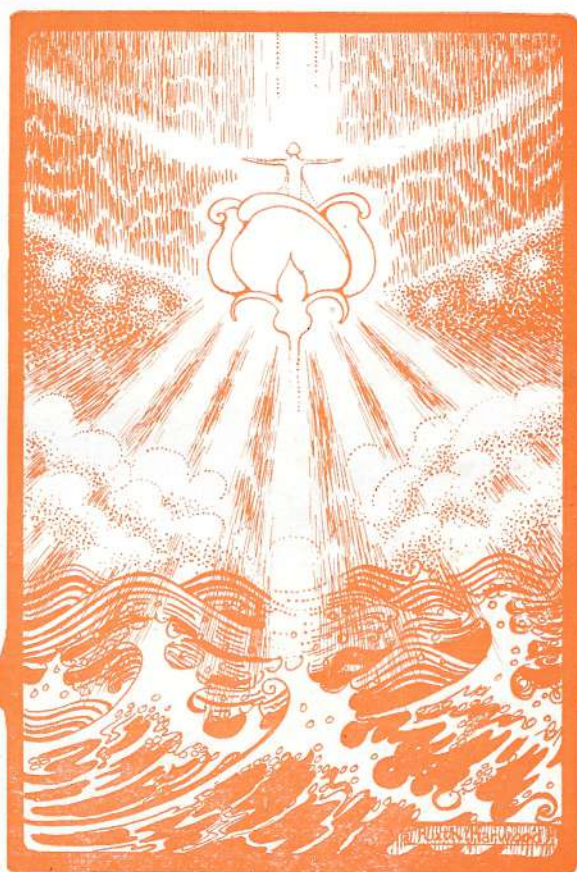


# THE ROSI CRUCIAN MAGAZINE

Rays from the Rose Cross



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SEPTEMBER 1938

Light Shone in the Darkness

Recapitulation of Evolution

Virgo---the Virgin

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**THE ROSICRUCIAN FELLOWSHIP**

OCEANSIDE, CALIFORNIA, U.S.A.

# The ROSICRUCIAN MAGAZINE

## *Rays from the Rose Cross*

ESTABLISHED BY MAX HEINDEL

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# The Rosicrucian Fellowship

## AN AQUARIAN MOVEMENT

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

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

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

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

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

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

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

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

## THE ROSICRUCIAN FELLOWSHIP

MT. ECCLESIA

Oceanside, California, U.S.A.



# The Mystic Light

## The Rosicrucian Fellowship

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

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

## Light Shone in the Darkness

By D.C.



WAS wide awake, perfectly conscious, and even remarkably free from worry or sorrow of any sort when it happened. For this I am grateful, else I should have feared that the experience was a projection from my own mind, an unconscious escape or defense. But I had no need for escape at the time, and it was not an emphasis of some particular doctrine in which I had been trained to subscribe. It was simply—Light!

I had always loved the Scriptural passages referring to "light" for the picture of beauty they make in my mind and for the sonorous quality they have. Like majestic music is the first mandate of God, "Let there be light," recorded in the Book of Genesis. The passage says that the earth . . . "was void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light."

Like a golden, scintillating thread of beauty through all the Bible run these references to light. The Fourth Gospel is full of them, saying of the Word that was made flesh, "and the light shone in the darkness and the darkness comprehended it not," and quoting Jesus as declaring, "I am the light of the world: he that followeth me shall not walk in

darkness, but shall have the light of life."

I loved the lyric sound of these words but gave little thought to their meaning until, quite suddenly, I had an experience which convinced me that they are literally true. The light is not mere poetic imagery, and the Christ as the "Light of the World" is not merely the comforting, sustaining spiritual light we usually think Him to be. He is literally *light—illumination*—and His promise is so true that the marvel is that most of us are so spiritually blind, except for rare flashes that come perhaps once in a life-time, that we do not realize the power of having "the light of life."

Before my experience my faith in God had been largely devotional instinct, but now it is that which is deeper, wider and freer than belief or creed or instinct. In one brief flash I gained knowledge.

It came along toward morning in the early part of June, 1930. I had put in a hard week, working long hours at my desk and getting a rather prolonged, difficult interview for several hours each day. And each evening after dinner I had been rushing off to attend lectures by the sons of the founder of one of the oldest schools of suggestive therapeutics in the country. When the lectures were over I would usually drive some friend home before getting home myself and

then, often as not, do some writing or revision before retiring.

By the end of the week I was both physically and mentally exhausted. On Saturday night I was so weary I could not keep awake by ten o'clock. I retired and fell at once into a heavy, dreamless sleep.

I awakened at about 4:00 A.M. and turned over, wondering what had roused me. And then I lay there thinking about one of the lectures I had heard an evening or two before. It was the first opportunity I had had to think about it at my leisure, and an incident related by the lecturer had intrigued my interest.

He told it to illustrate his point that hypnosis could not induce a person to do that which he inherently opposed. He said that when he was quite young and a student in his father's school, he and some of the other boy students began experimenting with hypnosis among themselves in the evenings.

They would hypnotize one of their number, suggest that he had a deep grudge against another of the group and, giving him a paper dagger, tell him that it was a genuine one and that he desired to stab a certain other boy with it. The lecturer said that the hypnotized youth would then stab viciously. So they substituted a rubber weapon, then a sharp stick, and got the same results. At last they decided to try a real dagger, and the boy who was posing as the enemy of the hypnotized one said that he would take his chances defending himself.

They then gave the hypnotized youth a real death-dealing knife—and witnessed a peculiar thing. He who had responded vigorously, bloodthirstily, to their suggestions to kill when he held a harmless weapon, now acted like one who tries to strike in a nightmare. His hand and arm would go out toward the boy, only to be arrested as though by some invisible force before he could strike. In vain the boys taunted him, urging him to do away with this enemy who had done him an irreparable injury, who was even trying to kill him, and the hypnotized

subject would try and try, looking whiter and more miserable each moment. At last, as if tormented beyond all endurance, he fell in a deep faint.

The boys picked him up and found, to their horror, that he was not breathing, apparently, nor had he any pulse. They were terrified. They thought they had a corpse on their hands yet feared to call for help until all first-aid means they knew had failed. So they worked with the boy, massaging him as taught by the school, and finally saw his color return and his breathing begin.

Then their victim startled them further by saying, suddenly:

"Ask me questions! I have access to all knowledge!"

The lecturer said, "Our hair rose on end, but we were curious enough to see this through, so we began questioning him."

He said the hypnotized boy's answers were absolutely accurate in every instance. He told them things that none of them could possibly have knowledge of and which, upon investigation, proved to be correct. There was a war in progress in southern Europe at that time and the boys asked particulars about it. The hypnotized youth told them that night the exact position of the armies and what was taking place, describing the contour of the country and the entire situation as though he were an eyewitness, and the stories in the press later on bore out his statements perfectly.

The boy answered all questions his fellow students and experimenters could devise until at last one asked:

"Who is God?"

The hypnotized one was silent. Again the question;

"Who is God? . . . What is God?"

"I cannot answer that."

"Why not?"

No reply.

"Do you know?"

"Yes!" The answer was exultant.

"Then why can't you tell us?"

"I am forbidden. If I told you, you wouldn't understand. And if you did

comprehend, the knowledge in your present state would annihilate you!"

"What about you, then?" they asked.

"*I shall not be able to recall what I now know.*"

This, then, was what I was turning over in my mind as I lay awake in the cool dark of that June morning just before daybreak. . . . What had that boy seen and known? Why couldn't those other boys be told? Why would they not comprehend what the mind in hypnosis could comprehend?

I lay there thinking thus, mildly, idly meditating upon the mystery of it until—all at once—my mind formulated the question which I suddenly, forcefully, asked:

"*What is God?*"

Immediately the black darkness opened up like the shutter of a camera opens wide and closes to again. And in that instant I was answered. I saw and heard and knew!

In that fraction of a second—or eons of time—for it was both momentary and eternal, I saw and was simultaneously a part of a Light, indescribable, *living*. It was so dazzling that I cringed downward off my pillow in the bed, as one does at a sudden jagged flash of lightning. And I recall that I listened to hear the clap of thunder which usually follows such a white, vivid light. But I heard no sound—heard only information which was stupendous!

How long the Light lasted I cannot say. I was so engrossed with it I was oblivious to all else. The Light was within and without, and the *knowing* was within and without. And the Knower knew all things!

There was at once glowing warmth and exotic beauty, and an assurance of well-being, of *rightness*, which so tran-

scended mere human happiness that I have never used the word "happy" in thinking of the experience. I understand what is meant by "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

I find it also very interesting that the next two verses go on to explain that "God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."

And that, exactly is what I learned in that moment.

The spirit of God is within man and man is united with God, one with God, as truly as the light of a candle brought into close proximity with the light of a powerful incandescent globe becomes one light with the larger light.

It also became clear to me that *man is light*.

God—Spirit—whatever name one cares to give the Absolute—is Light, capitalized to indicate magnitude and supremacy. And man is part of that light in a real factual sense. Man's very body is made of light. And isn't this the latest scientific theory regarding the quality and substance of the cell? I believe I am correct that the cell by recent analysis is said to be made of infinitesimal particles of light. But for my own understanding I need no corroboration from science.

The wonder, the impressive ecstasy of knowing things! I could tell on and on, a volume of truths that I comprehended in those few seconds. But others have expressed them before me, more beautifully and in greater detail than I could



achieve. The inner, esoteric truths of life and man's relationship to them is written clearly in the recorded words of the Christ—provided one reads them for that which lies beyond the words. Others too, Mohammed, Confucius, Isaiah, St. Paul, and scores of Christian saints have told them again and again. Up until my own experience I had never read a line about mystical states or revelations other than those related in the Bible. Since then I have done so and I find that nearly all of them express in different form the same truth. This, in itself, convinces me of the authenticity of them all. One instinctively knows that Truth is the "same, yesterday, today, and forever." It is this *instinctive knower* in man which has, I believe, become so thoroughly impatient with dogmatic, letter-bound interpretations of Truth as taught by Jesus Christ.

But to return to the experience itself; there was, as I have said, the sense of luminosity, of illumination, which was also an experience of identity with the illumination, so that all consciousness of personal existence was absorbed. And with it came, for the moment, a union with All-Knowledge, so that I knew things I had only believed before. It was exultation that cannot be described—and while I speak continuously of the "sense" of this and that, in connection with it, this only proves to me how impossible it really is to convey intangible, esoteric matters in words. For the experience *was not sensual and the truth was not grasped by the senses but rather by the mind*. In analyzing this afterward I have felt surprise that this was so, for I, like most others of this generation, had studied psychological theories teaching that the religious or spiritual consciousness of man emanated from the creative urge, one of the four primary sense urges of human life. Therefore I, like others, thought spiritual matters must be sensed—that religion was a sensual experience, high and pure, of course, but a matter of the senses psychologically speaking.

But my experience did not corroborate this theory. Although there was a fusing of all powers and faculties, my mind was altogether in control, alert to grasp and record. There was that sense of warmth and a visual sense of blinding light, and that was as far as sensation could go. The rest was *cognized*—perhaps by some hitherto unawakened faculty. I was thinking, thinking—asking and understanding at once the answers. It was this vast clarity of mind, this complete union with Wisdom—Intelligence—which was the most satisfying phase of the entire experience.

I recall that I thought of my body and wondered if it were still there. I had been transported so I should have felt no surprise if I had found my body cold and dead and myself outside of it. But it was all right, though wholly without sensation. I remember that this was merely a matter of curiosity, not concern. If my body were dead, that would have been unimportant. It did not matter.

Then I recalled that the boy had said such knowledge would mean annihilation. I wondered about this. Would I be annihilated? Instantly I knew what annihilation meant, and that, too, was all right! For in that first moment of Illumination all consciousness of personal existence had been absorbed in one instant of Light. And *that* would be annihilation—a final merging of the lesser with the greater, of man with Original Substance. And this was perfectly satisfying to contemplate, especially at the moment of experience.

One of the interesting things about the experience was that there seemed to be an impression or injunction to "tell no man." I understood clearly why the hypnotized boy could not tell the other boys. He was not allowed to because he *could not*. Words, by their very nature, are limiting, hence untrue when used to express the limitless. It is for this reason that all the great world teachers have been misconstrued. And if such a one as Jesus of Nazareth has been misconstrued, misinterpreted, even at times



blasphemed, by the very organizations which purport to represent Him, is it then hard to understand why the Spirit of God, speaking to an untried boy and through him to a group of other boys whose motive was sheer curiosity, should impose silence? As for me, the same holds true. I can describe the experience in such terms that anyone who understands, from his own inner understanding, will know exactly what it is that I have left unsaid.

Perhaps to those who have followed me so far it will be interesting to learn "what happened then." . . . I looked about my room and at my open windows, realized it was still quite dark, turned on my bed lamp to read my watch and saw that it was 4:15 A.M. I decided that I was not to leave this present life yet awhile and therefore I had better go to sleep, which I did.

I slept soundly and woke in time for a late Sunday breakfast with my family. It was Whitsunday and I went to church to hear the bishop preach. I shall never forget that Sunday. I had two dinner engagements that day and a third engagement to drive that evening and I filled them all, somehow. But the marvel is how I managed to keep my high state of exultation from showing, outwardly. I remember that morning service—the old familiar words of Morning Prayer containing a double meaning, every one of them! The feeling of the unreality of the world about me and the vast realness of the World of Spirit that was touching and permeating this world at every point! And the bishop talking about I know not what, for I heard nothing that he said!

This aftermath was both puzzling and exhausting, because I experienced an inner calm and a certainty that all will be, and *is* right, and at the same time so high was my exultation that inner tumult bordering on something close to misery was present.

This immediate aftermath—when I still had the sense of breathing rarefied air, of being still in the atmosphere of

ecstasy—was like the experience itself, bitter-sweet. I am always intrigued by the dual aspect of the whole thing, the immensely satisfying and the almost painful character it had. This interests me in thinking of it, this, and the continual merging and withdrawing nature of the moment of Illumination, for there was that sense of being wholly one with the Light, and then of being differentiated from the Light so that I could analyze, think, and compare. This change of aspect was rhythmic, pulsing—first the oneness and then the differentiation. It has given me the belief that man's journey between birth and death, or between birth, death, and rebirth, is but a moment in the vast Rhythm of Nature—a time for man's brief differentiation from God.

Now, to the practically minded who ever ask the value of spiritual experiences, I have an unequivocal answer. They are priceless! There is nothing, nothing that I would exchange for that which I own as a result of one moment of conscious contact with Spirit. My viewpoint has been permanently affected. I have developed a new sensitivity; new antennae of the Spirit bringing in reports of beauty and peace to me beyond and behind the surface of things.

But I do not wish to be mistaken, to imply a working of magic in my life. I was not transformed into a saint. Neither was the path of life smoothed out for me. Quite the contrary! If I had been upon the height for those few minutes back there in June of 1930, I was then gradually let down into the very depths of suffering and despair. I was bewildered and resentful, for I think I had expected some sort of magic change to follow so unusual an experience, and I rebelled at the cruel blow that came instead. It was nearly two years before I found an inner place of deep, sweet peace.

