

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

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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 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 towards 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 has 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 fourteenth 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.

Correspondence Courses in Rosicrucian Christianity, Western Wisdom Bible Study, and Spiritual Astrology, given on the freewill offering basis, are offered to those sincerely interested. Address—

The Rosicrucian Fellowship Oceanside, Calif., U.S.A.

The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

The Science of Optimism

By JOSEPH DARROW

LAST month we presented in this column the "Philosophy of Trouble" from the Rosicrucian standpoint. This month we will endeavor to show the creative power of optimism as a definite scientific force, capable of making us far more effective in meeting the stress and strain of modern conditions.

Optimism involves a number of occult principles of the first magnitude. First, it has a definite vitalizing, building effect upon our three invisible bodies, namely, the mind, the desire body, and the etheric vital body, and this in due time reacts upon the physical body to give added health and strength. Second, the improvement in the invisible bodies is a direct agent in the creation of new good karma, that is, new good destiny and a definite improvement in one's fortunes. Third, optimism

CREATIVE sets into action the crea-
POWER tive power of thought
OF THOUGHT along constructive lines, so that one's thought crea-
tions become more positive and greater in volume, with the result that when they materialize later as they inevitably do, again the general good fortune of the life is improved and increased.

When we speak of good fortune, we mean not only an improvement in material conditions, but also a greater degree of self-control, a more vitalized personality, and a greater power to serve in the Cosmic Plan, which after all is the basic reason for our being here at all.

Now let us examine optimism from the

standpoint of esoteric science as set forth by the Rosicrucians. *The Web of Destiny* by Max Heindel, says:

"Habitual thought has power to mold even physical matter. . . . The power of thought is still greater in its potency to mold the finer vestures. Thoughts of fear and worry congeal the desire body of anyone who indulges in that habit, and it is equally certain that by cultivating an optimistic frame of mind under all circumstances *we can attune our desire bodies to any key we wish.* After a time that will become a habit. It is difficult to hold the desire body down to any definite lines, but it can be done."

One of the most important keys to general success is given in the above paragraph. The desire or astral body, which is productive of all **ATTUNING** our desires, emotions, feel-
THE DESIRE ings and passions, is the
BODY source of most of man's trouble at the present stage of his evolution. If he can attune his desire body to a harmonious key, the worst of his troubles will be over, and we note from the above quotation that optimism is the means by which he may so attune it.

By optimism we do not mean a "Pollyanna" determination to hold by main strength the thought that black is white. Rather, we mean to hold in mind the real and the good, and to exclude from the mind the unreal and the evil. Not but what evil has a certain transitory exist-

ence, but by keeping it out of the mind we are not making thought forms which embody it, and therefore we are not using the creative power of thought to add to it.

Someone might say, "How can I be optimistic when I have had a sudden devastating stroke of bad luck through which I have lost my health, my money, or my friends?" On the surface this would seem to be a difficult problem. There is a right procedure, however, which involves the principle of scientific optimism.

First, all ill luck is a precipitation of ripe destiny, or karma, namely, the working out of the Law of Cause and Effect. It represents the coming back to us of forces which we ourselves set into operation in some preceding day or year or life. The important philosophical principle involved is that every precipitation of karma is *very definitely beneficial*. The reason for this is that it re-

establishes spiritual equilibrium in the aura,

KARMIC LIBRIUM in the aura,
PRECIPITATION which alone makes it
BENEFICIAL possible to go ahead in
 evolution from that point

on. It signifies that we had arrived at the place where if it had not been precipitated our progress would have stopped, and we would have been at the entrance to a blind alley. It is also like paying a debt which may have been hanging over us for years, handicapping and preventing us from doing what we would like to do. After the debt is paid we are free. It is the same way with karmic debt. Eventually it must be paid; it can't be side-stepped. And whether it comes in a few large doses or a multitude of small ones doesn't make much difference in the long run, for it neither increases or decreases the total, so why worry about it? Rather, start in to make new good karma to neutralize the old, and then there will be that much less to pay off.

Optimism is definitely bound up with the creative power of thought. Thought

is creative because it makes new destiny through the action of the Law of Cause and Effect. A *thought is a cause* the same as is an act. Every cause set into motion must be neutralized in the end by an effect. Thus by our thoughts we are creating new destiny for the future in accordance with the nature of those thoughts. Some schools of metaphysics use this principle to demand material success. The Rosicrucians believe, however, that this is a wrong use of the creative power of thought. They hold, instead, that one should make one's thought constructive, and then rely upon the Law of Karma to bring the right result.

There are several other factors involved in the principle of optimism which we will explore briefly. Many people are made miserable by what other people think of them. Many are deadly afraid of and made violently unhappy by slander or whisperings against them. A little philosophy in such a situation is a powerful antidote. Again we quote from *The Web of Destiny*:

"No matter what people say to us or about us, their words have no intrinsic power to hurt—it is our own mental attitude towards their utterances which determines the effect of their words upon us for good or ill. Paul, when facing persecution and slander, testified, 'None of these things move me.' All who hope to advance spiritually must cultivate *equipoise*."

What we are, not what people think we are, is the only thing that counts. And if we care more for the approval of our own inner selves than

APPROVAL for that of other people,
OF THE who after all can't live
INNER SELF our lives for us, we will
 have no trouble at all in
getting along. The primitive, unevolved condition of the desire bodies of the majority of people today is such that they get an emotional thrill out of believing ill of others rather than good.

But the philosopher is supremely indifferent to them. He knows the origin of their condemnation and evaluates it accordingly.

Fear, worry, gloom—all very prominent in the psychology of the world at present. Optimism is largely conspicuous by its absence in this period of world crisis. But it needn't be. There is just as much occasion for optimism today as there was five years ago before the war started; in fact more, because in some respects the world is in a better condition today than it was five years ago, for in those years there has been a lot of national and international karma precipitated which, as pointed out before, leaves a condition of relative freedom behind it.

Fear and worry are phenomena of the desire body. The modern seer who has developed positive clairvoyance sees that gray is the auric color of fear. When one's habitual thought is saturated with worry and anxiety, his aura becomes colored with gray or indigo, which eventually may become almost like a casing of armor plate in which the Ego is imprisoned. *The Web of Destiny* speaks of such persons as "steel men," because to the higher vision they seem to be encased in auric steel. It is very difficult to extricate them from their self-grown armor.

Worry is a condition where the currents of the desire body are full of eddies rather than sweeping in the long curved lines which indicate psychological health. Persons whose desire bodies are in the former condition see calamities where there are none. Every such thought helps to congeal the desire body and build a steel blue shell around the Ego, which will cause him some time to find that he has shut himself off from the sympathy, love, and help of all the world.

Another of the unhappy states of mind which particularly needs a dose of optimism is that of excessive remorse, a vampire-creating emotion. Remorse to

a normal degree, that is, sorrow and contrition for things done wrong, leading to the determination not to repeat them, is constructive, but beyond that point it becomes a vice. The devotee of ingrowing remorse is outdoing purgatory right here and now. Remorse, in purgatory, uses the force of repulsion to tear out of the desire body coarse material which has been built in by wrong desires and wrong living, and also to tear out the astral pictures of these things. But after these pictures have been removed, the consciousness turns away from them, and the purgatorial experience is over. In

the case of ingrowing remorse, however, as sometimes indulged in here, people keep revivifying in memory the picture of that which is causing their unhappiness, so that as fast as they destroy one picture, they make another to take its place. Thereby they subject themselves to perpetual purgatory, here and now, which obviously is silly.

The philosophical way to handle remorse is first, a thorough retrospection, followed by normal contrition and the decision not to repeat the mistake. Then do the same as in purgatory, namely, consider the incident closed and forget all about it, save in so far as there may be the necessity of making restitution or an apology.

The fact is inescapable, the logic can't be evaded that optimism is a constructive force, pessimism a destructive agent. In this critical time of transition when old things are being torn down and people are being compelled to reconstruct their lives along new lines on short notice, optimism is needed as never before. The Rosierucians foresaw these very conditions decades, even centuries, ago and prepared for them. We present their wisdom as it has been given to us in the hope and the belief that it will help many to find poise and re-establish themselves under the trying conditions which are universal in the world today.

God the Source and Goal of Existence

By MAX HEINDEL



WE are again standing upon the threshold of a New Year, a time when it is a general custom to form one's aspirations into resolutions, and as students of the Rosicrucian teachings ought to be particularly interested in the matter of spiritual growth, I have thought that the following considerations may perhaps be of benefit at this time.

The word "holiness" has in the minds of many become associated with a long face and a hypocritical attitude of mind, so that people in the world are usually very shy of those who make professions to holiness, but that of course is not the true brand. The really holy man is not a kill-joy he is not slothful in business; he does his duty fully, at home or in the shop, puts his heart into all his work; is a worthy example of faithfulness, and generally respected by all who know him, for his actions speak louder than words and command commendation. He is careful in his dealings with his fellow-men, to owe no man anything but love, always ready and anxious to help others, in fact, a model man or woman, in all relations of life.

But this life of worldly rectitude is not itself a test of holiness. There are many splendid people in the world who live model lives for ethical reasons, and comport themselves in such a manner as calls for the respect of all who know them. They are also charitable, and prominent according to their station, in every good work. However, as said, that is not the test. The test and the difference between the merely model man or woman and the holy one comes in the hours of leisure when the call of duty has been fulfilled for the time being. At that point it will be found that the ways of the worldly and

the holy part, for at that time the worldly minded man or woman turns to recreation, amusement, pleasure for an outlet for his energy, or perhaps he pursues some favorite hobby, according to the bent of his mind and his means. It may be simple games or sports, or it may be song and music, theaters, parties, or whatever other means he can find to make time pass pleasantly.

But the holy man is as the steel touched with the lodestone and deflected by force from pointing to the pole. When once the heart has been touched by the lodestone of the love of God, duty may and does deflect it towards the affairs of the world which demand legitimate attention, and the holy man not only does not shirk this worldly duty but he fulfills it better and more conscientiously than before. At the same time subconsciously he feels the yearning to return in mind to communion with the Father, which is analogous to the way the magnetized steel needle that has been deflected exerts a pressure in the direction of the pole, and the moment the call of duty has been fully answered, and the pressure is removed for the time being, his thoughts automatically turn towards the Divine. A ride in the street car to or from business is an opportunity for such meditation. The time spent in waiting for some one else is utilized in the same way. In short, never a moment of relaxation from worldly affairs comes to the holy man without his thoughts instantly turning to their source and their goal—God.

We have heard of men who studied law while riding to and from business in street cars; others have learned languages by utilizing the few spare moments which most people waste in idle, aimless, wandering thoughts. Let us learn a lesson from them, and during the coming year practice the habit of turning our thoughts to God during whatever scattered spare moments we have, and if we practice this faithfully we shall find ourselves greatly advanced upon the path of soul growth.

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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

Brothers of the Shining Robes

By ELIZABETH HANSEN



HEY walk in Robes of Beauty, the Shining Ones, their faces turned towards God, their hands stretched out to man to help him on his way. Ever they beckon to the Seeker after Truth, anxious and ready to greet a brother newly-raised. Death or decay cannot touch them; on winged paths of night they circle this dark globe as Shining Lights, beacon lights to show the weary that the way to God is not lost.

Who are these radiant beings who walk in robes of glory, consecrating their lives to the service of humankind? Are they gods, or angels, or beings from a distant star? No, they are none of these; they are Brothers, our Elder Brothers, the men belonging to our own life wave who have pioneered ahead of us; who have developed their God-given powers from latent potentiality into dynamic activity. These are the truly supermen who have earned the right to serve in the capacity as God's Helpers in the glorious working-out of the great cosmic plan. They have hewn a path before us, the straight and narrow path of Initiation, and so have freed themselves from the grinding wheel of Rebirth.

How eagerly they wait for us to develop our own Lights, that we too may become as Shining Lights and sometime join the ranks of this exalted Brotherhood. Yet, they never urge, never praise,

never blame. The urge must come from within each individual heart, for we too are possessors of the divine right to free will in every thought, word, and action. Christ said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." But how do we develop our individual light? One, and only one answer is necessary. Through earnest, consistent and persistent endeavor, ever remembering that "the only failure anyone can make is *ceasing to try*."

Let us consider some of the steps of attainment which we must climb in our search for Light and Truth. There are three points of primary importance that contain the essence of all development, and these are, first, the cultivation of the Will; second, the development of the Love Principle; and third, the awakening of the Activity Principle, all three of which are latent within each human being. What a lifetime of endeavor lies within these three steps of attainment! Let us consider the first step, that of cultivation of the power of Will: this, as we know, is the highest aspect of the triune Godhead, and it is also the highest faculty possessed by the Spirit of Man. It is the Ego's power *to do*. It is the positive power which we have to choose, to direct, to persevere. It is the power which projects ideas into the mind, the

force that ensouls our thought-forms; it is our guiding intellect, our reason.

The object of life is experience, together with the development of Will which is the *force* whereby we apply the results of experience. Experience has been defined as "knowledge of the effects which follow acts," and this knowledge must be gained, but we have the choice whether we gain it by the hard path of personal experience or by observation of other people's acts, and reasoning and reflecting thereon, guided by the light of whatever experience we have already had. Thus the development of Will becomes as a guiding light to us in everything we think, say or do.

By using the power of Will as the force whereby we apply the results of our experience, we will develop our reasoning power, our guiding intellect, to the point where we can truly learn by observation and reflection. Thus, we obviate the necessity of treading the "path of pain" in actual hard-learning experience, enabling us to more quickly gain the "path of peace." But, the choice is ours. Through this divine aspect of Will, we are at liberty to apply this power of choice in whatever way we will. Who can fail to see and realize the vital necessity for developing this precious gift of God—the right to free will, for the minds of men are for the most part like the shifting sands of the desert, and he alone rules who evolves order from chaos.

