

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

June 1913

MRS. MAX HEINDEL, *Editor*

October

1944

VOLUME 36

NO. 10



Contents

The White-Light Line		
Margaret Thorpe	434	Vocational Guidance Advice 461
<i>THE CURRENT OUTLOOK—</i>		<i>WORTH-WHILE NEWS—</i>
Where Are We Headed?		Leopold the Third and His Stars 463
Joseph Darrow	435	Helping the Drunkard 463
<i>THE MYSTIC LIGHT—</i>		A New "League of Nations" 464
The Mystic Gift of Love	Aztaroth 439	<i>QUESTION DEPARTMENT—</i>
Remembering Past Lives		The Cause of Infant Mortality 465
Janice Lorimer	444	The Power of Thought Forms 465
Co-operation in the Transitional Period	Vernon C. Hill 446	That Latent Sixth Sense 466
Cathedraled-Thought (poem)		Important Results of Evolution 466
Cherry McKay	451	<i>NUTRITION AND HEALTH—</i>
A Rosicrucian Catechism — Genius—		Faith, and Luscious Apples
Heredity or a Soul Quality?	452	Lillian R. Carque, Sc.D. 467
Western Wisdom Bible Study—Future Development	Max Heindel 453	<i>HEALING PAGE</i> 469
<i>THE ASTRAL RAY—</i>		<i>CHILDREN'S DEPARTMENT—</i>
The Measure of a Man (Two Parts— Part One)	C. Dudley Roberts 454	Chet, the Story of a Squirrel
Our Mysterious Sun	Max Heindel 457	Lillian Crone 470
The Children of Libra	458	My Fairy Visitor (poem)
Astrological Readings for Subscribers' Children: Patsy A.H.	459	Kittie S. Cowen 473
		<i>ECHOES FROM MT. ECCLESIA</i> 474
		<i>ROSICRUCIAN NEWS BUREAU—</i> 475

Subscription in the United States, \$2.00 a year. All other countries, \$2.25. *Special Rate:* 2 years in United States, \$3.50; other countries \$4.00 U. S. money or equivalent. Single copies 20c. Back numbers 25c. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of Address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED BY

The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, U.S.A.

The White-Light Line

By MARGARET THORPE



THERE is a Great White Line in our world today, established by the Great White Brotherhood thousands of years ago. It has always held and will always hold, notwithstanding the pounding now being given it by the forces of evil rampant in the world.

Everyone who is working for good has a place behind that invisible line. Every stalwart defender of this great line is a tried and true Christian who realizes the importance of spiritual stamina in whatever work he is doing. It is unthinkable that one of these strong

souls would voluntarily make a gap in the defenses of Righteousness. The fight is now on; there can be no thought of rest or slackening.

EVERLASTING AND ETERNAL POWER is with the White Forces. The Elder Brothers, with Christ of course as our acknowledged Leader, form the first rank of the Great White Line, with other qualified "enlisted" helpers. They are ever watchful; should a defender become overtired or weak, then strength and encouragement are poured into him. God is always behind His own.

IF THE SPIRITUAL EYES of man could be opened to perceive the real forces at work behind the scenes he would cease to worry and fret. Great and glorious changes are in process of unfoldment and fulfillment. The rubbish is being cleared away, though its dust momentarily obscures our vision. As a woman creates disorder in her house when cleaning, so the world-cleaning process is causing blood and tears. People see only the dust and dirt, the horror and misery. But God is everywhere present, and that age-old fact is now being *felt and believed*. His power is working miracles. His loving and healing presence is being felt by the wounded and the dying.

MANNERHEIM LINES and *ATLANTIC WALLS* have no real power. God's White Line is the electric and powerful line no man can cross. The *Cosmo-Conception* says: "Thus all over the world the old systems of paternal governments are changing. Nations, as such, have had their day and are unwittingly working toward Universal Brotherhood in accordance with the design of our Invisible Leaders (The Great White Brothers) who are none the less potent in shaping events because they are not officially seated in the councils of the nations."


... A steady, pulsing, electric flash goes through the Great White Line. ... A people shake themselves out of their old lethargy. The sweet harbingers of coming peace appear. A world rises in harmony to greet a new and changed state of affairs.

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

Where Are We Headed?

By JOSEPH DARROW

HE external phase of the present war has been fought upon the physical plane, but the more intense, virulent, and vindictive counterpart of it has been waged in the Desire or Astral World, which is the realm of feelings, emotions, and passions. We wish to consider briefly some of the related post-war problems which must be solved in the next two decades. What we shall say will apply to the whole world although we, living in and writing from America, see the subject more particularly from the American standpoint. All of Europe, however, has similar conditions to meet, as well as Asia and the other parts of the world.

Because of the rapidly increasing wealth of the past few decades, the scientific inventions which have done away with much of the labor and drudgery of earlier years, and the more overshadowing fact that the

INCREASING
WEALTH AND
INVENTION world has quite largely lost its faith in religion, its belief in the existence of a God of the universe who is actually running it from behind the scenes, there has developed an unhealthy mental, psychological, and emotional condition which is quite alarming. This development has been gaining momentum particularly during the past twenty-five years. The past decade, however, has seen the most rapid increase in this condition.

The result of this has been a tremendous wave of lawlessness, widespread and unchecked immorality reflected in

the divorce courts and the private life of millions of people, insane extravagance, juvenile delinquency, gangsterism, a radical increase in crime, the refusal of the younger generation to accept restraint, and a widespread increase in drinking, particularly by young people. These things are fast leading to social degeneracy, political rottenness, anarchy, and general confusion, which can result eventually only in national downfall if it is not checked.

Disease, physical, emotional and mental, coming as a result of this degeneration of the race, is going to be one of the most serious aspects of the general problem. Recently we picked up a book written by the well known author, Harold Bell Wright, seventeen years ago in which he depicted

LAWLESSNESS,
DRINKING
AND DISEASE even that far back many of the conditions which we have outlined above.

We were startled to see how clearly Mr. Wright had recognized and described this problem nearly two decades ago. This book was entitled, *God and the Groceryman*.

In commenting on this situation he referred to the fact that illegitimate births had been steadily increasing, as well as the number of very young mothers, the majority of mothers of illegitimate children being under twenty-one years of age and a very large percentage of them being between sixteen and eighteen, mere children. He also said that more than half the convicts in prison were under twenty-five, and that statistics showed that 80 per cent of all crimes

were committed by young men little more than boys. In other words, the children and young people of the race were being drawn into the web of degeneracy and horror very rapidly. He then quoted from Dr. Frederick Pierce's book entitled, *Mobilizing the Mid-Brain*, which described the rapid increase of insanity and nervous diseases. Here are some of Dr. Pierce's portentous statements:

"In about seventy years from now, that is to say, within the lifetime of some of us and within the lifetime of almost all our children, unless the rate of increase of insanity and disabling neurosis in America is radically checked, it will be intolerable for those who remain in health to support the burden of those who are mentally or nervously ill. . . . At the present rate of increase of insanity in the United States and Canada, the last sane person will have disappeared from the major portion of North America in two hundred years from this date. In a

RAPID DE-TERIORATION OF THE RACE third of that time the burden of taxation to maintain the necessary institutions and sanitariums would become tremendous. Moreover, the average breeding strain of our grandchildren will be so impaired and deteriorated that the normal expectation in every family of father, mother, and three children will be at least two wholly or partially disabled by mental or nervous disease."

Is not the picture just painted a startling one? If the conditions described actually materialize, the human race is on the way out, and rapidly! Reader, can you not see the necessity of a radical reformation in the prevailing tone of twentieth century thinking and the standards of conduct which at present prevail throughout the world?

Dr. Pierce also made the following statement: "Mental and nervous diseases are fruits of immorality, and immorality roots in irreligion. Only by reestablishing the people's sense of God

can our nation regain its moral, mental, and physical health and insure the future of the race."

The Rosicrucians are quite in accord with this. We believe and know that the present undesirable state of the world is primarily and almost wholly due to the two-headed monster of immorality and irreligion. Immorality is the immediate cause of degeneracy and the chaotic conditions we have described, and immorality largely springs from irreligion. Before we go into this matter, however, we wish to give some Rosicrucian data which will confirm the statements made by Mr. Wright and Dr. Pierce. We first quote from the *Rosicrucian Philosophy in Questions and Answers*:

"Speaking generally, the Holy Spirit is the creative power of God. It is a ray from that attribute of God which is used by men for perpetuation of the race. When that is abused, that is to say, when it is used for sense gratification, whether in solitary or associated vice, with or without the legal marriage, that is the sin against the Holy Spirit. That sin, we are told, is not forgiven; it must be expiated. . . . The debilitated bodies, the sickness that we see around us, has been caused by centuries of abuse, and until we learn to subdue our passions there can be no true health among the human race."

We will also quote from the Rosicrucian *Web of Destiny* regarding the physical and mental effects of immorality, as follows: "The spiritual force generated from the time of puberty and all through life may be used for three purposes, *generation, degeneration, or regeneration*. . . . The choice that we make will have an important bearing upon our whole life. The use of this force *overshadows every single moment of our existence*, and determines our attitude in each and every single phase of life among our fellow men; how we meet the various trials of life; whether we are

able to grasp our opportunities or let them slip by; whether we are healthy or sick; and whether we live our life according to satisfactory purpose; all of this depends upon the way we use the vital force. That is the very spring of all our existence, the elixir of life. . . . The part of the creative force which is legitimately sacrificed upon the altar of fatherhood and motherhood is small. . . . But there is no reason whatever from a physical or spiritual standpoint why celibacy should be insisted upon in any religious order. The mere suppression of sexual attraction is not a virtue in itself."

The above quotations show the spiritual nature of the creative force and give some indication of its legitimate use. If, however, it is used very much in excess of the above stipulations, in a search for sensual gratification, disease is sure to result in

THE ELIXIR OF LIFE the end although it may be a long time coming.

To show something of this phase of the subject we will again quote from *The Web of Destiny*. Max Heindel, who wrote that book, made a large number of investigations of individuals, going back to former incarnations, as found by the inner vision, in the Memory of Nature, and thereby discovered some of the basic causes of disease as they appear in the present incarnation. Here are some of his findings:

"Hysteria, epilepsy, tuberculosis, and cancer were all found to result from the erratic propensities of a past life. It was noticed that though many of the subjects had been, in the past lives investigated, almost maniacal in the gratification of their lasciviousness, they were at the same time of a highly devotional and religious nature; in such cases it seems that the physical body generated in the present life was normally healthy and their disability altogether mental; while in the other cases where the indulgence of the passional nature was coupled with a vile char-

acter and a cruel disregard of others, epilepsy together with rachitis, hysteria and a deformed body were the present result; also frequently cancer, especially cancer of the liver or breast.

"When we consider that the sign Cancer is ruled by the moon, the planet of generation, and that the lunar sphere is under the sway of Jehovah, the God of generation, whose angels announce and preside over birth as instanced in the case of Isaac, Samuel, John the Baptist, and Jesus, we readily see that abuse of the generative functions can cause both cancer and lunacy in the most differentiated forms. . . . The rule seems to be that as the physical indulgence of passion reacts on the mental state, so the abuse of the mental powers in one life leads to physical disability in later existences."

From the above data do you not consider that the esoteric evidence supports the conclusions of the author Wright and Dr. Pierce? Is the human race on the way out if it doesn't repent and reform? We are inclined to believe you will have to answer the above questions in the affirmative. The next question is: If the salvation of the race depends upon repentance and reform, what is the most practical method of bringing this about? As we have indicated, the basic cause of immorality is irreligion. Therefore it is evident that the first step in solving the problem is to help the human race regain its grip on religion, its faith in God, and its belief in the necessity of obeying the laws of God. We must get away from the materialistic condition into which the race has drifted, in which it worships material things, material luxuries, material ease and pleasure, and the material science which provides all these things in abundance. Science is all right as far as it goes, but by itself it will never save the race. Unchecked by the stabilizing influence of religion and philosophy, it will only hasten the debacle as instanced by World War II.