There are new vistas in the world about me, unsuspected nuances. I am more tolerant of man's shortcomings because I am aware of a poignancy that

is both beauty and pathos in the heart of man; that, and man's ultimate triumph! The experience has brought me a conviction of the essential *rightness* of this Universe, and it seems so pitiful that humanity should still be tilting at windmills. I long to tell others to be *still*—and enter into the place of peace and Understanding.

Then, paradoxically, there intrudes into my own place of peace a disturbance born of a yearning for personal perfection. I am impelled to achieve a certain integrity of living and, failing this, I am dissatisfied and ill at ease. It is not enough to *know*; one must also live consistently. And this need for consistency becomes an exasperation, since consistency is the most elusive of quali-

ties, the most unattainable of virtues. So again there is duality, complicating and simplifying, giving serenity and peace when I contemplate the Universe and man's relation to it, and disturbance when my individual entity intrudes with characteristics which are not harmonious to this Universal peace.

One point that I must touch upon before closing is the statement of the boy that he would not be able to recall what he then knew. That is also true of my own experience for, while I do have a clear, recognitive memory of it, it is from a detached viewpoint—the reporter's viewpoint, which remembers and records what he has seen but had no part in. I can never forget, but I, also, cannot recall the Illumination.

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## Music and Language

BY MAX HEINDEL

**P**OETRY and prose are the language of thought but music is the language of feeling. It transforms our moods from sorrow and care to joy and pleasure; it stirs the lethargy and subdues the savage passion. Herbert Spencer the master materialist finds that "music arouses dormant sentiments of which we had not conceived the possibility, and of which we do not know the meaning." Darwin admits that "as neither the enjoyment nor the capacity of producing musical sounds are faculties of the least use to man in reference to his daily habits of life, they must be ranked among the most mysterious with which he is endowed." His great mind could not solve the enigma of the power of sound in producing and changing emotion. Music is the soul of language. The gift of eloquence that sways the audience depends upon the modulation of the voice, and often people will clap at sentiments they do not feel when out of hearing of the orator, and most of such speeches would not look well in print. It is the magnetism of the voice, for anything with rhythm appeals to people, because it speaks directly to the soul; but what depends upon intellect alone will go a-begging.—Unpublished Fragment.

# The Recapitulation of Evolution

BY GRACE EVELYN BROWN



WHEN we were attending the primary and more advanced grades of the public schools, the pupils were often given "reviews." These consisted in going over past lessons that they might be more firmly grounded in the mind; and many details that might otherwise be forgotten were, in this way, again brought to our attention. Then, after having had the more advanced lessons, those earlier ones took on a deeper and more lasting significance which made the reviewing of them an added assistance to the education. It was as though the earlier lessons were raised to a higher power, in the later experiences, and were thus rendered all the more valuable because of the lapse of time between them and the present, with all that had occurred during that time; and because of our adled mental development since we had had the earlier conditions and had been able to meditate upon them.

This excellent plan of reviewing the past has evidently been decided upon by the Great Ones, the Rulers and Guardians of humanity Who plan the features of human evolution under an orderly and helpful regime. Look about you and observe and you will clearly see that this is indeed true. Everywhere the outward testimonies of this cosmic scheme of recapitulation are apparent in symbols throughout nature, in the epitome of the great in the little, in the actual material manifestations which fill the earth and glorify the heavens with the outer and visible signs of the wise and efficient unity back of all, and including all forms in their various manifestations.

These truths of the phylogenetic development in epitome in each separate life, revealing the steps in the ladder of progress from the mineral to the Master,

have been coming to me repeatedly for many years. My back windows look out upon a fragment of forest. Young boys play there, busy with their juvenile interests so like those of the primitive savage. One day, I saw a boy just as he was finishing destroying a beautiful budding sapling, that he might cut the slender trunk into a fishing rod, evidently. He had stripped the tree of its smaller branches, and finally, unable to cut the trunk, he left it there, bare and unsightly, a ruined and murdered tree.

Occultism teaches that the divine spark involves in order to evolve; that out of spirit, these fragments of life descend, taking on sheath after sheath of matter, until they appear as separate entities, or forms, in the physical world.

Every time that an ego, after a physical life and death, ascends to the higher planes, it goes through exactly this process in epitome. From the high plane of spirit disassociated from matter, the entity descends again for another birth, taking on vesture after vesture of denser and denser matter, until it is ready for another physical birth, when it becomes attached to another physical expression of itself, starting from that point to work its way upward through evolution.

The earlier stages of the human embryo epitomize the earlier stages of its cosmic evolution. This divine spark comes up through the mineral, plant, and animal evolutions to the human. Each human embryo has the same physical stages in its development. During the first months of embryonic life, the forms resemble in the evolutionary order, the mineral, the plant, and the animal; even a tail being manifest during the animal stage.

The birth of the child symbolizes the birth of the human soul, which at first

must manifest as a veritable savage; but destined to grow from that low stage of human expression up to the exalted goal of the Master, the sage, and the seer, even as the infant is destined to grow to human manhood.

The savage is intent upon building the center of the separate personality. Everything which fosters this is seized with avidity. Everything which takes from egotism is avoided, combatted, or accepted as a painful necessity. At this low stage of evolution, this is as it should be, just as much as that nature should form the calyx that the flower may have a secure nest in which to grow, that the ear of corn may have a husk to protect and foster its growth, that the cocoon may be the cradle for the butterfly.

Children progress slowly, but with great rapidity as compared to the gradual advancement of the savage to the civilized man. It takes many lives to accomplish in evolution what the growing child accomplishes in its recapitulation of that which the whole race has accomplished. The primitive savage has to learn the laws of nature and of life; that fire burns, that water drowns; that every crime has attached to it as fruit to seed the results of its accomplishment. The young race had to learn language even as the young child learns to talk.

The consciousness of the dog takes no cognizance of a man reading a paper. If the dog could talk, he would ask the man: "Why don't you have some fun romping with the paper? Why do you sit stupidly staring at it?" The savage might ask the same question of the civilized man. The child, again, might ask his parents the same question as to why they sit so absorbed in a mere sheet of paper, not understanding the significance of reading.

Ideals of the young child are like those of the savage. I recall a juvenile con-

versation, illustrating this point. I awoke early one morning, during a summer at the mountains, in my out-of-door sleeping cot in a grape arbor, and a little distance from those of a group of small boys. I was much amused by this fragment of conversation.

"My father is bigger than your father."

"My father is stronger than your father. He could lick your father."

"He could not. My father killed a policeman."

Here we have the ideals of the young ego, and his desire that his relatives and associates may outshine those of others in physical prowess, even indulging in a lie to claim such distinction. What the fathers in question would say to this

would exemplify the attitude of the older egos as compared to the ideals of the younger ones. The children were passing through the earlier stages of evolution in epitome, although belonging to cultured and educated families whose fathers were college graduates.

The ideals of these boys were those of the primitive savages whose forms they had had ages ago. Then I thought of adults who still retained such ideals, and the conviction came to me that they were young souls who had not had enough time to bring themselves to a higher level of evolution.

As I listen to the raucous voices of children, bullying one another, bragging, threatening one another at the point of a toy gun, victimizing one weaker, terrifying the timid, lying to prove that they or their relatives are superior, I am reminded of that principle of Eastern philosophy which seeks to build an ever greater personality. If we recall this, we can forgive all that otherwise would be unpardonable.

On and on throughout evolution, this egotistical principle grows and grows as the calyx precedes the flower, as the

**I**NVOLUTION, *evolution, and epigenesis constitute the threefold process by which man realizes his divinity. The spirit involves itself in matter. Later it evolves out of it. In this dual process it not merely unfolds implanted patterns; it inaugurates something hitherto nonexistent. This is epigenesis. It is creative evolution.*

husk protects the corn, as the cocoon must exist before the butterfly can be born. However, as the bud of the rose gradually forms in the calyx, and the ears of corn slowly grow with its husk, and the butterfly forms even with the growth of the cocoon in its elementary state, so the higher qualities of the human spirit bud forth even while the egoistical principles are growing.

Even during the time that selfishness is waxing in the human being, right with it, some virtue is increasing. The primitive savage wishes to be brave, so he kills his enemy, a man of another tribe; as he believes that every man whom he kills will be obliged to render to him, the conqueror, all of the desirable traits that he has possessed. The cannibal notches his club, thus keeping a gruesome record of all the men that he has killed, because he believes that each victory of this nature makes him stronger, more courageous, and renders to him all that he most desires to possess. Likewise the young child destroys insect and bird life, stealing the eggs of a nesting bird to make collections of the objects which he has captured or conquered.

As the savage collects scalps, so the civilized man collects money or material possessions in the ordinary stages of his evolution, and later on collects knowledge. The young woman at a certain stage of her development collects hearts of her admirers, or beauty prizes, or friends to claim popularity. The sportsman collects cups, trophies, or exhibits of his slaughtered brothers in the animal kingdom. As the head-hunter collects the heads of his enemies, the sportsman exhibits the stuffed heads of deer that he has slain, of stuffed birds that he has killed, looking with horror on the habits of the cannibal and head-hunter, even as the more advanced in evolution regard him with aversion.

What human beings wish to collect determines their places in spiritual development. The more advanced stages of evolution love to collect first editions, art treasures, social successes, profes-

sional plaudits, celebrated friends, and fame itself in one of the arts, sciences, or philosophies. Even with those who are advanced in human evolution, this desire to collect that which the collector deems desirable and important persists even as he nears the threshold of the superhuman evolution. The necessity of giving up the idea of fame makes it impossible for many to enter upon the Path.

As the child grows to manhood, he puts away childish things, even as the growing soul ceases to care so greatly for the luxuries of life and its ostentations; for even as the child outgrows his toy automobiles, playhouses, and childish games, so the older souls cease to care for their toys—automobiles, houses and their furnishings, except where they are necessary for the furtherance of necessity and convenience in carrying on a greater and more important work.

If a man should continue to interest himself in the toys of childhood, he would be considered to be demented or suffering from arrested development. There is no stemming the current of evolution, and any retrogression or stagnation indicates that something is wrong with the individual thus expressing himself.

It is normal for children to be interested in playing in caves, wigwams and tents, and in playing Indian games, pretending to be warriors, scalping their enemies, and dancing war dances. It is normal for little girls to be interested in dolls and playhouses and tin kitchens. These children are living in epitome their earlier stages of evolution. Later, these boys take on the business stages of their past, vowing to become proprietors of candy stores; while the girls generally continue to be motherly and domestic.

There is a large class of human beings who never get beyond these stages: men when through business who continue to play games, to pit their skill and strategy against that of an opponent; women who prefer cards to anything else. Such persons, even when surrounded by the most beautiful scenery while traveling or



voyaging, are utterly oblivious to their surroundings or to anything but their games. They have evidently built up so much of this personality principle, without adding anything higher that it will take them a few more incarnations, or at least one, to bring their consciousness up to the plane of those who are nature-lovers, students of science or art, or living for the good of others as philanthropists or teachers.

I have often observed that children intent upon games, toys, and many atavistic interests, graduate after a certain age from such things and enter the period of business and domestic interests. Again, after a certain period devoted to such interests, they emerge from these matters and enter again upon a higher phase of human evolution, that of taking up a science, an art, a philanthropy, where the creative element comes forth. Little boys, wild savages, a little later keep store, then they wish to study, to enter college, to become musicians, artists, writers.

Girls likewise graduate from the domestic life. While accepting the necessity for both business and domestic activities, it may be readily seen that the creative life is one in advance of those interests which are the civilized parallels of the savage going out to hunt and fish for his family, of the squaw grinding meal in the wigwam; the man going out to barter, to gain money for the upkeep of the home, and the housewife working for merely bodily interests in the home.

When man lifts himself from the merely physical plane and its needs to those of a religious, creative, or helpful service for humanity, he has at last achieved the crown of human evolution. The older souls, those nearing the portals of the superhuman, or at least glimpsing it, have a desire to do higher things. They are no longer content merely to

plod along for creature comforts; they wish to achieve creative expression. Thus those in business and domestic life are divided into two classes—those who are content with their lot, and those who are bored by it, who find it intolerably dull, monotonous and spiritless. The latter class are those who are ready for better and higher personal expression, which proves that the cosmic trend is always away from the physical to the mental, the dramatic, the artistic, although there may be times, when the personality, worn threadbare with too much effort, would prefer to vegetate for a time, basking in the easier life of past evolution.



Thus the keynote to the placing of the age of the soul would seem to be where man finds himself after he has gone through this epitome of all that has interested him in earlier embodiments. If he passes through the savage stage by the time that manhood is reached, he proves that he has advanced further in his evolution than the place occupied by the savage. If he remains content merely to grovel for personal, material gain all through the rest of his life, it proves that he has not yet reached the higher stage of the individual who wishes to bring forth his creative powers. If a woman is content merely to rear children and attend to the domestic wants of the physical body all her life, she has not yet developed that creative urge by means of which man becomes allied to the higher evolution of creative powers.

Recalling that man is made up of spirit and matter and that these two blend, like a waterspout at sea, the higher pouring down its influence from the spirit, the lower reaching up to meet the down-rushing current, we must recall how and when these two forces

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# The Crown of the Solar God

BY JANICE LORIMER



IT is of the greatest interest to study the relationship of the sun to the planets, from the occult viewpoint. After studying the occult facts concerning the sun as the vehicle of the solar deity, one wonders whether or not it is possible to find what part of the sun is especially influenced by each of the three aspects of the Solar God: the Father, Christ, and Jehovah. We know that the physical sun itself is the vehicle of Jehovah, and that wherever in the physical universe we find physical light we find his presence, for according to Rosicrucian symbology, as Fire is the first manifestation, Flame the second, so Light is the third.

Flame and Light are so inseparable in ordinary consciousness that a word of explanation concerning them will not be amiss. On the physical plane, flame is itself the activity which is identified with Light, for it signifies the invisible Father Fire in a state of visibility. Therefore, in order to understand the Rosicrucian symbolism, let us remember that there is a Flame which, though visible, is not luminescent. A somewhat feeble example of this is the globes of light sometimes seen by etheric sight which, though luminous in appearance, give no light. This is the spiritual Flame, the second aspect of God. When this Flame principle becomes luminescent, giving off light on the physical plane, then it represents the third or Activity Principle, the activity principle of the universe. We note that this Activity Principle is force, that dynamic force which builds the universe, but the directive, formative principles are contained in Fire and Flame.

We also must realize that what we have here termed Flame for the sake of clarity, the Bible calls "The Light"—that is, the True Light which "lighteth every man that cometh into the world." It is

also *The Light* which burns over the head, and in the aura, of the Initiate and highly evolved individual approaching Initiation, for it is etheric. It is an expression of The Word principle. But since we know the Christ Star is invisible (except through various electrical emanations) we can safely call this the Invisible Flame, or the Invisible Light, which is the source of the Visible Light, just as the flame of a candle is the source of the light which it radiates.