Could we but realize the power that is contained in concentrated will, we would know that nothing could stand in the way of this dynamic force, when it is focused on some particular object or purpose. It is truly dynamite of the most powerful kind, therefore we must always balance this development of the will with a co-ordinating growth and unfoldment of the second—the *Love* principle, for this is the sustaining, preserving and protecting influence of all Creation.

Through Love we develop our imagination and intuition; through Love we

attract and receive and are able to perceive and recognize the divinity within our brother man. Love, as we are told by those who see with the eyes of the Spirit, is no vague emotion; it is no mere sentiment. It is a *power* also, just as electricity is a power. It is a golden, living stream of fire, which pours out of the heart and creates a living radiance about the object or person toward whom it is directed. Think a moment and this will not seem strange to you. Have you not said, "My heart went out to him," or "My heart went out to her"? It was the golden love force, which is the Power of the Christ Within. This is the Gold of Heaven, which thieves cannot steal. If we have the powers of God latent within ourselves, we have the power to love every living thing with that Divine Love which is an attribute of our own Spirit. By giving out this love ungrudgingly to all Nature, we truly "replenish the earth."

But Love, one may say, often goes hand in hand with sorrow, for that which we love has also the power to hurt us. Was not the Christ, who is the very embodiment of the Love Principle of the Father, called the Man of Sorrows when He walked the earth? Yet is not sorrow the truly great awakener, the great teacher? Some do not even lift their eyes to God, or seek Him, until awakened by a great grief. Let us remember that the Brothers of the Shining Robes have experienced the very depths of sorrow, hence the deepness of their love for all of God's Creatures. The poet-initiate Goethe tells us:

*"Who never ate his bread in sorrow,
Who never spent the midnight hours
Weeping, waiting for the morrow,
He knows ye not, ye heavenly powers."*

Sorrow is symbolized by Saturn, Saturn of the Shining Face, but veiled because no one can bear to look upon his brightness; and it is in Saturn's own sign, Capricorn, that the World Savior was born to become the "Light of the World."

But with Love come also the deepest joys, and who can say where one leaves off and the other begins? Whether Love brings sorrow or joy, the Gates of Heaven are forever closed to one who has not developed his true love nature.

The third step, that of *Activity*, completes the symbolic triangle. This step must be evenly balanced with the other two, for herein lies the difference between dreamers and doers. This third principle is that of the Holy Spirit, the power of creation and action; through this we are capable of expansion and development—through this we express the wonders of epigenesis, the faculty of origination without which evolution would be incomplete. Without this divine power of the Holy Spirit, we could accomplish nothing, for though our minds be filled with glorious ideas and achievements and our hearts full of purest love, unless we combine the two and put them into dynamic action, we are as nothing. As the poet Longfellow says:

*"Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."*

These steps of attainment are made practical through the teachings of Max Heindel, as given to him by the great Elder Brothers of the Rose Cross. To bring these steps of attainment down into everyday living, he gave us the keynote of Service—always loving, self-forgetting service. Do we fully realize how much is contained in this one word, Service? There are a multitude of opportunities to serve in one's everyday life, and one of the very simplest ways, which lies within the reach of everyone, is merely that of right thinking. For according to our power of *choice* (the Will Principle), we can think, speak, and act as we please.

Thought is a mighty power, and by infusing into thought the power of Love, and then executing it into positive Action, by consistent repetition, we are

actually building and clothing ourselves in robes of beauty, robes of glory, which, while unseen to the average mortal eyes, are very apparent to those Great Ones who walk with winged feet, and are sometimes closer to us than we ever dreamed. Thoughts constitute our "spiritual clothes" while character is a dress which all must wear, and it is well to remember that the only thing we can take with us when we pass on to Higher Realms is the essence of our characters. By working with ourselves to express positive, constructive, noble thoughts, and constantly endeavoring to improve our characters, we help to build into our auras that most beautiful robe of all—the Golden Wedding Garment which glows with a Shining Light.

It is not hard to train ourselves to constructive thinking when we realize that with a little understanding we can learn to see *the good* in everything. There is only one power in the universe, and that is the Universal Life Force of God, and God is Good. This one power, however, can be used for good or ill, according to the user, and we find the Elder Brothers, the White Magicians, and the Forces for Good using this power in an uplifting, constructive manner, whereas Black Magicians and the Forces for Evil pervert this same power and distort it for evil practices. Yet withal, it is the same power. There is an old occult saying, "The Devil is God inverted." Realizing this, we can, every one, constantly strive to see and recognize the pristine purity and goodness in everything. We can aspire to be like the Christ, Who, as the legend says, could look upon the repellent sight of a dog's decaying carcass and say these words: "Pearls are not whiter than its teeth." He knew the value of lending strength to the good and the beautiful, knowing the beneficial action this would have in the Desire World where forms are built for everything that happens. Consequently we can see the advantage and responsibility of strengthening the good and beautiful forms, not the ugly ones, thus holding down and

keeping in check the forces of evil. Here is another opportunity to create Robes of Beauty.

Thus we find that when we mold the plastic thought-stuff into things of beauty and goodness, we begin to express that which is higher and finer in our everyday actions, putting into active service those nobler ideals which benefit and uplift the human race, and the other kingdoms as well. As we progress in this direction, we find ourselves working more and more in harmony with the Great Law of Giving and Receiving, so that every needed thing flows naturally into our lives just as air flows into a vacuum. There is a constant inflow and outflow—that which we give out attracts things of like measure and returns again to us. This is a Spiritual Law, and to work in harmony with it means success, growth, and spiritual advancement; to work against it means failure and despair.

The urge to develop our own Shining Lights is a call which no man can disregard, for to the Spirit that will not study the needs of its immortal nature, life itself becomes a narrow cell. All God's Creation waits upon it to supply what it shall demand, yet it starves in the midst of plenty. Fear, suspicion, distrust, anger, envy, and callousness paralyze its being and destroy its action; while love, courage, patience, sweetness, generosity, and sympathy are actual life-forces to the spirit and to the body it inhabits. The world of glorious nature awaits us as a mirror in which is reflected the perfect Mind of the Divine. Nothing exists to terrify or daunt the advancing Ego which becomes cognizant of its own capabilities, and which, by the very laws governing it, is preordained to rise to the utmost heights of supernal power.

Each one must discover the Center of Life's movement and firmly abide by it. It is the Immortal Spirit in each one of us whose destiny is to make eternal progress and advancement through endless phases of life, love and beauty, and when once we know and admit the actual

existence of this Immortal Center, we shall realize that with it all things are possible save Death.

Nor shall we ever be delayed in taking higher steps of spiritual progress; all that is necessary for us to do is to start to improve ourselves and to continue in this endeavor earnestly and persistently. Each good and unselfish thought and deed increases the luminosity and vibrant power of our auras, until our Lights, our Shining Lights, are reflected in the Higher Worlds and attract the attention of the Great Ones, the Brothers who are always waiting for just such individuals. Then, when we have earned it, we shall be rightfully guided along the path of Initiation, enabling us someday to join the ranks of our pioneer brothers. Dare to think of the wonders and glories which lie beyond, through the nine lesser initiations and then the four supreme great ones, wherein all our potential spiritual powers are brought into full bloom, and we learn to function consciously in our spiritual bodies. Only those who complete the four greater initiations rise to the status of "Elder Brothers."

However, to achieve this goal, we must first accomplish the work which lies close at hand. We must not "sit supinely waiting for angel wings to sprout," nor spend our time in dreaming of the ecstasies of soul-flights into the Invisible Worlds. Such an attitude of mind is decidedly mistaken, as the great and wise beings who are the Leaders of our evolution have not placed us here to no purpose. Valuable lessons are to be learned in this physical world wherein we dwell that cannot be learned in any other realm of nature. The very conditions in this world of denseness and inertia, which often irritate us, are the factors which make it possible to acquire the knowledge which this world is designed to give.

As we apply ourselves to learn the lessons which our daily earth lives bring to us, we can lift our eyes to that shining goal which lies ahead, confident in the knowledge that we too are Gods-in-the-

making, and that our Elder Brothers are ever near to help and encourage us in all noble and constructive endeavors.

In "The Masters," a poem by F. H. Aldhouse, we find these significant lines:

*It is an inspiration if we think
That there are men further advanced
than we
Who know the secrets of Eternity.
And, standing poised upon Heaven's
very brink
Yet will not enter until they help us on
The hard and narrow Path that they have
gone.
Wisdom and love—these were the guid-
ing stars;
They live but to be channels of God's
Will.
Rejected or received they labor still*

*To pilot this sad world through all its
years,*

*That the Great Plan may someday be
fulfilled*

*And life be as our Heavenly Father
willed.*

*With deep compassion and a wistful love
They look on every deed of sin and shame.*

*They know, they understand, they do not
blame;*

*They are not angels from a world above
But men, who through mistakes and men-
tal strife,*

Attained at length to the Eternal Life.

May each new day find us farther along
the Path—ever drawing closer to the glo-
rious time when we too shall walk this
earth in Robes of Beauty, with Shining
Lights upon our brow!

REFLECTION

By ANNE STANDAGE



*The Spirit builds its House: Let me abstain,
Therefore, from all that mars my inner self—
Deceit and lust and sharp-eyed jealousies—
That there may be no malformation there
Ingrained, inherent, subject to reprint
In dim, far-distant earthly forms. May I
Impress upon my mental self, through which
The Spirit builds, all virtue and all strength,
And know that to the mould of Karma shapes
My life, for good or ill. The Law is just.*

Geba's Reward

By WALTER BELASCO, JR.



LIKE the High Priest coming out to bless the world beamed the sun between the veil of clouds (that brought the gentle latter rains of Spring), upon the mountain city of Jerusalem, the former citadel of the Jebusites. Like an army of men for a major battle, appeared the myriads of tents encamped in and about the city, their black goat's-hair cloth glistening with the dewy rain of early morn. Like sweet incense offered before the Lord, arose the aroma of hewn cedars and firs that were piled in many heaps of forest excellency. Like jewels shining in the breastplate of the hierarch, were all manner of highly polished and carefully fashioned stones. For the dream of the sweet singer of Israel was coming true, the desire of David's heart was beginning to have objective existence—the *Heykal* of the Lord, the *Beyth El*—the House of God was being erected upon the cite formerly occupied by the threshing floor of the Jebusite Araunah.

The camp of artisans, workmen, bondsmen—Hebrews, Phoenicians, Canaanites—was unusually quiet, for today was Sabbath, the day of rest, and this motley crew levied from every corner of Canaan, be they artisan or slave, welcomed it with joy. The six days were given to exceedingly hard and exacting labor and toil. From the sliding of the lumber and stone from the port of Joppa up the steady incline over hills to the crest of one of the highest points of Palestine, Mt. Moriah, to the purely skillful work of squaring the stones to perfection and constructing the divine edifice, every bit of temple work was, indeed, arduous; and the overseers drove the workers terrifically.

Having no permanent nor noble habitation for his God, Solomon desired the

Temple to be built as quickly as possible. Hiram, the noble and philosophical King of Tyre, the friend of David, and the exchanger of occult enigmas with Solomon, had sent his most skilled artificer, in fact, the greatest architect and engineer in all the world, Hiram Abiff, to be consulting architectural engineer in the building of the Temple; and his work must needs be precise and perfect. Yes, the workmen took full advantage of the day of rest, and those on leave lost no time in betaking themselves to their kith and kin to enjoy their vacational respite from labor under their own vine and fig tree.

Making his way over the shoulder of the hill down into the Valley of Kidron was a young Hivite, his glossy black hair curling in ringlets down to his leonine shoulders. Swift of foot as a hind let loose, of elastic step and sure, he pressed lightly his unshod feet into the moist earth. His only possession was the white sheepskin that draped to advantage his lithe and sinewy body. Geba, such was the youth's name, was on his way to Gibeon, six miles away, where he lived with his aged grandfather. He had completed his course again admirably as one of the waterboys, and was off for a month's leave. His company was not to take part again in the Temple work until the new moon of Sivan, when the almonds and apple orchards were in fruit and the oleanders in bloom.

He paused a moment in the valley, stretched his arms out with perfect contentment, peace and happiness, as he deeply inhaled the odorous spring air. It seemed that planetary and solar power—energy—pouring into him from the sun, the earth, and all nature surged through his pure young body, causing every gland and organ, cell and tissue to

become vibrant with Divine Life. Nature was indeed radiant this day, for Shemesh the Sun had arisen from his slumber in the South, entered the first point of Aries, and all nature was alive.

Geba once more continued on his way, following the road leading to Joppa, the port of Jerusalem, where Solomon's fleet of galley merchant-ships, manned by seafaring Phoenicians, brought gold and silver, ivory, precious stones, incense, apes and peacocks, horses, fine-linen with broidered work from Egypt, purple from the Isle of Elishah, and iron, tin, ebony, coral, agate, and things without number from the four corners of the earth. Here were the prized cedars from Lebanon for the pillars, beams and planks of the Temple sent by Hiram in floats or rafts from the great maritime city of Zidon; thence to be hauled about thirty and five miles over hill and ravine to Mt. Moriah. The thousands of haulers of temple material had made a beaten highway from Jerusalem to the seaport, and it passed near by the city of Gibeon, Geba's destination.

He was glad he was a part of all this. A youth to Fortune and Fame unknown—just a bondsman, a humble waterboy—but nevertheless a part, in some measure, of the great organized effort in building the greatest edifice yet raised by Hiram Abiff. Hiram Abiff, his idol! All his dreams, his aspirations were to become like Hiram Abiff—a master builder; like him who was filled with the divine spirit of wisdom and understanding in all manner of workmanship, for he could devise curious and occult works in gold, silver, and copper, and in all glorious styles of the cutting of precious stones and carving of wood. He could cut down a forest, tear up a mountain of stone, and forthwith, with his own two hands, so to speak, build the perfection of beauty, the dwelling places of the gods, and the abiding places of kings. Hiram, the divine architect!

