

THE ROSI CRUCIAN MAGAZINE

Rays from the Rose Cross



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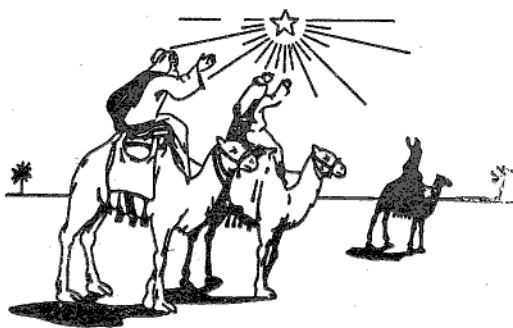
The Promised Land

In Defense of Vegetarianism

Mount Ecclesia Summer School

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."

In this book are given the OCCULT FACTS about what Christ did and is doing for the earth and its humanity. Also information on the new ELEMENT which will supersede oxygen in our air, and the new SUBSTANCE to replace albumen in the body.

There are fifty-one pages including a splendid Index. The book is bound in attractive art paper. Sent prepaid to any address for fifty cents the copy. A valued gift.

THE ROSICRUCIAN FELLOWSHIP

Mt. ECCLESIA

Oceanside, California, U.S.A.

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

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The Rosicrucian Fellowship

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.

The following article received FIRST PRIZE in our Manuscript Competition

The Promised Land

BY RUTH D. GOLMAN

T is a noteworthy fact that nearly every book in the Bible contains some reference, direct or indirect, to the Promised Land and the Divine Covenant. The promise God made to Noah is repeated again and again to all the great leaders of humanity, and in the sixth chapter of Exodus God spoke to Moses, saying: "I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob. . . . And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers, . . . and I have remembered my covenant. . . . And I will bring you in unto the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage."

The New Testament is full of references to this covenant, and the entire forecast of Christ is of a "new heaven and a new earth." St. Paul in his epistle to the Hebrews refers again to it, and pleads with humanity to "hold fast . . . without wavering, for he is faithful that promised."

Such frequent and earnest reference to the Promised Land makes one wonder just what it actually implies. Where is this land into which the people of God are to enter? The orthodox Jew might say

it is Palestine. The orthodox Gentile might say it is Heaven, which is logical since in many instances where it is mentioned the fact is also stated that God shall dwell therein among His people. However, if the Promised Land is Heaven in the *accepted* sense of the word, wherein God dwells, from Whom man came forth made in His image; the Heaven which awaits us after death, and which we are trained in orthodox religion to regard (quite rightly) as our true home, how can we reconcile the words, "I have established my covenant with them to give them the land of Canaan, the *land of their pilgrimage, wherein they are strangers*"? This implies a *new* territory, not yet traveled, in which man is a *pilgrim* and a stranger. That is worth considering.

In the Rosicrucian Philosophy the Promised Land is explained from a different viewpoint to that taken by orthodox religion, though it neither conflicts with nor denies such interpretations, but if anything, gives them added depth. It teaches that the Promised Land is in reality the Earth which we now inhabit. At first there may be many objections to such a statement. This earth at the present time is not a very pleasant place, torn as it is with wars and rumors of wars, with strikes, riots, floods, earthquakes,

and shadowed with crime and disaster, all adding their quota to human sorrow and suffering. One may well say that such could not be God's promise to His people, and indeed that is true, but he who seeks the deeper meaning of Life will find that throughout all human error and sin, throughout all crises and disasters, there runs the thread of the Divine Covenant which is ever leading men onward and upward to heights yet unscen and uncomprehended.

Any spiritually inclined mind will agree that all outward visible effect is the result of an inner, invisible cause. Everything which exists in the physical world was once but a *promise*, contained within a certain archetype, or living idea, which, working from the finer substance of invisible force into the increasingly coarser material of visible expression and form, finally creates the fulfillment of its own promise upon the outer planes. This is a process which involves many changes and upheavals, according to that which is being brought forth, and even when such an idea is finally manifested upon the outer plane, it does not necessarily indicate that it stops there, and is finished with. If anything, the fulfillment of an idea, the placing of it into operation upon the physical plane, brings experience from which is gathered further wisdom to be assimilated by the creator of the idea, giving incentive to yet better things, and so bearing the promise of ever increasing achievement. It is on this order that all progress is made. Therefore it can be said very truly that all things are in the state of promise of *ever-becoming*, and nothing is ever complete or finished. This is true of both earth and man.

It is generally accepted that this earth was not always as it is now—for millions of years it was but earth-in-the-making. From the occult standpoint the Seven Great Days of Creation are still in process, and this is the fourth day, the Earth Period. During the three major days of creation previous to this one, that is to say, during the Saturn, Sun, and Moon Periods, this planet on which we

now live was subjected to gradual but terrific changes, each bringing about a new development. Up until the present Earth Period, however, the changes and growth were more on the etheric and spiritual planes than on the material for the simple reason that material form as we know it, did not exist prior to this time. The only elements active were the evolving elements of Fire, Air, and Water, and the substance and activity of the globe and all thereon were confined to these forces and their spiritual counterparts. But, as each of these elements was added, a certain development resulted which brought this globe and its evolving life nearer to the state of Earth as it is now—the land which we inhabit.

Within each step taken in our dim and ancient past there has been incorporated the archetype, the living *Promise*, of a world that was yet to be. Therefore it can be truthfully said that this earth is an embodiment (not the embodiment) of that which has been promised and worked for in past ages, and can be called the "Promised Land," though, as we said just now, that does not imply that as such it is a finished fulfillment of that Promise. If that were the case God would not have repeated His Covenant so many times, nor would the New Testament forecast the fulfillment of this Covenant in a new heaven and a new earth. The fact that this is so, clearly indicates that each step taken by humanity, each Age, and each crisis within the ages, holds within itself the Divine Promise of better things to come—things not yet in existence, not yet available, but which are to be for those who keep faithful.

This becomes yet clearer when we consider the condition of this earth at the time of the Flood, when the first covenant was recorded by man. The Flood, of course, took place in this Earth Period, and is an account of the sinking of Atlantis. At that time, as can easily be imagined, the earth was in a turmoil, with strange and alarming conditions as a result of the great changes being wrought. As the foggy, watery atmosphere began to clear, the moisture con-

densed into water, filling the valleys, basins, and all lower areas of the globe, leaving only certain high places clear. In the Bible only that part of humanity, symbolized by Noah, who had built the necessary Ark (or vehicles) in which to rise to the safety of these higher levels, symbolized by Mount Ararat, survived and were given the promise that they and their seed, as the chosen people, should inherit the "promised land." Remembering again that practically all the earth was then under water, or torn by volcanic upheavals, the term "promised land" had a very forceful meaning, for the land was then very literally not in sight. In *The Rosicrucian Cosmo-Conception*, the story is again related, wherein Jehovah led his Chosen People, the Original Semites, forefathers of our present Aryan races, from the doomed Atlantis into the high plateau of what is now known as the Gobi Desert, there to wait the promised new world which was to emerge from the flood-waters.

To sum it up—all the great evolutionary changes through which the Earth and all thereon have passed, are a working-out, a gradual and increasing fulfillment of the Divine Idea, or Promise, which is the essence of our Creator, and that Promise has been renewed at critical times throughout the ages.

But to leave it at that is not sufficient. It is too abstract to be of much use to us as individuals, but truth is applicable to the least as well as to the greatest, for "as above, so below." The Promised Land has a definite meaning for individuals as much as for races or worlds.

Let us consider a few facts in this regard. God is the invisible Cause behind and within all of His worlds. God is Spirit, and therefore man, who is made in His image, must also be spirit. God is a creator, a builder and an architect. Man being of His likeness, must be capable of such abilities also, even though in a potential way, as the seed holds the flower and the fruit. It is in accordance with the Bible and occult teaching that God, in creating the heavens and the earth, or the worlds invisible and visible,

drew upon cosmic substance, working with it, altering it, and molding it according to His Will, and in harmony with His Divine Plan, thus building around Himself the land, both spiritual and material, in which He dwells.

Man as an embryonic god, is engaged in learning to do this very same thing. Up until this Earth Period, Divine Intelligences worked upon us and our environment. It was as if a great stage, or setting were being prepared for us as a school in which we could become apprenticed to the art of Divine Creatorship. In the Atlantean Epoch the time came for us to commence this apprenticeship consciously, and we entered into the vehicles which we had been assisted to build, thus becoming indwelling gods, and potential, evolving creators. Apprenticed to the Master Builder we are learning under His laws to build miniature worlds of varying grades of substance around ourselves in the form of the dense, vital, and desire bodies, which, together with the mind, form the world, or "land" in which we each dwell.

As the great God draws upon the Cosmic Root-substance which surrounds and permeates His Being, so does man, the miniature God, draw upon his Creator's substance, in which he lives, moves, and has his being, molding it according to his imperfect but evolving abilities. At the time man became an indwelling god he was given dominion "over the earth and every living thing thereon." It is a pity that this "power that we possess" is not better understood. If we realized more deeply that every thought we think, every emotion we react to, every deed we do, is a means whereby we draw upon divine life and energy, and create therefrom, would we not use greater care and control in thought, feeling, and action? Thought and feeling generate currents in the invisible bodies which are the matrix, or ARCHETYPE of what will eventually come forth into crystallized form, even as this earth has hardened and crystallized from its original nebulous state. It is the law that all that is visible was first invisible. It has been said,

"We are two men, each of us—what is seen and what is not seen, but the unseen is the maker of the two." That is so very true. *Man as he is today is the fulfillment of the promise of his thoughts and feelings of yesterday—that which man thinks and does today holds the promise of those things which shall be his tomorrow.*

We are facing many troublous problems today—problems which are the results of our own mistakes in the past. It is of no avail to point fingers at each other. In times of calamity and crisis along the pathway of our dim and ancient past God inspired the leaders of humanity by renewing His promise to them, but the time is now when we have individually to contact God through His Divinity *within ourselves*. We must follow the leadership of our own Divinity, and in time of stress and upheaval, when all our world may seem submerged in the waters of sorrow, it is well for us if we have built the necessary Ark, or qualities, whereby we may keep afloat and find an anchorage on those heights which rise, calm, strong, and tranquil above the flood and storm.

Perhaps the biggest problem of earth today is that of employment. Everywhere do we find suffering and privation through lack of work. Governments and unemployed alike face their own difficulties in this respect, and those who are employed bear their share of the burden by increased taxation and the slowing up of commerce through decreased buying power. Nobody can escape the toll of unemployment in some shape or form. Why? Because in long past lives we have sought happiness through idleness and wealth, thinking that therein lay contentment and well-being. Never was there a more mistaken idea! Man was not born for leisure and idle indulgence. He is a creator-in-the-making, and if he would live he must *work*. Relief systems, doles, and so forth will never cure the ills of today, for "man cannot live by bread alone." No! He is a *creator*, and if he would live he must express his own divine abilities

through constructive action of some kind, for that is his mission.

Work has been regarded as something to be avoided as much as possible, and we are paying the price for our laziness! We are learning through pain and suffering, worry and want, that work is the greatest blessing, the deepest joy, and the highest privilege ever given to mankind! Accomplishment of some kind is the law of life—without it we perish.

It is right for us to want to be happy, for happiness is the essence of God, but true happiness lies only in creative expression, in *Service*, for Service is God in action! Therein lies the secret of our ideals. We all live in two worlds—one the world of our ideals, and the other the world of daily realities. There are those who will say, "Ideals are ideals and no more, but *facts are facts*." But they forget that *the facts of today are the ideals of yesterday*, the shells of past dreams, *but the ideals of today will be the facts of tomorrow*.

Man is in the process of expressing the Divine Promise within himself, and he must go on, ever on, toward greater fulfillment; he must ever build himself "more stately mansions." And every experience, every apparent catastrophe is but the means by which he is steadily learning the way to life more abundant. That is why the true occultist is always an optimist—he sees through the shadow to the Light beyond and recognizes the covenant in all things, for man is like an artist who wishes to create a masterpiece. He chooses his subject, or ideal; he studies his coloring, the light and shade, perspective and balance, but he may make many many repeated attempts and sketches before the picture materializes. He may even paint out all that he has done, and start afresh, and even when he has finished the scene the true artist is never content. He senses the essence of the beauty he longs to portray, and even though he has experienced both disappointment and deep joy, and gained much wisdom through his efforts, he longs for yet greater and nobler results.

At present, man, the artist, is struggling to achieve a masterpiece, but as yet his colors are too harsh, his shadows too deep; his balance is not true, and his perspective is faulty. But he is learning. Throughout all the strife and mistakes, man is slowly bringing forth a beauty which is an *image of that immortal loveliness which is HIMSELF*. Throughout all storm and stress the Divine flowering is taking place, and in the wisdom born of Pain there is the Promise of a beauty beyond our present vision or understanding—the beauty of Godhood.

James Allen in his beautiful book, *As a Man Thinketh*, says: "Cherish your visions, cherish your ideals, cherish the music that stirs in your heart, the beauty that forms in your mind, the loveliness that drapes your purest thoughts, for out of them will grow all delightful conditions, all heavenly environment; *of these, if you but remain true to them, your world will at last be built*. Dream lofty dreams, and as you dream so shall you become. Your vision is the promise of what you shall one day be; your Ideal is the prophecy of what you shall at last unveil. The greatest achievement was at first and for a time a dream. The oak sleeps in the acorn, the bird waits in the egg, and in the highest vision of the soul a waking angel stirs. Dreams are the seedlings of realities."

Man is a born idealist for it is his mission to build the Kingdom of Heaven upon Earth. In reality, if we but knew it, all our highest dreams and longings are born of this purpose. For this reason we are pilgrims and strangers in the land wherein we dwell, for we are engaged in extending our Father's Kingdom into new territory. God grant that we may become speedily more conscious and worthy of our high and noble calling!

In being permitted "dominion over the earth" man utilizes the material both physical and spiritual of which the earth and its invisible vehicles are formed. When he thinks, he draws upon the Earth's thought-stuff; and when he feels, he draws upon the Earth's desire-

stuff; and in action he draws upon the use of physical matter—all of which are a part of the dwelling place of God. As man utilizes these varying grades of substance and force, he affects the world itself—it is inevitable. Every thought, feeling, and deed is reflected in the stratum of Mother Earth from whence it radiates a certain creative power! Thus do we create the conditions under which we live, for the very formation of the earth is molded by human thought and desire which slowly crystallize into material expression. Each individual evil thought, feeling, or deed adds unto the weight of world-sin, from which arise world-catastrophes; but each individual thought, feeling, and action for good also adds its power as surely to the Christ-work of purification and redemption. As man cleanses and purifies his own vehicles, to that extent does he become a co-worker with Christ in the redemption of the world, thus holding the promise of Christ's own words, "The works that I do shall he do also; and greater works than these shall he do."