Now to return: the physical vehicle of the sun, so far as we can see it, may be said to be the body of the sun itself, the shining envelope of which is the photosphere. The scarlet chromosphere and its fiery protuberances are likewise part of the physical structure, expressions of the physical activities of Jehovah. It is significant that scarlet is always identified by occultists as the color of the Holy Spirit.

When we come to the corona of the sun, however, that silvery radiance which envelops the sun outside of the chromosphere—we find a different condition. Here astronomers frankly admit that they are faced by a mystery. In Young's *General Astronomy* we find the following statements concerning the corona: "Its real nature and relation to the sun are very difficult to explain. It is a gaseous envelope, at least mainly gaseous, as our atmosphere is, but it does not stand in any such relations to the globe beneath as does the air. Its phenomena are not yet satisfactorily explained, and remind us far more of auroral streamers and of comets' tails than of anything that occurs in the lower regions of the earth's atmosphere. The material of the corona is of excessive rarity, as is shown by the fact that in a number of cases comets have passed directly through it without the slightest perceptible disturbance. Its density,

therefore, must be almost inconceivably less than that of the best vacuum which we are able to produce."

Astronomers do know, however, that the corona is something in the nature of an electrical phenomenon, as the following quotation from *The Romance of Modern Astronomy*, by Hector MacPherson, will show: "The corona has long proved a problem to astronomers. Its shape varies in sympathy with the eleven-year-period, and it seems closely connected with electricity (page 58). . . . The law which governs the distribution of the spots also governs the shape of the corona, a silvery radiance which envelops the sun outside of the chromosphere. . . . A great outburst of spots and prominences on the sun is usually answered by a magnetic outbreak on earth . . . magnetic storms are generally accompanied by auroral displays, and vice versa" (page 57). What conclusions can the occultist draw from these interrelations of the solar and earth forces, briefly commented on in the preceding quotation?

Max Heindel teaches that the aurora is the expression of *etheric forces* generated by the Christ Spirit of the earth. In densely populated sections of the globe these radiations are absorbed by humanity, but at the poles they radiate outward in a form of electrical energy. We are also taught—not only by Max Heindel but by other occultists—that at the period of greatest sun-spot activity the sun is *in-breathing* the life forces, taking into itself the impurities of the solar system, psychically considered. It is at this period that the corona and all solar protuberances reach their greatest brilliance. At the same time, the aurora becomes prominent on earth, as before stated. The occult student will observe that whereas the chromosphere and solar prominences are *scarlet* (the color of the Holy Spirit), the corona is said to be of an indescribable pearl-rose and blue, the peach-blossom tint of the vital body.

The mysterious connection which exists

between the corona, sun spots, and aurora borealis may logically be said to be due to the activities of the Cosmic Christ. Although it is not specifically so stated in the Rosicrucian Philosophy, yet it is obviously true that it is the Second, or Christ Aspect, of the Solar Deity, which draws into the sun these impurities (the evil forces generated by evolving beings on the planets), and converts the evil force into good, sending it out again into the universe to further evolution. This is quite in keeping also with Madame Blavatsky's statement that the *Heart* of the Sun is the power which draws in the impurities of the solar system.

The Love or Christ principle is the attracting principle of the solar system, and just as we find the Elder Brothers of humanity absorbing into their own hearts as much of the world's evil thoughts as possible, transmuting the evil again into usable good—for the *Heart is the organ of transmutation* Max Heindel tells us—; just as we find the Christ Ray in the earth likewise drawing into itself the evil vibrations of our living, and sending out in its stead the vitalizing currents of Love, so also does the Cosmic Christ draw into itself the evil forces of the entire solar system, transmuting all into good. That is why, when the sun spots appear (indicating that the impurities of the solar system are being absorbed by the sun) we have the great display of electrical phenomena on earth, for it is the activities of the Cosmic Christ in the sun which are setting up the high vibrations in the ethers, these manifesting in the various electrical phenomena, since, of course, the Ray of the Cosmic Christ in the Earth is one with the Cosmic Christ.

Thus any activity of the Cosmic Christ in the sun manifests in increased vibrations of the Christ Ray in the Earth. That is, the sun spots (which are said to be the cause of electrical storms), the increased brilliance of the corona, and the electrical displays on earth, are all

manifestations of the activity of the Cosmic Christ. Doubtless, there are similar electrical displays on every planet of the solar system. If, then, these phenomena are so interrelated, we can come to the conclusion that the corona is the expression of the Cosmic Christ—His vehicle, as the physical sun is the vehicle of the Holy Spirit—just as the Aurora is the expression of the Christ Ray in earth acting through the ethers.

However, we know that in the case of man's own individual activity, one principle of the ego never acts separately and apart from the others. The Will, which is the spirit's power to do, awakens the second, or Imagination principle which creates the design, and the two working in conjunction direct the force represented by the Activity Principle. Thus we create—on the mental plane in thoughts; on the physical plane in procreation.

Similarly, we know the Cosmic God, the Solar Deity, cannot conclude any function without the conjoined activity of the three principles of creation. Therefore, although the attracting, love principle of the Solar God is the Christ, His activity is accompanied by that of Jehovah, the Holy Spirit, whose special work is with the Activity Principle of the solar system. The power of the Father is invisible under all physical and etheric conditions, as it is the Invisible Father Fire; but the Christ Spirit radiates the Aurora of Earth, and the Corona of the Sun, while Jehovah is manifested in the physical structure of the sun, including the scarlet Chromosphere and solar prominences.

In *The Romance of Modern Astronomy*, by Hector Macpherson, we read: "Like the sun spots, the prominences increase and decrease every eleven years. The law which governs the distribution of the spots also governs the prominences."

It is interesting to consider that, since the corona is hidden because of the "veil of sunbeams" thrown over the earth by our atmosphere, the corona will gradually become visible as the atmosphere

becomes rarer and the ethers become denser, with a corresponding increase in the intensity of the etheric forces generated by the Christ Spirit. Then our sun will indeed be "a glorious guest of heaven, trailing space with his pearly, coronal streamers."

And as this phenomenon becomes more noticeable, so will the influence of the Cosmic Christ become more powerful. This will not necessarily be due to any causal relationship between the increase of cosmic force and the appearance of the corona (the corona is there all the time, whether we see it or not), but merely that both phenomena are the result of the same changing evolutionary conditions, and therefore will appear simultaneously.

#### RECAPITULATION OF EVOLUTION

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blend in order to determine man's place in evolution. As a result of a great downpouring of the spirit, due to having accomplished much in earlier incarnations, the old soul comes into his own quickly with every new birth. Thus it is that mere children display creative powers when a genius is reincarnated. The bud is forming, even with the growing calyx. Mozart is an example of this power fostered in past incarnations. Shelley and Keats came into their own as poets at a very early age. Raphael left the world immortal art and passed out of life at the age of thirty-seven. All of the great of earth are in a superior class by themselves, and do not have to wait for the higher faculties to express themselves as do the younger souls.

It is well to recognize our own place in evolution and know just what we must do in order to progress from the place where we find ourselves. Certain accomplishments are in the past. Others are yet to be undertaken. These should be faithfully followed. By attending to each task as it is brought to our attention, we shall progress along the way which gradually transcends the merely mortal and surely leads us on to the divine.

## Concerning Transmutation

By C. D. M.



NUMBER of people have lost large fortunes in the past few years and as a result they have lost their health through worry, anxiety, and overwork to retrieve their wealth. This is the reaction that comes to most human beings under similar circumstances. A person who has spent most of his life with usury uppermost in his mind appraises all things with a standard of dollars. One man places the importance of business success over all other things in life, while another lavishes such an affection upon a dog that it would be ridiculous were it not so pitiful. All evaluations result in human actions, the variation of the result being in the individual and his environment. We are all in the same class to some degree and thousands of pages are off the press each day, pointing out the situation; hence one more comment seems useless, yet it may appeal to one person where another way of stating it would not.

In every human heart there is a longing which is little understood by the person himself. The reason it is not understood is that it is a shaft from the source of life, spiritual in its nature; known to the ego but strange to the brain because the brain is material, an instrument of interpretation which can only translate into its own kind. It is much like our effort to carry over the events in sleep before we are able to function in them with our normal memory. Let us remember that the brain-larynx-generative combination is the strongest and the most important hookup in the human being. It is the means whereby we advance in the world plan as well as reproduce our kind. It is quite natural then that the material interpretation of such a strong element in our nature which is little understood should be interpreted into sex attachment by the

purely animal person and that it should be modified in various fashions as a result of complicated influences upon character. Intelligence and the ensuing satisfaction in some degree turns it into what we term affection; while repression or disappointment will result in anything from insanity in the weak person to a perverted avenue of expenditure of energy which places business, pleasure, wealth, fame, and even the lavishing of one's whole thoughts upon some pet animal as the greatest interest in life. The variations of the operations are as numerous as are individuals, each with his peculiar complexity of life.

It might be supposed that if this truth were so simple then the remedy would be easy to find until we consider that the hardest thing in the life of any individual is self-discipline. It is not necessarily lack of will power, for almost anyone can exert sufficient force of this kind if his mind is made up on a given course. No, there are other deterrent causes to bringing out the best results in any life and first among these is the habit of thought. Habit is a wonderful servant; without it we could not perform our daily tasks nor could we read or write without tremendous loss of effort. But there is another side to habit which is not so beneficial. We grow accustomed to thinking that a certain way of doing a thing is the only way, or we believe that a certain thing is so because we have used such a background for many years, or perhaps it has been a family tradition which no one would question with sanity. In such cases, habit has ceased to be a servant and becomes our master, a bad master that would prevent us from growing mentally or spiritually; which the scheme of life demands that we do. And so, there is the first real hurdle which takes the form of a belief that we



cannot rise out of our human-phoenix-pyre and that the only course is to "take it on the chin" and say it is all in the game.

How quickly and completely would this attitude be changed with a knowledge on the part of the individual that his present life is simply one of many in which he is learning his lessons and adjusting former mistakes which occurred in bodies which he has heretofore occupied. The obstacles are many, but next to that of disbelief in life's continuity—for that is actually what it amounts to no matter what we may otherwise profess—is the very human tendency of self-pity, a thing so subtle that we do not know when we are the victims of it. We may be apprised of it if we acknowledge that we are criticizing people and things and life in general, because self-pity is usually at the bottom of criticism although it may appear to be something else in our eyes. In one who is wise, criticism is absent. The wise one may see and understand the faults but he knows that to refer to them even in friendly helpfulness is to wound a false pride in most cases and so lose a friend.

The problems of the race will grow fewer and simpler when each individual limits his critical efforts to himself and understands that his troubles are the result of his own mistakes, meanwhile making a continuous effort to improve on such things as he can find in himself. Those he cannot find will appear when his sincerity of effort is pronounced. How quickly would both criticism and self-pity take wings if the person understood the truth as to life and its climb through eternity with the present merely a trivial part of the whole experience. In viewing the valley from a height the insects and the broken

flowers are absent and only the beautiful panorama is seen.

We cannot make much headway in anything without the intense desire to do so and if we believe that securing information about life is impossible, then impossible it will be so far as we are concerned. One who is color-blind is unwilling to admit the existence of colors, yet he cannot contradict the evidence of thousands on every side. In the case of the study of life, knowledge is for the few who have elected to learn for themselves about the scheme of existence and most of us prefer to follow the crowd.

How then, is this to be accomplished for us? Or, more properly, *by us*? The

answer is to be found in every life if one will look back. Circumstances cause us to seek business, fame, power, wealth, or maybe spend our time in useless ways to a large extent because we are not obliged by conditions to work. It is the right of each individual to elect his own way to go, and, whether

he knows it or not, he must also adjust all the resultant factors. If he meets with the loss of his business and fortune and so sees his house of cards tumble about his ears, and the experience is not enough to tell him that something is wrong with his viewpoint, he may repeat the process as many times as is necessary, but sooner or later he will learn that business is not the aim of life even though it is a very important adjunct of our life in this world.

Ah, yes; this world! How much benefit would man derive if he really understood that he has carried on for ages before he was endowed with a body of flesh and blood and that he will carry on aeons after such bodies have been abandoned because the experience which they can give has been digested by the real self. But before he could possess such knowledge he would have to first

*When the sea was calm all  
boats alike  
Show'd mastership in float-  
ing.*

*Ignorance is the curse of  
God,  
Knowledge the wing  
wherewith we fly to  
heaven.*

—Shakespeare.

learn that nothing comes to any of us except by the "Grace of God" and that hence property or business responsibilities are merely trusts of which we must render an accounting as well as having been benefited or dwarfed by the experience in connection therewith. Such an understanding would forever prevent us from claiming much on our own account whether it be of wealth or the ability to sing beautifully.

Not understood? Very likely. Neither is a sentence in a foreign language or a problem in mathematics until one digs into the subject. The Great Intelligence which called forth the existence of things and persons is *purposeful*. When one comes into wealth it is for a certain reason: likewise when it is withdrawn a reason is in the background. To gain this knowledge is to accept what comes at any time as being the result of the operations of this Great Intelligence and its laws which are placed about us to insure our progress. To question the result or find fault with conditions (except to locate our own shortcomings and correct them) is to place our own judgment above that of the Universal Spirit which we call God (or some other term if you prefer). It is through these changes which we call disappointments or griefs that we are able to advance in the world scheme of things. Thus, if I am entirely satisfied with the relations existing between myself and my son, I become unduly absorbed in this relation and the happiness of the association. But if my son is removed by death I am forced to either stifle the force of life which flows constantly from me and from all others, or I must direct it into some new channel.

Perhaps I have learned that wealth does not hold the dream of happiness which many suppose; and maybe I have learned that many other human endeavors do likewise in that they fail to bring relief to the heart-longing. If I am still of the opinion that some other line of effort will bring the desired result I shall embark once more on one of these


expeditions which can only bring me sand instead of gold. At some time, in the present or some later incarnation, I shall have wit enough to figure out that any human engagement will fail to satisfy the craving within me for *something* which I do not understand and then I shall search for a deeper understanding of life itself and eventually learn that since this longing of the heart is from the very inner source of being it can be met satisfactorily only by spiritual reaction and not material. Then I will turn from my desires for wealth or fame or close-friend-relation and endeavor to learn the reason for existence. When I have secured even a partial glimpse of the truth I shall no longer demand from those about me but will give cheerfully without the hope of "fee or reward," for the joy will be in helping, not receiving help. It is said that an intolerable sadness overshadows the neophyte, and it is probably so, for he has not the wisdom to help to any great extent and his individual efforts are spurned by those he would assist—mostly because of his inability to properly serve, but also because of the refusal of most of humanity to even consider an idea outside the pale of their daily tenor.

I have touched upon the theme of business largely because it has been so pitiful to see those who have placed it first in their lives unwilling and unable to see its proper function in the scheme of things. But we need not stop here. The solution of domestic infelicities and relations, the political powder barrel, the social unrest, as well as all the individual problems lies *only* in our sincere effort to the better understand life. A knowledge of past ages, some of which may be found in printed volumes, will clearly indicate that when we fail to progress because of the prevalence of the animal tendencies which we are charged to sublimate through evolution, we are forced to change our attitude and take up the journey anew. It is not an easy thing to build one's self over,

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# Days in the Life of a Pilgrim of the Way

BY PANSY E. BLACK

N the days before I knew there was an ageless wisdom to which the greatest of earth owed allegiance, I had accepted the idea of reincarnation, of rebirth, as a fact. It had seemed to me in those days intolerable that my life had begun only a few years before; that the endless pageants of history were only a story that is past; that I should walk a humble path (and with the limitations of opportunity and money it would be humble) for a few more short years, and then the end.

