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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.

Centuries have rolled by since 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 U.S.A.--Melting Pot of the Nations

By JOSEPH DARROW



It is a matter of common observation that the United States of America is a metaphorical melting pot to which have been attracted great numbers of people from all the other countries of the world. But there is an esoteric significance to this matter of the melting pot in connection with the future destiny of the United States which is of much interest, and which throws light upon the part which this country will eventually play in the concert of the nations.

On May 8th of this year Henry A. Wallace, Vice President of the United States, delivered an address before the Free World Association in New York City on the subject, "The

VICE PRES.
WALLACE'S
SPEECH

Price of Free World Victory." This was immediately recognized throughout the country not only as one of the outstanding addresses by American statesmen in connection with the present world crisis, but also one of the really great speeches in the history of this American Republic.

The Free World Association is composed of men and women of all nationalities grouped together to aid in the co-operation and direction of the democratic forces of the free people of the world. This address by Mr. Wallace not only made clear the role of the United States in the present international conflict, but also oriented its aims and ideals from a historical standpoint relative to the struggle for human freedom and the gradual rise of democracy during the past 150 years. George Fielding Eliot,

the well known columnist, characterized the speech as follows:

"The Vice President's address was the first by any public man here or elsewhere which placed this war in its true historical perspective against the background of the centuries-old struggle for human liberty."

Raymond Clapper, another columnist of note, compared this speech with Lincoln's Gettysburg address, a comparison which is well justified. This address was short, and has been published in book form in collaboration with the Free World Movement by L. B. Fischer Publishing Corporation.

Rosicrucian literature gives considerable information about the United States in its capacity as a melting pot for the nations. It brings out the fact that the Race Spirits of the world, in charge of the various peoples, have been indirectly instrumental in creating a spirit of racial antagonism between the nations which has been largely responsible for all the wars of history, and will continue to be productive of war unless it can be superseded by a spirit of brotherhood. The Rosicrucians assert that the United States is the outstanding agency for the melting down of racial antagonisms, and from it the ideals of co-operation and friendship between the nations will proceed and gradually infiltrate into the consciousness of the whole world. In this connection we quote from the Rosicrucian book, *Gleanings of a Mystic*:

RACE
SPIRIT
ANTAGONISMS

"Only when the nations have become

united in a universal brotherhood is peace possible. To this end the United States of America has been made a melting pot where all that is best in the old nations is being brought together and amalgamated, so that a new race with higher ideals and feelings of universal brotherhood may be born for the Aquarian Age."

In further illustration of this idea we quote from *The Rosicrucian Cosmo-Conception*:

"Two more Races will be evolved in our present [5th or Aryan] Epoch, one of them being the Slav. When, in the course of a few hundred years, the Sun, because of the precession of the equinoxes, shall have entered the sign Aquarius, the Russian people and the Slav Races in general will reach a degree of spiritual development which will advance them far beyond their present condition. . . . From the Slavs will descend a people which will form the last of the seven Races of the Aryan Epoch, and from the people of the United States will descend the last of all the Races in this scheme of evolution, which will run its course in the beginning of the Sixth Epoch."

It was not by chance that America was withheld from discovery until the various

AMERICA
THE CRADLE
OF DEMOCRACY

monarchical forms of government had to some degree run their course and the world had arrived at the point where comparatively soon it would be ready to start an experiment in democracy. Monarchical forms of government are the only ones possible in the early stages of Evolution, when strong characters seize power and run things as they choose. But later when the population of the world has been vastly increased, democracy has to appear upon the scene in order to establish equality of opportunity for the common man. Mr. Wallace's speech is particularly devoted to the age-old struggle of democracy. In illustration of his views we will give several quotations from his speech:

"The march of freedom of the past 150 years has been a long-drawn out people's revolution. In this Great Revolution of the people, there were the American Revolution of 1775, the French Revolution of 1792, the Latin-American revolution of the Bolivarian era, the German Revolution of 1848, and the Russian Revolution of 1918. Each spoke for the common man in terms of blood on the battlefield. Some went to excess. But

THE PEOPLE'S REVOLUTION

the significant thing is that the people groped their way to the light. More of them learned to think and work together."

Mr. Wallace's attitude relative to the present war is shown by the following:

"This is a fight between a slave world and a free world. Just as the United States in 1862 could not remain half slave and half free, so in 1942 the world must make its decision for a complete victory one way or the other. As we begin the final stages of this fight to the death between the free world and the slave world it is worth while to refresh our minds about the march of freedom for the common man. The idea of freedom—the freedom that we in the United States know and love so well—is derived from the Bible with its extraordinary emphasis on the dignity of the individual. Democracy is the only true political expression of Christianity."

Then Mr. Wallace went on to a discussion of the Four Freedoms enunciated by President Roosevelt in his message to Congress in January, 1941, these being the freedom of religion, freedom of expression, freedom from the fear of secret police, and freedom from want. We in America are enjoying the first three of these freedoms as a matter of course, but the evolution of the fourth has not yet been completed, either here or anywhere else. The United Nations, he said, have taken their stand for these Four Freedoms, but the People's Revolution will not be completed until physical want of the necessities of life has been eliminated from all the world, which can easily be

accomplished through the co-operation of the nations aided by the developments of modern science.

Mr. Wallace made some very definite statements in regard to the peace which is to follow the war. He is strongly of the opinion that it must not be permitted to follow along the lines of the settlement that came after World War I in 1919. We quote his views on this subject:

"The peace must mean a better standard of living for the common man, not merely in the United States and England, but also in India, Russia, China and Latin America—not merely in the United Nations, but also in Germany and Italy and Japan. . . . The century which we are entering, the century which will come of this war, can be and must be the century of the common man. Perhaps it will be America's opportunity to suggest the freedoms and duties by which the common man must live.

"When the time of peace comes, the citizens will again have a duty, the supreme duty of sacrificing the lesser interest for the greater interest of the general welfare. Those who write the peace must think of the whole world. There can be no privileged peoples. We ourselves in the United States are no more a master race than the Nazis. And we can not perpetuate economic warfare without planting the seeds of military warfare. We must use our power at the peace table to build an economic peace that is just, charitable and enduring."

America will be peculiarly qualified to take an important part in the deliberations of the peace for the reason that she has no Race Spirit. In consequence of this she sees much more clearly the right and wrong of international problems and their true solution than do nations which are biased by Race Spirit influence. The Race Spirits of the various nations are Archangels who were appointed by Jehovah in the beginning of our present era of Evolution. They are under his

direction, and are carrying out his evolutionary plan.

The Sons of Cain, however, under Lucifer the Light-bringer, broke away from Jehovah in prehistoric times, as we have brought out in this column in earlier articles. The Rosicrucian Order, under Christian Rose Cross, was designed and developed particularly to direct the spiritual evolution of the Sons of Cain. This Order is now in charge of Western evolution, particularly that of America. Therefore we can be quite sure that the United States will never be placed under a Jehovistic Race Spirit, for its people are quite largely composed of the Sons of Cain.

Freedom of the will within the law is the backbone of Evolution, and we may be sure that the Directors of Evolution will not permit this great principle to be destroyed by the present war or any other war, unless perchance civilization should some time become so decadent that it would not be worth saving. The Hierarchs in charge of Evolution will intervene, we are told, if necessary to prevent the destruction of those parts of civilization which are indispensable. Therefore we know that in the conflict now raging between the two principles—that of freedom of the human will on the one hand and its virtual enslavement on the other—the former will eventually triumph. Mr. Wallace states this in notable language as follows:

"The people's revolution is on the march, and the devil and all his angels can not prevail against it. They can not prevail, for on the side of the people is the Lord. 'He giveth power to the faint; to them that have no might He increaseth strength.'"

ERRATUM: We stated in this column of the July issue that Gene Tunney had been given a commission in the American Army. We should have said that this was in the Navy. His rank is that of Commander, and he is director of the Navy's physical training program.

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

This article received FOURTH PRIZE in our Manuscript Competition

Escape from Escape

By GUSSIE ROSS JOBE



WITH the civilization of Europe on the verge of collapse, threatening to drag the whole world along with it; when all around us we learn of horrors that put the primeval barbarians to shame, now more than ever before in the world's history sensitive and enlightened men and woman show a disposition to seek escape before the tottering world about them drags their faith into the dust. When I say escape I do not mean physical safety but escape for that delicate part of man that is the only enduring part, *his divinity*, for even our divinity can be snagged, torn, and dragged in the mire where it may take many rebirths to purify.

There are many ways chosen by mankind as means of escape from a world too harsh to endure. Men read to find surcease from reality, they wing their souls upward in music, they paint the idealism that has eluded them in reality. There are also many lower forms of escape that many of us know to our everlasting sorrow—liquor, drugs, tobacco—*false escapes* that leave the deluded one more enchained than before.

At the time of the collapse of the Roman Empire, when violence and brutality reigned supreme, the Sensitives sought escape from constant horror by

building monasteries in which they could retire and contemplate the possible perfection of the next existence. This movement led to the expansion of their purpose into established refuges for the unfortunates whose sick and erring senses were bewildered to a state of insanity.

Our churches so widely spread and varied are meant for true escapes. They were meant to teach us how to resurrect ourselves *from within*, how to identify ourselves by our own divinity within; from the animal-man to the Christ-man.

Christ Himself often sought escape. He found it necessary to withdraw Himself from the suffocation of the pleading hands and dragging footsteps that followed constantly in demanding service. He went to the mountain tops where He could withdraw into His divinity and renew His strength and assurance.

The world has sought escape in democracy, and democracies by immersion in their own creations, and worship of the golden calf, have failed us.

The time is coming when the Sensitives of the world will reign; the time is coming when we must go back to our well-nigh lost belief in immortality to save ourselves and our children. What race could be expected to observe even the law of conventions *if this world be all?*

"A short life and a merry one" would be the rule by which to live. But no; we do not escape so easily. In many instances *complete oblivion* would be preferable to what really takes place after death. Oblivion is not hard to bear, it is surcease; but immortality means progression, education, striving. Without a belief in immortality earth-life would have no point, would be too much for any Creator to ask of his creation to bear. Nor is there any escape that is sufficiently satisfying save the method that our Savior used—overcoming!

Not long ago a man came to me for help. "I know that you are a student of the occult and that you are a teacher and a writer," he said. How he knew this I never learned but I told him he could trust me with his problem and I would help him to the best of my ability.

His life, he said, had been frustrated by an affliction that had kept him from expressions of normal life. He had, I learned, a very keen, bright mind that bordered on the morbid side. He was a great reader and was fond of the occult teachings. He was especially interested in the theories of Huxley and Heard. He had pored over the Eastern teachings of meditations, concentrations, etc. He was convinced, he said, that he was "psychic" and the desire of his heart was to be able to leave his physical body, to roam the astral world at will and be able to see himself the perfect man that he knew he really was and to be able to remember how he looked and what he saw and did when out of his body. This remembrance would, he felt sure, comfort him during his stay on earth in his repulsive, deformed state as physical man.

I could understand that longing for assurance that he was perfect and whole and that his affliction was but for this earth life, but I made no comment, letting him tell his own story in his own way. He felt like a prisoner in a darksome dungeon and that there must be some method by which he could escape if only for a short spell. He felt that if he

could hit upon a technique by which he could cross the threshold separating his everyday fictitious self from his true self, then the pathway would be clear.

He finally decided upon a method advised by one writer. Each night he stretched himself upon his bed and practiced relaxing. He would begin with his brow and say the word "relax" going consciously the length of his body saying the word and unflexing the muscles until he reached his toes. All this time he breathed deeply and tried to make of his body an empty shell ready to be filled with reality. Of course this process would invariably put him to sleep. It is a well-known remedy for insomnia. But one night, he said:

"I was awakened instantly by a sharp punch in the shoulder just where the arm joins the body. My arm, which was lying off the bed, was raised bodily and deposited along my side. This pose set my body in the position very much like a physician arranges a body before he gives a hypodermic. I was fully awake and although a trifle uncertain whether this arranging had been made by mortal hands or I had dreamed it I certainly did not dream what followed. A shocking, tingling sensation ran through me like a thousand volts of electricity. I never dreamed that anything could be so all enveloping as that sensation. It hummed and sang and permeated every fibre of my being, not gently but lustily, vehemently, vigorously, *almost* to the point of pain.

"My first thought was *Thank God! this is IT! This is what I've prayed and longed for; soon, soon now I will soar away out of this body and be free.* Over and over I kept thinking, *This is it!* I was quite rigid and lay there motionless, waiting. Then I heard two voices raised above me that seemed to be disputing. They talked in a language I had never heard before but even though I did not understand a word they said I did understand that the tone of their voices was contentious. Yes; decidedly the voices were disputing angrily. They

seemed to be just over my chest, quite close as voices would be if two persons were bending over a prone body. Suddenly I was afraid; something I cannot explain warned me and I began to say the only thing I could think of at the moment. I said: 'Our Father which art in Heaven, hallowed be thy name.' I said this over and over and after a while the voices died away and the tingling shock left me.

"Still I fell asleep happy, thinking that I now had proof that there was a way and that I was just too unpracticed to really be successful. I could hardly wait for the next nightfall and bedtime so I could again try the experiment and this time really get free of my body. The voices I had heard did not alarm me, although no daytime voices had ever been more real. I did not associate them too importantly with my experience. The main and happy fact was that I had been decidedly on the verge of leaving my body when the interrupting warning had occurred. I laid this thread of disruption through the experience to an earthy reluctance that I fully resolved would not hinder me again.

"The next night I tried to arrange my body in the exact posture that had seemed most propitious to the transition provided I was successful in making it, but in sleep I must have tossed about and once again I was awakened by the feeling of someone placing one of my arms at my side. More awake than I ever felt in my life I lay awaiting the electrifying shock. It came in a volume that dwarfed the previous one. Its vehemence must have rocked the bed. Surely now I would be permitted to leave my body and soar away to wonderful and beautiful experiences. I thought in a desultory way about the thin silver cord that unites the physical body to the astral [desire] body and which if severed causes death.

"Just then a small white shape hovered over me and contrarily to the shapes of the night before I could see this one. It seemed like an unfinished slab of pine in which a small wizened face was roughly

carved. This face puckered and made sad grimaces and a complaining voice cried out to me in a thin wailing peep like the cry of a little young and lost turkey poult. I could not understand any words, if words were used, but as in the voices heard the night before I understood the import by the tones used; and while the tones used last night were disputive, this thin childish wail was a bitter complaint. Somehow away back in my consciousness I got the impression of a premature child and again I became frightened and found myself saying over and over the first part of the Lord's Prayer. I repeated it aloud over and over until the singing, stinging, shocking sensation abated and the voice and face faded away. I did not go back to sleep again for I was beginning to wonder whether this was the real and the true and the enduring that I had so earnestly sought and prayed for.

"For several nights after this I did not open myself to the experience I sought, and I pondered it almost constantly, wondering what the meaning of it could be, distressed that it proved to be so unbeautiful and uninspiring. One night I made the stipulation that only the good, the true, and the right sort of visitations should come to me.

