon; but she had ceased her singing. When she saw Wee Whisper and Sky Blush coming toward her, she rippled gaily and beckoned for them to sit down beside her.

When Wee Whisper and Sky Blush were comfortably seated at her side, Tiny Tinkle turned to them with a look of deep affection.

"We have come to the place where I must leave you," she murmured sadly. "Just around yonder bend lies the Big Blue Lake. You cannot see it now because the spruce trees shut out the view. But if you will listen closely you will hear the waves crooning their love to one another. I want to sit here a few minutes before I lose myself in them. Beyond the spruce trees there is a great cliff

rising up from the waters. At the foot of the cliff the Big Blue Lake will meet me and enfold me in her loving arms.

"Wee Whisper," she continued, "you and Sky Blush will find a path that leads along the edge of the rocks and through the grove to the top of the cliff. From that towering point, there will stretch before you so beautiful a view of the Big Blue Lake, that its equal cannot be found along the entire shore."

"I shall do as you say," said Wee Whisper, "and I shall take good care of Sky Blush. If we should need help, I can always call upon the North Wind, for he is my brother and will come if we need him."

"I am sure that Sky Blush will be safe in your care," Tiny Tinkle replied. "And now good-bye. Some day I know we shall all meet again."

Sky Blush and Wee Whisper kissed Tiny Tinkle and left her sitting alone on the edge of the pool. Hand in hand, they followed the little path through the grove of spruces and then climbed to the top of the cliff.

The first glimpse of the Big Blue Lake almost took their breath away. Silently they stood and feasted their eyes on the beauty before them. Blue it was—the richest, deepest, most fascinating blue in all the world.

"It almost hurts to look at it," whispered Sky Blush. "Even I, who am a Sunset Fairy, have never seen anything to equal the blue of this lake."

"I did not dream there was such beauty," Wee Whisper said quietly.

"Did you know, Wee Whisper," asked the Sunset Fairy, "that the tiny islands which dot the shore are the tops of hills that were once like the other great hills around here? There is always a battle raging between the lake and the hills and in the end the lake wins, and the hills become islands. At last the islands, too, disappear."

"I never heard that," answered Wee Whisper in amazement.

"Yes, those huge cliffs that the afternoon sun colors so gorgeously are forts that the hills have built to protect themselves from the attacks of the lake. In time, they too will crumble and fall away. The lake will take them unto herself and the hills will have to build new forts."

"The Big Blue Lake is very powerful," Wee Whisper said wonderingly.

"She is," Sky Blush agreed. "In the winter she builds huge blocks of ice. When they are ready, she calls for one of the strong winds to blow and together they hurl the ice at the cliffs. Gradually the ice cakes wear down the cliffs until parts of them fall, and the lake grinds

them up. That is why there are so many pebbles along the shore.

"How did you learn these things?" asked Wee Whisper. "I thought you had never been here before."

"I haven't," replied Sky Blush, "but some of the Woodland Fairies who live along the lake once visited us and told me all about it.

That is one of the reasons I wanted to see the Big Blue Lake. To see her now so quiet and peaceful, I can scarcely imagine her becoming angry and struggling against the hills. Yet it isn't really anger. It is simply the way Mother Nature builds, tears down, and builds again, each time more beautifully than before. It really is progress."

Wee Whisper and Sky Blush walked slowly along the edge of the cliff. Soon they found a narrow trail which led them down to the pebbly beach of a little bay whose curving shore was as graceful as the sweep of a gull's wing in flight.

Sky Blush clapped her hands in delight. "How beautiful it is! Let us climb that far cliff and explore the little log cabin over there. It looks like a magic house." Her voice was full of excitement.



Wee Whisper was excited too. He took Sky Blush by the hand and ran with her along the edge of the bay. When they reached the cliff he said, "Let me carry you. I can climb easier than you can."

Sky Blush agreed and in a jiffy they were at the top. Cautiously they approached the little cabin, quite forgetting in their excitement that humans who might be living there would not be able to see them.

Few grown-ups indeed can see the fairies, for most of them do not believe that such beings exist. But children sometimes, if they are very good and believe very hard, can see the fairies.

Sky Blush and Wee Whisper drew close to the cabin, peeking at it from behind a great spruce tree. They discovered that it was no longer in use.