IS THE HUMAN RACE DOOMED

Well, how are we going to help the world to regain its religion? Orthodoxy has been steadily going downward in scope and influence in the past twenty-five years, as shown by many comparatively empty churches. Particularly has the church largely lost its hold upon the younger generation. The Rosicrucians believe they have the fundamental answer. That answer is to give the world a religion that can be accepted by the head as well as the heart, a religion of knowledge as well as faith, that is scientific as well as devotional. If such a religion can be found, we believe it will eventually solve the problem.

Is there such a religion available? The Rosicrucians say there is. What is it? It is *Rosicrucian Esoteric Christianity*. It is the Rosicrucian Philosophy, which not only

THE RELIGION OF THE FUTURE explains both the spiritual and scientific nature of life on earth, but also the great objects of Evolution which the human race is destined to realize. The Rosicrucian Philosophy, be it particularly noted, is Esoteric Christianity, and this is destined to be the religion of the future. Christ is actually the Savior of the World, but not quite in accordance with the orthodox conception of the matter. Actually two thousand years ago, as disclosed by esoteric vision, the Christ Spirit came to earth and ensouled it, and is now the Indwelling Spirit of the earth, constantly influencing and supervising its Evolution. Thus Christ is a very real fact; in Him we live and move and have our being. And it is through Him that the Christianizing of the human race is gradually going to come about, transforming our present era of war and strife and immorality into one of universal brotherhood, love and peace.

The Rosicrucian Philosophy describes both the visible and invisible planes and their action and reaction; it also describes the planes of life through which we pass when we are finished with earth

existence; it shows how we come back to earth by rebirth life after life; it indicates how the great Law of Cause and Effect governs all human conditions; but above all, it shows how the gentle influence of the indwelling Christ Spirit of the earth will gradually regenerate the race and lead it into the paths of righteousness and reconstruction.

Hence we cannot concede that the human race is on the way out. We believe thoroughly that there is going to be a regeneration in the quite near future. It is Esoteric Philosophy which is going to prepare the race for the coming Aquarian Age, the long heralded era of peace and progress which precedes the New Galilee in which humanity will live in etheric bodies.

Thus we do not concede that within two hundred years the last sane person will have disappeared from North America. In refutation of this Rosicrucian authorities state that the DESTINY OF THE UNITED STATES United States of America has a very special destiny, and that from the United States will be taken the seed for the last of all races in our scheme of Evolution, which will run its course in the beginning of the Sixth Epoch, probably some three or four thousand years from now. Therefore we know that America is going to repent, reform and be saved.

Thus we may answer the question which constitutes the title of this article, viz., Where Are We Headed? by saying that although at present we are headed downward, we know that presently we will change our direction and head upward. But still it depends upon us. We are not going to be forced into heaven against our will. Where there is the possibility of going up, there is also the possibility of going down. Therefore the human race must save itself, but this we confidently believe it is going to do.

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects.

The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

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

The Mystic Gift of Love

By AZTAROTH



MARIA Peterson sighed heavily and listlessly fingered the sheet of her neat bed in St. John's Hospital. She felt so tired, so infinitely weary and so very, very sorry for herself. Oh, it's true she really wasn't awfully ill. A case of nervous exhaustion, Dr. Chapman had said; good idea if she check in at the hospital for a week or so to snap her out of it. Maria had always been afraid of hospitals and everything connected with them, but because she was more afraid of being home alone in her small apartment, she had finally acquiesced in the doctor's wishes.

Fretfully now she looked about the pleasant, cheerful hospital room. It was summer and a cool breeze was stirring the curtains at the window that looked out on a colorful rose garden. Through her open door she could see down the wide corridor where busy nurses, cool and efficient in their white uniforms, came and went on soft-soled shoes. All afternoon she had watched visitors laden with gifts and flowers pass her door. But no one had stopped in to see Maria; on her dresser were no cheery bowls of pink and white sweet-peas, brilliant red roses, or long-stemmed gladiolas. Her dresser was bare—no one cared whether Maria lived or died. She sighed heavily again and a hot tear trickled down one cheek.

It just didn't seem right. Why had life been so cruel to her, she wondered bitterly. Here she was forty-eight and what had she got from living? Nothing—nothing but bitterness and frustration! She had never been pretty. "Plain Maria," her Aunt Ellen used to call her. No man ever glanced at her twice. All her dreary existence she had to work hard and fight tooth and nail for everything she got. There had been no gay, frivolous times for Maria—nothing but the daily grind year in and year out.

"Why don't you make friends, Maria?" Aunt Ellen used to nag. "Mix with people. Be friendly."

Yes, she thought bitterly, she had tried that and what had she got for her trouble? Nothing—nothing but more pain and disillusionment. Friends! They had tried to work her, that's what they had. Work her for what they could get out of her and then laugh at her behind her back. No, she was no fool, she didn't want any friends; she didn't trust people. Long ago she had decided that she would work hard, make her own way in the world, and get along without anyone.

Another tear trickled down Maria's cheek as she remembered those barren, empty years of drudgery day after day and coming home to a cheerless, empty apartment every night. Oh, she had

grown so deathly bitter against the world and the strange, alien people who stared at her and whose eyes seemed to be so unfriendly and mocking. Others she knew had found comfort in their church but she never could. Aunt Ellen had made her go to Sunday School every Sunday when she was a small girl but she had never taken God or religion seriously after she began to consider how badly life had treated her. How could she? She wasn't a sinner. She had always tried to do her best. Then why shouldn't the God they preached about have made her beautiful with a wonderful personality, a beautiful voice, and rich parents to love her? Many little girls whom she had known were mean and obstreperous and yet they had been pretty with long golden curls and lovely blue eyes. No, long ago she had decided that they talked only foolishness at the church. There wasn't any God. They only made up those stories about Him, just like the ones they made up about Santa Claus. They couldn't kid her about that God and love stuff.

Then she remembered that day shortly after she was thirty when she came upon the book about reincarnation, the laws of rebirth, and the reasons for the inequalities of life. Her eager heart had grasped for the new knowledge as a thirsting desert traveler reaches for water. It had all seemed so wonderful, so logical, so true. At last she believed she had found the answer to existence and avidly she had read and studied everything she could lay her hands on regarding the occult and esoteric phases of religion. As a number of books mentioned Buddha or India, she had made an exhaustive study of Buddhism and had even taken an expensive course from a self-styled

Hindu "Guru." She had breathed in one nostril and out the other; sat on the lotus seat and meditated until she was dizzy.

In fact she had gone so far as to make herself a "magic mirror." The formula for its preparation was given in one of the occult books which stated that all manner of amazing and wonderful phenomena would be observed in the mirror even by persons who were not naturally "psychic." Maria had followed directions explicitly in preparing her mirror; made all the correct passes with the palms of her hands over the sticky, black asphaltum which she applied at the time of the full moon to the back of the concave glass. How excited she had been about it all. Finally had arrived

the night when the mirror was finished; the unforgettable night when trembling with anticipation she had pulled down the shades, turned out all the lights, and holding the mirror in her quivering fingers had peered into its Stygian depths. For endless minutes and hours

she had stared and stared until her head ached and her temples throbbed, but no mystic spirit light had flashed across its surface nor had any luminous spirit face appeared in its evil depths—only darkness. Again and again she had tried on following nights, but her only reward had been taut, weary nerves, and insomnia.

The mirror had proved a dismal failure and thus had it been with everything else. The "Guru," the countless books she had read, the endless lectures she had attended, the courses in inner realization she had taken—all had ended in nothing. Not once had she experienced any personal evidence that the things she studied were real. Oh, how she had longed and prayed with tears



in her eyes for just one little sign, some bit of supernatural phenomenon to convince her of the reality of the unseen worlds she read about; but her answer never came. It was a hard blow for Maria, but at last she had given up and concluded that it was all only another phase of the Santa Claus story. This one was just a little more complex and fabricated by people who were more clever than those who concocted other religious fiction. With heavy heart she had sold all of her volumes of metaphysical and occult lore to a second-hand bookdealer.

Then had come the long, torturing, sleepless nights when her leaden eyes had stared into the darkness without hope. The endless days at the office when it seemed that everyone was looking at her, whispering about her, smiling slyly when they thought she didn't see. It had all become unbearable until that awful day at the office when suddenly she had jumped up from her desk, faced a roomful of dumfounded employees, and screamed at them wild, unintelligible words, followed by a blinding flood of tears. Somehow then she had staggered out the door and found her way down the street to Doctor Chapman's office.

As she remembered now all the heartache, frustration, and bitterness that lay behind her, the tears welled again in her heavy eyes. Oh, life was so cruel, so hideous, and there was nothing—absolutely nothing ahead!

So loudly was Maria sobbing that she didn't hear Doctor Chapman enter her room. In his hand he carried a large gardenia. For a moment he looked with compassionate eyes at the huddled, miserable woman sobbing on the bed and then tiptoeing up he placed the gardenia on the sheet directly beneath her nose. Curiously she sniffed at the unfamiliar fragrance and opened her tear-filled eyes in amazement. Like a child she looked at the exquisite flower there before her and then up at the kindly physician. Timidly she touched one of the white petals with a trembling finger.

A gardenia for Maria Peterson—plain, unattractive Maria Peterson! The first flower a man had ever given her. A flush of pleasure and embarrassment flooded her pale features. "Oh . . . thank you. Thank you so much. . . ." she stammered. "It is so very . . . very beautiful!"

Doctor Chapman smiled. "I'm afraid my medicine isn't doing very much for you so I thought I would try a flower," he said with a twinkle in his eye. "This is called a Mystery Gardenia; and I'm hoping, little lady, that it will work some kind of magic for you."

Later, after Dr. Chapman had gone, Maria lay quietly for a long while looking at the lovely flower. She thought that the drops of water clinging to the exquisite white petals were like tiny pearls and the heavy, sweet fragrance delighted her. In fact so engrossed had she become that she failed to notice Miss Bliss, her afternoon nurse, who had entered the room and was standing at the foot of the bed. Miss Bliss watched Maria and her flower with a warm smile and then exclaimed: "Oh, what a very lovely gardenia! May I have a tiny smell?"

The unexpected voice startled Maria so that she jumped and then looked up frowning. "You might at least knock before you frighten me out of my wits," she grumbled. The sight of the pretty nurse always irritated her beyond measure. Perhaps it was because Miss Bliss was so pretty, with hair like misted sunshine and sparkling blue eyes, that her loveliness brought pangs of jealousy and envy to Maria's heart. She considered her a frivolous, shallow little thing and to see the handsome young doctors and internes following Miss Bliss around was almost more than Maria could bear. Silly, empty-headed chit, Maria would fume within herself. What did she have besides a pretty face and shapely body? She was never serious for a moment but always laughing and joking. What did she know or understand of the deeper, important things of life!

"Oh, I'm sorry," Miss Bliss apolo-

gized. "I really didn't mean to startle you—but it is such a pretty flower. I tried so hard this morning to find one but not a florist in town had a gardenia left."

Maria surveyed her coldly, "And just why did you want a gardenia, if I may ask?" she inquired sarcastically.

Miss Bliss smiled and her long dark lashes swept her cheek. "Well, you see Bob . . . I mean Lieutenant Hammond, has his final leave tonight before going overseas. We're engaged and—this will probably be our last night together for a long, long time."

Maria's lips set in a grim, hard line as the fires of envy burned darkly in her heart. Everything, she thought, life had given to this silly, empty-headed girl—everything. She was going out with her Lieutenant tonight to love and be loved. And love is what Maria had wanted most from life and it had been denied her. "Well," she said acidly, "if you think for a moment I'm going to give up this gardenia you are sadly mistaken, Miss!"

The pretty nurse shrank back almost as though Maria had struck her and a swift expression of pain crossed her face. "Oh . . . please . . ." she stammered. "Really I didn't mean I wanted your lovely flower. It is much too nice and I am happier that you should have it. I was only admiring it. Please forgive me if I seemed . . ." Her chin quivered as she dropped her eyes to hide the tears and turning swiftly left the room.