Suddenly he darted to his left up a hill to a small spring shaded by a great fig tree. In his passage back and forth from Jerusalem he often slaked his

thirst here. He came to look upon it as his own spring. He reclined face downward and lapped up the cool, refreshing water. Cooling off his brow, he was about to amble down the hill when he espied an unfledged sparrow who had fallen from its nest unharmed, for it had dropped on a downy mattress of grass.

"How are you, my little feathered brother? Have you strayed from your lofty home?" He tenderly picked it up, and seeing a nest overhead in the fig tree, he scaled the tree, placed it back in its nest, and brushed its little head lovingly. Then, taking hold of a sturdy limb of the tree with both hands, he let his body down as far as it could go, letting go of the limb, he sprang to earth on the balls of his feet, gracefully as a leopard.

A short time later, he was treading down the narrow, tortuous, unpaved street in which he lived in Gibeon. He opened the door of a one-storied, one-roomed dwelling. Its only occupant was an old man munching barley bread and dried figs.

"Grandfather!" shouted the young man. "Geba!" The way he arose from his stool, the straightness of his back and the firmness of his step did not reveal the fact that Bal had passed through eighty summers and winters. "Come outside and let me look at you." His eyes inspected Geba with pride and satisfaction. "A true Hivite, indeed." His eyes now grew introspective and a slight trace of tears began to form in them. "Ah, few are left to carry on our brave and noble race. Once we were a nation, nay, an empire whom Egypt feared and Assyria and Babylonia dreaded. Now what are we? Despite our culture, despised slaves, menial bondsmen. Our cities despoiled! Our lives made short and bitter with enforced labor."

"Now, Grandfather!" The boy placed his arm about his grandsire. "Your life has not been made short." He walked back into the house with his grandparent—"Why make it bitter? Have you not told me, time and time again, that nations are like people?"

They have their birth, growth, maturity, usefulness, old age, decadence, and—their death. It takes a good philosopher to take his own philosophy.” They both laughed and sat down at the table. Geba broke off a large piece of barley bread, and between mouthfuls expanded his youthful ideals to Bal.

“Nations come, nations go. Kings rule in splendor for a time; greater kings conquer them, and their splendor vanishes into—” Geba extended his arms wide apart to designate nothingness. “But a Master Builder, ah! no one can take his crown, for his crown is in here—” he tapped his temple with his index finger. “Kings and sovereigns, priests and hierophants *come to him*; rather, they *need* him.” He slapped his open palm upon the table. “The Brotherhood of Builders is the oldest clan on the face of the earth. They existed in the great golden land beyond the Gates of Tarshish. Indeed, they are a chosen nation, a people apart. Not a nation that destroys, or wars, or kills, but a nation that builds, a nation of architects and beautifiers.” He paused and looked intently into his grandfather’s eyes; then he said very gently and low, “I am going to be a master mason.” Then with determination, “I, Geba, of the despised Gibeonites, who are cursed to be slaves and bondsmen, who are destined to be ‘hewers of wood and drawers of water’ forever and ever as long as we live. I shall be a noble master builder.” There was no trace of sordid ambition or of inordinate and selfish desire for supremacy in Geba. His words were purely and simply spoken in the fire and enthusiasm of virile youth impelled by lofty aspiration.

“My child,” responded Bal, “that sounds very nice, very good, when in this humble abode you voice those valiant and soaring convictions. But, remember, you are but a waterboy that slakes the thirst of the slaves. To be a mason you must be initiated into the secrets of the craft of builders. Of all the free men of every clime, few, few are chosen, even when sponsored by men of high degree.

Then how can you gain entrance into the fraternity, with no friend but doting old Bal, and no fortune but your sheepskin garb. A member of the slave caste at that! How can you ever contact the proper people, even though you have the proper talents?”

“How did David the sheep-tender, with Moabitish blood in his veins, become ruler over all this land? And now Solomon, who through Bathsheba is of Hittite extraction, sits upon the throne. Grandfather, merit always stands out. That can no more be hidden than the sun. Worth and merit always come to the top even as do cream and butter in the milk.”

“Nothing is impossible, Geba, nothing is impossible. My hair has not turned silver, nor has time etched its patterns on my face over the rising of one sun. No, in my long and varied life, have I seen strange and marvelous things—witnessing beggars made kings of splendor, and mighty sovereigns made into mendicants. Be humble, yet courageous; cautious, yet quick to do that which is right. You speak of the sun and of butter—well, keep in mind, a small cloud can hide the powerful sun, and it takes much kneading and shaking to make butter.”

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The oleanders were in bloom, their long, narrow leaves of dark green, their handsome blooms of white, red, and purple beautified the hillsides round. Ripened almonds lay on the earth. The new moon of Sivan had enthroned herself again in the heavens.

Geba was once more within the precincts of Jerusalem. Musing in his heart how to be a master mason, he pondered how he could contact Hiram Abiff for Hiram was the authority; what he said was absolute. But the Grand Master dwelt in Zion, across the vale; and it was guarded by the most trusted sentinels of Solomon. Thus if he should attempt to cross over and try to get an audience with Hiram by stealth, undoubtedly an arrow would be quivering in his young heart; for he had not the

password, and he wanted to be not a dead Geba but a master mason. Moreover, Hiram at all times worked within the temple structure, and Geba toiled among the serfs who hauled the stone and the timber. Besides, the camp and work was under strict discipline. So all in all, the opportune time, the expedient moment to unburden his heart to Hiram was encompassed with difficulties without number.

Days passed into months, months into years. The temple was almost completed. Still, Geba was unable to speak with the Grand Master.

Nevertheless, he worked on in his appointed task with faithfulness. No other waterboy was more efficient; he seemed to be omnipresent—hurrying here, hurrying there, indefatigably, doing the work of many waterboys. At night he was a master builder in his dreams.

The Temple of Solomon was completed. Still no Hiram Abiff. Off to another country, to build a new edifice, goes Hiram. Geba joins as waterboy. He is gladly accepted, for the workmen well know that no better waterboy can be found. From city to city, from land to land, the company of builders go; always with them like a faithful dog, followed Geba.

His superbly chiseled form and features; his broad, lofty brow; his raven black hair that enhanced his handsome countenance; his cultured eloquence stood him in good stead with all who chanced to see him in the different climes in which he traveled. Seeing in him promising possibilities, they tried to persuade him to join them and advance himself. But, still, with adamant determination, he stayed on with the troop of workers of Hiram.

Now, the snow of Life's winter covered his raven locks. But as a majestic mountain, marked by the noiseless foot of time, only appears the more majestic, so with Geba. The years could not steal the fire from his soul, or the vigor from his limbs. His aspiration never ceased, never dimmed, but even as the evening

star grows brighter as darkness drapes the sky in her ebony robe, so as the night of Geba's life grew deeper, so did his aspiration grow more brilliant, more beautiful.

Then one day, in a strange and foreign clime, after one of Abiff's greatest achievements crowned a desert city, a pestilence stalked through the camp and laid old Geba upon his bed of straw; and the motley group of unskilled workers said in a hushed voice, "Poor old faithful Geba is dying."

His sharp ears caught the words and his mellowed voice said resolutely, "I shall not die until I see Hiram Abiff!"

They shook their heads at one another—Hiram to come to this section of the camp where the unskilled workers were—unthinkable. Geba closed his eyes, and the crowd left him to sleep.

Geba awoke from a deep dream of bliss, sensing a presence in his improvised tent. Perhaps a fellow waterboy returned to see if he needed something; perhaps, to watch with him for Azrael, the Angel of Death.

He opened his eyes. A rich shimmery blue light filled the tent as if it were a melted lapis-lazuli. It blended and grew into a golden glow toward the east. Turning his gaze in that direction, he beheld an aureated figure crowned with a uraeus that shone like a burning topaz. He wore a seamless white linen tunic, and an indigo robe. He radiated power and energy from the crown of his head to the soles of his bronze-like sandaled feet. That which riveted Geba's attention the most was the right hand extended in blessing—a hand, exquisite, that could etch the most delicate line and mold the most fragile substance; a hand at the same time with a ruggedness in it that indicated it could crush easily the hardest rock in its clenched fist. Such a combination, such a cast of hand had Geba never before set eyes upon.

The mystic stranger opened his lips, "Hail, thou, master mason."

Geba started to remonstrate. Was some-

one here to mock him on his dying bed?

His unknown visitor motioned for him to be quiet. His firmness made his eyes beam like rubies afire. He continued in his deep voice, "How can I meet the master builders? How can I attract the notice of the Elder Brothers? How can I meet Hiram Abiff? How can I be initiated into the ranks of the operative masons? Such is the perennial cry of many souls, my son.

"We are not interested in individuals for themselves, not interested in individuals as individuals. Our sole concern is for *co-workers*.

"Life, my son, is the great school of initiation. In the quarry of daily life you serve your initial probation, your apprenticeship, and it is just how you fulfill the humble and inconsequential offices of daily life, your unselfish devotion to the cause, your love for all that lives which decides whether you shall be accepted or rejected as a fellow craftsman.

"Whoever will be greatest in our craft is he that ministers unto us; and whoever is chiefest among us are those who serve the cause the most.

"The relation of the younger brothers to us is not so much as a pupil who is purely receptive, who is being educated solely for his own benefit by a teacher who has no other purpose to serve than that of education. No, that is not our purpose at all. We, the Masters, the master builders, the great builders of the cosmic temple, are looking for *co-workers*, we are anxiously seeking for *fellow-workers* to help in the Great Work. We joyfully take on apprentices so that one day they too will become Masters, Elder Brothers, so that they will be our co-partners in the work, so that one day the old timers of the craft will be released to go to foreign lands, to higher fields of activity. In the Father's House are many mansions, many temples, many dwelling-places to be prepared; and many are the Builders who must betake themselves to higher fields as soon as they

can find others to take over their work here.

"An Apprentice, O Geba, is not merely negative, but learns by *sharing* in the work of his master. He not only takes part in the work that is going on in the master's name, but *his labor is essential to the success of the execution of the work*. True, at the start, he does the very menial and unskilled work—'A hewer of wood, a drawer of water,' so to speak. But that work, *in its way*, is just as important, is just as necessary as the Greater Work—for if someone did not draw the water, if someone did not fell the timber, the Master Work of the temple could not be accomplished. Ever remember this, my son, greatness is but relative, each is great in his own place when performing his own duty. The tiny grain of sand, the single drop of water is as great as the mighty mountain and the wide-sweeping sea; without the grains, without the drops, the earth and the ocean would be nonexistent. The humble earth, *unseen*, upon which the temple is built is what holds up and supports the temple.

"It is only as one *joyfully* fulfills one task after another, that he is given greater and greater work to do. For only as you are faithful over the few things, the little things, could you be faithful over greater and larger things." Hiram paused. His eyes though fiery, grew beneficent. Great waves of energy seemed to surge from his body, filling the tent with great pulsating power. A great white light flashed about him; he appeared transfigured. He walked toward Geba's side and clasped Geba's hand in a firm grip, as firm as 'the grip of a lion,' and said: "Geba, the waterboy, faithful unto death, arise thou and enter into the joy of thy lord, enter thou into the greater work, in the Eternal Temple—a master builder."

Tyrial entered the camp on his swift-footed dromedary, post haste. As the
(Continued on page 45)

A Divine Plan in Human Life

By EVELYN F. HAMILTON

(Author of "Adventures in Self-Help," "Living Life Victoriously," etc.)



BEHIND the scenes in the drama of human life lies a plan of God. Anything so gigantic, so complicated, so perfectly formed and fitted together as the visible universe with its unity of design, spinning worlds, flying comets, and split-second timing, postulates the mind and work of a Supreme Planner. All creation, from the stellar worlds to the lowly earthworm that leaves its imprint on the sands of time, reveals a divine plan and purpose. Therefore, it is unthinkable that the Creator could be indifferent to the fate of His ultimate creation, man. Everything living is part of the great mosaic of life and contributes an inlay to its design. Every human being exists for a definite purpose and has a cosmic destiny to fulfill. What this is may frequently be obscured; but no human life can reach its fullest expression and ultimate goal on the earth plane until its divine plan is ascertained and accomplished.

The majority of humans, ignorant of the fact of a God-plan for their lives, grope through the dark corridors of life, confused and confounded, seeking light and truth. They have no sense of direction, accomplishment, values; no definite objective to attain; no contribution to make to life. They live only to consume, and yield no dividend on the Creator's investment in them. Other humans, aware of a divine plan for their lives, choose to reject it, preferring to chart their own life course, even if it leads to chaos. Lonely, pathetic souls they are, who never find themselves and who are incessantly seeking something they cannot define. Like automatons they appear on life's stage, have no lines to say and then make their exit; yet they are an integral part of the cast. Only when their life plan fails and they confront

futility and defeat are they willing to seek God, have Him rectify their mistakes and reveal His way of life for them.

You ask: "How can we reconcile a God-plan for humans, with the appalling conditions which prevail in human life and which, for some, refute the very existence of Deity: feeding the unbelief and spiritual bitterness of infidels and agnostics?" In the hour of calamity, history, sacred and profane, re-echoes the old cry of the pagan to the Christian: "Where now is thy God?" The Christian remains mute, for the answer is unfathomable. But we do know that all God's laws are good, perfect and true; that He cannot contradict Himself, nor nullify His own work. Conditions that appear incompatible with His love, justice and mercy are not divinely decreed but humanly created, the result of violating natural and spiritual laws.

Good and evil both exist in the world; but God created man a freewill agent with the divine right to choose between them and He never interferes with this choice. When man abuses his freedom of will and chooses evil instead of good he reaps what he sows through the immutable law of consequence. Hospitals, prisons, and asylums are filled with humans squaring their accounts with nature for violating her laws in the desecration of their physical bodies. Those who violate spiritual laws reap a bitter harvest for their apostasy from God. Natural catastrophes, such as earthquakes, floods, famines, droughts, and hurricanes are due to hidden forces in nature which lurk in land, sea, and air.