"I am glad that there are no people here," said Sky Blush. "We shall not be disturbed by unbelieving humans. They would frighten away the little elves who, I feel sure, must live in such a lovely spot as this."

"I hope we meet some of them," said Wee Whisper, "for they must be wonderful creatures."

"All fairies and elves are lovely," said Sky Blush. "We belong to different groups and each group has a different work to do; but we are much alike. At times we band together and help each other with some special work. This generally happens in the Spring when there is so much to be done to get ready for Summer. Then we are all very busy.

"In the Fall we are busy too, because the colors must be changed on all the trees and flowers to prepare them for Winter. The fairies weave brightly colored autumn jackets for the leaves and flowers.

"Oh, look!" she went on, pointing to the west. "The sun has already disappeared behind the purple hills. Just see what the Sunset Fairies are doing to the western sky tonight! There must be thousands of them working. See how quickly the colors change, as streamer after streamer flares across the sky. My sisters are doing beautiful work this evening and I am sure they will give happiness to many. I really should be with them."

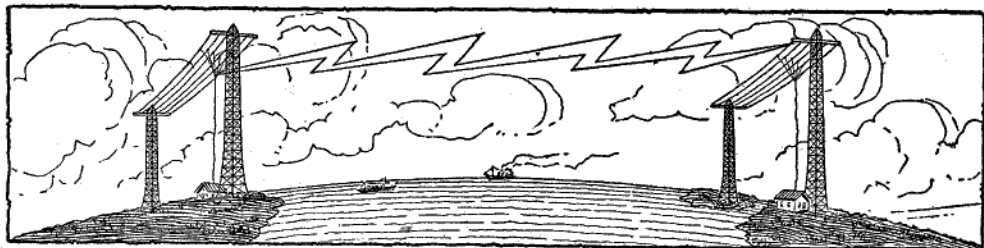
(Conclusion—The Great Decision)

The Robin's Nest

*So cunningly they builded,
Yet watching all the while,
We could not ascertain just where
They hid their domicile . . .
And never would have found out,
But for a bit of string,
That trailed beneath their coy retreat . . .
A very careless thing! . . .
The saucy zephyrs caught it up
And tied it in a bow,
And left it gaily dangling
A tell-tale sign below.*

KATHARINE WELLES WHEELER.

Rosicrucian News Bureau



• • • • •

The Western Wisdom Teachings are essentially optimistic and progressive. A fundamental principle upon which their beautiful structure is built is to be found in the clarion call: *Onward, Upward, Forever!* Here we sense a challenge to the spirit of man, as well as the assurance of a Divine Plan of eternal growth.

The true spiritual aspirant of the Western School radiates an inner peace and faith, but at the same time an air of progress. The inspiring visions revealed to those ascending the ladder of ever-broadening horizons illumine the whole field of the aspirant's daily life, and he shares their light with his associates. He may be identified also by his readiness to consider new ideas and use them in passing calmly and safely from the old into the new. Free from the toils of the past, he lifts his face to the dawn of a more Christlike order of things, and fills each day with love and service to others.

Individually and collectively we go forward only as we discipline our minds to look ever to the future, embracing *present opportunities* for service and progress, and keeping of the past only that which aids us to live more understandingly and advantageously *now*. Standing upon the ashes of the past experiences, we must face the future, living courageously and earnestly *in the present*.

As occult students we have a definite responsibility in cultivating an attitude of optimism and progress. Many of the people who visit our Study Group and Center rooms are sensitive to the atmosphere which has been created there, and

it therefore behooves us to begin anew, as we again near the time of the vernal equinox, to build into our surroundings the vibrations which will encourage the new seeker to inquire further into the soul-satisfying truths contained in the Fellowship Teachings.

ROCHESTER, NEW YORK

It always brings a glow to our hearts to read the reports and monthly bulletins giving detailed account of the fine work being done by this loyal and energetic group of members and friends. A full program of classes in the Philosophy and Astrology, weekly Healing Meetings, Sunday Devotional Service, Sunday School, and Probationers' New and Full Moon Meetings, indicates the interest and cooperative activity which form the basis of every successful Center.

An interesting point is given in the December Center Bulletin in regard to the Christmas Eve Midnight Service: the music was from the Prelude to Parsifal, which is "written in the key of A flat, the keynote of Love, the most appropriate for the coming of the Christ." An interesting talk entitled "Good Will Toward Men" formed another attractive feature of this Service.