For a moment Maria was fiercely angry and resentful. She found herself trembling all over and a clammy perspiration broke out on her forehead. The cheeky thing wanting her flower! Well, she most certainly would not get it! Maria looked possessively at the gardenia again but somehow it did not seem as lovely as before—did she imagine it, or did the petals really seem an

ugly greenish yellow? Oh, that disagreeable nurse had spoiled everything now, she thought, and a fresh flood of tears poured from Maria's eyes. Then almost as though a soft voice were directing her thoughts she began to think of the nurse. She remembered the hurt look that came into Miss Bliss's eyes, the quivering chin, and the tears on her lashes. Maybe Miss Bliss had not meant that she wanted Maria's flower; perhaps she was just trying to be kind to Maria. Shame and remorse were battling Maria's self-pity. She thought of the pretty nurse and her handsome young Lieutenant together. How lovely the gardenia would look nestling in the little nurse's golden hair. Really that is where it belonged—not here in a sordid hospital room. Perhaps she had spoken a little hastily, but it was her

flower and she was not going to give it up to a frivolous, silly girl. She would apologize to Miss Bliss, but that was all.

Someone tapped lightly on her door. Maria looked up and there was Miss Bliss smiling hap-

pily quite as though nothing had ever happened. "May I come in?" she inquired with a twinkle in her eye. "It's time for that nasty old thermometer again."

As Miss Bliss bent down to take her pulse Maria saw the lovely glinting lights in her soft hair. How exquisite her gardenia would look pinned there, she thought. Then a wave of jealousy surged in her heart again, but as she looked in Miss Bliss's clear eyes and saw the love and happiness reflected, she was ashamed of herself. And with her shame came the rush of a great emotion that Maria had never known before—selfless love. It stirred her, shook her to her very depths, and left her weak and trembling. Suddenly she seemed to see herself reflected in the girl's eyes almost as though Miss Bliss were but an extension of herself.

*Presume not that I am the
thing I was:
For I have turned away
my former self.*
—Shakespeare.

Scarcely aware of what she was doing Maria reached for the gardenia and falteringly held it out to the nurse. For a moment she could find no words, then haltingly she murmured, "Please . . . please take it!"

Miss Bliss looked at her in amazement. "You mean . . . you mean you really want me to have your lovely flower?" she asked wonderingly.

"Yes . . . yes, I do. Please take it!" Maria's cheeks were scarlet and her throat was tight and constricted.

With a happy smile Miss Bliss accepted the proffered flower and tucked it in her golden hair where it seemed to cling as though it were meant to be there. Then very surprisingly she bent and kissed Maria warmly on the cheek.

Three hours later Maria turned out the reading light on the small table beside her bed. Her door was open and the soft light filtered into her room from the lighted corridor. It was after nine o'clock and the evening visitors had all gone. She had watched them coming and going

in the hall all evening. Only an occasional nurse hurried past her door now with a thermometer or bottle of medicine on a tray. Maria snuggled comfortably under her blanket and a warm glow of peace seemed to have settled over her troubled soul. She felt far happier than she had in many months. She thought dreamily of Miss Bliss out dancing somewhere with her young Lieutenant and the gardenia shining in her hair. Oh, how she had hated to part with that flower, but she was glad now—oh, very glad that she had. Her eyes dropped to the bedside table and the little silver bowl that had held the gardenia. Suddenly she gave a little gasp. Then she blinked her eyes and looked again. The flower . . . in the bowl! It couldn't be—she had given her flower to Miss Bliss. But this flower was larger and more beautiful than the

one Doctor Chapman had given her. Oh, such a flower as this one Maria had never seen before in all her life; spotless white and shining, it actually seemed to glow in the little silver bowl. How did it get there? Where did it come from? The questions tumbled over each other in Maria's mind; she thought she must be dreaming. Hesitantly she reached out a finger to touch the radiant fragile blossom, but—suddenly it was gone, seemingly vanished into thin air.

A little shiver went up Maria's spine and her heart was beating so hard she could hear it pounding. She had seen a most wonderful flower when actually there was no flower there. But she had seen that flower as clearly as she now saw any solid object in her room; she couldn't doubt her eyes. Maria's answer had come. Her answer had come

when she no longer sought it; when she had despaired of ever finding it; when believing in nothing, and hoping for no reward she had parted with something she dearly cherished merely to give another a moment's

pleasure.

Awe, wonder, happiness, and prayers of gratitude overflowed Maria's heart and tears of emotion welled in her eyes. In a flash, with a great inrush of understanding, she saw clearly all the error of her selfish, narrow life, and the years of curious delving into the occult while hating her fellows. Those bitter years of darkness and selfish seeking had brought her nothing but frustration and despair whereas one small, truly unselfish act had for a moment swung open the shining door for her. And the door *had* swung open for Maria, for *she* knew now with a conviction that nothing could ever shake, that she had not been deceived—that beyond her sight lay a lovely land of which the shining gardenia was a symbol. No longer did she feel alone, wretched, and unloved,

(Continued on page 478)

*Love is the life of the soul.
It is the harmony of the universe.*

—Wm. Ellery Channing.

Remembering Past Lives

By JANICE LORIMER



It is a common experience among occultists, the memory, or vision, of previous incarnations. Sometimes the individual gets a very clear view of a past life, sometimes only a hazy one. But the whole field is a mass of speculation, and no one can be blamed for viewing it with suspicion. How do we know these things are not hallucinations, hysterical self-suggestions, regurgitations from the subconscious?

In attempting to solve this problem of rebirth for our own satisfaction, we came to the conclusion that one of the strongest evidences in favor of the authenticity of many of these "memories" or "visions" is their almost invariable triviality. Most of them deal with the commonest phases of life, insignificant incidents of no particular importance to anyone but the individual in whose life they occurred. Nor do they seem to be, as a rule, the sort of thing arising from wish-fulfillment, as we will show by example.

Ordinary dreams and visions, on the contrary, more often than not consist of the symbolic realization of wishes and desires. And the rule is the bizarre, the unnatural; the exception is the trivial. Now contrast these dream creations with common memories and what do we find? That the memories are usually trivial, but sensible. Even from the most tragic periods of our life, what we remember most clearly was perhaps the wind blowing through an open window, a grain of dust floating in a sunbeam—trivialities etched forever upon our memory by intense feeling, while more important matters vanish. This is especially true of childhood memories.

A similar condition obtains in the

memory of past incarnations. Triviality seems the rule rather than the exception. Genuine memories, too, are very frequently the opposite of what we expect, or of what we wish. Sometimes the punishment we undergo in purgatory gives us such a horror of our former sinful selves that we are born with a profound antipathy to the very country of our former life and to the institutions existing then, of which we were a part. Again, a particularly painful incarnation is buried so deeply in the consciousness that we are indifferent and entirely uncurious about the country and the period in which it took place.

These conclusions are based on a study of numerous examples of race-memory among Rosicrucian probationers and disciples.

Among these examples, we observe that two types of memory are found: one, which comes in what may be called a heightened state of consciousness, and which is very like everyday memory, intensified; another, which partakes of the nature of dreams, and may be called a vision. This latter class includes the dream visions which come in sleep, and which are of course pictures in the reflecting ether. Many probationers, during the performance of their evening retrospection or their morning concentration, obtain glimpses of their past lives, in the form of such pictures. The backward flow of consciousness stimulated in retrospection is especially favorable to the remembrance of past existences.

Outstanding among such memories is the frequency with which visions and remembrances of the life of Christ occur among Rosicrucian probationers and disciples. It is evident from this that

the actual contact with primitive Christianity is one of the basic influences in modern Rosicrucianism. Our love of esoteric Christianity is itself a form of memory. But a few details will be of interest here:

Two probationers, in full waking consciousness, saw the Christ carrying His cross, but were so shocked by the vision that they shut it out of their consciousness, and did not see the whole of the Way. A disciple saw Him hanging on His cross, dying, but this was seen as a vision during sleep. Two disciples recalled the time following the Crucifixion, the empty Tomb, and an Illumination of consciousness by the Mother of Jesus. A probationer recalled (in a vision in sleep) that he had been a persecutor of the early Christians in Palestine, and was shown a map of the country, and the extent of his persecutions; he was given to understand that the karma thus generated was a contributing factor in delaying his Initiation now. A disciple saw, in sleep, that in the time of Christ she had been a young Arab girl, who had wandered into what seemed to be a Greek estate in the Decapolis, and thus contacted the Christian influence. She heard her voice speaking guttural Arabic, a language she had never heard spoken and the characteristics of which were unfamiliar to her.

All of these Christ visions or memories occurred to a small group of probationers and disciples who were drawn together in the work of the Rose Cross. Other memories, pertaining to the disciples of Christ, were shared among them.

An instance which seems to show that a particularly cruel lifetime may, because of the purgatorial suffering, be completely expunged from memory is this: A probationer of the Fellowship had been most of his life, very antagonistic to the orthodox church. He was so profoundly antipathetic that he could not appreciate even its poetry and mysticism, quite apart from institutionalism. He was, naturally, con-

vinced that at no time had he ever been a true member of any orthodox church. A memory brought over in sleep relating to a past incarnation revealed him as a Spanish monk. He had been a spy for the Inquisition.

Another probationer, who had been entirely uninterested in medieval history, recovered a conscious, waking memory of having known the scholar Abelard. The complete lack of interest on the part of this probationer would appear to indicate an unpleasant experience associated with the early Middle Ages.

Another period of history well represented among Rosicrucian Fellowship probationers and disciples is the period of the Reformation. The Crusades, also, (as we would expect) bore fruitage in Rosicrucianism.

A disciple relates having recalled with a fellow disciple, and in full waking consciousness, an incarnation in Italy during the time of Savonarola. She was a Prince of the church, and an admirer of the great reformer, but dared not come to his defense. She felt that this moral cowardice had had something to do with delaying spiritual illumination in this life.

Curiously enough, we have contacted few probationers who have recalled a connection with the Renaissance, although this period was of such vital importance to the Rosicrucian work. Possibly the memories brought through were not "dated" clearly enough to be recognized as belonging to that period.

None of these memories are startling in any way; they are chiefly of trivialities, though concerning great movements in history. Nor do they cater to vanity. In these facts we see an evidence of their genuineness.

The adjuration to esotericists to lift the treasure trove in silence is obviously sensible; but under the shelter of anonymity it becomes possible to share these experiences, so that we may have a common fund of knowledge from which to study the meaning of the work of the Rose Cross.

Co-operation in the Transitional Period

By VERNON C. HILL



THE merging of the Piscean with the Aquarian vibrations has already commenced, and this time may well be designated a transitional period, a most important one, when formative influences will be making themselves felt upon human Egos in preparation for the next great stage in evolution. It is of paramount importance that occult students should make themselves familiar with the various situations which are likely to occur, so that they may place themselves in alignment with progress and hold themselves in readiness to cooperate with this new urge. Sensing the truth contained in the old adage, "Coming events cast their shadows before," we shall take as our vantage ground the knowledge already in our possession, and with it endeavor to work from the known to the unknown.

Building upon this occult foundation, we may take it for granted that the salient feature of the new age will be a much clearer conception of the Law of Causation and its results as shown by its twin Law of Consequence. There are distinct signs that the human race is becoming responsive to the Aquarian impulse, and as the vast implications of the Law of Causation are fully grasped and assimilated the result inevitably will be a freedom of mind which accepts no boundaries or traditional restrictions. Like Columbus of old, it will be ever reaching out and exploring spheres that lie beyond the realms cognized by the five senses, bringing into human ken the more intimate relationship which exists between the higher worlds and the human plane.

This sensitive spiritual awareness will probably culminate in a new adaptabil-

ity, a new adjustment by the Ego to the experiences of life while inhabiting a physical body. As the neophyte's mind becomes cleared of the old theological shibboleths that have made the higher worlds shadowy and unreal, and these are replaced by occult truths which are more in accordance with spiritual science and the facts of life as we know them to be, this is bound to result in a new orientation toward life generally.

