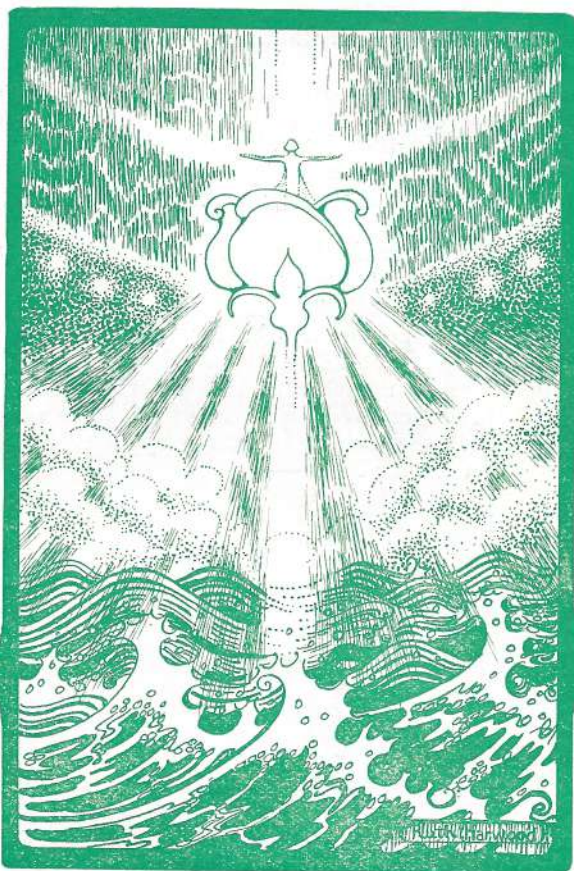


THE ROSICRUCIAN MAGAZINE

Rays from the Rose Cross



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APRIL 1938

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THE ROSICRUCIAN FELLOWSHIP

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

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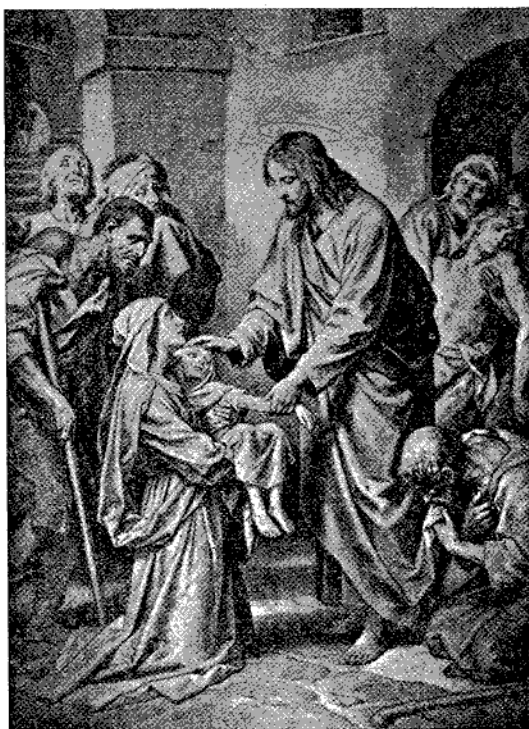
The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, U.S.A.

THE HEALER

*So stood of old the holy Christ
Amidst the suffering throng;
With whom His lightest touch sufficed
To make the weakest strong.*

*That healing gift He lends to them
Who use it in His name;
The power that filled His garments's hem
Is evermore the same.*



*For lo! in human hearts unseen
The Healer dwelleth still,
And they who make His temples clean
The best subserve His will.*

*The holiest task by Heaven decreed,
An errand all divine,
The burden of our common need
To render less is thine.*

—Whittier.

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.

Love and the Christ Impulse

BY JOHN JOSLING



OUR life on this planet has one sole purpose; our descent into matter and our vast travail in the flesh has one sole objective; and our present world-weighted woe in this very wreckage we have made is moved by the impulse of one idea which is the Christ-Impulse, and *that*, the fermenting force or "leaven" which is and will be wonder-working in the Power of Love and Wisdom, for this is the "Truth" which frees Mankind, the Truth that spiritualizes and Christs the man.

How profoundly true was Pope when he said that Mankind's proper study was Man, yet no exact, no intrinsic value is derived thereby, unless we look at man through and with the Light of Love. For by so doing one is set as far above the common level of human thought as is a saint beyond the savage. The seeming penalty of reaching such heights is a loneliness made the more intensive by the fineness of increased perception and a soul-sensitiveness that is acute. All idealists affirm this and some have become embittered because of it. But of them all none suffer so much as that mystic of mystics, the spiritually born Christ-lover.

"If we love one another, God dwelleth in us, and His love is perfected in us."



"Herein is Love not that we loved God, but that He loved us and sent His Son. . . . Be ye therefore followers of God as beloved children and walk in Love, as Christ also hath loved us, and hath given Himself."

Human love is commendable in man, yet Christ Jesus declared that to be wholly His, one must detach himself from all earthly relationships and even this life itself!

It is natural to desire the experiences of a great love, for spiritual evolution demands it. Spirit transcends the limitations of man and mind, for it is the consciousness of the Eternal One Life which is Love. To realize this state of consciousness one has to reverse by transmutation the forces of earthly natural life and accustom the soul to far more rarefied states of life than this of the merely mentally-personal. The agony of this transition is a fact far more painful than death, and it is not in the province of all to breathe such rarefied-purified air in this life.

An understanding of the deep things of God comes only by the intuitive perception of the revelations disclosed through the Impulse of Love and Wisdom.

Since we abide in God, and God abides in us, we are surrounded with Love, without and within; in fact, we are living

in an ocean of Love. Love is everywhere. When we realize this fact that we are rooted and grounded in love, we may approach that love of Christ which passeth knowledge, and thus be filled with the fullness of God.

The dynamism of love is the only inspiration that ever produced creative genius of any kind. Intellectual capacity is alive and valid with living power in proportion to the love-force behind it. Personality is poor, empty, and unattractive when lacking love. The greatest souls are those whose living interest in mankind is alive with the largest insight and understanding—this is true love and wisdom.

It is in this day of transition that those spiritually alive are aroused and animated by the coming of the Comforter, and this is the signature of His promise. Through this Christ-Impulse comes to mind all that He ever gave or taught.

To become active in the sense of the Spirit is to become Christ-conscious, and we must become formed in this fashion in some wise before our souls become focal points consciously producing and broadcasting the impulse of love and wisdom.

True love ever evokes the flower of a true wisdom, and this twain is as ever inseparable. True love must connote and connect one with a proper sympathy and understanding born of a proper interest in human beings. And if we are truly intelligent students of Rosicrucian ethics we must out of this very love set ourselves the task of extending our interests with such increase as to expand our thought faculty, for as *interest* in human beings is born of true love so is the faculty of Thought the flower of a true Wisdom. It is the sole and whole purpose of these words to hint to you what power and poise is conferred on us by the action of the Christ-Impulse.

Through the cultivation of right interest and right sympathy we call out right thought. Thus we secure not only a proper perspective of ourselves, but also a perfect picture of our fellows, of the

world of God, and also of the spiritual worlds. And this proper perspective is the heritage of every son of God, which gift increasingly fructified promotes the universal brotherhood and friendship of mankind. If we are loyal to love then we are loyal to His Life set within us as a gem rare as royal, for this is the only Light. Through this means we do not merely preach universal love, but actuate through our very daily soul deportment the coming of love on earth to dwell.

It is incumbent upon us to *interest* ourselves increasingly in the peoples of all nations, to take note of their widely differing characters and temperaments, their various religions and philosophical views and customs, for to do this is to approach them with understanding; and realize, my friends, that this understanding is born of wisdom; it is the force of true and exact thought. Active right interest in beings builds right understanding from which proceeds right moral actions and Christ ethics.

The twin curses of humanity which distort, and produce vast damage are apathy on one side and on the other intoxicating passions or vicious enthusiasms. Only in virtue of wholesome devoted interest which evokes a true understanding, can we possibly stand firm and free, morally and mentally, in a state of exact equilibrium; this equilibrium is Christ-poise.

Apathy is an evil which makes an individual live to himself, his moral sense is dulled and warped to the darkness of his own selfish ideas, his mind is sealed and stultified by the insistence of his egoistic standpoint. He has made up his mind and it is closed up tight against love or light. He becomes lost to the world, to mankind, and to God through apathy, through utter indifference, and as Plato truly says, it is a moral evil. Apathy must be exchanged for the animation of right interest. Now the Rosicrucian teachings engender and energize us to make Interest in our lives a larger factor, and as we do this so are we helped more readily to receive into our beings those forces which make us

more spiritually luminous through the production and increase of the Intellectual Soul.

As the heat from fire warms us so does this true interest in humanity and the world make our lives lustrous and glowing with the warmth of a pure love—a love which is poised with a fine purity and a beautiful balancing wisdom. Wisdom is that fuel out of which interest arises, and interest is born of love.

To study the Rosicrucian teachings, to learn of the laws of repeated earth births and destiny, and the various incarnations of our earth is to fructify wisdom consciously through the force of interest, for by such study we are learning of the evolution of the gods and man. Intellectualism merely as abstract intellectualism, as mere materialistic knowledge, produces a deadly apathy whose damage and dangerous fruits we see all about us here and abroad, in men and nations.

Christ Jesus leaves us this commandment: "That ye love one another as I have loved you." This true impulse of love to be a true virtue ever has as its complement wisdom, for wisdom is the accompaniment of love. The forces of sympathy without understanding lighting that sympathy produce a squandered power flung away, nay more, a power that makes parasites.

If we read Shakespeare's "Timon of Athens" we see how he portrays love and warmth of heart that causes harm when passionately manifested, when it appears merely as a quality of human nature without being guided by wisdom and truth. In this play there is described a man who gave freely of his possessions, who squandered his living in all directions. Although liberality is a virtue Shakespeare shows us here that nothing but parasites are produced by what is squandered.

If you have lived with keen occult-minded sight you will have noticed in your lives what distortion and damage has accrued as a result of mere uprushing feeling producing a flooding sympathy. In short, those who overwhelm

others with their sympathy are by no means always actuated by right moral impulses. Thus they not only do damage to themselves but also to others, for their aberrations wrought in the feelings are the result of an ill-balanced development. So we see that a true sympathy can only be the result of a true understanding, and that no real love exists without its complement wisdom.

It is right interest or understanding that connects us with and guides us truly in respect of the virtue of love. When we assimilate Rosicrucian ethics we note their power and purpose to bring into our souls the forces of a true poise—a definite Equilibrium—so that we no longer remain the victims of a dead and abstract intellectualism on one side and on the other a mere unguided and swamping feeling. Our lives take on a true feeling-faculty through the heart becoming united with thought and understanding. It is this marriage of thought and feeling which produces a divine-touch faculty or heavenly tact, the tact of God which is love and wisdom.

Love comes through the Christ-Impulse and it works through the office of the Intellectual Soul which is the pabulum of the Vital Body, and this in turn emanates from the Life Spirit. Human love accompanied by human understanding may be described as the virtue of love; in this polarity it ever occurs to be true love, but mere feeling upwelling and overwhelming the understanding is naught but emotional aberration which carries with it dangers.

In short, through the voice and vision of the Christ in us a poised power of love will exist and also outstream. Can you not realize exactly that it is through a Rosicrucian understanding of the Christ and the Cosmos that love can become feeling, for the Intellectual Soul will work as one with the Emotional Soul directed by the Conscious Soul through the Will.

The mystery of Golgotha has been enacted and the Christ, the Great God from the Sun, has descended into earthly evolution. His Impulse and Activities are

now here; they are everywhere and become forcibly evident in those now aware.

Why did the Christ descend into the earth? He descended so that there could be given to the world those straight and pure forces of Love which cut through the Saturnine or Luciferic forces in man and mind, to illumine and lift the Luciferic conditions.

The Uranian Christ is the Light of the World, while the Saturnine Lucifer is the Light of the morning. Lucifer or Saturn fosters first selfishness that we may develop into the experience of its opposite, which is a selfhood expressing love. Thus Saturn is the necessary darkness which is set against the Uranian light, and the Christ is that Word which corresponds to this Twain of Forces acting in and through the Sun.

The Christ descended into the world so that our evolution might proceed in the right and proper manner. Without His coming this planet and its people would have been finished so far as their evolution was concerned.

For the most part, men walk the earth quite "dead" so far as soul and spirit are concerned; the earth's vibration is the only one they feel and this lives on after their death, for souls remain earthbound for years, sometimes centuries. But now that the Christ-Impulse is actually here, it behooves us all no longer to destroy this Christ Flower. For if we give to the world now what can be given through love lighted by understanding, we at once become creative. We build through a proper self-surrender; we give in actual truth to the Lord.

It is not without reason that it has been said that Christ was first crucified on Golgotha, but He is crucified incessantly, forever crucified, through the deeds and thoughts of man. Since Christ has entered into the earth development

through the act of Golgotha, we, by our vicious deeds, our indifference to Christ, by our unkindness, add to the sorrow inflicted upon Him.

Therefore it has been said repeatedly that Christ is ever crucified anew so long as unkindness, cruelty, ignorance, and lack of interest exist. Since the Christ came and His Impulse has entered the earth, it is He that is made to suffer! Thus should we become Christ-intelligent, for spiritual intelligence is the flower of the New Aquarian Age.

Now just as it is true that through evil, which is destructive, we take something from the Christ-Impulse and so continue the crucifixion upon Golgotha, so is it also true that when we act out of love, in all cases where we use true love, we add to the Christ-Impulse: we add to its power; we heighten the Life of Christ-Love. As a result the most significant statement written is this: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

No greater nor more significant statement will ever be written than this, and it must become the most profound impulse of a true morality when once known and understood from the point of view of the Rosicrucian teachings, for these followed call out that proper poise which comes as a result of uniting the heart forces with the head. Only through this mergence and marriage of intuition with intellect can come this new state of consciousness. And this is the true Esoteric Christianity.

Our attitude then of right behavior to our fellows is the same attitude which we present toward the Christ Himself, and through His forces there comes at last a free fellowship of souls on earth living in a true love and friendship which speaks of the angel in man and not the mere personality. This fellowship is



born of a true morality which is love and wisdom through knowledge of truth.

We feel a mighty moral impulse when we realize and feel the Mystery of Golgotha and what it has accomplished for all mankind, how this Christ-Impulse has spread and permeates the whole world. When you deal with your fellow men, try to understand them in their special characteristics of race, color, nationality, religious faith, philosophy, customs, etc. We see the awful prejudice and hate in the world, and closer home in America where numbers of unfused elements reside in various nationalities. It is here that the word "alien" or "foreigner" all too often rears its ugly poisonous head. Remember that what you do to men in this present condition of the earth's evolution, you do to Christ!

We should realize that the Higher Powers in pre-Christian times gave to mankind instinctive wisdom, instinctive valor and bravery, but *now* in the time of the Christ in the earth through the act of Golgotha, Love streams into the world and into and through man through the symbol of the Cross which is based in and upon the interest of human beings in one another. This attribute is an impulse of the New Age and its vibration is Uranian.

The day is come when all these varied and vicious hates will cease, love will come through understanding; the Brahmin and the Pariah will love and understand each other, as will the Jew and Christian.

All men must know and feel themselves to be brothers, no matter what their religious creed dictates. Whatever binds us or cramps us we must regard of slight or no value. He who, in this sense, does not regard as base all that impairs the connection with the Christ-Impulse *cannot* be Christ's disciple! The Christ-Impulse brings poise, balance, compensation, and equilibrium to all human differences. The Christ disciple disregards mere human distinctions as being of little account, and clings to the Impulse of Love streaming forth from the Mystery of Golgotha, which in this respect we

perceive as renewal of what was given to mankind at firsthand as original virtue.