I loved planet Earth, I gloried in her past and I wanted some further part in her life than even the three score years and ten which ordinary religious belief allotted me. Further, back in my childhood's confidence America was not my home; I had come from somewhere else and worried my mother by begging her to take me home. Then one day in an old magazine I saw an engraving of a street in London, with quaint shops and public houses, and just a glimpse of a garden about a great house, and this to me was home. Speedily I learned, however, not to mention my longings or desires and after I passed the age of seven I forgot, for a time.

Then one night I had a dream that was no dream. I was standing on a bank of a river, against a cliff which led up to rude houses of a village. I was dressed in the robes of a priestess with mystic symbols engraved on a piece of wood hung from my neck, and I was talking to a young man with keen yet wistful eyes, a sensitive mouth and high forehead, who was begging to become a novice of the God I served. And I, knowing that he had but lately quarreled with the chieftain's daughter whom he was to wed, sent him back to her, and as he turned to go my life was strangely empty. The vision faded, and it was not for ten

years after the dream that I was to meet that young man in this life when I gave birth to my son.

Since that birth I have had many another dream. One or two were so very vivid that I live them even now, as is my right, since I lived them first thousands of years ago. One of them was in ancient Egypt: as the son of a slave, I toiled beside my father in the quarries of the Pharaoh, dropping the great balls which were painfully hewing out the obelisks for a new temple. At length it was free and as they started to turn it over, my father was caught beneath it, and gasped out his life in my arms. Again I was desolate but when the vision faded I knew I had him back again in the boy who had returned to life, or rather to rebirth.

The next visit to old scenes was to Rome in the heyday of the Caesars, for these visions did not come consecutively as regards time, and in Rome I was a charioteer for the Caesars; the boy my companion in that exciting sport. It seemed that for nearly a week I relived my past in the city of the Seven Hills. Two chariot races were run in the Circus; and the baths, the byways, the palaces, which were all open to the Emperor's favorites were entered with zest. The peculiar part of these visions is, that in them there is no sense of responsibility, of apprehension, of either looking forward or backward, but one thing was noticeable in this one. In my present life my hands are small, a physical heritage from my father's family, and in Rome they were very large, and I remember eyeing them at times and wondering why I thought them large and why I noticed their size at all. In that vision there was no tragedy, it ended at high noon in the arena with both my companion and myself receiving our

wreaths of victory from the Emperor, and I can feel yet the thrill of pride with which I took mine.

Another vivid experience was in ancient Atlantis, but it was not at the Golden City but in the dark caves of forbidden worship where I enticed others to partake of the rites of the Dark Face. Here I drew the boy I loved down to his death and to this good hour I never can enter an underground cave. I smother in them and cannot get back to the pure air and sunshine too quickly.

All the while I was having these visions I was searching for the explanation, the connection that would make some sort of sense out of them. What was the purpose of life? Why the rebirth? Why through the ages did I live and love and lose?

I remember quite vividly reading Jack London's book on reincarnation which centers about the visions of a man unjustly imprisoned, and though some of my friends were profoundly shocked by the changing of sexes in his visions, that seemed only natural to me. Had I not also changed sex in my visions of rebirth?

There are but three more so far that have dwelt with me vividly. One of them was as a courtesan at a gay French court, beloved of the king, but loving one of his lieutenants. Ours was a secret wooing and courtship and I was luckless enough to incur the displeasure of one of the king's pages. As a result the man I loved was sent away to that strange, dreary, demon-haunted New France far across the ocean and I was left alone. And I remember quite clearly the mocking face of the page as I stood beside the monarch and watched my lover ride away from me forever, down the pathway that lead to Calais and the open sea. Next day the fickle court discussed for nearly three hours the mystery of who had

stabbed the prettiest page in the night and left his dead body lying across the door of the king's chamber, but the king knew and shortly one of the courtesans of the court was sent away to Carcassonne to spend the rest of her days in exile.

The most interesting of the recent visions was that of life in Yucatan. I was a Mayan princess and my companion through the ages a younger brother. What I have written of other visions might be gleaned from writings of history but not the things I saw in this one. In the first place, a great deal of it took place in a walled city on the outskirts of the kingdom where only the garrison usually stayed. My brother had been sent here to gain knowledge of military tactics and because I would not be separated from him my father let me come also.

On the way our litters, borne by four men apiece, were attacked by a hostile tribe and most of our escort were slain, a few only remaining to take us to the safety of the walled city. I remember quite well the approach to those walls, how they were tilted in at the top much as some of our buildings in large cities are today, and around this top and for a distance of some twelve feet below on the outside of the wall facing the wilderness was a complicated system of stairways with no railings and very narrow treads and on these stairways day and night paced sentries and I can even now see this mischievous brother of mine, daring to run about on these exposed stairways high above the earth, while the soldiers who were responsible for his safety held their breath and prayed to their god for his safety. Queerest of all, perhaps, was the rest room of the house where we were quartered. Here were scrolls of the ancients and on them were the monstrous heads which the Mayans used

### MY PRAYER

BY DOROTHY OTT

*Open my eyes that I may see  
How beautiful earth life might  
be;*

*Open my ears that I may hear  
The Heavenly music of each  
sphere;*

*Open my heart that I may know  
God's wonderful love Christ came  
to show;*

*Arouse my soul that it may be  
A shining star through eternity.*

for letters, but instead of being a uniform gray they were highly colored and to the mind of my vision each of these colors had a meaning and I read them as I read the black letters on the page before me.

No one can tell me that this was not a true vision, because at the date when I had it science had discovered nothing more than just the faces and had not attempted to attach any sort of definite meaning to them. Further I had seen but one scanty book on Yucatan and the discoveries there, yet here before me in all its vividness, even to the scrolls, that life unrolled.

I know this may seem an egotistical article, but it is not written by a mystic nor one who pretends to any sort of occultism. In my waking life I have never heard voices nor seen visions, and I think I should not have been led to the ageless wisdom with its vistas of eternity and endless opportunity had I not followed with the idea of reincarnation the formula, "Act as though I were and thou shalt find that I am."

The mind that must *know* before it can accept must be put in the background, becoming a passive recorder only of the

things of the spirit. It is time for the mind to begin to classify and examine when the living man has given the data and not before.

This have I learned through these visions: First, that there is a continuing life above and beyond time, and that man has all eternity in which to work, live, learn and love. That loss is not loss, but only its semblance. I have lost the boy who now loves me as a son many, many times in the past, therefore when the shadow of eternity shall dip low between us now I shall not grieve, for I cannot lose that which is mine. Again, I have lost the old question, "Why should this happen to me?" and have gained in its place, "This game is mine. I dealt it. I shall play it out to the end, gaily if I can, forcefully if I must, but play it." And last but by no means least: Every minute of this life shall be filled so full of learning, trying, and striving that the next shall blossom like a fullblown flower on the century plant, which, after years, at length comes out to gladden the patient one who has tended and nurtured it so long. "Man is his own absolute law giver, the decreer of his rewards and punishments, the dispenser of glory or gloom to himself."

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## The Seer

*I can see myself as still,  
In the bosom of the hill.*

*I can see myself as bone—  
Brother to the hillside stone.*

*I can see myself as dust,  
Mingled with the planet's crust.*

*In a world as yet untrod  
I can see myself a god.*

—ARTHUR PRICE, in *Arcady*.



# An Introduction to the Study of Physical Geography

BY C. E. DADSON



CONCERNING the origin of worlds, the nebular theory offers a fascinating explanation of how a solar system may be formed from a Central Firemist, provided this firemist is set in motion by a First Cause, which people with a religious proclivity call God and which Scientists acknowledge as the Force of Gravitation. It is conceived under this theory that planets which were first thrown off from the parent mass are farthest from the Sun while Venus and Mercury, last formed, are nearest the Sun. Among the stellar spaces, but chiefly outside the main star streams of our universe, are distributed enormous fragments of cloudy luminous material. These are called nebulae. Nebulae vary in shape and size, and they extend across millions of miles in space.

Although many millions of nebulae are known to exist, these are not usually seen with the naked eye; only two, those in the constellations Orion and Andromeda, being observable, when the sky is very clear, with the naked eye. Those that have a spiral shape are considered to include many worlds in the course of evolution. The spiral nebula rotates, as it were, in a whirling maelstrom; the force of gravitation, already mentioned, being responsible for the swirling motion. As the process of rotation increases, condensation and the cooling of the mass increase, and patches are thrown off from the central mass. The process of gravitation and condensation continues in each detached mass, and rings of material are thrown off. Each mass maintains a rotation about its own axis.

Thus, we have our solar system consisting of satellites revolving about planets, and planets and their satellites revolving about a central sun. It is believed that there exist innumerable solar

systems behaving in much the same way as our solar system.

We will now follow the development of Theoretical Astronomy in so far as it helps our understanding of the position of our earth. It may be said that Theoretical Astronomy has three epochs.

The first era is that of the Ancient System, in which the earth was considered as the center of the universe and all the heavenly bodies were believed to revolve about it in the course of 24 hours. Far from the truth as this system was, the ancients discovered the sphericity of the earth; they knew the causes and laws of eclipses; they understood the problem of "local time," that is, the difference in the hour of the day between places of different longitudes; and they constructed almanacs which gave the motions of the sun, moon, and planets with considerable accuracy. The annual motion of the earth about the sun produces an apparent annual revolution of the sun among the stars, and this apparent revolution was perfectly understood in the earliest historical times. The course of the sun was mapped out in the heavens and divided into twelve signs, known as the "Signs of the Zodiac." The ancients named these signs Aries (the Ram), Taurus (the Bull), and so on, because in shape, the cluster of stars resembled these forms to some extent. The connection of the seasons with the position of the Sun among the Signs of the Zodiac was perfectly understood and described.

Here the scriptural account is substantiated by human observation: "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." There cannot be any sentient life without the alternations of light and darkness, seedtime and harvest, heat and cold.

The year was known to consist of 365 $\frac{1}{4}$  days. The book which contained the bulk of ancient knowledge on these subjects was "The Almagest," by Ptolemy, a work which remained an authority on Astronomy for almost 1600 years. Under the Ancient System people had a prejudiced and vain conception of the geography of the earth. For instance, a medieval map of the world indicated a world with the center in Jerusalem, and the distance between, say, Gibraltar and Jerusalem as the radius, Jerusalem itself being conceived as lying immediately below the throne of the Deity. Later, maps and geography on these lines were swept away by the discoveries of Copernicus and the "voyages" of the Renaissance, and then arose the geography so specially represented by the Royal Geographical Society of London with its emphasis on exploration of distant lands and the accompanying developments in methods of surveying and map-making.

The second era is that of Copernicus, a Polish astronomer, who, in 1543, assigned the sun to its true place as the center of our universe; the earth was known as one of the planets (revolving about the sun) and all the heavenly bodies were known to revolve in their orbits around the sun.

The third era is that of Gravitation, a theory formulated by Sir Isaac Newton, the great mathematician and philosopher. This theory holds that all the heavenly bodies are known to be coursing through space with perfect freedom, but each gravitating towards all the others. By this theory the movements of the sun, moon, and many planets and their satellites have been predicted with wonderful accuracy. One fact established by the Gravitation Theory is the motion of the earth about its axis. This motion seems to take place with perfect regularity, but the axis itself is subject to very slow movement which makes its position become decidedly different in the course of ages. Under the theory of the precession of the equinoxes, it can be assumed

that a complete revolution of the axis takes place in the course of 25,868 years. That is to say, all places on the globe pass through all the zones of the earth in about 25,868 years. It must be noted that as the whole earth and the instruments with which observations are made partake of this slow motion of the axis, they change all observations of the heavenly bodies and allowances are duly made in all calculations.

This brings us to the modern understanding of the position of the earth and no further exposition would appear to be necessary, but one point which requires elucidation is the poetical statement: "The sun rises in the East and sets in the West." This statement is quite misleading in trying to understand the order of the marching orbs. The actual state of affairs is this: All the heavenly bodies, including the sun, move in a counter-clockwise direction—from west to east. The sun, as the central planet and compared with all the rest, is apparently motionless. The earth with its circumference of about 25,000 miles rotates once about its axis in 24 hours in its orbital course around the Sun. The speed of travel is therefore terrific and this, to observers on the earth, causes the comparatively motionless sun to seem to rise in the east and set more or less quickly in the west. A homely illustration and one that fixes the lesson in the mind accurately is as follows. It is a common experience of people who ride in a very fast moving motor-car that they see all objects (including the earth itself) moving in the opposite direction. Pedestrians on the same track or road going in the same direction as the motor-car also appear to be moving in the opposite direction as soon as the car passes them. The same phenomenon takes place as our position on the earth quickly passes away from the sun, from morning to midday and to night.

This is an attempt to explain in an academic manner the origin of worlds, but it is probably beyond the power of man to understand the origin of matter.


# 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.

## Virgo--the Virgin

BY JOHN JOSLING

 HE sixth sign of the zodiac is symbolized by a maiden chaste and pure, a virgin Soul. It is sometimes pictorially shown by a virgin with three ears of wheat, and this symbolizes the spiritual Bread of Life which is the Christ and the Living Word and the Logos. This connotes the God in each of us, and that as we strive to become "pure as He is pure" so shall we draw ourselves up to the full status of a Christ and move on earth as a God-Man. That scientific truth, "Blessed are the pure in heart for they shall see God," directs the destiny of individuals born in or under this sign, for purity in thought and feeling is their urgent need.

Virgo signifies the ultimate perfection of the physical experiences, the experiences of the common signs giving the power to mature and expand self-consciousness, as well as work which transmuted produces that rare sublimation called common sense. Through the work of matured thought and feeling comes Christ common sense, and this through the common signs.

The common signs have for their purpose the production of the power of thought, and intellect as intellect is served most in this psychic sign, yet never without the force of feeling! This fact bears incessant repetition: *That soul who is not both occult and mystical, who*

*does not think and feel through a directing Will is weak and certainly unbalanced.* Synthesis must be secured, and the balance of poise through right perspective bringing perfection and true sanity is only the work of the Wise, who never think without feeling nor feel without thought! Thus thought energized and matured by the common signs when merged with the feeling and will which the fixed signs produce brings the Christ Ideal of the synthesis, and one knows the Whole as well as its parts, through which forces come analysis and synthesis, without which integration no true healthy life occurs.

To secure this sublimation of self-consciousness which is true selfhood, physical and mental purity must be worked for. Active discrimination, ever urgent, vibrates incessantly in the sign Virgo; forever is the "Why?" question being propounded, and the battle never ceases in the mind. In one respect only is Virgo like Gemini: both have a common power to produce Wisdom through thinking about their feelings and feeling in and through their thoughts. But Virgo is analytical, feminine, and negative, while Gemini is synthetical, masculine, and positive. This fact should be well observed.