The cause of wars and their attendant scourges lies deep in the human structure; in selfishness, greed, and lust for power on the part of despotic rulers, who are willing to sacrifice their innocent sub-

jects to gratify personal ambition. History records the rise and fall of great civilizations, because of the evil desires of men who sought to change the face of the earth to suit themselves. Enemies within the souls of men are the saboteurs and fifth columnists who lay waste the earth. They can never be defeated without until they are defeated within. The present-day mortal conflict did not create itself but arose from nations repudiating God. This attitude prepared favorable soil for its breeding. As the dark ages challenged Christianity, so too does our present-day agnostic materialism. When we de-Christianize civilization chaos is the inevitable result.

The encouraging fact in human existence is that every destructive condition contains positive values and concealed good, if these are ascertained and used; e.g., physical suffering cleanses the pores of the soul of its debris. Countless humans owe their soul growth, record of achievement, gifts to posterity, and immortality of influence to the self-discipline and awakening gained through suffering. This undeniable fact brings new hope, new courage, and new incentive to many who suffer. The majority of our greatest artists, sculptors, writers, musicians, statesmen, and inventors created and produced under the stimulus of necessity and suffering. The world has benefited from their sacrifice and history ranks them among the immortals.

Earth must be torn apart that trees may be born. Termites' destructive work in the dark recesses of the earth breaks up old forms out of which new ones emerge. Jungle buried upon jungle created coal. Traces of wood and leaves are found today in layers of slate—the baked soil in which former forests grew. Old forests had to die to give birth to the new. Decomposed fish and animal matter formed the oil which we use for heating, commerce, and locomotion today. Vast numbers of fish in great bodies of water were killed by volcanic eruptions and buried en masse under sheets of lava which hardened and sealed them up.

Their slow decay through the ages resulted in the formation of oil. Thus the destruction of old creations formed the foundation for the new. This is a parallel to what is happening in the world today.

Present wars are breaking up old civilizations, customs, and conventions, that new and better ones may emerge. Old class systems are being abolished. Equality of men is being established wherein the good of the few is subordinated to the good of the many. Humanity is being renovated. In the arena of human events lie the seeds of a better civilization. Out of the present mortal cataclysm is coming a new world order; a new mankind. But why the slaughter of innocent humans and animals to accomplish this result? Viewed from the human standpoint it is cruel and senseless; but regarded from the spiritual standpoint it may not be as tragic as it appears. A surgeon must bring acute pain to the patient he is trying to help by cutting away diseased tissue that the whole may be saved.

Another striking parallel is that of the sacred drama of the crucifixion. Jesus was an innocent man, interested only in saving the souls of humanity, yet this interest cost Him His mortal life. But He went through His unparalleled experience to victory, His resurrection proving for all time that life is indestructible; that the crucifixion and tomb were not the end of Christ, nor Christianity. And so in the fulness of time comes a new birth, a new life, a new freedom for all; because good ultimately triumphs over evil. This is God's plan for humanity. In it we find courage to endure the tragic experiences of mortal life.

How can we ascertain God's plan for our lives? By unifying ourselves with Him through self-surrender, prayer, and co-operation. We begin by surrendering our self-will and self-chosen plan of life to His will and His plan, that He may accomplish His divine purpose in, for, and through us without interference. In doing so our self-centered life be-

comes a God-centered life. If Christ was big enough to yield His personal will to His Father surely we can emulate Him in this gesture, knowing that it is for a right and good purpose. Self-recession always brings us more than we renounce. A generous God returns that which we yield to Him, multiply-blessed: Through it we gain the highest and happiest fulfillment of our needs and desires. The purifying of the self is a very painful process but it emancipates the soul.

Many people are afraid to ascertain God's plan for their lives, fearing that it will entail denial and sacrifice by taking them away from their present environment, depriving them of their coveted possessions, and altering the self-chosen course of their lives. This fear, in part, is instilled by the scriptural story of the rich young ruler who possessed all that earth could offer, but who had not found himself. When he asked Jesus what he should do to enter the Kingdom of Heaven Jesus replied: "Go, sell whatever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me." But the young ruler was not big enough to do this so he wistfully turned away and resumed his old life. Occasionally God's plan does take us away from our present environment to foreign lands where we may be needed in the missionary, social welfare, or diplomatic service for the good of the many. But for the most part we are left in our present environment where He shows us how to better our lives that we may be more useful and productive for humanity.

Next we wait upon God in prayer and meditative silence, listening for His inner voice of guidance. When He reveals what He wishes us to know and to do we must obey without questioning, that it may be accomplished. While we are waiting in humility and expectancy for God to reveal the work He has assigned us on the earth plane we grow in grace, wisdom, strength, power and spiritual stamina and so are better equipped to do it. We must be still, and try to realize the Divine Presence within us, that God may reveal His way to us more clearly. If we listen patiently and faithfully leadership comes and the next step is always revealed to the seeker.

God reveals; but men must act; must co-operate with His guidance if results are to be attained. God works through human channels to accomplish His divine will and purpose for humanity; but these channels are frequently obstructed by our self-will and refusal to listen to and obey His guidance. If we co-operate with Him in desire, will, and effort God works in, for, and through us to complete our life-plan in harmony and satisfaction. This co-operation is not defeated yielding on our part; nor acknowledgment of personal failure. It is an inner willingness; a blending; a merging of our finite will with the Infinite will for better and higher results in our earthly existence. Through it we are able to live a life of usefulness and service and fulfill our cosmic destiny.

"Thou hast made us for Thyself, oh God, and our hearts are restless until they find rest in Thee."—*St. Augustine.*

This Wealth

By RUTH HARWOOD

*I am so rich in loveliness of people.
It is a wealth bestowed on me that none
can destroy.*

*No one can pilfer it away from me in
absence
For I am the coffer containing all its
joy.*

*The greater the richness, the lighter
grow my footsteps
Beneath the precious burden of its meas-
ure.*

*The freer grows my heart to lift itself
in singing
The more that it is laden with such
treasure.*

A ROSICRUCIAN CATECHISM

The Spiral Path

By EDWARD ADAMS

Q. Why are the present animals (mammalia) on a higher plane than was man at the animal stage?

A. Because they have warm, red blood which we did not have.

Q. What causes this difference in status?

A. The spiral path of evolution.

Q. What will be the state of the mammalia in the Jupiter Period?

A. They will have evolved into a purer and better type of humanity than we are now.

Q. Does this mean that we shall drop behind them?

A. No; we shall still be on the next higher spiral in relation to them.

Q. How will the more wicked of humanity appear in this Period?

A. They will be openly wicked and will not be able to conceal it.

Q. What vehicle is lacking to correlate the animals, plants, and minerals to the World of Thought?

A. The mind.

Q. Why do some animals possess the power of thought?

A. Because they have been in close touch with man for generations and have developed this faculty to some extent, by "induction."

Q. What state are these domesticated animals close to?

A. They are almost to the point of *individualization*.

Q. What is the great and cardinal difference between man and animals?

A. Man is individualized, and animals are not.

Q. If we study one animal of a certain species what can we learn?

A. That the characteristics of one

animal are the same as those of the whole animal group under consideration.

Q. Would a study of one member of a certain race of the human kingdom give all the necessary information about that race?

A. No; neither would a study of the whole race individually.

Q. Are all persons similar in characteristics?

A. No; each is a "species," a law unto himself, and completely different from his fellow men.

Q. Why is this true?

A. Because in each human being there is an individual, *indwelling* spirit which dictates all his thoughts and acts.

Q. What is common to all the different animals or plants of the same species?

A. A "group-spirit" who works on them from the outside.

Q. Does the fact of animals of a certain species being separated in space change the influence of the group-spirit?

A. No; all animals of one species are under and influenced by the same group-spirit, regardless of distance.

Q. What are physical forms the result of?

A. They have been crystallized from models and ideas in the inner Worlds by the Spirits.

Q. What have the Spirits in the higher Worlds done?

A. They have crystallized out from themselves the dense, physical bodies of the different kingdoms.

A. Are man's so-called higher bodies "emanations" from the dense body?

A. No; they were emanated from the spirit itself, for the purpose of gaining experience through them.

(References: *Cosmo*, pages 69-74.)

WESTERN WISDOM BIBLE STUDY



The Baptism

By JANE TEMPLETON



Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he

suffered him. And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matthew 3:13-17.)

All four gospels record the occurrence of the mystic rite of Baptism, this being a definite step on the Christian Mystic Path. It is also one of the Sacraments, which may be called keystones in the arch of evolution, for they inculcate morals of the loftiest nature. Just what constitutes baptism, however, is a question about which there have been arguments of great length and intensity.

In order to obtain a true idea of baptism it is necessary that we revert to the early history of the human race as recorded in the Memory of Nature. There was a time when humanity lived in the foggy atmosphere which surrounded the earth at that stage in our evolution. They lived in one vast brotherhood, innocent and childlike. In time the fog condensed and water flooded the depressions upon the earth's surface. Simultaneously, the atmosphere cleared, and the eyes of man were opened and he perceived himself as a separate ego. Then the universal Spirit of love was superseded by egotism and

self-seeking. Today when a person is admitted to the spiritual institution called a church, where love and brotherhood are the basis of action, it is appropriate to carry him *under the waters* of baptism in symbol of the beautiful condition of innocence and love which existed when man dwelt *under the mists* in that period long ago. As Max Heindel has described it in *Ancient and Modern Initiation*:

"Then the Spirit is conducted under the waters of Atlantis, where it sees the primal condition of brotherly love and kindness; where it perceives God as the great Father of His children, who are there surrounded by His wonderful love. By the conscious return to this Ocean of Love, the candidate becomes so thoroughly imbued with the feeling of kinship that the spirit of egoism is banished from him forever. It is because of this saturation with the Universal Spirit that he is able later to say: 'If a man takes your coat, give him your cloak also: if he asks you to walk one mile with him, go with him two miles'. Feeling himself one with all, the candidate does not even consider the murder of himself as mistreatment, but can say: 'Father, forgive them.' They are identical with himself, who suffers by their action; he is the aggressor as well as the victim. Such is the true Spiritual Baptism of the Christian Mystic, and any other baptism that does not produce this universal fellow feeling is not worthy of the name."

This baptism may take place at any time and at any place, for it occurs at the moment when the candidate feels with sufficient intensity the longing to know the cause of sorrow and alleviate it.

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.

Uranus the Awakener By JEANNE GALLAND



ON November 19, 1863, a tall gaunt man in whose agonized eyes the cares of an entire nation seemed reflected, stepped on a platform at Gettysburg and delivered an immortal speech. Its simple, poignant truths reveal the character of a great American and a great altruist, Abraham Lincoln. "Fourscore and seven years ago our fathers brought forth on this continent a new nation conceived in liberty——"

Astrology wholeheartedly approves of the appellation associated with Lincoln's name, "The Great Emancipator." The conjunction of Saturn and Neptune in the sign of emancipation and aspiration, Sagittarius, proclaims his rare spiritual penetration and insight. Jupiter and Mercury in the sign of compassion, Pisces, the pity and understanding for those in bondage. Uranus in Scorpio supplied the singleness of purpose, the intense will to break those fetters, come what may. But it was the Sun in Aquarius trine Mars which kept his feet firmly on the path, helped him to go forward for the cause of freedom. Fierce opposition is shown by the square of Mars to the Moon; deep enmity by Saturn square Mercury; sometimes grave doubts and fears assailed him, but his Aquarian Sun overruled them all.

In the heart of every man and woman Lincoln will always symbolize a life that brought to magnificent consummation all that sacrifice, faith, and most of all,

courage and adherence to a spiritual ideal, demand.

Goethe's sublime poetry was fraught with meaning. To those who grope in the darkness of uncertainty he has supplied the master-key to a higher life. Uranus in Aquarius in his mental third house is opposed to Mercury, "Messenger of the Gods," in the creative, zealous sign Leo. Mercury and Neptune in the ninth house inspired him to "confirm the blessings as they roll, and spread the news from pole to pole." His wisdom through the written word has spread to the four corners of the literate world.

Today his prophetic words acquire huge importance: "The humanity of man teaches him to be tender and pliable, full of concession and compromise. It may be difficult to combine these two qualities, but it is certain that in order to be human and humane, man stands in need of both. Man must be courageous and warlike yet at the same time, kind-hearted and a peacemaker." A Scorpio Ascendant conjunct Saturn supplies the incentive for the words, "warlike" and "courage." Neptune in Cancer, "human," and "humane." No signs in the zodiac symbolize this last more aptly.

Thomas Edison was born with the Sun in Aquarius. He labored long and arduously in the vineyard of service for the benefit of humanity. His name is emblazoned on the roster of immortality. His chart testifies to the potentialities which he developed. Scorpio is on the

Ascendant, its ruler, Mars, exalted in Capricorn, two signs which typify endurance, perseverance, quiet untiring work behind the scenes. Uranus in Aries shadowed the pioneer, the active enthusiasm he retained for his work until his earthly end. Saturn in Pisces in the fourth house describes a nature that is remote, withdrawn from the temporal pleasure dear to most hearts, yet it shows a deep, sincere love of humanity.

The milk of human kindness was personified in the chart of Marie Curie. Intensity of purpose, zeal and an indomitable will which would surmount all obstacles is the rule when Scorpio is heavily accented in a birth-chart. The key of her chart, however, is Uranus in the sympathetic sign Cancer, linked to its ruler, Moon, in Pisces. Here are great courage and endurance—Sun, Saturn, Mars, and Venus in Scorpio—brought to outward manifestation through the tenacity of Cancer and the intuitive understanding of Pisces. Research would draw her as the magnet draws the needle, and yet with Jupiter in Aquarius the final, all-encompassing purpose of her life was to benefit others.

The scroll of destiny unfurls. Great men and women are born, pause briefly to succor and encourage, then pass on. Few are chosen for the role of a Lincoln, a Goethe, a Curie, an Edison. Yet all have Uranus in the horoscope, Uranus waiting and urging us to use the divine principle of altruism. Uranus the awakener, Uranus, which may deprive us of material wealth in order to awaken the realization of spiritual—and permanent—values.