The Children's Christmas Service was held on Sunday, December 19, at 8:00 P.M., a beautiful tableau depicting the birth of the Christ Child being given by the children of the Sunday School under the direction of the talented Secretary of the Center. Fifty-four members and friends attended this inspiring program.

The January Bulletin gives the words

of a hymn composed by a talented member of the Group for use as a tribute to Max Heindel on Fellowship Day.

CLEVELAND, OHIO

Reports from this earnest Group, which has many years of worthy work back of it, show a steady, continuous holding of classes and Services during the fall and winter months, with a very fair attendance. Not only is accomplishment in continuing to give out the Teachings indicated, but also the establishing of a spiritual atmosphere which is essential in carrying on the work of a Center successfully. Headquarters deeply appreciates the cooperation and persistent endeavors of these faithful friends.

SAN FRANCISCO, CALIFORNIA

Encouraging news comes to us in regard to the Center which is being reopened in this city by our capable field worker Mr. F. A. Jones. Attractive rooms have been secured at 1141 Market St., and with the help of enthusiastic members, furniture, drapes, etc., have been arranged and all other material preparations completed for the conducting of the work of the Center. Meetings held so far have been well attended, and a definite schedule of classes in Philosophy, the Bible, and Astrology is being worked out. Talented musicians among the Group members provided excellent musical numbers, which add considerably to the attractiveness of the Services.

We are glad to share the latest reports: "All members and friends seem well pleased that a Center is opening again in San Francisco, and judging from enthusiasm, attendance, and contributions, we feel confident that the Center is well located and will soon be well established. . . . After the Services members and friends remain, making new and renewing old acquaintances. There have been numerous expressions of pleasure concerning the location and arrangement of the Center, as well as in regard to the fine music and lectures. All seem interested and ask many questions regarding the class work which is starting. . . . We also have a nice display window in

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

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

Boston, Mass.—168 Dartmouth St., Rm. 201.

Burlington, Vt.—91 No. Union St.

Calgary, Alta., Can.—108 14th Ave. W.

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

Chicago, Ill.—Rm. 802, 155 N. Clark St.
Ashland Bldg., 8th Floor.

Chicago, Ill.—c/o Mrs. Magdelina Goveia,
4921 Montana 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.—1155 30th St.

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

Kansas City, Mo.—2734 Prospect.

Long Beach, Calif.—361 E. First St.

Los Angeles, Calif.—2523 W. 7th St.

Los Angeles, Calif.—4830 Floral Drive.

Milwaukee, Wis.—234 Fine Arts Bldg., 125
East Wells St.

Minneapolis, Minn.—1008 Nicollet Ave.

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

San Diego, Calif.—Rm. 9, 1039 7th St.

Schenectady, N. Y.—13 Union St.

Shreveport, La.—1802 Fairfield.

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

St. Petersburg, Fla.—525 7th Ave., South.

Toronto, Canada.—c/o Mary Tamblyn, 158
Hallam St.

Utica, New York.—11 Clinton Place.

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

Chartered Centers in Other Countries

BELGIUM

Brussels.—74 rue Stevens Delannoy.

• •

BRAZIL

Sao Paulo.—Caixa do Correio, 3551.

• •

BRITISH GUIANA

Georgetown.—108 Thomas St., Kitty Village.

• •

ENGLAND

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

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

• •

GOLD COAST, WEST AFRICA

Abokobi.—c/o J. M. Boi-Adzete.

Kumasi.—Mr. Ben T. Vormawah, Box 69.

Sekondi.—P. O. Box 224.

Takoradi.—c/o E. Oben Torkonoo.

• •

NIGERIA

Lagos.—c/o Mrs. G. La Page, P. O. Box 202.

• •

ARGENTINE

Buenos Aires.—Humberto 10 No. 2091.

PARAGUAY

Asuncion.—Louis Alberto de Herrera, Republica Francesa.

Asuncion.—Garibaldi 118.

• •

PERU

Lima.—Box 637.

• •

PHILIPPINE ISLANDS

La Paz, Iloilo.—19 Burgos St.

• •

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

• •

THE NETHERLANDS

Amsterdam.—Cornelis Springerstr. 21.

Apeldoorn.—Stationstraat 77.