"That night the awakening was rough and rude. The shattering volts almost pulled me from my bed and the 'thing' (I cannot describe it more fully) seemed to be the bloody haunch of a rabbit. I smelled blood and it seemed to me that many watchers of an evil nature watched me from behind black crouching shadowy bushes. The voice that came from this dismembered *thing* was taunting, threatening, disrespectful. Again I exorcised the presence with a prayer, resolving never to repeat the call for the experience.

"And I never did, consciously. But ever and again I am visited by the shock and the sensation that I am being forced from my body but not in the way that I have wanted to leave it. I have come to fear the sensation with all the dread

of my being and I want you to advise me what to do."

Thus he ended his story and I sat a long time searching for words with which to advise him of the nature of the experience that had befallen him. Before I started to explain I asked him if these latter experiences had seemed to him something in the nature of a duel of words or forces.

"Oh, yes! I forgot to tell you that in the swirling wordless sounds and stifling strange scents there seem to be wordless commands to the evil powers that oppress me. Could I interpret the words into those we use they would probably be the words 'Begone!' or 'Leave him!' Not words, actually, you understand, but like the other sounds I've told you of—their meaning just understood by tonal inflections as *disputive, complaints, or taunts*. These other sounds were *commands*.

"You have been in grave danger," I finally told him. "In the first place, you make a mistake to loathe and hate your present form so intensely that it makes you minimize the good in yourself that is not repulsive nor deformed. You may be paying some debt of some other existence and should be glad of the chance to redeem yourself and think of the example you might be to countless perfectly formed people that you endure your affliction so bravely. Just wait! *Waiting is preparing*. Perfection is your goal and you are sure to have it sometime."

I told him that not long before I had read in the Rosicrucian Magazine a question in the Question Department that must have been from some poor tortured soul in a position like his own. It asked about the unbalancing power an obsession such as his might cause. The answer was very sensible advice not to go into this matter lightly and unprepared, that it takes years of study under competent directors to reach the goal which he was striving for in a crude untaught manner.

"What you have done," I said, "is to open your aura to the admission of dis-

embodied spirits who seek your body for evil purposes. You have encouraged spiritualistic phenomena to play havoc with your faith and your pure purpose."

Quoting from the Rosicrucian Magazine, I went on, "You have sensitized your finer vehicles unduly by your intense desire and have let in forces of the invisible worlds which you do not understand and are not prepared to encounter. When one does not use discrimination and makes an obsession of his desire by delving into the finer forces of nature, untutored, he is apt to become one-sided in his development, which may tend to negativeness with the result that he may open himself to some of the forces on the *inner plane* which he is not equipped to handle." "This," I told him, "is what has happened to you. You were fortunate in knowing enough to exorcise in a measure what you had ignorantly invited. The higher forces have watched over you further. That is proven by the commands that you seem to have heard uttered again and again."

He sat there, his tortured eyes upon my face, his twisted body tense.

"I had thought," he said, "that it must be something along those lines. I have been too impatient, I have longed too intensely for perfection. Knowing I would never have a perfect earthly body in this life I longed to see and contact the spiritual one. But what I cannot understand is why I would attract these lesser and meaner entities. I am not a bad man. I did not know that evil existed on any but the earth plane."

"A mean man is not transformed instantly by the act of dying into a saint," I answered. "*As the tree falleth so shall it lie*, and as death finds a man, from there he will continue until he has been educated and found worthy to be advanced. There is not so much difference between this world and the next. Good men on earth fall amid thieves: a simple trusting countryman coming to the big city is often a mark for bad men. They wait at the big stations and can spot him at once. I imagine it is much the same in

the next world, with certain classes to 'police' the newcomers."

"I had thought that death wiped out sin and gave the sinner another chance," he said.

"Another chance, yes; but not instantaneous perfection. That must be earned under better circumstances, for death *does* rid the soul of its greatest impediment, namely: the parasitical body."

His eyed glowed. "Oh, that is a new and wonderful thought! We just shuck off this parasitical body and work unencumbered by it." He seemed pleased with this idea. "But you haven't told me how to stop the visitations that I have unwittingly invited to myself."

"You must close yourself to them and forget them. Here on earth we often have company whom we do not invite or want, but if we were honest enough to firmly tell them not to return they would not do so. Each night on retiring state emphatically that you do not desire their presence, then remember to open yourself only to your divinity. Do this before retiring; practice it earnestly. Go out in the open air, rain or shine, and look up into the sky and think thoughts along these lines:

The Universe is vast. And in this infinitude of space there is no time, but only Eternity. An Infinite Power watches over this universe of which I myself am a part. I belong to this Infinite Power. This Infinite Power belongs to me. Know—this no evil can befall me.

Then lie down to rest completely assured that what you have stated is true and you can rest assured that you will never be bothered again."

"You have helped me so much. I feel happier."

I looked at him and loved his true self that shone in gratitude from his eyes.

"One more thing," I added. "Stop hating your appearance. Bitterness and resentment can warp your soul, a soul that may be more beautiful than the soul of the most perfectly formed man on earth. Such a man might have a mean and warped soul, a soul that would startle as surely as a misshapen body startles one on earth. All things are evened up sometime. Remember the verse in Isaiah—'The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart.'"

He took his departure feeling and looking much happier.

"Remember to return if you do not succeed in exorcising your unwelcome visitors. And remember: *Waiting is preparing!*"

He never returned so I feel sure that all is well with him, and that I am doing him no harm and others much good in relating his experiences here. By doing this I hope to warn others who might be lured as he was into stepping over the threshold unprepared and ignorant. I hope this article will warn others to beware of *false escapes*.


In conclusion, I want to say that nationally, politically, ethically, there are Incurables of whom a civilization must beware, because they advise false escapes. The condition of our civilization is too grave to experiment with. It is not advisable, however, to withdraw ourselves entirely from work bench, desk, or mart in order to cultivate our souls; but in the course of the day's frets and worries we must find time to withdraw and renew ourselves from the source within us, our own divinity, and the assurance of immortality.

Be ye transformed by the renewing of your mind.



The Search for Higher Knowledge

By EVE C. BROOK

HEN we first contact occult philosophy, many things seem confusing, and we often look to others to give us reasons and proof. We especially seek, from those who have gone a little further on than we have, accounts of personal experiences which we think will give us proof, and make us believe, and also help us to convince others of the truth of the philosophy. However, those who have advanced a little on the Path know that the experiences that come to us are meant to be used for the development of the latent powers within us. Experiences are meant to be used for our testing, our strengthening, and as our powers unfold, so do we all receive proof, in the way best fitted for each one of us.

The Bible tells us that we must seek first the Kingdom of God and unto us all else shall be added. That is a rule we must adhere to, if we wish to develop ourselves and gain higher knowledge. It is *higher* knowledge we are seeking, therefore we must not apply the rules of the physical world to our spiritual experiences, but must "compare spiritual things with spiritual," as St. Paul says. All experiences become spiritual experiences once we have stepped on to the occult Path, and must be regarded from that point of view. We must search for the inner meaning.

We cannot apply the rules of the physical world; indeed, if we attempt to do so, we shall soon find ourselves left bare of even the small amount of truth we have gained. It must be the other way round; we must learn, and live by, the laws of the spiritual realms. In this way, when we apply our higher knowledge, we alter conditions for ourselves here on earth—for all causes are in the higher

worlds—and in time, each one gains his or her own proof.

Previously to contacting the occult world, we have been so used to dealing with the world of physical sense and its rules, that we make the mistake of thinking we can apply these old ways to the new life. The higher worlds are subject to totally different laws and we must abide by them, if we wish to become really useful helpers.

We must never fear that higher knowledge will not come to us. As we are sincere in our desire for knowledge so that we may use it to help others, so do we gain this knowledge, provided we follow the rules as given us by those who know. Reference to the teachings and books of all occult schools will show that certain rules have been handed down from time immemorial by the leaders of humanity, for our benefit.

It is the sincere desire of all serious students, when they first contact our philosophy, to spread the knowledge. This is a very worthy thought to have. However, it is not reasonable to expect that beginners should be able immediately to give out the teaching to the world, to those whom we meet, for we have not yet had preparation enough to do so. This knowledge must be handed on in the right way, and it needs preparation to do this.

Max Heindel tells us: "Loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God." As we continue to do our daily work, and give all the service we can—we find as time goes on that we are prepared and able to pass on this knowledge. We have only hearsay not occult knowledge until we have started to prove it for ourselves. By trying to "live the life" we show to others the true meaning

of our philosophy. We must use and prove our knowledge as we go along, but this proving cannot even begin until we have started using the teaching to re-make our own characters. A well-known occultist wrote that it is wise to take three steps in character training for every one step in higher knowledge. We cannot even receive the first glimmerings of higher knowledge, until we have begun working on our characters, so that we can understand it when it does come. This is a never ending process; the more we rebuild the character, the more knowledge do we receive, and this living the life, in turn, is helping to build that finer instrument, which all are meant to build—the Golden Wedding Garment or soul body.

We all have latent powers within us, no teacher or other person can give them to us. We have them within, and we must develop them for ourselves. We can certainly help each other, but it is here that a great deal of discrimination must be used. We must ever be watchful that we are thinking, saying, and doing the constructive thing when we are trying to help others.

There are many things to assist us in our search for higher knowledge, which must begin with character building, and we all have to make a beginning somewhere, at some time. It is much better to do it willingly, to choose to improve ourselves now, in this earth life. All our efforts to build in the good, are not only to assist us in our own development, but there is the extra, urgent need, because of war conditions, that we do all we can to help the world out of the sorry condition it is in.

The development of our latent powers takes time, and the slow quiet process of growth is better than the hasty development which can seldom be based on a solid, positive foundation. The newer students receive this comfort from the older students that, by patience, persistence, and faith, we do reach successive stages of development, which enable us to live the life, and be sure that

we have done the right thing by stepping on to the occult Path and staying there. We must not become discouraged or impatient. Remember that it is a well-known fact in occultism that we are all more unconsciously developed than we know. The Elder Brothers are ever watching for us to take these first steps toward unfolding our latent powers and reaching a stage where they can give us the higher knowledge we are seeking.

Using every experience as a test, as a strengthening, we finally reach a stage where we can be glad, yes, glad, that painful experiences have come our way. At first this is hard to do, but this stage can be reached. One must welcome all experiences, not only the big events. The daily monotonous routine which seems so trivial at times, and so wearying, has as many lessons for us as the bigger events. If the daily routine continues to be monotonous, weary, very hard, then we are not applying our philosophy to help ourselves. Even the hardest road in life can be lightened in some degree, if we apply our spiritual knowledge. When life is analyzed and treated from a spiritual point of view, then does it become really worth-while.

The matter of time must not enter into this effort of ours to live the life. It is not a question of doing a certain thing in a certain time. Each one learns in a different way, in a different measure of time. The point one person has reached may mean nothing at all to another. And the time one person took to reach his or her stage of development, may be surprising to another. But what are a few years in a lifetime, and in hundreds of lifetimes ahead? We must be so patient. More students spoil any good work they have done, by impatience, than through any other fault. With the first appearance of wisdom or understanding, comes the first test of patience. It is better to be patient and learn to *know* and understand, than to see and hear all and not understand. We should not look constantly for the results

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Barnacles

By ALBERT E. GEBERT



HERE was great rejoicing when a newly-created ship slid down into the water, preparatory to setting out on its maiden journey. Crowds gathered to welcome and say God-speed in divers ways in honor of a new creation.

In the days that followed, the new ship was given a final fitting, before going forth on its endless rounds upon the Great Sea. Years passed, during which time the ship carried on the duties for which it was built; going from port to port, taking on and discarding various materials; burdened at times—lightly laden and free at other times.

In the lapse of time, there came a period when something appeared to be wrong with the vessel. Its pace became sluggish and its functions irregular. An examination revealed the reason: *barnacles*. Yes; it was those hidden enemies of sea-craft that do their work below the water line, slowly yet surely, until the combined deposits aggregate not only great volume in mass, but also many tons in weight, which hamper and impede the progress of the vessel.

When a physician diagnoses a complaint and finds the cause of the trouble, he is usually able to prescribe a remedy. The same is true when *barnacles* are found to be the cause of the faulty operation of a ship; the remedy being to scrape and clean the hull of the vessel to free it from its impediment. When this is accomplished the ship takes on new life, and is able again to carry on its duties and fulfill its mission.

When Paul was taken before Festus, he appealed to Caesar, on the grounds that he was a Roman citizen, whereupon he was sent by ship to Rome. In Acts, chapter 27, is described how the ship was caught in a storm, and how the crew,

after vainly trying to maintain its functions by "helps" and undergirding, were finally compelled to lighten its burden by casting out first the articles of least importance, then the tackling of the ship, and finally the wheat which formed a part of the cargo; after which they were cast ashore, stripped of worldly possessions, but saved.

This story is analogous to the journey of the soul or spirit on its earthly pilgrimage. There is great rejoicing when this spirit, embodied in the new-born babe, is launched upon the sea of life. Like the ship, it is christened and prepared for its journey toward the ultimate goal. Like the ship, it goes from one port to another, gathering here and discarding there; at times weary and heavy laden, often seeking haven from a storm-tossed world.

In this journey of life we indulge in one thing after another, forgetting that each act is not only due to a past cause, but may be the cause of a future act. In these various acts we gather certain things to ourselves, oftentimes things which impede our attainment of higher things, and these impediments attach themselves to us silently, slowly and unseen, forming habits which cause our God-given powers to fail or lessen. When the soul becomes sin-sick and a diagnosis is made, the cause is found to be in a figurative sense, *barnacles*; or, in a concrete sense, *habits*, which are not in accord with Divine Consciousness. When these habits sink deep into the subconscious mind, they become a real menace to the soul, and slow down its progress.

In the Rosicrucian Philosophy as expressed in the *Cosmo-Conception* by Max Heindel, an explanation is given of the source and goal of the spirit on its evolutionary journey.

Briefly, this doctrine states that from

the World of God, the highest of the seven worlds, came sparks of the Godhead, which constituted the World of Virgin Spirits. These Divine Sparks became the Egos which are the background of our present human life wave; but as they moved down into the five lower Worlds they became denser or more crystallized, until now we function in a dense physical body that has gathered so many *barnacles* that in most instances it has become the prison house of the ego, and we are to a great extent, as Paul states, "dead in trespasses and sins."

In the 5th chapter of Galatians, Paul very forcefully enumerates some of the sins or *barnacles* that seek to stifle the soul. Note his language: "Now the works of the flesh are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; . . . and they which do such things shall not inherit the kingdom of God." In I John 3:4, is the statement, "Sin is the transgression of the law." Then back again in Galatians Paul remarks, "If ye be led of the Spirit, ye are not under the law."

Concerning the Spirit, the 5th chapter already referred to gives Paul's statement, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." When we are able to discard the burden of sin we will be walking in the Spirit, where the law of the flesh cannot touch us.

Today the world is undergoing a great upheaval, and many of us are prone to ask ourselves, What is wrong with the world? or, perhaps we place the blame upon a nation or a group of nations.