To see this in something of its proper perspective, we have only to remind ourselves of the enormous advantage the Rosicrucian student possesses over his orthodox brother who seeks to cram the purpose of God for the individual Ego into a single life span of physical existence, which necessarily cuts out the vital work of assimilation and sublimation transpiring between death and rebirth. The gain reaped by the occult student lies in the fact that he is able to visualize a clearly defined course along which the Ego proceeds in its ever ascending evolution, a single life being but an incident (though a very important one) in the long chain of many lives that have to be worked out upon the physical plane.

Yet all is continuity; there is no such thing as a break in the sense of a contingency overlooked or forgotten. All is worked out under clearly defined law; past records of an earthly life are carried forward at the disintegration of the physical body by means of the seed atom in the heart. The harvest of earthly accretions is then sorted out so that whatever of good accruing to the individual is incorporated into the Ego (as soul pabulum). So the Ego in its next incarnation begins with a plus; i.e., it commences on a higher level accord-

ing to the measure of progress made in its previous lives.

On the other hand, although the evil thoughts, habits, and deeds have been expunged by purgatorial fires, it does not in any sense rule out the fact that such evil remains unconquered and unresolved. Until this has consciously been accomplished, the individual Ego cannot be said to have vindicated his claim to progression towards the high destiny which awaits him.

In terms of evolution this means transmutation and sublimation of something which previously formed part of the unspiritual body, but which must eventually be changed into that finer spiritual element which is permanently absorbed into the Ego. Until this has been accomplished the Ego returning to rebirth contacts those adverse conditions again, in order to succeed where previously he failed; only by such conquest can those words be truthfully affirmed: "Death (or sin) hath no more dominion over me."

It is for this reason, the *Cosmo-Conception* informs us, that the Recording Angels or Lords of Destiny, knowing what karma has been made by individual Egos coming to rebirth, unerringly guide such to an environment and to those forebears most likely to bring them into contact with the tests to be repeated again and again, until success crowns effort. We may therefore definitely state that continuity of experience with its attendant results covers the whole of existence in one unbroken chain; that is, until one becomes free of the wheel of rebirth by learning all its lessons and passes beyond the physical stage.

With this comprehensive survey in the mind of the student, sooner or later, either by further teaching or by intuition, he realizes that the multitudinous happenings which are the common lot of all as they pursue their earthly pilgrimage are not the haphazard affairs which are so often attributed to them.

He senses that there is no such thing as chance, in the sense of producing something at random, having no link with an antecedent cause, much in the same way that a conjurer produces rabbits out of a hat.

It may be profitable to ask at this point: What is likely to be the effect of such awareness on the Aquarian aspirant in the new age? We may safely say that it will rule out things of an illusory nature which have no foundation in fact, and thus bring thought and speech into conformity with truth. Much that is slipshod, indeterminate, and has the dead hand of the past upon it will disappear. One could quote a number of instances in support of this. Think of those irresponsible sayings one hears so often in common parlance: "I am one of those unlucky persons; nothing seems to come my way to make me happy or contented," or "So-and-so is one of those fortunate individuals of whom it may be said, 'Things just fall into his lap. Everything he touches turns to success.'"

To the unthinking person this would appear so, because of the frequency of such contrasts. Really the idea emanates from a false philosophy of life and therefore should find no place in anyone's mind, because when these conditions are investigated down to the root cause it is found that it would have been impossible for them to have produced any other result. The impression given is that success or non-success is as so much flotsam and jetsam floating upon life's surface, with the further implication that at least some portion of our lives does not in any sense come under the surveillance of higher powers.

Another example which swings to the opposite extreme is the oft repeated saying of a fatalistic character: "What is to be, will be," which savors of a survival of the religious doctrine promulgated by John Calvin, who believed that a certain number of spirits had

from the beginning been predestined by God to eternal life. This of course meant damnation to the remainder, and that God having so decreed, it was like the law of the Medes and Persians which "altereth not." All that needs to be said here about this particular doctrine is that today it is universally discredited, which is sufficient condemnation. Yet we have to acknowledge that the idea still persists and has been resuscitated in a form appertaining to life generally. The inference here is that no matter what the struggles of humanity may be against the entanglements of the world, there can be no alteration in law by jot or tittle, and strange as it may seem, it is unaccompanied by any explanation as to how the law works, whether in an upward or downward direction, toward happiness or woe, health or suffering, riches or poverty.

Probably the reason why this idea has been raised is that there is an underlying core of truth connected with it of cosmic proportions. The occult student will at once grasp the meaning. Universal redemption is a cardinal doctrine of the Rosicrucian philosophy, something vastly different from the exclusive doctrine alluded to above. The Rosicrucian doctrine is that God, who is Spirit, has projected into manifestation sparks of His Spirit, Egos differentiated within Himself, upon an evolutionary path, which includes recurring periods in a physical body. Therefore this projection into manifestation entirely excludes the possibility of annihilation of the Ego, which would be tantamount to destruction of a part of God.

While this is a comforting thought, it is vitally important that we should print indelibly on our minds the solemn information passed on to us that for those who yield themselves up entirely to gross sin and wickedness, the bridge between mind and Spirit may thereby

become completely destroyed. Such a calamity renders it impossible for the Ego to incarnate again during the present human life wave, incurring a delay of many thousands of years, until overtaken by a new life wave, when progress can again be made. Surely this is a tremendous price to pay. At the same time it goes to prove that there is no such thing as destruction of Spirit, and that Tennyson recorded a profound truth when he wrote:

"That nothing walks with aimless feet,
That not one soul shall be destroyed,
Or cast as rubbish to the void
When God hath made the pile complete."

So the saying, "What is to be, will be," definitely holds good when applied to the ultimate goal (if one may speak in this way of a truth the proportions

of which lie beyond the limits of our present knowledge). It is when it is applied to the many stages in between that it breaks down and becomes unworkable. The fact that so many lives are

needed by man in which to perfect himself, and that the gift of the will has been bestowed upon him by means of which he may exercise complete freedom of choice and action, is a complete answer to the above hackneyed saying. The human will is the deciding factor in any course or action the individual may take. So sacred is this asset, we are informed, that the Lords of Destiny exercise the greatest care that the human will may be kept inviolate. Thus responsibility is thrown upon the individual, with regard to life's experiences, to move either in an upward or downward direction. If he chooses the higher path he attracts to himself the uplifting virtues of faith, hope, love, and peace. He may, however, make a deliberate choice of evil, in which case he will not lack the company of those evil spirits who are ever seeking the destruc-

"Whoever is out of patience is out of possession of his soul."

—Bacon.

tion of unwary individuals. So we may say according to the Law of Cause and Effect: What is to be tomorrow depends on how we think, speak, and act today, each day determining to a considerable degree what the next shall be.

In the light of the foregoing, two truths emerge: Firstly, every individual is vitally affected by his past. Secondly, he is assisted by those higher Beings who, although unseen, are working with him on the human plane. For while scope is allowed for individual exercise of the human will, yet exalted Beings most assuredly assist human Egos upon the Path. Max Heindel informs us with reference to human redemption: "Were we alone it could not be accomplished, but the divine Hierarchs who have guided humanity upon the path of evolution from the beginning of our careers are still active and working with us from their sidereal worlds, and with their help we shall eventually be able to accomplish this elevation of humanity."

The neophyte absorbing these occult truths into his being begins involuntarily to grow the insight which enables him to see more clearly those causes which have brought unfavorable conditions into his life. If his aspirations are sufficiently strong, he endeavors to counteract these conditions by opening his mind to new spiritual forces through which he forms new habits more consonant with the quest he has undertaken.

How may this be done? On his part there must be an earnest desire and determination to work in harmony with those exalted Beings referred to above. The infiltration of this urge may manifest in the souls of many who oftentimes unknowingly are becoming susceptible to the Aquarian impulse. Ralph Waldo Trine in his book, "In Tune with the Infinite," writes: "There is a divine sequence running throughout the Universe. Within and above and below the human will, incessantly works the Divine Will. To come into harmony with it, and thereby with all the higher

laws and forces, to come then into league and to work in conjunction with them, in order that they can work in league and in conjunction with us, is to come into the chain of this wonderful sequence. This is the secret of all success. This is to come into possession of unknown riches, into the realization of undreamed-of powers." To the unsophisticated this may appear a tall order. It is not so to the spiritually enlightened man who is prepared seriously to take himself in hand, and find the cause of the discord in his life and character, which caused the separation of his spirit from those exalted Beings who are working in complete harmony with Cosmic law. It follows then as truly as night follows day that when he seeks to work harmoniously with these higher Powers, when he proceeds according to the dictates of the spirit as distinct from the natural man, progress is assured.

The unspiritual man rejects the truth, that God is Spirit. To him that is sheer folly. So lacking in understanding one may readily see why it is that when the natural man controls the life, discord and conflict enter, followed by misery, pain, and loss. The great objective then in the coming age, on the part of the neophyte, is a right discernment of the outlook of the worldly man as distinct from the outlook of one who is spiritually controlled, which means in practice that as he contacts one by one the various experiences which life in a physical body brings to him—disappointments, discipline, temptations, suffering, pleasures, problems, crises, etc., he may by a deliberate act of the will accept them, not as something foreign to his well-being, but as something indispensable and therefore a valuable part of life.

To give some indication of how life's situations are to be met, we may say there are at least three attitudes of the spirit which may be adapted to any experience that may be of a disciplinary character. One may assume an attitude of active resistance, shut one's mind to

it as being any help to spiritual advancement, and regard it as something to be set aside and rejected; or one may take an attitude of meekness and rest satisfied that the spirit can only be dormant in the hand of God, to be molded and guided by Him (an improvement, certainly, on the first); but considered from our viewpoint, not the most effective. A better method, surely, is that of active, purposeful cooperation. When God sends discipline, the highest motive is for man to seek to cooperate with Him in His purpose. In effect to say to himself: "This is the will of God for me; I will make it my will also." This is a true indication that there is no desire to escape karmic responsibility. Having accepted the will of God willingly, he is then in a position to act in reverse order to the way in which the worldly man would respond. This may appear rather simple, but actually great patience, perseverance, courage, and love are needed if any measure of success is to be obtained. But it should be as possible to form good habits in the working out of ideals as to form habits in pursuance of the lower inclinations.

The truest sign of the presence of the Aquarian or Christ impulse is when man is actively and persistently engaged in turning his efforts in an upward direction as regards the vicissitudes of life. It is the static condition and outlook characteristic of so many who rest becalmed under the narcotic spell of present attainment that is fatal to progress upon the Path.

The cross, formerly the symbol of ignominy, shame, and death, is now universally acknowledged as the emblem of undying Love, Faith, and Hope. The cross set up in human life, to the worldly man becomes a stumbling block, meaningless, an instrument of frustration, and therefore entirely unacceptable to

him and so to be evaded; he pushes it from him with both hands, as it were. The disciple of Christ considers it to be one of the greatest redemptive forces in the Universe, a refining element which enables him to build a more stately soul mansion. Not that he seeks out self-inflicted tortures and austerities. He just realizes that this condition has come to him in the ordinary course; inwardly he knows that such a circumstance is indispensable. If met in the right spirit it brings about an enrichment of soul. He accepts it as such, thereby entering into the mystical secret of the suffering servant of God: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings. . . ."

Another sign of the presence of this divine urge is the growing sense of the inadequacy of man-made laws. The

entrance into the soul of the law of divine love not only fulfills but transcends legal law. "I am not come to destroy the law, but to fulfill it." The business man who becomes susceptible to this fresh dynamic is

compelled to adopt a new orientation toward all his business concerns. If he is to be obedient to the heavenly vision he must revise, reverse, reconstruct, and expand in directions which he formerly rejected.

On the other hand he must suppress, exclude, and cut out many things which had previously appealed to him, but which in the light of a newly awakened conscience he dare not carry out if he is to keep his faith untarnished. No longer does he try to see how near he may sail to the wind without coming into the clutches of the law, for by means of the Christ love the motives which actuate men become changed. We may liken these experiences to a river upon whose bosom we are carried along willy-nilly. All goes well as long as we keep in the middle of the stream. It is when

"A stern discipline pervades all nature, which is a little cruel that it may be very kind."