Arnhem.—Mesdaglaan 18.

Den Haag.—Secretariaat: Roelofsstraat 88;
Vergaderplaats: Sweelinckstraat 62.

Rotterdam.—Claes de Vrieselaan 51.

Rotterdam.—Bergweg 308.

Zaandam.—Oostzijde 386.

the hall downstairs, the only one of its kind in the building. . . . We feel very optimistic and look forward to the New Year with high anticipation."

KOFORIDUA, GOLD COAST, AFRICA

It is a pleasure to hear of the excellent progress being made by the Study Group which was started in Koforidua during the month of July, 1937, by one of our enthusiastic members there. Starting with the significant number of thirteen students, the Group has since its beginning conducted a weekly Philosophy Class on Tuesday evenings, as well as the regular Sunday Devotional Service.

Recently an especially enjoyable and profitable day was spent by the members and friends in the vicinity by giving particular attention to the matter of a vegetarian diet. A dinner of various vegetarian dishes was served, and afterward the President of the Group gave an instructive talk on the merits and advantages of the vegetarian diet.

We are sure all our friends will join us in wishing for this new Group much future success and progress.

LIVERPOOL, ENGLAND

The Secretary of the lively Group which meets in this city writes us: "We have a very earnest group of students whose one aim is to spread the Teachings. There is one member who has done some fine work through the various libraries and Y.M.C.A.'s here in Lancashire, sending the 'Cosmo' and the Magazine to many of them. . . . At a recent meeting we had the very great pleasure of being introduced to Mrs. Schaumburg, who is here from California on a short vacation. She gave us an enlightening and informing address on Confidence in Oneself.

"We held our annual social gathering on Fellowship Day to commemorate our beloved leader, Max Heindel, and offer our heartfelt thanks to him for being the worthy instrument used in giving this wonderful Teaching to the Western World. We had a happy time together, one of the most interesting features of our program being a talk on astro-diagnosis by Mrs. Schaumburg. Using a

chart erected for the purpose, she took the class step by step through the different aspects indicating the disease, until the case was thoroughly covered.

"Each one of our workers, according to his or her ability is doing all possible to disseminate the Teachings, and to live up to them daily."

UTICA, NEW YORK

'Tis a pleasure, indeed, to welcome this Group into our midst as a chartered Center. After considerable accomplishment in carrying on the Work through a Study Group in her home, Mrs. Minnie Mansfield writes us enthusiastically of a recent meeting: "We had a fine Philosophy lesson from eight to nine o'clock, and from nine to ten we studied Astrology. The students seem very interested, and I have numerous phone calls in regard to the Work, particularly concerning astrology."

The opportunity to make clear to the public the attitude of the Fellowship toward astrology is not the least among the branches of service open to our Groups, and the emphasis given by our Centers to teaching *spiritual astrology* will bring a rich reward in properly directing the mind of people toward the stellar science.

A GREEK TRANSLATION of *The Rosicrucian Cosmo-Conception*

We are glad to announce that a translation of our textbook into Greek is nearing completion. This splendid service is in the hands of Dr. M. E. Mands, of 152 West 42nd Street, New York City, one of our members. In a recent letter he says that he would like to hear from any one who is willing to help in the work of promulgating the Rosicrucian Philosophy among the Greeks.

There is no better way of helping to spread these teachings which bring inspiration and peace to seekers for truth than to make *The Rosicrucian Cosmo-Conception* available to them in their native tongue.

We earnestly request that all interested persons write to Dr. Mands.

The Rosicrucian Cosmo-Conception

The Rosicrucian Textbook

BY MAX HEINDEL

THE answer to the riddle of life is embodied within the philosophy so graphically set forth in this book—a book wherein Science and Religion meet and truly portray Christianity to the people of the Western World.

Astrology is, primarily, a Spiritual Science rather than of mundane nature. *The Cosmo-Conception* shows Astrology in the proper light—its intimate relation to philosophy—as no other work has done.

More than seven hundred pages, beautifully bound in cloth, with gold lettering, postpaid for two dollars. Paper covered copies at seventy-five cents each, or four for two dollars.

Correspondence Courses

Rosicrucian Philosophy

Preliminary Course, 12 lessons.

Regular Student Course, a monthly letter and lesson, open only to those who have completed the *Preliminary*.

Supplementary Course, 21 lessons.