Every noble ideal, every clean thought, every pure and loving desire, every good deed, does its part in building the "new heaven and the new earth" promised in the New Testament and so brings us nearer the Promised Land as God meant it to be, and in which He will dwell with His people. And Christ has come to help us find the Way. He is hourly pouring His revitalizing, purifying force throughout the sin-choked currents of world-thought and desire, thus supplying us with cleaner, purer substance from which to build afresh. *But we must do the building*. Man must develop the threefold God within himself; he must exercise his own innate Divinity, and therefore he must make Christ a part of himself. Christ's leadership must be our leadership, His way our way, His truth and life, our truth and life; for then, and then only can we become one with Him, and so enter into the Kingdom of Heaven on earth, the Kingdom of the Father which is the true and only Promised Land.

The Dark Door

BY BERNARD CROSLAND MITCHELL

They do not realize that they have died. They know that they are able to move and think. It is sometimes even a very hard matter to get them to believe that they are really "dead." They realize that something is different, but they are not able to understand what it is.

THE ROSICRUCIAN COSMO-CONCEPTION. PAGE 121.



ANY years ago I spent a whole summer staying in the little cathedral city of Saint-Gaudens which lay sheltered from the world by green hills and wrapped in an ecclesiastical peace which pervaded every nook and cranny of the town. The streets were narrow and winding and all cobble stones, with a profusion of half-timbered gabled buildings on either side and here and there several inns and hotels dating back to the Middle Ages.

The town had an air of peaceful dreaming and life there was uneventful. It seemed to me to be the most peaceful place on earth. Nothing ever happened. It had no history apart from that of the noble building which dominated the entire city. Its history was that of the Cathedral.

Built towards the end of the tenth century it had stood for over nine hundred years testifying to the faith of the town. It had many beauties, especially the West Front of statues—one hundred and fifty-three life-size figures of kings, queens, princes, ecclesiastics and nobles, and over four hundred and fifty smaller figures representing Biblical subjects, and innumerable stained glass windows of supreme loveliness.

Like many of the ancient cathedrals it had belonged to a monastic foundation. In olden times, many hundreds of years ago, it had been a Cistercian monastery of a very strict order. It was vast, with cells and cloisters and halls, most of which still remained intact.

Sometimes I tried to picture myself living in those far-off days when men

sought a life of seclusion and I wondered if such a life could really be worth while. Probably, to the heart-broken, such a religious institution offered a calm and tranquil refuge.

During the long summer months I would spend days in long walks by myself discovering new places, haphazardly wandering through enchanting scenery, stopping at little known but lovely villages. There was something delightfully soothing in this life and I felt that I could have lived there forever.

One evening I had been walking by the river which stretches through the valley between the hills where beautiful woods sweep down to the water's edge on either side, trailing their branches in its cool depths.

The sky was all golden and crimson and when the sun had set I retraced my steps.

I remember looking in a few shop windows where the lamps had already been lighted and passing a few words with people whom I knew.

As I turned into Queen Street there were few people about. A man and woman some two hundred feet ahead of me and a man slowly approaching me on the same side.

As he came closer he suddenly stopped and clasped hold of the railing, holding one hand to his heart. Then he was seized by a violent fit of coughing. The poor fellow turned crimson, closed his eyes under the pain and put his handkerchief to his lips. It was stained with blood.

He was obviously ill and feeling that I

ought to do something I went up to him to see if I could be of any assistance.

"Are you unwell?" I said as I looked at him.

Very pale, his mouth half open, he gradually recovered his breath.

"It is nothing," he replied, "I shall be all right in a few minutes. I am used to it now."

"Do you live far from here?" I questioned.

"Just across the road," he replied.

"If you would be so kind as to let me lean on your arm I would try to walk there."

I took him by the arm and led him along. He let himself be guided by me.

When we reached the other side he showed me the house where he lived. I assisted him into a front sitting room where he lay down on a couch.

The room was comfortable and well furnished but old fashioned, with low ceiling rafters and an open fireplace.

"Shall I get a doctor?" I asked.

"No, they can do nothing," he replied. "They tell me that I shall get better; I pretend to believe them; it is all I can do for them."

His breath was coming evenly now and he seemed more comfortable.

He was only a young man—in his early twenties I imagined. He was distinctly good looking, tall and slim. He had deep-set blue eyes, the kind with a light burning behind them. His skin was pale and clear and his hair was a delicate brown with a tendency to crisp waves, letting the light filter through them.

"I may die of this illness," he continued, "for I have always had a presentiment that I shall die young. My mother died of consumption and the way that I have lived in the past could but increase the heritage which is left me. I am not afraid. All must pass through that dark door. It matters not whether it be today or tomorrow."

I definitely felt sorry for his unhappy condition and hardly knew what to reply.

"Come," I said. "Courage; it cannot be quite as bad as all that. I must go now since I may be wearying you. I sincerely hope that you will feel much better after a night's rest. If you need me I shall be only too happy to help you. My name is Clifford Francis. I am staying at the 'County Hotel.'"

"Good-bye," he replied, casting me a gentle and amiable look. "Thank you for your kindness. I am very grateful to you."

.

A month later I was a guest at a garden party at Coombe Lodge, which was in aid of charity. This beautiful old mansion and garden was the country seat of Lady Charidy.

After a delightful entertainment and tea on the lawns the guests wandered about the grounds.

This beautiful garden hidden from the outside world behind mellow brick walls was to me the most charming garden in the whole world. It was like something out of a story book. Little white statuettes surmounting a low balustrade seemed almost lifelike and here and there yellow chrysanthemum blossoms glowed against the darkness of the foliage, and inky black poplars reared themselves high into the sky like great giants.

I sat down on a mossy bank and watched graceful swans glide over the mirror-like waters of the lake.

I half regretted the fact that soon I would be leaving Saint-Gaudens. How swiftly time passes by!

Several people passed by laughing and smiling, for everyone was gay that day.

Life! what a thing it is to live, to be healthy and to have years of glorious life before one, I thought.

As I sat thus contemplating, someone had quietly approached from behind, and turning round I was surprised to see the young man whom I had assisted a month or so ago. I scrutinized him for a moment for I was amazed at the trans-

formation which I saw. He was so changed. I felt convinced that he was cured of the dreaded disease.

"You are Mr. Francis, I believe," he said, "I was hoping that I would meet you again."

"I am pleased to see you looking better," I remarked. "Won't you sit down?"

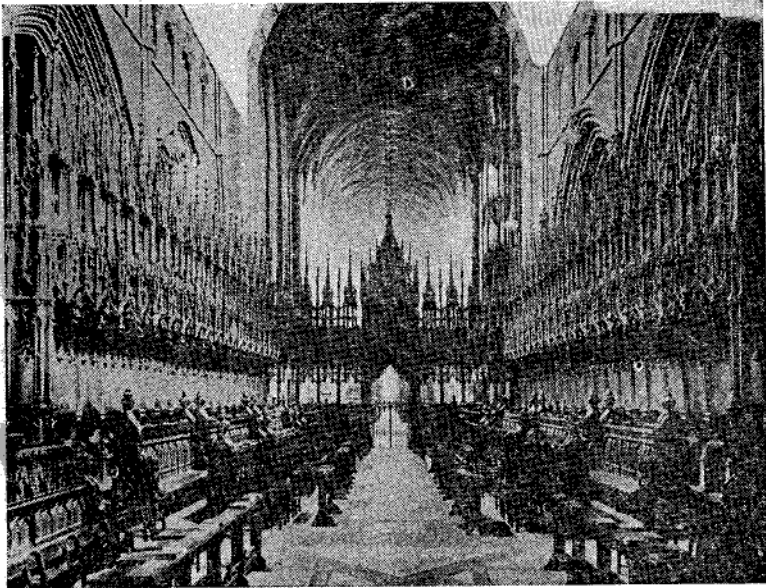
He sat down beside me.

"It was about this time three weeks ago, several days after I met you, that I first went into the cathedral." He spoke softly as though he were listening to his own thoughts rather than to what he was saying. Then turning towards me he said: "Something wonderful happened to me. I must tell you the whole story; no one will believe it, but it may be interesting to you."

was to live quietly, away from crowds and excitement. That is why I came to Saint-Gaudens.

"Several days after I met you I was sitting in an upstairs room by a window which overlooked the street. It was late afternoon and I could see the red-gold sunlight falling across the great west front of the cathedral, gilding the statues in their niches.

"From time to time I was aware of voices from within its lofty walls and music which seemed to blend itself with the peaceful surroundings. Even the voices in the street below seemed hushed. There was something mysterious about it all. The music fascinated and attracted me. I felt drawn towards it. I was powerless, something seemed to call me.



"Since you really wish it, I will listen."

I can remember his words as if they had been spoken to me only yesterday and I have scarcely changed a word of his story. This is what he told me:

.....

"The doctors told me that the only way in which I could prolong my life

"Passing down the stairs and through the dark hall I opened the front door. Outside on the step I paused. A strange and uncanny feeling came over me. The houses and shops seemed diminished and shrunken. Old and remote they seemed, like mansions of a dead and gone city. Life seemed to have withdrawn from them beyond recall.

"I crossed the square and passed beneath the massive arches of the cathedral.

"Once inside I knelt within its enormous vastness. I was alone. Then I heard the music again. Sweet, beautiful sounds which filled the air with dreaming.

"Suddenly the cathedral seemed to seethe with people of every sort, century, and condition. I became afraid. Everywhere there were people. Ghosts of nine centuries, with bowed heads and prayer books.

"I thought I must be dead. Fear took possession of me. Then the awful truth dawned upon me. I had been there many many centuries ago. The whole place was absolutely familiar to me. I knew every nook and cranny of it. That I had been connected in some way with this ancient building in ages long past I was certain.

"The music had ceased and I no longer saw the multitude of people about me. I waited alone in the shadows and the silence.

"Quite suddenly I was kneeling before an immense marble altar on which burned great waxen candles.

"Why was I afraid? I had no cause for fear. After all, I had come of my own free will. I would have faith, I told myself. Yes, faith, the thing which I had never possessed, the thing which I had quite easily managed without until now.

"I was filled with a strange ecstasy for I knew that I had contacted my former life. I reasoned with myself for I knew that there is no life without thought and in the realm of thought there is no time; only truth. I had come here to renounce the world and all the things on which the world sets price. I was taking the final vows as an initiate of the Order of Cistercians. I was to become one of the brethren, free (I thought) forever of the ties of this world.

"Kneeling there beneath those lofty arches, in the shadows and in the candle-light I began whispering a creed of the Church. Some of it I knew I did not understand.

"When I had finished I raised my

head. There was a faint whisper and a movement in the dimness above me. Then I discerned a figure standing before me clad in a soft purple robe.

"I fell forward on my knees at the foot of the steps.

"'Father, I am here!'

"A cool breeze flowed down the steps fanning the flames of the great candles behind.

"'What did men call thee in the world?' The voice came from the purple robed figure.

"'Sylvanus Wolsey.'

"'How many years didst thou live in the world?'

"'Eighteen years.'

"'And now thou seekest the path of Truth.'

"'I do. There is nothing higher than truth. The mind which knoweth truth is deathless.'

"The voice went on asking questions to which I diligently replied, for those who had taught me had prepared me for this hour.

"'Dost thou renounce the World for the Heavenly Kingdom?'

"'I renounce the World to serve the Prince of all the World. I flee temptation and vanity and evil and the jealousies of men.'

"Then the vision became blurred but I saw other scenes of that life. I was a Cistercian monk. One who had withdrawn from the world at eighteen years old, shocked by its coarseness and horrified by its vice.

"Sowing the good earth and reaping again or gathering berries or fruit or herbs to be used in the kitchen. Praying in the Abbey (for it was only in recent years that it had been called a Cathedral). Reading, writing, pacing cloisters. But always in silence for I had taken the vow of silence.

"At dead of night the bells in the tower summoned me to midnight service in the chapel for it was wickedness to sleep at that hour. Inside it was cold and dark save for the flickering of dim tapers which made light and shadow

amongst those gathered there. But I loved to hear the voices and the music enchanted me. It was sweet like a dream I had once of sighing trees.

"And returning across the cloisters to the dormitory I would pause awhile and look up to see the stars for they were all known to me. I learned them and counted them when I was alone.

"Before sunrise, early in the morning, hooded monks walked silently again into the dark Abbey to praise God for the coming day. Heads bowed they moved silently for the tenor of life within the monastery was gentle, like that of a song of sleep.

"Above the altar magnificent stained glass windows looked out towards the hills. And in the morning as the sun was rising I would watch the pale blue light dispelling the shades of darkness, gradually gaining in splendor until at length it shone through the glass in shafts of multicolored light—blue, crimson, saffron, or violet, in the robes of the saints. It was a glorious light, which was the inspiration of my life and in some mysterious way it suggested eternal things.

"My mind moved from picture to picture, vague and dreamlike. I must have lived so long amongst the same things that they had become framed in my mind and chancing across the place of my previous incarnation had awakened them just as one remembers events long past in the present life.

"I saw myself walking and praying under dark arches amongst other men, yet always alone and silent. These men were like myself and there was a calm simplicity about their lives, their faces were sad and they shed many tears.

"I could see again the scene framed

from the window of my cell. There were fields and trees leading towards wind-swept hills. The hills were bare save for three old trees which grew close together upon the summit. In bed I could discern them standing high up as though leaning against a grey sky. Sometimes it seemed to me that they were no longer trees but three great crosses and that the center one was taller than the other two and upon its weary branches wicker men had nailed an innocent man.

"The religious quiet of Saint-Gaudens was made into a story and the fame of its virtue spread over the hills into the world. And people in far-off countries across the sea dreamed of making pilgrimages there, as if it were holy land. And there came to the cloisters and cells of Saint - Gaudens princes who had forsaken their earthly crowns dreaming only of Crowns of Thorns.

"And the pilgrims made a road over the hills, coming from far-off lands on the other side of the hills which were a dark wall between Saint-Gaudens and the outside world.

"Then my mind wandered to the township as it is now. The hills and the cathedral had remained the same, but in nine hundred years the little village had grown into a town and houses and buildings had spread up the slopes of the hills and across the stream.

"As my thoughts wandered so my being was drawn at the same time and I went forth from that vast church down into the valley and over the hills, and as I walked the days and the nights seemed to pass over me and I thought that I was back in the present time, but I was not tired for my heart was filled with great songs. I walked on past the babbling



mountain streams, and little ferns grew all around.

"Then came one down the hillside, so magnificent that I stopped and bowed my head for I dare not behold his face.

"And was it to flee temptation and men that thou becamest a monk?" asked a voice. But I was filled with fear and could not answer. "Thou hast known death many times upon this earth, for thou canst not know life save through death."

"Thou hast lived near God but away from men. Thou canst not serve thy brothers when thou art locked away from men. I say, therefore, go out into the world and be near them. Stay near evil and temptation and wrestle with them and thy triumph will make thee free. Thou hast known love but not given love. Go back into the world and make all men love thee."

"When I raised my head the vision had gone as it had come and the trees were still and the place was filled with a holy quiet.

"Then I prayed and my prayer was from my heart and I loved God and his marvelous Plan of Reincarnation which makes all men free.

"I was back in my room and even now I am not sure if I left that room in my physical body to experience these things, but one thing I know: from that moment my illness left me and I was well again. I felt strong and healthy and full of the vitality of youth. A miracle had happened to me.