During our lives on earth the threefold spirit in us, the Ego, works on and in the body through the connecting link of mind, and it is through these forces that the threefold soul is brought into being; this soul is the spiritualized product of the body.

Now the vital body is a Christ vehicle, a Sun vehicle, for the germ for it was given in the Sun Period of the Earth's evolution; it is here that the Christ force has rise and residence. The Christ is correlated with the World of Life Spirit and it is the Life Spirit that emanates the vital body through which comes that pabulum which is the Intellectual Soul. The memory of actions done in the body, of the desires, feelings, and emotions of the desire body, and of the thought and ideas of the mind cause the growth of the Intellectual Soul.

Love and Wisdom are directly contingent upon the power of the Intellectual Soul because it is connected with the Christ Life Spirit, thus the increase of the power and quality of the Intellectual Soul gives added force to the Life Spirit because the Intellectual Soul is extracted from the vital body which is the material counterpart of the Life Spirit.

Man is a threefold spirit in possession of a mind by which he governs a threefold body, which he emanated from himself to gather experience. Through the forces of his threefold body he is producing a threefold Soul, and it is upon this threefold Soul that man nourishes himself throughout the day and journey of his evolution—from all-consciousness to the state of self-conscious godhood.

Let us become consciously aware of the truth that it is our mind which is the mirror which contributes to our spiritual growth, for it is through the type and quality of our *thought* which is transmitted to our spirit that such thought becomes refined and polished; this intensifies and sharpens the mental focus so

that a flexible yet one-pointed state of mind occurs, and it is this one-pointed quality which is essential to produce initiate or superconsciousness.

Our soul body is that seamless robe which will be essential for life with Him in the new dispensation, and this is builded by all our moral activities of wonder, faith, trust, and reverence, through all those channels which pave the way to and lead into supersensible worlds and knowledge. It is through these activities that we foster and flower true love and this is in accordance with the statement: "What ye have done to one of the least of these my brethren, ye have done unto me."

We build the etheric soul body for Christ through our deeds of love, and through our actions in the world which we do through impulses of conscience for the Christ Impulse, we form that which corresponds to the physical body of man. The Rosicrucian teachings inform us of

the Mystery of Golgotha and how through that deed we feel it incumbent upon us to work upon not only our Intellectual Soul but also upon the Conscious Soul and the Emotional Soul, for the ideal of spiritual intelligence and true friendship as facts on earth can only become actualized here as we unite with the Christ. The thought of a further evolution in consciousness, the power to fulfil our earthly mission, is resolved only by man's forming one Whole with this Great Being; this must be realized as Truth!

When one becomes Christ-aware then one realizes that he is building up the immortal man, the Christ-Man, through his acts and thoughts in the earthly body, here in the world. With this awakening one must leave the conventional crowd so far as their habits, thoughts, and behavior are concerned. One then becomes on fire to do the Good, the True, and the Beautiful in thought and deed. We do not preach morals so much as live morals!

Comforted

BY DELLA ADAMS LEITNER

*My heart was burdened and it seemed
That nothing could console my grief;
I tried to reason, tried to think,
Rebuked my doubt and unbelief.
I tried to pray but all my words
Seemed heavy, void and meaningless;
Where was the faith I held with pride,
That oft to others I'd confessed.*

*Had God forgotten? Would the fear
Which gripped my soul remain in me?
O God, I cried, relieve I pray
This anguish and uncertainty.
Then out into the night I went
And turned my face up to the sky.
The tumult in me seemed to still,
Hushed by the glory from on high.*

*God spoke to me, I know, that night,
His voice came clearly to my soul,
"Be not cast down, disquieted,
O child of mine. In my control
Is all the universe,"—and then
I dropped my burden, all that mars
My happiness. Peace came to me.
The silent blessing of the stars.*

Prayer

BY LUCI L. GROW



IS it believable that even the greatest atheist, or the deepest sinner, has not, sometime during his physical existence, breathed a prayer? Perhaps this has been nothing more than an incoherent wish that some physical or mental stress be allayed; the wish, perhaps, being sent forth in no definite form, or to no definite objective. Such a wish, however, could be construed as a prayer—none too effective, or result producing, but, nevertheless, a prayer.

As for the occult student, and all true aspirants to spiritual development, the subject of Prayer, some time or other, must, of necessity, become a matter of intensive study. To understand just what prayer is, to understand just what results are to be obtained through the proper use of it, and to become consecrated to the use of it, are prerequisites, per se, for all who are desirous of becoming truly spiritually minded. Therefore, let us consider, briefly, some of the aspects of prayer.

What is Prayer? It is magic invocation.

There is only one force in the universe, namely, the power of God. This power has been brought into physical manifestation by divine will and thought; and in the form of what is termed in the Western Wisdom Teaching, the "Word." St. John states in opening his Gospel: "In the beginning was the Word"; that is, in the beginning of physical manifestation.

We have the duplication of this teaching in all oriental doctrines: Buddhism, Brahmanism, Vedantism, and Yoga; the Sanskrit word, *Fohat*, being the equivalent of what Theists or Christians term "God." The Exoteric Occult Catechism of the Eastern doctrines opens with this statement: "The Great Breath digs

through space seven holes into Laya and causes them to circumgyrate," or, as we would state it, causes them to revolve in evolution, the seven holes being the Seven Great Planetary Spirits before the throne of God, as shown in the diagram on page 178 of *The Rosicrucian Cosmo-Conception*.

Not only do we find some term the equivalent of our Christian expression of God in all creeds of all races of our present race period, but we find also and further that prayer, or invocation, in some form or other has existed wherever man himself has existed, even before he had any language with which to express his worship, being restricted in his savagery to only guttural sounds for the expression of his emotions. A tree, a rock, a waterfall; the clouds, thunder, lightning, were all symbolical manifestations of the magic powers of nature; mysteries, every one, to this poor creature and symbolical to him of his God or Gods, which he worshiped principally in fear or propitiation.

As his mental capacity developed, so did his conception of his God, until today he has reared the most magnificent edifices he is capable of constructing and uses the most glorifying ceremonials he can conceive, all dedicated to his God. Man's impulse to pray, to invoke his God, was born in and with him, a part of him, and has been his one salvation. From protoplasmic cells in the mire of past millenniums, man has evolved to produce all we have in the world today of beauty, peace, love, harmony, charity—embodied within himself and expressed in his art, music, literature, and architecture, each and all being the growth, the outcome, and outpouring of his impulses toward prayer.

Man is said, at the present time, to be

in the Machine Age, and the Western World is decried by critics as the most degraded exponent of this particular form of materiality, the United States being especially ridiculed as the acme of material-mindedness. Nowhere in the world, however, except in the Orient, are found machines for praying. Orientals are not, at least as yet, in the more usefully advanced stages of this so-called Machine Age, still, for hundreds of years, they have used machines for their praying.

To a student of occult psychology, no other act upon the part of the cultured Oriental who considers machinery the acme of barbarism could demonstrate more conclusively the abandonment of spiritual impulses; or the utter worthlessness to his mind of his own religious conceptions and religious teachers. Thus, the Oriental himself designates the outmoding of his religious past. Today we may observe him looking forward to new and coming religious leadership, and, perhaps hoping he has found it in Mahatma Gandhi. In the meantime all civilization is in peril of perishing at his hands, the present Chinese conflict being only the beginning. Without higher inspiration man shortly reverts to savagery. If mankind and his world are saved, it will be Christianity and Christians that do it—their step-up in evolution. A world aflame will be their opportunity. Deeper students know that they are destined to prevail in the conflict—the odds and the cost notwithstanding.

Whatever else the Western peoples may lack in spiritual development; whatever else they may have done to retard mankind's spiritual aspirations they have not resorted to machines for praying. They still insist upon using, and upon developing their own mental capacities, and their own heart qualities along that specified line, and in Christianity

they find the highest spiritual expression of mankind's impulse toward Divinity.

The strong, gentle Man of Galilee, a man of the people who had no place of his own to lay his head; who had but the garment he wore; who preached in the open fields; who hung upon a tree and rose again, all in a sublime act of compassion for all the world, brought to the world a doctrine of love which must eventually penetrate the heart, mind, and soul of every living human being. In this doctrine, in Christianity, we have a religious teaching with such potent possibilities that intelligent, thinking men have actually to shield their eyes and to steel their hearts against its sweeping them off their feet.

*So to the calmly gathered
thought
The innermost of life is
taught,
The mystery dimly under-
stood,
That love of God is love of
good:
That to be saved is only
this—
Salvation from our selfish-
ness.*

—Whittier.

But, dear fellows on the path, before this love which Christ bore the world and brought into the world is through with the world, it will have swept all mankind off their feet toward the peace that passes all understanding and into the light where we may walk with God. Undoubtedly there will be Judases among us who will sell or

forsake this Christ, this very indwelling spirit of our own. But because of the greatness of love in this redemption, another evolution, another system of endeavor, will be provided for even such as these.

The Rosicrucian teachings given out by Max Heindel are distinctly Christian, being Christianity interpreted from its mystic sources and on an advanced plane of realization. Therefore, suppose we consider this subject of prayer from that viewpoint.

As previously stated, prayer is magic invocation. Max Heindel tells us in *The Web of Destiny* that invocations for temporal things are black magic. Now then, just what are temporal things? Just what is black magic? Let us make a comparison in answer to these two questions.

The prayer to the Father given us by the Christ Himself has this line, "Give us this day our daily bread." Bread is a temporal thing, and we ask the Father that He give it to us. Is this black magic? No. Why isn't it? Because we ask for our *daily* bread, for our sustenance just for the day. *But*, and this is a very large *but*—the Christ set this as the very limit for our temporal requests. Man does not live by bread alone. We make admission of this when further along in the same prayer we ask for the forgiveness of our sins and for spiritual guidance and end with "For Thine is the Kingdom." If we expected to live by the bread alone, and asked only for the bread, and for great loads of it, and then made out of it, through the exploitation of it, a Kingdom which we demanded should be our own individual, personal property under only our own individual, personal dominance, then a prayer for bread *would* be black magic.

Temporal things, within reason, are necessary for mankind's evolution in his present stage of existence. But in the Christian gospel it is declared to be the Father's intention to provide us with all our needs; it is said that even the hairs of our heads are numbered; that not so much as a sparrow or a blade of grass is without His divine notice. When we trust in His declarations to us; when we abide by them and in them; when we indulge only in invocations which will help us to do so, then, and then only, are our invocations pure *white* magic.

When we indulge in invocations to endow ourselves as individuals with special privileges, special powers, special attractions, special abundance of anything, even bread, that we may exploit it to our own individual advantage and the denying of equal advantages to our fellow beings, we have individual selfishness at its zenith because in so doing we not only

indulge ourselves, but we sacrifice the rights of our fellow beings to our personal desire. Black magic is the leaven, and a little leaven leaveneth the whole lump. The world is full of it.

Only those prayers or invocations which can and do honestly, sincerely, and truly come within the province of "*Thy* will be done, for *Thine* is the kingdom, the power and the glory," can be said to remain strictly within the province of white magic. And only those who are willing to acknowledge that the kingdom is God's and the power and the glory also all His, and who are willing that His will *shall* be done, whatever it may be, even to hanging us upon a tree of matter that we might learn thereby to rise

again, can be said to be honestly, sincerely, and truly Christians.

There is reason in all this if we but pause to consider it. The temporal things of this life are really not of importance enough to be prayed for with enduring intensity, despite the fact that the greater portion of humanity *does* so pray for them. The

mission of the Christ was to teach us better. He said for us to preach the gospel and to heal the sick. Temporal things are of little value to those seeking spiritual advancement, except as such things may aid in that advancement. We take our spiritual acquirements along with us throughout eternity as part of ourselves. Acquisitions, however, of temporal possessions, vast or small, we are compelled to leave here after a few short years among them. To attempt to cling to them after passing on means that we may become earthbound, to wander the earth, perhaps for centuries in what Max Heindel describes as Sin Bodies. "An exceedingly evil Black Magician," who has persisted in using high spiritual powers for personal ends and to injure others, may find himself eventually stripped, one by one, of all

*Thou must be true thyself
If thou the truth would
teach;*

*Thy zeal must overflow if
thou*

*Another's soul wouldst
reach.*

*It needs the overflow of
heart*

To give the lips full speech.

—H. Bonar

vehicles to become only a naked spirit gravitating automatically to the planet Saturn, thence to chaos, and from there forced to seek evolution again through another round of globes. We are warned by Max Heindel that this becomes the fate of the Black Magician.

But God and His Christ would save us all from this, so as stated in the *Cosmo-Conception* (page 434), the Leaders of humanity instituted within us the desire to pray, and, in our day, we have been taught in the Gospels *how* to pray, *where* to pray, and *when* to pray.

Right here we find the difference in the teachings of the Eastern and the Western mystery schools, the one teaching suited to the development of constitutional vehicles of the naturally psychic Eastern peoples, but the Christian teaching is the only one by or through which Western peoples may or can achieve spiritual enlightenment. To attempt the use of other methods merely results in various forms of psychic disorders. The egos now incarnating in the Western races have earned the right to do so by their own efforts toward betterment during past incarnations. Evolution is either a fact or it is not. If it is a fact, then the Western races, being the furthest evolved, must be and are, of necessity, shall we say, the cream of human society. For any such as these to now use Eastern practices for supposed spiritual development, is for them to retrogress into former and discarded states of consciousness.

The prayers, invocations, meditations, and incantations of Yoga and other Oriental religions, as well as the practises of Voodooism, are all designed and used with the single intention of pleading with Higher Beings to *descend* to the prayers or invokers. The lower in the scale of evolution the race or the individual, the more reprehensible is the system used. Understanding, however, saves condemnation. Let us understand, by all means.

According to Eastern teaching as given out up to the present time, the

Linga Sharira or vital body, is of no consequence for development as a vehicle of higher consciousness. Their teaching is that the desire body or *Kama Rupa* is the only vehicle safely capable of separation from the physical body for use on the higher planes. The Western Wisdom teaching, however, is quite to the contrary and holds as its fundamental maxim that "all occult development begins with the vital body," as stated by Max Heindel in his *Letters to Students*.

The prayers or invocations of the Christian are all designed and are given with the intention and desire of *raising* the petitioner or invoker himself to the higher realms of Spirit, and we are commanded: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Therefore, we are, through prayer and invocation, required by our true spiritual leaders to so develop the vital body that we may consciously aspire to tread the path toward Divinity. It is explained in the *Cosmo-Conception* that only the two higher ethers of the vital body undergo this higher development, the lower ethers remaining with and renewing the life activities of the physical vehicle.

Repeated experiences work upon the vital body to create memory centers. Prayer was instituted by the Leaders of mankind as a means of impressing pure and lofty ideals upon our memory centers, and the constant repetition of prayer does just that. We are enjoined in the Gospels, given us by the Recording Angels through their earthly intermediaries, to "pray without ceasing." When and where we find one who "prays without ceasing," he must, of necessity, be actually living prayer, being constantly in a state of it. Such a one is on the highway to complete mastership in the White Brotherhood, and such a one arrives there.

Max Heindel tells us in his *Web of Destiny* (page 131) that Love and Aspiration are the wings and the power with which, and by which, we may ascend

to the realm of Divinity. We must love God greatly—the Bible says with *all* our hearts—and aspire with all our might. Then and then only do we ascend, and consciously ascend, to the throne of God. Such a one as this must have been the Master Jesus who became the world vehicle for The Christ, the only begotten Son of the Father.