Astrology

Junior Course, 26 lessons.

Senior Course, 12 lessons.

Senior Extension Course, 13 lessons.

Western Wisdom Bible Teachings

A course of 28 lessons compiled from the writings of Max Heindel. It will make the Bible a new Book.

Application blanks and further information gladly given. Address—

THE ROSICRUCIAN FELLOWSHIP
OCEANSIDE, CALIFORNIA, U.S.A.

Dealers Carrying The Rosicrucian Fellowship Publications

All Rosicrucian Fellowship Centers also carry Fellowship Publications.

- Akron, Ohio.—Burt G. Smith, 612 Metropolitan Bldg.
Sun Publishing Co., 507 Everett Bldg.
- Atlanta, Ga.—Longworth's Book Shop, 106 Forsythe St. N.W.
- Baltimore, Md.—The Remington-Putnam Book Co., 347 N. Charles St.
- Barcelona, Spain.—Francisco Sintes, Ronda de la Universidad 4.
- Bellingham, Wash.—W. C. Orrill, 1237 State St.
- Bloomfield, Conn.—Russell N. Case.
- Bombay 7, India.—The Popular Book Depot, Grant Road.
- Boston, Mass.—Metaphysical Club, 25 Huntington Ave.
- Buenos Aires, Argentine.—Mrs. W. H. Valentine Andraea, 2091 Humberto I. Nicholas B. Kier, Talcahuano, 1075.
- Calgary, Alta., Canada.—J. J. Gamache, 1002 1st St. W.
- Capetown, S. Africa.—Utting & Fairbrother, Ltd., 129 Longmarket St.
- Cincinnati, Ohio.—Hughes Book Shop, 9 West 7th St.
- Cleveland, Ohio.—Phoenix Book Shop, 1872 W. 25th St.
- Colombo, Ceylon.—Frewin & Co., 40, Baillie St., Fort.
- Columbus, Ohio.—McClelland & Co., 100 N. High St.
- Crystal Bay, Minn.—The Occult Book Shop.
- Dallas, Texas.—Schmalzried Book Shop, 911 Main St.
- Detroit, Mich.—A. E. Arbuckle, 9333 Carleton Ave.
Temple of Light, 458 Ledyard St.
- Grand Rapids, Mich.—Raymer's Book Store, 5 North Division St.
- Heswall, Ches., England.—Mrs. Beryl Sp. Dean, The Sun Dial.
- Houston, Texas.—D. Mendoza, 1513 B. Decatur.
- Kansas City, Kans.—Astro Science Pub. Co., 814 Quindaro Blvd.
- Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
Dr. B. Alta King, 2816 Prospect Ave.
- Kingsville, Texas.—Mrs. E. L. Fortman, P. O. Box 1082.
- Kumasi, Gold Coast, W. Africa.—Ben T. Vormawah, P. O. Box 69.
- Lincoln, Neb.—Lincoln Astrology Club, 4147 Starr St.
- London, E. C. 4, England.—L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus.
S. W. 1, Margaret Grant, 306 St. James Court, Buckingham Gate.
- Los Angeles, Calif.—Advance Book Co., 628 W. 8th St.
The Church of Light, 818 Union League Bldg.
Chas. H. Wolfram, 11514 S. Broadway.
- Manila, P. I.—H. F. Tibayan, Records Division, Bureau of Posts.
- Merrick, L. I., N. Y.—Disciples Retreat Gormley Ave. and Nassau St.
- Milwaukee, Wis.—Astrological Study Studio, 922 N. 27th St.
- Minneapolis, Minn.—Powers Mercantile Co.
- New York, N. Y.—The Baker & Taylor Co., 55 5th Ave.
Brentano's, 1 West 47th St.
Doubleday, Doran Book Shops, 244 Madison St.
The Gateway, 30 East 60th St.
Harmony Book Shop, 112 W. 49th St.
Macy's Pub. & Masonic Supply Co., 35 W. 32nd St.
- Oakland, Calif.—The Holmes Book Co., 274 14th St.
Hardy's Bookstore, 915 Broadway.
Kahn's.
- Omaha, Neb.—Mrs. Lottie F. McLaughlin, 301 N. 31st St.
- Philadelphia, Pa.—Archway Book Store, 47 N. 9th St.
Leary, Stuart Co., 9 S. 9th St.
John Wanamaker.
- Portland, Maine.—Loring, Short & Harmon.
- Portland, Ore.—Hyland's Old Book Store, 913 S.W. 4th Ave.
- Providence, R. I.—Occult Book Center, 42 Westminster St.
Philosophical Book Center, 266 Weybosset St.
- Reading, Pa.—Chas. M. Stein, 460 S. 3rd St.
- Riverside, Calif.—Albert Ackerman, 3762 9th St.
- Sacramento, Calif.—Philipp Grell, 1618 7th St.
- San Antonio, Texas.—H. A. Moos, 331 W. Commerce.
- San Diego, Calif.—Alcove Book Shop, 816 Broadway.
Hopkins News Agency, 726 9th Ave.
- San Francisco, Calif.—The Emporium.
Metaphysical Library & Book Shop, 177 Post St.
San Francisco News Co., 657 Howard.
- San Jose, Calif.—Metaphysical Center, 80 E. San Fernando.
- Santa Barbara, Calif.—Copeland Book Shop, 1124 State St.
- Santa Monica, Calif.—Diane Van, 613 Santa Monica Blvd.
- Seattle, Wash.—The Bookmart, 622 Pike St.
Raymer's Old Book Store, 905 3rd Ave.
Florence I. Virden, 3821 W. Barton St.
- Spokane, Wash.—Clark's Old Book Store, 831 Main Ave.
- St. Louis, Mo.—Doubleday, Doran Book Shops, 310 N. 8th St.
- St. Paul, Minn.—St. Paul Book & Sta. Co., 55 E. 6th St.
- St. Petersburg, Fla.—K-B Printing Co., 550 Central Ave.
- Syracuse, East, N. Y.—Florence M. Simon, (P.O. Box 595), 211 Allen St.
- Tacoma, Wash.—C. A. Thorell, 708 St. Helens Ave.
- Tampa, Fla.—E. M. Holder, 1002 Horatio.
- Vancouver, B. C., Canada.—The Torch, 657 E. Hastings St.
- Washington, D. C.—Henry Austin, 4215 Ridge Road, S.E.