"Since then I thought much about God's Plan. Reincarnation makes me happy. It ennobles and gives purpose

to life, dispelling doubts and uncertainties. Through it is found the key which unlocks the door to the great mysteries and problems of the world. It is the only philosophy which can bring rest and peace to the soul. It floods all one's life with light."

Long after he had gone I sat on. What a strange experience, I thought.

Just as I was getting up to move away a lady came towards me and I recognized my hostess, Lady Charidy, mistress of Coombe Lodge. She was a charming person, full of grace and charity.

"I haven't seen you amongst the guests this evening," she remarked; "I sent my maid half an hour ago to fetch you but she said that you were sitting here alone and seemed not to hear her when she spoke to you. I have come myself to bring you. The guests are waiting for you to sing one of your delightful songs. Miss Smith has asked me to ask you if you would sing *The Mountains of Mourne* by request."

"I shall be only too delighted, Lady Charidy!"

Next day I made inquiries concerning my friend at the house where I had first taken him and to my amazement I was told that he had quietly passed away in an armchair in an upstairs room near the window about three weeks ago. This news made me sad until I thought about what he had said:

"All must pass through that dark door, it matters not whether it be today or tomorrow."

If we take a powerful arc-light stereopticon and focus it upon a screen which the sun shines upon, no picture is seen. But if we shut out sunrays a brilliant picture appears.

The sun of everyday conditions shuts out past life pictures. When we learn to let our senses die to the present we may live in the past. People reading a book neither see nor hear; they live in the book.

—Max Heindel

Repression--Depression

A Father's Letter to His Son

By LAWRENCE A. CULVER



ALTHOUGH it gives me a pang of apprehension, Sonny, it also makes me very proud of you to see that you are thinking for yourself. Professors who know all about it say that very few people really think. But you do think, Sonny; you who are not yet twelve years old.

Because I love you so very, very much, I think that you are the most wonderful thing in the world. But when I consider the matter impersonally, I see that many of your friends, boys of your own age, are thinking also.

All of those who think do not express themselves as freely as you do. Some of them are not able to put their thoughts into words. Others have learned from experience that if they say what they think, their parents, teachers, and other grown-ups, are likely to be terribly shocked. Thus they keep their thoughts to themselves.

Paid instructors, who may or may not know what it is all about are undisturbed. They know that in due time the system will wear you down to the point where you will fit the common pattern, for the *Don't! Don't! Don't!* of the grown-ups is slowly but surely damming up energy that will sometime break the restraining wall. The resulting damage may be mental, moral, or physical.

If the damage is mostly mental, you will become the average person, unable to think for yourself—a sheep who makes but the feeblest protests at being shorn, and therefore a good citizen.

If the damage is mostly moral, you may do things that the world calls "bad."

If the damage is mostly physical, you will receive more or less sympathy, and contribute much of what you earn to the doctors of medicine.

Occasionally, as a freak result of repression, we have an intellectual. It is my desire to sacrifice all inclination toward intellectuality and try to become intelligent. With this in mind I shall make a fresh start.

"There really isn't any hell, is there?" "Why do people die?" "Why all the mystery about sex?" Of all the questions that you have asked me, I remember these most persistently. You did not ask them until you were sure that I would not scold you for thinking of such things, or even consider you downright sinful for asking questions that I might not be able to answer. Fortunately, I was able to answer them to your complete satisfaction.

In answering these and other questions, I am careful not to quote any authority. I have discovered that you have absolutely no respect for authority. You want reasons, reasons that sound reasonable, that fit in with the other things that you know or believe to be true. Your respect for your teachers is not at all what it might be, because they so often refer you to some dogmatic authority when what you want are reasons that satisfy your inquiring mind.

For many years I was an honor pupil in a Sunday School. And of all things that were taught to me during all those years, I remember just one outstanding fact. This is that the earth is exactly four thousand and some odd years old. I accepted that as coming from authority. I supposed that the authority was the Bible. I believed it.

Later, when I found that the earth is considerably older, I lost faith in all that I had been taught. At the same time I lost faith in all authority.

Of course it was not that one thing alone. That was only one of the many

untrue "facts" that I was taught in Sunday School. And the grammar school was just as bad. How many, many things were taught me there that are no longer taught because those things have been proven false.

I now know that the Bible was not responsible for what some narrow-minded, unthinking, bigoted, pompous, authoritative churchman put into my Sunday School lessons. I have regained full confidence in the Bible; but for many years I had little respect for this most valuable guide to wisdom.

My instinct is to "protect" you from wine, women, and song, and all the things this trinity have come to stand for. But my reason tells me that to do so by force or by repressive laws would be not only wrong but actually a crime against nature.

In the first place, you may never be the moral weakling that I have been. You may have a much stronger character than I have had. In that case, these evils will die a natural death. Or even if you are tempted, you may be strong enough to overcome temptation, thereby doing much to further strengthen your character. In either case, it will be unnecessary to spend the huge sums that we are now spending to support the activities of professional reformers.

But even if you could rise above the temptations that would present themselves under natural conditions, it is quite likely that you will be intrigued into at least a few indiscretions under the conditions which are brought about by repressive laws. Stolen apples are more attractive, even though they are green and sour, than the luscious fruit displayed upon the sideboard. Therefore you will not escape the appeal of forbidden things.

If you have bad desires and are unable to control them yourself, no one can control them for you. Any other man has a right to protect himself and his possessions from you. Other men may band together and delegate their right of self-protection to a policeman who

may then protect them from you. They may pass protective laws and use force to make them effective.

But no man can delegate that which he has never possessed. No power on earth has a right to protect you from yourself. You have a right to go your own way as long as you do not injure others without the permission of the injured.

Later, after it is too late to do you much good, you will study psychology and learn that most, if not all, human ills are the result of inhibitions which are caused by repressions. You have a right to repress your desires and thus bring trouble upon yourself if you wish to do so; but no one else, either singly or in combination with others, has a right to repress you forcibly or to pass repressive laws directed at you.

It would be an insult to your intelligence if I were to fear that you will jump to the conclusion that any part of this is an argument for following the dictates of desire. If you are wise, you will not repress your desires but will direct into constructive channels the energy generated by desire. If society were wise, it would not pass dictatorial laws calculated to repress you, but would tell you the reason why certain conduct is desirable or the reverse, and would show you how to direct your desires into constructive channels.

Since it is the purpose of nature that human character shall in time reach perfection; since it is only by slowly but surely improving that we can ever reach perfection; since each person must by his own efforts make any improvement that is made in his own moral muscle; since repressions and inhibitions are a detriment to character development, it follows that any repressive law is a crime against nature.

But—I am "my brother's keeper." This is the one and only excuse that the reformers have for their activities. Since it is true, it cannot be successfully refuted. Therefore, professionals, who find it most profitable to advocate pro-

hibitive measures, blazon it upon their banners and fool the unthinking multitude into supporting them.

I am my brother's keeper. But this does not justify me in robbing him of free will. You have free will because you were made in God's image. The greatest sin that one man may commit against another is to interfere with this God-given prerogative. This is not a dogmatic pronouncement. Later I shall give you all the reasons that you may desire, but my present object is to set forth general principles.

The natural laws that apply to an individual also apply to any group of individuals. Just as repressions will in time bring physical, mental, and moral ills to the individual, so repressive laws have brought physical, mental, and moral ills upon society.

Authorities have blamed the present depressed condition of the world upon everything from Wall Street to sun spots. It is pleasant to listen to those who make us feel that all of our troubles are due to the other fellow or to something for which we are not responsible. But the fact is that each one of us is, as a member of society, responsible for the acts of society, and by repressive laws we have brought about our own ills. There is more to language than is dreamed of in many a philosophy, and it is not for nothing that, as words, repression and depression have so much in common.

I am my brother's keeper. The fact is forced upon us in many ways, for truly a man cannot live unto himself. But I am not the keeper of a prison, of a place of repression. I am the keeper of a lighthouse, and my light will in some degree, small or great, guide my brother along the path of life. This is also the word of authority. But it is not a popular authority because this doctrine places the responsibility where it belongs, directly upon our own shoulders. It is an easy and an ego-satisfying matter to criticize the light of others, but no sinecure to keep our own light trimmed and burning brightly.

We continue to try the easier way;

we also continue to suffer. And we shall continue to suffer as long as we continue to live and think in opposition to natural law. The edict of nature is that we must progress upon the path of character evolution. We can make progress only by tending each his own light.

No power on earth has the right to rob us of free will, and nature does not do so. We may continue in the wrong way for as long as we choose. But just so long as we violate natural law we must suffer; and in time suffering will bring us to our senses. But nature is not impatient; in the end, "Thy will be done," becomes fact.

I know my own past too well to suppose that I can at this late date improve my light so that it will shine out over any great portion of the world's wilderness. But because of you, Sonny, I want this light, no matter how small, to be pure, clean, and flawless. It will not be entirely so but in trying, I shall gain some progress along the path.

And even if there is no path, even if it is all a trackless waste, and the whole thing a striving without purpose, I am the gainer. For I am happy. I suppose that it is happiness, when it comes to the final analysis, that I have searched the world for. I have never been happy before. I am happy now because I feel that I am helping you a little bit, at least, and that I may possibly be able to help you a great deal.

I might draw a lesson from this and preach a sermon. But the very fact shows the futility of preaching. Haven't preachers been telling me all my life that happiness can be found only in unselfish service? And haven't I gone my own way selfishly seeking happiness where it could not possibly be found? Does anyone believe what others tell them? Does not everyone have to learn for himself?

You will have to learn for yourself, Sonny. Mostly, you will have to learn by experience; and in this I cannot help you. But you have a spark of reason; and unless "they" kill within you the urge to think, you may learn something by observation and reason.

You know that I have traveled in many foreign lands and in most of the states of the Union. And it has been no conducted tour. I have not restricted my sight-seeing to places mentioned in the guide books, and I have not restricted my human contacts to any one class.

Because you know that I have been and seen, you listen with respect to what I have to say. You trust me because I never scold you for anything. I never tell you that you must not do a thing because it is bad. I do not tell you that you must not do a thing for any reason. Who am I to tell you what you must or must not do? But I do tell you the reasons why certain things may be foolish. You, and you alone, are the judge. You may do exactly as you please. There is no hint of repression. If you listen, it is because you respect me; if you heed, it is because you value my good opinion. I am glad.

There are those who complain because you will not listen to reason, meaning that you have not much faith in their judgment. But you will listen to reasons. In fact, your young mind demands reasons; it lives and grows upon reasons; and, if the usual system is followed, it will finally starve to death for the lack of reasons. Just as surely as the physical body will starve without food, so the human mind will starve if it is not properly fed. The fact that only a small percentage of adults do think is proof positive that the mind has failed to live and grow. What price our present system of education?

These reasons upon which your mind must grow, to be effective, must not be predigested and concentrated in the form of reason. The avidity with which your young mind takes to theory seems to me to be proof that reasons, which are the things that theory is made of, are the natural food to which a growing mind properly turns. The reason why I believe that you are better able to think than I am is that you are more ready to hear new theories than to expound your own, while I become impatient at

hearing the theories of others but get considerable pleasure from expounding my own.

You have said, "There really isn't any hell, is there?" and we talked it over and reached a conclusion that we think may probably be true, giving our minds food that is, at least temporarily, satisfying. You have asked, "Why do people die?" and now we know some possibly good reasons why people die. We do not think that we know all about it; but we have a theory that is as satisfying to the mind as a good meal is to the stomach.

And there was a question that has a more immediately practical value. "When I was a little boy, I was told that it was naughty to take cookies from the pantry. I am also told that everything pertaining to sex is naughty. I am not especially interested in the matter, except for the fact that the old folks say it's naughty, which makes me curious. I am intrigued. I have an idea that I shall, in spite of the lack of desire, sometime—in fact, almost any time—try out everything that can be tried in that connection, just to satisfy my curiosity."

You did not state the matter in those words. You did not state it all at one time. But you agree with me that it is a fair way of putting the proposition.

We have talked it all over. With my knowledge and your ability to think, we built a theory that proved eminently satisfactory. This theory may not be the final word. Some day, when you are many years older, you will take it out and possibly revise it. But the present theory satisfies your mind. Thus the question is removed from the list of current business. It has been pigeon-holed, releasing the mind to explore in more promising and productive fields. Thus the energy generated by desire is being used in mind building.

O Sonny, dear pal of mine, may I always be able to help you direct your desires into constructive channels to the end that you may escape the common lot of repression-depression.

"Needles and Pins"

BY GRACE A. FENDLER

ONE of the most popular and acclaimed plays of the year, now on a transcontinental tour, is "Needles and Pins"; and it closely follows the title of one of its own songs in being "socially significant." But this fact is side-stepped by dramatic reviewers to an astonishing degree. Too bold and bald to have its importance minimized, too powerful to be belittled by sarcastic comments, newspapers content themselves with complimentary phrases, and emphasize only the play's most innocuous songs and episodes.

Yet, in its subtle implications and obscured motivation, the play is revolutionary in more than one sense. The well-publicized story of its inception and bringing-to-birth is a familiar one. Sponsored by the International Ladies' Garment Workers Union, it is episodic in character, thus adapting to its own purpose the newer dramatic form of "Revue" and "Black-Outs." It uses plain language—in some cases, very plain—and does not hesitate to poke good clean fun at everything and everybody, including radical agitators themselves. In this it uses the age-old practice of presenting sub-surface ideas to the public under the masque of "amusement."

The curtain rises on a group of people who announce themselves as "Everyday men and women from the shops." That is what they are, or were, before their dramatic debut; and they are garbed as ordinary factory workers. As the play progresses, there is a rising crescendo of costuming until finally the men are in nifty business suits and white dinner jackets; and one of the female star performers appears in a white chiffon

evening gown with beautifully Trapuntoed white satin coat.

The individual episodes of the play have little or no obvious connection with one another; nevertheless the connection exists and is well indicated in the title "Needles and Pins." Superficially, this phrase seems indicative only of the accessories of their crafts; and this is true in a Double Meaning. While factually it relates to the means by which new garments for public wearing or utility (i.e., vehicles of thought) are held together while in process of construction, it also holds more than a hint of the quality of both needles and pins to "prick" or "get under your skin" or open up centers of fermentation; and this is the true function of this most amazing play.

Numbers like "Sunday in the Park," "One Big Union for Two," and "It's not Cricket to Picket" are entertaining and more or less harmless. But they serve as a mere background or skeleton framework for the real "meat of the matter." There are two antiwar preachments. "The General is Unveiled" and the highly diverting "Four Little Angels of Peace." The "Angels" are broad take-offs of Hitler, Mussolini, Chamberlain, and an Oriental Power. In tin halos and white robes, three of them are in conclave and one playfully shoots an arrow (Cupid-wise) into Chamberlain off-stage. He enters somewhat handicapped in his communion with the others by trying to extract it from his rear anatomy. The allusion to the sinking of British vessels is plain and funny. The Angels all profess their desire for Peace; but end up by a general melee in which each is both attacker and



attacked. With halos torn off, their rent angel sleeves disclose machine guns in the hands of all; and in the ensuing struggle, all succumb and sink down battered and helpless, on the floor.