If we as individuals acquired an infection, it might manifest after a long period as a boil, which

would require lancing to let out the afflicting poison, after which the healing process would begin. Today, a world-boil is being lanced, and its internal corruption is being eliminated. This lancing process is known as War.

Nations have the same faults as individuals; for a nation is but a collection of individuals with a mass consciousness, and their mass actions form either a national virtue or fault. Therefore, nations get into ruts, crystallize, become engrossed in purely selfish and material aims, and must therefore be literally shaken up to be given stimuli that will bring about a changed environment and thus aid evolutionary progress. Such stimuli and changes are brought about through the medium of war, and the shedding of blood.

When the world was losing its God-Consciousness through materialistic attachments, the Great Christ Spirit came, and occupied the vehicles of the man Jesus. When Jesus was crucified His blood was shed, and by its falling upon the earth, entered it, thus giving the Christ Spirit entry into our earth. Further light is given in the *Cosmo* on this.

Our Bible tells us that we are saved by the shedding of His blood, but as this is an esoteric matter, only the occult student knows the real meaning and import of this statement.

Yes, war with its shedding of blood is seemingly terrible, but a world purifier. We get an analogy from Nature in this connection, which is interesting and instructive. In the Spring we see the trees blossom out in beauty during their

activity or growth. Later, dead branches appear and mar this beauty. The cold, restricting crystallization of Winter comes, and it is during the storms at this period that the dead waste is pruned, so that at a new dawn the tree will progress further and be less hampered.

In the sufferings of war



many individuals will pay their karmic debts. They will be changed individuals. Many will pass beyond and prepare for a new day or rebirth. Nations will never again be the same; the entire world will be changed, and a new order ushered in.

Let us consider another phase of the subject.

The barnacles of sin and wrongdoing in many instances steal upon and attach themselves to humanity silently and unobserved; and yet, many do wrong deliberately, or through ignorance, offering little resistance against its inroads.

Pope wrote the following lines, the meaning of which is obvious:

Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

Man can become so steeped in sin as not only to all but lose his God-Consciousness, but to deny entirely that "In Him we live and move, and have our being." In this belief of separateness from God, man may even attempt to set up his own structure, based upon his perverse thoughts and the use of black magic. Fortunately, there can be no permanent co-ordination or stability in such structures, and their existence depends entirely upon the synthetic force or power given to them by their creators.

H. Alvin Burk writes:

How subtle are these phantoms of the
mind
That undermine the beauties of the heart;
That build up fearful shapes and bind
Our Spirits to a system that no part
Of Universal Spirit ever was.

That there is a Spirit working in man is evidenced by the fact that countless beings to whom the barnacles of unrighteousness have attached themselves, are aware of their condition and, feeling a lack of power within, are crying out for deliverance.

When Christ Jesus walked among men, many ran after Him and begged Him to cast out the demoniacal barnacles that afflicted them; and when He cast them out, these men and women were free and able to make a fresh start.

Another angle for consideration is the fact that a large number of our humanity wonder why God's creations seemingly are so imperfect. Omar Khayyam the Persian poet voiced this in his *Rubaiyat* with this query: "Did the Hand of the Potter shake?"

Whittier provides an answer to this trend of thought, in the following verse:

We shape ourselves the joy or fear
Of which the coming life is made,
And fill our Future's atmosphere
With sunshine or with shade.
The tissue of the Life to be
We weave with colors all our own,
And in the field of Destiny
We reap as we have sown.

It would be unreasonable and inconsistent for God, the Supreme, to make an imperfect creation, as such would not be in accord with His Divine Nature. True, we often suffer when we have erred, but as Emerson ably puts it: "We are not punished *for* our sins, but *by them*."

Many have at one time or another wondered why God, after creating us, did not also keep us perfect by His power. Such a thing would have put us in the class of automatons, to be moved about as chessmen—slaves—not *sons* of God. To be worthy sons of God we must demonstrate His perfection by choice—the choosing of good and turning our backs on so-called evil. The term "so-called" is used because evil is not real, for it is not eternal. To understand a thing there must be a contrast; hence, one must know the pangs of suffering in order to be all-wise and understand the opposite: pleasure, happiness, heaven.

Primarily we are interested in ourselves, not necessarily from a purely selfish standpoint, but perhaps from a realization that the cure of the individual is necessary as a preliminary to a mass cure; but whatever the motive may be, it is certain that the cry is still going out, "How can I be made free from the barnacles that afflict my soul and keep me in bondage?"

Paul, in Romans 7:22-24, describes this feeling most vividly when he says: "For I delight in the law of God after

the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am; who shall deliver me from the body of this death?"

There is an answer to this question, and although it may be found scattered more or less throughout the New Testament, the *Cosmo-Conception* has put the remedy in concrete form and with words and phrases that can be understood by the most simple. It is a very important factor in the teachings of the Rosicrucian Fellowship; and, although it has been reprinted many times, I make no apology for repeating it here; in fact, it would be well to have the article before our eyes daily. A good caption for the article would be five R's, meaning Rosicrucian, Remedy, Repentance, Reform, Restitution. Quoting from page 111 of the *Cosmo* we have the following:

It [the remedy] consists of thinking over the happenings of the day after retiring at night. We review each incident of the day, in reverse order, taking particular note of the moral aspect, considering whether we acted rightly or wrongly in each particular case regarding actions, mental attitude, and habits.

By thus judging ourselves day by day, endeavoring to correct mistakes and wrong actions, we shall materially shorten or perhaps even eliminate the necessity for purgatory and be able to pass to the first heaven directly after death. If in this manner, we consciously overcome our weaknesses, we also make a very material advance in the school of evolution. Even if we fail to correct our actions, we derive an immense benefit from judging ourselves, thereby generating aspirations toward good, which in time will surely bear fruit in right action.

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

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

to judge us after death. Even though we are not able to make restitution for a wrong, the sincerity of our regret will suffice. Nature does not aim to "get even," or to take revenge. Recompense may be given to our victim in other ways. . . .

This practice is earnestly recommended. It is perhaps the most important teaching in the present work.

In Luke 11:24-26, Jesus tells His disciples that when the unclean spirit is gone from a man, it eventually will return to the vehicle it has left—meaning the man's body—and finding it empty, will join with other wicked spirits in re-entering the body, making the man's condition worse than before.

The idea here conveyed is that there cannot be a vacuum in man's being. Most of us are familiar with the aphorism, "Nature abhors a vacuum." All evil and sinful thoughts when driven out, must be replaced by good thoughts which will bring right action. Truly, an idle brain is the Devil's workshop.

It is readily seen that the daily exercise recommended in the *Cosmo-Conception* carries with it a solution of the problem laid down by Jesus in the Biblical passages referred to. First, the exercise shatters the fetters that are limiting the action of the Ego, and drives out the adverse thoughts back of it. Second, it replaces what is driven out by *taking in* "aspirations toward good, which in time will surely bear fruit in right action."

This should convince all Rosicrucian students of the importance this simple exercise may have in their lives. However, many have the idea that the method must be drastic in order to accomplish results; nevertheless the fact remains that the remedy is so simple that no one with even a glimmer of intelligence, need be excluded. The main requirement is that the exercise be followed regularly; as the Bible says, "Pray without ceasing."

If we have not been practicing this method of removing the barnacles from our lives, let us start at once; and may our daily prayer be, "Create in me a clean heart O God; and renew a right spirit within me."

The Positive versus the Negative Path

By P. W.



THE method of spiritual development taught by the Western Wisdom School is definitely positive. It is the path whereon are unfolded the latent potentialities of the individual spirit into dynamic powers. It is the path to *Power*, trod only by those who are willing to love and serve, labor arduously and sacrifice self. From time to time on this Path the aspirant must give proof of his humility and unselfishness in desiring to unfold his divine attributes, for spiritual power is a two-edged sword.

Between the positively developed person and one negatively developed there is a wide gulf. However, there are evident differences, and the intelligent person will not permit himself to be deceived as to the true nature of his or another's unfoldment.

Positive spiritual development requires specifically that the currents of the desire body turn in a clockwise manner, and this is accomplished by most people only through assiduous, persistent effort. In the majority of humanity the seven currents in the desire body are either weak, broken, and devoid of vortices, or turn counterclockwise, as in the medium. In the desire body of the positive clairvoyant, however, these seven vortices are strong and well-defined, turning in a clockwise manner.

The negative clairvoyant, who is developed through the solar plexus, may see the sights of the inner worlds constantly, or only at uncontrolled intervals. He is subject to the influence and domination of discarnate entities, and if he continues to permit their influence, may come to be entirely at their mercy. This may result eventually in obsession, wherein the ego is entirely ousted, and

the body taken possession of by another entity. The positive clairvoyant, developed through the cerebrospinal nervous system, sees in the invisible realms only when he wishes to see. He is master of his faculty and may turn it on and off *at will*. The positive path is above all things a path of the *Will*.

The negative person is usually free in telling of occurrences on the invisible planes, more often than not unable to interpret his experiences clearly or correctly. The positive person, on the contrary, says little about what he sees or does on the inner planes. Never does he strive for spectacular effects or the adulation of others. Only when it is essential to serve a real need does he relate his inner-realm experiences.

The negative person is a slave to the mental and emotional atmosphere about him. The receptiveness of his nature makes him a prey to the thoughts of others, which he may consider his own. Self-control is a mark of the positively developed person. He does not permit circumstances to upset him, or to dominate his attitude of mind. He endeavors at all times to control his circumstances, not arbitrarily but in accordance with the Higher Will.

The negative seer feels easily, but is lacking in reason and will power. He also lacks discrimination and clear judgment, and may be led blindly whenever his emotions are aroused. The positively developed seer, the initiate, is poised and balanced, having unfolded the qualities of both the head and the heart. He can reason as well as feel. He has developed the faculty of concentration and is able to direct his thoughts as he wishes. He becomes "master of his fate, captain of his soul."

Summer Evening--the Moving Earth

By FRANK SMITH



AT last the heat of the day was over and I could set forth in the cool of the early evening for my daily exercise and diversion. This consisted of a short walk up the little lane which passes my door to a slightly elevated spot where I could sit and watch the setting sun; but because of a heart that had gone on strike, so to speak, this walk had to be taken very slowly and was attended with some difficulty. However, I got safely to my destination where there is a chunk of a log whose diameter is of such size that it makes a comfortable seat, and having sat down and rested my folded hands on the top of my stick like a *real* nonagenarian and not just a temporary one, I began to survey the scene before me.

I had seen it often before, for during some months of enforced idleness I had frequently sat hereabouts, and being incapable of any other activity, I had passed a lot of time trying to understand what was meant by the instruction *Study the light* which an artist had told me was continually dinned into the ears of young art students. And I had found it quite interesting to notice how even the needles (leaves) of fir trees, on the illuminated side, become all silvery as they reflect the sunlight, while those on the shady side maintain their usual sombre appearance; and how the reflection of a fir sapling in the still waters of a pool softens the reflections of its gloomy elders and makes quite a bright picture when illuminated by the leveling rays of the sun. So it was with something of the eye of a professional that I looked around and observed how all the trees roundabout reflected in various ways the light of the lowering sun. I noted the shifting of the nearby shadows, while to the northwest the broken skyline of dis-

tant mountains, just visible above the treetops on the other side of the valley, had become wrapped in the deep blue of distance.

Tonight there was about it all something more strangely beautiful than usual, and I marveled at the painter's art by which he is enabled to depict such a scene on canvas; marveling all the more because even the rudiments of that art are a closed book to me, who cannot draw so much as the semblance of a man. So suppressing a momentary regret at this and other inabilities, I thanked God that I was not altogether colorblind, nor wholly unable to appreciate the beautiful scene before me; and gave myself over to the quiet enjoyment of it.

And as I sat there that quiet evening, watching the shadows lengthen, and paying little attention to the odd thoughts which float in and out of one's mind at such moments, I found myself thinking about the movements of the various heavenly bodies and of the earth. I thought it would be quite an interesting job for those mathematics students who draw things like the shape of an ellipse or parabola on squared paper (which in the jargon peculiar to them they call 'the locus of the moving point $P-x, y'$ —') to draw the shape of the line that my body, considered as the moving point, was tracing in space as it was carried around and along by the movement of the earth.

Meanwhile, the moments passed pleasantly on, the sun getting closer and closer to the top of the distant mountains and I began to speculate about which part it would touch first, and as there was a very pronounced V-shaped notch with a tiny peak on each side just ahead of it I wondered whether it would sink down in the notch or just get past it. I had not long to wait, for when the sun gets so

low it moves quickly, and as I watched, that part of its rim, which, if it had been a clock would have been occupied by the figure IV just touched the upper corner of the northerly side of the notch, and in a few moments it looked—I reproved myself for allowing such a simile to present itself to my mind—like a pie with a piece cut out!

As I noted the, by no means slow, progress of that black triangle across the face of the sun, another problem for the 'locus-of-the-moving-point- $P-x, y$ ' men, presented itself, namely: What was the shape of the line which the point of that triangle was tracing across the disc of the sun?

And that did it! I realized in a flash that I was actually *seeing* the earth moving!

Like everyone else, I cannot remember the time when I did not *know* that the rise and set of the sun is due to the earth revolving about its axis, but this was the first time that I had actually realized it; for had I not just seen that mountain peak rise clear up in front of the sun? It was earth that was *rising* not the sun *sinking*! The movement was so clearly visible that I could almost feel it and I found it thrilling to think that where that mountain peak was *now*, I had been an hour or so ago, and in an hour or so more I should be away to the eastward. It was becoming exciting; I thought of those globes that one sees which represent the earth turning on a slanting axis and quite easily formed a mental picture of the route I was traveling—a circle inclined at about twenty-three and a half degrees to the horizontal, and because it involved no extra strain on the mighty motive power, I felt quite exhilarated to think that I was still on the upward grade.

The log on which I sat was no longer a log, it was a chariot. I turned and faced the east; for, changing the metaphor, I

never *did* like sitting with my back to the engine.

I think this whirling through space must have got into my blood, for directly I began to outstrip the 'train' and was soon speeding on through the darkness (which is only the shadow of the earth), reaching the crest of the journey at midnight. Then onward and downward my freed thought carried me—towards the light at the other side, though not bursting into it as one emerging from a tunnel, but gradually; dim and gray at first and then through all the beautiful colors of the dawn, until, continuing on the

downward arc of the journey, the great Sun himself, giver of all the light, appears ahead, low on the horizon, and soon I am enjoying the bright warm sunshine of the early summer morning.

But something . . . strange . . . is happening. The delightful buoyancy of spirits which I felt just now is giving place to something quite different. I am tempted to creep cautiously away without looking round. But of course I quickly realize what it is: the same old Inward Monitor out on his usual spoilsport work and I listen as he chuckles gloatingly, "Come

on, m'lud, sun's gone down; time to be thinking about home; we can't have our little invalid getting cold in the chilly evening blast, y'know."

But I must look over to the west once again, for earlier in the day I had consulted the ephemeris and judged that the planet Venus would probably be visible just about now.