1938 & 1939

SIMPLIFIED SCIENTIFIC

EPHEMERIS

HANDY

READABLE

THRIFTY

STUDY HELPS

Pluto—Longitude, Latitude, Declination.

Sidereal Time—Degrees, Minutes, Seconds.

Daily Aspectarian—Time of Culmination of Aspects.

Sun and Moon—Entrance into each Sign.

Phenomena—Eclipses, with Area of Visibility.

An International Favorite

Each Year 25c Postpaid

SIMPLIFIED SCIENTIFIC

Tables of Houses

These Tables of Houses may be used for either North or South Latitudes. Clear printing. Large figures. Information easily found. Longitudes and Latitudes of about fifteen hundred cities of the World, given to save your time.

Vol. No. 1, Latitudes 25 to 36 Degrees

Vol. No. 2, Latitudes 37 to 48 Degrees

Vol. No. 3, Latitudes 49 to 60 Degrees

Paper Cover. Each Volume, Postpaid, 50c

CLOTH BOUND, Nos. 1, 2, and 3, in one volume, Latitudes 25 to 60 Degrees, Postpaid \$1.50

●
THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.

SALADS

FOR VEGETARIAN MENUS

....

BIG --- NEW --- THIRD --- EDITION

....

REVISED AND ENLARGED FROM 24 PAGES TO 41 PAGES
OF UP-TO-THE-MINUTE INFORMATION, SALAD RECIPES,
MENUS—BUT READ THE TABLE OF CONTENTS BELOW

• •
No Advance
in
Price!

• •
25c
Postpaid!

• •

Health Hints and Suggestions
Vegetable Salad Recipes
Fruit Salad Recipes
Salad Dressing Recipes
Food Contents of—
Tree Fruits and Berries
Garden Fruits and Vegetables
The Acid-Base Balance
Mineral Salts
Vitamins
Menus for Seven Days

....

GIVE TO YOUR DIET-CONSCIOUS FRIENDS AS A HELP IN
PLANNING LENTEN AND EASTER MENUS

Forty-one pages for the price of a greeting card.

....

THE ROSICRUCIAN FELLOWSHIP
OCEANSIDE, CALIFORNIA, U.S.A.