We have a long way to go yet. Those of us who think that just around the corner somewhere is to be found complete occult development; those of us who attempt to find it thus, or who try to buy it, or to get it in *any way except by living it*, are so far off the *right-hand* track that we are heading straight for some frightful lesson needed to set our feet back where we started and to turn us in the right way.

That right-hand path leading toward true Rosicrucian occultism is marked all along the way with warning signs and the wise and trustworthy will heed these. Others who do not and whom we see falling by the wayside, need our pity and help. Even those Rosicrucian leaders most highly developed can touch in all its fullness the realm of Divinity only at rare intervals, and that is also something to remember, especially to be remembered by those of us, dear fellows on the path, who would set ourselves up as being something extraordinary, or who would prate indiscriminately of our powers and attainments.

Christ said: "Let your light shine." Those of true spiritual development *really are* shining lights, emitting a gloriously beautiful flame-like light around themselves of yellow and pale blue. It is plainly visible to those of equal spiritual development. It can be felt, the warmth of it, the healing humanism of it, by almost anyone. Spiritually developed persons such as these can be said to walk in the light, actually.

The Gospels tell us that the simple Man of Galilee was "the first fruits of those who slept." The mystic interpretation of that statement is that Jesus

was the first of those whose dormant, or sleeping vital ethers were perfected to a degree of Divinity, becoming then a vehicle for the Christ Spirit.

He said that greater things than He had done, we should do. What a glorious future He outlined for us, by example and by precept. It is worth trying for; it is worth being patient to acquire; worth taking our time and the proper methods to acquire. Day by day, and life after life, until we arrive. And what a joyous goal to head for! So, *onward*, Christians—it is all ours to win.

As to where we pray, we are advised by Scripture that it is to be in our "closet." There are many and various interpretations of this word closet. One is that we must pray within ourselves. This interpretation is, of course, logical. Another is that we must pray in a safe and silent place where we can be perfectly at ease and undisturbed by any sight or sound. Hence, the sound-proof and light-proof closets or cells in monasteries. This interpretation is also logical. Both are good interpretations. Both can be carried out.

As to when we pray, we must consider that inasmuch as we have not yet arrived at that stage when we can pray without ceasing, we must reserve our prayers for the undisturbed, silent time. But there is not a one of us anywhere who cannot carry a prayerful heart within him constantly, and a feeling of gratitude and thanksgiving for his many blessings.

Thus, and in conclusion, is repeated one of the early statements of this discourse: Prayer, sometime or other, must, of necessity, become a subject of intensive study to all aspirants to spiritual development. We may well repeat with the Psalmist: "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer," and to this each might well add as his own closing words, "so that *I* may not remain too long among those who still sleep."

The Light

BY RUBY LORRAINE RADFORD



FROM all sides comes the cry that the world is on the eve of a great awakening, that a Spiritual Teacher is about to come forth and walk again among men. Those more deeply sunk in orthodoxy fear the end of the world, but those who see the inner meaning know it as the end of an age, a smaller cycle in the great cycles of time. Everywhere men are expectant, hopeful of something that is to lift them out of chaos into order, out of competition into cooperation, out of lack into plenty, out of sickness into harmony, out of enmity into brotherhood.

In the recorded history of religions during the evolution of humanity there have come at intervals great teachers who shine out like beacons upon the highest mountain peaks to light the way of men. Their development has been ages ahead of those to whom they have come as examples. Always they have proclaimed, "Come into the light with me." But the souls of men were so deeply immersed in matter that they could not bear the brilliance of an unveiled light, but must learn to walk in one ray at a time. They were so far down in the dark valley that they could approach the light by but one narrow trail up the mountain.

In the first dim gropings after spiritual consciousness man could only sense the immanence of this awful and searching light, which he called by various names, meaning God. He was driven to a degree of righteousness by fear that this God-Light would discover his wickedness and punish him. Then as the Light shone out through teacher after teacher as new races came into being and men climbed slowly upward along the mountain side of human evolution, they began to see more rays of the Light.

In ancient China it shone through the Confucian moral code, at the heart of which was, "What you do not want done

to yourself, do not do to others." In Persia the Light revealed itself through Zoroaster, as the gospel of purity. In Greece, music, art, physical perfection, took on aspects of divinity. Later, man found himself drawing a step nearer the Light through the planes of concrete mind, where he learned in the laboratories and observatories of the world some of the divine laws of nature. In the dim dawn of history when men feared God, their faith was still of childlike simplicity. Angels talked with the old leaders like Jacob, and Moses held direct communion with his God. It was only in the period of developing his concrete mind that man began to think he could stand alone. Was he not discovering the very laws by which the universe operated? Some scientists claim that the universe is a mere concourse of physical atoms, with no spiritual intelligence guiding it.

During this long period when the cloud of self shut off the great light on the mountain peak man has nevertheless been climbing steadily upward, making progress through the very suffering caused by his own blind selfishness. Now once more he begins to long for the Light.

Almost two thousand years ago the Light shone upon the mountain top more brilliantly than it had ever yet been seen by men. Now they could feel the warmth of Love that radiated from the Light, and they caught a glimpse of the truth that all men climbing upward along the mountain were brothers. But men soon fell into the error of worshiping the person who proclaimed the Light, when he had come to invite them into the Light with him, so that its radiance might shine out through them also. They put God's Messenger above the Message, so the wise one left them saying, "For if I go not away, the Comforter will not come unto you; . . . I have yet many things to say unto you, but ye cannot bear them now.

Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth."

But when He had gone away from them in person that Light upon the peak became veiled for many. However, some recalled His words about the Light, and began to find many aspects of the truth which they embodied in creeds and called them the churches of Christ. And so each group, believing it had all the light, walled out all others, and there was strife and bigotry. During these long centuries the little facets of light that became imprisoned in the churches have almost ceased to reflect even their own aspect of the Great Light. In the meantime those who had not come within the walls began to seek the light through the laws of nature, and that was their god, while others groped for the light through transient happiness, or power, and they made a god of Mammon.

Out of this chaos of beliefs those who have kept a vision of the true Light are proclaiming that once more its radiance will shine forth upon the world. But even as the first rosy flush of that long-looked-for dawn begins to illumine the battle-scarred earth, men are still proclaiming the approach of the Light from the point on the mountainside at which they stand. Is it not the very essence of the truth that is to be revealed that there is One Light flooding the entire mountainside of life, that it glows also in the soul of each human being, that it is that Comforter promised by the Master?

From mystical groups the world over, as well as from many churches, the prophecy has gone forth that the time for a new revelation is here. But are we not making a mistake to think that once again it must be embodied in *one* personal messenger? It is true that in the past the different rays of the Light have been presented through one divinely appointed teacher at a time. But no sooner had he gone away in person than men proceeded to make a God of him, failing to apply his teachings, forgetting the most important thing of all, that the teacher had come to show them how to

use the divine laws in their own lives, to uncover the Light within their own souls, enabling them thereafter to walk by the light of the Comforter within.

Though there may be many paths leading upward, there is but one mountain peak and One Great Light. In rising above the varied creeds and rituals, standing in the White Light above, can we not see the same truths being poured through the various forms? When men have fully realized this fact, will not the warmth of that Love Light melt away the form it no longer needs? Then shall man stand unshackled and know that the light glowing within his own soul is the same as that on yonder mountain peak, and in the brother at his side. Once a soul has thrown aside the crutches of creed on which he has leaned he becomes winged and lifted in swift flight to that center where all paths merge. He has found the pathless way where *all are One*.

Though Jesus Christ told His disciples, "For if I go not away, the Comforter will not come," few of them caught the significance of His words. They were too busy looking outside, worshipping the person of Jesus to seek the comforter within. Would not the same thing be repeated should Christ come today through *one* emissary? We would listen to him for a time, then wall him in with creeds and organizations, forgetting that the purpose of all messages since man's first upward reach toward God, has been to lead toward Divine Union.

We missed the import of the teachings in the dim past when we worshiped the teacher, and grew careless of the application of his teachings. Is it not possible at this time that the Comforter shall speak directly to the consciousness of all earnest souls? There may be many outstanding leaders, of course, but all speaking with the one voice of the World-Teacher. Then we shall not be tempted to make a god of any one person, walling him away from the light, but receive the message, which is Light, and merge it with the light within our own souls, becoming real temples of the Living God.

Companionship

BY ANNA THOMPSON



ABOUT five years ago my mother died and ever since then she has been very definitely present and perfectly aware of all that transpires on the earth plane. The following story will not have any literary value, but will, I hope, be a source of comfort to those who still think their dead are removed from them, in the usual acceptance of the word.

My children were devoted to their father and when he passed on, they never felt that there was any justice in it, and grew bitter about it and about life as a whole, though there was no material change in the daily routine, since a house and a good living were assured us all. However, they withdrew into themselves, which while a sorrow to me still seemed to clear the way for a most unusual and very precious series of meetings with my mother. She appeared in the daylight as well as during the night, and always perfectly normal. By that I mean there was nothing supernatural about her appearance—she was the same little mother.

The dogs, cats, birds, and horses were objects of lavish affection in our home and one of the fine Pomeranians died which threw her mistress (the younger daughter) into inconsolable grief. She barred herself from the rest of the family, refusing to eat, spending hours at the grave which had a stone set and fresh flowers daily. This was a matter of great concern to me as her health was at stake and there seemed to be nothing anyone could do to take her mind off her trouble.

I retired one night heavy hearted, for my baby had shut me out, preferring to nurse her sorrow even though it was depressing to the others about her. There was not the slightest thought for them—just her own trouble mattered to her. Dropping off into a doze I saw my mother

standing by the bed and she said, "Nan, I have seen and heard all that has worried you and my heart is sad, but this very night Sarah will of her own accord come here to your bed and find comfort in your arms." It was a thing past believing. Looking at the clock I saw that it was ten minutes to one. At one o'clock Sarah was at the bedside with the picture of her little dog and a slumber pillow, crumpled and wet, and without any explanation or apology she said, "I thought you might be lonely; I was," and held tightly in my arms she fell into a normal and refreshing sleep. Can anyone fail to hear the song of thanksgiving that sprang from my heart? It seemed so loud that I feared it might awaken her.

Many years ago a relative made a trip to the polar region and brought back numbers of gifts, but to my mother gave the clock from the Captain's office and it was always treasured by her. She in turn gave it to me, but after her death it often seemed to need attention so I finally took it off the wall and laid it away in a drawer, though I missed the cheery bells at each quarter hour. Because of its association with the sea we always called it "Jack." One night quite soon after this, Mother came and seemed to be looking for something and stopping by the bed said, "Where's Jack?" It seemed so natural to hear her voice that I replied just as naturally, "I put him in the drawer until I can have him repaired." This was perfectly understood for she smiled and said, "There's nothing really wrong with him; put him on his face and use a few drops of oil and tomorrow he will be all right again." At once I arose and did as she had told me to do and in the morning hung him on his old nail and after two years he is still keeping perfect time. Can anyone doubt the nearness of those gone on before us?

On another occasion I was washing a shawl my mother had made and wishing she were there to do it, for things like that were a pleasure to her, when a voice behind me said, "Hello, Nan," and turning I saw Mother standing in the doorway. Even the clear light of the morning failed to make her appearance other than the most lifelike. "Use warm water and white soap and shake it dry," and with a wave of her hand she was gone. Simple thing, yet how very close to the daily duties.

Mother had but one sister and her husband was not ill but not able to go regularly to his office, still we felt no apprehension until one night Mother was again with me and said, "I'm not staying this time, just came for Brother James."

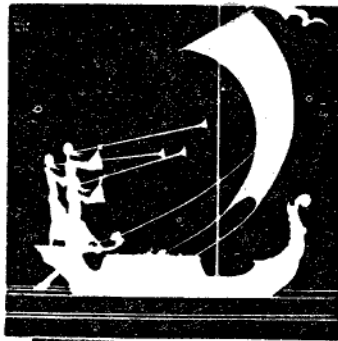
In two weeks we buried him.

The next time she came she was visibly anxious, though the same brilliant light was with her, and that I noted with satisfaction because since all the previous visits had been on more or less pleasant missions it was a comfort to know that her own state was not changed with the character of the message. This time she said, "Don't let them do that—7-7-7," and was gone. What could she have meant? On the second day I received a letter from my aunt's housekeeper saying that a slight operation was necessary and they had sent my 89-year-old aunt to the hospital. Did that request have to do with that bit of information? I did not have long to wait for an answer, for Mother came again some nights later, radiant and in great haste for she only stayed long enough to say, "I'm only stopping by for Aunt Anna. Meet me there." At breakfast the next morning the telephone rang and I was told to come at once, as my aunt was sinking rapidly. "I know," I said, and then could not explain to them why I already

knew because it would not have been kindly received. Nevertheless, it gave me strength for what followed. Taking the first possible train and arriving at the house I took the breakfast tray from the hands of the housekeeper, went to the bedside with it to find that the spirit had gone and only a calm face lay on that white pillow. She and my mother were together. Mother evidently knew all about what was to follow because my aunt was buried just 21 days from that very night—three times seven; the cryptic message was explained.

The home had to be broken up, and the usual sad dividing of heirlooms and sale of household effects with gifts to old family retainers filled the next few days and sleep was too fitful to even expect

Mother, but on the last night in the old house she came for just a moment, bright and shining, and leaning over me she kissed me and said, "You have been a dear brave girl and I will be back again. Tell Marion. I would like to do it myself but I don't seem able to get her attention." Marion is my sister; she asked to see



Mother on one occasion and had a perfectly beautiful vision of her and she said she would never ask it again, although if she were so favored as to have a visit from Mother and be conscious of it, she would be very happy, but as far as I know, her contact is only one of a sort of very definite feeling that Mother is present and knows what she is doing. There was a very strong bond of love and congeniality between them and experiences such as I have would be a source of mutual happiness.

After I returned to my home she came again one night with great detail. She told me to lock the double door of the vestibule, which I had done very carefully as I was leaving my aunt's house, so carefully that I marveled at her

instructions, and had several packages in my hands which I had to put down to do so. Then she said to take a taxi and follow her. As a matter of fact I had done just that also, being on my way to the train. She seemed to be floating high up in front of the taxi and the driver saw her too, and when a gaudily dressed woman waved us to stop, we did so thinking she was in trouble, but she only looked at us and said, "I'd like to go with you but my way is not your way," and she disappeared. I found myself wondering about her but we were on our way, and the taxi driver said, "Keep your eyes on that one up there, lady." After a long trip still following her, he finally said he would have to put me out to continue on foot, and he too was gone.

So again I gathered up all those bothersome bundles; all my life I have carried bundles, all the muddled affairs of the various members of the family have fallen to me to be attended to and I am happy to do all I can for every one of them. My sister says it is my special service in this incarnation and her praise is most welcome and sincere. She has been placed at a distance and unable to do for others in this capacity. If by being so used I am His hands and feet, I am content.

So with bundles all gathered up I again started, somewhere, I knew not where, but following Mother still above and before me, up what seemed like an endless hill dropping first one then another bundle and each time picking it up and going on, until she turned and said, "Just a little further and you will find a slope and I'll meet you at the bottom of it." This was true, for shortly I came to the top and bundles and all, I was lifted and slowly descended, coming at last to a broad grassy space, shaded and by the side of the clearest stream I ever saw. There was Mother and my father, my grandmother and grandfather, my uncle, my aunt, and a young lady, evidently my sister's baby grown

up, for she called mother by the same name her other children use, "Nana." They were all together and seemed to be preparing something for me to eat. It was the most wonderful experience one could imagine. I asked Mother about my aunt being so soon with them and she said she had no ties on earth and so had come to them completely and quickly and I thought of the teachings of the Master about laying up treasures in Heaven, for surely all of hers were there. I asked about the young lady and was told that she was not always with them as she had progressed too far, but upon occasions like this, liked to join with the rest of her family. This was a great joy, for then I knew that the ties are not really broken and that there is a perfect understanding and appreciation.