The sun had sunk behind the mountains—I beg pardon, the mountains had risen up in front of the sun completely hiding it from view—but the western sky was still in strong light so the planet was not yet visible. I figured approximately where she would appear and watched and waited patiently. I had not long to



wait, for presently I saw a tiny point of light differentiate itself from the surrounding light, disappear immediately and almost as quickly reappear, continuing the process several times until finally it began to shine with a steady light; a most interesting occurrence to witness. It was as if the planet had been re-created so that I might see the process, and as the twilight deepened her light shone brighter and brighter and I could not help exclaiming—

*Out of a sea of light she steps,
Shedding on Earth's sorrowing surface
Her beneficent ray.*

Carrying on with my amateur astronomical observation, I tried to figure which way the planet was actually moving in her orbit, and decided I should have to consult the ephemeris again to see what can be deduced from the record of her movement through the zodiac. Meanwhile, as she hangs there apparently motionless shining clearer and clearer as the minutes pass it is easy to recall the song from Tannhauser—"O thou, my beauteous evening star"—and one realizes with something akin to awe, that besides sending out her 'beaming light' she is moving majestically forward in her appointed path in accordance with laws laid down ages ago by her Great Creator.

Similarly with all the others, Mercury, Mars, Jupiter, Saturn, Uranus, and far away Neptune, all are forging ceaselessly onward in their separate circular journeys, moving through immense distances and for vast periods of time; retracing their steps over and over again; constantly forming the well-known aspects with each other, sextiles, squares, trines, etc.; and just as often breaking away only to re-form the configurations again. What a wonderful moving mechanism! And thinking of the ceaseless activity of these mighty 'marching orbs' one could not avoid thinking also of the infinite wisdom which regulates with such precision their various movements, nor of the Divine Will which brought everything forth.

Turning from the consideration of these mighty matters and observing even only casually, the world around, this ceaseless activity is in evidence everywhere, and remembering that "not a sparrow falls that is not known of the Father" I had answered in a decided negative, even before it was formulated in words, the question which at this time, for some reason or other, was put to me by some invisible interrogator. Could any feeling other than love have entered into the creation of such a mighty, wonderful system? And then I knew why on this plane of thought wisdom is sometimes considered synonymous with love and what Tagore meant when he wrote—"It is no mere sentiment; it is true; it is joy that is at the root of all creation."

And how startlingly significant become those two wonderful chapters of *The Rosicrucian Cosmo-Conception*, headed, "The Relation of Man to God" and "Genesis and Evolution of Solar Systems," wherein Mr. Max Heindel writes in language so easy to read that we feel we already knew what he tells us of Cosmic Planes, Creators, Hierarchies and Planes. He writes: "His (God's) realm includes systems of evolution carried on in other planets which belong to our system. . . . The great Spiritual Intelligences designated as the Planetary Spirits which guide these evolutions are called the Seven Spirits before the Throne. . . . Even these Seven Spirits must possess the necessary vehicles for expression [in this case plants] which of course are differently conditioned for each of Them. Collectively They are God and make up His Triune Godhead and He manifests in a different way through each of Them." (The triune nature is, I think, previously described as Will, Wisdom, and Activity and later it is shown that 'there is no contradiction in ascribing different numbers to God.')

With all these thoughts, indistinct but nevertheless present in my mind, I pause in my slow progress towards home, where the blue smoke peculiar to burning wood

was beginning to curl up from the chimney, and was somehow surprised to find that as the evening was fast fading into night everything had become perfectly still and quiet. Not a sound was heard, not a movement to be seen. Even the cool breeze which at this time of the evening usually drifts down through the valley on its way to the sea from the upper hills was not moving just now and the silence was of that kind which is

sometimes described as capable of being *heard*.

"But," I say to myself, "the idea of no motion is an illusion, for I know the whole universe is in constant activity. Must it not be that the *silence* is also illusory and that the orderly movement which is everywhere visible is accompanied by harmonious sound? What else is meant by the 'harmony of the spheres'?"

The Magic Carpet

By PRATIBHA

I love the meadows, green and fair;
Far reaches of white snow,
The yellow sand-dunes, smooth and bare,
Blue lakes on which to row.

I love the crackling forest aisles,
When leaves come fluttering down;
And 'stead of pavements, smooth and hard,
The dusty path to town.

But I love most a little space,
'Neath pendant coral bloom,
'Tis there a magic carpet spreads,
Within a dreamful room.

This magic carpet's on the earth,
It needs not lift in air,
To carry me about in space,
Just any—*everywhere*.

For Earth herself is whirling round,
Along her starry track,
She's whizzing 'round the Universe,
I'm riding on her back!

And on my magic rug I lie,
Quite careless of her sway,
And fearless as the birds that sing,
Within the branches gay.

I need not dig my fingers in,
To keep from falling off,
But laugh, and to the passing stars,
My cap I gaily doff.

A spicy fragrance folds me round,
I feel all bliss inside,
As like the birds on swaying boughs,
In heavenly space I ride.

A ROSICRUCIAN CATECHISM

The Action of Thought-Forms

By EDWARD ADAMS

Q. If a thought awakens Interest, and Repulsion is stirred up there is a battle between what two forces?

A. Between the spiritual force (the will of man) within the thought-form, and the desire body.

Q. What are these forces called?

A. Conscience, the higher nature, and desire, the lower nature.

Q. What does this spiritual force, in spite of resistance, seek to do?

A. To clothe the thought-form in the desire-stuff needed to manipulate the brain and muscles.

Q. What does the force of Repulsion try to do?

A. It tries to scatter the appropriated material and oust the thought.

Q. If the spiritual energy is strong enough what does it do?

A. It may force its way through to the brain centers and hold its clothing of desire-stuff while manipulating the vital force, thus compelling action.

Q. What is the effect on the memory?

A. A vivid impression of the struggle and the victory.

Q. If the spiritual energy is exhausted before action has resulted what takes place?

A. It will be overcome by the force of Repulsion, and will be stored in the memory, as are all other thought-forms when they have expended their energy.

Q. If a thought-form meets the withering feeling of Indifference, does the spiritual energy in it compel action?

A. If it is strong enough. Otherwise it will leave a weak impress upon the reflecting ether of the vital body after its kinetic energy has been exhausted.

Q. If there is no immediate action called for by these mental images where are they projected?

A. Directly upon the reflecting ether,

together with the thoughts occasioned by them, to be used at some future time.

Q. To what storehouse has the spirit, working in the mind, instant access?

A. That of conscious memory.

Q. What may it do at any time?

A. Resurrect any of the pictures found there, endue them with new spiritual force, and project them upon the desire body to compel action.

Q. Each time such a picture is used what happens?

A. It gains vividness, strength, and efficiency.

Q. With what result?

A. It compels action more readily along its particular line, because it cuts grooves, and produces the phenomenon of thought "growing" upon us by repetition.

Q. What is a third way of using a thought-form?

A. The thinker projects it toward another mind to act as a suggestion, to carry information, etc., as in thought-transference; or as a command, to compel action, as in the case of a hypnotist influencing a victim at a distance.

Q. How does it then act?

A. In the same manner as though it were the victim's own thought.

Q. If in line with his proclivities how will it act?

A. It will act as when the force of Attraction is aroused.

Q. If contrary to his nature, how?

A. It will act as when the force of Repulsion is awakened.

Q. When the work designed for such a projected thought-form has been accomplished, where does it go?

A. It gravitates back to its creator, bearing with it an indelible record of the journey.

(Reference: *Cosmo*, pages 89-91)

WESTERN WISDOM BIBLE STUDY



The Ascension

By JANE TEMPLETON



And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

And it came to pass, while he blessed them, he was parted from them; and carried up into heaven.

And they worshiped him, and returned to Jerusalem with great joy:

And were continually in the temple, praising and blessing God.—(Luke 24:49-53.)

The final culmination of the path of the Christian Mystic as portrayed in the experiences of Christ Jesus comes in the sublime event of the Ascension. At this time the mighty Archangel, the highest Initiate of the Sun Period, clothed in the dazzling radiance of a superlative spiritual body and accompanied by joyous celestial hosts, ascends into His own home world, the World of Life Spirit, and on to the very throne of God, the Father. There he is revived for His return to the earth, where He will again give of His very life substance for the liberating of mankind from the toils of materialism.

“Lo, I am with you always, even to the end of the world,” said Christ Jesus, and to the Christian Mystic there comes an unutterable joy in contemplating this comforting assurance. He is, indeed, as the indwelling Planetary Spirit of our earth, radiating His life and love to our dark world and its inhabitants, with us “always.” Every year since the Great Sacrifice on Golgotha the Christ Spirit has made the journey from the earth to the higher realms, and back again. At the time of the summer solstice in June

He begins His downward journey, reaching the atmosphere of the earth at the time of the autumnal equinox in September. By the the 24th of December He has reached the center of our planet, where He remains for three days. Then commences the withdrawal, which is completed at Easter. From that time our Savior passes through the higher worlds, reaching the World of Divine Spirit again on the 21st of June.

As it is above, so is it below. The processes which take place upon a larger scale in the earth are reproduced also in man. We are thus assured that every human being will at some time attain to the stage of consciousness where he can leave his physical vehicles consciously, step out from his cross of matter, and ascend into the higher spiritual realms in his soul body. This is the inspiring message held out by the Western Wisdom School of the Rosicrucians.

Throughout the steps of initiation, be they of the mystic or of the occultist, there runs the high refrain of “life eternal.” “There is no death,” joyously sings the poet, and this blessed thought, ringing with the golden note of truth, sounds for the spiritual aspirant an eternal inspiration toward ever higher steps on the spiral path to God. The spirit, which is man, is indeed immortal, and can never “die.” In him exists that God-given power to unfold into infinitely larger states of spiritual consciousness, accompanied by the realization of that glorious immortality which is the reward of the perfected Spirit.

Some time in the future will dawn a glad day when “all mankind . . . will ascend to heavenly realms to become pillars of strength in the Father’s house, from whence they shall no more go out.”


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.

You Don't Believe in Signs--or Do You?

By DR. ORVILLE E. SHARRATT

 ANY people watch the daily papers for weather reports and although "scientifically" forecasted the weather has a way of its own—it just won't be governed by scientific instruments and sometimes a perfectly planned picnic ends in a downpour.

Have you ever "run through a red light"? Have you ever disobeyed a "Stop Sign"—because you didn't see it? Perhaps we all have done this. It is a common occurrence.

We know that we have run the danger of a wreck, a reprimand, or worse—paying a fine at police headquarters; and our "not seeing the sign" didn't excuse us either. We are supposed to watch the signs and obey them, aren't we? Maybe we got through all right and didn't have to suffer the consequences or penalties which are set for such disobedience. However, you'll find many people who will "predict" that if we don't pay attention to these signs, we surely will have to pay a fine, be in a wreck, endanger our lives, etc. It is reasonable to grant that these predictions will come to pass, even if we have disobeyed the stop sign and have not suffered any of these consequences. Those who predict that our disobedience will surely bring certain suffering will in the same breath say that astrological signs are "bunk," that predictions made from the signs in the heavens are superstitious and that Astrology is a false science.

Now it is true that astrological predictions made from the signs in the heavens are often unfulfilled—or only partially so—as happens with weather predictions. But the one is "scientific" and astrology is . . . false science?

There are thousands of people who consult fortune tellers every day—they want to know the future. It seems that this trait of human nature is as universal as any other human tendency. Every man and woman of average intelligence will admit, after a brief pause to think about it, that they are the masters of their fate, the captains of their soul. Every astrologer knows this, and I believe that every book on the subject of astrology will tell the reader that same truth. Astrology has taught that the stars which make up the constellations, and the planets that move through them, do not compel anyone to do anything. The red stop light does not compel the motorist to stop: he can go through "at his own risk," and he may not suffer any consequences—but he is smart enough to know that he ran the danger just the same.

If the weather man says that it will rain on a Tuesday afternoon and the children have planned a picnic, and they go on that picnic and it does not rain, they don't always write to the newspaper and say that the science of weather prediction is a false science. The newspaper continues to print the predictions and peo-

ple are to some extent guided by them, with only good-humored comment.

Since the future is what we make it, would it not be to our interest to "know ourselves" — "know our tendencies" — know when certain influences are in our favor and when not"? If we could do that and exercise good judgment would not our future then be more to our liking? If we could grasp the golden opportunity at the "right time" would it help us? If we knew the signs and knew how to interpret them wisely would it make our road much easier to follow? If we agree to this, we would wish to know whether the stars in the heavens could tell us about the tendencies that surround us and whether they could give us an insight as to our course of action.

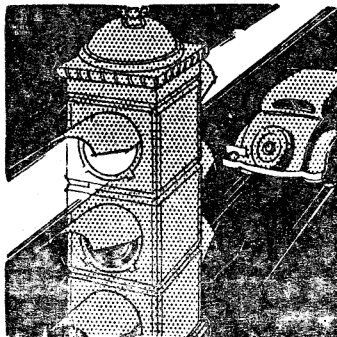
There are those who would say that in as much as the spectroscope shows that all the planets are made of practically the same elements as our earth and since they are so many thousands of miles away from the earth, it is a fallacy to believe that their aspects or positions could affect our health, social position or our financial condition.

So many theories are advanced by the astrologers as to the reason for this, that one hesitates to advance one for fear that it has already been expounded or that it will be so unique as to be discarded for its very sensationalism.

No one has advanced the theory, as far as the author knows, that there is a magnetic connection between the earth and the planets of our solar system. It is

along this line that investigation may at some time take place. It is known, for instance, that sunspots have a magnetic effect on all electric, telephone, and telegraph lines, and that the radios do not work well when there is a magnetic storm. At some future time, some brilliant mind may establish the fact that there are electrical influences around us and that we are affected in all our doings by electrical magnetic currents which bring to the fore certain tendencies. This theory may sound far fetched and ridiculous but so did the theory that a gasoline engine could propel a carriage. Some said in the past that man could not fly and others have ridiculed many of the things that we know today as facts and very important facts. So those of us who are open-minded, who do not believe in fortune telling, superstition, etc., do think at times that there is more in this world to learn about than we have been able to learn at the present time and that to investigate is a sure way to find the truth.

Man should not take on faith what he cannot demonstrate. Astrology can tell you your tendencies and those which may influence you from day to day. A really sincere astrologer will not try to tell your fortune, he can only tell you the tendencies which the stars proclaim. And remember this, he is human and all humans make mistakes. The mathematician may make a mistake but that does not make the "science of figures" a false science.



An Astrology 'Testimonial'

By M. T.



HAVE not finished my correspondence course in Astrology, but it has already brought me such insight and encouragement that I consider it a privilege as well as a duty to write a personal "testimonial."

More than half of my allotted "three-score years and ten" is gone; and, humiliated and chagrined at the mess I've made of it so far, in spite of my good intentions, I thought that if, as we are told, our chart is a kind of photograph of our physical being, our mind and spirit, I'd better be studying mine to find out where and why I have erred, and what predominant lesson I have to learn in this life. Surely, one would not enroll in a private class without first ascertaining what subjects he would be studying there. Why then should we blunder along through life without understanding ourselves or knowing what lesson at this point in our progress would be most to our advantage?