Federal Theatre Projects in "F.T.P. Plowed Under" gets a "saucy slap on the wrist"; but it is in the number, "Call it Un-American," that an outright wallop is taken at American ideals and institutions. It is an appeal for license, not liberty; and this perverted emphasis is enhanced by the music of "The Star Spangled Banner" and the representation of the familiar tableau of "The Spirit of '76." Why the American newspapers did not insist on the removal of this whole episode and why with censored radio, censored news dispatches, and censored movies, this is allowed to go uncensored is somewhat of a mystery.

However, it is a mere "aperitif," or palate tickler, for the startling and revolutionary number—"Men Awake! Heed the Warning! Men Awake! Awake!" Here, music, words, and gripping pantomime, in the manner of the Moscow Art Theatre, combine to create a terrific attack upon the desire body and vital body. It is as if they were being compressed by a strong, ruthless hand; and before "the mind's eye" there passes a pageant of all Revolutionaries and especially "wild women," from when the world was young.

The French crones are there who knitted while heads dropped in the guillotine basket. Mobs of all nations, roaring for the slaughter of innocents, follow and give way to maddened Baccantes and savage Etruscans; and all carry the same motif of primitive paganism and reversion to "the beast within."

It is fascinatingly horrible; and inextricably mingled with it in a Wal-

purgis blood-transfusion are the shadowy, writhing figures on the stage.

The epitome of the whole play, its true epilogue as well as prophetic warning is in the tag-line "We will say more——" And perhaps more than one in that audience whispered with whitening lips, "Dear God, let their lips be sealed—in America at least." The danger and veiled menace of this type of propaganda cannot be underestimated; the more so since at least sixty per cent of its audiences can not pick it to pieces, for themselves. Fully another twenty per cent do not care to do so; or are gladly aware of its hidden purpose. Of the final twenty per cent who sense and find some, or all of its undercurrents, there is a dread of expressing themselves lest they be deemed "reactionaries" of whom the play has also considerable to say—or sneer!

It requires a fearless publication and unsubsidized writers to point out the true mission of this far-famed "Needles and Pins" which is so popular an "amusement" that it has played many times with the sign at the box-office "Standing Room Only." Yet concerning it, this much is true: Before the advent of the Sixth Race and the Golden Age, old concepts must be eradicated from men's minds and new grooves be made in their "gray matter" for thoughts to travel in.

So perhaps, by "translation" of the points of "Needles and Pins" from the realm of material things to the Region of Abstract Thought, it too can be made to serve in the Great Scheme of Things. Perhaps, like the points welded to the distributors of our motor cars, their uplifted vibrations or rotations will help to engender the Spark whereby mankind can progress more rapidly into the Promised Land of the Saints and Sages.

Patriotism, while good in itself, is a tie of the Race Spirit. The ideal of Universal Brotherhood, which identifies itself with neither country nor race, is the only path which leads to emancipation. Christ came to reunite the separated races in bonds of peace and good will, wherein all will willingly and CONSCIOUSLY follow the Law of Love.

—MAX HEINDEL.

Sleep, Memory, and the Substance of Life

BY MARIE HARLOWE

LONGFELLOW called sleep the counterfeit of death. "We are such stuff as dreams are made on," says Shakespeare. Sleep, although so common, is but little understood. Walt Whitman, in "Leaves of Grass," tells us that when we shall know what a blade of grass is we shall know what the universe is. When we shall know the simple things of life, we shall know the greater, for the greatest is always present in the least.

Understanding sleep erases the fear of death, for they are one and the same thing. Sleep is but the younger brother.

I have been across Death's span,
And have tasted its victories,
They lay like bright and sparkling jewels,
In a hand that shook like trembling trees.

I have drunk deep of Death's cold wine,
From a glass full wide and deep.
All this I did in the land of dreams,
All this I did in my sleep.

In sleep I tasted of food
That shall be a banquet in death.
Death and sleep are the selfsame dream,
But death draws a longer breath.

The waking and sleeping states are like ice, water, and vapor—all of the same substance. But the sleeping state is more real than the waking. Sleep is man's great liberator. It opens the door to untold glories for a taste that shall some day be a banquet.

Science has never yet explained sleep, neither can it produce an imitation. Psychology approaches an understanding of it.

Man is a giant and a pigmy, and for the most part the little fellow parades and the big man slumbers. Every man has a mountain within himself. The lazy man claims that he is overworked and the sluggard whines about his limited

possibilities. The truth is that every man is an Atlas and carries a world on his shoulders.

Greeks and Romans believed that they touched something vital, divine, in sleep and were healed by it. In Rome there was the College of Inspired Dreams, dedicated to Aesculapius, where the sick were taken for healing.

The normal waking consciousness is only one phase of the All-Consciousness. If a person owes a bill before he goes to sleep, the same is true after he wakes. Reincarnation is but sleep on a larger scale.

Thus we come to Memory, the connection between the different phases of life expression. Sleep shows how the persistence of physical life is maintained notwithstanding periodical, frequent, and continuous lapses of consciousness. Memory leaps the chasm of sleep, and we are not terrified at sleep. After a while, when we have trained our memory to last in the longer sleep—death, we shall remember and not be afraid. For certain hours we are dead every day, or night.

Memory may be lost for a considerable period of time. The break in memory at the completion of physical existence is physical phenomena only; the spiritual processes are unaffected by death and rebirth. Qualities, tendencies, and attainments belonging to the individual are carried across the gap by a spiritual process. What we did yesterday is present today in effects.

The spirit is the preserver of the memory, and experiences of the soul are enduring not only within the boundaries of birth and death, but beyond death, where the soul exists. Memory is therefore a matter of soul development. Memory is the soul's remembrance.

And memory may operate either forward or backward, even as the soul exists in the same manner. Even science today endorses the static quality of Time. The *now* keeps exfoliating out of itself yet never escapes. Plotinus said, "For that which sees is itself the thing which is seen." One could kiss his own lips if only he knew the trick.

Many advances made in recent western psychology throw light upon the subject of memory. Ribot, on diseases of the memory, goes into great detail on the double or abnormal conditions of personality. He teaches how we may have a better memory; it is also necessary to learn how to forget.

Dreams, a part of sleep, are like Faith, the substance of the real, for "we are such stuff as dreams are made on." Joseph interpreted a dream and saved millions from starving. God has always taught men through dreams, but because they are such a common experience man gives little or no consideration to them. Paul, concerning his experience on the road to Damascus, said, "I was not disobedient to the heavenly vision." To gain through dreams one must interpret them rightly—not literally but rightly.

There are dreams and dreams. We may merely repeat in the sleeping hours the thoughts we have had during the day, and the more spiritual the waking hours, the more spiritual will be the dreams, for all dreams represent some phase of the mental state of the dreamer. People, places, things, represent ideas; so the language of dreams is always symbolical.

Every overcomer in Truth will master inharmony by paying attention to the things which are shown in mind, while the conscious mind is still in sleep. Certainly there is more in mind than one is consciously aware of, as dreams show. There is much need of cleansing, curing the deep subconscious mind. Use every avenue and see in truth that even dreams have a hidden spiritual meaning of deep value.

Interpretation of dreams is almost a forgotten art. Centuries ago much prominence was given to the work of the interpreter, for dreams were held of vital importance. Books cannot be written on the interpretation of dreams, for a dream is a personal message from the God-consciousness, giving instruction and meeting special needs. No symbol could cover such general instruction. Anyone can dream dreams, but it takes a Joseph to interpret them.

Generally speaking, there are three kinds of dreams: (1) those connected with physical suffering or mental unrest, caused chiefly by imprudent eating; (2) subconscious wanderings, vague, hazy, little-remembered upon waking; the subconscious mind is always busy—give it something worthwhile to do each night before going to sleep; (3) the direct message from the God-mind, usually clear, and in great detail, long remembered and sometimes recurrent.

Joseph was told in a dream to take the Babe into Egypt, and the Wise Men were warned in a dream not to return to Herod. Jacob dreamed of a ladder connecting heaven and earth, and he came to the realization and illumination that God is always near man. "Surely Jehovah is in this place and I knew it not." His dream brought consciousness of the eternal nearness of God.

We dream things before they happen, and it could not be otherwise, for all things are created first in mind before they are made visible. If one dreams trivial things it is because greater things have not been created in mind. Yet Caleb's soldier saw a simple barley loaf in a dream, and was enabled by its correct interpretation to overcome the Philistine army.

The early Christian church owed much to a vision, the vision of St. Paul. Today men who are as receptive and obedient to the heavenly vision as Paul was are likewise receiving that vision. Our dreams do come true. Dream only the kind that you want to be true.

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.

Puppets of Fate

BY PIERREPONT V. MARSHALL



ARE we? Most of us are to some extent. Some of us are to a lesser extent. How does this so-called free will figure in our lives? Do all of us use free will? How free is it?

In the matter of childhood experiences, physical condition, and early environment we have no opportunity to exercise free will. Many a parent will immediately deny this in whole or in part. They will proudly cite instances of where the baby demands certain things and insists on his demands until he gets them. This, to my way of thinking, shows lack of firmness in the parent or parents and that they are not fit to be parents. Possibly this is part of the infant's inheritance to acquire early habits of free will. Certainly we must admit that the child who is orphaned has had no control over the matter. Nor has he any control over childhood in poverty, nor over the varied and restricting conditions of early education that may be due to his parents changing locations, which necessitates changing schools and teachers.

Shall we then say that free will begins at the age of twenty-one? Of course we have to admit that all of the experiences that have preceded are conditions and limitations on the immediate use of free will. But even conceding this, is he now a free agent with a limited start? Does not Astrology show us when certain

influences will come into his life? Is not this again a limiting influence on the use of free will? Do the answers to the foregoing prove that we are puppets of fate? I think that depends upon what you mean by Fate and just what is your religion or philosophy.

To explain that last sentence I shall repeat what I have stated in other articles. "Fate is experiences and conditions that we meet and have no control over. Destiny is what we do, with and under, those experiences and conditions." What has religion or philosophy to do with it? Religion may insist that these things are fate and the "will of an omnipotent and omniscient God," or that "God has so ordained it." One philosophy (that of rebirth) claims that our present start in life is due to our own previous actions (in previous lives) and this start is Fate, but what we do with future conditions is Destiny. Which brings up the question, "What can we do about future conditions except to take them and like them?" This last sentence is, unfortunately, exactly the attitude that many astrologers take. There is a reason for this and the answer is in the responses to the first paragraph.

Many of us imagine that we originate our own thinking, not knowing that our minds respond to planetary influences. There is an old saying that "as a man thinketh, so is he." No figures are avail-

able to prove or disprove just what percentage of us are not swayed by impulse, but it seems to be almost one hundred per cent in favor of planetary impulse. This is so true that the astrologer looks over your chart and can show you when events of a certain nature took place, and he can in this manner hit all of the high spots up to date. Still figuring you to be a creature of impulse he can predict the nature of future events and if you have not made up your mind to cease being impulsive, the astrologer will be right because you will accept his dictum as Fate not to be dodged. Because he has seen the past prove itself he overlooks the possibility of the use of free will on your part. His predictions should be that on a certain date there will be an influence of a certain nature. He may avoid this kind of statement because it sounds vague, and you want positiveness. You demand Fate.

I think that all of us admit that some Superior Intelligence has started the planets in their orbits. All who believe in Astrology agree that these planets have a vibratory influence on Earth and its inhabitants. So far we are agreeing with the religionists. Most of us admit that the "Laws of Nature" may not be defied without a penalty. Most of us agree that the Laws of Nature are God's Laws. Therefore it would seem proper to hold man responsible for the results of his actions that start a train of events. May man shrug his shoulders and call these results Fate? Possibly, yes, if these results have now passed beyond the control of the man who caused it all, but, certainly to the reaction upon the man himself when he pays the penalty. To me this seems to be self-generated Fate.

If a man's line of reasoning and thinking has its origin in planetary influence, who is responsible for the resulting actions? Shall he blame God or shall he blame God's broadcasting stations, the planets? Philosophy seems to hold the answer in the idea that man was placed here to learn through experience to do his own reasoning, based on the Laws of

Nature or the Law of Cause and Effect. What is this thinking or reasoning and how do we get the ability to think or reason? It is freely admitted that memory is the basis. Memory is the record of previous experiences. These experiences may be what man has seen, heard, read, or actually physically participated in. Given known present conditions, he uses memory to foretell future conditions as a result. The astrologer does the same thing in reading your chart. But are you doomed to react in a "cut and dried" manner? Philosophy and true Astrology both say NO!

When we become acquainted with the laws of Astrology and see confirmation after confirmation, we are liable to accept it as a foregone conclusion that these same aspects will repeat as *events*. Because certain influences in the past have resulted in events they are assumed to do so in the future. Your acceptance of this idea is fatalism. This easily leads to placing the blame for events upon the planets. We hear that Mars produces cuts, burns, fevers, and accidents; that Saturn produces falls, broken bones, and obstructions in physical functions; that Uranus produces explosions, electric shocks, reversals and other sudden and unexpected events. There is no need of going through the whole list of planets to enumerate the things each and every planet is blamed for. Your main idea is to blame the planet and not yourself. Let us investigate just what happened in the above mentioned cases and see exactly where the blame lies.

We know that Mars' influence is aggressive energy, fearless and reckless. Under the stimulus of an adverse aspect we are liable to be careless with cutting implements, fire, dangerous conditions, and matters of health with a very natural result of cuts, burns, etc. It was our own impetuous actions that caused these accidents, or the added stimulation to our own Mars' planetary-force-center attracted us to such locality as brought us in contact with a reckless Mars demonstration. We know that Saturn's

influence slows our actions with thoughts of safety, caution, etc. Under stimulus of an adverse aspect this safety and caution may change to hesitation and obstruction when we really should keep on going, with the result that we suffer from falls, broken bones, etc. The extra stimulation of an adverse aspect could have attracted us into a locality where there were other adverse Saturn vibrations. We know that Uranus' influence is sudden, erratic, eccentric, and individualistic. Under the stimulus of an adverse Uranus aspect we might respond as above in the matter of handling explosives, electricity, etc., with very obvious dangerous results, or we may have been attracted into a locality where such things were liable to happen.

The main purpose in life seems to be to learn the lessons of self-control and self-guidance regardless of external influences. Experience is our teacher. Eventually all will learn what influences are headed their way and when these influences will be present and what to do about them. But just at present the large majority of people imagine that they originate their own thinking, not knowing that the subject and quality of that thinking is in response to planetary influences. They will object to that statement but be perfectly willing to stubbornly blame the planets for the results when those results are unpleasant.

Of course the student recognizes that I have considered planetary influences on one plane only. There are of course many other ways to look at this matter of planetary influence. We might, for instance, see how these same aspects could have affected us internally through the blood, digestion, nerves, etc. Or we might have considered the house matters brought into action through planetary rulership. But all of these really start on the mental plane first and our actions are the result.