As we stand at the threshold of the Aquarian Age, that age in which the mission of Uranus will become crystal-clear, this planet bids us discard indifference to the sufferings of others, beckons to a richer, fuller life, emphasizes the role that universal friendship will play in the heavenly "new order." Altruism: regard for and devotion to the interests of others as an ethical obligation. Altruism: the quintessence of brotherly love, symbolized by Uranus in our horoscope.

When Aquarian Age Begins

Max Heindel states in the Rosicrucian literature that at the present time the sun by precession is in about ten degrees of Pisces, and therefore that it will require about seven hundred years before it reaches the sign of Aquarius, the rate of progress being about 2100 years for a sign of thirty degrees. However, we are beginning to come within orb of influence of Aquarius, which accounts for the present scientific activity and the discovery of many of nature's finer forces and the method of harnessing them.

The actual entrance of the sun by precession into Aquarius will mark the actual beginning of the Aquarian Age. In the writings of certain mystics and in those of various occult societies it is stated that the Aquarian Age has already begun or that it is due to begin within a few years. To settle the controversy regarding this we wrote to the United States Naval Observatory, Washington, D.C., in 1923, and received the following letter:

"Dear Sir: In reply to the inquiry contained in your letter of January 27, 1923, you are informed that . . . the present position of the *vernal equinox* is in the constellation Pisces, and is eight or ten degrees from the line separating that constellation from Aquarius, measured along the ecliptic. The sun in its apparent annual revolution reaches the vernal equinox about March 22.

By direction of the Superintendent, U.S. Naval Observatory.

Very truly yours,

W. S. Eichelberger,
Capt. (Math.) U. S. Navy,
Director Nautical Almanac."

As will be noted, this is a complete confirmation of the statements which Mr. Heindel has made on the subject, and shows conclusively that we shall not actually enter the Aquarian Age for about seven hundred years. This statement from a source of unquestioned authority should settle the matter definitely.

Vocational Helps from Astrology

BY ANNA C. COOPER



As the solar conditions act upon the earth, so they act upon the physical constitution of man. If at birth the sun is afflicted by the adverse rays of a planet like Saturn, there will be a lack of vitality and force, while good aspects, especially from the positive, heat-producing planets such as Jupiter and Mars will give a great fund of energy and a sound constitution.

The sun represents the organic constitution. The moon represents functional powers. Hence the sun afflicted by adverse aspects at birth, gives warning of organic disorders of an inherent or hereditary nature, while the moon similarly afflicted denotes functional disorders of an acquired nature. (Sun and moon well aspected at birth denote organic and functional well-being, naturally.)

We may regard man as being in the same relation to his cosmic environment as is the earth itself. Compounded of cosmic elements, he responds to changes that are continually taking place in the solar system in terms of his radical constitution or root nature, which varies with each individual. All sidereal and planetary forces, while possessing their respective properties and expressing their own several natures, are differently received and transmuted according to the constitution of the recipient. Hence the planets only affect us in terms of ourselves.

The same white solar ray falling upon an emerald and a ruby will be differently reflected by each, appearing as green in the one and red in the other. So with humanity, each person reflects the wisdom and love of the Universal Being in a variety of forms of knowledge

and affection, expressed in speech and action. This fact should save us from the errors of bigotry and dogmatism. It is comforting to know that the diamond is the mature carbohydrate. Likewise, the soul that is as black as coal can become by evolutionary processes as clear as the diamond.

Each planet has two aspects, corresponding to our higher and lower natures. Mars is merely energy, the focused or specialized vitality of the sun. It corresponds to the red ray. It is destructive when expressing through one of low mental or moral calibre; constructive when expressing through a highly evolved nature.

The planets do not normally rule or compel us; but we often transmute and corrupt their nature and abuse the energies and powers which they confer upon us, until the forces thus created exert a strong influence over us. Self-government is attained through experience and suffering. The wise man rules himself; all others the stars 'compel.' The squares and oppositions will give a full share of experience.

Evolution does not wholly consist in getting all we can out of life, but also of putting into it as much as we can. We are affected by our environment, and our business is to find how much our environment can be affected by us. In environment we have to include that which presses us most closely in the form of our own personality. To get this under control is largely to annihilate the effect of the adverse aspects of the planets. This is possible because all planetary influences are modes of the One Life.

That which animates the physical body is the solar ray; that which animates the mind is the spiritual ray.

Life has no qualities of its own; it

NOTE: This article is reprinted from our August 1925 issue.

gets them by use or function. The same energy that is used for destructive purposes could as readily be used for constructive enterprise. Extravagance is morbid generosity, a philanthropy gone astray. The sun shines on the just and the unjust, but its position in our horoscope cannot be blamed for the abuse to which we submit our vital powers. Evil influences originate only in ourselves, but we can transmit their effect to others.

So far as their cosmic functions are concerned the planets are organic interpreters. The sun is the source of vitality or life. It therefore holds chief place in and is the foundation principle of the horoscope. All calculations and measures of time have regard to the sun's position and its postnatal motion. The sun and moon are symbols of the male-female unity of nature, the sun representing the father, and the moon the mother in the generation of all mundane events.

Each house governs one department of life. The sign on its cusp, its ruler and the planets posited therein indicate tendencies latent in each department.

The horoscope should be judged as a whole first so that one may know both the physical and the moral strength and the general tendencies of mind and character. One should be shown how to grow strong both in mind and body, and what sort of self-discipline he must first undertake in order to be successful in life. The employment in which a person will succeed is signified by the nature of the signs and houses which hold the majority of the planets.

Planets posited in fiery signs indicate occupations in which metals and fire play a prominent part.

Planets posited in earthy signs indicate success in lines that have to do with the earth and all that comes from the earth which is used to clothe, nourish, or shelter the physical body.

Planets posited in airy signs give ability in all pursuits involving thought and travel, all occupations in which mind is a principal factor.

Planets in watery signs give ability in occupations in which fluids play a prominent part.

Planets above the earth well aspected, or the sun in good aspect to Jupiter, give promise of a lucrative occupation. On the other hand, planets below the earth, weak and afflicted, or the sun in bad aspect to the moon, Mars, or Jupiter, usually make it difficult for one to find employment.

The ruling planet has an important bearing on the life work. The sun as life ruler indicates a leader; it may be of a state, city or business, depending upon its position by house and sign and its aspects to other planets.

Venus as ruling planet indicates artistic ability in some capacity such as that of a musician, singer, or actor; or artistic ability applied to millinery, fancy confections, etc.

Mercury as ruling planet gives ability for clerical and traveling occupations which cover a large field. These are denoted by the sign and house in which it is posited. Being a reflector, the planet with which it is aspected gives the key to the type of mind and occupation.

The moon as ruling planet signifies success in positions concerned with transportation of the public. It indicates dealing in fluidic commodities or employment on shipboard and in the shipping trade.

Saturn denotes all employment connected with the earth. It rules night workers and those engaged in slow laborious work.

Jupiter indicates success in the professions, positions of public trust, and rules benevolent and social workers.

Mars signifies employment in which iron and sharp instruments are prominent, also all dangerous occupations.

Uranus denotes employment in which air, electricity, thought power, or genius are the chief factors. It rules those interested in supernormal or super-physical subjects, and magnetic, divine, and mental healing.

(Continued on page 29)

the advanced and mystical planet Uranus indicating a deep inner nature, which during childhood and early manhood may be hidden; but this young man, should he take up the study of mysticism and endeavor to express it in verse or writing, could do a wonderful work. What he gains through this field will stay with him as soul-growth and be worth more to him than if he were to throw himself into the money market, for material assets will be for his enjoyment for this one life. What we gain financially will be with us but the one life, and at the severance of the silver cord, when we reach the gate of death, all this will be left behind and the spirit will be lacking the food which it should have for assimilation in its life in the higher worlds. Unless we have spiritual assets, we shall be poor indeed, regardless of money.

Another field in which this young man may find success is in architectural work, building and engineering which connects him with the art of building.

In health we may safely say that he will enjoy the very best of health unless he should become too successful in money making and success should go to his head. Through high living and excesses his kidneys might then become the weak spot, for Saturn conjoined the Moon in Libra would attract the poisons to these organs.

HELP FROM ASTROLOGY

(Continued from page 25)

Neptune indicates occupations involving the occult, watery, and psychic elements; also those in which fraud and deception are frequently rampant, because the genuine psychic who is above fraud is rare. Neptune also produces highly inspirational musicians.

The chief factors having to do with the vocation are the second, sixth, and tenth houses, the signs occupying those houses, their rulers and aspects to them, and the planets, if any, in those houses. The sphere of service is shown by the sixth house, the resulting social standing by the tenth, and the remuneration by the second house.

1941---1942

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THE ROSICRUCIAN FELLOWSHIP
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VOCATIONAL GUIDANCE ADVICE

THESE PAGES are a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information: Sex, place of birth; year, day of month, and hour; full name. No readings given except in the Magazine and ONLY FOR PERSONS 14 TO 55 YEARS OF AGE.—EDITOR.

Minister. Lecturer. Writer

HAROLD L. B.—Born September 11, 1888, 6:30 A.M. Lat. 34 N. Long. 118 W. Cardinal signs are on all four angles; Mercury conjuncts Venus in its own sign Libra on the Ascendant, and both Mercury and Venus are trine Pluto and Neptune in Gemini in the 9th house, also sextile to Jupiter, Mars, and the Moon in the 3rd. Uranus is also in the 1st house sextile Saturn in Leo in the 9th. This is a marvelous horoscope, indicating radio work, preaching, or lecturing, also expression in writing.

Bonds. Real Estate

FLOYD D. H.—Born July 7, 1887, 8:30 P.M. Lat. 45 N. Long. 73 W. With the Sun in Cancer conjunction Saturn, and Saturn sextile Neptune, stock and bond salesman. With Mars in Gemini trine Jupiter in Libra and Pluto in Gemini trine Uranus in Libra, also the Moon in Aquarius trine Jupiter in Libra, real estate salesman.

Engineer. Dietitian

ALFREDO C.—Born October 25, 1915, 9:46 A.M. Lat. 42 N. Long. 71 W. With Mars conjoined Neptune in the fiery and mechanical sign Leo, sextile the Moon, and Uranus strong in its own sign Aquarius conjoined the Dragon's Head—electrical engineering, or with Venus in Scorpio trine Saturn in Cancer and Jupiter in Pisces; the Sun also in Scorpio trine Pluto—dietetics would be second best.

Minister

BOBBIE P.—Born November 2, 1926, 1:30 P.M. Lat. 40 N. Long. 80 W. We find in this horoscope a very fine Mercury, elevated in the 10th house conjoined the Midheaven and Saturn, also sextile the Moon, trine Uranus, and semi-

sextile both the Sun and Venus. This shows a mind which will lean towards the spiritual, with Saturn holding to the orthodox religion, but the trine of Mercury to Uranus would also broaden the viewpoint of religion. As a minister of the gospel, he should be successful; progressive and inspiring. These aspects also indicate literary or scientific pursuits, public speaking.

Accountant

JOHN WELLINGTON G.—Born May 9, 1921, 3 A.M. Lat. 41 S. Long. 175 E. We find Mercury conjoined the Sun, sextile Uranus and Pluto, and trine Saturn and Jupiter. Also Mercury, the Sun, and Moon are posited in the 2nd house and in the second-house sign Taurus, indicating a strong pull toward finance, as accountant, or in the handling of monies as teller in bank.

Horticulture

ELIZABETH W.—Born November 5, 1898, 1:30 A.M. Lat. 48 N. Long. 12 E. With the Moon strong in its own watery sign Cancer, trine Mercury also in a watery sign, and Uranus, Saturn, and Venus in Sagittarius, a sign which encourages outdoor exercise, we would advise a woman at the age of forty-three years to interest herself in the raising of flowers and fruit.

Reporter. Writer

WILLIAM C. H.—Born May 15, 1910, 6 A.M. Lat. 41 N. Long. 74 W. With the Sun in Taurus in the 12th house trine Uranus the ruler of the Midheaven, and Saturn sextile Pluto in the 1st house, also Mercury at home in Gemini trine Jupiter in the 5th house, the house of publications, success should come to him in newspaper work as printer, reporter,

or traveling correspondent. Original and profitable ideas in business and invention are shown; also capacity for law or literature.

Hostess. Lecturer

HARRIETTE H. W.—Born May 28, 1900, 11:25 A.M. Lat. 40 N. Long. 75 W. With five planets and the Dragon's Tail in the sign Gemini all in the 10th house, we would advise some position where she deals with the public, such as hostess in airplanes, etc. Also lecturer; or executive worker where she is employed by the government.

Manager. Inventor

EDNA S. D.—Born January 27, 1898, 7:30 A.M. Lat. 41 N. Long. 73 W. The Sun in Aquarius in the 12th house conjoined the Ascendant, and Venus sextile Saturn and Uranus in the Midheaven and trine Pluto in the 4th indicates institutional work, manager, or social hostess. Inventive ability is shown, especially in electricity, aerial navigation, etc.

Mechanic. Pilot

EDUARDO C. D.—Born November 1, 1922, 9:30 A.M. Lat. 22 N. Long. 80 W. With Saturn and Mercury conjoined in the 10th house in the airy sign Libra and Saturn sextile Venus in Sagittarius and Neptune in Leo, we would advise aviation, either as mechanic or pilot. Mars in Aquarius sextile the Moon also adds to the mechanical ability.

Masseur. Chemist

DAVID A.—Born September 13, 1925, 5:30 P.M. Lat. 53 N. Long. 1 W. This boy has Mars conjoined the Sun in Virgo the sign of the nurse and dietitian, with Mercury also in Virgo sextile Venus strong in its own sign Libra; Saturn is in Scorpio, sign of the physician, sextile Jupiter in Capricorn in the 12th house which rules institutions, and Saturn also trines Pluto in the 6th house ruling sickness. From these indications, we would by all means advise this young man to choose a vocation connected with the care

of the sick, such as nurse, masseur, chemist, pharmacist.