My chief trouble has always, I believe, been with people. Naturally so. For what is life but a variety of relationships with others—husband and wife, parent and child, employer and employee, seller and buyer, or friend and friend? My experiences with people seemed always bitterly disillusioning. I did not blame the other fellow, knowing full well that I must myself be equally responsible. But my intentions were always so sincere!

That problem distressed me, and I earnestly sought for the lack in myself. One night I had a strange dream. My physical heart came repeatedly out from between my ribs, and with my hand I thrust it back in place. I could feel its



warmth and shape and moistness, exactly as if I had held it in my hand. Then I put my head in an erect position and a terrific drilling commenced, exactly like a dentist's drill, which penetrated

my head and vibrated through my entire body. After a few moments I ducked my head for a brief respite, then voluntarily submitted to the drilling again. For several days following this strange experience, my head ached frightfully.

The dream had been so vivid I felt certain it carried some worthwhile significance, so I meditated earnestly and went to sleep one night with the strong desire to know its meaning. Next morning it was as if I heard these actual words being spoken:

"The heart must be held back until the mind is drilled."

A beautiful light dawned. I was emotional; I permitted myself to be swayed by instinctive feeling rather than asserting my God-given reason! With this idea in mind, I studied my chart. I have Sun in Libra, squared by Mars and Moon in Cancer, indicating conflict between my own individuality and people—men and women. There was the fault.

And here is the corrective: The mental sign Gemini is rising, with Neptune on the Ascendant. Sun in the 5th house, favoring educational pursuits. Uranus and Saturn sextile Mercury, and Sun conjuncts Mercury, all indicating that the scene for this particular "act" in my evolutionary development is laid for mental activity and reason.

Therefore it appears plain to me that while it is my impulse to be reckless, sensitive, idealistic and emotional in my re-

(Continued on page 430)

Astrological Readings for Subscribers' Children

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

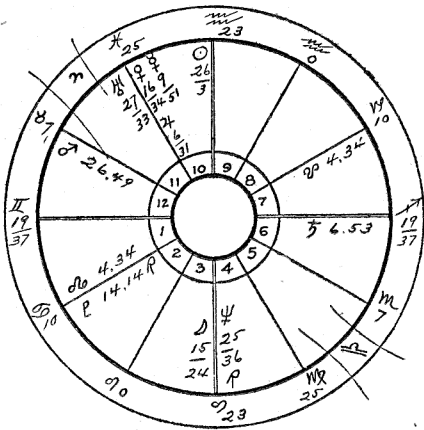
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

MACLUCAS T. B.

Born February 15, 1927, 12:20 P.M.

Latitude 43 N. Longitude 79 W.



We have a young boy for our monthly reading who has the negative and common sign Gemini on the Ascendant. It is usually conceded that common-sign people are easy going, easily influenced, and versatile, but in the case of this boy we find the fixed airy sign Aquarius on the cusp of the Midheaven, and the fixed fiery sign Leo on the cusp of the fourth house. This gives us a strong and a well-balanced character, for with these two types of signs (common and fixed) on the angles we find the boy more pliable than if he had all four angles dominated by the fixed signs, and more stable than would be the case with common signs on all angles.

The Sun conjoined the Midheaven in the airy sign Aquarius, a fixed and a humanitarian sign, indicates a positive and a well-balanced nature. However,

other aspects show that he will demand to have his own way, for we find the Sun afflicted by an opposition of Neptune, and a square to Mars. These two "afflictions" in other ways are not always a detriment; in fact, this square of the Sun and Mars with the opposition to Neptune will give talent for mechanics, engineering, etc.

This day of airplanes is bringing many births under the airy signs, egos with the urge to rise upward, ever higher, ever more at home on heights and in the air. The Aquarian Age is at our doors, and the breaking up of old conditions through these warring times brings many opportunities to young people with mechanical ability. Engineering, in the case of this young man may also be applied in the building or operating of engines which ply upon the waters, for we find four planets in the watery sign Pisces, namely, Mercury, Jupiter, Venus, and Uranus.

Mercury, the ruler of the Ascendant and the life ruler, is well placed in the tenth house in conjunction with Jupiter and Venus. It is also trine Pluto, and this, with an elevated Sun gives leadership. As captain, or pilot aboard ship, employed by the government this boy could rise to a very lucrative position.

The Sun so prominently situated in the Midheaven and squaring the aggressive Mars will, however, bring him into many unhappy experiences, for his tendency to dominate others will be his most troublesome problem. The Sun opposition Neptune and the Moon in Leo in the fourth house indicating the home,

shows that if he cannot dominate those who are connected with him in the home he will become restless and will want to wander out into the world. The mother should make an effort to understand her boy and help him to overcome this trait. Neptune and the Moon also symbolize the mother in this chart and indicate that she too will be restless and not like to remain at home and take care of her duties as a mother. She is also liable to oppose her son arbitrarily when a little diplomacy and love would work wonders with this splendid young boy.

The Sun in the Midheaven represents the father, but, being squared by Mars and opposed by Neptune he is also over severe at times, which brings inharmony. If the father will make a pal of his son he will be able to do more for him and will as a result bring harmony in the home.

With four planets in the common and watery sign Pisces, and Saturn in the common sign Sagittarius squaring Jupiter, Mercury, and Venus there may be tendencies to coughs and colds, which should be watched. Overeating will often cause trouble, for Mars in Taurus square the Sun will give a very hearty appetite which should be curbed for the sake of the health in the future.

Before closing this reading we must not overlook a very fine planetary aspect and that is the advanced planet Uranus in Pisces sextile Mars and semisextile the Sun, a wonderful configuration, giving inventive ability and adding to the engineering talent.

Virgo

By RUTH E. HAMPSON

Sweet Mother of the dawning year to come
Keep chastely now thy watch of careful love
Lest evil haunt the new-born Babe of Time
Or memory of sorrow harm the Dove
Descending Spirit to the hearts on earth.
To see within thine arms so calm, so tender
mild

We look for Him who soon shall come to
Birth
Our world in singing silence waits the Holy
Child.

SIMPLIFIED SCIENTIFIC ASTROLOGY

By MAX HEINDEL

This is a complete textbook on the art of erecting a horoscope. It will enable the earnest student to instruct himself in the mathematical details of astrology.

It includes a Philosophic Encyclopedia and Tables of Planetary Hours. The encyclopedia gives the basic information regarding the planets and aspects, and also discusses the philosophical principles underlying astrology. The Tables of Planetary Hours enable one to select the most favorable time for beginning new enterprises.

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No astrological student can afford to be without this splendid textbook.

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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U.S.A.

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.

Law

DAVID T. P.—Born March 18, 1924, 12:30 P.M. Lat. 38 N. Long. 122 W. Here are three planets, Uranus, Mercury, and the Sun, conjunct in the 9th house, all in the sign Pisces, and a strong Jupiter in its own sign Sagittarius, the natural 9th-house sign, indicating law. Jupiter, ruler of Sagittarius, is trine Neptune and the Moon in Leo. We would advise this young man to take up the study of Law. This is a broad vocational field and can be a steppingstone to preferment in public service and to deserved prestige.

Saleswoman. Law Office

MABEL McD.—Born March 27, 1886, 1:40 P.M. Lat. 46 North. Long. 118 W. The planets scattered greatly indicate versatility, but also changeableness. It is difficult for her to remain long enough with one line of work to make a success, but with Venus in the 7th house in the suave and balanced sign Aquarius she can handle the public well, especially with Mercury sextile from the 9th house, giving her diplomacy. If she were employed in a law office as attendant or assistant she could feel very much at home, or as saleswoman in a music house.

Decorator. China Painting

AUDREY P.—Born September 10, 1917, 9:30 P.M. Lat. 43 N. Long. 88 W. With Venus, the planet of art and beauty, posited in its own sign (Libra) in the 6th house, indicating employment, and trine Uranus in its home sign (Aquarius) elevated in the 10th house, and the Moon also in its own sign (Cancer) indicating the home, and conjoined Mars and sextile the Sun, we advise decora-

tive art to beautify the home, such as china painting, color-harmony, and various other branches of this large vocational field.

House Mother. Dude Ranch

LILY F. B.—Born December 11, 1898, 10 P.M. Lat. 38 N. Long. 93 W. Leo is on the Ascendant and Mars in Leo trines the Moon, Uranus, Venus, Saturn, and the Sun. All five of these planets are in the 4th house indicating the home, and in Sagittarius, a sign which shows fondness for animals. With this prominent Mars, a sign of managership, we would advise that this woman become manager of some "home," dude ranch, or other place where numbers of persons are made comfortable and entertained.

Architectural Draftsman

ROBERT S.F.—Born September 22, 1920, 6:10 P.M. Lat. 40 N. Long. 105 W. With Aries on the Ascendant and the life ruler Mars in Sagittarius sextile Mercury and trine Neptune in Leo; also Venus at home in Libra, semisextile Saturn, we would advise architectural drafting or other work in an architect's office.

Bank Teller

MYREE T.—Born March 9, 1902, 2:30 A.M. Lat. 41 N. Long. 82 W. With two signs in the house representing banks, Aquarius on the cusp and Pisces intercepted, and six planets all clustered in and about this 2nd house, the handling and exchanging of monies would be a good vocation, such as cashier, bank teller, etc.

Law. Government Work

BERNICE E. B.—Born November 16, 1893, 11 A.M. Lat. 44 N. Long. 86 W.

With Mars and Saturn conjoined in Libra in the 9th house representing Law and these planets trine the Moon in the 1st house in Aquarius, Saturn being the life ruler and exalted in Libra, even at the age of 49 this woman should be connected with Law, or some administrative office connected with the government. Uranus and the Sun both conjunction the Midheaven and Uranus sextile Venus just above the Ascendant would be helpful in securing work of this kind.

Receptionist. Cashier

ROSE W.—Born February 25, 1901, 9:30 A.M. Lat. 18 N. Long. 76 W. We find an elevated Venus in the humanitarian sign Aquarius in the 10th house, sextile Uranus, trine Pluto and Neptune, and a strong Saturn in its own sign (Capricorn) ruler of the Midheaven. Also, Saturn is conjoined Jupiter, sextile the Sun, and semisextile Uranus, and Moon, Pluto, and Neptune are in the house representing monies. As receptionist in a dental office, clerk in a bonding house or bank where monies are exchanged, or cashier, she should be able to earn a living.

Saleswoman. Auctioneer

HELEN M.—Born April 22, 1902, 6:30 A.M. Lat. 41 N. Long. 74 W. Here a very powerful Mars is in its own sign Aries, conjoined to Mercury and the Sun, sextile Neptune, trine Uranus, and square Saturn; and an elevated Jupiter is in the 10th house trine Pluto and sextile Uranus. This woman should by all means take up some vocation where she uses the power of speech, and as woman auctioneer or realty saleswoman she should make a success.

Assayer. Building Engineer

HUGO K. W.—Born October 11, 1922, about 11 P.M. Lat. 51 N. Long. 12 W. In this chart Saturn is exalted in Libra conjunction the Sun, sextile Neptune, square Mars; the Sun is trine the Moon, and square Mars, and both Mercury and

Jupiter also conjoined in the sign Libra are trine the Moon. Assaying, or the vocation of building engineer would be most effective vocations to choose.

Law

ROBERT C.—Born March 4, 1924, 8:15 A. M. Lat. 40 N. Long. 85 W. With Mars in Sagittarius in the 9th house representing the Law, sextile Mercury in Aquarius, both planets elevated and trine and sextile Venus in Aries, the home sign of Mars, this young man would be very keen mentally and could plead a case most effectively.

Teacher of Radio. Printing

WILSON C.—Born June 25, 1925, 12:15 A.M. Lat. 40 N. Long. 85 W. Mars is in Cancer trine Uranus in Pisces in the 12th house. Mars, the life ruler, leans strongly toward mechanics, and Uranus leans towards an unusual type of mechanics. We find the Moon conjunction Neptune in Leo, and Leo vocations also lean towards mechanics and the Moon is making a semisextile aspect to Venus and Pluto in Cancer; Mercury, Mars and Sun are also in the Moon's sign Cancer. Thus mechanics of an unusual type is shown from the 5th house, which represents teaching, schools, theatres, amusements, and publishing.

Bookkeeping. Banking

ALFRED G. B.—Born February 9, 1900, 3:15 A.M. Lat. 42 N. Long. 86 W. In this horoscope we find the planets in three groups. The life ruler Jupiter is in its own home sign Sagittarius, conjunction Uranus; Mars is in the 2nd house, in Aquarius conjunction Mercury and the Sun, and Mars is sextile Uranus, trine Pluto, Dragon's Tail, and the Moon. The Moon is conjoined Neptune and Pluto in Gemini, the sign which has rule over the hands, and a Mercurial sign representing clerical work such as bookkeeping and typing, or with Mars, Mercury, and the Sun in the 2nd house, representing monies, as bookkeeper or teller in a banking institution.

Worth-While News



Plant Life and the Bible

It is remarkable, comments Dr. Frank Thone of Science Service, how a knowledge of botany can increase one's understanding of the Bible. From cover to cover, the Bible is filled with references to plants. They begin in the first chapter of Genesis, with the earth bringing forth "grass, the herb yielding seed, and the fruit tree yielding fruit after his kind," and they end in the last chapter of the Apocalypse of St. John with a mystical Tree of Life growing in the New Jerusalem. In between, many scores of species are mentioned. There is no book in The Book that does not have at least a little botany in it.

A recent book, "Bible Plants for American Gardens," by Eleanor A. King (Macmillan), brings together the essential information about plants mentioned in the Scriptures, and tells how many of them can be made even more vividly familiar by actual cultivation in our back yards.

Many of the plants are familiar to us, some of them but little changed since the days when Abraham and Moses and Jesus beheld them, others vastly improved over the ancient forms through centuries of selection and breeding.

There are some plant names in the Bible that often lead modern readers into confusion. The "husks that the swine did eat" have nothing to do with our familiar corn-husk; they were the pods of a leguminous tree known as the carob. Coarse and tough to chew, they are nevertheless sweetish and really nutritious. So the Prodigal Son might have been worse off than he was, at that.

Sycamore does not mean the tree known by that name in this country. That tree is called the plane-tree in the Bible. The Biblical sycamore (properly sycomore) is a species of fig. The "lily of the field" was not a lily; Miss King says it was an anemone. "Mulberry," in I Chronicles, seems to be a mistranslation for quaking-aspen. There are a good many other instances of this kind; it is always interesting to have incorrect impressions set right.—Louis Mecker in *Kansas City Star*, Feb. 22, 1942.

The plant kingdom is only two steps removed from our own, and from ancient

times it has been the members of this life wave that have furnished man with his principal articles of diet. In fact mankind would be much better off if he subsisted entirely on the products produced by the plant kingdom; and it is a well-known fact among occultists that the most spiritually advanced individuals are, at the present time, living wholly on fruit, vegetables, and nuts, etc.

The reason for this is twofold: namely, the protection of the animal life wave, one step below our own development, and which also is evolving toward perfection; second, the necessity for the use of pure food in sustaining the body.