Virgo always centers itself in single questions, one at a time, while Gemini

ever asks many questions at one time. Virgo is critical and analytical. Gemini is acceptive and synthetical. Virgo takes in sectional ideas, thoughts, and views. Gemini accepts all ideas and views as thought and allows the soul to sift and sort, the soul having the power to winnow the false from the true. Both forms of thought power are essential in the training of the soul, for by such means is wisdom flowered and the Whole as well as the parts known.

The perfection of proper perspective occurs through the work done in Virgo even though that perfection is not shown until the next sign Libra is reached. But the perspective cannot be secured until the weaknesses of subservience and selfishness are transmuted. When spiritual discrimination at last lights the mind of the Virgo native, then will true sympathy occur to make the soul active in Service which after all is the forte of this sign. In connection with this vice of subservience there is inevitably seen that other vice of an inferiority complex, which inhibition sometimes despoils these souls to make their lives a misery through unwholesome, false, morbid thoughts and feelings. Virgo is a sign so psychic yet intellectual that people not yet balanced in it exhibit qualities both negative in feeling and very erratic in thought, and the solar plexus being often more active than the brain, with the brain as often erratic, they carry the quality of untruth within themselves, an insincerity which makes them badly misjudge others. This erratic condition is the result of the psychic-physical quality of this sign which works through the concrete brain extracting answers through a vehicle not lighted by the brain-free forces of Spirit!

Virgo as a negative Mercury sign is not so much creative as constructive, yet it is meticulously discriminative, sometimes irritatingly so. These natives when balanced know the parts, thus they are much concerned with detail. Through this forte for detail—the parts of the Whole—we have in these souls and this

sign the fact of the true servant and real ministering angel! And the astrologer who is occult and mystical must observe what real servants Virgo and the common signs are, through the *thought* which they supply to the cardinal and fixed signs!

The chief concern of the Virgo person is his intense love for detail, statistical and biographical detail, and these he uses and quotes.

The worst vice of this psychic-thought sign is selfishness coupled sometimes to a super-fastidious exacting nature and a critical quality destructive and subversive of soul growth. These souls do not show much of themselves to anyone, not even to their intimate friends, and the sense of subtle craftiness is often seen as a vice. The term "vixen" then is well applied to this sign in this negative phase, for just such subtle quality is seen. But the positive Virgo person applies this subtle power in proper constructive fashion as he addresses himself to securing right answers to urgent, ever-impelling questions. Then does it produce constructive criticism giving the faculty of true, logical purpose, and the purer the motive, the finer the etheric and desire bodies of such people become. Thus is flowered knowledge and wisdom.

What is discrimination if it is not the ability to know the false from the true, the nonessential from the essential? Young souls in this sign see always the bad and the false, but those balanced in it ever see the good and true; they get at the very core, the kernel of the personal exterior man and mind, as well as to the center of things.

The sign Virgo is Earthy yet psychic and of physical-formative type governing most the objective mind, the lower concrete mind. Through this fact are these natives so often connected with the concrete practical affairs and callings in life. There is usually a fine adaptability for business and industry, to banking and trade. At the same time there is in Virgo that inner vibration which makes the artist who portrays



exquisitely delicate detail—detail of gossamer fineness. In painting and music super-refinement and most delicate tracery arise here, as witness the music of that apostle of refinement, Chopin, with the second decanate of Virgo rising, and of Mendelssohn with his Moon in the same sign, with the divine Mozart with Virgo ascending at birth. If you would observe the refining force and detail-producing effect in artists, you must take into account Virgo particularly, and the common signs generally. It is well to know that the common signs are deft in dealing with detail, and in writers give prolixity in style, as witness Dickens in his pages devoted to description. He had four planets in common signs with the Moon and Neptune conjoined in Sagittarius.

Virgo people feel with the mind, and the life is always connected with psychic conditions and experiences. This is easy to realize when we see that Virgo has the sign rulership of the spleen, and that the spleen is the gateway for the solar forces to enter the vital or etheric body. The vital forces of the Sun are thus absorbed by the etheric body where they become transformed in color. From the Sun, planetary ruler of the spleen, comes a colorless spiritual essence which turns to a rose-hued color when passed through the spleen, and thence into the nervous system. Now let us realize that this Vital Force is to the nervous system what electricity is to a telegraph system. When parts of the whole system become inert and useless through disease, and

paralysis ensues, then this vital fluid from the Sun has no passage to those parts of the body affected—the divine psycho-electricity is not flowing into the affected parts. Knowing Virgo's connection with the spleen we also know this center-of-force distribution as the gate of the vital body. In this way we see the means of the distribution of the Christ-Life-Force in us, and can realize easily why the element of the psychic as well as the spiritual must animate the evolved soul with Virgo connections. This digression is valuable to show this interesting phase of Virgo for thus one may see the Christ-creative connection of this sign. (And such a hint will enable those ignorant of the true mysteries of the zodiac and the Elohim Who inform it, to cease their condemnation of particular signs and especially those called common.)

The intellectual quality of Virgo is cold, skeptical, and sometimes cynical in the extreme, and demonstration must be made and given to the senses. The mentality is fast working, yet these natives often become narrow and grooved. They often swallow camels and strain at gnats in truth. Where work is concerned, they prefer to use their wits rather than their hands. They exhibit a large interest in work, but would rather send others out to work than undertake to work themselves, and sometimes they will get an unconscious remembrance of the forces of the preceding sign Leo in which they formerly had residence, and try to lord it over others.



Although the forces of service and sympathy rise out of this sign, the element of friendship is not in it, for few friends are made by them, that is, where the nativity shows definite Virgo qualities, but when friends are made they treat them well. Science and hygiene are much loved, and the latter they often overwork, as they also overwork their bathrooms, for soap and sanitation which bring help for physical purity is more than a foible with the Virgo native.

The examination of any sign should connect with that sign its House characteristics so that there may be gathered the fulness of its meaning. Gemini is a 3rd house Mercury sign which generates mental forces that are connected with the mind. These mental processes are synthesizing and their essence is connected with the Higher Mind where it becomes wisdom. Virgo is a 6th house sign, Mercury ruled, producing mental action which is analytical and of the concrete brain; this heavier thought-stuff of lower vibration is given over to or connected with the Abstract Mind through Neptune and the 12th house.

Gemini as mental activity energizes thought experience to create Wisdom through the 9th house by way of Jupiter through Uranus, while Virgo as mental force vibrates thought experience to create knowledge through the 12th house and Neptune. Thus through this pair of Mercury signs comes the Marriage of the Lamb and the Divinity of the Christ made actual and real in the personality of man infiltrating and merging with Uranus and Neptune, for here the Wisdom of Love meets Mind which is Divine!

Virgo and the 6th house rule health and these natives when responding positively never seem to grow old and maintain consistently good health, but in those of negative type the incessant ailment of fear and often the imagined condition of illness obtains, and the idea or suggestion of ill health should never be mentioned or referred to even as an enquiry by their friends. There is often a

dread of blood so that they cannot bear the sight of it, but if this condition is controlled, Virgo people make the best nurses, as do all the common signs, for they have the power to soothe and call out harmony.

Virgo is the sign of the subordinate, those who work or serve, the working classes and the so-called inferiors, all those under the charge and direction of others. But these souls sometimes serve in a high capacity, as witness President Roosevelt who has this sign rising with Uranus therein. He serves the common people and that is why his own party repudiates his immense sweeping reforms in an archaic governmental system.

To truckle beneath others is a very wrong attitude, for no stigma can attach to any true servant in any capacity whether a road sweeper or a President of a nation. No work or office is so low or menial that it cannot be dignified by the Christ attitude. Christ Jesus said, "He who would be the greatest among you, let him be the *servant* of all," and this servanthood comes out of this sign.

No one can command until he has learned to obey, and obedience is learned through service and proper subordination, but this has in it nothing of servility. Through the practical, physical affairs and experiences of life—banking, business, trade, and industry—do Virgo people learn their greatest lessons. Yet large lessons often come through marriage and they are very much affected by this relation, the union itself depending more upon the purity of the partner than upon any other quality.

In the remote past, before mankind was separated into the sexes, Scorpio, Libra, and Virgo were all one sign, and the great mystery of sex and love is still inherent in them. Mars, Venus, and Mercury, the rulers of these signs respectively, stand for Body, Soul, and Spirit, and when man awakens spiritually to the Plan of God, then does he become animated with the power to alchemize his vehicles in the Earth-school. Through work well done he

drives out the dross and so purifies his personality and higher vehicles that he secures the Gold of God! Matter and Spirit merge through the mediating Christ-quality.

No one can become a Christ until the soul has learned to become a true servant, and this servanthood must be learned in the feeling-thought sign Virgo. And here also comes the severe self-examination and the incessant close questioning. The inner life becomes one of very diligent dissection and thus the mind serves the soul to bring out the faculty of discrimination, and in so doing no detail however minute is missed. Thus in the highly evolved soul this intense mental action conduces to such a sublimation that thought becomes spiritualized to the point where the divine ideation of God is seen as the One Directing Idea and the Father's Will. Through right mental action at last comes right spiritual thought and direction and the thought forces of Virgo are carried over into its complement sign Pisces to know there that Thought when clothed with the love of wisdom is the highest divinity. Virgo natives then must sublimate thought by incessant seeking, sorting ideas and arriving at right and true answers to all questions.

The Virgo soul who is spiritually awakened will give himself in dynamic action in service to mankind. But those unawakened certainly serve themselves, as they mistakenly think, through working for mere dollars which they sometimes incessantly count. They live in the sense of the acquisitive until they discover at last how subversive and detrimental such a state of death can become, for physical forces and the blinding concrete brain bar the road and vision into Heaven. One thing more than another in Virgo which must be transmuted is the vicious habit of worrying, particularly worry over insignificant trifles. Mercury ever seems to have them on edge, and thus they fritter and fling away much of their best force. They must also cease to criticize destructively

and transmute the power to condemn. It is quite well to analyze constructively but these natives so often run over to the negative side and become destructive in their thought. They would do well to cease to be cynical and get rid of any tendency to hard worldliness for it is often seen in these natives. Some I have known seemed to have separated themselves entirely from the idea of God and compassion through avarice and cynicism.

Ever does Virgo seek the reason, he wants to know *why*! On the contrary *Libra knows why*. Virgo using the concrete brain requires sight and knowledge as to how one knows *why*. Virgo says, "Demonstrate to me how you know *why*!" This shows the concrete brain at work. The *Libra* soul knows *Why* through the feeling of the mind through the heart. *Libra* intuitively realizes the truth that Virgo wishes to know as Truth. The soul who is balanced both *feels* and *knows* the truth; thus he is both occult and mystical in his being.

Here we see the secret of Virgo in its connection with Pisces and Neptune, and also the fact that Mercury is the lower octave of Neptune, for as Uranus through love (heart) makes the intelligent intellect, which is thought spiritualized, so does Neptune through ideation and thought make love divine, and *now* must man realize more and more this Birth of Balanced Being through feeling and thought via Uranus and Neptune. Here is that manifestation of the only true Marriage!

As Scorpio is a sign of remorse so is Virgo a sign of contrition, and the forces of repentance for the past high-handed lording it over others will or should work out into the life through this sign's influence. Thus should flower a true humility and a willing loving service to mankind intelligently rendered, and not as often, in an inane, excessive, flooding helpless outgoing sympathy, such sympathy arising in a wrong perspective, the result of feelings that are fouled morbidly to affect thought and misdirect

(Continued on page 414)

## 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.*

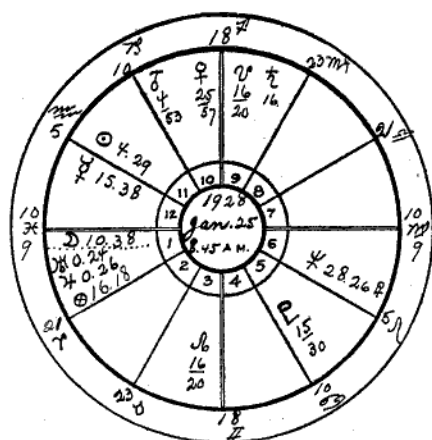
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

JOICE F.

Born January 25, 1928, at 8:45 A.M.

Latitude 34 N. Longitude 118 W.



We have for our monthly reading the horoscope of a child with common signs on all four angles and with the ruler, Jupiter in the first house. Jupiter, however, is posited in the martial sign Aries, conjoined to Uranus, the planet of impulse. Both planets are in the first house and are square to the impetuous and dynamic Mars in the tenth house. This, with the restless Moon also conjoined to the Ascendant, will be an indication of extreme restlessness and perpetual activity, denoting a child who must be on the move. She is very prone to develop the habit of taking up one thing after another and neglecting to finish what she starts. This habit may be overcome by the guardians, who should insist that the girl have a place for every-

thing and put everything in its place, and when she starts a thing they should see that she carries it through to a finish.

It may be a little late to start this kind of training at the age of ten, but it is never too late to make corrections in a loving and diplomatic manner. In order to impress these things on the mind of a girl of ten years it were well that the mother cultivate her companionship, for through example and love a mother can work wonders in her daughter. Womanly modesty and ladylike conduct are ever helpful and a good example, especially needed by a girl with Uranus in the first house in a martial sign square to Mars elevated in the tenth house. This aspect often leads the natives to seek attention, to do that which attracts attention; and they may be just a little unconventional, somewhat extreme in dress, and wherever possible they will make themselves conspicuous.

There is one beneficial and wonderful planetary aspect which will be of the greatest usefulness: Mercury the planet of reason, besides being in the airy, mental, and humanitarian sign Aquarius is sextile to the Midheaven and to the staid and sensible planet Saturn. This will give the mind depth and a sensible strength, and will assist this girl to understand and to follow the precepts laid down for her by her parents. She can be reasoned with and it should not be difficult for the parents to lead her away from the modern and unconventional methods of conduct which the children

learn nowadays. With Venus conjunction the Midheaven and trine Neptune it indicates that if the father desired to take the time and seek the girl's companionship, his influence could be very profitable to her.

Venus in the tenth house in conjunction to the Midheaven and also trine Neptune in Leo will bring the girl before the public or give her employment wherein she deals with the public. This is shown by Neptune in the sixth house, which rules employment or the project through which the girl may earn her living. Neptune also rules corporations, and it may be that she will become interested in some project which deals with the unusual, for Neptune is trine an elevated Venus, and Pluto is in the fifth house trine the Moon. As the Moon is ruler of her fifth house which governs theatres and places of amusement, these things will attract her most. Her ideals will naturally lead in this direction, but with Uranus, the planet of unconventionality and impulse, in the first house and square Mars elevated in the tenth house, she will meet with many dangers on account of her approach to the opposite sex. Too much freedom in the display of the physical body as is now the unlicensed fashion of young women will bring to this girl unwelcome approaches of the opposite sex which she will need to be taught to protect herself from. The mother should teach her the sacredness of things, and impress upon her the need of modesty no matter what her companions may think. Cigarette smoking and drinking should never be indulged in for they will open the way to other habits which a girl with Mars square Uranus dare not enter into.