—Spenser.

we divert our course to the side that the trouble begins; we become entangled in the islands and backwaters of illusion. Disappointment and a sense of failure dog our way, often ending in suffering, pain, and loss.

It is from experiences such as these that the student progresses, for the idea begins to take shape in his mind that the question of Divine guidance is intimately related with that of experience and really cannot be divorced from these sequential happenings. To a certain point the old orthodox view has been to consider these things as isolated self-contained units, often appearing like bolts from the blue, and as such, needing some sort of special providence to deal with them. We are endeavoring to prove that experience rightly apprehended and understood is God's great medium whereby He guides His children through the labyrinthine mazes of physical existence in the present stage of our evolution, and until we are able to receive instruction direct from the Higher Worlds.

It has often been proved that when the supplicant has been before the mercy seat, he has found that in the end he had to face and overcome the very difficulties he had shunned. What man has to learn is the vital truth that in the hands of God he is the arbiter of his own destiny, that he must himself become resourceful and reliant, and that he must use that most precious of gifts—creative ability. We cannot do better at this juncture than quote Max Heindel's letter to a friend: "Numbers persist in the erroneous idea that they must continue as they did when they were children at school. They must have a Teacher. Esoteric students must learn first of all to stand alone, never to lean on others. . . . It is a fact that we learn more from our mistakes than from our successes, and none know this better than the Brothers. So they never guide. They give the teaching or indicate what direction we may take to obtain certain results, but they always leave us perfectly free to follow our own paths."

Cathedraled-Thought

By CHERRY MCKAY

Your mind remembers melodies of spheres;
Your very pulse interprets soundless strains
Which lie beyond the range of human ears,
And are the dithyrambs of higher planes.

You lure those kindred tones beneath each key
Across some psychic bridge; and thus renew
The medium Love made in artistry
To span the arc of Spirit back to you.

You capture, now, the fleeting loveliness;
You harmonize sweet ageless astral songs;
Through counterpoint, from innermost distress,
Come isotones, to chant of heaven's high throngs.

And shall you let impassioned tone conceal
The greater secret you are to reveal?

A ROSICRUCIAN CATECHISM

Genius--Heredity or a Soul-Quality?

Q. How may genius be accounted for?

A. Genius is the hallmark of the advanced soul, which by hard work in many previous lives has developed itself in some way beyond the normal achievements of the race. It cannot be accounted for by heredity, which applies only in part to the dense body and not to qualities of the soul.

Q. Is there any relation between heredity and genius?

A. In cases where the expression of genius depends upon the possession of specially constructed organs, requiring ages of development, the Ego naturally is reborn in a family the Egos of which have, for generations, labored to build a similar organism. That is why twenty-nine musicians of more or less genius were born in the Bach family during a period of two hundred and fifty years.

Q. Does this offer any evidence that genius is an expression of the soul?

A. That genius is an expression of the soul and not of the body is shown by the fact that it did not gradually improve and reach efflorescence in the person of John Sebastian Bach, but that the proficiency which reached its highest expression in him towered high above ancestors and descendants alike.

Q. How important is the type of body to the genius?

A. The body is simply an instrument, the work it yields dependent upon the Ego which guides it, as the quality of the melody is dependent upon the musician's skill, aided by the *timbre* of the instrument. A good musician cannot fully express himself upon a poor instrument, and even upon the same instrument all musicians do not and cannot play alike. Because an Ego seeks rebirth as the son of a great musician it does not necessarily follow that he must

be a still greater genius, as would be the case if physical heredity were a fact and genius were not a soul quality.

Q. Has genius any relation to humanity in general?

A. Genius reveals a glimpse of the degree of attainment which will be the common possession of the coming Race.

Q. Can we in any other way account for the facts we ascribe to heredity?

A. The "Law of Attraction" accounts in quite as satisfactory a manner for such facts. We know that people of like tastes will seek one another. If we know that a friend is in a certain city, but are ignorant of his address, we will naturally be governed by the law of association in our efforts to find him. If he is a musician, he will most likely be found where musicians are wont to assemble; if he is a student, inquiry will be made at libraries, reading rooms, and book stores, or if he is a sporting man, we would seek him at race tracks, pool rooms, or saloons. It is not probable that the musician or the student would frequent the latter places, and it is safe to say that our search for the sporting man would not be successful if we sought him in a library or at a classical concert.

Q. How does this apply to the reincarnating Ego?

A. Similarly, the Ego ordinarily gravitates to the most congenial associations. It is constrained to do so by one of the twin forces of the Desire World—the force of Attraction. The objection might be raised that there are people of entirely opposite tastes, or bitter enemies even, in the same family, and if the Law of Association governed why should they be attracted thereto? This fact will be explained in the November issue of this Magazine.

WESTERN WISDOM BIBLE STUDY

Future Development



"Perceive ye not yet, neither understand? . . . Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?"

Mark, 8:17-18.

There comes a time in each man's life when there is an inner longing and awakening, just as the little life within the seed begins to turn to reach out for expression, and the germ in the egg begins its life which later bursts the shell and is born a chick. So this quickening of the Spirit within man begins its restless search for knowledge, when it wants to know whence has it come, why is it here, and where is it destined to go when its life in the physical world ends?

There is this longing which comes to every one, this loneliness, or can we compare it to a homesick feeling to return to the Father? The Spirit may be smothered for years by the life of the senses, but eventually it will turn toward that home from which it was sent, it will navigate to that Divine Fire from which it is only a spark.

But often this longing gives vent to cold, cynical pessimism. The mind refuses to respond to the higher desires which endeavor to lead the way back to God. But, as the wayward boy who has left his home to seek his fortune in the world, turns his back to the longing, the craving for the love of his mother, and drowns his desires for his home in dissipation, seeking for pleasure, so man may also turn his back to the cry of the Spirit and drown this longing in material pleasures.

There is an invisible world about us, a mysterious something that calls us at times, that great riddle of life, whence have we come, why are we in this world which is so full of sorrow,

why do we struggle day by day, searching, seeking, hoping, weeping, praying, ever groping to get higher, and for what? Do we ever stop to think what that great unknown something is that we are after?

The greatest riddle in the universe is man. There is a great force in nature that we feel, we sense its power. May we compare it to electricity, the force which itself is unknown to us. We cannot see it, we can only feel it; and we sense a like power surrounding the human body but cannot see it. The blind man is told that the trees are green and that the rose is red, but he cannot see, he must take our word for it, he is physically blind.

So is man also spiritually blind. Having eyes he sees not, and having ears, he hears not. But there are those among us who can see and who tell us of this great invisible world that is surrounding us; they have the spiritual eyes developed, they tell us of these great wonders. The question is asked: If some have that sight why do not all have it, why are we spiritually blind, and how do we know that what these people tell us is true? We all know that China is on the western side of the Pacific Ocean, at least we are told so by those who have been there. We have never seen that country, but we believe the man who has been there has told the truth. Why not also believe the man who tells us about these invisible worlds?

The question is asked: But how can we get there? We can get to China if we have the price of a ticket. We can also visit these higher worlds if we pay the price, but not with money. By persistent and loving service, one can purify his vehicles so that the spiritualized body can be used as a means of traveling consciously on the invisible planes.—*Max Heindel.*

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, and in perfect accord with divine justice.

The Measure of a Man

By C. DUDLEY ROBERTS

(PART ONE)



TRADITION holds that there are two great worlds, the higher one called the Macrocosm, ruled by the Divine Man, the other, a lower world, named the Microcosm which is but an emanation or a reflection of the Macrocosm. A more simple statement is, that man was made in the image of his Divine Father.

The relationship between these two worlds is axiomatically expressed by Hermes, "As above, so below" and the symbolism is carried forward by the cells and organs in man's physical body in their correspondence to the stars and planets of our solar system.

The Birth of a Zodiac

The expansion of a planet into a Sun—the fixed center of a solar system—and its ultimate transformation into a zodiac is described by Max Heinzel as follows: "When the beings upon a planet have evolved to a sufficient degree, the planet becomes a Sun, the fixed center of a Solar System. When the beings upon it have evolved to a still greater degree and consequently it has reached its maximum of brilliancy, it breaks up into a zodiac and becomes, so to speak, the womb of a new Solar System.

"Thus the great hosts of Divine Be-

ings, who until then, were confined within that Sun gain freedom of action upon a great number of stars whence they can affect, in different ways, the system which grows up within their sphere of influence. The planets or man-bearing worlds within the zodiac are constantly being worked upon by these forces but in various ways according to the stages they have reached in evolution."

Spiritual Hierarchies

There are twelve Great Spiritual Hierarchies who, functioning through the twelve signs of the zodiac, guide our entire evolution which, however, at this time calls mainly for the development and growth of the mental body.

The Lords of Mind

This part of man's evolution is under the direction of the Lords of Mind—the Hosts of Sagittarius—who were human beings in the Saturn Period of the earth's evolution; and as the Region of Concrete Thought was the densest state of matter reached at that time they became experts in building bodies of mind stuff, the substance of which that region is composed.

During the Earth Period when man first assumed his present form, the Lords of Mind who had become Creators radiated from themselves into man's

being the nucleus of material from which he is now seeking to build an organized, creative mind. Therefore before each rebirth the forces latent in the mind of the last life are awakened in the seed atom of the mental body and immediately attract material, from the various subdivisions of the Region of Concrete Thought, which material they mold into a counterpart of the mental body of the last life, adding to it, however, the essence of all the good he has acquired during his past lives.

The mind is the link between the personality and the Spirit, and is the least developed of all the Ego's vehicles. At present it is but a sheath with its powers still potential; but when they are fully developed, and used constructively, they will enable man to free himself from present restrictions and take his proper place, next to the gods, in his evolutionary development.

Man's Measure

Man's evolutionary root number is 9, with its numerological character and phases; but in numerology 9 is also 8 plus 1, or the sum of any number of digits in a series, e.g. 26631, or 18 or 9.

Note that the number 9 may be expressed as 3×3 and when so written is symbolical of the Triune Godhead multiplying within Himself Virgin Spirits as sparks from a flame; 9 may also be expressed as 3^2 —three raised to the second power—and indicates the one becoming many, each being threefold, the Triune Godhead made manifest in the flesh.

The *Rosicrucian Cosmo-Conception* states it as the Supreme Being (3) expressing His Second Aspect (2) as that creative word of which John speaks: "All things were made by him and without him was not anything made that was made."

In Rev. 21:17, the measure of a man is stated to be equal to that of an angel, and is given as 144 (1 plus 4 plus 4 or 9); the value of the name Adam, the father of mankind in numerology is 9; man's lower nature is sym-

bolized by a beast whose number is 666 (6 plus 6 plus 6 or 18 or 9), that is, man himself. (Rev. 13:18). In Rev. 14:1; it is all mankind that is indicated in the numerical sum (1 plus 4 plus 4 or 9) of the 144,000 to be saved.

The student will discover a 9 in the prenatal time spent by man in the womb, working on his ninefold constitution; also in the number of active months of the year, nine, the other three being winter, the inactive months. A 9 will also be found in the mean diameter 7920 miles, and also in the equatorial diameter 7947 of the earth on which physical man dwells. Similar correspondences will be found in the story of the ark whose three stories are symbolical of man's threefold body and whose journey of nine months is representative of man's period of gestation.

The number 9 is a symbol of incompleteness, and as evolution is always progressive it is natural to look forward to the 9 becoming a 12.

We find support for this view in the occult knowledge that the earth has 9 strata through which we must pass before the center and liberation are reached. These 9 strata represent the 9 Lower Mysteries and as these are followed by the 4 Greater Mysteries, by analogy, we believe that man eventually must spend an additional 3 months in the womb perfecting his vehicles, and it is to further these evolutionary ends that the Great Sun Spirit spends the dormant winter season in the earth.

It is the unusual and powerful atomic vibrations of the Christ flooding the earth from the Winter Solstice to the Vernal Equinox that eventually will make the winter season a productive one, perfect man's vehicles and make him a 12.