Specialist. Surgeon

ALEXANDER McM.—Born November 10, 1925, 4:30 P.M. Lat. 30 S. Long. 30 E. Saturn conjunction the Sun in Scorpio, the sign of the physician and surgeon, and both Saturn and the Sun sextile Jupiter and trine Uranus and Pluto are fine indications of talent as a surgeon, one who should make his mark as a specialist in stomach and digestive disorders.

Office Manager. Bookkeeper

ETHEL D. C.—Born October 31, 1890, 1 A.M. Lat. 40 N. Long. 83 W. Here the Dragon's Head and three planets, Neptune, Pluto, and the Moon are in the sign of the hands, Gemini, and in the 10th house. Office manager, stenographer, bookkeeper, or other clerical work.

Salesman

BERNARD HENRY McC.—Born February 21, 1926, 5 A.M. Lat. 33 N. Long. 117 W. Aquarius is on the Ascendant with Jupiter and Venus conjoined in Aquarius, the friendly sign. The Sun conjuncts Mercury in Pisces in the 1st house and both the Sun and Mercury sextile Mars, which rules the 3rd house of short journeys. As traveling salesman, when he has completed his education, he would be at his best and would also make a success of same.

Building Trades. Druggist

JOHN McM.—Born October 21, 1926, 3:30 A.M. Lat. 30 S. Long. 30 E. With nine signs occupied this young man will find it difficult to concentrate on one vocation to make a success of it, but this scattering of planets has this helpful point in that these people are very versatile and can make fair success in several vocations. We find Venus in its own sign conjunct the Sun in Libra, sextile Neptune in Leo, and trine Jupiter in Aquarius, indicating building trades, architectural drawing. Mercury conjoined Saturn in Scorpio trine Pluto also points to the vocation of druggist.

Worth-While News



Skull Fossil of Giant

SANTIAGO (Chile) Nov. 16.—U.P.—The discovery of what appears to be a fossilized human skull near the southern city of Concepción aroused speculation today on the possibility that a superman race of gigantic physical stature may have inhabited parts of South America thousands of years ago.

Based on their estimates on the dimensions of the skull, examiners believed that its owner must have been between 9 and 10 feet tall. The head, they said, measured nearly 9 inches between the ears and 10 inches at what must have been the base of the cranium.

The skull was found buried at a depth of more than 60 feet, during excavation work in a coal mine near the town of Coronel, 20 miles west of Concepción.—*Los Angeles Times*, Nov. 7, 1941.

All positive clairvoyants who are able to read in the memory of nature know that there was a time in the far distant past when man was constituted much like our present-day plants, having only a dense and vital body. The traditions of mythology and folklore all over the world concerning giants in olden times are absolutely true, because men then grew "as tall as trees," and for the same reason. It was the birth of the desire body that stopped this to us unusual growth.

It is interesting also to note that the man of that time was very different from any human beings existent on earth today. He had a head, but scarcely any forehead; his brain had no frontal development; the head sloped almost abruptly back from a point just above the eyes. As compared to our present humanity he was a giant; his arms and legs were much longer in proportion to his body than are ours, and his heels projected backward. Instead of walking he progressed by a series of flying leaps not unlike those of the kangaroo. His ears sat much further back on his head, his eyes were small and blinking, and his straight, glossy, black hair was round in section.

Since that far-off time man has lost much in the way of stature, but he certainly has gained much in mental and physical development; and be it noted that the giants of the far distant past were by no means supermen. To the contrary they had little if any intelligence and were guided more by internal perception than by external knowledge and vision.

Homesickness--a Natural Reaction

Homesickness may present a real problem. There are times when the longing for familiar surroundings becomes well nigh paralyzing. David, the Psalmist, tells of the sorrows of the exiles in Babylon when he relates that—"We wept when we remembered Zion." There are unbreakable ties which bind us to the scenes of childhood and a world of loyalty is associated with the word "home."

For centuries physicians have recognized that this form of unquenchable yearning may influence health profoundly. To the condition has been assigned the word "nostalgia," which means the "pain of returning." Among the symptoms are included melancholia, loss of sleep, absence of appetite, weakness, smothering sensations, and stupor. At one time it was thought to represent an actual disease of the brain. At any rate, intense repining for that which has been left behind may be so strong as to change the normal behavior of the body, with actual illness in prospect.

Unless the patient can snap out of the mental depression, which is a part of the picture, digestive disorders, diarrhea, palpitation, glandular disturbances—even fever and delirium—may ensue. The ailment represents the acme of grief. One may describe it as characterized by empty feelings in the stomach. Sometimes the victim can scarcely trust himself to speak as the voice may tremble and "choke up."

Now, every one is not susceptible. It is more likely to strike the one who is nervous, sensitive, timid, and who dislikes to travel with the crowd. Many are of the type from which geniuses come—those who think "long thoughts," and whose imaginations have surrounded family hearthstones with devotion and idealism. With all such, an abrupt break in normal relationships pulls strongly on the emotions.

Recovery, of course, lies in fulfilling the desire or in furnishing a substitute. In the case of soldiers engaged in active combat the ailment never appears. There is too much doing. Every commanding officer knows the importance of entertainment, good fellowship, and periodic leaves of absence—if circumstances permit. Mental diversion must be strong enough to enable the individual to forget his feeling of unhappiness. The remedies are work, games, and comradeship.

Congenial companions can do more than all other factors, although encouraging letters from the "folks" will help.—Dr. Irving S. Cutter in *Chicago Daily Tribune*, October 26, 1941.

Physicians in general know that nostalgia, or homesickness, is a frequent occurrence when individuals leave their country or even their homes, either permanently or for some protracted period of time. They know all of the symptoms of the ailment, but as yet, unless they are versed in occult knowledge, they do not know the source of this peculiar discomfort which has been known to lead to serious complications.

There was a time when our earth was yet a part of the sun, that there was one common group spirit composed of all the Creative Hierarchies which controlled the entire human family; but it was intended by the God of our solar system that each individual body should be the temple and pliable instrument of an indwelling spirit, and that meant a definite division of rulership.

Then it was that Jehovah God came with his angels and a number of archangels and made the first great division into races, placing each group under the guiding influence of a race spirit—an archangel. For each family he appointed an angel as guardian and protector, and for each individual a guardian angel.

Most individuals have become strong enough to be freed from the influence and direction of the guardian angel, and many are no longer dominated by the family spirit; but the race spirits controlling the various nations are still very strong. These spirits appear as a cloud enveloping and permeating the atmosphere of the whole country inhabited by

the people under the particular domain of each one of them. They take control of the larynx and lungs of the people, and with every breath they breathe in this race spirit till it permeates their whole being. Their vocal cords vibrating in its peculiar key make the speech of one nation different from that of all other nations, and each of these race spirits colors both the people and the landscape with its own specific color vibration. All of this is sensed by the people of each nation as a sacred bond which binds them to each other and to the land which they inhabit. So strong is the grip of the race spirit upon the lungs and larynx of its people and the land they occupy, that they will fight till the last breath for the mother-tongue and the fatherland.

Understanding the vibratory power which each race spirit exercises over its people it is easy to see why they become homesick when they go to another country and are thereby forced to accommodate themselves to an entirely different vibration, which process more often than not is really quite painful to them. Then too, there is the urge of the family spirit exerting its influence upon them, for a part of the family spirit's work is to hold the family intact.

According to the foregoing we can readily see that homesickness is caused by the influence of the race or family spirit or both endeavoring to draw the individual back into its own special environment. An indication that one is freed from one or either influence can readily be traced to the fact that the individual is equally at home and at ease in any environment where he may find himself.

The statement in the reprint gives material proof of the power which these individual guardians actually do exert over humanity. Sometime, through the influence of our doctor students, it is hoped that this knowledge will be passed on to all of our doctors, for they will then be better able to successfully handle such cases as come under their supervision.

Question Department



America, the Home of the New Race

Question:

One hears so much nowadays about a new race being developed in America. Is there any truth in these various statements? If so will you please throw some light on the subject? As yet it all seems so vague.

Answer:

Yes, it is quite true that a new race is coming into existence, and that America is the melting pot wherein the various nations of the earth are being amalgamated, from which to extract the seed for this new race. It is for this reason that at present it is almost impossible to arouse a universal sentiment which will make all of the people here move as a unit in any one matter.

Peculiarities belonging to this new race are already beginning to appear. You may know them by their long arms and lower limbs, their lithe body, their long and somewhat narrow head, their high crown, their almost rectangular forehead, and the very light, almost bluish tint of their skin.

It is the belief of occultists that after a few more generations this budding new race will be taken in charge by an archangel, who will begin to unite them. This work, however, will take generations to accomplish, for the reason that although the pictures originally stamped in the old race bodies have faded from sight with the advent of international marriages, they are still effective and the family connections of America with Europe can still be traced in the Memory of Nature found in the reflecting ether. Until this record has been wiped

out clean, the tie with the ancestral country is not entirely broken, and the colonies of Italians, Scots, Germans, English, et cetera, remaining in various parts of this country retard the evolution of the new race. It is therefore quite probable that the Aquarian Age, some 700 years hence, will be here before this condition has been entirely overcome and the new American race fully established.

THE COMING OF A GREAT TEACHER

Question:

Do you think there is any truth in the prophecies that a great Teacher is coming to assist humanity in making the grade in its evolutionary development? Such prophecies seem to be made about every so often.

Answer:

We know that in the past many great teachers have done wonderful work in furthering the evolution of humanity, these teachers being born among and working with the people who were most in need of the message they were destined to bring. Such messengers usually appear near the close of an age and prepare their people to receive the teaching which will be given to them in the next great step in evolution. For example: John the Baptist was the herald of the Piscean Age. Since the advent of that great Teacher and the still greater one, Christ Jesus, we have gradually been nearing the Aquarian Age, and as it is usual for a great Teacher to come in each age, it is well to know that a Teacher is coming to give the Christian Religion impetus in a new direction.

Who that Teacher is, or just when he

will come, has not been made known at the present time; but reasoning from the fact that Christ Jesus came from the most cosmopolitan part of the civilized world, it would be logical to expect that this Teacher would appear in the new race now being evolved in America, a race which will have come into existence through the amalgamation of the most advanced people in all the nations of the world.

OCCULT INTERPRETATION OF CAIN AND ABEL

Question:

Is the Bible account of the slaying of Abel by Cain true, or is it just an allegory?

Answer:

The story of Cain and Abel as recorded in the Bible is allegorical. In the light of occult understanding Cain is a symbolical name representing that part of humanity who have the creative instinct highly developed and who have therefore become the craftsmen of the world. Accordingly Cain represents those who are working out their own salvation by mastery of the forces and material resources of nature. Cain also represents those individuals who acquire conscious knowledge of spiritual realities by means of the positive development of their own inner potential spiritual powers.

Abel symbolizes that part of humanity who live by faith, that is to say, those who acquire their knowledge of spiritual realities from intuition and from the teachings of those highly advanced Leaders and Teachers who have charge of the various phases of the evolution of mankind.

The reference to Cain killing Abel also symbolically expresses the fact that the development of materialism on the part of the human race has gradually extinguished the spiritual perception of the invisible realms which primitive man possessed in earlier ages before he had involved so far away from the spirit world. This inner spiritual perception

is typified by Abel. A later product, namely, faith, symbolized by Seth manifested itself after Abel was killed; that is, the faith fostered by the orthodox church has for many ages taken the place of the inner spiritual, intuitive understanding possessed by the sons of Seth.

EVIL ENTITIES AND SWINE

Question:

I would like to know the meaning of the story relative to Christ Jesus driving the evil entities out of the man into the swine.

Answer:

The Bible is full of symbolical terms and in order to understand the meaning of many of its statements it is necessary to go into the sacred Hebrew books relating to the law of Moses to find the symbolism of certain terms used there. In this sacred literature we find that the word swine symbolizes the lower nature, instincts and desires, all of which take form in the Desire World. These forms often become ensouled by elementals which sometimes obsess human beings. When this happens to an individual, more often than not he does not know how to rid himself of the entity; the assistance of a Teacher is then necessary, as it was in the instance when the Christ said unto the unclean spirit, "Hold thy peace, and come out of him." This means that the Christ by the power of the spoken word, rid the man of the evil spirit and sent it back to join its own kingdom where it properly belonged.

This same explanation applies whether it be one or more obsessing entities that are being exorcised as in the case of the man and the swine mentioned in Mark 5:2-16. The homeworld of these elementals is the Desire World and the desires or emotions are often symbolized by water. Hence the obsessing elementals returning to their original kingdom became immersed in the desire substance obtaining there.

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.

Questions and Answers in Nutrition

By EDYTHE F. ASHMORE, D.O.

Note: These questions and answers followed the lecture delivered by Dr. Ashmore at the Annual Convention of the Rosicrucian Fellowship at Headquarters, August 17, 1941.



QUESTION: If one is unable to drink milk, in what way may one supply the lack?

Answer:

If the inability to take milk is merely one of taste, then there are ways of varying the milk by additions of chocolate, orange juice, soy bean milk which gives it a nutty flavor, or barley meal. If the cause is allergy, then substitutes for milk must be found in such vegetables as contain a high percentage of calcium and proteins and also in those vegetables and fruits which contain plenty of vitamin A. Under the care of a dietitian, one may gradually overcome the allergic tendency by beginning with a drop or two of milk in some food at a meal and slowly increasing the amount until by means of custards and puddings, one is receiving the required quantity which is for the adult one pint a day and for children and adolescents one quart a day. Soy bean milk is well known among vegetarians and I hope it will be used more and more.

The vegetables which one may choose for their calcium content are navy beans,

radishes, turnip leaves, cauliflower, lentils, Swiss chard, parsnips, rutabaga, artichoke, carrots, and celery. Molasses, olives, almonds, and Boston brown bread are placed above the vegetables in the percentage of calcium. I always urge the choice of squash, at least one kind of it served every day. When one thinks of the many kinds of squash, the winter Hubbard squash which is very rich in vitamin A, summer squash which contains iodine, crooked neck squash which, of all the gourd family, is served the best with cream sauce, banana squash, vegetable marrow, zucchini, and chayote, what infinite variety! The pumpkin also belongs to the same family and is good food whether one eats it in custard or pie; it contains iron, copper, and manganese.