Saturn elevated in the ninth house and sextile Mercury will be her strongest planet. Saturn will help her to bring her ship into smoother waters for he stands as a sentinel to lead her and guide her mind. His influence will help her over the rougher spots, and to some extent will overcome the restlessness of the Moon on the Ascendant. Another

favorable configuration is the Sun in the fixed and humanitarian sign Aquarius, sextile Uranus and Jupiter. As the Sun is in the house of friends, persons of note and prominence will be ready to aid her, and to place her in positions which will bring her before the public.

The Moon on the Ascendant in the watery sign Pisces, square Saturn and conjoined the Midheaven in the common sign Sagittarius will give a tendency to coughs and colds which should be guarded against. Pluto in Cancer is conducive to malassimilation of foods which then frequently opens the door to coughs and colds; therefore she should be taught to eat with moderation.

### VIRGO—THE VIRGIN

*(Continued from page 412)*

the man. Feeling and thought must attain to a nice adjustment and balance in Virgo if the soul would not misdirect the man in his life. Virgo natives often become hopelessly lost in the right management and direction of their lives through this decidedly ill-balanced condition that calls forth a lack of judgment and right discrimination.

Virgo is a sign of cognition like Gemini, but Virgo natives must conquer fear, destructive criticism, and the waste of forces that come through purposeless prolixity and the mere verbosity of useless digression. Controlled thought power should be their watchword, for thought force controlled brings a conservation of action also, and this is a desideratum for the evolving ego.

Virgo must aim for positive power and definite precise purpose, and to secure that right purpose no finer means exists than to discover the spiritual Light within, when wise use and proper conservation of thought force will produce wisdom. Ever should it be remembered and realized that no true thought occurs without its accompanying true love, which is the vitalizing, cohering Christ-Being-Man coming from the Sun-Son, via Uranus.

# Worth-While News



## Inhuman Warfare Brings Protest

Recent press articles carry horrifying accounts of the killing of thousands of women and children and other noncombatant population in the crowded Chinese cities by bombs dropped in Japanese air raids. And we have recently received, in a cablegram from a distinguished Mason in Spain, a touching appeal to the Masons of the United States to protest in the name of humanity against the renewed bombings and ferocious slaughter of the civil population of that distressed country by the insurgent forces.

Some weeks ago flagrant examples of air raids of this kind raised a horrified protest from many neutral peoples. These protests seemed for a time to have some effect. But recently such attacks have been resumed, notably in raids on Alicante and Granollers. In neither of these towns was any hit reported on a military objective, but in both there was among the resulting casualties a terrible proportion of women and children. It seems evident that there has been another outbreak of "frightfulness" in that unhappy country with helpless and unprotected non-combatants as innocent victims. . . .

On September 22, 1937, the U.S. State Department, in a formal note to the Japanese Government, entered a protest against the air bombing of Chinese noncombatant populations, in which it was stated that our government holds such an attack to be in direct violation of the principles of international law and the dictates of humanity. Again, on March 21, 1938, following the bombardment of Barcelona by the rebels, Secretary Hull made a very plain statement to the press in which he said that he believed he was speaking for the whole American people when he expressed horror and detestation of these methods of warfare. . . .

The Fascist and Nazi totalitarian doctrines agree in their low estimate on the value of human life. The individual is by them held to be of importance only as he may contribute to the welfare of the State. Carried to its normal conclusion, this basic principle would discard all considerations of mercy and humanity. Altruism and benevolence are alike foreign to such doctrines. War is their normal expression, and the bombing of women and children is only an incident in such a war.—*Scottish Rite News Bureau*, June 13, 1938.

No war is ever permitted by the Great Ones in charge of evolution unless there seems to be no other method of teaching the people certain much needed lessons.

It was hoped that the last great World War would show humanity the futility of attempting to effectually settle its differences through bloodshed, and that in the future the more sensible method of arbitration would be the remedy employed. But that does not seem to have been the case.

There was a time before in the world's history when the people refused to heed the warnings of nature. Twice certain parts of the great continent of Atlantis sank beneath the ocean's waves and yet the people persisted in their evil practices, and inhumanity to man flourished. Then it was that a place was prepared on the earth for those who desired to live righteous, peaceful lives; and when all such had been safely removed from the old locality, the last remnant of Atlantis went down carrying some 60 million people with it; and now a practically lost and almost forgotten continent forms part of an ocean bed.

In speaking of the late war Max Heindel said: "It needs no argument to prove that the present war has been much more destructive than any of the previous conflicts recorded in history, because it has been fought by men of *brain* rather than by men of *brawn*. The ingenuity which in times of peace has been turned to such good account in constructive enterprises has now been enlisted in the service of destruction and it is safe to say that if another war is fought fifty or a hundred years hence it may perhaps all but depopulate the earth; therefore a lasting peace is an absolute necessity from the standpoint of self-preservation and no thinking man or woman can afford to brush aside without investigation any theory which is advanced as tending to make war impossible, even if he has been accustomed to regard it as a foolish fad."

## Right Thinking

In an inspiring pamphlet on "Religion and Health," the Reverend G. Needham, Church of England vicar, has some delightful things to say concerning the value of right thinking. If only we would think beautiful thoughts all the time, he suggests, we would be so much healthier and happier in every way.

"Think beautiful thoughts," he writes. "Let your mind dwell on happy memories. So many people torture themselves with bitter reminiscences. They think of slights which they were given long ago. An insult or an angry word is still recalled. How can such characters be anything but sour?"

"Let your thoughts be healthy too. Do not brood on past illnesses, neither let your conversation refer to the time you nearly died.

"There is one psychological device which is a boon to all who suffer from bitter thoughts or morbid fears. When we are about to fall asleep at nighttime or just when we awaken in the morning preparatory to getting up, our minds are in a very suggestible condition. Thoughts entertained at that period will probably be effective throughout life. Hence make use of a simple law of mental hygiene. Every night and every morning, at the time indicated, let your mind dwell on beautiful memories and healthy thoughts. Picture to yourself how wonderful life can be when we are all happy and well. Think of yourself without your bronchitis or bad temper."

It's worth trying, isn't it? Maybe it will save you a doctor's bill.—*Signs of the Times*, June 14, 1938. (Published at Mountain View, Calif.)

One could easily believe that the reverend vicar had been studying *The Rosicrucian Cosmo-Conception* before writing his article on the power of thought.

For years The Rosicrucian Fellowship, through the instrumentality of its students, has been telling the world that thought power is one of the most tremendous forces for good or evil that humanity possesses, that everything that exists in the entire universe was first a thought, and that later this thought materialized the innumerable forms that we see about us. Furthermore, these students have been telling their listeners that every act is preceded by a thought, and therefore thoughts are responsible for all deeds, be they good or bad. As a man thinks, so he is. As humanity thinks, so is the world in which it lives.

Astonishing as it may sound in the

face of this, it is estimated by psychologists that just about two per cent of the people are actually doing the real thinking for the rest of the world. If we estimate the world's population at approximately 2,500,000,000, then it is evident that about 50,000,000 people are doing the thinking for the entire world, and the rest of the people are blindly following the dictates of the few. Just what can be expected as a result of such mental apathy?

Every man, woman, and child should be taught how to think for him- or herself, and to form his own conclusions, be they correct or otherwise. Chief among the purposes of the physical world is to teach man how to think aright, and the correct way to wield this tremendous thought force.

The author of the article under discussion mentions the importance of the time when we are about to fall asleep at night and awaken in the morning. In this connection it is interesting to note the two exercises given to the Rosicrucian student to perform: One for the evening in which he retrospects the day's happenings in reverse order, paying particular attention as to whether he acted rightly or wrongly in each specific instance, praising or condemning himself accordingly, and the other for the morning which he performs immediately after waking and which consists in focusing the mind on some high and lofty ideal, preferably the first five verses of St. John, and holding it there for several minutes. In time this exercise gives one great poise and a wonderful insight into the creation of the solar system whose designer and maker is God.

Whether they realize it or not, through their studies and investigations the church and the material scientists are surely beginning to discover and proclaim the truths embodied in the statements made in the Western Wisdom school of the Brothers of the Rose Cross, just as their messenger, Max Heindel, prophesied these two great organizations would do, over twenty years ago.

# Question Department



## The Cause of Present Conditions

### Question:

What is the cause of the present crime wave? Is it a sort of aftermath of the War? What is the best method to proceed to eliminate it or must it run its natural course?

### Answer:

The principal causes of present conditions are the wrong kind of thought, and uncontrolled emotions. During the late World War people became accustomed to entertaining thoughts of murder, bloodshed, and carnage. Children were taught that it was perfectly all right to kill one's enemies. The atmosphere became saturated with thoughts of hate, worry, fear, anger, revenge, et cetera; then too, the soldiers who passed out during the war, many of them filled with fear, horror, and a feeling of universal injustice, soon returned to birth, bringing with them much of their former resentment toward society and the world in general. Added to this the children born during the war and the readjustment period immediately following it came into an atmosphere filled with fearful, doubting ideas, permeated by a feeling of "get all you can any way you can before it is all appropriated by everybody else." The home life, also, was disrupted to a considerable degree, the women taking the place of men in almost every department of labor. Men returned from the war sick, maimed, and jobless, to find there was no place for them in the industrial world, and discordant thoughts became bitter and vengeful. The result of it all—our present world conditions.

What is the remedy? The thinkers of the world must get a sane, steady outlook on life and lead the people back into paths of righteousness and understand-

ing. This can be done through the press, the radio, the moving picture, music, art, drama, lectures, dress, and literature; and the sanctity of the home must be restored. Morality (not prudishness) based on knowledge must become a basic factor in the moral code, and alcohol as a beverage must go.

Civilization cannot afford to let lawlessness run its course. It is far too dangerous, for it is the open pathway to crime, rebellion, and universal war.

Everyone can help in this reconstruction process by controlling both his thoughts and his emotions and directing them along lines of truth and justice, always kindly but firmly refusing to become a party to anything that is not constructive and uplifting, not only for himself but for humanity in general.

Allowing an evil to run its natural course is a very dangerous thing to do. The people of the world can begin none too soon to apply the remedy to this appalling condition.

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## SPIRITUAL POWERS DESIRED AT ONCE

### Question:

I have taken several courses in Spiritual Teaching. But I still have not got what I am after. I want the ability to leave my body at will so that I can investigate the invisible planes and bring back to my waking consciousness all that takes place there. Can you tell me how to acquire this power in the shortest possible time? I shall consider it a great favor.

### Answer:

There is no short cut to spiritual development. It is only acquired through loving, unselfish service to others. Before one can safely leave the physical body consciously he must have to some extent perfected his Golden Wedding Garment which is composed of the light



and reflecting ethers. These ethers are automatically attracted to man through love and service and require a long period of patient endeavor.

When the Golden Wedding Garment has developed to a stage where it is safe to use it as a separate vehicle of locomotion it begins to shine with an intense brilliance, and this light attracts the Teacher to the aspirant who shows him how to safely leave and re-enter his dense physical body at will. The Teacher also shows the candidate how to arouse his latent clairvoyant sight, and conducts him into the invisible realms where he functions consciously.

The test of the Teacher's fitness to direct the aspirant is his ability to show the candidate in the form of pictures every word that he utters, and unless the Teacher can and does do this he is not a reliable instructor and should not be trusted.

In all cases the candidate must through his own endeavors attract the before mentioned ethers to himself; and no amount of study will do this unless it is accompanied by a life of loving service. Neither can spiritual development be bought. It always manifests as a result of sincere effort; but in this way it can be induced.

#### MANIPULATING NATURE'S FINER FORCES

*Question:*

In relation to black magic: Is there more than one form of black magic and more than one type of black magician?

*Answer:*

There is only one force in magic, but this force may be used either for good or for evil.

There are some individuals who have investigated the laws of nature which are unknown to most people, and have become adept in manipulating their finer forces, using the power thus gained to help their fellow men wherever it can be done in harmony with the laws controlling their growth. Then there are others who, having studied these laws and

become capable of manipulating their hidden forces, use their knowledge selfishly to gain power over their fellow man. The first class mentioned are white magicians; the latter are black. Both classes use and manipulate the same forces, the difference being in the motive that prompts them. The white magician is motivated by benevolence and love without thought of reward. The black magician is actuated by selfishness, malice, and hatred.

There is more than one form of black magic. One form seeks to control the will of others as practiced by hypnotists, and another consciously draws on the life force of other human beings.

One type of black magician works upon the will of mankind, another on the mind, and still another on the emotions.

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#### THE THREE WISE MEN

*Question:*

Would you kindly send me if possible names of the Three Wise Men or Magi from the East who brought their offerings to Jesus at his birth?

*Answer:*

The three wise men of the East were Casper, representative of the white race, Melchior who represented the yellow race, and Balthaser who was the black race representative. The three symbolized the people of Europe, Asia, and Africa respectively.

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#### MEMORIES' VARIOUS STOREHOUSES

*Question:*

I understand that there is more than one place where the pictures belonging to memory are found. Will you please name them for me?

*Answer:*

There are five places where these pictures are recorded, namely: In the blood, on the permanent seed atom of the heart, in the reflecting ether, in the fourth subdivision of the Region of Concrete Thought, and in the World of Life Spirit.

# 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.*

## "Seek Ye First"

BY EVE C. BROOK



ALTHOUGH this is an article on health I wish to make it clear to those who do not realize the value of the spiritual in physical healing, that the spiritual must be placed first in the battle for health. When we know a little of Max Heindel's teachings of the constitution of man, we realize that all is spiritual, on all planes, down to the lowest physical matter. So it is understandable that we must seek to live spiritually to enable us to be mentally and physically healthy.

We learn from the "Cosmo" that we ourselves have made our present conditions—yes, even the worst of them. But we also learn how we can set to work to correct all the mistakes which have resulted in ill health of mind and body. By seeking first the kingdom of God and living up to the highest and best we know; by striving to overcome our faults, we definitely help ourselves and attract better materials to us for the body's use and allow free ingress for the spiritual.

As one who has suffered all her life from various problems of ill health and many problems of the mind, I now have deep joy and gratitude to our Creator and the Invisible Helpers in sending out this message of good cheer and hope to others who suffer.

Many years were filled with efforts to gain health through doctors' advice and medicine. Unfortunately I lost two very valuable organs, the tonsils and appendix, so my poor body was further weakened in the struggle for life. All these years I also sought to know the real facts and truth about life, birth, death, the hereafter, and to find a solution for the many problems I had to face. I read and studied several different religious ideas, but they did not help, except to set me further on the way, probing, testing, rejecting.

It was not until three and one-half years ago when I contacted our beautiful Rosicrucian Philosophy that any peace and healing came. I had then been a vegetarian for six months due to a dietitian and chiropractor who was also an occult student, though not Rosicrucian. After I contacted the Fellowship, through an old friend, I forged ahead, slowly and painfully very often, but I did make noticeable progress. I placed myself under the care of the Invisible Helpers, kept rigidly to my diet, not now solely for my health, but because I could not take animal life. It is interesting to note how, as we make efforts to better conditions, better and better help comes to us, through those who have more knowledge of truth in all its manifestations.