9 Made Manifest in Mathematics

Man looks to the Hosts of Sagittarius for the development of his mind and it is therefore proper that the house of intellectual concepts through which these creative Hierarchies work should

be numbered 9 in agreement with man's evolutionary root number.

Man uses the digits 1, 2, 3, 4, 5, 6, 7, 8, 9, 0 in his arithmetical work and soon discovers that the number 9 possesses qualities not shared by any other number which makes it the most significant number in his numerical system.

In numerology where all figures are generally reduced to a single digit, we find that—

(1) If 9 be added to any number or series of numbers the total will be equal to the figure or figures to which 9 was added (both sets of figures being reduced numerologically to a single digit).

(2) If 9 be taken from any number greater than itself the remainder will be equal to the number from which 9 was deducted (both figures being reduced numerologically to a single digit).

(3) The number 9 or any series of numbers whose digits total 9 numerologically may be multiplied by any single number including itself and the resulting products will always yield a numerological 9.

(4) The number 9 or any series of numbers totaling 9 numerologically may be progressively divided by 2 and the quotient resulting from each division will always be a numerological 9.

For example

$$\begin{array}{rcl} 2 \overline{) 9} & & \\ 2 \overline{) 4.5} & \text{equals} & 9 \\ 2 \overline{) 2.25} & \text{equals} & 9 \\ 2 \overline{) 1.125} & \text{equals} & 9 \\ & 0.5625 & \text{equals } 18 \text{ equals } 9 \end{array}$$

Again

$$\begin{array}{rcl} 2 \overline{) 999} & \text{equals} & 27 \text{ equals } 9 \\ 2 \overline{) 499.5} & \text{equals} & 27 \text{ equals } 9 \\ 2 \overline{) 249.75} & \text{equals} & 27 \text{ equals } 9 \\ 2 \overline{) 124.875} & \text{equals} & 27 \text{ equals } 9 \\ & 62.4375 & \text{equals } 27 \text{ equals } 9 \end{array}$$

(5) Factorial 9 or

$1 \times 2 \times 3 \times 4 \times 5 \times 6 \times 7 \times 8 \times 9$ equals 362,880 or 27 or 9 when reduced to a final digit.

Man lives on a world that is an oblate spheroid and therefore any level line on the earth's surface is a line that is everywhere equally distant from the earth's center and obviously is not a straight line, but is a portion of a circle having the same radius as the earth. Therefore circular measure is used to calculate distances and angles and the results are given in degrees, minutes, and seconds of arc and in astronomical work, also in hours, minutes, and seconds of time; the conversion rate being 15 degrees of arc for 1 hour of time.

The basis of circular measure is the circle of 360° which may be progressively divided by 2, according to the rule given above, and the quotients will always be 9 (man's evolutionary root number) when reduced to a final digit.

$$\begin{array}{rcl} 2 \overline{) 360} & & \\ 2 \overline{) 180} & \text{equals} & 9 \\ 2 \overline{) 90} & \text{equals} & 9 \\ 2 \overline{) 45} & \text{equals} & 9 \\ 2 \overline{) 22.5} & \text{equals} & 9 \\ 2 \overline{) 11.25} & \text{equals} & 9 \\ 2 \overline{) 5.625} & \text{equals} & 9 \\ & 2.8125 & \text{equals } 9 \end{array}$$

Every circle has 360 degrees equals 9
or 21,600 minutes equals 9
or 1,296,000 seconds equals 9

And in the sum of each set of digits will be found a numerological 9.

In the Zodiac is a 9

The zodiac is, of course, a circle with all its characteristics and qualities. But a zodiac is also used in astronomical and astrological work and it is then subdivided into signs, decans, and dodecans as follows:

1 astrological sign is equal to 1,800 (9) minutes or 108,000 (9) seconds.

1 circle of 360° is equal to 36 (9) decans or 72 (9) dodecans.

Note man's root number (9) in every subdivision.

Measures of Space

The three measures used by man in this three dimensional world holds a 9.

Long Measure

1 yard	is equal to	36 inches
1 fathom	"	72 inches
1 pole or rod	"	198 inches
1 furlong	"	7,920 inches
1 mile	"	63,360 inches
1 knot or)	"	72,900 inches
nautical mile)	"	6075 feet

Each division yields a numerological 9 as a total of all digits.

Square Measure

1 sq. foot	is equal to	144 sq. inches
1 sq. yard	"	9 sq. feet
1 sq. rod	"	272.25 sq. feet
1 acre	"	43,560 sq. feet
1 sq. mile	"	27,878,400 sq. feet

The total of each set of digits is a numerological 9.

Cubic Measure

1 cubic foot	being 1728 cubic inches
	(or 18) or (9)
1 cubic yard	being 27 cubic feet (9)

Time

This is an expedient devised and used by man to measure the duration of his actions and reactions as they occur in his state of physical consciousness.

Time also carries man's root number 9 in every direction.

1 hour	being 3600 seconds
1 day	—86,400 sec. or 1440 min.
1 week	—604,800 sec. or 10,080 min.
1 year)	524,160 min.
or)	
52 weeks)	31,449,600 sec.

The total of each set of digits is a numerological 9.

(To be continued)

Our Mysterious Sun

By MAX HEINDEL

The substance of the sun as seen by the mystic is of varying density three-fold in constitution, each stratum being the emanation of one aspect of the triune God, the three aspects or powers being under the direction of the Father, the Son (Christ), and the Holy Spirit (Jehovah), all of whom are united in the sun, which is triple in manifestation.

Jehovah's force is focused through the moon and Cancer to give us bodies. The Christ principle finds expression through Uranus and Aquarius, and develops soul power. But the lofty, spiritual vibrations of the Father are dimly sensed through Neptune and Pisces.

The effect of these three forces acting together, generally speaking, we ascribe to the sun, but be it noted that each force has certain distinct activities, and in order to accomplish them Jehovah and his helpers, the angels, focus their forces not only through the moon but also through all three members of the watery triplicity, namely, Cancer, Scorpio, and Pisces. Here, however, Jehovah has not absolute sway, because of the activity of the Lucifer spirits from Mars. The Christ and His archangels focus their forces not only through Uranus and Aquarius, but also through the other signs of the airy triplicity—Gemini and Libra. The more we seek to live the life of friendship, the more we strive to "Love our neighbor," the greater our efforts to curb and bridle our emotions, the sooner we shall rise above the mists of ignorance to the heights of Aquarius; and when we have reached that lofty level, we may consciously and effectively pour out our sympathy upon the world, as Aquarius pours water from the urn of his heavenly sympathy.

Altruism, *the spirit of service*, comes from Aquarius; so be it remembered that if we have aspirations to greatness, we must render *great service*.

The Children of Libra

Birthdays: September 23—October 24



ALF way around the cycle begun in Aries, the Sun at the Autumnal Equinox enters into Libra, the sign of the Scales. Like Aries, the other horizontal sign, Libra brings about a change of consciousness which impels man to an awareness of himself as being not only an individual, but also as part of a group. Love, convenience, gregariousness or practicality convince him of the advisability of thinking and acting with or for others. The needs and desires realized only through partnership or group effort are paramount here. Under the influence of Libra man becomes social-minded.

Being the positive house of Venus, Libra generally bestows a liberal measure of the abilities and temperament of the planet of love and beauty upon those born under its influence. Diametrically opposite to Saturn, the planet of profundity and obstruction exalted in Libra, Venus is symbolical on all levels of all that is light, cheerful, uplifting, and conducive to happiness. The levitating influence of Venus contending with the gravitating pull of stern reality exemplified by Saturn accounts for many of the characteristics of Librans, including their radically changing moods and enthusiasms, their ability to project themselves very ardently into some relationship or interest for a time and then suddenly withdraw to make another eager start elsewhere. Maintaining a balance in all things is the ideal which the stars hold before them.

Librans like the good, refined things of life, and have a deep appreciation of beauty. There may be a love of luxury; at least of having things "nice" and in good taste. Emphasis is placed upon quality rather than quantity. Fondness of pleasure and inclination for artistic pursuits are often marked. Many

works of art, music, architecture, and other expressions of Divine Beauty may be traced to Librans.

Harmonious relationships with others seem essential to the health and happiness of these people so that they are often willing to appease others for the sake of peace. However, once convinced that conflict is unavoidable, they are formidable opponents, fighting with the neatness and expertness of gentlemen.

Standards of perfection and the faculty of comparison are usually well developed, as well as a sense of perspective and relative values: qualities applicable in many lines besides the purely artistic, since they enable one to arrange various units of things into harmonious relationships to one another. The "power to do the right thing at the right time and in the right way" of Librans is particularly apparent in their social contacts. A calm and steady view of things, high social intelligence, respectful consideration of others, and other marks of good breeding give them much charm.

There is usually a liking and knowledge of human nature, as well as the ability to give pleasing expression to their thoughts. Perhaps their greatest temptation and source of sorrow is to misuse their gift of persuasion to play upon the vanities and frailties of others for their own gain. Kind and affable, they are well suited for both public and married life. Yet they preserve a "mysterious aloofness" which they cannot bear having others penetrate. There is a tendency to bow to expediency rather than ignore it, as Aries does. But unless other factors in the chart so incline, Librans will not take unfair advantage of people or situations, for they have a well defined sense of justice, which they rightly regard as a cardinal virtue.

Astrological Readings for Subscribers' Children

In an endeavor to render special spiritual service to our subscribers we delineate each month in this department the natal chart of ONE of our subscribers' children, up to 21 years of age. This includes a general character and health analysis, and vocational aptitudes.

Each FULL year's subscription, new or renewal, entitles you to an *application*, which should be made when the subscription or renewal is sent in. One name only is selected, impartially, each month; thus during your year's subscription you have

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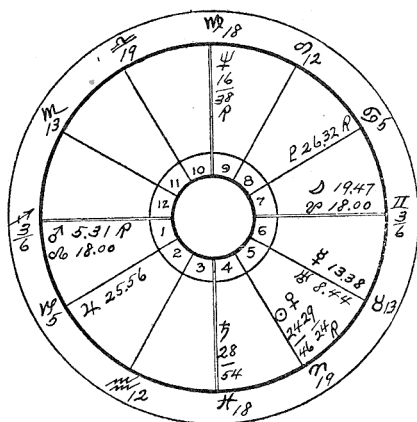
In making application, be sure to give the following information: Name, sex, birthplace; year, month, date, hour, and minute of birth, as nearly as possible. If *Daylight Saving Time* was in effect, be sure to state so, otherwise the delineation will be in error.

We do NOT set up individual horoscopes or make chart analyses, EXCEPT in this magazine.

PATSY A. H.

Born April 14, 1937, 10:04 P.M.

Latitude 39 N. Longitude 95 W.



Patsy Ann was born in the sign Aries, the sign of the pioneer, which sign indicates the beginning of a cycle or new adventures. Mars the planet of energy, power, and fire is the ruler. This combination always gives a certain measure of initiative, and this is conducive to gaining much experience in life.

Sagittarius, the rising sign, rules the higher mind; and when the dynamic Mars, ruler of the sun sign, is on the Ascendant, we know that the life of the individual will be filled to overflowing. This girl will never be satisfied with a routine life. She will want to romp with the winds, she will seek to know all wild life and their habitats, and she will follow the paths that lead to ex-

ploring the hidden life of the animal.

Patsy has her Venus in the sign Aries with her Sun; and this will make her want to know the answers to everything; and *why* will be one of her most frequently used words. This is very good; for she will learn easily and, what is more important, she will remember what she hears and reads; also she will read all types of books.

She will be just and loving, and she will always have enough of this world's goods, for she has Jupiter, the planet of wealth, in the 2nd house, the house of finance. Having plenty, she will be generous in giving to others, and no one will be turned away empty-handed from her door. She will seek out the poor and friendless to aid rather than give to public institutions.

She has two planets, Uranus and Mercury, in Taurus, both trine (good) to her Neptune in Virgo in the 9th house, the house of the higher mind. With Uranus in Taurus, she will fight for what she knows to be right and true, although her real nature is one of peace. She will love to gather others together, and through her group consciousness she will harmonize people in conformity to her own previously formulated ideas. Patsy Ann will live her own life, but she will enjoy the companionship of others. She will not be a lonely soul for she will be self-sufficient. However, she will gain much knowledge and understanding from her contacts with others.