Many a student makes a mistake in interpretation due to overlooking the nature of the birth aspect. If two planets are adversely aspecting each other in the

birthchart, and later form favorable aspects with each other, they expect favorable results. And conversely they make a mistake when two planets favorably aspect each other in a birthchart and later form an adverse aspect with each other, if they expect unfavorable results. Here is a hard and fast rule: "No later movement of the planets can change the nature of a birth aspect. You, and you alone, can change its nature." How this change is accomplished is a long story covered under title of Mental Alchemy. Another serious mistake of students is a mistake of omission. There are intermediate aspects just as important as the so called major aspects; in fact, they are usually more important, as they often bring the so-called majors into action.

It has been stated that "you will be attracted into an environment or locality where there is a strong influence of such and such planet." Does this seem reasonable and will it account for unpleasant experiences? We will try to illustrate: if you take a horseshoe-shaped magnet and stir it around in a mixture of brass, copper, lead, and silver filings, nothing in particular happens. But add some iron filings to the mixture and then apply the magnet and immediately the magnet attracts the iron filings *only*.

You call this invisible force Magnetism, and it seems to be selective. Just because you do not see the planetary-force-centers that are located in the desire body interpenetrating the physical body, is no reason for denying their existence. Results prove their existence and actions. Let us assume that a few people in a large group are being influenced by a discordant Mars aspect. "Birds of a feather flock together," "Like attracts like," etc. These few people, having the agreement of restless Mars, decide to go somewhere else. Let us assume an auto ride is decided upon. They start off with a discordant Mars as an unseen passenger. The driver rushes the car, headlong and careless, into an accident.

We often hear it said in a joking way,

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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.*

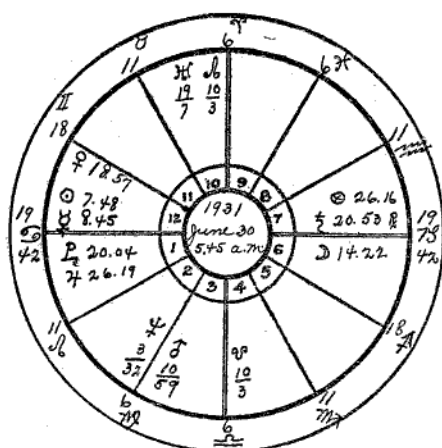
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

MARK H.

Born June 30, 1931, at 5:45 A.M.

Latitude 34 N. Longitude 118 W.



We have the horoscope of a child for our reading this month which is somewhat of a mixture; that is, the temperament and disposition will be dominated by the four planets which are found in the cardinal and watery sign Cancer. Cancer people as a rule are very fond of their homes and desire to be in them as much as possible, and in this case we find a double influence in Cancer, namely, the Ascendant and the Sun both in this sign. Cancer people are very persistent. They keep their grasp on things which they desire and which they think they possess very much as a crab holds on with its claws, and if you hurt the crab it can pinch. Such do we find the Cancer natures: they hold on to things which are theirs and if you dare to touch them

or make any effort to take them they will pinch, and pinch hard.

We find, however, the optimistic and generous Jupiter conjoined to Pluto in the first house and in the sign Cancer, but their generosity is spoiled by the opposition of the stingy and restricting Saturn. Saturn is strong in its own sign Capricorn, where it is in conjunction with the Moon and square Uranus in the tenth house.

It is usually conceded that many afflictions in a horoscope are the sign of an old soul; much, however, depends on the signs on the cusps of the houses. If cardinal signs are on these four points we may expect more advancement in experience than in a horoscope which has common signs on the angles.

Mark has cardinal signs on all four angles, with Pluto, Jupiter, Saturn, and Uranus in three of these angles. Altogether, there are seven planets in cardinal signs besides the Dragon's Head and Tail and the Part of Fortune. So we may be sure from these indications that we have an advanced soul for our horoscoped reading. This soul has attracted many ripe debts of destiny, for planets situated as above stated, in angles and in cardinal signs, have greater power and also come to fruition with more force.

In examining the planets which have rule over the mentality, we note Mercury in Cancer in the twelfth house in opposition to the Moon which is in Saturn's sign of Capricorn. The influ-

ence of Saturn generally slows up things and when we find mental planets in Capricorn or dominated by Saturn as we do in this horoscope, with Saturn conjunction the Moon and in the sign Capricorn, we would advise parents or guardians not to force this boy to enter into mental ranks. If he does not desire to go through college, do not force him to do so. He will make far greater success if he is given a thorough training in floriculture or horticulture; things will grow for him and his health will be better if he is permitted to work with the soil. Cancer, the sign under which he was born, is a watery sign and his Moon and Saturn are in an earthy sign; these people have great success in making things grow out of the soil.

The Sun and Mercury are closely conjoined, which, with Mercury rising after the Sun, is rather weakening to Mercury, but this effect is somewhat offset by its sextile to Neptune and Mars. Neptune is the higher octave of Mercury which is helpful, and when Mars makes a favorable aspect to Mercury he speeds up the thinking. These people have executive ability; observation is good, and in general their attitude towards the business end of things is reliable. We must not forget that Mars is also trine the Moon. As a whole, Mars in the mercurial sign Virgo will help much to strengthen the mental qualities. Also, with Mars in the third house and making more good aspects than any other planet, we would advise the cultivation of expressing through the pen. Articles on horticulture would be acceptable to the publisher, for the fifth house rules publications, and Scorpio is on the cusp of this house, which makes Mars the ruler. This is a favorable indication that writing would be successful as a vocation, and this could be carried on very well as a side line to horticulture.

With Pluto conjunction the Ascendant in the sign Cancer which rules the stomach of the grand man, also opposition the Moon and Saturn, and square Uranus, we would caution the parents in the

feeding of this boy. He will always be most peculiar in his choice of foods and his digestion will not be the best. Consequently he may give some trouble regarding his health as the result of wrong choice of food. He should refrain from the use of soda fountain drinks, and the health destroying sweets which are now made so easily accessible to school children. When children spend their nickels for sweets the appetite for wholesome and natural foods is often destroyed.

PUPPETS OF FATE

(Continued from page 456)

"An accident going somewhere to happen." This carload was just that. Why was one injured in the head, another in the arms, another in the leg, while another escaped all physical injury? An examination of the charts of those joyriders would have given the answer through the different locations (by sign and physical correspondence) of the afflictions. But how about the one or ones who escaped injury? A chart examination would show either the absence of affliction or that the affliction was just forming. Is all of this fate because it was recorded in those charts? "Ignorance of the law is no excuse" whether the law is manmade or one of God's laws. Why did these injuries vary in seriousness? Again the answer is in the individual chart. Was the affliction located in a Fixed Sign, showing a deeply rooted habit, or in a Cardinal (sharp and active) or in an adaptable Common Sign? Was it located in an angular (strength), succedent (weaker), or cadent (weakest) house? It all depends upon what *you* have built into your chart. Both Philosophy and the Bible say that you shall reap what you have sown.

All of this seems to prove that you create your own Fate and will keep on reaping Fate until, through experience, you learn to use the forces of Fate for your own Destiny. The planets and their influences are part of the general machinery of ultimate Justice.

Worth-While News



Films Blamed by W.C.T.U. for Women's Cigarettes

SAN FRANCISCO, Aug. 8.—(AP.)—Motion pictures were declared by Miss Maude M. Aldrich in a report to the Women's Christian Temperance Union convention today to be probably the most powerful medium "in putting the cigarette between the lips of American women."

Miss Aldrich of Gresham, Ore., national motion-picture department director for the W.C.T.U., also blamed the films for "dulling the perception of many as to the unwomanliness and menace in the use of alcohol; in creating standards of dress and conduct which completely ignore the sacredness of person, and in spreading the cheap, compromising ideas of love, marriage and home life so prevalent today."

The report urged the convention to support "proper regulation" of motion pictures.

Mrs. Pearl Kendall-Hess, Orange, national director of the department of medical temperance, reported her department is disseminating "factual information and exposure of misuse of scientific material by the makers of patent nostrums and dangerous drugs."—*Los Angeles Examiner*.

It is evident that the producers of moving pictures have no conception of the responsibility for the spreading of good or evil which rests upon their shoulders at the present time. It is a well-known fact to educators that approximately 87 per cent of all knowledge is acquired through the medium of the eye. It is also true that the moving picture is more universally patronized by individuals of all ages and ranks in life than is any other form of amusement.

Since these conditions do exist, it is not difficult to realize how imperative it is that the moving picture be purged of all sights, scenes, and suggestive conduct that are not conducive to the highest moral development of its patrons, young and old. Drinking, smoking, racketeering, attractive crime commitments, immoral conduct, and exhibitions of brutality should be entirely eliminated from the screen, and art, beauty, science,

religion, drama, opera, history, travel, and all sorts of idealistic presentation should take their place.

A great menace of which the moving picture producers are not aware, but which is most inimical to the development of mankind, is the fact that constant repetition along any line, be it good or evil, has a tremendous effect on the vital body of the individual. The two higher ethers of the vital body, the light and reflecting ethers, constitute what is called the golden wedding garment, or soul body, which is the vehicle that man will function in after he has perfected his physical body and built its extracted essence into the vital body. Good deeds of loving service automatically attract these two ethers which are gradually fashioned into this new vehicle; while all that is evil prevents the acquirement of these ethers so absolutely necessary for this important development in our evolutionary progress. There is no standing still in evolution. Either man progresses, or his vehicles disintegrate.

Do Sunspots Cause Disasters?

PARIS.—Novelists who, in imaginative fiction, picture disaster coming to the earth from warlike Mars, may not be so far wrong in the opinion of Dr. Maurice Faure, French scientist, except that the disasters come from the sun, he believes. And instead of happening some time in the far future, these mishaps are taking place today.

Dr. Faure and a group of fellow scientists are gathered at Nice, France, to study the result of 20 years of statistics which seem to prove that unusual manifestations of sunspots are almost invariably followed by disasters of one sort or another on the earth. Most scientists have believed for some time that great catastrophes such as drouth, floods, and earthquakes may have some mysterious connection with sunspots but Dr. Faure and his colleagues point out that these odd phenomena may also affect the human brain in some manner as to cause unusual carelessness, an outburst of latent criminality and so on.

After an unusual series of sunspots in January, this year, France was beset by an unprecedented wave of fires, he says.—*Los Angeles Examiner.*

Again we would call the attention of our readers to the fact that scientific discovery is fast proving the verity of statements made years ago by the occult scientist, Max Heindel, but not accepted by the materialistic-minded individual who believed nothing that he could not contact by means of his five senses.

Sun-spot activity, recurring in eleven year cycles, is in reality caused by the outbreathing and inbreathing of the great Cosmic Being, God, whose physical vehicle we designate as the sun. When the outbreathing of this great Being occurs it carries with it the life and vitality of the Architect of the Universe, whose breath in turn imparts His vitalizing, fructifying qualities to all that exists within the solar system, giving without stint or measure, life to all that is.

This outbreathing, lasting approximately five and one-half years, is followed by an inbreathing requiring an equal length of time. When this great cosmic breath returns to its source, it is laden with a sense of the sorrow, suffering, failure, hatred, and despair of the various beings who are struggling through the processes of evolution. While the major part of the sun's life-giving force is being gradually withdrawn from the various parts of the solar system, we may notice failure in crops, extreme cold, and all manner of added discomforts, which generate in humanity ill feeling, brooding, and general discontent.

Death Ray Can Down Plane

BOSTON, July 31.—(INS)—A death ray, which he said can bring down aircraft six miles away, slice through steel like a razor, blast holes in stone walls and wither animals and humans, is the brain child claimed by Maj. Arthur W. Marchant of Somerville.

He says the U. S. Government, impressed by it, has been conducting a series of tests and provided Marchant and his five co-inventors with unlimited material for experiments.

According to Marchant, the ray is in-

visible and odorless and its discovery was accidental. While he and his companions were working on a plan to cut metal with electricity, he and his assistants were severely burned before they discovered they were playing with a new and deadly agency.

"We shoot it from what we call a 'gun,' a 110-volt generator, at 60 cycles," said Marchant. "We trained the ray at a steel plate, which it cut as a razor would cut paper, at 300 yards. Then we found it took on new force beyond that distance.

"Experiments with animals showed it could sever the limbs and heal them at the point of amputation, allowing no blood to escape.

"A trailing target on an airplane traveling at 300 miles per hour was peppered three times within a radius of six inches with the aid of the directional beam."—*Los Angeles Examiner.*

As the intellect evolves it enables man to conceive methods of destruction more diabolical than any we have yet known. The late world war was much more destructive than any previous conflict recorded in history, the reason being that it was engineered by men of brains rather than brawn.

The ingenuity which has been used to such good account in discovering air navigation methods, the possibility of telephone communication, radio broadcasting, et cetera, has also been busy in discovering death-dealing apparatuses the effect of which is so appalling that it is almost beyond comprehension. Many of nature's powerful forces are also being discovered and methods by means of which they may be directed have been evolved. Among these tremendous forces is the "death ray" discussed in the above article. According to the death-dealing power this ray exhibits, Max Heindel's prophecy made in October, 1917, may easily be fulfilled, should another war occur: "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 they have been accustomed to regard it as a foolish fad."

Question Department



Evil Is Misplaced Good

Question:

Will you be kind enough to explain the spiritual significance of the opposition of Uranus and Neptune which began in the latter part of 1904 and lasted for approximately eight years, apparently producing such disastrous results in the lives of the people? What was the spiritual lesson to be learned from the operation of this malefic aspect?

Answer:

There really are no malefic aspects so far as star vibrations are concerned, for everything is good in the making. However, it is possible for certain planetary vibrations to mingle with others in such a manner that ordinary humanity at its present low stage of development does not utilize such combined vibrations constructively. But man's shortcomings do not make a malefic out of that vibration. It really means that the vibration represents a power which most individuals cannot control, and therefore it simply upsets the carrying out of their particular plans and operations. Just such a vibration is signified by Uranus opposition Neptune. There is a tremendous power in a planetary opposition, and one of the lessons of mankind is to learn how to control and direct this power.

It must be understood that there is always a certain affinity between the two signs involved in an opposition for the reason that they constitute the two poles of the same organism or department of nature—one personal, the other universal; one microcosmic, the other macrocosmic. For instance:

There is an affinity between Cancer, through which Neptune was passing some years ago, and Capricorn in which

Uranus was posited at the same time. Cancer represents the personal home; Capricorn the universal home, meaning the nation or the race. Therefore one lesson to be learned under that configuration was the ability to balance home affairs with public affairs.

Uranus in Capricorn gives original and unusual ideas relative to government, and Neptune in Cancer indicates psychic influences in the home. If an individual with such a configuration is sufficiently advanced in evolution to use constructively the power of the opposition, he could rise high in the councils of state or in government work. On the other hand, a weak person might easily be overwhelmed by the force of the aspect and succumb to the temptation of using public office for private gain. This, of course, is only one example of many possible illustrations of this particular planetary influence.

CAN SPIRIT SUFFER?

Question:

Max Heindel speaks of Christ annually entering the earth at Christmas, there to suffer until His liberation at Eastertime. The question I want to ask is, can spirit suffer?