I studied the philosophy and astrology courses and regularly attended our little group and took part, after a while, in our discussions. At first I was so ill, nervous, and shy that I could not speak. Soon I had overcome my nervousness and was taking my share of astrology charts and delineations and one or two talks. This overcoming of nervousness is a valuable thing to any who seek health. We read in the "Cosmo" that we must gain poise, control our minds, especially our emotions, so that we are not swayed by every little incident, whether happy or sad, or by people we meet, or circumstances through which we must go. No one who is so swayed can be really well. Sensitiveness is not an enviable possession, unless well controlled, but a weakness.

Oculta students soon learn to cultivate a broad mind, to consider all ideas, and so the student must consider well all healing methods that are natural, for it is often very difficult to find the right methods. But meantime one learns valuable lessons of patience, perseverance, and poise. No apparent failure of diet, massage, or any treatment should deter the student or health seeker. Do not be disappointed in not receiving a sudden healing if you have been ill or weak all your life or for years. It took years to become like that, and the mind and body must be rebuilt. This takes time. Even if one comes suddenly to the realization of the Christ and His teaching, it takes time to put it into practice, and this we must do to gain even one step on the road to healthy living. We must cultivate faith and pray unceasingly and be grateful for all we have. We must cultivate positive thought and put that positive thought into action. We must become patient, cheerful, kindly, willing to help all, unselfish; in fact, we must seek first the Kingdom of

God. If only we would remember that this Kingdom is ours for the seeking and taking; divine love and healing are right at hand, if we would but open up ourselves to them. We should be like the sun flowers, which daily lift their faces to the life-giving sun. The physical sun is but the visible vehicle of the Christ Spirit, who is pure spirit. If we turn to Him we will receive life, abundant life.

We must be faithful with our weekly reports to Headquarters, and have faith in the Invisible Helpers, and open our minds and bodies to their healing. Do not make barriers, conscious or unconscious, of being unworthy or feeling unworthy. Do not criticize but use the analytical faculty carefully.

Some may find it difficult to carry out new ideas and methods, because of the opposition of family or friends. Such situations are very trying, indeed, added to an already burdened life, but can be overcome with patience. Slowly our families and friends will recognize that we

*Christ's gospel could never have been delivered by one who was diseased.*  
—John McC. Holmes.

*Health is so necessary to all the duties as well as pleasures of life that the crime of squandering it is equal to the folly.*  
—Dr. Johnson.

have found something of value, to us, even if they are not willing to try the same methods. If, as sometimes happens, our families never reach this state of tolerance we must learn to persevere in spite of all, to think kindly of them and realize that they think they know better than we do, and that there is only one way, their way. But usually the student who lives the life brings more harmony into the family and this should be the aim of all. Families are brought together for their good and it is possible for all, even with widely different ideas, to live in some measure of peace, if all will but cultivate tolerance, patience, kindness, and, above all, hold still the tongue! The student knows that failure on these points only hinders his own development, and healing.

As we daily become stronger in mind

and body and live nearer to the Christ ideal, we will become landmarks in our environment, showing others what can be accomplished by overcoming. Then there grows a stronger desire to help others. This can be done in so many ways, but often we frighten others by our use of the impressive words philosophy, occult, astrology, etc., or we try to explain the whole of our Rosierucian teaching at once and expect understanding immediately. Understanding the philosophy is a slow process just as healing usually is, but all the better for that. God in His wisdom has taken aeons of time to develop the world as we know it—can we who are so much less always expect to perform sudden miracles?

But writing of miracles, I want to share with you a miracle that is happening to me, a wonderful secret, the result of years of overcoming, and seeking first the kingdom of God. After seven long despairing years I have now strengthened my body enough to enable me to build another body and to successfully hold it for one of God's little children. I am so joyful about this that I feel I want to tell everyone.

But someone who reads this may wish this miracle could happen to her; and it is to such sorrowing ones that I want to give this word of hope, and tell of what can be done by one's own efforts in conjunction with the Fellowship and attention to all ways of clean right living. It may be some little adjustment that is needed; it may be that the mind needs cleansing of poisons and fears, as mine did; and the body cleansed of its poisons through diet. Perhaps some other treatment is required—open air living, rest and proper relaxation. We must enquire—are we fit, mentally and physically, to be entrusted with a child? We all desire to give our children our best, but do we all work towards that end by sane healthy living and positive thought? Having done these things, do we forget to pray? Some of us may have kept some little children waiting in the heaven worlds.

Max Heindel teaches that evolution is being speeded up. So we students should make every effort to do our part to assist other souls on their way, by giving healthy bodies and sane minds in the greatest of all woman's service—to the creating of new bodies and to the dedication of the whole of ourselves to the years of rearing that each child requires.

Let us rejoice that we are alive in this very beautiful world, and able to do something, anything, in service and gratitude. Let us seek first the Kingdom of God and as surely as the sun continues to rise will we be rewarded. It may take months or years, a lifetime, but remember that there are other lives ahead and what we build in this life we hold forever. So let us build constructively for the benefit of ourselves and others, and make ourselves channels for His Divine Love.

### CONCERNING TRANSMUTATION

(Continued from page 402)

especially as the suffering under such conditions is more intense to the sensitive person who has resolutely started upon the Path, but his suffering comes not from the pangs of self as do those of the material one, and hence they are *constructive* and not *destructive* as are the latter. His affections are deeper instead of being cold, for they reach to the fountain of God (and God is Love), yet he is no longer torn by the loss of a dear one through death, nor the storm of a friend in life, because he sees beyond in both cases.

How may we make a start? Just as we start anything else! There must first be the intense desire, for without such a stimulant we get nowhere in work or play. When that dynamic thing comes to you it will carry you forward without anything else; until it arrives you will delay in the doldrums, listless, inert; or, if active, pursuing the gold at the end of the rainbow, depending upon amusements, emotions, and pride for your upkeep.

## Patients' Letters

Virginia, March 23, 1938.

Rosicrucian Fellowship  
Oceanside, California.

Dear Fellowship:

I write with a very grateful and thankful heart, to tell you that on the third day after I mailed the letter to you, I was very suddenly and completely cured!

You may naturally wonder why I have waited so long before writing to tell you. The reason is that I was hoping that if I waited I might have had at least one dollar to send as a thank offering. However it seems useless to wait longer as there seems no hope of being able to send more than the enclosed fifty cents. . . . Hoping you will realize how I wish the sum were not so small, but I send it with my blessing and gratitude.

Yours thankfully,

—W.M.E.

Illinois, March 20 1938.

The Rosicrucian Fellowship  
Oceanside, California.

Dear Friends:

I am glad to tell that the stiffness in my neck has all gone away. I can hardly believe that this trouble, which has bothered me for about eight years, has disappeared. I am glad and thankful and hope that my other trouble will disappear in the same way.

Sincerely yours,

—G.L.

California, March 22, 1938.

The Rosicrucian Fellowship  
Oceanside, California.

Dear Invisible Friends:

Once more I can write the glad news of continued improvement. I have given up wearing the elastic stockings. My weight is ten pounds less. I do not get so tired.

With the assurance that God is working with me and through me I am rising above my minor troubles. I am very conscious of the Healing on the particular dates.

For me you are praying and for you I am praying for your continued service with the Lord.

Very sincerely,

—Mrs. C.L.L.

Wyoming, May 2, 1938.

Rosicrucian Fellowship  
Oceanside, California.

Dear Friends:

My husband took me to my friends in C. April 17 and I mailed my letter to you. Doctor said it was bad case of bronchitis. On Friday 22nd at night all at once the severe cough left me and I was able to lie down. The 26th I was able to come home, thanks to your help.

I would like to remain on your healing list a little longer.

Gratefully,

—L.C.E.

## Healing Dates

August . . . . . 7—15—21—27

September . . . . 4—11—18—24

October . . . . . 1— 8—15—21—28

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.

## Go with the Lord

*Go with the Lord, He dwells within,  
With Him be master over sin.  
Go with Him, purify each cell;  
He harmonizes and makes well  
From every discord and disease;  
Go with the Lord and be at peace.  
Go with Him as He builds anew  
The temple, making fair to view  
Your body as his holy place;  
He will each sad defect erase,  
And reconstruct and make the whole  
A lovely dwelling for your soul.  
And as you go with Him you share  
His wondrous sympathy and care.  
Thus understanding you will know  
His will for you and you will grow  
Firm and erect and fine and true  
Because you work with Him for you.*

—DELLA ADAMS LEITNER.

# VEGETARIAN MENUS

## —BREAKFAST—

*Before Breakfast*  
*Fresh Blueberry Juice,*  
 6 oz.  
*Honeydew Melon*  
*Dry Whole Wheat Cereal*  
*with Raisins, and Honey*  
*and Top Milk*  
*Ovaltine*

## —DINNER—

*Fresh Celery and Parsley*  
*Juice Cocktail, 6 oz.*  
*Stuffed Tomato Salad*  
*Walnut Loaf with Cream*  
*Mushroom Gravy*  
*Fresh Corn on Cob*  
*Pear and Raspberry Cup*

## —SUPPER—

*Fresh Fruit Salad*  
*with Cream Dressing*  
*Eggs Shirred in Nest of*  
*Creamed Spinach*  
*Open Avocado Sandwich*  
*Orange Sherbet*

## RECIPES

### *Stuffed Tomato Salad.*

Ingredients: 6 tomatoes,  $\frac{1}{2}$  cup diced cucumbers, 1 cup cut celery, 1 cup diced cooked potatoes,  $\frac{3}{4}$  cup boiled dressing, salt, 1 teaspoon onion juice.

Select firm, well shaped tomatoes. Cut off the stem end and remove the pulp, leaving the shell in the form of cups. Prepare the cucumbers, celery, and potatoes. With these vegetables mix the tomato pulp and add the boiled dressing and salt. Fill the tomato cups with this, and garnish with sprigs of parsley.

### *Walnut Loaf.*

Ingredients:  $1\frac{1}{2}$  cups chopped walnuts,  $1\frac{1}{2}$  cups cooked cracked wheat, 1 large onion braised in butter or crisco, 1 cup of finely chopped carrot (or 1 can Campbell's vegetable soup may be substituted for the carrot pulp), 1 tablespoon parsley. A little savita improves the flavor.

Combine the above ingredients and bake about  $\frac{3}{4}$  hr., in loaf pans. Serve with mushroom cream gravy.

### *Mushroom Cream Gravy.*

Ingredients: 4 tablespoons browned flour, 4 tablespoons butter, 2 cups milk, 2 teaspoons savita, salt,  $\frac{1}{4}$  lb. chopped mushrooms.

Melt the butter, add the browned flour, and stir until brown. Add the milk, stirring continually. Add savita, salt, and chopped mushrooms and cook for five or ten minutes more.

### *Fresh Fruit Salad.*

Ingredients: Fresh pineapple, grapes, cantaloupe, and flaked almonds.

Arrange slices of fresh pineapple on

lettuce leaves. Halve the grapes and seed them; cut out the melon balls and arrange them on the slices of pineapple; garnish with flaked almonds. Cream dressing may be added if desired.

### *Cream Dressing.*

Ingredients: Yolk of raw egg, 1 pint oil, lemon juice, 1 teaspoon salt,  $\frac{1}{2}$  teaspoon honey,  $\frac{1}{2}$  cup plain or whipped cream.

Beat yolk of egg and honey together, add lemon juice and oil alternately; beat into an emulsion. Add cream last.

### *Eggs Shirred in Spinach Nests.*

Ingredients: 4 eggs, 4 teaspoons butter, salt, 8 tablespoons bread crumbs. Cooked spinach for four servings, and cream sauce.

Grease dish with butter, put in a layer of buttered bread crumbs; break eggs into it, add salt, and cover lightly with buttered crumbs. Bake in moderate oven until the eggs are set and crumbs browned. Prepare spinach and cook seven minutes slowly or until liquid is absorbed. Chop fine, fold in a little thick white sauce and season. Serve nests of spinach with shirred egg in the center.

### *Orange Sherbet.*

Ingredients:  $1\frac{3}{4}$  cups milk, 1 cup sugar,  $1\frac{1}{4}$  cups strained orange juice, grated rind of one orange, juice of one lemon, 1 cup light cream, 2 egg whites, slightly beaten. Scald milk and add sugar, stirring until dissolved. Cool; add remaining ingredients and mix well. Freeze in ice cream freezer or in electric freezing unit.

# Children's Department



## The Elf and the Bee

BY DORIS I. BATEMAN

One starry evening, on a stone,  
A tiny Elf sat quite alone.

He wept and sobbed as if his heart  
Would break entirely apart.

"Oh dear!" he whispered to himself,  
"I am a most unhappy Elf!"

Then suddenly he heard a sound  
Close to his feet, upon the ground.

He stopped his sobs at once to see—  
A tired, honey-laden Bee!

"Dear Elf!" groaned Bee, with tiny sigh,  
"I'm sure you're not as sad as I!"

"I've wandered, oh, so far, today,  
And now I fear I've lost my way.

"The night is cool—and how I've tried  
To find a place wherein to hide.

"And keep me warm till morning's light,  
When I can take my homeward flight!

"But no one seems to want a Bee  
To lodge with him. Ah me! Ah me!"

The Elf's wee smile was sad to see,  
But sympathetic as could be.



"Dear Bee," he answered, "I am sure  
That grief like yours will find a cure.

"But now let me relate *my* tale  
And then together we can wail."

Bee listened patiently while Elf  
Began the tale about himself.

"Look closely at my feet," said he  
"And on them both you'll plainly see

"Two clumsy wooden shoes which are  
An Elf's worst punishment by far."

Bee looked, and sure enough Elf's feet  
Were shod in shoes immense but neat!

Bee stared, then said in great surprise,  
"Why, they're all right—except for  
size!"

Elf turned away with shamefaced sigh.  
"It's plain I'll have to tell you why

"I'm being punished wearing these:  
It's—well—because I like to tease!

"The Elf King warned me I must stop  
Or else I'd have to go clop-clop

"In these big shoes until I'd done  
A great big Kindness to someone.

"I've worn these heavy shoes all day,  
But people laugh and run away.

"I couldn't even get up near  
Enough to work some magic cheer!

"Perhaps tomorrow I can find  
Someone to whom I can be kind.

"But now, come snuggle close, dear Bee,  
And then tomorrow we shall see!"

So Elf took off his little vest  
And made for Bee a tiny nest;

And side by side the tired two  
Kept snug and warm the whole night  
through.

Next morning, early sunbeams found  
Both Elf and Bee still slumber-bound;


But strange to tell, what they saw there,  
Were wee Elf's feet completely bare!

For in the night Elf King did see  
Elf's Kindness to a tired Bee!



# Echoes from Mt. Ecclesia

• • • •

 HE month of July has been a most interesting and, oh, such a busy month. By the fifth of July, which fell on Tuesday, the summer school students had already almost filled the accommodations on Mt. Ecclesia. Oceanside had a very elaborate celebration over the Fourth of July which induced a number of students to come early and enjoy the Fourth in Oceanside; then a number of week-end visitors arrived which taxed the accommodations of Headquarters to their limits. On the evening of the fourth and fifth it was necessary to turn some of the people away for every room was filled and in some cases cots installed.