When I actually awoke it was with a refreshed and rested body such as I had not known for weeks and with the blessed assurance that there is no separation so complete as to efface the memory of the earthly ties and when there is a need for strength and refreshing it is provided. How foolish then to fret and grieve about the things around us, for they last such a little while.

There is one thing which I want to emphasize for the benefit of those who may not yet be willing to accept cremation as a proper method for the closing of the last chapter of the earth life of our loved ones and that is this—both my uncle and my mother were cremated and I saw them in just the same happy and radiant form as those who had been interred after the most orthodox fashion.

So to those who mourn may this little sketch be of great cheer and comfort and inspire us all to "lay aside every weight and press on" knowing that as we sow so shall we reap, reading again the words of Micah 6:8 with new and better understanding, "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

Importance of Imagination

BY SAMUEL TAYLOR

 HE term imagination, like that of inspiration, has suffered much misconception and abuse. Time after time geniuses have emphatically stated what Mr. Edison so admirably worded when he asserted that inspiration is ninety-nine per cent perspiration. Likewise, imagination has little to do with any heaven-born talent; it is ninety-nine per cent a form of memory. One has it or lacks it directly in the ratio in which one practises and uses it.

I am a writer. It is my business to rescue heroines, drown villains, and leave the hero with a rosy prospect for the future. Strange lands must be traveled, awesome events must take place. It is impossible physically to live every story; it is impossible to live even a part of every story. Out of the background of experience events must be put into new forms; the imagination must be used. Whenever I am in a gathering, someone inevitably remarks: "You must have a wonderful imagination!" or, "How do you imagine all those things?"

The truth is I feel my imagination is underdeveloped. I feel that I have a meagre capacity for imagining things. I find the mental process a very tiresome task. If I imagine *more* than some others, it is solely because I *try* more.

No one has ever imagined anything of which he had no previous experience, either vicariously or actually. This may sound sensational and composed of very little base; it is true, as much as we can say anything is true.

Imagine the most outlandish animal you can conceive. It may have a neck twenty feet long, and legs but two inches; wings like those of a humming bird, and a beak like an eagle. But the fact is that it *has* legs and a neck, and a beak or a mouth. All right, perhaps it has

not—but what have we in place of legs? Wheels? Again we come to something in our experience. We are incapable of imagining any sort of supporting appendages that do not coincide with something in our experience in all its details. We may distort and change the details, but we can find no new ones.

We come by this concept to see that imagination has much to do with memory. There is just one distinction: memory is in the past, while imagination is in the future.

We live in the future. If we are of the best type of humanity, the future means more than the present or the past. Tomorrow is worth twice as much as today. We will slave all week for a Sunday outing, and then we will forego the outing to save the money toward buying an automobile. We spend years in preparation for a career; we go without stylish clothes to buy a house. The great plan of our lives, from birth to death, is a preparation for that awesome future, infinity.

So we see how important imagination really is. It is the best of life. It is the anticipation and hope that draws us along through despair; it is the thing which makes us see beauty in the future across the mud flats of our daily lives. It seems innate in men never to reach a goal; it seems that the greatest happiness is in our anticipation of future glories, in our images of what may—will—happen.

But in this connection, as in all things promising much, we must beware of the spurious and counterfeit. Daydreaming is imagining, but it is a poor form. To let the mind wander vaguely over absurd desires and hopeless fancies is to defeat the very end of imagination. The bright and inspiring mental image of what the

future will bring acts as a stimulant to a flagging spirit. It indicates the road to realization; it is a spur in that it makes the present unsatisfactory; it is a concrete, helpful plan. Daydreaming, on the other hand, has no semblance to reality. It is nothing but an escape from everyday life. Its practiser has no hope of attaining his day dreams; he does not seriously consider that he will find a sack of gold with a million dollars therein; he has faint hopes that an unknown relative will leave him fabulous wealth. After his futile reverie he turns with a sigh to his daily work, depressed rather than elated by the image of his desires.

What was said before, that nothing is imagined of which there is no previous experience, may seem on first sight to preclude all possibility of progress. This is not so. While certainly nothing absolutely new in any of its component parts is ever imagined, the arrangement of old material into new forms may suggest revolutionary changes in the design of machines, type of books, or the style of dress. Anything absolutely new is *discovered*, not imagined.

Consider the immense stretch of time through which man struggled before he discovered the wheel. The first man, could he have imagined a wheel, would have speeded up human knowledge immeasurably. It took untold stretches of slow experimentation in the transportation of goods before some hairy genius, by noting a rolling stone, or by accidentally fixing an axle to a log, gave the world its greatest single invention. Others following, by reason of already knowing of the wheel, were able to add their bit of discovery, until the knowledge has culminated in the remarkable age of the present. Even comparatively modern peoples had not discovered the wheel. The North American Indians had no knowledge of it when the white man first came to the continent.

Instances of the slow accumulation of knowledge, increased bit by bit with slow discovery could fill a large volume. That

is not the purpose of this article. The aim here is to do away with the bugbear conception of any divine gift of imagining *new things*—the purpose is to show that any one of us has the ability to imagine *new combinations* as well as the best inventor in the world. We may not have had his practice or training, but we have the innate ability.

The habit of using the imagination, except in the daydreaming and fancying forms, is difficult to acquire in direct ratio to its value. Imagination in its best sense, when it reaches the point of actively forming new combinations of radio receivers, love stories, plans for increasing the slim purse, or schemes for catching that elusive thing called happiness, is a priceless asset. It then is almost synonymous with creative thinking, and it is the stuff of genius, if it is pursued diligently enough.

In an attempt to develop the imagination, try to forget the illustration of the animal with the neck twenty feet long and legs two inches high. With but three score and ten years, the chances are against hitting many worth while concepts by such bizarre combinations. You have problems. You have troubles. Attack them with an active, constructive *persistent* imagination. In your past life, either directly by experience or vicariously by reading or hearing, you have encountered many things, you have come across multitudinous schemes. Live more, read more, hear more; and as you do so, consciously regard each new fact in relation to and in combination with previous knowledge, and let your imagination dart and penetrate into each apparently irrelevant item to see if it can offer the solution to your difficulties.

There is a solution. There is nothing without an answer. If the resolution never has yet been discovered it will be in the future, and the more glory to the first one who does it! No matter how hopeless your position, it can be improved. Usually, with the grit to begin, there is nothing much needed but the

(Continued on page 191)

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.

Mars--Beginning and End

BY EMMA ADRIAN

(IN TWO PARTS—PART ONE)

 HE profound mystery of the Seven Stars, revealed to us through the science of Astrology, shows that the visible planets in the heavens are not of themselves sources of fatalistic or magic powers, but that they are symbols and mediums through which seven cosmic or basic principles work and are expressed thereby. These principles are eternal, and are from Everlasting to Everlasting. They are referred to in our own Bible as the Seven Spirits before the Throne. We have been told that these seven Spirits are differentiated from a primeval "THREE" and that this primal triad is a projection from the "Supreme Being," "The Eternal One" who springs from the sea of the "Absolute." We call this Supreme One "God"; "The Father." He is also spoken of in the Scriptures as "The Father of Lights."

Natural light as we know it, is colorless, yet it contains within itself the basis of all color. From it are born the seven primary colors, which in turn can be broken up into almost countless shades and combinations. Yet the seven colors could never be were it not for the precedent three, and the three would be nonexistent were it not for the parental One—"The White Light."

It has been profoundly declared that the natural solar light which floods our earth and its sister planets is but the thick dark shadow of an unthinkable sublime spiritual light, absolutely unperceivable to the physical eye of man. In the first chapter of the Gospel of St. John we are told of a light that "shineth in darkness." Also that "the darkness comprehended it not." Yet in spite of both the spiritual and physical limitation of vision found in humanity, we are told further on that "this is the Light which lighteth every man that cometh into the world."

In our limited fashion we may study something of the sublime nature of the Eternal Septenary through the medium of astrology and the laws governing it. In this article we will confine ourselves to the study of the apparent workings and particularized nature of just one planet, and also its effects in the horoscope; always remembering, however, that not one of these seven planets or the principles represented has any precedence over the other six or the fundamental verities for which they stand. In the last analysis they are one and all far above and beyond what man calls either good or evil. In a certain sense they are eternally neutral and unmoral, until man himself, through individualized thought and personal action causes them

to become either "good" or "evil", "moral" or "immoral."

The planet we would speak of, together with a few of the many principles which it represents and expresses, is the one that rules the zodiacal signs Aries and Scorpio. It is the Great Energizer, the Red Planet Mars.

This planet Mars has from the days of remote antiquity been too frequently blamed for all the unbridled passions and sins of man—war, arson, murder, lust, greed, selfishness, and what not. It has often been referred to in contradistinction to Venus, whose specialty is love; also to Mercury, the thinker, and Jupiter, the benevolent philosopher and optimist. Mars has been more or less identified with Beelzebub, Anti-Christ, Lucifer, Typhon, Ahriman, and countless other cruel and unpleasant personages. He has been also considered as the parent of "The Four Horsemen" who rode so ruthlessly over the world only a few years ago and whose reappearance so many people still dread.

Yet the skilled astrologer will almost always, when starting to read a chart, look very quickly for the sign and house position of Mars, and he will tell you that he would rather find a so-called bad aspect from Mars to the Sun than none at all. Why? Because Mars represents dynamic energy, force, fearlessness, untrammelled, as it were, by any definition of what mere man considers good or evil, for Mars is essentially cosmic in its expression, and without the element which Mars represents there would be no beginning.

It is the positive Martian force that opens the door of physical life for a re-incarnating spirit who appears in the form of a new born babe who will enter mundane life through the esoteric gateway of Aries symbolizing the beginning of physical life. But there is another gateway over which Mars holds supremacy. It is Scorpio and it lies in the west, even as Aries does in the east, and through the door of Scorpio all outgoing souls must pass either to another world,

or, while here—to Spiritual Rebirth and Regeneration. Mars is keeper of both doors. Over one we read *Entrance*; over the other *Exit*, and yet each door is both an entrance and an exit, for while the gateway in the east is indeed the babe's entrance into mundane life, it is an exit from the world of spirit into the world of form. And it is through the western gate of Scorpio that the outgoing soul again enters the world of spirit, while making its exit from the world of form. In these two signs of Aries and Scorpio Mars is indeed Alpha and Omega, the Beginning and the End of every life cycle.

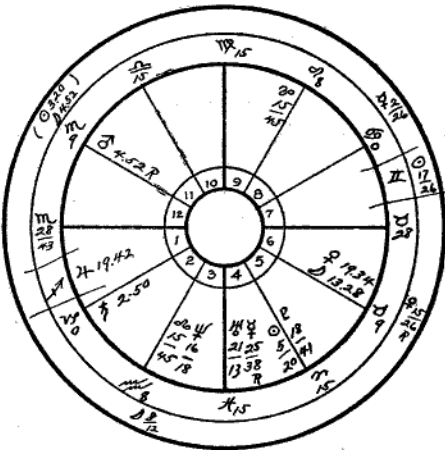
The man who has a powerful Mars in his nativity is indeed blessed, provided that he has the wisdom to use his great heritage wisely, and like the skilled engineer keeps his hand on the throttle of the machine which he is regulating; for like electricity, an uncontrolled Mars in the hands of ignorance may become a holocaust of onrushing consuming fire. The greater the power, the more deadly the consequence. Some one has written a very strong poem, called the "Song of the Steam." It is most applicable to the Mars principle:

Harness me down with your iron bands,
Be sure of your curb and rein,
For I scorn the power of your puny hands
As the tempest scorns the chain.

Mars as a valiant soldier puts on his armor in Aries and goes forth to fight, and lays it aside in Scorpio, the eighth sign, which is also identified with the eighth house in every horoscope. Aries and Scorpio are indeed the two doors through which we all must pass at both beginning and ending of physical life, the Entrance and Exit of just one day in school. Through these two doors the Ego will pass and repass many times on his long journey of rebirths, but it is written that he "will go from strength to strength, and from glory unto glory." AMEN.

We will now turn our attention to the chart which is that of an Aries-Scorpio man. This native was not what might

be called an exceptionally great soul. He was very human and committed many sins and made many mistakes, and he left no very lasting work behind him; but he did do some very surprisingly smart things. At times he made large sums of money; he also lost large amounts. He suffered terribly in many ways; but no matter what his faults and mistakes were, he was a soldier always. For a brief year we came in daily contact with him and we heard from his own lips the story of his life. In later years it was my privilege to correlate much of this story to the indications laid down in his horoscope, which is indeed both an esoteric and mundane picture of his tumultuous life.



Perhaps the most wonderful point in the study of a truly authenticated chart is the fact that when certain profound aspects, benign or otherwise, are actually due for fulfillment people and circumstances, sometimes from remote corners of the world, begin to appear together, apparently just to fit into the stellar plan of an individual's horoscope. This is often very much like a mosaic figure; yet each of the various individuals who go to make up this imaginary mosaic, has a horoscope of his or her own which is being worked out at the same time. It is a great privilege to study the individual charts of a group of people who have for various reasons and causes been drawn together; each with his own destiny to

work out, and each with his own Ego the dominant factor in his chart. How marvelous is the interplay and influence of each upon all which is so often shown in a group of horoscopes wherein certain lives seem peculiarly linked together for a while, and then separate like "ships that pass in the night."

The native of this chart entered our home as an humble lodger October 28, 1915. Note that Mars the ruler of the chart is found in 4 degrees of Scorpio in the native's 11th house, that of friends. It was trine to the transiting Moon in Cancer, October 28, 1915. On that day the native found a home wherein to all but end his days. The 4th sign Cancer mentally stands for home, which in a peculiar way is always more or less affiliated with the 4th house, old age, and the end of life. In the horoscope at hand we note that Cancer is in the 8th house, the House of Death. On that 28th day of October 1915, there was a marvelous blending of the 8th and 4th signs, also an equally significant blending of the 11th and the 8th houses, and all that they stood for. Not wishing to turn attention to myself but desiring to go more thoroughly into the chart under consideration, I would say that my radical Sun is in Cancer, with the Ascendant in Scorpio, and further, that while my late husband's radical Moon was in Libra and my own in Leo, in the October of 1915 our two progressed moons stood together almost to the exact degree in mid-Taurus in the native's house of health and service, in conjunction with his radical Moon and Venus and sextile to his Mercury and Uranus, in the 4th house of home, old age, end of life, in Pisces the sign of karma, sorrow, and limitation.

Surely he was sent to us to care for and serve at that particular time; and we eventually accepted the work, not because we were so very good, but because a Higher Power was directing the three of us, or in the words of the Moslem devotee, "It was written," and though we did not know it at the time, "It was written in the stars." For this Aries-

Scorpio man while he had made his mistakes and committed his sins like the rest of us, had been exceptionally charitable in the days of his affluence. No one had ever gone unhelped that he could help. He was ever the friend and defender of the old, the unfortunate, or forsaken; and the younger brothers, the animals, always found in him a staunch friend and protector.

The trine of Jupiter and the Ascendant to the Sun, together with Neptune in Aquarius sextile to both Sun and Jupiter confirms the truth of this, as does also the conjunction of Moon and Venus in Taurus, sign of their mutual power in the 6th house of health and service. Both are sextile to Uranus and Mercury in Pisces, sign of sorrow and hospitals, etc. For years and years he gave lavishly to such institutions, and this he was able to do for Moon and Venus in Taurus gave him money; and yet a time was to come when he would be old, sick, penniless, actually starving and homeless.