Everyone knows inherently that it is wrong to kill, and ordinarily man will protect the animals in all instances where his greed, fear, or selfish interests do not blind him to their rights. Then, however, his attitude undergoes a peculiar change, and he becomes ruthless. Nearly all animals are frightened when they are killed and this fear vibration is poisonous and when thrown into the blood stream, has a deleterious effect on the one who eats the animal's flesh. Furthermore, food composed of the bodies of animals consists of particles which have been worked upon and interpenetrated by the animals' individual desire body and have thus been individualized to a much greater extent than the plant particles. It therefore requires considerable energy to overcome and appropriate the life force in this kind of food in order that it may be assimilated; and even then it never becomes as fully incorporated into the polity of the body as do the plant constituents, which have no such strong individual tendencies. The result is that it is necessary for the flesh-

eater to consume a greater quantity of food than is required by the vegetarian, and furthermore he must eat oftener.

The plant kingdom has an organization capable of directly assimilating the mineral compounds of the earth. When man consumes the plants he thus more easily obtains the chemical compounds necessary to sustain his body, and as the consciousness of the plant kingdom is very low, its particles offer no resistance; therefore it requires but little energy to assimilate them. Neither does the life force in the particles seek to escape from the body of the eater as soon as it does in the food derived from more highly developed forms. Therefore the strength obtained from a diet of fruit, vegetables, and nuts is more enduring than that derived from flesh, and the food supply does not require as frequent replenishing, besides giving more strength in proportion, because less energy is required for its assimilation.

Blessed Is the Nation Whose God Is the Lord

The following lines come from an unknown minister of England, setting forth the conditions of England at this time:

"We have been a pleasure-loving people, dishonoring God's day, picnicking and bathing—Now the seashores are barred; no picnics, no bathing.

"We have preferred motor travel to church-going—now there is a shortage of motor fuel.

"We have ignored the ringing of the church bells calling us to worship—Now the bells cannot ring except to warn of invasion.

"We have left the churches half empty when they should have been filled with worshippers—Now they are in ruins.

"We would not listen to the way of peace—Now we are forced to listen to the way of war.

"The money we would not give to the Lord's work—Now is taken from us in taxes and higher prices.

"The food for which we forgot to say thanks—Now is unobtainable.

"The service we refused to give to God—Now is conscripted for the country.

"Lives we refused to live under God's control—Now are under the nation's control.

"Nights we would not spend in 'watching unto prayer'—Now are spent in anxious air raid precautions. The evils of modernism we would not fight—Now see what Germany, the seat of this teaching has produced!"—*Chicago Scottish Rite Magazine*, May, 1942.

Without question the way to a better world can be found only through the application of Christian principles as recorded in the Book of books. The great trouble in the world today, generally speaking, is materialism brought about by the advent and rise of modern science, with its materializing tendencies which have driven almost the last vestige of spirituality to the wall.

It was to counteract this very demoralizing influence that a great deal of occult information was given out during the last part of the nineteenth century, and the beginning of the twentieth. The idea being that by giving out this knowledge and educating the few who were able to receive it, it might be possible to stem the tide of materialism sweeping over the world which, if not checked, would surely bring not only to its advocates, but to humanity in general, very serious consequences. After having so long ignored the existence of spiritual verities and teaching others to do the same, the leaders and their followers would hardly be able to find their balance, when, by the inevitable wars thus engendered, they find they are still living, although deprived of their physical bodies.

All conscious Invisible Helpers find the fate of such people deplorable in the extreme, as it appears to take them ages before they are able to get their equilibrium and adjust themselves to the realities of being which they find pertains in purgatory and the borderland. When at last they realize the enormity of their crimes committed during earth life, their remorse and agony is pitiful in the extreme and there is no way to help them bear it, except to pray for them, for all evil deeds must be expiated in purgatory.

Question Department



When the Panorama Begins

Question:

May I ask: When an individual is unconscious for a considerable length of time before death, is it possible for the transfer of the record from the vital body to the desire body to take place during that interval? I was wondering if this state of unconsciousness might be caused just for that particular purpose, in order to offset the immediate work of the undertaker in interfering with the transfer.

Answer:

The unfolding of the life panorama does not begin until the spirit with its higher vehicles has left the physical body, passing along the pneumogastric nerve and out of the dense body through the sutures in the skull between the occipital and two parietal bones, but still connected with the physical body by means of the silver cord.

The unrolling process which reveals the panoramic pictures cannot take place so long as the atoms of the vital body are enmeshed in those of the physical body. Moreover, the spiritual power necessary to read the pictures in the panorama does not manifest until the separation has taken place between the vital and physical bodies. Therefore so long as the individual continues to breathe and the heart beats, even though the person is unconscious, the panorama does not begin to unroll and accordingly the transfer of its record cannot be made from the vital to the desire body.

PICTURES IN THE REFLECTING ETHER INSPIRED

Question:

If the pictures in the reflecting ether around about us are transferred by means of the breath to the seed atom in

the heart and to the vital body, how about those pictures in our environment which may occur during the time that we are expiring air instead of breathing it in? Are they not lost to us?

Answer:

No, indeed. The pictures in our environment are around us in the ethers continually and remain there practically indefinitely; but they can only be impressed upon the seed atom in the heart and the reflecting ether of the vital body by breathing in the ether containing them at the same time that we breathe in the air. These pictures do not fade away between breaths, and when we take in a breath of air that breath carries with it the picture of everything which has happened while we were expiring the preceding breath; and thus no pictures in our environment are ever lost to us.

PREPARATION FOR ROSICRUCIAN LECTURE WORK

Question:

When Rosicrucian Students are preparing themselves to go out as teachers or lecturers of the philosophy, is it advisable that they study other religions or philosophies such as Confucianism, Zoroastrianism, Yogaism, etc., in order that they may be able to make comparisons between their own philosophy and that of other schools of thought?

Answer:

The first requirement of students who aspire to give out the Rosicrucian philosophy is to make themselves thoroughly familiar with this teaching in all of its details. Unless they have done this they will be of comparatively little value as teachers or lecturers. Furthermore their knowledge of the teaching must be well organized.

Max Heindel states that the Rosicrucian philosophy as given out by the Rosi-

crucian Order will be the religion of the coming Aquarian Age. Therefore it is most important that future teachers and lecturers be thoroughly grounded in the teaching and its many ramifications. However, these representatives must be broad in their mental outlook and avoid the narrow tendencies which are so often exemplified in many orthodox religions. At some stage in their education the Rosicrucian aspirants should study the other great religions of the world in order to broaden their outlook and give them a better conception of the spiritual evolution of humanity through past ages.

A teacher is always more effective if he has an historical background for his teachings. Even the orthodox church requires its theological students to study comparative religions. The occult students above all things, should have an open mind and be amenable to truth from any source. But we cannot be specialists in more than one thing, and if we diffuse our efforts over too large a field, we shall end by accomplishing comparatively little in any one direction. Furthermore, Rosicrucian lecturers and teachers in their public work while occupying the Rosicrucian platform should confine themselves to the discussion and presentation of the Rosicrucian doctrines, and those of their students who may be desirous of obtaining information on the philosophies promulgated by other organizations should be referred to those organizations for their answers. *Turning the Rosicrucian Fellowship platform into a metaphysical clearing house should be carefully avoided at all times.*

MATERIALIZATION EASY FOR INVISIBLE HELPERS

Question:

I have been told that it is difficult for the Invisible Helper to keep from materializing when out of the dense body ministering to those in need of his assistance. Why is this true?

Answer:

There exists a living, vibrating arche-

type or pattern of every dense vehicle; and as long as this pattern exists the dense body lives. It is the nature of this archetype to draw physical material to itself which it shapes according to the form of the vital body which is practically the same shape as that of the dense vehicle.

When the Invisible Helper leaves his body at night, he takes with him the two higher ethers of his vital body, the light and reflecting, and these two ethers form a sort of matrix into which the desire body fits itself and this is the vehicle which the Invisible Helper uses when out of the dense body on trips of mercy.

It is the power of the archetype to draw physical material to the vital body that makes it difficult for the Invisible Helper to prevent himself from becoming dense enough to be seen by means of ordinary vision; and it is only by the exercise of his will power that he is able to prevent materialization.

Death never occurs until the archetype ceases to vibrate; and then the dense particles of the physical body being no longer attracted by the power of the archetype, immediately begin to separate and disintegrate.

DEVELOPING SUPERPHYSICAL POWERS

Question:

Can clairvoyant sight and the ability to function in the higher realms be attained only through strenuous endeavor, or are there certain secrets known to the Great Ones and kept by them until they consider the pupil worthy to receive them?

Answer:

Clairvoyant sight and the ability to function in the higher realms are attained only through the efforts of the individual himself. Nothing is given to him. Such powers are developed solely by right living; and when the individual has generated them, one of the great Teachers in charge of evolution, simply shows him how to use the powers acquired in order to obtain the desired results.

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.

Apparent Death

By EVELYN F. HAMILTON*

N these catastrophic days of earth history, when countless souls are making such rapid passage to other worlds, the attention of people is centered on death, more than in normal times. For this reason, the following knowledge seems timely:

The writer asked a physician what he considered the most difficult phase of his profession. He replied: "To pronounce the verdict of death; because physical reactions persist after the heart has ceased to beat." The present-day ocular surgery of transplanting the cornea from the eyes of the dead into those of the living blind and thus restoring their physical sight, has astounded the world. This is done immediately after death, before the cells die, and raises the question as to how long life persists in the human body after it has been pronounced dead.

It was formerly thought that life left the body at the instant the soul left, this process being designated as death. But today scientists and theologians are unable to determine the exact time of the soul's departure. As a result, the Catholic clergy, when called to admin-

ister the last rites of the church to their dying parishioners, now do so as late as three hours after death has been pronounced. Cessation of the heart-beat and rigor mortis are not infallible signs of real death, as these are also present in catalepsy. This has been proven in cases where apparent death was mistaken for real death. The only proof of the latter is decomposition, and this takes time.

In these days of congested living in our large cities, far too many people are rushed to the mortuary as soon as death is pronounced. Apparent death is so similar to real death, that at times it is most difficult to distinguish between them. However, should this unfortunate mistake occur, the life of the apparently dead person will be immediately terminated by embalming, so there is no chance of premature burial, which is a comforting thought. The idea is, that we should not be in such a hurry to call the mortician, but keep our departed for several hours, until we are fully convinced that real death has occurred.

[The Rosicrucian Fellowship instructions are not to embalm or cremate for 31½ days after apparent death. This

NOTE: *Author of: "Living Life Victoriously"; "Adventures in Self-Help," etc.

gives time for reviving from coma, trance, etc., if death has not actually occurred, as well as for the after-death review of its life then performed by the departing spirit. Meanwhile the body is kept at a low but not freezing temperature in an ice or refrigeration chamber now available in most modern mortuaries.—EDITOR.]

Prior to the embalming law, many persons were buried in apparent death, as exhumation later proved. This still occurs in isolated localities and foreign countries where embalming facilities are not available. It is a common occurrence in India. Apparent death is usually coma, suspended animation, insensibility from accident, trance, catalepsy, etc. It is possible to revive living persons, apparently dead, by various means, medical and otherwise, if immediate action is taken.

A Spaniard wrote an informative book on this subject. He found himself at one time in a condition of apparent death, in which he was alive and conscious, but incapable of action to prove it. He was cognizant of the preparations for his burial, yet unable to prevent them. When the morticians arrived with the stretcher, he made a final desperate effort to indicate that he was still alive. As a result his eyes blinked and this so startled the stretcher bearers that they dropped him on the floor. The jolt of the fall restored action to his body and life to an apparently dead man. After this narrow escape, he felt that there must be many other people living who had had similar ones. To determine this fact he published his experience in a newspaper requesting such individuals to communicate with him. As a result of this inquiry, he procured enough first hand information for his book. He lived to the age of 80, being killed in the late Spanish revolution.

Another case is that of an injured workman whose neck was thought to be broken. His apparently dead body was placed in a passing truck, to be taken

to the mortuary. En route, the jolting of the truck adjusted the vertebrae in his neck and he arrived there very much alive.

Several years ago an interesting news item from an Eastern hospital told of a man who had been apparently dead for five minutes, being restored to life by the injection of adrenalin into his heart. Later he related his experience while in the other world, where he saw and conversed with his departed relatives and friends.

Medical science has made such remarkable progress in prolonging human life, that many lives can be saved by it, if prompt action is taken. A pathetic story, however, is that of an elderly couple, both of whom were cataleptics. As their trances occurred singly, each promised to watch over the other for their duration, so that they could not be mistaken for real death; but the husband was unexpectedly called to another city. During his absence his wife was seized with one of her cataleptic trances. The neighbors, thinking her dead, sent her to the mortuary. On his return, the husband was inconsolable, for he felt that his wife's life had been terminated by embalming and not by natural death.

A healthy magnetic person can sometimes bring life back into an apparently lifeless body, as illustrated in the following cases: Edmund Shaftsbury, in one of his books on magnetism, tells of a father who returned home to find a mortician there, about to remove the lifeless body of his grown son. He refused to part with it. Dismissing the mortician, he removed his clothing and laid his own naked body upon that of the lifeless one, giving his breath, vitality and warmth to revive it. After several hours his efforts were rewarded and the son was restored to consciousness. A mother restored life to her apparently dead infant in a similar manner, by holding it to her warm breast. Olive Catherine Parr, an English author, cites another experience in one of her books. A young woman,

bicycling in the country, turned into a side path, where she found a man lying insensible, his damaged bicycle near by. Failing to revive him, and feeling instinctively that he was still alive, she lay upon him breathing into his mouth and covering them both with her coat for warmth. Later they were rescued, her timely action having saved the life of the injured man.

Barring instantaneous death from accident or fatal disease, many people die before their time, because they give up the will to live. They are tired of living, for various reasons, and want to die. The will to live is the strongest factor in sustaining life in the human body. It will do so when all else fails. The files of medical science are filled with case histories of patients who survived physical conditions declared to be fatal.

As long as a patient retains his will to live, life will persist, despite conditions to the contrary, as in the case of Mary R., known to the writer. She was a frail little mother, in the last stages of heart disease and dropsy; beyond the help of medical science. She had been tapped more than the regular number of times to release the fluid and this could not be done again. Her family were prepared for her death. But Mary R. had a strong life-consciousness. She willed to live; not only for her family, but to prove the power of the Divinity within her. This she did. She lived on for an indefinite period, refusing to remain in bed, keeping up, dressed and cheerful. Her valiant spirit triumphed over her fragile body, the exterior of which she watched disintegrating, day by day, before her very eyes. She continued to live in this condition until she finally gave up the will to live, at which time she peacefully departed in her sleep, proving to all concerned the power of mind over matter. Hers was a victorious entry into the land of the soul.

The will of another who needs or loves the person departing and wishes to retain them on the earth plane, can also

hold them here; e.g., a husband in our city loved his wife so devotedly that he refused to surrender her in death. As she was expiring he clasped her in his arms, crying aloud again and again: "I can't let you go; I need you; I love you; you must live for my sake." The wife's psychic mind heard his cry, felt his need and responded to it. She outlived many years the husband who would not let her die.