Answer:

As this question is of unusual importance we believe that the inquirer would be glad to have Max Heindel's exact answer to a similar question put to him:

"You know that when a person has been run over by a street car and a limb has been severed, that limb will not suffer; it has been removed from the physical and vital body and all feeling is gone; on the other hand, the man who lost the limb is sure to suffer intensely, and if he is of a high-strung, nervous tem-

perament, he will stand small chance of recovering compared to one whose sensibilities are slight and who perhaps knows nerves by name only. But physical suffering is light compared to mental anguish. Who would not rather suffer for the most severe headache than the pangs of remorse for some deed done on the impulse of the moment? Thus it is plain that spirit can suffer both from physical and spiritual causes."

THE EARTH'S KEYNOTE

Question:

I understand that sound is the originator of all form, and that for every form there is a keynote. If this is true, will you please tell me how the earth got its keynote?

Answer:

There is a tone belonging to every part of nature, such as the wind in the forest, the breaking of the surf on the beach, the roar of the ocean, the sounding of many waters, the falling of rain, the sprouting of grain, et cetera. These tones combined make a whole which is the keynote of the earth.

NEW RELIGIONS SUPERSEDING THE OLD

Question:

Why have there been changes in the religions of the world? If one religion were true, why should it not be satisfactory for all ages?

Answer:

The apostle Paul, one of the world's greatest Initiates, once said, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things," and his message is so plain and clear that it cannot be misconstrued when applied to the individual. Yet there is a broader application implied, the application to all mankind in the process of its evolution. One often speaks of the childhood of a race or the

infancy of a people, meaning in its early stages of growth.

Christ in one of His last meetings with His disciples before His betrayal and subsequent crucifixion and resurrection said, "I have yet many things to say unto you but ye cannot bear them now," indicating that at a later stage of their development He would be able to go more deeply in His instruction along spiritual lines.

Literature, art, music, invention, and religion have evolved side by side with the development of man. They are all expressions of his inner consciousness and by a careful analysis of any representative of its period, its time in the world's history may be determined.

As man's consciousness develops he is able to comprehend more and more a portion of the many great truths pertaining to the Universe and God, and so, just as fast as he is ready to receive them, added informative facts are made known to him in the form of what appears to be a new religion.

THE VEIL OF ISIS

Question:

What is the real meaning of the Veil of Isis? I seem to run across this expression very often in occult literature, but nowhere have I found its exact meaning.

Answer:

There is a point between the eyebrows at the root of the nose about half an inch below the surface of the skin, which has a corresponding point in the vital body. When these points in the dense and vital bodies come into correspondence, as they do in man today, they are seen by the trained clairvoyant as a black spot. This is the seat of the indwelling spirit in man, and is barred to all except the spirit whose home it is. That spot and that alone upon earth is so sacred that it is absolutely safe from intrusion. This spot is surrounded by the sheath of mind which is the veil of Isis that none may lift or peer beyond.

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.

In Defense of Vegetarianism

BY LILLIAN R. CARQUE

Carque Natural Foods Research, Glendale, California

FEW people realize that the slaughtering of animals for food is one of the largest industries in the United States, and that the value of its annual products amounts to over two billion dollars. This, of course, is the total received by the meat packers; the actual amount paid by the consumers is perhaps four times as much. There are over 1,600 large slaughter houses, besides many smaller establishments, throughout the country.

Over 120 million four-footed animals are killed every year; and this number does not include the animals slaughtered by butchers in small towns or on farms, or killed by hunters. The meatpacking industry began with a small pork-packing establishment in Cincinnati about eighty-five years ago, and only since then has it developed to its present magnitude. The per capita consumption of meat in the United States was 145 pounds in 1921, having declined about 20 pounds per capita since 1900. Only three countries exceed the United States in meat consumption, namely, Australia, New Zealand, and Argentina, with over 200 pounds per capita in each country. In Europe the average annual per capita



consumption is about 70 pounds; it is highest in Great Britain and lowest in Italy.

The large meat-packers of the United States are becoming aware of the fact that the consumption of meat is gradually declining, and although there is no immediate danger that people will cease eating meat,

the packers realize that they must do something to protect their industry, which represents a gigantic investment of many millions of dollars. They therefore employ doctors, dietitians, and chemists to state and publish intriguing arguments to extol the nutritive value of meat. The following facts are therefore presented to help sympathetic individuals successfully combat arguments with which they are confronted.

Attention is called to the high percentage of protein in meat, as compared with other foodstuffs. Meat does contain a large amount of protein, an average of twenty per cent, but so do products of the fruit and vegetable kingdom, the latter being free from the waste products of animal life. All the amino acids found in protein necessary for building a strong and healthy body can be derived from fruits, nuts, and vegetables.

The daily amount of protein needed is far less than that stated in the old physiological textbooks. Since our muscular tissues consist chiefly of protein, the early students of physiology assumed that this constituent was the source of muscular energy. Today we know that muscular energy is mainly derived from non-nitrogenous substances, principally carbohydrates (sugars and starches) as they occur in natural foods. Proteins are needed for growth and rebuilding the wear and tear of tissues. The required amount of from one to two ounces per day for the adult can be easily supplied by products of the vegetable kingdom. If taken in larger quantities, the surplus is converted into liver sugar or liver starch, and often into fat, thus overworking liver and kidneys with resultant increased blood pressure.

Arguments are also advanced that phosphorus and iron abound in meat. The iron content of meat is very small. Physiologists consider the iron compounds contained in the blood and tissues of dead animals of less nutritive value than those contained in fresh fruits and green leafy vegetables. Phosphoric acid, which is chiefly contained in the nucleins, is combined to the extent of two-thirds with alkaline potash; another part not finding sufficient bases, renders the mineral matter acid. In 1,000 parts water-free meat are found 0.15 parts of iron and 17.00 parts phosphoric acid, the latter an acid-reacting organic salt.

Meat packers furthermore maintain that meat proteins have a superior nutritive value because they more closely resemble the tissues which are to be nourished than do other proteins, and consequently they can be transformed with less loss. In refutation, it is not necessary to eat meat in order to build up healthy muscular tissues any more than it is required to eat calves' brain in order to form brain cells. Each tissue receives its protein material in the form of amino acids from which the particular kind of protein characteristic of the tis-

sue can be synthesized. In other words, each tissue makes its own proteins from the amino acids brought to it by the blood.

An especially marked superiority of meat, as food, say the meat interests, is in its relation to the nourishment of the blood. They have found beef muscle, heart, and liver much superior to bread and skim milk for restoring the blood to normal in simple anemia. Best results were obtained with heart and liver, they reported, even iron-containing drugs being quite without value for purposes of blood regeneration. It is preposterous to recommend heart and liver (an organ teeming with waste products, nearly twenty grains of purins per pound), for their nutritive contents when the purest and most prolific sources of the same elements occur in fruits and especially in green leafy vegetables.

Celery, especially in the form of raw celery juice, presents a prolific source of magnesium and iron, invaluable adjuncts in the formation of red blood corpuscles. While the actual content of iron in red beets is not high, it is nevertheless of a quality that furnishes excellent substance for the formation of red blood corpuscles. Appreciable quantities of iron and magnesium are found in lettuce. In raw spinach, Nature has furnished man with the finest organic material for cleansing, remineralizing, and regenerating the human edifice. Raw spinach juice abundantly and consistently made a part of the daily ration has proven exceedingly efficacious in pernicious anemia.

"As a matter of practical dietetics," say the Meat Packers, "no nutritive consideration compares, as a motive for eating meat, with the fact that we like it." To encourage meat-eating because people have learned to like it is on a par with promoting the consumption of alcoholic beverages, artificial sweets, stimulants, and narcotics because people have been addicted to their use. The perverted taste of civilized man is very

unreliable as a criterion for judging the necessity for flesh foods in human nutrition.

Again the meat interests argue that meat has a capacity, recognized by all physiologists, to stimulate the vital processes, contributing a feeling of vigor and physical well-being which makes it virtually an essential factor in the diet of working men, athletes, and soldiers. Yet they fail to recognize that meat is stimulating according to the amount of waste products (purins) it contains. In athletic contests in Europe, where endurance is the main factor, vegetarians have been as a rule the victors. Carbohydrates, especially in the form of natural sugars, and not proteins, are the main sources of physical energy. The temporary sensation of strength following a meal of flesh foods, experienced also in a similar degree after using alcoholic beverages, tobacco, coffee and tea is because the system seeks to remove by means of increased circulation the various xanthin bodies imparted to it, at the expense of its latent vitality. After eating a large beefsteak there may be a feeling of bodily warmth; meat is able to increase combustion, but this feeling is not energy. After such a hearty meal there is more inclination to sleep than to pursue hard work.

But the meat interests treat the public to the following bit of absurdity when they say "Meat in the diet also has value in connection with the development of the teeth." Children reared on soft foods which require little mastication often suffer from lack of development of the jaw bones and alveolar processes, so that the teeth come through crowded, projecting, crooked. "Spare the meat grinder and save the teeth by teaching the child to use them. The aboriginal baby cut his teeth on a bone, and ate meat as soon as he could chew it." The lime content of meat is low, rendering it one of the poorest materials for building teeth. Almost all the lime is contained in the animal bones, and in this form it is not available for human nutri-

tion. In the late Otto Carque's *Vital Facts About Foods*, Table of Analyses, he indicates the following foods richest in calcium (contained in 1000 parts water-free substance) viz:

Water Cress	35.00	Turnips	14.24
Savoy Cabbage	27.17	Lemons	12.75
Lettuce	26.56	Cow's Milk	12.24
Spinach	22.73	Onions	10.65
White Cabbage	21.65	Asparagus	9.33
Radishes	15.45	Strawberries	9.23
Cottage Cheese	14.35	Oranges	8.65

MEAT, average 1.12

Raw foods, moreover, encourage thorough mastication, insuring the teeth and jaw bones ample exercise and development.

Vigorously on the trail of combatting the rapidly swelling tide of diet consciousness, the meat industry again comes back with the following report: "In relation to disease, meat cures pellagra and anemia, and under appropriate dietary conditions, scurvy and beriberi as well. Phenomenal results were obtained in the Japanese navy in the cure of beriberi by substituting meat for white rice in the ration." Evidence accumulates to support the contention that had the Japanese soldiers been fed on natural brown rice, onions, and green-leaf vegetables, similar good results would have accrued in conquering beriberi and scurvy. These diseases are caused by a deficiency of alkaline elements which are best supplied by fresh fruit and vegetables.

The leading pathologists in the United States, supporting meat propaganda, agree that meat eaten in moderation during health, is not known to cause any disease. They even go so far as to recommend an exclusive meat diet, pointing to the various tribes of Eskimos, provided the meat is not so thoroughly cooked as to injure the scurvy-preventing vitamin. I am swift to correct these erroneous remarks by emphasizing that a vigorous man can live on a more or less exclusive meat diet for a time in an arctic climate, but he will overwork his kidneys and

shorten his life; the Eskimos are notoriously short-lived. The Eskimos manage to live on a more or less exclusive meat diet because they preserve the blood of the animal, in order to conserve some of the necessary mineral elements, especially iron. The word "meat," as we understand it, is generally applied to the muscular tissues of the animal devoid of blood, bone, and rolls of adipose tissue.

On an average, lean meat contains about 72 per cent water, 20 per cent protein, 5 per cent fat, 2 per cent extraction matter, and 1 per cent mineral matter. The protein is made up of a number of amino acids, but they are not sufficient to be conducive to growth. Lean meat is deficient in vitamins "A" and "B" and contains only a small amount of vitamin "C." It has therefore little antiscorbutic value. Tinned and pickled meats are practically valueless in this respect. It is furthermore deceptive to lead us to believe that the Eskimos subsist exclusively on meat, for they do consume with avidity vegetable products and sea plants whenever they are available.

The meat industry's report concludes with the remarks, "We have given new reasons for regarding meat highly, and hence there is no reason for departing from those habits as to meat eating which our own practical experience has led us to adopt." Here again it can be shown that man's deviation from his natural diet was by no means voluntary, but caused by extreme want and necessity. During the glacial era, large sheets of ice came down from the North covering one-fifth of the earth's surface, burying and destroying appreciable quantities of all existing vegetation, forcing man to slaughter animals or perish. The thousands of years subsequent to these great geological changes established the meat-eating habit more or less firmly, except among those whose religious teachings forbid the use of flesh foods and the slaughter of animals.

Patients' Letters

Massachusetts, June 4, 1938.
Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I received your letter and am very pleased to know you are interested in my case, and I want you to know that I am very much better.

About two days after I received your letter the skin on the back of my arm opened and I think a small piece of the grafted bone came out and of course that relieved the pain.

Yours truly,
—H.A.R.

Massachusetts, June 14, 1938.
Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

You may cease healing activities in my behalf. The unusual condition described in my application has entirely cleared away. There was no treatment other than by the Helpers.

The examination by my D. O. gave no clue as to what caused it, and he had never seen a like condition over many years practice.

I am grateful and appreciative of your help. I think it has strengthened my faith and perhaps that was its mission.

A little later I can send a small offering.
Love and best wishes—

—A.G.B.

Healing Dates

September 4—11—18—24
October 1— 8—15—21—28
November 5—11—17—25

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.

VEGETARIAN MENUS

—BREAKFAST—

Before Breakfast
Fresh Grape Juice 8 oz.
Steamed Brown Rice and
Honey and Top Milk
Fresh Sliced Pears

—DINNER—

Tomato Juice
Ripe Olives, Radishes
Scalloped Celery with
Cheese
Buttered Swiss Chard
Lyonnaised Parsnips
Sliced Bananas with
Chopped Dates and Cream

—SUPPER—

Mushroom Rice Soup
Masked Eggs and
Sliced Beets
Romaine Lettuce
with Lemon and Honey
Dressing
Baked Apple

RECIPES

Mushroom Rice Soup.

Ingredients: 4 cups water, 3 table-
 spoons rice, $\frac{1}{2}$ teaspoon celery salt,
 $\frac{1}{4}$ cup mushrooms, 1 teaspoon savita,
 3 tablespoons butter.

Cook the rice in water to which has
 been added the celery salt. Braise the
 mushrooms in the butter and add to
 cooked rice, then the savita.

Scalloped Celery with Cheese.

Ingredients: 2 cups cooked celery, cut
 into 1 inch pieces, 1 small chopped onion,
 $\frac{1}{4}$ cup whole wheat crumbs, 4 table-
 spoons grated cheese, $\frac{1}{4}$ teaspoon salt, 3
 tablespoons butter, 2 tablespoons flour,
 1 cup milk.

Make a thin white sauce of 2 table-
 spoons of the butter, the flour, milk, and
 salt. Place the cooked celery into a
 greased baking dish; over this put the
 chopped onion, then the white sauce.
 Sprinkle with cheese and bread crumbs,
 mixed with 1 tablespoon melted butter.
 Bake in a moderate oven until brown.

Lyonnaised Parsnips.

Ingredients: 1 quart thinly sliced car-
 rots, $\frac{1}{4}$ cup butter, 2 tablespoons minced
 onions, 2 tablespoons chopped parsley,
 salt to taste.