In reviewing this horoscope we would call your attention to the number of planets in the sign of their rulership or of their exaltation.

The Sun is exalted in Aries.

The Moon is exalted in Taurus.

Saturn rules or is dignified in Capricorn.

Mars is in rulership of both the Sun-sign, Aries, and Ascendant, for it is in its dignity in Scorpio also.

Venus is dignified in Taurus.

Jupiter is dignified in Sagittarius, and trine the Sun and is sextile to Neptune in Aquarius.

Mars in the 11th house, that of friends, is always a dubious position, especially when evilly aspected. The native will be more or less ill-treated by so-called friends. On the other hand he may be anything but a friend to those who stand in the way of his ambitions and wishes, but in this chart we have a powerful sextile between Mars in Scorpio and Saturn in Capricorn; also Mars is applying to a trine to the planets in compassionate

Pisces. The aspect to Saturn while a splendid one, is not gentle in nature. It shows a highly ambitious man, determined to make money and succeed in the world no matter what obstacle lies in his path; and he is ready to fight against all odds. It also shows that while he will not abuse or be dishonest with friends, he will certainly use them to further his plans, though he will not deliberately injure anyone, and he will scorn to do anything dishonorable. Jupiter trine the Sun would prevent that, for this man was an idealist, as well as a go-getter—a queer combination but it really was so.

The most unfortunate aspect in the chart is the square of Saturn in the 2nd house in Capricorn, to the Sun in Aries, 4th house. It prognosticates poverty, ill health, and loss of worldly position in the days of old age.

The horoscope indicates that this aspect would be particularly strong around the age of 72 when the progressed Moon comes into conjunction with Saturn for the third time in the 2nd house (finance) and square the radical Sun in the 4th house—old age and dire poverty. This aspect was due in 1913 and unfortunately it was fulfilled to the letter.

The native's physique was magnificent, and his face reflected the courage and energy of Aries, the dominance and pride of Scorpio, together with the benevolence of Jupiter in Sagittarius, in the 1st house. He retained this bearing and appearance right up to the end.

Most of us are aware that the 1st house and its aspects indicate in a general way the early environment of the native. In the horoscope at hand, we note that Jupiter is there in the sign of his power, Sagittarius, trine to the Sun in Aries in the 4th house. Surely there can be no poverty in that home. No; for the father who is represented by the Sun, was a wealthy lumber merchant, highly respected, and a deacon in the local Presbyterian church, which had been built and endowed by his grandfather.

But let us look closer, and we see that Saturn in Capricorn in the 2nd house, squares that Sun, and the father was not only approaching saturnine old age when the native was born, but was quite mean in many ways, especially in money matters. He was really miserly with the wealth that Jupiter had brought him; and he had very little sympathy with youth. He was exceptionally uncompromising and close with the young native, whom he regarded as a visionary, and doomed to perdition because he spent many hours over the piano, improvising. He was inclined also to read books far beyond the father's comprehension. Taking things all in all the father and son never affiliated from the time the boy could walk; but the father, believing he had the care of the boy's eternal salvation, used to beat him unmercifully, supposedly for his spiritual good. The boy naturally hated his father's ways of performing his religious duty, but managed to solace himself, Scorpio-like, with plans for future vengeance.

The boy managed by stealth to get and read the works of such authors as Thomas Paine, Voltaire, Byron, Shelley, Lytton, and St. Germain. He gradually began to despise the church, catechism, and the aged and not over brilliant preacher who every Lord's day preached hell from the pulpit which his great-grandfather had endowed. All the pocket money the boy had was given him, on the quiet, by his mother, who is represented in the chart by Moon conjunct Venus in the money sign of Taurus; both are in their power in Taurus, and sextile Uranus and Mercury in the 4th house—home.

We note that much of the beauty and benevolence of Jupiter in the first house is marred by a square aspect from Uranus and Mercury in the sign of Pisces, in the 4th house, the home. This shows a tendency to unwise reasoning by Mercury. Also sudden disturbances and household upheavals, caused by the presence of Uranus. It is not difficult

to draw a mental picture of the loving, practical mother, continually trying to keep peace in a home where unwise and sudden wrangling often occurred, especially about money, religion, etc., generally at meal time. This she usually handled through the feminine intuition which Uranus conferred upon her.

The Moon not only represents the entire female principle in a masculine chart, with all its multiple experience and relationships from the cradle to the marriage altar, and afterwards; but it is also a symbol of the native's personal self, in contradistinction, to the Sun which represents the higher self.

The Moon moves continually around the zodiacal circle and in about 28 years reaches the place from whence it first started. Thus, in the revolution of the radical and personal Moon around the individual horoscope is portrayed the actual life journey of the native as the lunar orb moves along from year to year, bringing with it a train of mundane and natural consequences, which are not irrevocably fatalistic, or unchangeable, "for man can half control his doom."

When the native was nearing 14 years of age the progressed Moon came into Scorpio, 11th house of friends, hopes, and wishes. At that time the boy made a new friend, a good hearted, burly, high-tempered, utterly fearless, worldly-wise old retired sea captain; who according to his own account had not only sailed the seven seas many times, but had been shipwrecked and marooned on desert islands, hunted sea serpents, fought pirates whom he hanged to the yard arm; and had also dined with a cannibal chieftain—or so he said. To the lonely boy who adored heroes, and whose greatest sorrow was that his father could not be considered in that class, this ancient mariner was almost a god. The new friendship was destined to be epochal in the life of the native; for it finally became the means which started him on a career.

(Continued on page 171)

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.*

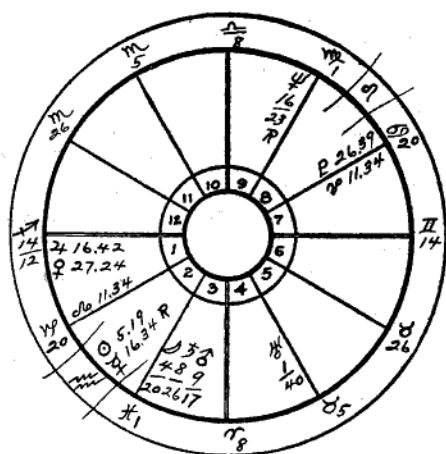
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

CATHERINE D. K.

Born January 26, 1936, at 4:22 A.M.

Latitude 45 North. Longitude 93 West.



In the horoscope which we are using for our reading this month, we find a wonderful planetary configuration on the Ascendant and in the 1st house. This position of planets will have a very strong influence on the character and the disposition of this child. The fiery and common sign Sagittarius on the Ascendant with the ruler of this sign, Jupiter, conjunction the Ascendant and in its own sign will give this child a powerful Jupiterian nature. Jupiter is a humanitarian, magnanimous, and generous planet and Jupiterian people are usually of a generous and noble nature. But this child has another very beautiful planet in the 1st house which will influence her very much. The loving and

artistic Venus is also in Sagittarius in the 1st house and making a sextile to the Moon and a trine to Uranus, and Uranus is in Venus' home sign Taurus. Venus is also the ruler of the Midheaven (Libra) which will be most helpful in the attracting of the public. The Lords of Destiny were truly very generous with Catherine in that they have given her a wonderful start in life; but we are told that man is the maker of his own destiny and that the Lords of Destiny give to him what he has rightfully earned; so this soul which has come back in the body of this little girl must have earned these blessings.

First, let us find how these talents which are latent will be used mentally. For this we look to the planet Mercury for our key. Mercury is burned by the conjunction of the Sun and also rises after the Sun which will be somewhat of a hindrance for the free expression of the mental qualities. However, this mental planet is sextile Jupiter and the Ascendant which will to some extent free the expression of Mercury, and if the talents are directed to a vocation which does not require so much mental energy she may find much help.

The favorable aspects of Venus, the planet of music and art, in sextile to the Moon and trine Uranus would give inspiration, and talent in art and music. Jupiter will also lend his helpful and expansive love for beauty. Jupiter can picture things in a most generous and expansive way; he too is artistic but his

art must be shared with others; his beauty must be enjoyed by the entire world, and so we may expect that if this child should take up a vocation it would be that of music. With harmony and tone she may reach many more humans than if she put her art into a picture which if it is of value may be seen by a few, so we would advise the parents to encourage her in the art of music and lead this tiny soul towards expressing through the channels by which her generous Jupiterian nature will be satisfied.

The Sun in the humanitarian sign Aquarius square the advanced and humanitarian Uranus in the 4th house will cause her to be most generous in her entertainments to her friends. Aquarius is the natural sign of friends and with the ruler of this sign in square aspect to the Sun in the second house which is the house ruling the finances, Catherine will not stint herself financially in these entertainments, for Aquarians do love to entertain their friends. In these entertainments one must take into consideration the fact that in this nativity we find the peculiar and little understood Neptune, which is classed as a malefic, in the sign Virgo which rules the small intestine. Neptune in this position would interfere with the assimilation of the foods in the small intestine and when a strain is put on the system through too many fancy dinners this may be the steppingstone to coughs and colds. With a common sign rising this may cause the native through a negative and easy going nature to drift into dangerous complications.

With Jupiter and Venus which have rule over the circulation of the blood in square to Neptune and Uranus, and with the conjunction of the Moon to Saturn and Mars, also in a common sign, Pisces, this girl should be taught from infancy to eat right and to breathe deeply. Then, with advancing age she will be prepared for any pulmonary weakness, which might otherwise become troublesome. We would use the old adage of "A stitch in time saves nine."

MARS—BEGINNING AND END

(Continued from page 169)

Astrologically the native's progressed Moon (the personality) had come into conjunction with Mars in Scorpio, the double ruler of his nativity, for Mars was the ruler of his Sun-sign Aries, and of his Ascendant in Scorpio, and Ascendant and Sun were in trine to each other.

We do not wish to give the impression that the brave old sailor was the ruler of the native's life, but as the time was now ripe and the Moon, the personality, had come into conjunction with Mars, the ruler, this man became the medium through which this Martian conjunction expressed itself. The old sailor had no family or relatives and he grew to love the boy in his peculiar way, and the lad adored him. While the old sailor called himself an agnostic he had a sort of nature worship all his own, which he imparted to the boy, and which in a certain way remained with him to the end of life. Altogether, the old captain was a powerful factor in the development of the young native's character, and his brave, cheerful influence left a mark upon the boy which was generally beneficial. He taught the sensitive lad to laugh at his father's foibles, rather than to weep over them, or seek revenge for unjust treatment, and the native spent nearly all his spare time with the old man who was more than fifty years older than himself. They became very close to each other irrespective of age.

Nearly five years later the progressed Moon came into conjunction with Saturn in Capricorn, 2nd house, for the first time, and squared the Sun in the 4th house (home), and in consequence of this the father became much more unbearable than usual. The old sailor was far from being even moderately rich, but he loaned the now 18-year-old native sufficient money to go to New York and to live decently until he could get work where-with to support himself.

(To be concluded)

Worth-While News



Ridding the Public of Air Racketeers

WASHINGTON, Jan. 22. (A.P.)—Senator Herring, Democrat of Iowa, today advocated the establishment of censorship over radio programs:

The Iowan, who is preparing a bill, "to clean up the radio" said abuse of the privilege of broadcasting has reached a point where home owners "must demand and accept some rational and adequate censorship to protect our children from the 'air racketeers' just as we attempt by lock, gate and fence to protect our homes from invasion by the highwayman."

He has not announced details by which his bill will seek stricter Federal regulation of broadcasting.

In a prepared statement, the Senator said he had hoped censorship could be avoided, but added that programs have come to contain little of culturally valuable material as compared to that which is "poor, vulgar or demoralizing."—*Los Angeles Times*.

At the end of 1936 there were twenty-four million five hundred thousand homes in the United States equipped with radios, and there were four million five hundred thousand automobile radios in use. Four million families owned two or more radios. Altogether it is estimated there were thirty-three million radios in use in the United States at that time.

Many of the radio companies have programs on the air almost continually, and a large percentage of them are devoted to the crudest kind of jazz so-called music; whiskey and cigarette advertising. Not that you will find whiskey and cigarettes advertised on the programs printed in the papers and radio magazines—these advertisers are far too clever for that; but under cover of good programs and fine speakers you will find them introducing their salacious products to their unsuspecting listeners, men, women, and children alike. For suddenly the music or program stops and in smooth, oily tones a voice informs you

that you don't have to be rich to enjoy richer old quaker brand straight whiskey, always the same rich mild flavor; or, Lucky You! no effort is spared to give all of you Budweiser. Your ideals (?) demand it, and every sip proves its worth. Hastily you change stations lest the children hear more of this insidious, licentious falsifying. A talented, well-known woman is giving a talk on national affairs. Surely the family is in safe company now. The last faint tones of the speaker still float on the air when suddenly a high-keyed feminine voice pipes in, "Try Camels—a cigarette that's mild, and gentle to the throat—smoke them steadily. Camels are nice! They never jangle the nerves," or, "It's a good business to smoke Luckies, they are gentle to your throat. They are toasted."

Again you turn the dial and a stream of blatant, screeching, moaning, wailing, writhing jazz contortions fills the air. Two of the older children jump up, clutch each other and start wriggling, twisting, and shuffling across the floor. In despair you shut off the radio and turn to the evening paper in an effort to forget the degrading form of entertainment that has been offered to you by vicious, falsifying advertisers whose misrepresented wares are intended to deceive you and which will ultimately degrade your family and yourself, and in time, in all probability, will wreck your home.

The occult scientist knows how dangerous to the public welfare these programs are. For not only do alcohol and tobacco actually poison the physical body, unfitting it for meeting the exigencies of life, but the repeated false statement relative to their beneficent effects on men and women are built into the vital body, the vehicle of sense perception and memory, and ultimately they

will result in the individual being unable to perceive the difference between right and wrong—and when a nation so loses its true perspective, anything can happen to it.

Every upright, moral, progressive citizen should align himself with Senator Herring in the brave fight he is making to save our country from degradation and moral decay, and place it in the foremost ranks of those nations who are earnestly striving to establish law, order, morality, righteousness, honesty, and integrity in their midst. More power to Senator Herring.

Unconscious Crimes

SAN FRANCISCO, Nov. 28.—(U.P.)—Leonard T. Krist, 24, of Rockford, Ill., walked into prison here today and told police he was wanted for the theft of \$400.

"I'm myself again," he said. "When I took the money and came out here, I was somebody else . . . another self."

Krist said he had been sent to a bank by his employer in Rockford with the money, but just as he reached the bank's door "another self spoke to me." He didn't go into the bank.

Instead he went to Chicago and spent all the money, except enough for fare here. With the "other self" still possessing him he traveled west.

"But all the time I wanted to go home to my wife and baby girl," he said. "The other self kept urging me on. It was stronger than the liquor they gave me in Chicago night clubs where they took my money away from me."

"Today I could stand it no longer."

Police wired Rockford authorities to send for Krist.—*Los Angeles Daily News*, Nov. 29, 1937.

A friend who sent the above clipping to our office asks if this possibly may be a case of obsession. Cases of partial or total obsession occur more frequently than most people realize. When a person is totally obsessed the spirit, the I, is entirely outside of its dense, physical body, but is still attached to it by means of the silver cord, and the obsessing entity has drawn almost, if not entirely within the vacated body.

It is quite easy to detect total obsession. Only the owner of the physical body is

able to control the expansion or contraction of the iris and pupil of the eyes.