She has her Moon, which has to do with the picture-consciousness, in the sign of Gemini, the sign of writing, also dexterity. This means that she can write down the things that she sees. As she roams the earth her eyes will see and retain the image of things contacted until she can give them to the world. She will see the sorrows, joys, and lives of the animal kingdom and bring them to the attention of the world with a deep reverence and understanding. Her Dragon's Tail is conjoined to her Moon. This aspect will cause her to feel deeply the hurts and lack of kindness to her little friends.

Saturn in the sign of Pisces and in the 4th house shows that she will use her knowledge for the good of the unfortunate, and all of the planets in her chart join in pointing the way to this one work in life. She will live to aid others, and she will be able to turn defeat into victory for others through her own knowledge. She will be able to bring out the best in others, and they will follow her advice, which is most important for real help to them. She will not wish to seek aid from others, but will seek to find her own solutions. She would do better to confide in others in time of sorrow or trouble.

At this time she has her Moon going over her Midheaven by progression, trine (good) to her Jupiter in Capricorn, and sextile (also good) her Pluto in Cancer. This means that as she starts her Fall school work she will choose wisely and well, and it will be best even at her early age to let her take the subjects that she likes, as far as possible.

Patsy Ann should be carefully watched lest colds develop, and she should not get overtired or she will become nervous. She needs plenty of sleep and rest so that nerve exhaustion doesn't come into her life at an early age. Her life will be well lived and one of many experiences and much well-doing.

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VOCATIONAL GUIDANCE ADVICE

THESE PAGES are a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information: Sex,

place of birth; year, day of month, and hour; full name. No readings given except in the Magazine and ONLY FOR PERSONS 14 to 45 YEARS OF AGE.—EDITOR.

Social Worker. Lecturer

FRANCIS M. G.—Born November 27, 1923, 7:00 A.M. Lat. 36 N. Long. 99 W. Mercury as ruler of the Midheaven and placed in the sign of Sagittarius on the Ascendant is strong. A very frank, outspoken individual is indicated by this and by the square of Uranus to Mercury, all of which tends to freedom of speech and thought that might at times cause friction in connection with the occupation selected. This configuration should give literary ability, and may make the native a lecturer along new and liberal lines.

Venus rules the 6th house, that of service, and Venus is well placed in Sagittarius, trine to Neptune, indicating musical appreciation, platonic friendships, etc. Venus also sextiles Saturn and Mars in Libra. This all points to the greatest harmony and satisfaction through service rather than from position, prestige, or monetary gain. Public service of some kind, such as welfare work or as a social worker is indicated, and would bring very satisfactory results. Assistance in this field would come through friends, boards, committees, etc.

This young man has a strong desire to assist others, and with Jupiter in Sagittarius in the 12th house, conjunction the Sun, will be able to give as well as receive much through church or state employment, and through scientific or philosophic enterprises and institutions.

Lawyer. Clergyman

LEROY G. A.—Born December 1, 1919, 5:05 A.M. Lat. 34 N. Long. 118 W. This young man would make an

excellent lawyer. The Sun, ruler of the Midheaven, in Sagittarius in the 1st house, and Mars in Libra, indicate aptitude in this direction. Neptune and Jupiter, both in Leo in the 9th house strengthen this, and also point to a strong religious nature with possibilities for the ministry. Venus in Libra making good aspects to Jupiter and Uranus is very favorable for music.

Radio. Television

TOMMY R. P.—Born January 10, 1929, 9:45 P.M. Lat. 46 N. Long. 110 W. Gemini on the Midheaven and Virgo on the Ascendant, both ruled by Mercury and this planet in Aquarius, an intellectual sign, indicates ability in the newer trends of activity, such as radio, television, etc. Mercury sextile to Uranus, the ruler of Aquarius, gives intuition and the ability to invent and to work out new ideas of a scientific nature. The Sun and Moon in the 5th house give teaching ability along the above lines. Anything connected with rapid transit would also prove of interest and benefit.

Government. Organizer

DAVID F. S.—Born August 8, 1929, 10:00 A.M. Lat. 40 N. Long. 80 W. Government work is indicated with the Sun and Mercury in Leo in the 11th house, trine Saturn in Sagittarius. The Sun is also sextile to Jupiter and trine to Uranus which gives exceptional judgment and insight. Leadership and excellent organizing ability are indicated and sufficient diplomacy for satisfactory accomplishments in this field. Another possible vocation which should prove

successful is that of radio announcer. There is also musical ability, which could be developed in the capacity of an orchestra leader.

Aviation. Executive

DONALD M. K.—Born August 1, 1918, 10:00 A.M. Lat. 40 N. Long. 105 W. Mercury is in Virgo, ruling the Ascendant and Midheaven, sextile to Jupiter and Venus. Mars is sextile Saturn and trine to Uranus. This all points to exceptional ability for precision work on instruments, such as those used in airplanes. Donald is able to form reliable judgments by careful deliberation, and is capable of intense and sustained action. Executive ability is indicated by the Sun and Saturn in Leo together with the supporting aspects above.

Interpreter. Entertainment

ADOLFO S.—Born August 16, 1931. No hour given. This boy should be capable of speaking a number of languages fluently. Mercury and the Moon in Virgo, with Mercury trine Saturn in Capricorn, also the Sun in Leo trine Uranus in Aries, strengthen this capability. Venus and Jupiter with the Sun in Leo, sextile to Mars in Libra give a love of games and sports and the ability to entertain in some capacity, as in clubs or over the radio. There is also a great interest in art, music, and poetry.

Office Executive. Reporter

Daughter of MRS. BERTHA G.—Born June 18, 1929, 2:40 A.M. Lat. 41 N. Long. 82 W. This young lady is quite versatile and, with it, determined enough to succeed in whatever vocation she occupies herself. Executive ability is indicated by Saturn as ruler of the Midheaven and in the sign of Sagittarius trine to Neptune and Mars. Taurus on the Ascendant, an earth sign, with Mars in the 4th house point to

interest and success in contracting or real estate. Writing ability is shown by Mercury and the Sun in Gemini. These are in the 2nd house indicating earning capacity in this vocation. Mercury sextile Uranus gives intuition and alertness, and interest in scientific pursuits. Another vocation in which the native is capable of being successful is that of mathematics teacher, or some activity involving the use of mathematics.

Electrical Science. Law

PETER J. P.—Born September 20, 1914, 2:00 P.M. Lat. 41 N. Long. 82 W. Mercury and the Moon in conjunction in Libra and trine to Uranus and Jupiter give a receptive and retentive memory, two valuable qualities. These aspects give ability for scientific research and especially strong possibilities in electrical science. Peter has aptitude for oratorical expression which could be used in lecturing or the law. Another source of self-expression could be salesmanship which involves traveling. Both are indicated. Mercury trine Uranus also indicates the ability for mechanical invention. It is often a sign of genius in connection with work on air or electrical equipment.

Club Manager. Entertainment

JOY A. G.—Born July 9, 1930, 4:45 P.M. Lat. 41 N. Long. 73 W. Libra rules the Midheaven with Venus placed in the sign of Leo, which should give ability in entertainment and educational enterprises. Venus also rules the 6th house of service. The Sun and Jupiter in the sign of Cancer indicate the ability to produce good things to eat, and might lead to a position in the catering or restaurant line. Jupiter is ruler of the Ascendant and is placed in the 7th house, that of the public. All this could be expressed in service to the public through the medium of a health food store.

Worth-While News



Leopold the Third and His Stars

The stars are fulfilling their unhappy promises to Leopold III, King of the Belgians. They predicted privation, peril, tears, and tragedy, and now the heartbreak of war is making their prophecies come true.

For Leopold now is not only a king without a kingdom but a kidnaped king as well, separated from his children and held prisoner in Germany by the Nazis. And he firmly believes it was all foretold in the stars.

In 1937, two years before Hitler sent his Panzers into Poland and started World War II, an astrologer foretold the dire events that the future held for Leopold. His horoscope was read, and in it the stargazer found: (1) a fate worse than that of his father, Albert I, who fell to death from a mountain in 1934; (2) that his children would be raised in a foreign land and (3) that he would be the last King of the Belgians.

Leopold has been plagued by that forecast ever since. His misfortunes began to pile up in 1940 when the German armies swarmed over his country, and soon reached a sad climax when he surrendered the Belgians to the invaders.

For the last four years Leopold has lived in Laeken Castle, on the outskirts of Brussels, with gray-clad German soldiers standing guard at the gates. Just before giving up to the Nazis he sent his children—Josephine Charlotte, now 17; Baudoin, Duke of Brabant, 14, and Albert, Prince of Liege, 10—to Portugal. Some time later, recalling with alarm the prophecy that they would be raised in a foreign land, he called them home to share his imprisonment in Laeken Castle.

But that frantic effort to circumvent the dreaded prophecy was doomed to failure. The Nazis descended on him again not so long ago, transporting him and his devoted young wife to Bavaria and his children to the German Province of Thuringia.

Whether or not the children continue to be raised in that "foreign land," or still another one, is something yet to be determined by the fortunes of war and the readjustments of peace.—By Sylvia Lyon, in *The American Weekly*.

The rulers of Belgium have had a more or less tough time of it ever since Prince Leopold of Saxe-Coburg became the first king of that country in 1831.

The present Leopold III lost his wife, Queen Astrid, niece of the King of Sweden, in an automobile accident in Switzerland. Leopold II was the Belgian ruler who obtained a very bad reputation by his treatment of the natives in the Belgian Congo. He was very dissolute in his private life, and he had little sympathy or consideration for the natives who operated the rubber plantations from which his great wealth came. Leopold I was a good man, but had much difficulty keeping his country out of war with Holland, of which Belgium was originally a part.

The truth of the fact that the positions of the planets indicate personal destiny, although they do not themselves create it, is something that is gradually finding its way to high places, as illustrated in the above extract.

Helping the Drunkard

A year ago New York set up the first municipal application of the Alcoholics Anonymous technique for treating drunkards. In a small office at a municipal lodginghouse, Edward McGoldrick created for the Department of Welfare a Bureau of Alcoholic Therapy. The 39-year-old lawyer, himself an ex-alcoholic, believed the chronic tippler would listen best to a man who has been on the same spot.

Last week McGoldrick reported results of this tough, informal experiment to the Yale University School of Alcoholic Studies. Since the establishment of the New York bureau, 150 people, ranging from Bowery bums to lawyers and clergymen, and in age from 24 to 63, had responded favorably to treatment. Although most of them had been alcoholics for from 10 to 40 years, they gave up drinking entirely except for a few lapses of a day or two.

The McGoldrick plan is partly psychological (although McGoldrick is no scientist) and partly religious (although no particular faith guides his teaching). His method is a free personal discussion, a mental catharsis for the alcoholic. It's made clear that the teacher understands the craving for drink, the torments of self-

condemnation, and even the fantasy of delirium.

At the right moment, McGoldrick dispenses his medicine in the form of neat mental doses prescribed to fit the personality and circumstances of the patient. Out of his experience he evolved a list of rules which alcoholics should recite to themselves. Some of them:

An alcoholic is made, not born . . . Heredity is an old dodge to avoid seeing myself as I am.

If I pray for help I can't expect God to throw a miracle. He will provide the food; He will not cook the dinner.

Regret and despair over yesterday's drinking will only make today a torment.

Fundamentally, frustration was the cause of my abnormal drinking. . . . Drinking never solved a problem for me, it only made matters worse.

I must not amuse my friends with narratives of my past drunken adventures.

One drink of any form of alcohol, including wine or beer, is sufficient to start me on a spree.

I realize that it is necessary to abstain from alcohol, but my ultimate goal is to attain peace of mind in an active industrious, and constructive life.—*Newsweek*, August 21, 1944.