Question:

How much water should one drink each day?

Answer:

The rule has been six to eight glasses of fluid a day. Naturally one's bodily size makes some difference; although the small people have greater length of intestine than the tall people, I haven't heard that this gives any reason for ordering them to drink more fluid, and as

they have a smaller area of skin and hence fewer sweat glands, I believe we should advise them to take six glasses of fluid. It is not difficult at all to increase the amount of water one is drinking if one will bear it in mind when water is handy to reach.

Comments:

M.S.—I think Dr. Ashmore would like to know that each morning at the Healing Department we fill a gallon pitcher with hot water in which we place carrot tops and through the morning, whenever we feel thirsty, we drink a glass of that water.

A.F.H.—I do the same thing with fresh turnip leaves that I gather in my garden. I know they contain good minerals.

E.F.A.—Both suggestions are very good and I might tell you that radish tops also are highly recommended. We must never forget, however, that vegetable tops must be thoroughly washed so that no insecticide may be left upon them.

Question:

I should like to ask if two teaspoonfuls of salt in the water drunk forty minutes before breakfast would be harmful? I have used this amount for thirty years and I have never had any trouble with elimination.

Answer:

Certainly any one who has lived to enjoy a golden wedding as you did last year and looks as though he and his good wife will be here for the diamond wedding, offers a most excellent recommendation for the plan I offered, and proves that two teaspoonfuls of salt are no more harmful than one.

Question:

Is salt excreted by the intestines?

Answer:

No. It is excreted solely by the kidneys. The salt metabolism of the body is under the control of the cortical cells of the adrenal glands. There are some investigators who believe that the disturbed salt metabolism accounts for

nearly all of the symptoms of adrenal deficiency. We have all heard of cases of people who ate inordinate amounts of table salt. Before the days when the physiology of the endocrine glands was known, doctors thought they could cure these patients by putting them in hospitals and taking away the excessive amount of salt, but the patients promptly died. In cases of Addison's disease one of the forms of treatment is to give large doses of salt. Vitamin C in large amount is also prescribed. In cases of low blood pressure, the two questions we ask the patient first in the matter of diet is how much they eat of table salt and how much vitamin C they get each day. Usually the answers show much too little of each.

Question:

Why is it that those who have been meat eaters and wish to give up meat entirely find vegetables monotonous?

Answer:

For the reason, first, that I have just mentioned, lack of salt seasoning. Secondly, vegetables demand superlative cooking. Thirdly, there should be a variety among those chosen for the meals of the day when they are the important items of the menu. Fourthly, because they are alkaline, and one must balance that alkalinity with foods that have an acid reaction. Carbohydrates must not be low and therefore we should eat whole wheat bread and cereals, cornmeal, and rice. Eggs and pastries are also recommended to combat alkalinity which is far more common than the acid condition in the body.

I am quite confident that the cooking of vegetables does not get the attention it merits. The celebrated author, Lin Yutang, says that the most undeveloped branch of western cooking is that of preparing vegetables. It should mean the "flavorsome perfection of good, plain cooking," as some one aptly phrased it. I wonder how many people like myself pass by a dish of canned peas, when they are known to be good food, just be-

(Continued on page 36)

Patients' Letters

New Jersey, July 31, 1941.
Rosicrucian Fellowship
Oceanside, California.
Dear Friends:

I am now fully recovered! Never did I think that I would walk normally again. That painful, pulling feeling of the feet is gone—tension is gone. I can go about my daily tasks without fear or worry.

No words of mine can express my sincere thanks for all you have done for me. Great is my gratitude towards the Invisible Helpers. Great is my love for God and His Order!

The time and effort you devoted to me may now be directed elsewhere—so please take my name off the healing list.

Yours sincerely,
—L.S.

Canada, Nov. 10, 1941.
Rosicrucian Fellowship
Oceanside, California.
Dear Friends:

Thank you so much for your nice letter, which brought me a great deal of comfort.

I know the prayers for R. are being answered. His improvement is amazing. Even the doctors are puzzled at his wonderful progress. All biliousness has left. He is putting on weight and now is able to get up for awhile each day. Sleeps splendidly. The swelling is almost gone, except for one small lump under the jaw bone on the right side.

The enclosed offering please accept from a grateful mother.

Yours sincerely,
—Mrs. S.A.R.

California, Oct. 30, 1941.
Rosicrucian Fellowship
Dear Friends:

Sorry to have missed my report last week, but I was brought home from the hospital the last of the week. I am doing extremely well, but at its best it will be long.

I want to tell you of the healing experience I had. I was operated on October 6th, and for five days was very sick and suffering. On Sunday evening, October 12th, from 6:30 P.M. until 8:00 P.M., about three feet over my head were a pair of wings fluttering constantly during that one and a half hours. The next day the X-ray machine was brought to take pictures, and when I saw the doctor I asked him what the X-ray showed. He said the set was so perfect that you could hardly see even a line, and my severe pain had ceased. He then said, "You had a problem break but your case has proven to be most remarkable." So now we must wait for the bone to knit. So for a few more weeks I will ask to keep my name on the healing list.

Thanking you again for your loving prayers, I am,

Yours in fellowship,
—C.S.L.

Healing Dates

December 5—12—18—25
January 1— 8—15—21—28
February 4—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.

QUESTIONS IN NUTRITION

(Continued from page 35)

cause they were carelessly prepared. Had the fluid from the can been boiled down before the peas were returned to it, the plain dish might have become quite appetizing. Cooking adds variety in flavor and of course in texture, and many foods, like soy beans, are made edible by cooking that could not be eaten raw.

I see many encouraging signs of a change coming. A cafeteria manager told me a few weeks ago that the young people who ate there drank milk and that when a rainy day came they always ordered more milk and prepared less coffee, for older people stayed home and more young people took their luncheons out. The cook at an army camp, who prides himself on making palatable dishes, laughed when he said, "A lot of girls back home are going to have to learn to cook all over again, for the boys have learned to like balanced meals and when this emergency is over and they return to the old town, some of them are going to ask for different food from what they used to get."

Children's Department



Grandfather Tells of Patriotism

By RONA MORRIS WORKMAN

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MARY ELLEN came running into the room where Grandfather was reading. He peeped over the top of his book. "Are you busy, Grandfather?" she asked.

Grandfather laughed as he pushed back her brown curls and kissed her smooth forehead. "Never too busy to answer that question I see you want to ask. What is it now, little one?"

Mary Ellen snuggled into the big chair beside him, and looked up with suddenly serious eyes. "What is 'patriotism,' Grandfather? Joe says it's the thing that makes you go out and kill everybody that bothers your country. If he is right it must be a dreadful thing to have."

Grandfather smiled. "Joe certainly has the feeling which most people regard as patriotism. But you know, dear, that Joe and I do not see things alike. Joe sees only the meaning which has ruled the nations while they were slowly evolving through the savage state when *Might is Right* was the motto and only the strongest could survive. Real patriotism means something entirely different."

"Then you mean, Grandfather, that we don't *have* to kill people to be patriotic nowadays?"

"I mean exactly that, my dear," answered Grandfather. "To be patriotic means to love your country, but it does not mean to hate all other countries on this globe of ours. You see dear, we live many lives and to learn the lessons we need, we are born in one country during one life and in the next life we may return as the citizen of an entirely differ-

ent country, one which we perhaps hated in our former life."

"Do you mean, Grandfather, that I was not an American last time that I lived on this earth?"

Grandfather laughed softly. "Once you were an Egyptian and once you were a boy in France. Oh, my dear, you have lived in many, many different countries and you have belonged to many different races of people. Only this body you now wear was born in America and so you are called an American in this life."

"Did I love those other countries as much as I love America?"

"I am sure you did, my sweet, and often as you grew older in each life, you tried to help your country because you wanted it to be beautiful and good."

"But how could I help a country to be good?" laughed Mary Ellen.

Grandfather smiled. "My dear, we are all a part of our country, and if our country makes bad karma for itself, if it goes to war, if it does cruel things, we have to carry our share of that bad debt of destiny, just as we do our personal karma. Likewise, if our country does beautiful deeds, cares for its poor, its unfortunate people, helps its citizens live finer lives, if it builds great temples and bridges and parks—then we all share in the good karma which such deeds bring to every citizen."

"But, Grandfather, how can just people do all those things?"

"A nation, a country is 'just people,' honey. It takes each individual person to make a country, not just a few men at

the head of the government. Every one of us here in America is responsible for all that is done in our country."

"But how is that, Grandfather?" asked Mary Ellen, very puzzled.

"You see, dear, we vote for the men and for the deeds that they plan and do. They promise to do certain things and we vote according to their promises. Then they go to wherever their part of the government does its work, our national capital or the state capitals. But—if these men do not fulfill their promises the voters have full right to demand that they do just as they have promised."

"But Grandfather, how do you know that the man you vote for will do the things you want done?"

"My dear, we cannot always be sure of the real character of the candidate we have elected. But, if the voters will study the past deeds and words of the one who is seeking the office, if the voters will study his life they can have some idea of the type of person for whom they are going to vote."

"Oh, I see. But what if he changes after he is elected? I heard you and Father talking the other day about some one who had done just that very thing."

"Unfortunately, little one, sometimes people do change under the pressure of conditions which arise. Sometimes they are weak, they take money for doing something which they promised not to do, but the voters can always recall this man if he does not carry out the work he was elected to do."

"Do they do that often, Grandfather?"

"No, dear, not often. Fortunately most men who are elected to our public offices try to do their work well and faithfully. Of course there are some who fail. And often, the voters have become too careless to do anything about it, which makes them actually responsible for the wrongs that are done. Do you see what I mean, dear?"

"Yes, I think I do. What are some of the things that the men we elect have to do, Grandfather?"

"Oh, there is much they do. They make

our laws and often their work affects all the kingdoms of nature. If animals are treated cruelly they make laws which protect these younger brothers of ours."

"And their work affects *all* the kingdoms of nature? Tell me some more, please, Grandfather, about that."

"Well—let us see—yes, even the mineral kingdom. There is a department of the government called the Commerce Department, which governs the trade, the buying and selling of the products of our country. This would include the minerals, the phosphate, the coal and the copper that is taken from the ground. And they plan the buying and the selling of the fruits, the vegetables, and the grains."

"Oh, I see. I thought all these things belonged to our country."

"They do, but people have control of them, under our present system of government. Thus the distribution of these products must be carefully planned and arranged."

"And the other kingdoms, Grandfather, the human one especially. I don't quite understand how these men we elect do anything to help us human people. Tell me about that."

"But that is not hard to see, little one. First, there are the schools. All of the public schools and many of the large colleges are directly under government control."

"And the libraries? and what else, Grandfather?"

"Don't you remember we spoke of parks and bridges and other public buildings? These men we elect to public office have many duties to perform for us who elect them. And we must not forget the women either. There are many fine women who willingly give up their private lives to serve their nation by holding public office."

"Yes, I think I will do that, Grandfather, when I grow up. But what can I do now?" Mary Ellen spoke slowly but very earnestly. "How can I help my country? I am only a little girl."

Grandfather touched the shining curls.

"You help every time you have a beautiful thought, my child, every time you do a kind, unselfish deed. When you grow older you will learn to vote for those who will do good work, perhaps you will help *make* the laws, better laws, and destroy the bad ones. You will help your country show love and brotherhood to other countries. You will work to weed out hate and quarreling in your own country."

"I will try, truly I will, Grandfather," cried Mary Ellen, her eyes shining. "But now I'll go and tell Joe what real patriotism is."

"Yes, tell Joe that real, true patriotism is love—love for all the world as well as love for our country. Tell him that it is only as we all learn to understand and become friends with the people

in other nations that we can become true patriots. Only by linking our nation in true brotherhood with all other nations can our country become truly great." Then they repeated the Memory Verse together, slowly:

Who makes his country's sin his own,
We hail as our high priest,
And who will for her curse atone,
We crown him at the feast.

(*The Tao*, verse 278)

"What a lovely verse that is, Grandfather. Truly I will try to be a real patriot even if I am only a little girl. And I am sure I can make Joe understand. I'll go and tell him now." Quickly Mary Ellen ran from the room, to the garage where Joe was working at his work bench. Grandfather smiled as he watched her go.

LESSON POEM

AMERICA

*Wake, wake, my slumbering people wake!
The dawn of dawns is drawing nigh,
The clouds a tinge of morning take,
A Light is in the sky!*

*Fresh blows the searching wind of truth
From shore to shore, from sea to sea,
It blows a challenge to your youth
And dares you to be free!*

*Free of the clutch of outworn things,
The mumbled and the mouthed creeds,
Ideals that have lost their wings
And unimpaired deeds!*

*Free of that cruel, dark belief
That it was God's eternal plan
That man should rise through pain and grief
Wrought on his fellow-man!*

*Free of the fretful forms of law
That shackle justice to a phrase,
Free of that false and cringing awe
That hates what it obeys!*

*Free of the cold, the tortured fact
By which your vaunted science grows,
Free to be true in thought and act
To what the spirit knows!*

*Wake from your fruitless dreams of
power
Throw off tradition's grim control
That to a dead or dying world
Would bind the human soul!*

*Wake, for the world is in her need
And you it is who must and can
Give substance to her newborn creed,
The Brotherhood of Man!*

Echoes from Mt. Ecclesia



HE traditional recognition of the Lord's bounty was observed on Thanksgiving Day with simple grace at Headquarters. After the guests had been seated at the long refectory tables strewn with gay red berries, Mr. E. J. McManus sang "Blessing" and Mrs. Max Heindel delivered the invocation, thanking God not only for the temporal evidence of plenty, but for the richly spiritual teaching that frees our table from the sacrifice of animal life to satisfy the promptings of hunger.