If an individual is able to oust an obsessing entity and re-enter his own body, his brain mind cannot communicate to the owner what took place while he was outside of his body. It is also true that passion, rage, or temper may overheat the blood to such a degree that the ego is forced out of the body and his vehicles run amuck, for they are bereft of the guiding influence of thought which acts as a brake on impulse. A great and terrible danger of such outbursts is that before the individual re-enters his body a disembodied spirit seeking earth contact may take possession of it and keep him out indefinitely.

The case mentioned in the above article appears to be more like the one depicted by Robert Louis Stevenson in his remarkable story of Dr. Jekyll and Mr. Hyde.

When a person has led a very evil life and is executed or dies a natural death, he often remains in the region of the lower ethers and endeavors to incite human beings to commit all sorts of atrocities. During this time a close interlocking takes place between the vital and desire bodies, and this vehicle, called the sin body, persists; and when the ego returns to earth life, it is naturally attracted to it and usually stays with it all of its life term. This composite sin-body vehicle has an individual or personal consciousness that is very remarkable. It cannot reason, but it has a low cunning which makes it seem as though it were actually endowed with a spirit or ego. It remains constantly with the individual, always endeavoring to incite him to perform deeds of violence, and at times it may overcome the will of the individual and cause him to perform some atrocious crime which it accomplishes entirely without the consent of the owner of the body, for the previous purgatory experience has been so severe that in the present life the individual truly desires to be an upright, trustworthy citizen and ordinarily is such.

Question Department



Occult Appeal

Question:

Why is it that some people accept occult truths the minute they hear them and immediately begin studying and investigating along that line, while others, apparently just as intellectual, find it impossible to accept any kind of teaching which has the least tendency toward the mystic or occult?

Answer:

There are two classes of people in the world today, the sensitives and the non-sensitives. The sensitives are those who through a certain development of their potential powers have to some extent loosened the connection between the atoms of their physical body and those of the vital body. This loosening gives the individual the power to focus his consciousness to some extent on the higher planes and contact the conditions existing there, and through this power he is able to cognize spiritual truths; but he can no more prove them to a non-sensitive than a traveler can prove to one who has never traveled that there is a Gobi desert in Tibet.

The non-sensitive is one who is able to contact only those things he can cognize through the agency of his five physical senses coupled with his brain mind. To such a one spiritual truths cannot be proved any more than the existence of color can be proved to a man born blind.

A looseness between the atoms of the physical and vital bodies is effected by concentration, meditation, prayer, and loving, self-forgetting service to others. By service we do not mean performing another's work for him, but showing him how to do his work for himself, rendering the kind of assistance most needed—a word of encouragement, a helpful, loving thought, or actual physical aid.

THE AFTER-DEATH CONDITION OF A MURDERER'S VICTIM

Question:

Does a person who is murdered begin his work very soon after death the same as people who die under ordinary conditions?

Answer:

The victim of a murder as a rule remains in a comatose state until the time when his natural death should have occurred. If the one who commits the murder is put to death before the time the victim would naturally have died, the comatose victim in his higher vehicles is drawn to the slayer by magnetic attraction and follows him wherever he goes without a moment's respite. The pictured enactment of the murder is always before him and causes him to feel the deepest anguish, as the crime is continually repeated in all its horrible details. If the murderer escapes death and his victim passes beyond purgatory before he dies, the astral shell of his victim remains to deal out retribution through the continual dramatic re-enactment of the crime.

MAN'S DIVINE HELPERS

Question:

Will you please tell me something of the relationship existing between man and the higher life waves most closely associated with him?

Answer:

The higher life waves most closely connected with man are the angels, arch-angels, and Lords of Mind.

The angels are helpers in the vital functions such as assimilation, growth, and propagation; and they are the family spirits, causing increase in the family, in the animals belonging to the family,

and in the yield of their fields. There was a time in the past when an angel was appointed to act as guardian over each individual; the guardianship to continue until the individual grew strong enough to become emancipated from all outside influence. By the foregoing it is seen that the angels are concerned particularly with families and the individuals in the family.

The archangels work as group spirits of animals and helpers to these group spirits, and also as race spirits of humanity. The archangels work more specifically with the races and nations of the earth. During heaven life they teach man how to reconstruct the earth.

The Lords of Mind radiated from themselves into humanity the nucleus of material from which we are now seeking to build an organized mind. The first germ of separate personality, with all its possibilities for experience and growth, was implanted in the higher part of the desire body by the Lords of Mind.

GIVING THE ROSICRUCIAN TEACHINGS TO THE WORLD

Question:

It seems to me that the Rosicrucian Philosophy would be of more value to its readers if those working at Headquarters would do a little more explaining relative to the difference between the Western Wisdom Teaching and that of other occult societies. Kindly give me your opinion on this subject.

Answer:

In reply to a similar suggestion made to Max Heindel, he gave the following paraphrased reply: It is a frequent occurrence to receive letters from our readers stating that certain societies give out specific teachings, and asking our opinion of the same, particularly if the teaching mentioned does not agree with our own. In reply we would say once and for all that it is impossible for us to answer such questions for the reason that it is not the policy of the Rosi-

crucian Fellowship to decry or disparage the teachings of other organizations or societies, and that it takes all of our time to spread the teachings given to us by the Elder Brothers of the Rose Cross. If our literature is studied the reason for these teachings will always be found; for there is no statement made in our philosophy that is not backed up by reason and logic, and these statements we are always willing to reiterate, amplify, and in every possible way furnish our students the satisfaction they desire; but we positively cannot undertake to either explain or controvert the teachings of other societies.

READING ETHERIC PICTURES

Question:

Is psychometry the product of supernatural powers, or is it the result of an overstimulated imagination?

Answer:

In the ether which pervades every object, there is a perfect picture of its whole surroundings. For example: On and in the walls of a room are inscribed all the scenes and incidents that ever happened in that room; and even if the plaster were removed, the pictures would still remain in the ether that permeates it.

A psychometrist is one who has developed etheric sight, which depends on a slight supersensitivity of the optic nerve. Such a person can take a piece of plaster from a room, a piece of wood, or a stone taken from some particular locality and read all of the happenings which have taken place in the immediate vicinity from which the object was removed. This is done by looking at the pictures in the ether which permeates and surrounds the object that is being examined. There is nothing supernatural about the method employed, and the imagination has nothing whatever to do with it. The ability to psychometrize depends wholly on the extended sensitivity of the optic nerves of the eyes.

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 Logic of Fruitarianism

BY LILLIAN R. CARQUE

Kar-Kay Natural Foods Research, Glendale, California

THE biblical allegory of the Garden of Eden, exemplified symbolically by many writers as our long lost paradise or Golden Age, appears to have historical background. Mankind's cradle was doubtless located in the tropics, where vegetation is most prolific and where an abundance of fruits, nuts, and succulent plants could be procured throughout the year.

Few people realize that meat eating is one of man's dietetic habits acquired comparatively late in the evolution of the human race. It appears that this deviation from man's natural diet was by no means voluntary, but caused by extreme want and necessity. It was either a question of eating what could be found at hand or perishing. During the thousands of years subsequent to great geological changes, the meat-eating habit established itself more or less firmly, except among those whose religious teachings forbid the use of flesh foods and the slaughter of animals.

Evidence accumulates to support the contention that man with his perfected anatomy has lived on the earth for untold ages, and that natural cataclysms



and not evolution developed the change from a frugivorous to an omnivorous diet. It is quite probable that the so-called Glacial Period—the latest of these, the Quaternary Ice Age—subjected organic life to altogether new conditions. This was caused by a shifting of the poles or a change in the earth's polarity. At the height of this frigid period, one-fifth of the total earth's surface was covered with ice, burying and destroying vegetation and forest, bushes and vines, and thus depriving man of the natural foods he had subsisted on for many thousands of generations. It was therefore under the pressure of famine, caused by these inundations of large stretches of land and mighty geological cataclysms that man was driven by fierce hunger to make recourse to flesh foods. By necessity, however, man rediscovered the secrets of agriculture and horticulture, and thus there was again made available to him his natural food from soil, tree, and vine.

Nutritive elements correspond to the progressive expressions of life or vital force on this planet. All life originated in the water, which in the primordial age almost entirely covered our planet.

The lowest animal forms were nourished by the lowest plant forms; the ancient fishes, by the sea plants of that period; the monsters of the carboniferous period, by the coarse and luxuriant vegetation now stored up in the coal beds; while the higher order of plants, especially the fruit trees, belong to the era of man and his immediate progenitors.

The rationale of man's natural diet can be understood when we assume the existence of successive and evolving manifestations of life or ranges of accelerated vibratory activity. The nutritive element fit for the human cell, synthesized under the operation of spiritual laws, must achieve a higher and loftier range in the scale of vibratory activity than the electromagnetic life elements which control and elaborate the simple compounds and crystals of the mineral kingdom, for example. Since man is the most highly developed creation, it is reasonable to conclude that he should normally thrive best on such foods as contain their nutritive constituents in a more sublimated or purified state.

In fruits, therefore, we find the highest and most intense manifestation of electro-vital energy, harmonious to cell vibration, of all foods. Nature has developed them more slowly than other products of the soil, and hence they have enjoyed for a longer period the beneficent influences of light, heat, air, and sub-soil, through which the electric and magnetic vital forces of the sun are transmitted. The alluring palatability of Nature's luscious fruits, her tasty nuts and refreshingly invigorating green-leaf vegetables defy the efforts of the most expert cook to improve on her incomparable handiwork.

The comparatively recent origin of fruit, which apparently made its appearance simultaneously with that of man, is significant. Its advent stands as an answer to a demand for higher ideals and subtler nourishment to sustain the stirring yet feeble impulses towards a higher, more sympathetic life. The evo-

lution of mind must inevitably be in advance of dietary progress. In fruit there is the finest form of nourishment which ingenuity as yet has caused to be evolved. The constantly increasing demand for fruit as part of the human dietary with a subsequent increase in the quantity and quality of its output indicates a general ascent of human life along all lines.

Nature advances only to the extent man advances. Mentally she responds to human thought and imagination with the same necessity as she physically responds to the seeds and nuclei of growth deposited in the soil. For man is at once the degrader or purifier of nature, according to the character of his motives; and hence he refines or elevates, purges and perfects—or debases—all matter or life, organic or inorganic by his thoughts. The living sapphire of the grape, the animated gold of the orange, the spirit of the ruby and emerald in the apple, coupled with their luscious exhilarating flavors; or conversely, the deadly poison of the hemlock, the venom of the snake, the deadly ferocity of the beasts of prey—constitute, one and all, the fateful but law-governed returns of human modes of consciousness, the rebound of dynamic thought, the progeny of the mind nursed and reared in the zone of motive, and projected by imagination as creative, fashioning impulses into the various kingdoms of Nature, molding their character and tendency.

The apple, the pear, the orange, the grape, etc., have been able to reveal their treasures of palatable exuberance and nutritional force only because the minds active in the cultivation of these fruits have chosen the good, the true, the beautiful as inspiring and guiding motives. There are biological records by which the inquirer is able to trace the career of the magnificent Belle-Fleur apple from the most insignificant beginnings in Peruvian woodlands in South America. Similar origins are back of the French prune, the California fig, the Bartlett pear, and former primitive types of small, bitter, valueless berries. The nutritional

or assimilative properties of plants unfold in response to moral ideals, for in the last analysis the question of diet is a question of morals.

It is the sugar content of fruits, which is really transformed solar light and electricity, that makes them invaluable as a source of energy. Under the continuous influence of the sun's rays, carbonic acid unites with water and forms various kinds of carbohydrates, attaining in the easily soluble organic fruit sugars their highest form of chemical synthesis. Thus fruit sugar provides carbohydrates in a most assimilable form, namely, in a manner that is prepared for immediate absorption into the blood. That is why the nutritious energy released by fruit sugar requires only a small expenditure of nerve force in the process of digestion. Most sugars, including cane sugar, can be assimilated into the blood and through it by the body only after the process of digestion has broken them down into the simple forms of sugar which scientists call monosaccharides, predigested or invert sugar. Fruit sugar is simple sugar to begin with, and thus one whole step in the process of digestion is eliminated.

Fruits preserve and increase the alkaline reserve in the blood stream, while the more concentrated foods like cereals, pulses, cheese, meat and meat products, are more or less acid-forming. Fruits are also indispensable in preserving the normal physical condition of the epithelium cells, upon which the proper functioning of the intestinal walls depends. Fruits supply especially the elements of potassium, calcium, iron, and phosphorus in a highly organized form, and in this respect are far superior to cereal products. Figs, grapes or raisins, prunes, olives, and many varieties of berries are especially rich in organic iron compounds which we need daily to replenish the red blood corpuscles. Unsulphured sun-dried fruits are superior to bread and cereals for their carbohydrates, for the elaboration of bodily heat and energy are alkaline-reacting.

Fruits are also excellent sources of Vitamins B and C, the latter being chiefly

contained in citrus fruits, a fact which emphasizes the importance of pure, sweet orange juice, preferably unsweetened, as a valuable article of diet and one of the best remedies for anemic conditions. The protein and fat contents of fruits, with a few exceptions, are low, and while it is possible to live exclusively on a fruit diet, it is best to add a small amount of nuts, well-prepared nut butters, avocado, olives or dairy products, if craved.

Aside from such prosaic considerations as those of food supply, interest in trees belongs to a higher order than interest in potatoes, oats and hay. There is more inspiration in a tree than in an annual plant, because the tree is an object lesson of highly organized forces, more stable and lofty than those of swifter-growing vegetation. Agriculture and horticulture are yet in their infancy; the small farmer is portrayed as "the man with a hoe" or bending dejectedly over a plough, the epitome of drudgery and toil. In the not far distant future, we shall enjoy the inspiration of an entirely different picture. The cultivator of the soil will stand erect with head unbowed. A few hours' devotion daily to rational farming will furnish sufficient food for the nourishment of his family, and an ample surplus for the market. The man who merely toils never makes much progress.

The love of country and orchard is the one abiding memory of an almost forgotten paradise. How beautiful is the sight of an orchard with its blooming trees sending their roots deep down into the soil, drinking in the heavenly light, with its millions of blossoms, bringing forth the luscious fruits in which the hidden treasures of the earth and the life-giving forces of the sun are so wonderfully combined! Man will ever cling to the land; he will see that it is Mother Earth which nourishes him best, and like the giant Antaeus, he will ever have need to touch it, to feel it beneath his feet, in order to renew his physical strength. The first steps towards civilization were in the displacement of the uncertainties of nomadic life by concentrated efforts in agriculture and tree planting.

Patients' Letters

Canada, Feb. 3, 1938.

Rosicrucian Fellowship,
Oceanside, California.

My Dear Friends:

How can I thank you for your very lovely letter, which gave me much joy, and I wish to thank you many times for helping me on the spiritual plane as well as on the physical plane. My hand and arm are stronger, since my last letter to you. I wish to say that the cough which was bothering me is much better.

Thank you very much for the helpful little booklet. It was just what I needed—not only for myself but for those I am responsible for.

How thankful I am beyond words that it pleased God to draw me to the Rosicrucian Philosophy and Fellowship, to feel the warmth of the friendship and love they radiate, and I pray our Heavenly Father that He will guide me in some way to serve in this mighty cause.

With love and best wishes,

Yours in fellowship,
—T.S.H.

Washington, January 5, 1938.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

We are indeed thankful and greatly encouraged at M.'s improvement. He is very sensitive responding to the invisible help even before the letter could have reached the Fellowship.

We wish to leave him on the healing list for a while until he reaches a more normal state.

Thanking you again, I remain,

Yours in fellowship,
—Mrs. F.B.G.