The morning of the fifth of July the school was formally opened with an address of welcome from Mrs. Heindel, and the Library room was filled to capacity with those who attended, both workers and summer school students. The students up to the date of this writing (July 28) have been enthusiastic in their praise of the lessons which the teachers have prepared for them, and the writer adds her praise for the good work, for the teachers this year are indeed the "best ever."

Tom Hansen's preliminary lesson in Astrology was a real eye-opener to the students. For years there has been a box of astrological slides stowed away which were the personal engineering work of Max Heindel. His practical engineering mind had manufactured some slides which when placed in the stereopticon could be turned thereby showing the students just how the planets move around the zodiac and how the signs move in the opposite direction; these movable slides were colored and the signs and planets drawn in the circle. These slides have been used for the first time since the passing of Max Heindel

and have proven very popular with all.

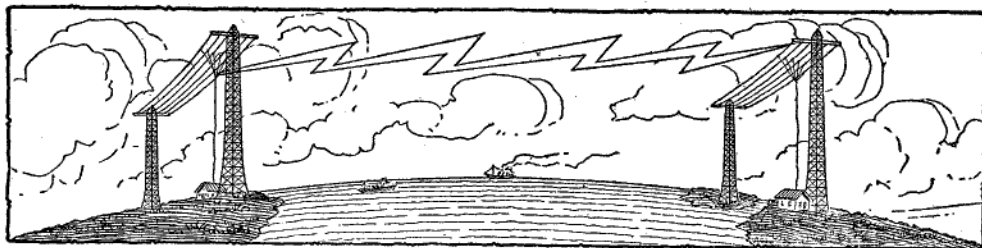
On Saturday, July 23, the students of the summer school gave a birthday party to the memory of Max Heindel whose date of birth they celebrated in the enlarged library room (this enlargement is due to the removal of a partition of the room adjoining) for the crowd this year has outgrown the old room. The students had a large birthday cake beautifully arranged and decorated with candles on a table just at the entrance of the library, and the chairs were arranged so that they seated the 80 guests, students, and workers.

The program was opened by several songs from Mrs. Esther Detweiler, of Carlsbad, California. This was followed with talks by those who had known Max Heindel personally. Mrs. Heindel gave an interesting talk of the starting of the Headquarters, also some anecdotes of the first summer school which was started on June 4, 1913. This talk was followed by Mrs. Mary B. Roberts with a description of some of her associations with our Leader; Mrs. Kittie Cowen gave her experiences at the first summer school, which was followed by Mr. and Mrs. N. W. Caswell who were workers in the Print Shop at the time of Max Heindel's passing. A piano solo was rendered by Mrs. Mildred McCullough, and group songs were sung by Miss Marie Bruce, Mrs. May Swallow, Miss Florence Sylva, Mrs. Ursula Hoffman, and Mr. Oscar Rufert. Mr. Charles Cooper gave some of his impressions of Max Heindel as he lectured in the Los Angeles Fellowship Center. Arnold Mulli then closed with some very interesting anecdotes of our Leader whom he knew as far back as 1910.

By the way, it would not be a complete ECHOES if we left out the happiest

*(Continued on page 430)*

# Rosicrucian News Bureau



• • • • •

With the coming of the Autumnal Equinox on the 23rd of September, there is a stronger tendency, conscious or unconscious, for the inhabitants of the earth to respond to the promptings of the Spirit. Students of the Western Wisdom Teachings think with reverent gratitude of the great Sacrifice which was made on Golgotha so that all humanity might have the opportunity to go forward on the evolutionary path, and they begin taking advantage of the renewed spiritual impetus by increasing their expression of the *Christ Within* through love and service to others.

Every spiritual aspirant can aid substantially in augmenting the Christ Power at this time of the year by focusing his thoughts and actions upon expressing the cosmic truths pertaining to this time of the year. Each thought directed toward the significance and realization of the Christ Ideal, helps to liberate the Christ Power and augment its manifestation upon the earth, and it is a great privilege, as well as duty, to aid in thus uplifting humanity.

In the Philosophy Classes of our Study Groups and Centers a systematic course of lessons dealing with the identity and mission of the Christ, arranged to culminate at the Winter Solstice, may be a potent means of assisting in this work. Astrology classes, also, may be used to emphasize the spiritual significance of the equinoxes and solstices as turning

points in the life of our Savior and Redeemer; and Bible classes, likewise, may be conducted to greater advantage if directed toward a study of the Biblical truths connected with the life of Jesus and of the three years' ministry of Christ Jesus.

May we all, individually and collectively, do our part in cooperating with the Christ Force to free humanity from the grip of materialism and further it upon the spiral path of evolution.

## RADIO NEWS

Our radio broadcasts, now being given over station KMTR on Sundays at 1:00 P.M. and Tuesdays at 7:45 P.M., are continuing to bring in many favorable comments. The following extract from a letter indicates the appreciation which is being expressed by numerous listeners:

"I want you to know how much I enjoy the broadcasts. I have not been able to hear all of them, but those I have heard impress me as being the best broadcasts concerning occult or metaphysical work yet put on the air. They are so understandable, briefly to the point, yet cover such a large field of thought. Although I have studied some of these subjects in the "Cosmo-Conception," I understand them much better after hearing your talks. There is something new each time, and I sincerely hope there will be a way provided to continue these splendid broadcasts indefinitely."

## World Headquarters OF THE Rosicrucian Fellowship

MT. ECCLESIA  
OCEANSIDE, CALIFORNIA, U.S.A.

### Chartered Centers

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

#### 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 Blk., 8th Floor.  
*Chicago, Ill.*—c/o Mrs. Magdalena Goveia, 4921 Montana St.  
*Cleveland, Ohio.*—Carnegie Hall, 1220 Huron Road, Room 708.  
*Columbus, Ohio.*—55 E. State St.  
*Dayton, Ohio.*—Y. W. League, East Room, 2nd Floor.  
*Denver, Colo.*—1155 30th St.  
*Indianapolis, Ind.*—38 No. Pennsylvania St.  
*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.  
*New York City, N. Y.*—160 W. 73rd St.  
*Rochester, N. Y.*—307 Burke Bldg.  
*San Diego, Calif.*—Rm. 9, 1039 7th St.  
*San Francisco, Calif.*—1141 Market 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 Tamblin, 158 Hallam St.  
*Utica, New York.*—11 Clinton Place.  
*Vancouver, B. C.*—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

Quite a number of visitors at Headquarters during the past several weeks have stated that they came as a result of having heard of the Fellowship and its work through the broadcasts, thus bearing out the fact that radio broadcasting has become the most effective means of reaching the public. Our present series and talks will continue through August 14th, and we join the friend quoted above in hoping that a way will be provided to continue them indefinitely.

#### OAKLAND, CALIFORNIA.

We regret that we made an error in the August issue of the Magazine in regard to the street address of the new Oakland Group. Instead of 1141, it should have been 1116 Webster St.

#### NEW YORK CITY, N. Y.

We are happy to welcome a new Group, located at 160 W. 73rd St., into our list of chartered Centers. The following interesting communication comes to us from the enthusiastic friends who have established the Center:

"We are pleased to inform you that we have been able to secure dignified, attractive quarters in the Sherman Square Studios, where our meetings and classes will now be held. The Studio (4-G) will be open from 3:00 to 5:00 P.M. daily for study and reference work. It is our purpose to create a Center worthy of the greatest city in the world and dedicated exclusively to the Rosicrucian Fellowship Teachings. . . . It is our ideal to build a spiritual temple where, in the heart of a great city, the wayfarer may stop and receive the healing blessings of the forces of LOVE."

In order to meet the needs of all the members and friends connected with the Center, two Devotional Services will be held each Sunday, one at 11:00 A.M. and the other at 8:00 P.M. Classes have been arranged to meet on Mondays at 2:30, Tuesdays at 3:00 and 4:00, Wednesdays at 8:00 P.M., Thursdays at 8:00 P.M. (Probationers' Meeting), and Fridays at 8:00 P.M.

## SAN DIEGO, CALIFORNIA.

A growing attendance at classes and Services, as well as an increased sale of books, indicates a fine spirit of progress in this Group.

Beautifully rendered musical selections add much to the attractiveness of the Sunday Devotional Service, and the recent donation of an organ to the Center makes it possible for the musical activities of the Group, under the very competent direction of Mr. B. F. Locke, to assume an even greater importance than heretofore. The artistically arranged baskets of flowers always to be seen in the Center room form another feature worthy of mention and add an effective note of beauty to the general atmosphere of harmony and fellowship which impresses visitors at the Center.

## LIVERPOOL, ENGLAND.

The regular weekly classes and Services continue to be conducted by the friends composing this Group, although the distance which some of them live from the Center prevents their having as large an attendance as they otherwise would. The Secretary writes: "We have a lovely lot of students to work with, but almost everyone lives a distance outside Liverpool and finds it impossible at times to come to the Center, much as they desire to do so. We would have a much larger gathering each week were we all living nearer the Center, but even though we are few in number we are still able to carry on the good work. Our students continue to take a keen interest in the work of disseminating the Fellowship Teachings and are doing their best to interest others and draw them to our Center. We stamp all the literature we distribute with the Center address so that those who receive it will know where to look for further information."

## TAMPA, FLORIDA.

Persistent dissemination of the helpful truths found in the Western Wisdom Teachings is being continued by the loyal friends in this city. The consistent attendance at classes indicates a very

Chartered Centers in  
Other Countries

## ARGENTINE

*Buenos Aires.*—Humberto 10 No. 2091.

## BELGIUM

*Brussels.*—74 rue Stevens Delannoy.

## BRAZIL

*Sao Paulo.*—7 Rua Parana, 29.

## ENGLAND

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

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

## GOLD COAST, WEST AFRICA

*Abokobi.*—c/o J. M. Boi-Adzete.

*Kumasi.*—Mr. Ben T. Vormawah, Box 69.

*Sekondi.*—P. O. Box 224.

*Takoradi.*—c/o E. Oben Torkonoo.

## NEW ZEALAND

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

## NIGERIA

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

## PARAGUAY

*Asunción.*—Louis Alberto de Herrera, Republica Francesa.

*Asunción.*—Garibaldi 118.

## PERU

*Lima.*—Box 637.

## PHILIPPINE ISLANDS

*La Paz, Iloilo.*—19 Burgos St.

## PORTUGAL

*Lisbon.*—Rua Renato Baptista 43 - 2°.

## THE NETHERLANDS

*Amsterdam.*—4s III Vogelensangstraat.

*Apeldoorn.*—Stationstraat 77.

*Arnhem.*—Mesdaglaan 18.

*Den Haag.*—Secretariaat: Roelofsstraat 88; Vergaderplaats: Sweelinkstraat 62.

*Rotterdam.*—Claes de Vrieselaan 51.

*Rotterdam.*—Bergweg 308.

*Zaandam.*—Oostzijde 386.

earnest group of truth seekers, and plans are being made to establish a chartered Center soon. An afternoon astrology class brings in friends who cannot attend classes in the evening, and the distribution of a considerable amount of literature forms another important part of the valuable service being rendered by this Group.

#### INDIANAPOLIS, INDIANA.

A change in location has helped to increase the attendance at the classes and Services held by this Group. The present Center rooms are situated at 411 Pennsylvania Bldg., where elevator service is rendered, and the Secretary writes, "We are having more visitors since they do not have to climb three flights of stairs."

"The members of our Group are a faithful lot," continues the Secretary, "in spite of the hot weather and noise in the building. We are all grateful for Mr. Parsons' visit with us, although the rainy night prevented the attendance from being as large as it might have been."

#### MANUSCRIPT COMPETITION

The closing date was July 15 and the names of the prize winners and those who are awarded subscriptions will be announced in the October issue of this magazine.

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## ECHOES FROM MT. ECCLESIA

(Continued from page 426)

of functions—*Weddings*. One was held in the Chapel on July 7th with Mrs. Heindel officiating at the sacred ceremony of joining Miss Frieda Mavis Welch and Mr. Jacob J. Morgan in marriage. A lovely wedding supper was served in the Dining Hall. The bride will be missed in the salad department.

Mrs. Heindel is becoming very popular as a minister, for another wedding was held on July 31, also in the little chapel, when two young people who formerly attended the summer school were the happy couple. At 3:00 P.M., before the flower-decorated altar, Miss Josephine Ruth Pratt and Mr. Paul Kramer, both of Los Angeles, plighted their marriage troth.

Kindly wishes as well as rice were showered on these young couples by the many friends who filled the Chapel on both occasions.

"It is a mistake to consider marriage merely as a scheme of happiness. It is also a bond of service. It is the most ancient form of that social ministration which God has ordained for all human beings, and which is symbolized by all the relations of nature."—*Chapin*.

## Wanted: Secretary for Spanish Department

Letters and lessons are translated into the Spanish language and necessary correspondence carried on. A good understanding of the Rosicrucian Philosophy is essential, also some knowledge of Astrology. Shorthand is not required, but this Secretary should be a good typist.

Attention is called to the fact that the law does not permit us to consider applications from foreign countries.

Please write at once, giving full details, including age. Address—

EMPLOYMENT DEPARTMENT  
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# The Mystical Interpretation of Christmas

By MAX HEINDEL



"THE ACHING VOID which is in the heart of every skeptic, whether he is aware of the fact or not, must remain until the spiritual illumination is attained which shall furnish an explanation acceptable to both heart and mind. To shed such light upon this sublime mystery shall be our endeavor in the following pages."

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- Heswall, Ches., England.—Mrs. Beryl Sp. Dean, The Sun Dial.
- Kansas City, Kans.—Astro Science Pub. Co., 814 Quindaro Blvd.
- Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
- Dr. B. Alta King, 2816 Prospect Ave.
- Kingsville, Texas.—Mrs. E. L. Fortman, P. O. Box 1082.
- Lincoln, Neb.—Lincoln Astrology Club, 4147 Starr St.
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S. W. 1, Margaret Grant, 306 St. James Court, Buckingham Gate.
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BY MAX HEINDEL

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 Relation of man to God: cosmic planes; beginning; 7 worlds, 7 periods. Twelve Great Creative Hierarchies. Revolutions and cosmic night.  
 Stragglers and newcomers; why moons. "Salvation and Damnation."  
 Genesis of solar system: birth of planets, suns; unity of light; 7 spirits.  
 Evolution on earth: the mineral man; hermaphrodite man; animal man; separation of sexes; the "fall" and Lucifer spirits; Aryan epoch.  
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 Future development and initiation; seven "days" of creation; Caduceus; conscious, intellectual, and emotional souls; creative Word.  
 Firsthand knowledge: Western methods; seven occult schools, seven rays. Pineal and pituitary glands; building inner vehicles. Nutrition.  
 Constitution of Earth: strata of earth and nine Lesser Mysteries; "number of beast"; requirements of Adept; center of Being of Earth Spirit.  
 Christian Rosenkreuz and Order of Rosicrucians: C.R. inspired works of Bacon, Boehme, Goethe, Wagner, and other occultists and mystics.  
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