Wash parsnips and cook in their
 jackets until tender. Peel and slice and
 pour melted butter over them; add the
 minced onion. Turn into a covered bak-
 ing dish and bake, or they may be lightly
 browned in an iron skillet.

Masked Eggs and Sliced Beets.

Ingredients: 4 hard-boiled eggs, 8
 sliced bread rounds, 8 slices tomato, $\frac{2}{3}$
 cup finely chopped cheese, 8 tablespoons
 butter, 4 level tablespoons flour, 2 cups
 milk, $\frac{1}{2}$ teaspoon salt, sliced beets.

Cut the bread rounds about one-half
 inch larger than the tomato slices. Dip
 each slice in melted butter and toast
 quickly on both sides. Peel and cut
 tomatoes in half-inch slices, and broil in
 a skillet with small amount of butter.
 Put a slice of tomato on each slice of
 toasted bread. Cut eggs in half cross-
 wise and place one-half, cut side down on
 each slice of tomato. Mask eggs with
 cheese sauce and serve very hot.

Cheese Sauce.

Make the cheese sauce with 4 table-
 spoons of the butter; stir in flour and
 add milk, stirring constantly. Add cheese
 and cook until melted. Serve the masked
 eggs on center of plate and arrange the
 sliced cooked beets around the plate as a
 garnish.

Swiss Chard.

Ingredients: 2 lbs. Swiss chard, 2
 tablespoons butter, savita, and salt to
 taste.

Pick over the Swiss chard and remove
 all coarse stems. Wash thoroughly in
 several waters; drain, place in closely
 covered kettle, and cook slowly over a
 low fire until tender. Add butter, and a
 little savita to suit the taste.

Children's Department



The Tired Little Worker

BY DOROTHY V. BAIRD



"I'm tired of working," said the little Honey Bee, "guess I'll just roam around and see what I can find."

So, with these words the little Bee, who had been busy making honey like the other bees, left the pleasant work of taking the sweet liquid from the flowers that called her with lovely smells and pretty colors, and went deeper into the dark woods.

Under the big green leaf was a little yellow Buttercup so the Bee stopped and chatted awhile with her. Her merry round face welcomed the Bee and the Buttercup asked why the Bee was not working this fine day.

"Oh, I'm tired out. I think I need a rest," she replied.

"That is too bad; you should rest when you are tired, all right. Don't wander away too far though as there are many strange plants in these woods. I often hear the insects talking about loved ones who have become lost. There is one big plant that really looks pretty but it is very bad."

"What does it look like?" asked the Bee.

"It is sort of brownish green and has very many large sharp teeth and an awfully big mouth and nose. It seems like it is never, never filled up, always hungry. It doesn't smell nice like flowers either, so if you can't smell anything sweet, be careful; it may be the bad flower," warned the Buttercup.

"I'll be careful and I am not going to stay long anyway. Just roam about a little," said the Bee as she flew away.

First she lit among some cool ferns. Their fine feathery leaves made her think of lace. She sat on the fern and swung back and forth, just like boys and girls in a swing do. The gentle breeze made her nice and cool and made the fern move so the tired little Bee didn't have to work hard to swing. She felt so rested and happy that she fell asleep in her swing.

She slept for some time and when she awoke the rain had started to fall and in vain she looked for her sister Bees but they were gone. She became afraid and flew here and there and when she was too tired to fly any more she lit on the nicest, smoothest big leaf that gave her shelter from the rain. Her wings were a little damp so she just stood there for a minute and whirled them until they got dry.

"I might just as well look around a bit until it stops raining," she said. "My, my, this is a funny flower. It doesn't smell very nice either."

Of course, she had come across many that didn't smell nice so this one did not worry her. Long ago she had forgotten the warning from the little yellow Buttercup.

"What funny long, sharp teeth it has, and oh, my, how far down its throat I can see. Wonder what is down at the bottom? I guess I'll go and see," cried the Bee.

Very slowly she walked to the edge of the flower where the long teeth were and again peered deep down. She saw something small moving way down there and as it was a little dark in the woods she

couldn't tell what it was at first. She looked a long time and finally made out a Red Ant. He was trying to say something to her but she couldn't hear him, his voice was too weak.

"What did you say?" she called.

"Mmmm mmm" was all she could make out.

"Call louder, I can't hear you," she cried once again.

Very feebly came the voice from way down there beyond the sharp long teeth.

"Go away. Don't come any nearer or you can't get out. I will never be in the sun again nor walk with my brothers and sisters. I was tired of working so ran away yesterday and came in here to see what I could find. Now I can't get out."

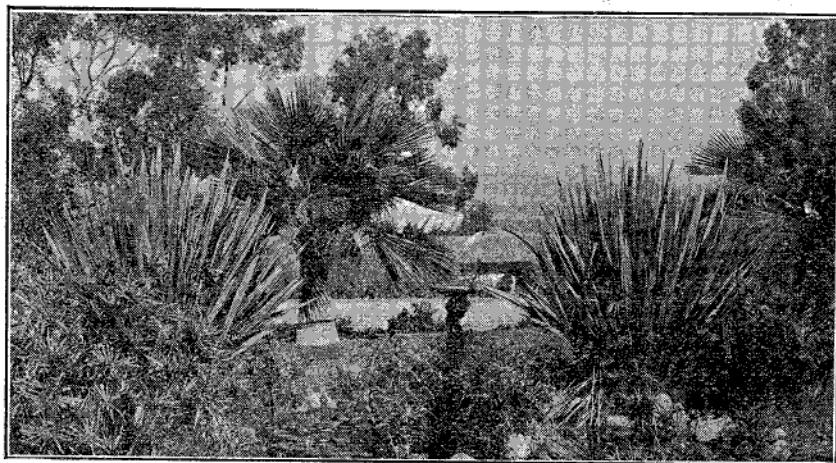
"Oh, you poor little thing," cried the Bee.

Then, suddenly she knew—it was the big bad flower that took you and never let you go again if you got beyond its long teeth. With a little jump she landed on the outer edge very much afraid, and began to cry.

"Why did I go away? I'll never leave my sister workers again. I would rather be busy anyway. When I'm idle I get into trouble. Oh dear, I wish I could find Queen Bee," she wailed.

She sat there for a long time until the sun came out again and the light became brighter. Soon she heard the buzz of the bees while they carried the sweet liquid from the flowers to make honey. She called once more to the poor Red Ant but he was very still now and could not talk, so with a little tear in her eye for him, who, like herself, had not wanted to work, she flew back to the bees and was happy to do her part until the sun sank behind the trees and the flowers whispered "Good-night."

In her prayers that night she remembered the poor little Red Ant who would work no more and said she would be sure to go back and thank the little yellow Buttercup for telling her about the big, bad flower that kept Bees and Ants that didn't want to work or help their brothers and sisters.



Flair of Love

By LEONIE HUNTER

*I shut myself in a garden
And waited for love to flower,
But sat alone in the shadows
Walled as in a tower.*

*I opened the gates of the garden
And gave the love that I yearned,
And quickly on wings of gladness
My love to me returned.*

Echoes from Mt. Ecclesia

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MEMBERS of the Rosicrucian Fellowship gathered from far and near to take part in the first Convention ever held on Mt. Ecclesia, August 27 and 28; also to be present at the closing exercises of the seven weeks of Summer School, on Friday evening, August 26. The Rosicrucian News Bureau space has been allotted to the work of the Summer School in this issue. We therefore refer you to the pages immediately following for Summer School news.

A spirit of enthusiasm and cooperation was apparent from the moment of the invocation which opened the conclave to the closing words of the final service on Sunday night.

A great expansion program is in its initial stage at this time. It centers around the healing work of the Rosicrucian Fellowship, in which our beautiful Temple of Healing will always be the mainspring of spiritual power, whether the work of alleviating suffering is done on the physical or the inner planes.

The legacy recently received, which was the gift of a devoted Probationer, is specially designated for the Sanitarium project. The Sanitarium sketched below is nearing completion. The healing department building, shown at the bottom of the next column, is now finished, and Saturday morning the secretaries held open house, welcoming all.

Saturday afternoon the Spiritual Healing section discussed the different phases of this subject, such as, How the Rosicrucians Heal, Causes of Disease, Maintaining Health, Astrology and Healing.



The work carried on at each session was intensive and the earnestness and devotion of high purpose, with the added joy of mutual interchange of ideas, shone from all faces.

The banquet dinner Saturday noon at which the well-known lecturer and author, Manly P. Hall, was toastmaster, was a happy break in the serious routine of the crowded hours. Over two hundred guests were present.

The tennis court was transformed into an open air auditorium Saturday evening and Mr. Hall gave an informing talk on New Age Tendencies in the Movies, with special emphasis on the part that could and should be played by the screen in spreading idealism to all the world. Other entertainment features were given which were much enjoyed.

Sunday morning the Sanitarium Section of the Convention handled this project under the subjects: Origin and Purposes of the Sanitarium, Modern Trends in Attaining Health, the Therapeutic Value of Music, and the Use of Color.

Sunday afternoon Center Work was discussed from many angles by the visiting presidents of Centers and the staff at Headquarters. The suggestions of each speaker were enthusiastically received.

A ladies' accordion band from Ocean-side and a string ensemble from Los Angeles were highlights of the Convention.

The next issue of the Magazine will contain more news of the Convention and a number of excerpts from the splendid talks which were given.



Mt. Ecclesia Summer School

1938



ON July 5, 1938, the Summer School of the Rosicrucian Fellowship began a seven weeks' term. One cannot imagine a more ideal place for gaining knowledge of Christian philosophy and astrology. Mt. Ecclesia, located a mile and a half from Oceanside, and so close to the great Pacific, has an ideal climate. The fifty-acre mesa is a quiet place, and every one is intent upon gaining that knowledge which he is seeking, and there is every inducement to study.

On this charming campus, which one often hears called "a veritable paradise," there are blossom-laden trees and a profusion of flowers which fill the air with perfume. There are no less than twenty-six buildings, two recently completed, and one in process of being remodeled and enlarged. The paths connecting the buildings have recently been paved, which enhances the attractiveness of the grounds and facilitates going from place to place.

The classes have been wonderfully inspirational. They dealt with all branches of the Rose Cross Philosophy, from the fundamental principles to the advanced teachings, with question-and-answer discussions as to the application of cosmic truths. There were classes relating the philosophy to music, art, and science. In the field of astrology, the classes dealt with the erection and delineation of horoscopes, the use of astrology in vocational guidance and child-training; and astro-diagnosis. Courses were offered in the Western Wisdom Bible teachings, in Center activities, and in anatomy and physiology. A class of creative expression proved to be as entertaining as the Friday evening community sing and social.

The enrollment of the summer school together with visitors of a day or so included an interesting personnel. In this company there were about thirty states represented and a number of foreign countries. People come from all parts of the United States and abroad to study and visit and work at Headquarters. From New York, Massachusetts, and Pennsylvania in the East to Washington, Oregon, and California in the West, and from Wisconsin, Minnesota, and Michigan in the North, to Oklahoma, Louisiana and Texas in the South they come, with California leading in the number from any one state.

The Mt. Ecclesia Summer School is unique in one particular, and that is in the changing nature of its student-body. Some who come have the whole summer for a vacation; many are people of wealth and leisure who may come and stay as long as they please; others are employees on the grounds and people in the near-by towns who, because busily at work, attend only certain classes as they have time; again, some have a one, two, or three-week vacation. And so they come and go, come and go, so that the student-body cannot be static. On first thought one would say this was a very discouraging factor to the instructors in particular, who have planned their courses so well and with excellent continuity and progression. On the other hand, it is a great thing to be able to get even a week or two weeks of such inspirational teaching, and the fact that a large number of those who enroll are more or less acquainted with the philosophy and astrology, enables them to take up the class work at almost any stage and get a great deal out of it.

The faculty of the summer school was composed largely of the local teachers

and heads of the departments at the Fellowship, supplemented by others from the Los Angeles Center. The instructors are all authorities in their respective fields, and their courses excellent and inspiring.

The courses of the regular school cur-

riculum were augmented by a series of wonderful lectures in the Pro-Ecclesia on Sunday evenings, and excursions to points of interest on Saturday afternoons, when no classes were held. Altogether, it has been a very helpful, pleasant, and inspiring summer.—L.K.

Social Fellowship

By M. S.

Beloved Friends:

Our one wish has been that you could all be with us here at the Summer School; that you might share with us this little bit of heaven on earth. As a member of the entertainment committee, I want to give you a little glimpse of our Friday night socials.

Dear Mrs. Heindel stated, "Your classes and studies here are of such a deep and intense nature that I want you at the Friday night socials to relax; let go, sing and make merry."

And you dear ones who read this, if you could only listen in and hear us sing "Rig Rig a Jig Jig and Away we Go," you would realize we were following Mrs. Heindel's advice.

Our really big social affair was the opportunity to celebrate Max Heindel's birthday on July 23, which was described in last month's Echoes, so I will only add that the decorating committee transformed the library with beautiful yellow flowers everywhere (Leo's color), and our table was a gorgeous sight. A huge birthday cake was in the center, covered with golden frosting and yellow candles. After the program, the entire assembly sang "Happy Birthday to You." Then the cake was served with ice cream.

On our various get-togethers on Friday, we always had a thirty-minute community sing. Any of our students here who could play any instrument or sing

or tell stories of the Knights of Old were surely pressed into service. We have some mighty shy and retiring folk here. Nevertheless, they have come forward and performed for us nobly.

Friday, August the twelfth, we held a beach party. A beautiful full moon was expected, but did not choose to shine for us. Our lovely camp fire, and beloved students sitting in a circle singing joyously, sufficed to console us for lack of our moon which had gone into hiding.

August the nineteenth our last social took the form of a stunt party. Being our last social of the Summer School it made us feel a little sad, and yet not so! Are we not always together in Spirit?

And so, you dear ones who read this, may the students of the Summer School of 1938 say to you, we love you one and all.

Class Colors Gold and White
Class Flower Coreopsis

Class Motto—

"There's but one way that leads to heaven
above—

That way is human sympathy and love."
—Max Heindel.

CLASS OFFICERS

President—1st half, Miss Florence Silva.
2nd half, Miss Lena Koch.

Secretary-Treasurer—Mr. Jack Burt.
Valedictorian—Miss Emma Heiderich.