California, Oct. 3, 1937.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

I thank you for your treatment of my burned hand. The swelling went down very quickly and I slept soundly for two nights following your treatment. I am indeed grateful to you.

Sincerely yours,
—M.V.M.

The Netherlands, November, 1937.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

Today I can bring you the glad tidings that I can speak again, even though it is not yet very clear.

I am very thankful and want to thank you all for your prayers which you have sent up for me to our Heavenly Father.

I am going forward full of courage, praying and aspiring.

Yours in service,
—H.M.

Healing Dates

March 4—10—17—24—31

April 6—13—20—27

May 4—10—17—25—31

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

People Who Are Seeking Health

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

Thanks at Evening

My Father, I thank Thee for the loving protection with which Thou hast surrounded me this day, bringing me safely to this twilight hour.

I thank Thee for Thy Voice within, which, if I do not fail to heed, will always say "This is the way, walk ye in it," thus averting wrong decisions and their accompanying grief.

I give thanks to Thee, who hast inspired every kind word and thoughtful act with which I have been blessed this day; also for those which I have been guided to express to others.

I thank Thee, that each day well lived brings me closer to the goal of attainment and ask Thee, O my Father, that Life's experiences may so strengthen and purify that the twilight of this life expression may find me gentle and Christlike.—Harriet B. Mercer.

EASTER MENU

—BREAKFAST—

Glass Apricot Puree
Steel Cut Oats with
Honey and Top Milk
Strawberry Rhubarb Sauce
Beverage

—DINNER—

Tomato Juice and Avocado
Cocktail
Ripe Olive Appetizers
Savory Allamande
Fresh Green Asparagus
Potato Cheese Puffs
Garden Leaf Lettuce with
French Dressing
Lemon Almond Pie

—SUPPER—

Julienne Soup
Crisped Celery Hearts
Fresh Artichoke Hearts
on Sandwich Plates
Fruit Cup

RECIPES

Tomato Juice and Avocado Cocktail

Select a good quality of Tomato Juice, season with a little diluted savita, lemon juice and celery salt. To this add a little chopped parsley and diced avocado. Chill and serve.

Julienne Soup

Ingredients: 1 quart boiling water, $\frac{1}{4}$ cup carrots, $\frac{1}{4}$ cup turnips, 2 large tablespoons fresh peas, 2 tablespoons string beans, 1 tablespoon savita.

Make savita broth of the boiling water and savita. Cut carrots and turnips, also string beans into thin strips one and one-half inches long. Cook in a small amount of boiling water, and add to the savita broth.

Savory Allamande

Ingredients: $\frac{1}{4}$ cup butter, 4 egg yolks, 2 tablespoons dissolved savita, 3 slices finely chopped onion, a little chopped parsley, $\frac{1}{2}$ cup chopped mushrooms.

Melt the butter over hot water, add yolks of eggs, chopped onion which has been slightly browned in butter, parsley and mushrooms, and season with the savita. Pour in casserole, cover top with whole wheat crumbs and bake until thickened.

Potato Cheese Puffs

Ingredients: 4 medium sized potatoes, $\frac{1}{2}$ cup milk or cream, 3 tablespoons butter, 1 teaspoon salt, shredded cheese. Select well-shaped potatoes of about equal size. Bake until soft, then cut or break lengthwise. Remove contents, mash the potato, add salt, butter, and cream or

milk. Beat until light. Fill the skins with the seasoned potato, piling it up in irregular shapes, top with shredded cheese. Set the stuffed potatoes in the oven until cheese has melted.

Lemon Almond Pie

Ingredients: Juice of 2 lemons, $\frac{3}{4}$ cup sugar, 2 beaten eggs, $\frac{1}{2}$ cup ground citron, $\frac{1}{2}$ cup ground blanched almonds, $\frac{1}{2}$ cup water.

Make enough pie dough for a bottom crust and strips. Prepare filling by pouring the lemon juice over the sugar and let stand over night. In morning add to sugar mixture the beaten eggs, ground citron, and almonds. If more liquid is required add the $\frac{1}{2}$ cup of water. Fill crust and bake at 450 degrees F. 10 minutes, then reduce to 350 and continue until pie is well browned.

Fresh Artichoke Hearts on Sandwich Plates

Wash and trim artichokes, cutting off tops about 2 inches deep, enough that all which remains may be eaten with fork. Boil in salted water until tender. Drain and cool, then separate petals to remove fuzzy choke with spoon. Place in pan with a little vegetable oil and heat until well blended. Toast whole wheat bread, spread one slice with American cheese and butter and place in oven until cheese melts. Arrange the prepared artichokes on the other slice of buttered toast. Serve on sandwich plate and garnish with olives and sprigs of parsley.

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 FOUR)

THE GREAT DECISION



HEN do you think you will have to return?" asked Wee Whisper sadly. Now that the journey was over, he had begun to worry about losing Sky Blush.

He could not bear to think of saying good-bye to her.

"It is possible that I may find some work along the shore of the Big Blue Lake," replied Sky Blush. "If I do I shall stay here."

Wee Whisper was so happy he could scarcely speak. "I am sure that I can also find plenty to do here. Wouldn't it be lovely if we could work together? Don't you think the fairies who live around here would let us help them?"

"We shall see," replied Sky Blush.

The two playmates sat silently before the cabin watching the beauty around them until the perfumed spruce grove grew dim with the lavender shadows of twilight.

The Big Blue Lake, feeling the chill of the cool night air, had thrown a silver scarf across her bosom. One by one the stars began to appear, each in its proper place in the heavens.

"Come," said Sky Blush arousing herself from her dreaming. "The moon will be rising soon. Let us go and watch it creep up the sky from beyond the distant rim of the lake. It is a sight too beautiful to miss."

Together they walked down the path

that led from the little cabin to the edge of the cliff. It was not long before a soft light began to appear in the distance, like the glow of a lamp in a fog. Brighter and brighter it grew until the eastern horizon was filled with the golden glow, spreading across the sky in a huge fan of radiant beams.

Suddenly, at the point from which the beams sprang forth, the moon rose up out of the lake. Then, as though knowing that Sky Blush and Wee Whisper were waiting for her to appear, she painted upon the glistening waters a golden path direct to where they sat.

For a long time the two friends gazed out over the moonlit waters of the lake until at last Sky Blush murmured, "I am tired, Wee Whisper."

So Wee Whisper gathered armfuls of the soft, sweet-smelling pine needles and made a bed for Sky Blush under the low, wide spreading boughs of a near-by spruce tree.

"Here is a snug place for you to make your home while you stay on the shore of the Big Blue Lake," he said. "Your soft bed faces the south so that the sun's rays can sift through and keep it warm and dry."

Wee Whisper wrapped Sky Blush snugly in her little red cloak, and kissed her good-night. Then he climbed up into the top of the big spruce tree. Sky Blush closed her eyes. Before sleep overtook her she heard Wee Whisper from the tree top, singing a little crooning lullaby, but soon he also was asleep.

The next morning Wee Whisper awakened early as usual. He crept out to the end of the branch upon which he had been resting and peered down to see if his little fairy friend was still sleeping.

But Sky Blush was gone.

Wee Whisper leaped down from the tree and ran this way and that.

"Sky Blush," he called. "Sky Blush, dear little Sky Blush, where are you?" But he could find no trace of her.

With growing alarm, Wee Whisper fairly flew across the table-topped cliff and down the little path that led to the cove they had visited the evening before. He searched along the beach but his little friend was nowhere in sight. Darting around another cliff he saw a small rocky point that reached out into the lake.

On a huge boulder at the tip of the point stood Sky Blush. Her back was toward him as she poised with outstretched arms facing the rising sun.

In the morning brightness, her tiny figure was sharply outlined against the sparkling waters. Her yellow curls fluttered around her head like golden butterflies. Her little red cloak, urged by the wind, kept tugging at her as if it were afraid she might slip and fall into the water.

Wee Whisper, his terror gone, paused for a moment to admire the lovely picture. Then he called her name softly, and she came lightly tripping to where he stood.

"Good morning," she called merrily. "I awoke very early and walked out along the cliff and down the path. It is so lovely down here. The morning is so beautiful, let us explore what lies beyond this cove."

Happy to have found her, Wee Whisper started off down the beach with Sky Blush.

It was not a sandy beach such as is

found along the shores of most lakes. The entire shore line was strewn with round smooth pebbles of different sizes. Some of these were quite large, and many were brilliantly spotted with red and green and yellow like children's marbles.

The pebbles lay in serried ridges from the water's edge back up onto the beach. They were piled there just as the big waves had left them when the lake was quieting down from one of her stormy moods. As Wee Whisper and Sky Blush walked on the smoothly rounded pebbles their feet kept slipping so that they minded their steps most carefully.

The innocent looking little waves that were playing along the lake shore also knew that the pebbles were slippery. On several occasions when Sky Blush and Wee Whisper wandered too near, a mischievous group rushed at the two little friends and splashed over their feet. Then they would run pell-mell back into the lake, laughing gleefully.

All morning Sky Blush and Wee Whisper played on the pebbly beach. When the sun was directly overhead and the heat of midday filled the little cove with its golden peace, the two friends decided to again climb the cliff and seek

the cool shade of the evergreens.

With Sky Blush in his arms, Wee Whisper quickly made his way up the winding trail.

As with most cliffs along the north shore of the Big Blue Lake, the summit was fairly level. It was an ideal spot for the spruce and pine trees to meet and grow together in friendly groves. In doing this the trees actually performed a most valuable service. Not only did they bring more soil to cover the surface, but they sought out each little crevice with their long, slender roots. After a while the big powerful looking cliff was greatly strengthened by the lacing and interlacing of the fibrous roots. This



enabled it to frown for many long years upon the mighty lake and to successfully resist her attacks.

But when such trees finally die, most of the cliffs give up in sorrow and despair and slowly crumble and fall into the lake. Then the hills have to build new cliffs to protect themselves. All of this takes a long time and no one, except the fairies, lives long enough to see it all take place.

Upon reaching the summit, Wee Whisper selected a comfortable spot in the shade of a giant pine. Through the years the great tree had thoughtfully spread around itself layer upon layer of soft dry needles, until the rough ground was thickly carpeted and yielded gently to the tread. It was delightful to stretch out lazily upon the sweet-scented pine needles and gaze out across the sparkling waters of the Big Blue Lake. Sky Blush and Wee Whisper were tired from their morning of strenuous play on the beach. It was good to enjoy the cool shade and to breathe the perfumed air.

So after resting awhile under the shading tree, the two friends resumed their journey. Wee Whisper found a new path that was almost hidden from sight. It led them downward to the lake again, but instead of a pebbly beach, such as they had found in the cove, the shore here was a jumble of huge boulders that stretched along the water's edge for miles. Some of the boulders seemed almost as large as the little cabin they had seen that morning.

On the sides that were protected from the cold winds and from the lake, the boulders were covered with soft green moss. In places, tiny pink and blue and white flowers were growing in the crevices of the rocks.

Sky Blush was delighted when she saw the frail, beautiful rock flowers. "Oh," she exclaimed, "the Flower Fairies are succeeding with their work even on this rocky, jumbled shore. What wonderful little creatures they are! They try in every way to make the world a more

beautiful place in which to live. If we remain here on the big lake, Wee Whisper, you and I will have to work with them, for there is much that we can do to help them."

"I should love to," replied Wee Whisper, "but you will have to tell me how I can help."

"I shall do so when the time comes," replied Sky Blush, bending over one of the little blue flowers and caressing it gently. "The Flower Fairies who work here are artists indeed. They have done the most delicate and beautiful work I have seen."

Going rapidly from flower to flower, the little Sunset Fairy bent over each one to breathe in its delightful fragrance.

"I wonder where the Flower Fairies live. I have not seen any suitable place along the lake, and this rocky shore would not be the place for them."

"Probably there is a meadow near-by," replied Wee Whisper, "just beyond the first hills that skirt the shore."

"To find it, we may have to follow one of the rivers that come down from the hills," said Sky Blush. "In this country you will always find a meadow somewhere along a river. Let's go in search of it soon, shall we, Wee Whisper?"

"I will go any place you say, Sky Blush."

"I want to know the Flower Fairies who work along these rocky shores," Sky Blush said. "When we find the meadow where they live, we shall also find the Woodland Fairies. They will be living in the forests on the edge of the meadow. These two groups of fairies always live close together and help each other in their work."

"I think that is a splendid idea," Wee Whisper said.

"All fairies understand the law of helpfulness," Sky Blush told him. "The only thing of value in the fairy kingdom is loving service. Consequently they each do their share of the work. Their only thought is to seek ways and means

of making the world more beautiful, and the Great Spirit who loves all, provides everything they need. So in the fairy kingdom all is love and peace and beauty, but there is always great activity."

"You are most unusual," Wee Whisper said admiringly, "and your fund of knowledge seems to be almost without limit."

"What I have just told you is known by all fairies," she replied. "It is sad that human beings do not know it, but the fairies are doing all they can to help them. Now we must hurry," and Sky Blush ran along the shore, leaping lightly from rock to rock. It seemed as if her tiny feet hardly touched them.

Across the cove and at its extreme tip, the most massive cliff they had as yet seen, rose majestically out of the waters of the Big Blue Lake. The cliff was proud of its rugged strength and of the honor that had been bestowed upon it, for perched high on its broad shoulders was a Lighthouse.

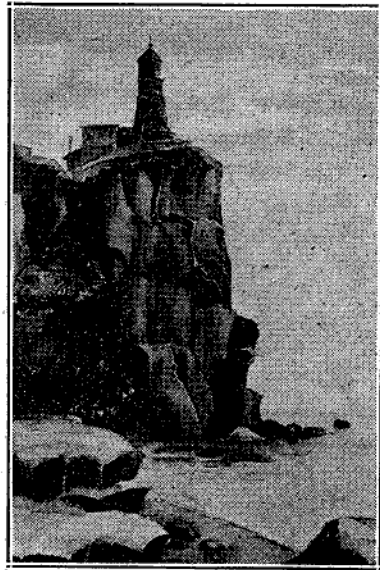
Bathed in the glow of the late afternoon sun, the tall Lighthouse, with little yellow cottages huddled at its base, presented an imposing picture against the blue background of sky and water. Great shadows had crept out of their hiding places and completely covered the sheer sides of the cliff with their purple loveliness. The contrast of golden sun and purple shadow was startling.

At the foot of the cliff the tireless waves created countless designs of foamy loveliness as they surged against the mighty rocks. The circling gulls, upon motionless, outstretched wings, looked like great snowflakes as they drifted down and gracefully alighted on the waters of the lake.

Following the shore line of the cove, Wee Whisper and Sky Blush climbed the great cliff and stood beside the lighthouse.

Wee Whisper remembered how the friendly pine had described the Lighthouse when he repeated the story told to him by the North Wind. And now, standing at the foot of the strange look-

ing building, Wee Whisper could hardly believe his own eyes. Never had he seen anything like it before. To him it resembled a tall slim stone with a little glass house set on its top. In the house was a big lamp which kept slowly turning. As it turned, a powerful beam of yellow light swept through the sky in a huge circle. From the top to the bottom were more little windows, but no light shone through them.



The great circle of light could be seen for miles, far out over the lake, even when the weather was dark and stormy, warning men to keep their boats at a safe distance from the rocky and dangerous shore.

"These warning lights," said Sky Blush, "are a great protection to the men who sail up and down the Big Blue Lake. I have heard that many lives have been saved by them. There are more along the lake. Perhaps some day we may visit them."

"Yes," replied Wee Whisper, "I can understand now why men build lighthouses."