The great transition which we earthly mortals define as death is not extinction, but a change of worlds. When the soul or spirit leaves its physical body it proceeds to its next plane of existence, there to embark upon another adventure of living. Many people retain the childish belief that when the spirit departs from this earth, it goes immediately to a celestial paradise called heaven, or to the opposite condition called hell. But the adult-minded reason otherwise, on the premise of both human and divine justice. They know that death does not annul our moral obligations, nor the effects of our transgressions. Some souls are sanctified on the earth plane through suffering and reparation. But the majority evade or escape this, so that their purging awaits them on the other side. This accomplished, they are fitted to enter the heaven world.

The more we accomplish in right endeavor and soul growth in this existence, the better equipped we are for the next. Let us do our earth job well and liquidate our moral debts here and now, so that when the great transition comes, which come it must to all men, we will be ready and unafraid to meet it. In the words of Cardinal Newman:

"In death's unrobing room we strip
from round us

This garment of mortality and earth;
And, breaking from the embryo state
which bound us,

Our day of dying is our day of
birth."

Patients' Letters

Chicago, Ill., May 1942.

The Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

Continue to feel very good for which I am, oh, so grateful to both you and the "Invisible Helpers." My treatment has been stopped and in a way I'm very glad. My faith goes entirely to the one and only source who can give me physical recovery—and that is God Almighty. And with your continued assistance, I feel sure it will come about.

Please continue to be with me.

Gratefully,
—S.M.

California, June 27, 1942.

Dear Friends:

Thank you for your kind letter which came a day or two ago.

This report is full of good news. First, the public health nurse told me yesterday that my test for May was negative. This encouraged me greatly as it is the first negative test I have had since I came home from W—. It is a step in the right direction.

Second, I have gained a little weight. Also my doctor decided that it was not necessary to draw my fluid. It is definitely drying up by itself. And to top it all I am feeling better than I ever did in all my life, even when I was well.

My dear friends, I cannot tell you how much I appreciate all the loving care you have given me. It is your healing aid that has put me where I am today. May the blessings of our Father be yours for all the selfless service that you render.

Most sincerely,
—G.M.E.

Oregon, June 9, 1942.

Dear Friends:

I am continuing to gain strength and the ability to do things that I would not have dared to attempt a few weeks ago.

I credit your ministrations and prayers with bringing about this remarkable improvement.

I called upon the Invisible Helpers help last night on behalf of my sister-in-law who was suffering from a severe lung congestion that bordered on pneumonia. Almost at once the congestion seemed to break, her state of fear and panic subsided and she enjoyed a full night's sleep.

I feel that there is no limit to the good that can be brought to ailing humanity if they but can be led to believe.

Thanking you again, I remain,

Sincerely yours,
—H.J.

Healing Dates

August 8—15—21—28

September 4—11—18—24

October 1—8—15—21—29

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.

Wings of Light

By PEARL RIGGS CROUCH

I laid my body down, and said: "No more

Will I leave my home for this seductive shore!

Sorrow and pain and death await the soul

Who stoops to write his name on earth's dark scroll!"

Sorrow and pain and death; yet treasures, too,

Service and love and sweetness that accrue

*When man elects to walk the lowly way
And blot his debt of karma day by day.*

*I laid my body down, but not for long,
For only earth can make my pinions strong*

And lead forever up, through ethers free,

To endless glory-heights eternally!

Are You in the 'Poor-Diet' Majority?

SINCE 1909, the Rosicrucian Fellowship has "fought the good fight" for recognition of the fact that fresh fruits, fresh vegetables, fresh milk, and fresh eggs constitute an adequate and nourishing dietary for human beings. Vegetarianism as a way of life is an integral part of the Rosicrucian Teachings, as readers of our literature know. In the *Cosmo-Conception*, Max Heindel says: "It may be said generally of the solid foods we take into our system, that fresh vegetables and ripe fruits contain the greatest proportion of nutritious matter and the least of earthy substances. As we are writing for the aspirant to the higher life and not for the general public, it may also be said that animal food should be entirely avoided, if possible. . . . Several very important food products from animals, such as milk, cheese, and butter, may be used. These are the results of the *processes* of life and require no tragedies to convert them into food."

It is always gratifying when corroboration of these truths, even in part, comes from outside sources. In this instance, the clear-thinking editor of the *Pacific Rural Press* gives reasons, fortified by statistics which will be of particular interest to all occult students, as to why all should make a study of "Nature's way to health." Although no mention is made of meat in the following quotation, it is not to be inferred that vegetarianism is being advocated—perhaps, however, we may be pardoned a little gratification at the omission. The editorial follows:

Many War Workers Are Poorly Fed

You are probably not well nourished.
And we do mean you.

Don't try to hide behind that bay-window. It doesn't mean a thing. It is just part of the litter of your mal-nutrition.

The National Nutrition Committee,

set up to worry about the diets and health of soldiers and civilians finds that less than one-fourth of the people have good diets.

Very likely you are in the poor diet majority.

And get it out of your head that diets are a matter of being able to afford it.

If there is any group of workers in America which could afford to be well fed, and ought to be well fed, it is the employees in airplane factories.

But Dr. Henry Borsook of the California Institute of Technology, and a member of the National Nutritional Committee, examined 1,300 workers at a Los Angeles airplane factory. About half show signs of some sort of diet deficiency. In a region where citrus is abundant and cheap, 77 per cent show vitamin C deficiency. They should have strong eyesight, but 40 per cent eat no carrots, 26 per cent drink no milk, 73 per cent drink too little milk, 25 per cent eat no leafy vegetables and 62 per cent do not eat enough. Most of them take only ten minutes for their lunch.

"In general," says Doctor Borsook, "the diet of our hundreds of thousands of defense workers is so bad that it is a definite challenge to all of us in the nutrition field."

A year ago the *Pacific Rural Press* did its best to put sense into your head and food in your stomach, with the slogan:

"Get your vitamins and minerals from food rather than from drugs."

Many people like to be fooled. They want miracles, and wishfully swallow vitamin pills to piece out fuzzy diets.

But they can get no comfort from a government aroused at your poor eating.

The diet leaders of America stand by their program of food—Nature's way to health.

If you want better eyes, vivacity, beauty, perfect teeth, better health, you should learn to eat.

California is rich in things to eat. You could make eating a pleasant and healthful hobby.

But many listen to the pill peddlers.—*Pacific Rural Press*, May 16, 1942.

Children's Department



The Mystery of Sunee

By EMILY W. LORTCHER

(THREE PARTS—PART TWO)

In Part One. Little Donna's parents are worried because she does not outgrow her childish "notion" of having an invisible playmate named Sunee. Her mother finally persuades her to stop playing with Sunee, urging that her other playmates will soon be making fun of her. When Donna whispers "I promise"—Sunee, waiting at a little distance, just isn't there and Donna never sees her again. Her father buys her a lovely big new doll and carriage, etc., and Donna tries to be brave and happy, but with the secret hope that Sunee will surely come for her party on her fifth birthday. She does not come and when Donna's father finds her in the garden sobbing out her lonely longing for Sunee he changes his attitude and says to her, "Maybe, if Donna wishes very very hard, Sunee will know and come back again." Then he promises her a surprise for the coming Sunday. *Now go on with the story:*



OT until the sunbeams had tumbled right onto Donna's blue coverlet next morning and danced all over her long lashes trying to wake her up, did Donna open her eyes. She lay still for only a moment, then she hopped out of bed happier than she had been since Sunee left. It was because of something Daddy had said last night about Sunee. She thought of that first thing, even before she remembered about the surprise Daddy had promised for next Sunday.

"Maybe," Daddy had said, "maybe, if Donna wishes very, very hard, Sunee will know it and might come back again." A different feeling came into Donna's heart, a feeling grown-up people call "hope."

"Every day," said Donna to herself, "I'll wish and wish as hard as I can and then Sunee will come back and Mother and Daddy will know I wasn't dream-

ing." Then she thought about the big surprise Daddy had promised her. Something alive and for her very own. What could it be and how could she wait until Sunday? What little girl wouldn't be excited? She played hard in the garden every day to make the time pass quickly. At last Sunday morning came and while Donna was still half asleep, she heard Mother call:

"Come, wake up, little dreamer! This is Sunday, you know."

In an instant Donna was wide awake. At her bed stood Mother in her riding clothes and there, spread out on the blue coverlet, was the cunningest brown riding habit you ever saw, from the little brown hat with green feather to the little brown boots on the floor.

It didn't take Donna long to hop out of bed, you may be sure.

"Hurry and get them on, darling," Mother said. "Daddy is waiting for us at the stables. Besides, this is only half of the surprise. Wait until you see what else Daddy has for you."

You can imagine how Donna hurried into her little riding outfit and soon she was running down the path to the stables as fast as her new boots would let her. There stood Daddy with the two big horses for him and Mother, and there, too, rubbing his nose against Daddy's sleeve, was the tiniest black pony you ever saw. He was black all over except his feet—every tiny hoof had a band of white around the top.

"A present for Donna so she won't be lonely any more," smiled Daddy as he kissed her good-morning.

"Oh, oh, Daddy! Thank you! Thank you!" Donna cried, jumping up and

down. "My very own pony! And can I ride him, too, like you and Mother?"

"Of course, dear. See the nice little saddle on him. Put your foot here in this little stirrup while Daddy helps you. Now hold the front of the saddle like this and swing your right leg 'way up over his back. That's the girl! There you are, right on top."

And there sat Donna on her little pony's back just like Mother and Daddy on their big horses. She wanted to ride right off with them but Daddy said she couldn't do that. She must wait for Jim, the stable man, to teach her to ride. So Mother and Daddy galloped off while Jim led the pony about the garden until Donna could get used to sitting in the saddle. She tried so hard to do everything Jim told her that in a few days she was able to ride by herself. Her pony understood and loved her gentle way with him and at once they became the happiest of friends.

Days passed quickly for Donna as she galloped about the garden on her little pony and Mother and Daddy were so pleased to see their little girl happy again. One day Daddy said: "You've had your pony three whole months, dear, and you haven't given him a name. Why don't you call him Blackie? Or Boots, maybe, because his feet look like cunning white boots?"

"Those are nice names, Daddy," Donna answered quietly. "But—I have named my pony. I named him as soon as I knew he was mine."

"Well, that's fine, dear. But I have never heard you say his name. What do you call your little four-footed friend?"

Donna hoped Daddy wouldn't laugh at her, as she said very low: "I named him—Sunee. But I only say his name to myself."

Daddy didn't laugh. Instead he lifted his little girl quickly from her pony and hugged her hard. "Poor darling," he murmured. "I wonder if we made a mistake." Then he said aloud: "When you hear the good news Daddy has to tell you, you won't be lonely any more.

Your cousin Mercedes is coming from far-off India to spend the summer with us. She is nearly eight years old now, and she'll be here in a few days. Then you will have a playmate all day long, every day. How will you like that?"

"Oh, Daddy, I'll like that," Donna said, her eyes shining.

Donna had often wished she could meet her little cousin Mercedes. Even Mother and Daddy had never seen her because she was born 'way across the ocean. Mercedes' mamma was Mother's sister who had gone to teach in an Indian school when she was a very young lady, and her daddy was a teacher too. Only he was an Indian teacher because he was born in India. So Mercedes was a little Indian girl whose mamma was an American. That was why Donna was so glad when Daddy said Mercedes was coming.

It was only a few days later when Mother and Daddy hurried off in the car one afternoon and didn't say a word about where they were going. Donna had finished her dinner and the nurse was getting her ready for bed when Mother and Daddy returned. Of course Donna ran downstairs to say good-night. But at the door she stopped suddenly. Mother had her arm about the shoulders of a little girl. She was taller than Donna and, oh, so beautiful. She had the blackest curls and the whitest face Donna had ever seen. Then Donna stepped into the room and looked straight into her deep brown eyes. "Oh!" gasped Donna, as she caught her breath and stared.

Mother laughed. "Don't look so frightened, darling," she said. "This is Mercedes from 'way across the big ocean. Come shake hands with her."

But Donna couldn't move. She stood still as a little statue, her big blue eyes opening wider and wider. Then the little stranger stepped toward Donna and held out both her hands, and in the softest, sweetest voice, said:

"Donna! aren't you glad to see me?"

At the sound of her voice Donna threw her arms about her cousin's neck and

burst into joyous tears. "I knew you would come," she cried and laughed together. "I wished and wished every single day, as Daddy said I should. You won't ever go away again, will you? And—and—you are real, truly real, aren't you?"

Mother hurried to whisper in Mercedes' ear: "Donna has mistaken you for—for someone else, dear. Don't mind her. I'll explain to you later."

The little girl held Donna tightly in her arms as she smiled straight into Mother's eyes, and said, "No, Auntie, Donna hasn't mistaken me for anybody else. Donna knows me well. You won't need to explain. Perhaps—" and her smile was as warm and bright as the sunshine, "perhaps I ought to do the explaining."

Now Mother's eyes grew big. "But, my dear child," she said in surprise, "you just came from India. How could Donna possibly know you?"

"Besides," said Daddy, as he ran his hands over the lovely black curls, "Donna never knew anyone by the name of Mercedes."

"That's the name my mamma gave me, but my daddy says I'm his sunshine and so he always calles me—*Sunee!*"

"*Sunee!*" Mother's voice was almost a whisper, it was so low. "Not—not Donna's *Sunee?*"

"Yes, Auntie," beamed the happy child, "Donna's *Sunee.*"

"Then—then she really did see you?"

"Yes, Auntie, she really did, and she was wide awake all the time." And *Sunee* laughed aloud as Donna used to love to hear her do in the garden. "But, Auntie, please may I go to bed now? I'm very tired and sleepy. Tomorrow, if you like, I'll tell you all about it."

Mother wanted to ask *Sunee* so many questions but she knew it was too late for little girls to be up, so she said, "Of course you may, my dear. You must be very tired after your long voyage. But tomorrow will you answer all our questions? There is so much we do not understand."

"Oh, yes, I'll love to tell you everything I know," *Sunee* promised. Then she lifted her lovely white face to kiss Daddy good-night. Donna, her blue eyes like two shining stars, threw her arms about Daddy's neck, and said: "Daddy, do you believe now that I wasn't dreaming?"

"Yes, darling," he said, as he hugged both little girls close to him. "I believe now that maybe it is Mother and Daddy who have been dreaming and that a little girl has been sent from India to wake them up."

Sunee pressed her white cheek hard against Daddy's face and whispered in his ear: "Oh, Uncle, I'm so glad you mean that. We'll begin tomorrow. And you'll never be sorry. Good night!"

And without any more talk Mother hurried the little girls off to bed.

(*Next month—Sunee's Story*)

To the Moon » » » » By LOUISA D. CREWS

Put down your silver ladders

That I may climb the stair

To find the sacred bells

Which swing in rhythm there.

Play the golden music

That I may hear the prayer

Of the celestial voices

Which sing the anthem there.