List of Students and Faculty

- Adams, Mrs Sadie, San Francisco, Calif.
 Andersen, Dr. H. M., Los Angeles, Calif.
 Anderson, Mrs. C. O., Omaha, Neb.
 Barnett, Kathleen, Hollywood, Calif.
 Beckwith, Gertrude, San Diego, Calif.
 Bell, Mrs. Mayme, Los Angeles Calif.
 Bicknell, Robt., San Diego, Calif.
 Bisson, Esther, Oceanside, Calif.
 Block, Mrs. Eleanor, Santa Ana, Calif.
 Bruce, Louisa, Los Angeles, Calif.
 Bruce, Marie, Portland, Ore.
 Burkhardt, Mrs. Velma, San Diego, Calif.
 Burt, Jack L., McBride, B. C., Canada.
 Bush, Ella, Sierra Madre, Calif.
 Campbell, Kate B., Hollywood Calif.
 Cameron, Miss Winifred, Hollywood, Calif.
 Canelos, Ester, San Salvador, Cent. Amer.
 Clink, Katharine, Hollywood, Calif.
 Conly, Mrs. Lillie, Los Angeles, Calif.
 Darden, Elizabeth, Kerrville, Texas.
 Detweiler, Esther, Carlsbad, Calif.
 DeVoss, Mrs. Kara, Kansas City, Mo.
 Dodds, Mrs. Milo G., Cincinnati, Ohio.
 Dow, Agnes, London, England.
 Downs, Barbara, Hollywood, Calif.
 Elliott, Mrs. Ida, Del Mar, Calif.
 Ellsworth, Mrs. Edith, Encinitas, Calif.
 Ferguson, Ada, Santa Cruz, Calif.
 Gard, Mrs. E. G., Seattle, Wash.
 Georgi, Otto, Berkeley, Calif.
 Granger, Mrs. E. H., San Diego, Calif.
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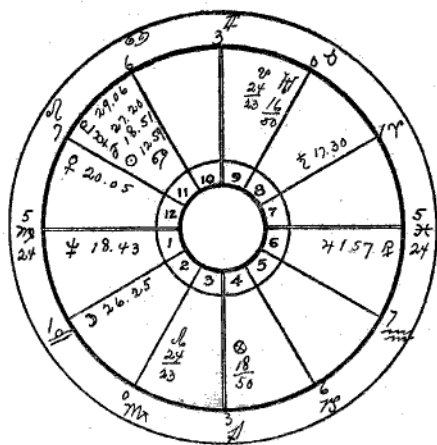
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Horoscope of 1938 Summer School



In all things we are continually brought face to face with the contradictions of material and spiritual methods of expression, and such is our recognition upon considering the horoscope of the Summer School at Mt. Ecclesia, 1938.

Predominant in every activity in our surroundings, and in the ideals permeating our dedication of the School to spiritual study and the practical realization of occult science in our daily activity, is the inspirational Neptune focusing this beautiful glow over first house affairs—all of which is truly exemplified in our delightful surroundings, and the simple, peaceful attractions at Mt. Ecclesia. The first house designates the physical body, personality, and the beginning of the session. Truly, indeed, we shall receive innumerable benefits from this association. We say that repetition is the keynote of the vital body, and we are taught that it strengthens qualities in our natures when we are brought in contact with repeated action of a positive type. Thus, we see that our continued contact with this inspirational atmosphere, with its natural bent towards spiritual study and occult understanding, lends opportunity for increased benefits from our contact alone.

Of course, it is splendid to realize the glories of Heaven by simply visiting a

sensitive location; but, even though we have the natural benefits of the blending of the occult significator, Neptune, trine the mystical Uranus and both planets in sextile to the Sun and Mars in Cancer, even though this gives us the express opportunity to rise above lethargic material conditions, we are of necessity brought face to face with the worldly affairs in weighing the aspects of the Moon and Saturn, both planets in opposition and involved in squares with planets in Cancer, in the 11th house.

Mercury square to the Moon from 2nd to 11th houses may indicate that the ambitions of students may be curtailed due to financial limitations. Many students will feel the temptation to make this place their home (with the Part of Fortune in the 4th house and the number of Cancer planets), and in so doing spend many hours in study and contemplation of the blessings of idealistic visions, as well as practical investigation of cosmic principles as found in occult truths.

But Saturn square to the Sun and Mars brings us directly to the responsibility of the enlightened in returning to a soul-hungry material atmosphere to spread the rays of wisdom and speak the words of love that have, in the first place, drawn us to this place. Here again, material limitation presents itself and clearly indicates the hardships that must be overcome before we receive a distinct manifestation of the "heaven on earth" that we know to be God's will and the inherent right of His children.

Saturn trines Venus from the occult houses, 8th to the 12th, and we find our ripe destiny to be of a splendid character. This especially pertains to the fulfilling of the work we set out to accomplish and we find our spiritual efforts again practical, simple, and our means of accomplishment sure, steady, and a

(Continued on page 477)

Valedictory

By E. H.

EXECUTIVES and teachers of the Summer School, members of the Rosicrucian Fellowship, and workers at Mt. Ecclesia: Friends and Fellow Students, I give you greeting in the name of Christ Jesus.

We have gathered here, each with a different view or purpose of life to gain some knowledge and spiritual understanding of the Rosicrucian Teachings. Our goal is to achieve and follow on and on until we have mastered the Philosophy in order to bring it to others. We cannot expect as men and women to go out and teach until we ourselves have laid a foundation. This which we have learned in these weeks at Summer School is just one steppingstone, and many more must be laid. These are not subjects that can be mastered in a few weeks. This is just a mere spark beginning to kindle in our hearts.

In our daily lives there are some always looking forward to gain wisdom, both spiritually and materially. After having studied but a short time there is not very much that we can store away in our memory, but through the faithful guidance of our teachers, there are two points which I particularly want to stress: they are Love and Self-forgetting Service which have been drilled into us day after day.

Through the spiritual teachings given here we have learned the way to overcome our faults and now let us put into practice that which we have learned. This we can do by living in such a way that our example encourages others to build up their characters.

Many of us have found out through the teachings of Astrology that we may have missed our calling, as most of us would say. Let us go back into the world and make the best of it by trying to help others to be fitted into vocations for

which they are best suited that they may become better and more useful men and women. If you are in a vocation for which you are not fitted you are not so happy, and at the same time it may make conditions very unpleasant for others with whom you are surrounded in your daily work.

Through the study of Astrology correlated with the Philosophy and the Bible we have been shown how to find the Christ within us and to understand His mission. There is not a book in the Bible which does not lay stress first and foremost upon Love and Service, especially Love. Christ's new commandment was that "ye love one another as I have loved you." Show love to your neighbor by doing little kindnesses which most leave undone or despise doing. Life is not so short but that there is always time for courtesy which can be extended so as to secure the love of a friend.

Understanding people is the beginning of wisdom, and the first step is to accept people as they are. We should not evaluate them according to our own likes and dislikes but according to their inner development and need. Seek and nourish in them the ideal or vision or hope which is the highest and best they have achieved and which represents all they know of God.

If we approach people in this fashion, we love them. And only when we love them can we sense their souls struggling blindly for expression.

When through understanding Love, we really know the souls of our fellowman, then the spiritual unity of humanity becomes an established truth. This universal love is the fruit and composition of the whole area of consciousness covered by human personality. It is a conscious uniting of heart, mind,

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and will. It is the victory of the soul over personality and environment.

Can life grant any gift more glorious or beautiful than this power of great love? This is the greatest gift to mankind, for it represents the Christ principle.

Let us then give to humanity the benefit of our learning, our culture, and our inner wisdom.

Service has many external appearances. It is the little things which we must watch, the daily trifles which we must raise to our high level and not allow ourselves to sink to theirs. A kind word spoken at the right time means more to one depressed than money which you may be able to bestow upon him. Be cheerful and faithful at all times in the services which are thrust upon you.

There are many little duties which we can perform each day which may be of benefit to others, and blessed is he who sees his duty and who lays aside pleasures for it. Do not waste a moment of the precious Gift of Time. Let us endeavor to do every duty and every task to the greater glory of God our Father.

When we go back each to his own abode, let us live the life as taught us by our faithful and loving teachers, for example is far more convincing than words.

When we have gained the love of our neighbors, and their respect for the upright, loving lives we lead, then will come the opportunity to preach this Gospel of Gladness, these truths which have helped us, for when we have put them into practice then can we speak as one having authority. Also the change which has been brought about in us will make people curious to know the why and wherefore and at that time we can point with pride to Mt. Ecclesia from whence we have received this teaching of wisdom, love, and truth.

We have enjoyed our stay while here at Mt. Ecclesia and I do not think that there will be any going back to their homes who can regret their time here. The beautiful scenery given us by Mother

Nature, and the kindly folks by whom we were surrounded while here, will linger forever in our memory. Our associations formed here at the Summer School have been very pleasant ones.

In closing, let us not forget our teachers who have always been so willing to extend a helping hand, and express our innermost thanks and gratitude to them. "May the Roses Bloom Upon Your Cross."

HOROSCOPE OF SUMMER SCHOOL

(Continued from page 474)

result of living the ideals professed, in our daily activity in the world.

Dragon's Head in the 3rd house shows the large amount of knowledge received through study and classwork, but the Tail in the 9th calls to mind the question, How are we going to apply that which has been given to us? The Moon trines Jupiter from the 2nd to the 6th, and this clearly indicates that our resources will be invested in service to the needy and helpless, in service to humanity and that our efforts, while not blazoned to the skies, represent sincerity, idealism, and the true desire of the scientific philosopher to fulfill his work in investigation so as to do the greatest good with the least acclaim.

Our work will be crowned with success. The Part of Fortune placed in the 4th house shows that the end of the session of the Summer School of 1938 will find growth and development and a splendid completion to one of the finest series of classes ever enjoyed at Mt. Ecclesia. We remember that the evolutionary process under which we live finds good increasingly strong and we continually clothe our aspirations in loving service to humanity. "God be with you till we meet again."—T.H.

NOTE: The Rosicrucian News Bureau has been omitted for this one issue in order to give our readers and Centers a glimpse of the Summer School activities.

—EDITOR.

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Manuscript Competition Awards

The following is a list of the articles submitted in our Competition ending July 15, 1938, for which prizes and subscriptions to this Magazine are given:

Although but one Fourth as well as one Fifth Prize was offered, the judges agreed that nine articles tied in meriting these prizes. Therefore we are happy to announce that all nine were given equal awards.

• • • • •

FIRST PRIZE

The Promised Land
By Ruth D. Golman,
North Vancouver, Canada.

SECOND PRIZE

Jesus the Savior
By A. E. Gebert,
Chicago, Ill.

THIRD PRIZE

Song of Love
By Charles E. Englert,
Schenectady, N. Y.

FOURTH AND FIFTH PRIZES

Glory
By Lucy Catherine Donoghue,
Oakland, Calif.
The Need for Physical Culture in
Everyday Life.
By Beatrix E. Ivey,
Mansfield, Ohio.

Born to Serve
By Burt G. Smith,
Akron, Ohio.

The Grand Man of the Universe
By Lillian Fuller,
Kansas City, Kan.

The Resurrection
By L. H. Earle
Vancouver, Canada.

The One Force
By A. J. Haworth,
San Francisco, Calif.
The Vanguard of the Next
Human Life-Wave.
By Lena Clara Koch,
San Antonio, Texas.

The Curative Power of Faith
By Thersea M. Notthoff,
Los Angeles, Calif.

The Cross-Over
By Julia Brown Calvert,
Laguna Beach, Calif.

• • • • •

ARTICLES FOR EACH OF WHICH A YEAR'S SUBSCRIPTION TO THE ROSICRUCIAN MAGAZINE IS GIVEN:

The Benefits of a Vegetarian Diet
By Mabel Morrin Kellogg,
Berkeley, Calif.

The Crossroad
By Raquel Marshall,
Hollywood, Calif.

The New Age Religion
By C. R. Bryan,
Los Angeles Calif.

The Value of Astrology
By H. W. Stevens,
Winnipeg, Canada.

The Man in the Street
By Frederick W. Walter,
Cleveland Heights, Ohio.

The Way
By Mary Megaw,
Cleveland, Ohio.

Seven Fold
By Lily Orleane Lambdin,
Mansfield, Ohio.

The Character of Capricorn and Saturn
By John Josling,
Brooklyn, N. Y.

Fear of Death
By Jeannie Torossi,
Winnipeg, Canada.

The Princess and the Peacock
By Gedge C. Harmon,
Moore's Hill, Ind.

Mu for a Day
By Ruth Wainwright,
Hermosa Beach, Calif.

Hasta Mi Vuelta
By Zelma Moretti,
Wagon Mound, New Mex.

Planets and Satellites
By Bernard Crosland Mitchell,
Bexhill-on-Sea, England.

Aftermath
By Steele Richards,
Los Angeles, Calif.

Modern Psychology in Relation to Some
Rosicrucian Tenets
By Dr. Estelle Cole,
London, England.

The Song of Deborah
By Ethel Allen Shanafelt,
Cleveland, Ohio.

A Challenge
By James O. G. Gibbons,
Bloomfield, N. J.

Self-Control in Occult Study
By E. Humboldt,
Burbank, Calif.

The Circle of Love
By Elizabeth Weidman,
Denver, Colo.

Vision and Character
By Vernon C. Hill,
Birmingham, England.

The Journey
By Ralton Barnard,
London, England.

The Happiness Brooch
By Doris I. Bateman,
Redondo Beach, Calif.

The Trinity
By L. H. Earle,
Vancouver, Canada.

Capricorn—The Goat
By John Josling,
Brooklyn, N. Y.

Is Astrology Worth Studying?
By Evelyn Long McGee,
Corpus Christi, Texas.

A Formula for Happiness
By R. de S. Marshall,
Hollywood, Calif.

The Resurrection of the Body
By Ruth D. Golman,
North Vancouver, Canada.

The Dragon's Tail
By Tile Brile,
Hollywood, Calif.

Inharmonious Influences and How to
Overcome Them
By Frances A. Barney,
New Haven, Conn.

Dreaming True
By Bernard Crosland Mitchell,
Bexhill-on-Sea, England.

The Man Who Was Never Happy
By Vasco of Lisbon,
Merxem, Belgium.

Christ-Consciousness and Complete
Consecration
By John Josling,
Brooklyn, N. Y.

Thought in Relation to Energy
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London, England.

The Better Way
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Baltimore, Maryland.

Heart the Censor
By Kenneth Campbell,
Vancouver, Canada.

Reincarnation
By Felicitas K. Wilson,
Richmond Hill, N. Y.

The Humanizing of Mysticism
By Jessie Leith Capen
San Leandro, Calif.

Visions in Flanders
By R. E. Bruce,
London, England.

Doctor Stern
By Roufina de Keller,
Saint-Clair-le-Lavandon, France.

What is Religion—How is it Lived?
By Clare Alger,
Webster Grove, Mo.

Living a Natural Life
By Otto J. Mueller,
Chicago, Ill.

There Shall Be Wings
By Gussie Ross Jobe,
Jefferson City, Mo.

Have I Lived Before?
By Claire Utrich Hayes,
Springville N. Y.

Does Proof Enhance Faith?
By William Bond Underwood,
Wenatchee, Wash.

Adventures in Dreamland
By L. C. Koch,
San Antonio, Texas.

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By Chloe Knight,
Colchester, England.

"Wunnie" the Ginger-Bread Boy
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The World and the Rose Cross Fellowship
By E. N. I. Edet,
Calabar, West Africa.

Rainbow-Ladders
Carolyne Keller Carpenter,
Fort Worth, Texas.

Psychometric Pictures
By Gussie Ross Jobe,
Jefferson City, Mo.

Sagittarius—The Archer
By John Josling,
Brooklyn, N. Y.

We wish to thank all those who submitted articles, and we hope that many of them will become regular contributors to this magazine. Articles of merit from our students and friends are always gladly received, and will be published as space permits.—EDITOR.

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