Wee Whisper and Sky Blush were so entranced with gazing at the Lighthouse that neither one noticed a lovely fairy

coming up the winding path toward them until a voice, soft and sweet as the gentle rustling of leaves, said:

"Good evening, dear friends. I welcome you to our domain."

Turning quickly they beheld a lovely creature dressed in the gentle green of the woodlands, her hair gleaming like sunlight. The newcomer raised her wand in the sign of welcome used by all Woodland Fairies.

"I am Teeny Twinkle," she said, "and I belong to the band of Woodland Fairies who live in the near-by forests."

Wee Whisper stepped forward and bowed politely to her.

"My name is Wee Whisper," he replied. "I come from the Great Forest two days' journey to the north. And this is Sky Blush, a Sunset Fairy who lives on the western edge of the Magic Meadow."

Sky Blush with her wand, greeted Teeny Twinkle by making the mystic sign of the seven pointed star. Only a Sunset Fairy may make this sign.

"Thank you, Teeny Twinkle, for your gracious welcome," said Sky Blush. "We are delighted to be here and have been admiring the beauty of your domain."

"I am very glad that you like it by the Big Blue Lake," replied Teeny Twinkle. "All of the Woodland Fairies want you and Wee Whisper to make your home here with us. There are so many ways in which both of you could help us in the work we are doing."

"Tell us, Teeny Twinkle, how Wee Whisper and I can help the Woodland Fairies," said Sky Blush. "Both of us want to be of service."

"I know that," replied Teeny Twinkle, "and I'll tell you a few of the things you could do that would be of great assistance to us."

"You, Sky Blush, dear, as a Sunset Fairy, could help us by getting more colors from the rainbows. We do not have enough colors to work with. And then you could show us how to use the colors that we are not now using and

thus add to the beauty of our kingdom. We all know about the marvelous work you have done in the Magic Meadow.

"As for Wee Whisper, there are many things for him to do. He could carry seeds for us when we are planting the flowers. When we need rain he could help push the little shower clouds around and sprinkle the ground for us. And when the sun gets too hot he could carry big armfuls of cold air in from the lake, to keep the forests cool and fresh. So you see," continued Teeny Twinkle, "we really need both of you very much."

When Teeny Twinkle had finished speaking, Sky Blush turned to Wee Whisper, who had been listening intently.

"Would you like to stay here and help the Woodland Fairies?" she asked. "I am going to stay."

"Oh, goody!" exclaimed Wee Whisper joyously, his face beaming with happiness. "It is just what I want to do most. I felt when I started out on this wonderful journey that I would find some useful work to do. It will make me very happy to help the Woodland Fairies. Thank you for asking me, Teeny Twinkle," he said.

"It is agreed then," said Sky Blush. "We shall both stay."

Teeny Twinkle was delighted. "Come," she invited, "let us go at once to the Golden Meadow. All of the Woodland Fairies will be waiting there to greet you," and she danced off down the little path with Sky Blush and Wee Whisper following her.

At sundown on any summer evening, when the sky is aglow with color and the sun is taking one last look at the Big Blue Lake, you will find Wee Whisper on the edge of the Lighthouse Cliff.

You will see him seated there, waiting for Sky Blush to finish her work with the other Sunset Fairies. Listen quietly and you will hear the contented tune he hums as he gazes out over the sparkling waters of the lake. His heart is filled with the peace and happiness that come from work well done in helping others.

The End.

Echoes from Mt. Ecclesia

THE EASTER festival begins on Saturday evening, April 16, in the Sun Room of Rose Cross Lodge with a welcoming address by Mrs. Max Heindel. This will be followed by a high class musical program which we have learned to associate with Mrs. Zanaida Moiseieff and her group of players from the Los Angeles Center, together with Mrs. Helena Wyckoff and Mr. George Schwenk, vocalists.

The reverently beautiful sunrise service at the Cross will be heralded by a cornet salutation by Mr. Ernest Wakeley. Mrs. Heindel will give a brief address entitled "The Cross and Crucifixion." The Mt. Ecclesia Singers will join in the musical part of the worship. From the Cross, all march into the Chapel where the service is completed with a short devotional period.

"I will Draw All Unto Me" is the title of the address by Judge Carl A. Davis in the Pro-Ecclesia at 11:00 A.M. Special musical numbers will be given by Mrs. Agnes Oakley, organist, and by Mrs. Moiseieff's group.

In the Sun Room at 2:30 P.M., there will be music and a talk by Mrs. Arline Cramer on "Some Phases of Resurrection," which will be followed by a Round Table discussion on the Rosicrucian Philosophy.

This season of spiritual blessing and refreshing will be concluded with the regular Sunday evening Devotional Service at which Mr. John Teeuw will deliver an address on "The Light of the World."

Mt. Ecclesia sends joyous Easter greetings to our members and friends in every part of the world. We invite all who can come to be with us on this happy occasion. Those desiring overnight accommodations are advised to make reservation in advance if possible.

For the benefit of our readers who may be interested in the evening activities at

Mt. Ecclesia during the fall, winter, and spring months, we will give a brief résumé of the classes, etc., conducted.

The Philosophy Class is held at 7:00 P.M. on Wednesdays. The past winter several different workers have taught the Class, each teacher using his or her own method of teaching. Many fine points in the Philosophy are brought to light in this class.

On Thursday evenings an Astro-Diagnosis Class is capably directed by Mrs. Margaret Scarborough. This class succeeds the Anatomy Class which was ably handled for twelve weeks, beginning in October, by Mr. Richard Parsons.

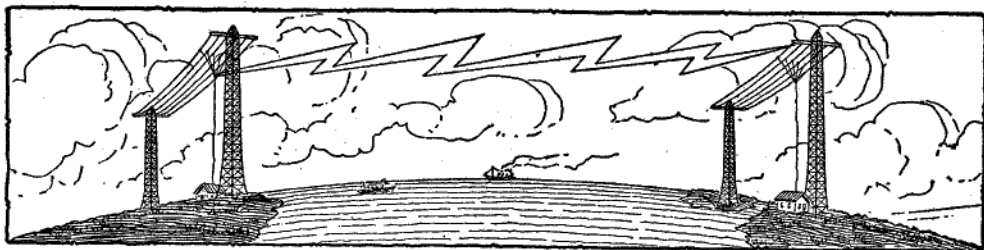
The evening of the day ruled by Venus, Friday, has been set aside for our Community Sing and public speaking class. The Community Sing was inaugurated by Mr. Heindel as a means of promoting harmony and unity among those residing at Mt. Ecclesia, and has been continued with few interruptions throughout the years since its beginning.

The present public speaking class was begun a little more than a year ago under the name of "The Speakers' Club of Mt. Ecclesia," being directed by Mrs. Heindel, with the assistance of a chairman and a secretary elected by the members of the Club at every new moon. The purpose of this Club is to give all at Mt. Ecclesia the opportunity to develop the ability to speak before an audience with ease and assurance, extemporaneously and otherwise.

A beginners' class in astrology is competently taught by Mr. Edward Adams from six to seven on Tuesday evenings.

The Mt. Ecclesia Workers' Forum, which was created by the Board of Trustees in the fall of 1936, meets on Tuesday evenings also. The purpose of the Forum is to promote the general interests and welfare of the Fellowship through discussion and unified endeavor on the part of the workers at Mt. Ecclesia.

Rosicrucian News Bureau



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Prayer—true scientific prayer—we are taught by occult science, is the most powerful and efficacious method of spiritual growth known. It is also an accepted fact that the power of prayer increases enormously with each additional worshiper, and that the increase may be compared to geometrical progression if the worshipers are properly attuned and trained in collective prayer.

Upon these principles our Groups may build a great power for good, developing the qualities of praise and adoration and at the same time dispelling the tendency toward destructive criticism, etc. *Love and aspiration*, we are told, are the wings upon which we may lift ourselves to our Father, and *intense earnestness* is the *irresistible power* which propels them. Teachers of our Center classes would do well to teach these principles to all students, taking time occasionally to explain why prayer is used and what may be accomplished by its constant use.

Both the Lord's Prayer and the Rosicrucian Prayer may be used to great advantage in promoting individual soul growth and in increasing the power of a Group. By using a part of the latter prayer as a beginning of each class there may be built into the nature of each student a powerful devotional element which is of inestimable value in properly directing the intellectual faculties. The first stanza, alone, when read with proper emphasis, may be of special value at the present time:

"Not more of light we ask, O God,
But eyes to see what is;
Not sweeter songs, but ears to hear
The present melodies."

MERIDA, YUCATAN, MEXICO.

Our zealous worker in this little city continues to make opportunities to spread the Teachings there. A group of interested friends in a near-by town was recently given a talk on the Philosophy and a Study Group was formed. Much enthusiasm for the Teachings was shown, and all the available copies of the "Cosmo" sold.

It is regrettable indeed that the supply of the "Cosmo" in Spanish is exhausted. The war in Spain has prevented our publisher there from securing the paper necessary for printing additional copies. In the meantime, we are substituting copies of other books by Max Heindel, but we hope that some provision can soon be made for printing another edition of the "Cosmo" in Spanish.

NEW YORK CITY CONCLAVE.

From the few reports received to date concerning the Conclave held in New York City on February 12 by members of Study Groups and Centers in New York and adjoining territory, it was a meeting which bespoke much interest and enthusiasm on the part of all present in furthering the Fellowship work. The trend of the various discussions was toward more coordinated effort among the Groups in that section to put into effect

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 Tambllyn, 158 Hallam St.
Utica, New York.—11 Clinton Place.
Vancouver, B. C.—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

more efficient and far-reaching methods of spreading the Rosicrucian teachings.

One friend writes of the excellent impression made by the Harlem Center upon members of the Conclave who visited there. "There was no discussion at Harlem of policies, doctrines, or anything of that kind," he says. "It was a period of genuine fellowship."

Another friend enthusiastically reports: "The nicest thing of all I thought was the spirit of cooperation we received from Headquarters. If at any time the Centers have felt that they were not receiving complete cooperation, one could not say so at this time. The agreement made by the Board of Trustees to give a coordinator in this section fifty dollars per month was to my mind wonderful."

KANSAS CITY, MISSOURI.

"The interest seems good, and we have been privileged to hear some very fine lectures," writes the secretary.

"Freemasonry and Catholicism" has been used as a basis for the Philosophy Class during the past several weeks, providing the students with material for much deep thought and study.

A number of books have been sold by the Center during the past few months and considerable free literature distributed to advantage. Further good work in spreading the Teachings has been done by placing a copy of the "Cosmo" in several of the public libraries there.

BUENOS AIRES, ARG., SOUTH AMERICA.

A comprehensive report of the past year's Center activities in this city indicates a wide range of endeavor, service, and accomplishment. Regular classes in the Philosophy, Astrology, Bible, and Public Speaking have been conducted, as well as the Sunday Devotional Service, Healing Service, and Moon Meetings. Especially inspiring programs were given on Easter Sunday, Founder's Day, and at Christmas.

Our correspondent writes: "A most cordial and friendly spirit exists among all the friends of this Center. They cooperate in making translations of the Fellowship literature so as to facilitate

the spreading of the Teachings among all the Spanish-speaking people, as well as in many other ways. It has been a source of much satisfaction to us to be able to assist many people with their problems and help them to gain a better understanding of life. During the past year we have sent many applications for the Philosophy lessons to Mt. Ecclesia, and we hope to increase this number during the year of 1938."

LOS ANGELES, CALIFORNIA.

A full program of activities continues to be conducted by the enterprising friends of this Group. It is especially pleasing to note that during the past several months a series of classes has been given in which music and art were correlated to the Philosophy. We hope to see more such correlation taught in our Groups.

Among the titles for the Sunday lectures we find this significant one, "Music and Health." Now that our Sanatorium is to become an actuality, it will be of much help if more attention be given by our Centers to the methods of healing advocated by the Fellowship. The therapeutic value of music and color, in particular, may be made the subject of research and investigation in connection with occult principles.

Fellowship Day is always an inspiring occasion at the Los Angeles Center, a number of the friends there having known Mr. Heindel personally. This year's observance of his passing was marked by a wonderful spirit of fellowship and unity, we were informed, as the friends paid tribute to the stalwart spirit who did such valuable pioneer work in bringing the message of the Elder Brothers to humanity.

APELDOORN, THE NETHERLANDS.

From the secretary of this Center we receive encouraging reports regularly, continuous constructive activity being the keynote. Classes in the "Cosmo" the Bible, and in astrology are well attended, and the friends have recently bought an organ with Center funds.

Among the Centers in The Netherlands the exchange of speakers is carried on

Chartered Centers in Other Countries

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Brussels.—74 rue Stevens Delannoy.

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Sekondi.—P. O. Box 224.

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Rotterdam.—Claes de Vrieselaan 51.

Rotterdam.—Bergweg 308.

Zaandam.—Oostzijde 386.

in a very satisfactory and successful manner. Recently Mr. Monod de Froideville from The Hague Center conducted the Service in Apeldoorn. He spoke first on "The Object of the Rosicrucian Fellowship," and after an intermission, spoke again on "Nature Spirits." The local paper gave a very favorable half-column write-up to these lectures. (Our friends in The Netherlands make it a point to cultivate the Press and invite reporters to their meetings.)

Special Stamp Issues

Would you, as a reader and fellow student, be interested to know of a way in which you can assist the Fellowship and help to reach others who might like to know of the Rosicrucian teachings?

We have found that a nice revenue is obtainable from selling the cancelled stamps received from foreign countries and the *special commemorative issues* of the United States. When these reach us on good clear envelopes they are especially desirable, as they usually find ready customers and are of more value than the stamps torn off the envelopes. These envelopes which we sell bear only the name and address of The Rosicrucian Fellowship (to which they were mailed), no personal address ever being allowed to go out. At present a rubber stamp is being used to place information on the back of the envelopes to be sold, showing the nature of the work carried on by the Fellowship, so that they become messengers to tell others of our work.

No matter where you live, you can help us by putting on your letters to us stamps of special issues or those which show features of interest or commemorate special events. When convenient for you to send them to us, we are pleased to receive cancelled stamps of various denominations from foreign countries.

Many of our friends are already doing this, and it was suggested that our Magazine family might wish to know about it also. Any one, any where, can help in this easy way in financing and "carrying the message" to others.

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IMPORTANCE OF IMAGINATION*(Continued from page 164)*

imagination to see the way out, and the brilliant image of the future which allows of no indecision.

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The Message of the Stars

By MAX HEINDEL and AUGUSTA FOSS HEINDEL

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- CHAPTER 2.—Measure of Amenability to Spiritual Vibrations. Mystery of Light, Color, and Consciousness.
- CHAPTER 3.—Were you Born under a Lucky Star? Amulets, etc.
- CHAPTER 4.—Reading the Horoscope—Introductory—Mundane Houses; Signs of the Zodiac; Cardinal, Fixed, and Common Signs; Signs on Angles; Triplicities; Sun, Moon, and Ascendant.
- CHAPTER 5.—Influence of the Twelve Signs when Rising.
- CHAPTER 6.—Intrinsic Nature of the Planets.
- CHAPTER 7.—Children of the Twelve Signs.
- CHAPTERS 8 to 14; 16, 17.—A complete chapter on Sun, Venus, Mercury, Moon, Saturn, Jupiter, Mars, Uranus, and Neptune—giving an analysis of each in the Twelve Houses; in the Twelve Signs; and in Aspect with Other Planets.
- CHAPTER 15.—Planetary Octaves. Notice that this chapter *reverses* the commonly accepted dictum and *proves* conclusively that Neptune is the octave of Mercury and Uranus that of Venus.
- CHAPTER 18.—Delineation in a Nutshell; Keywords, etc.
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