Echoes from Mt. Ecclesia



IN this fortunate country, workers still have the privilege of vacations. It is true that in order to conserve rubber and gasoline many will become better acquainted with vacation facilities near to home; in some cases backyards become picnic grounds, and hikes to city or county parks yield as much recreation as we have been wont to seek in "far pastures," and with much less expenditure—a saving which may well be invested in war stamps or bonds. A suggestion heard on more than one radio program, and worth passing on, is that vacations become health check-ups, because improving our health is now a duty to our country in a greater sense than ever before. All at Headquarters feel their responsibility to maintain a sound physical condition that they may be able to render the utmost in service in every department.

Our friends and members in California are visiting Headquarters this summer in numbers which make up in that respect for the absence of those who usually come from other states and countries. However, the past month has brought us representatives from New York, Pennsylvania, Idaho, and Washington. Almost as one, the visitors speak in gratitude of the feeling of peace and spiritual uplift which they experience at Mt. Ecclesia.

Two more workers at Mt. Ecclesia—both probationers—have been joined in wedlock by Mrs. Max Heindel. Sunday afternoon, July 12, at one o'clock, in the fragrant atmosphere of a mass of blooms in the Pro-Ecclesia, Minnie Lee Diefenbach and Karl Johann Bomhoff plighted their troth. The bride formerly lived in Erie, Pennsylvania; the bridegroom has been associated with the Fellowship for many years. After a brief honeymoon Mr. and Mrs. Bomhoff returned to their duties at Headquarters.

Women everywhere are responding to government requests to make themselves efficient in work usually performed by the men of the family. A group of women workers at Mt. Ecclesia is taking advantage of a government project being given in night school. These women are learning the mechanism and repair of automobiles—and none to soon if one may judge from the frequent delay in getting work done in garages.

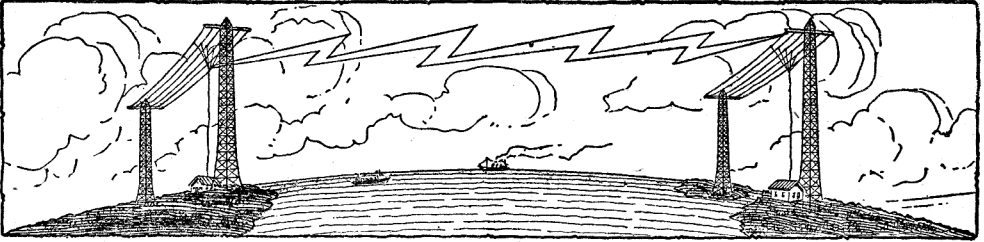
First lessons in the special Summer Correspondence work were mailed July 15 to more than three hundred enrollees. There will be six lessons in each of the five courses, as already stated in a previous issue. One will be sent out each week if the students return their answers promptly. We believe this is a rare opportunity which will compensate in part at least for the omission of the resident Summer School at Headquarters this year. The lessons are given in the same way as all other Fellowship courses, on the free-will offering basis. It is our hope that they will bring understanding and inspiration to all who study them.

The Sunday evening lectures given in our Pro-Ecclesia during July were outstanding in their devotional quality, as a glance at the topics would lead one to expect. On July 5, Mrs. Max Heindel spoke on "But One Thing Is Needful," using as a basis a short address of the same name given by Mr. Heindel in 1915. Miss Emily Lortcher used part of our Scriptural motto, the words, "As He Is in the Light," for her theme. "Knowledge and Wisdom" was the subject elaborated by Mrs. Frank B. Hammer July 19. The concluding address for the month was "The Spiritual Message of Music," delivered by Mrs. Alma Wade, July 26.

The nature spirits seem to have been

(Continued on page 431)

Rosicrucian News Bureau



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*Roaming in thought over the Universe,
I saw the little that is Good
steadily hastening towards immor-
tality,
And the vast that is evil I saw hastening
to merge itself and become
lost and dead.—Walt Whitman.*

The object of evolution, being perfection through experience, the relative degree of the goal set for each stage of the evolutionary journey is determined by the position of the evolving spirit on the spiral path from clod to God. As only that which contributes towards this ultimate perfecting of the spirit can live, the question that comes to the spiritual aspirant from time to time is: Am I living positively and constructively?

One who is able to answer this question affirmatively is unselfishly active. He takes part in the movements which make for universal progress. He gives of his time and talent for worthy purposes. He persistently unfolds his latent spiritual potentialities into dynamic powers for greater service in brotherhood.

The keynote of the constructive life is *love*—the all-embracing *love* exemplified perfectly by Christ Jesus. As *love* comes to motivate our thoughts and actions, our faculties become more alert and powerful. The fullness of the spirit manifests through the radiance of this Christ Power liberated from the depths of our being.

Love enables us to discard the idle, destructive thoughts and acts which contribute toward the evil of the world and "become lost and dead." Through manifesting love we may ride buoyantly on the crest of the waves of evolution, adding to that which becomes permanent in God's great universe. As individuals, and as groups, we find that the golden rays from a love-filled heart constitute a deep-seated inner urge to fill our lives with the true service which becomes permanent as a part of that majestic Good "hastening toward immortality."

GOLD COAST, AFRICA.

Enthusiasm for the Teachings never wanes among the friends of this section, no matter how difficult conditions may be. The Takoradi secretary writes us in a happy vein: "It is gratifying to comment on the spirit of revival among our Group. The question period is greatly enjoyed by the students and much interest in things spiritual is revealed by intelligent questions put forth by some of the members. A few classes have been missed during the past months, but this does not in the last alter the spirit of enthusiasm among the members."

An interesting description of the all-day picnic and celebration of Easter comes from Koforidua. The day's program began early in the morning with a Song Service, after which the members and friends collected various kinds of edible herbs from the fields in prepara-

tion for the picnic dinner. Different religious songs were sung during all the morning activities, and "after dinner a passage from The Rosicrucian Fellowship Student Monthly Lesson for April, 1941, was read by one of the members, followed by a discussion. Explanatory remarks were made, and a passage entitled 'Peace and Zeal' was read from *The Imitation of Christ*. The discussion period was most interesting. At the close the Lord's Prayer was repeated by the congregation and the Fellowship Parting Admonition given. In the evening at 7 o'clock the Devotional Service was held, the lecture being entitled: 'The Mystical Interpretation of Easter.' "

ROCHESTER, NEW YORK.

The annual Conclave of the Fellowship Groups in the Eastern States will be held in Rochester this year, on the 10th and 11th of October. Since Monday, the 12th, is Columbus Day, and a legal holiday, it is thought that this time may be especially convenient for delegates to attend. The very fitting keyword selected for the Conclave is "Universal Brotherhood."

Regular reports and monthly Bulletins from this Center indicate that the full quota of activities is being continued, consisting of Philosophy and Astrology classes on Tuesday and Friday evenings, a Wednesday afternoon period for individual work, the Sunday Devotional Service, the weekly Healing Meeting, and Probationer Meetings every other Wednesday evening.

One of the recent Center Bulletins brings us this stimulating message:

"If we but look for the beautiful we shall find it all around us—in the blue of the sky, the song of the birds, the smile of a friend, the music in our hearts, the good will and love that we express and in turn is expressed to us. As we meditate on these things of beauty we build archetypes of loveliness that shall be ours to greet us and sustain us when we enter the heaven world."

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

STUDY GROUPS AND CHARTERED CENTERS

IN THE UNITED STATES AND CANADA

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

Boston, Mass.—18 Huntington Ave.

Calgary, Alta., Can.—108 14th Ave. W.

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

Chicago, Ill.—Room 719, Ashland Bldg., 155 N. Clark 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.—123 So. Illinois St.

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, Minn.—2020 Nicollet Ave.

New Orleans, La.—429 Carondelet St.

New York City, N. Y.—160 W. 73rd St.

Omaha, Neb.—301 No. 31st St.

Portland, Ore.—627 N. E. Laddington Ct.
Tel. La. 3803.

Reading, Pa.—W.C.T.U. Hall, 6th and Franklin Sts.

Rochester, N. Y.—307 Burke Bldg.

San Francisco, Calif.—1508 Clay St.

Santa Ana, Calif.—438 So. Sycamore.

Seattle, Wash.—1913 Westlake.

Schenectady, N. Y.—13 Union St.

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

Toronto, Ont., Canada—1495 Queen St. W.,
Apt. 40, Telephone LA. 6796.

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

Study Groups and Chartered Centers in Other Countries

AFRICA

Kumasi, G. C.—Ben T. Vormawah, Box 69
Lagos, Nigeria.—P. O. Box 202.

Obuasi, G. C.—P. O. Box 43.

Sekondi, G. C.—P. O. Box 224.

Takoradi, G. C.—c/o E. Oben Torkonoo.

ARGENTINE

Buenos Aires.—Calle Carabobo 886.

AUSTRALIA

Sydney, N.S.W.—2 Cronulla St., Carlton.

BELGIUM

Brussels.—74 rue Stevens Delannoy.

BRITISH GUIANA

Georgetown.—69 Brickdam.

CHILE

Santiago.—Casilla Postal No. 9154

CUBA

Havana.—San Francisco 473, Vibora.

ENGLAND

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

London.—39 Cleveland Sq., Bayswater W.2.

West London.—35 Cranley Gardens, S.W. 7.

JAVA

Bandoeng.—Lembangweg 77.

MEXICO

Mérida, Yuc.—Calle 41 No. 496.

Mexico City.—San Luis Potosí, 192-B.

NEW ZEALAND

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

PARAGUAY

Asunción.—Louis Alberto de Herrera, Republica Francesa.

Asunción.—Garibaldi 118.

PHILIPPINE ISLANDS

Manila.—1324 Espiritu, Singalong Subdivision, Santa Ana.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—20 Nickerie St.

Apeldoorn.—Lavendellaan 16.

Arnhem.—Mesdaglaan 18.

Den Haag.—Secretariaat: Sadeestraat 12.

Rotterdam.—Claes de Vrieselaan 51.

Zaandam.—Langestraat 24.

Zeist.—32 Jan Meerdinklaan.

URUGUAY

Montevideo.—Galicía 2187.

READING, PENNSYLVANIA.

As a result of special effort to "keep ablaze the beacon light of true, spiritual fellowship" during the summer months, a weekly Astrology class held on Thursday evenings for beginners in the study of the stellar science has been a special feature of the summer activities of this Group. Our correspondent writes us, "Without any announcements we had at the first meeting a class of twenty-seven students who started out very enthusiastically."

A First Aid Class is also being conducted by these friends, and the Sunday Devotional Service has been continued through the summer months.

SANTA ANA, CALIFORNIA.

Preparatory to beginning a regular Study Group in this city, one of our members is conducting an Astrology class on Thursday evenings at her home on 438 S. Sycamore St., to which all those in the vicinity interested in the Western Wisdom Teachings are cordially invited. Plans are being made for an "opening night" to be held on the first of September, which will mark the beginning of a Philosophy Class and other activities for which there may be a requirement.

AN ASTROLOGY TESTIMONIAL

(Continued from page 410)

lationships with people, the lesson to be learned is that I must weigh (Libra, the scales) and reason with infinite patience.

Easier said than done, of course, but now when I feel that I must weep with rage, or kick and yell with frustration, I repeat these words quietly to myself: "Be still and know that I am God."

I shall always be grateful for the opportunity I have had, through the Rosicrucian Fellowship, to study Astrology, and to come into a better understanding of my weak points so that I may be able more intelligently and consistently to be of service to others.

ECHOES FROM MT. ECCLESIA*(Continued from page 427)*

especially active and successful in our Victory Gardens this year. A golden evidence of their diligent labor has been a bumper crop of apricots at Mt. Ecclesia. The part of the orchard where they grow was a magnificent sight before the loaded trees were relieved of their bountiful crop. Willing workers put in extra time to pick and prepare the fruit, and as a result we now have more than three hundred quarts of the glassed apricots for future use.

In Memoriam

Mrs. Della B. Joy, aged 63 years, wife of Mr. Theodore Joy, Sr., on July 6, 1942, at the family home in North Vancouver, British Columbia, Canada. Both were among the early probationer-members of the Fellowship. Mrs. Joy was a teacher of the Rosicrucian Philosophy for a number of years; she also served as a worker in the Healing Department at Headquarters for over a year, 1937-'38. A quaint children's story from her pen appeared in the July issue of this magazine.

Mrs. Sarah Reed, wife of Mr. John M. Reed who is a member of the Board of Trustees and a worker at Mt. Ecclesia, at their Los Angeles residence, July 20, 1942. There had been no illness, she passed on apparently in sleep from a heart attack. Mr. Reed and one son, Mr. Samuel Reed, survive her.

SEARCH FOR KNOWLEDGE*(Continued from page 396)*

of our efforts in the higher planes. For our own good we are prevented from being conscious of all that makes up our time on the inner planes. Our first duty is our work here on earth. As we become conscious of a changed attitude in ourselves, to our work, to our family and friends, to all experiences that come into our lives, so will we, in time, become conscious in the higher realms. Let Patience be our daily watchword.

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NON PROFIT****OCEANSIDE, CALIFORNIA, U.S.A.**

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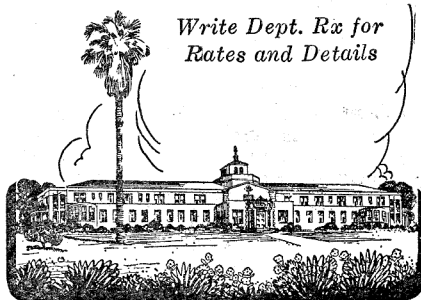
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- Beckenham, England.—L. N. Fowler & Co., 6, Merlin Grove, Beckenham, Kent.
- Bellingham, Wash.—W. C. Orrill, 1237 State St.
- Boston, Mass.—Metaphysical Club, 25 Huntington Ave.
- Buenos Aires, Argentine.—Nicholas B. Kier, Talcahuano, 1075.
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- Calgary, Alta., Canada.—J. J. Gamache, 1002 1st St. W.
- Capetown, South Africa.—Utting & Fairbrother, Ltd., 129 Longmarket St.
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Time Aspected Charts, 32 North State St., Room 1410.
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Temple of Light—140 Edison Ave.
- Grand Rapids, Mich.—Raymer's Book Store, 5 North Division St.
- Heswall, Ches., England.—Mrs. Beryl Sp. Dean, The Sun Dial.
- Kansas City, Kans.—Astro Science Pub. Co., 723 Highland Ave.
- Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
- London, S.W. 7, England.—Margaret Grant, 35 Cranley Gardens.
- Los Angeles, Calif.—The Church of Light, 818 Union League Bldg.
First Temple & College of Astrology, 733 S. Burlington Ave.
Philosophical Research Society, 3341 Griffith Park Blvd.
Florence I. Virden, 4544 Ben Ave., North Hollywood.
Chas. H. Wolfram, 11514 S. Broadway.
- Manila, P. I.—H. F. Tibayan, 1324 Espiritu St., Singalong Sub-Division
- Merrick, L. I., N. Y.—Disciples Retreat, Gormley Ave. and Nassau St.
- Minneapolis, Minn.—Powers Mercantile Co.
- Milwaukee, Wis.—Astrological Study Studio, 922 N. 27th St.
Dea Forges & Co., 427 E. Wisconsin Ave.
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