Mr. Herbert Hood, as chairman, spoke of a Thanksgiving Day, twenty-seven years ago, when the cornerstone of the Healing Temple was fashioned as a preparatory step toward bringing down the promised panacea for the ills of mankind, and pointed out that attainment of the cherished ideal rested upon the efforts of the Fellowship's members. Mrs. Heindel, who aptly uses the foil of pioneer hardships more vividly to paint the present-day blessings, recalled for her audience the first lonely Thanksgiving spent at Mt. Ecclesia by Max Heindel and herself, in a partly finished house built and furnished by the hard labor of a small, ardent group of workers. Other contributions to the program, which closed with the singing of "America the Beautiful" by the audience, were several cheery orchestra numbers, and talks by two visitors from Laguna Beach. Mr. John Trickey told about his labor of love in disposing of the Fellowship's canceled stamps and Mrs. Alice Lissak spoke in praise of her visit here and of her stay in Mt. Ecclesia Sanitarium.

The Mt. Ecclesia Orchestra, on which program committees are coming to rely more and more heavily, faithfully keeps up its weekly practice under the able baton of the director, Mr. Ernest George,

who devotes much spare time to coaching the players and arranging the music. With wholesome ambition new selections are being added to the repertoire, in the happy realization that one of Mr. Heindel's dearest wishes—to have an orchestra at Headquarters—is being fulfilled.

Mr. Jack Borgers, late of New York, has been making records of both solos and orchestra numbers, which have been a means of self-appraisal by the artists and a source of entertainment to the audience. Mr. Borgers is expecting to record a series of short talks by Mrs. Heindel for use in the Centers and over the radio.

At the Holy Season special effort will be made to give expression to the spiritual joys which well from the heart. The usual Christmas Eve program will take place at eight o'clock in the Dining Hall. There is to be music in plenty—by Mt. Ecclesia's orchestra under the direction of Mr. George, by soloists, and by the guests themselves as they sing the glorious old carols. A short talk on the Mystical Interpretation of Christmas will also form part of the program. At the deeply devotional Chapel Service at a quarter to eleven Mrs. Heindel will take as her subject "The Prince of Peace." This service will be followed by the Midnight Meeting in the Temple for Probationers.

All will be looking forward to the Christmas Day Chapel Service at 11:40 A.M., at which the speaker to be announced later, will interpret the Christmas message in the light of New Age understanding. In the evening, at seven, in the Dining Hall, Mrs. Heindel will give an illustrated lecture on "The Harmony of the Spheres."

We hope that many members and friends are planning to spend this spiritual season at Mt. Ecclesia. (Please make reservations as early as possible.)

What the Rosicrucian Philosophy Has Done for Me

*The Rosicrucian Fellowship
Mt. Ecclesia
Oceanside, California.*

DEAR FRIENDS:

I have just reached the mature age when the swinging of the pendulum to right or to left becomes a decisive factor for progressive or retrogressive evolutionary development. For me it is the turning point, the "deadline" to a sane life or a prolongation of a living death.

In the midst of my self-brought-about misfortunes, unhappiness, and of a misguided life of sensuality I was on the brink of a precipice dragging along even those near to me, welcoming even the idea of self-destruction.

But, an inner urge, a silent voice seemed to tell me: You fool, how can you escape from your own shadow? there is a way; seek it and you will find it. I realized that I had to face the music, to face my own judgment, and I actually uttered a desperate cry for help; of its almost inhuman sound I still retain the echo. It was not an imprecation, but a supplication for guidance to the Supreme Being, to the very same Deity I had so often offended in utter ignorance.

Personally I am not very much inclined to believe in miracles, but in this case I do, for the contact between God the Infinite and me the finite was established. The result cannot be described; regardless of how efficient the phraseology used, its description would be only partial.

From that moment on, I began to disregard all effects, suffering a veritable living hell of self checking-up, but in the end I did come to know the cause where all my ills came from.

Strange as it seems, for experience' sake I would even welcome the idea of living over again all this suffering, for

my reward was indeed greater than expected.

Philosophy began to interest me and slowly but eagerly I took to reading and to drawing my own conclusions.

Seven years ago, a friend of mine tried in vain to interest me in reading the *Cosmo-Conception*. I had to be knocked over the head with the sledgehammer of bitter experience before my spiritual awakening from the rubbish of sensualism and materialism could make itself manifest.

It was in the spring of the year 1940 that the greatest opportunity to acquire understanding was given to me, when I was accepted as a student of the Rosicrucian Teachings as sponsored by the Fellowship.

Let me render thanksgiving to God first, to the Fellowship second, and to those friends who contributed to my uplifting, and finally even to my one-time enemies, for by now I know they have given me material for experience and through its consequence I have learned to know what to avoid.

It seems useless to say that now I am fully aware of the importance of bringing about fellowship in this world of ours.

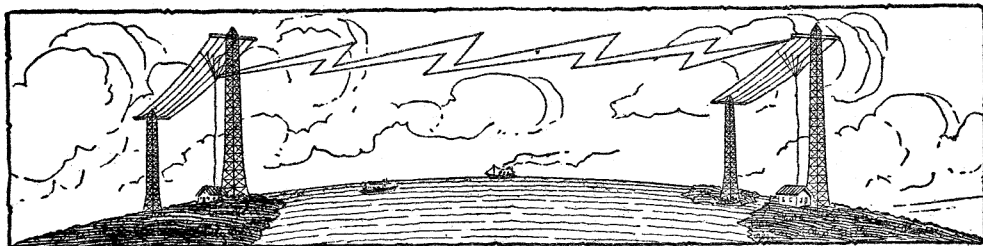
May God inspire me to do my share within the limits of my development and understanding, and I am forever thankful to know the value of past experiences and even pray not to be spared in the future, for it is the only way in which we will meet our Christ.

God bless you all and your work.

Respectfully in fellowship,

VICTOR P. TRENT.

Rosicrucian News Bureau



• • • • •

"Chance cannot touch me! Time cannot hush me!

*Fear, hope, and longing, at strife,
Sink as I rise, on, on, upward forever,
Gathering strength, gaining breath,—
naught can sever*

Me from the Spirit of Life."

—Margaret Fuller.

The principle of progress is an inherent attribute of "the Spirit of Life," a differentiated part of which inhabits every human body. With this truth in mind we come to view all things optimistically. No matter what temporary conditions may prevail, we are assured that the principle of progress brings about continual changes in human nature and world conditions which establish higher levels of existence.

We contemplate all in the universe sweeping "Onward, Upward, Forever," toward a grand and glorious spiritual attainment, and are lifted into a state of consciousness wherein we are receptive to the gifts and blessings of the Spirit. We look UP, and rise above pettiness and temporary diversions from things of the spirit. We realize the infinite possibilities of the innate spirit of man. We behold the glory of God!

"All these things, and greater, shall ye do," said Christ Jesus. He referred to the time when man would be expressing his spiritual faculties to the extent of accomplishing seeming miracles. By

persistent "loving, self-forgetting service to others" we move with the march of progress and rise to the Heights in His Kingdom which He indicated.

The beginning of a New Year is a fitting time to re-align ourselves with the spirit of progress. It is an opportune time to press forward anew, attuning ourselves through greater love and service to the conquering voice of the Spirit: "Onward, Upward, Forever!"

PHOENIX, ARIZONA.

Study Group activities have been resumed at 385 No. Second Avenue in this city, we are pleased to hear. Our correspondent writes us:

"A weekly class meets on Wednesdays, and each one seems to be trying to interest others. We are very much enthused, and are doing some advertising in the American Legion and army newspapers. There are three training fields here now and we hope to reach many of the boys with the Teachings."

It has been a source of deep satisfaction during the past months to receive many inquiries and favorable comments on the Teachings from the various army camps throughout the country. A fertile field for sowing the higher truths!

CHICAGO, ILLINOIS.

In addition to our chartered Center on Clark Street of the Loop area of this city, there are several smaller Groups which

are assisting in the dissemination of the Fellowship Teachings. A recent letter tells us of a class that meets twice weekly, Wednesdays and Sundays at 8:00 P.M., at 3527 Vernon Avenue.

The *Cosmo-Conception* is used as a textbook by this class, and our correspondent informs us that much interest is manifested in the Teachings by the students. They look forward to a winter of much enjoyment and growth through studying and putting into practical use the spiritual truths set forth in the *Cosmo*, and we join heartily in their anticipation and high aspirations.

CATAMARCA, ARGENTINA, SOUTH AMERICA.

Two Probationer families of this vicinity, in their zeal to help bring about the establishment of a more Christlike order of things, have for some time eagerly looked forward to creating a spiritual center in their locality. Now they are happy in having reached a definite "milepost" in accomplishing their cherished ideal: they have bought a piece of land upon which they plan to establish "a magnetic center from which may flow the beautiful Rosicrucian Teachings. It is to be called Villa Rosacruz."

The continued efforts of such friends who have caught the gleam of a golden future will surely result in bringing about a realization of the Christ precepts in all phases of human endeavor, social and economic, as well as religious.

READING, PENNSYLVANIA.

A spelling bee of words chosen from the *Cosmo* proved to be an interesting feature of a recent social held by this Group. This is a splendid way of familiarizing students with the meaning and pronunciation, as well as spelling, of the unusual words in the Teachings, and the vocabulary used might very profitably be broadened to include words in our Services, such as "aspirant," "beneficent," etc., which are frequently mispronounced.

Attendance at classes in this Center in-

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Calgary, Alta., Can.—108 14th Ave. W.

Calgary, Alta., Canada.—1536 15th Ave. W.

Chicago, Ill.—Room 719, Ashland Bldg., 155 N. Clark St.

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

Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 916.

Denver, Colo.—P. O. Box 3,

Detroit, Michigan.—115 W. Adams.

Fairmont, W. Va.—1118 Fairfax St.

Grass Valley, Calif.—Off Byrens' Drive.

Indianapolis, Ind.—411 Pennsylvania Bldg.

Kansas City, Mo.—2734 Prospect.

Long Beach, Calif.—361 E. First St.

Los Angeles, Calif.—825 W. Olympic Blvd.

Los Angeles, Calif.—511 N. Eastern Ave. (Spanish Group)

Minneapolis, Minnesota.—420 Masonic Temple, 6th and Hennepin.

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

New York City, N. Y.—160 W. 73rd St.

Omaha, Neb.—301 No. 31st St.

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dicates a continued interest and enthusiasm in the Work, and the secretary reports: "Five of us had the pleasure of attending the New York City Conclave. We met there a very fine group of people, who seem to be doing excellent work in disseminating the Teachings."

DETROIT, MICHIGAN.

"We think it is about time to send you a few lines to let you know we are still alive and trying to do our share in spreading the Rosicrucian Teachings as given by Max Heindel," writes our correspondent from this city. "We discussed your Center Letter of October first at our last meeting and had quite an interesting discussion about the different items mentioned. As we have no Sunday School here at the Center, we turned the astrological drawings over to one of the members who has been conducting a Sunday School in her home for quite a while. . . . In our Center are five members who give talks alternately. All of them are members of long standing. . . . If all Centers stick as close to the Teachings as given by Max Heindel as we do, Headquarters won't have much to worry about."

The opening of a reading room and lending library is one of the latest endeavors of this Group to widen their scope of activities.

WEST LONDON, ENGLAND.

Commendation is due this Group for its particular attention to the establishment of a lending library, of which the president writes us:

"We always recommend the thorough absorption of Max Heindel's books to all the junior students. The Rosicrucian literature may all be borrowed free from us, whereas the other books are only to be had on a library subscription, and therefore passers-by do not have access to them. We have no spiritualistic books at all, and works from other reputable occult schools are only the standard ones of general recognition. We feel that the

established of our members are well able to read any of these if they want to without wavering in their adhesion to our pure tenets, but only with an added and more convinced broad-mindedness."

SANTIAGO, CHILE, SOUTH AMERICA.

One of our correspondents in Santiago writes of this Group: "Indeed, I am going regularly to the Santiago Center for the Sunday Service and the Healing Service each week. Those in charge are conducting the Center splendidly; they are most hospitable, charming, and fully worthy to represent the Fellowship in our city. I am so grateful to you for having given me the address of this Center."

GEBA'S REWARD

(Continued from page 16)

ship of the desert clumsily knelt down, he sprang off his back quickly, and enquired as to Hiram Abiff's whereabouts, saying, "I bear a commission from the king of Media for Hiram to erect a temple in his domain."

Rurian extended his arm towards the west, "The Worshipful Master went for a walk in the direction of that tent yonder."

Tyrial set out hastily across the camp. The moon was at her full, sitting like an unveiled queen upon her midnight throne, flooding the camp with her silver light. He quickly came upon an improvised tent, somewhat apart from the rest of camp, toward which Rurian indicated Hiram had walked. He entered.

The moon by now was shining directly into the tent through the flap that Tyrial had left open as he entered.

Tyrial straightened up with wonder, for there—lying in the sleep of death—was one whom he had seen many times distributing water through the camp, and his right arm was raised and his hand and fingers inclined in a peculiar way as if he were clasping an invisible hand.

Tyrial exclaimed in a hoarse whisper, "The Grip of the Lion's Paw!"—the grip of the master mason.

The End.

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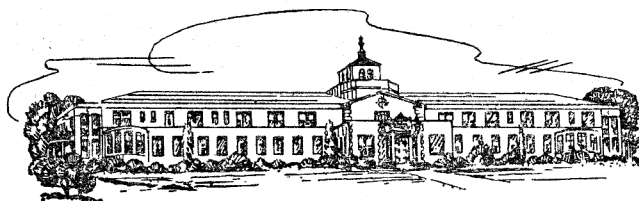
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Our Manuscript Competition

As announced in the November issue, the closing date of the Manuscript Competition was extended from October 1st to December 1st. Also, the date for printing the names of winners and the titles of their articles was changed from January to the February 1942 issue.

Full particulars, therefore, will be in next month's Rosicrucian Magazine—also the article which wins the first prize of \$50.00.

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