The organization known as *Alcoholics Anonymous* has accomplished a great deal in the rehabilitation of a large number of drunkards. Now its methods are being given a municipal application in New York City, as described in the above quotation. As stated, the plan which is being followed by Mr. McGoldrick in his Bureau of Alcoholic Therapy is a combination of psychology and religion, although no particular religion is followed. His method is personal discussion, which might be called a form of psychoanalysis, followed by doses of practical wisdom designed to fit the case.

The victim of alcoholic liquor is in a rather bad way because through the use of liquor he has over-sensitized his finer vehicles so as to admit astral entities or elementals to his aura, and these have a demoralizing influence upon him, urging him to drink ever more and more until finally he may have lost complete control of himself. The combination of psychology and religion to meet such a condition is undoubtedly a very good one.

A New "League of Nations"

New York Times

WASHINGTON, Aug. 17.—The Wilsonian doctrine that the world security organization must be made an integral part of the peace treaties has been rejected by the Roosevelt administration. Instead, it was learned today, Mr. Roosevelt plans to submit the new "League of Nations" plan to the Senate by itself and later to seek additional power from the Senate to enforce the treaties of peace.

This decision, which was taken by the administration after months of discussion, not only reverses the process which President Wilson supported at the end of the last war, but indicates more clearly the machinery by which this administration hopes to build an effective peace structure.

By separating the world security organization from the peace treaties, the administration hopes to get the new League of Nations operating much sooner, perhaps even before the end of the war. Plans at present call for a treaty establishing the new security organization to be presented to the Senate about Jan. 1 and administration officials hope it will be ratified before spring.

Start on Boundaries

Thus it is argued, the new League and World Court machinery will be available to deal with some of the difficult problems which may arise over the question of boundaries at the peace conference, while the bitterness aroused by the boundaries question will not be used to jeopardize American participation in the new "League."

Under the administration scheme as it now stands, the security organization and the terms of the peace treaties would complement each other. The security organization, which the United States proposes, would not be able to apply military sanctions against any potential aggressor unless the United States delegate on the proposed United Nations council voted to do so and Congress would approve his action and authorize the use of force.—*Los Angeles Times*.

It is greatly to be hoped that at the expiration of the present war some kind of workable plan may be evolved for the setting up of the equivalent of a League of Nations, in which not only the four great powers but also the smaller nations will have proportionate representation. The above clipping gives some information on the tentative plan proposed by President Roosevelt and the present administration. We lost the peace in World War I on account of the failure of the League of Nations. This must not happen again.

Question Department



The Cause of Infant Mortality

Question:

Will you please explain the real cause of children dying when their life on earth has scarcely begun? If we are here on earth to gain experience, what about these children? Surely they gain little, and in some cases, practically no experiences at all.

Answer:

Persons dying in one life under such harrowing conditions as accidents on crowded streets, train wrecks, theatre fires, lamentation of relatives, drowning, battlefield horrors, murder, execution, cremation immediately after death, et cetera, lose the panorama of their past life which ordinarily is transferred from the vital body to the desire body during the first three and one-half days after death, and which panorama forms the basis for their future purgatory and First Heaven experiences. When a person dies under similar conditions to those mentioned, he is then reborn and dies in early childhood going directly to the First Heaven, where he is taught the lessons contained in the lost panorama of his preceding life. These lessons are impressed on the sensitive desire body of the child and remain with it after rebirth. The Ego gets the lessons belonging to the evil committed in its previous life by being taken from the First Heaven into purgatory and being interpolated into the desire body of some individual undergoing purgatory experiences similar to those it would have received in purgatory under normal conditions.

After the lessons belonging to the preceding life have been thus taught, the child is *reborn* with the proper development of conscience it would have

normally acquired, and is ready to continue its evolution. Then, when it is reborn, it lives a normal span of life.

To summarize: When a person dies under harrowing circumstances, he is reborn in a comparatively short time and dies while still a child; is taught lessons contained in the lost panorama of the preceding life in purgatory and the First Heaven; is then reborn and lives an average length of life.

THE POWER OF THOUGHT FORMS

Question:

If an individual holds thoughts of hate, anger, revenge, against a certain person for a long time, will these thoughts create a thought form of such power that it may attack the person to whom it is sent and do him injury?

Answer:

When evil thoughts are directed toward another person, the thought form created gravitates toward that individual. But when it reaches the individual's aura, if there is nothing there of a like nature the thought form returns to the originator practically unchanged. If, however, the thought form is able to achieve its object, it then gravitates back to its creator, bearing with it the indelible record of its journey and its success, which is then imprinted on the negative atoms of the reflecting ether of its creator's vital body where it forms a part of the record of the thinker's life.

If the thought form was strengthened by the evil contacted in the aura of the person to whom it was sent, much harm might be done both to the sender and the receiver even to the extent of producing ill health, or some sort of evil practice in accordance with the nature of the projected thought form sent out.

Good thought forms coalesce and

strengthen each other, resulting in the betterment of conditions. Evil thought forms coalesce and strengthen evil wherever it is found. It is therefore a positive reality that thought power is of more importance than acts, for if people *think* right then they will *act* right. No man can think love to his fellow men, can plan how to aid and help them, physically, mentally, and spiritually, without also acting out his thoughts some time in his life; and if the masses would cultivate such thoughts, unhappy world conditions would be solved quickly. People whose thoughts are clean and pure, do not grovel in the dust nor plan to injure others. The sincere, honest thoughts of Lincoln freed thousands of people from bondage, and the righteous self-sacrificing thoughts and acts of the Christ will eventually free the world from the thralldom of evil, which ever works contrary to the evolutionary plan.

THAT LATENT "SIXTH SENSE"

Question:

Do you think it really is possible for human beings living here on earth to actually know anything definite relative to the existence of the Spirit before birth and beyond the portal of death? If you do think that it is possible, will you be kind enough to let me know how such knowledge can be obtained?

Answer:

Yes, it is possible to obtain definite, firsthand knowledge on this subject by anyone who will take the time and trouble to cultivate what is called the "sixth sense," a sense which is latent in all people. When this sense is developed it opens the spiritual eyes of the individual so that he is able to perceive the spirits who are about to enter physical life by birth, and those as well, who have just reentered the life beyond after death. And such a one can see these spirit individuals just as clearly and as definitely as he cognizes physical beings by means of ordinary

sight. There are many people who have developed the "sixth sense" and are quite well qualified to investigate the superphysical realms in a scientific manner.

DEATH WHILE UNDER AN ANESTHETIC

Question:

I would like to know what the after-death condition is of a person who dies under an anesthetic, as they frequently do, when undergoing an operation.

Answer:

People who die while under the influence of an anesthetic are just as conscious as is the ordinary human being once the silver cord is severed, and they go through their life panorama in about the same way as does the individual who passes out under ordinary conditions.

The first feeling after death of those who have suffered greatly is one of intense relief that they have escaped from the suffering incident to the condition of severe illness which usually precedes death of the physical body. This feeling of relief is common to all who have suffered, and all are exceedingly grateful that it is over, although at first they can scarcely realize that there is no sickness in the land of the living dead and therefore the pain so recently suffered will not recur.

IMPORTANT RESULTS OF EVOLUTION

Question:

Will you be kind enough to tell me exactly what results are achieved by the individual during evolution?

Answer:

Five principal results are gained. These results are as follows: The latent potentialities within each virgin spirit are transformed into dynamic powers available for use at any moment and under the direct control of the will; a creative mind is evolved; soul power is developed; self-consciousness is gained; the independent will evolves the power to institute things new and entirely original—in other words, it develops Epigenesis.

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

Faith, and Luscious Apples

Two Master Keys to Health

By LILLIAN R. CARQUE, SC.D.

Affiliated with Dietary Research Laboratories, Los Angeles, California



HAVE you not observed the notoriously good digestion enjoyed by stomach sufferers on a holiday? Foods ingested on such occasions with more or less impunity would profoundly disturb their digestion at other times. For when the mind is carefree, when good cheer, faith, and hope dominate the mind and nervous system, the stomach glands do their best work and pour forth a copious and abundant amount of gastric juice, strong in digestive power. The stomach is probably the most suggestible organ in the whole body, exceedingly susceptible to the slightest changes in the mental state. Many stomach disorders are but a reflex of a similar mental derangement. A sour disposition in the course of the inevitable leads to a sour stomach.

When the mind is pleasantly disposed and anticipative of enjoying some favorite dish, the action of the mind upon salivary secretion is such as will produce a profuse secretion of thin, "makes your mouth water," fluid. In like manner, stage fright and other nervous and emotional states in which fear is the dominating element have been accompanied by a characteristic dry mouth resulting from the almost complete sup-

pression of the saliva.

Faith and happiness encourage the production of a strong and active saliva—a secretion powerful in its ability to convert starch into sugar. The digestion of starch commences in the mouth. Conversely, fear not only deteriorates the quality and digestive power of the saliva, but not infrequently results in the production of a secretion so modified as sometimes to become actually bitter. Thus fear greatly favors the abnormal growth of bacteria in the mouth, thereby exerting a pernicious influence on the teeth.

An ancient experimental criminal test of the Chinese is markedly illustrative of the power of fear to diminish the flow of the saliva. Suspects were compelled to line up and then to chew and swallow quickly a handful of dry rice. The guilty man usually became so frightened that his salivary glands refused to function. The parched condition of his mouth and throat obviously menaced his capacity to swallow the rice in the allotted time.

Chronic worriers and despondent patients universally suffer from deficient gastric juice and slow digestion. Melancholy people are almost invariably dys-

peptic; indeed many cases of so-called acid dyspepsia have been traced to acid mental and nervous states. This is because a full supply of the vital electric power is withheld from the pneumogastric nerve, which conveys from the brain the life forces needed to give tone and activity to the digestive organs.

Indeed despondency affects all the organs of the system on the same principle; the brain consumes in its excitement more than its natural allowances of nerve-electricity, and consequently it withholds the vital energy from the organs which are dependent upon it for healthful action. Faith encourages the assimilative powers of the body, while unusual sorrow and protracted grief retard and even temporarily inhibit the process of assimilation, thus interfering with the nutrition of the cell.

Fortunately for humanity, each evil carries its own remedy in its bosom; each action is followed by a corrective reaction. In the rescue squad towers the luscious apple—king of orchard fruits.

The malic acid content of the apple is agreeably appetizing and aids digestion by assisting the digestive enzymes in the performance of their duties; thus the digestive system is stimulated to a more vigorous action and enjoys increased capacity in the handling of food committed to its care. Especially in non-malignant conditions of the stomach and liver has apple concentrate (condensed whole apple) proved particularly beneficial, because of its marked stimulating effect on the digestive function.

Malic acid also plays a stellar role as a disinfectant for mouth, stomach, and intestines. Malic acid normalizes the acidity of the gastric juices of the stomach, enhancing at the same time their germicidal effects.

Organic malic acid must not be placed in the same category as those fruit acids that have been productive of much mischief. Malic acid exists in chemical combination with the mineral

salts of potassium, sodium, magnesium, calcium, iron, and the phosphates. These salts or malates are absorbed directly into the blood, and preserve and increase the alkaline reserve.

When the mucous membrane is functioning normally—as it does when faith dominates the mind—it secretes a mucus that lubricates, thus permitting food to pass along without scratching, bruising, or irritating hypersensitive alimentary walls. Fear and anger cause an inadequate secretion, often a complete suppression of mucus that gives rise to peptic and duodenal ulcerations and other erosions. That is why the Great Cosmic Intelligence has provided fruit pectin—generously available in the condensed apple known as apple concentrate—there to exert its tranquilizing influence in soothing sensitive as well as inflamed or irritated gastrointestinal canals. Pectin is not indicated as a specific for ulcers or other lesions. We warn against self-medication in pathological conditions.

We merely want to emphasize that fruit pectin is an exceptionally fine source of uronic acid—an important constituent of the mucus-producing cell. Any shortage of uronic acid produces erosions and ulcerations. The principal constituent of mucus is a protein known as mucin. Uronic acid is an important component of mucin; in the event of a shortage of uronic acid, the mucous membrane is the first to suffer, for it cannot manufacture its full quota of mucus. Delicate alimentary surfaces are thus bruised in absence of this copious, viscous demulcent secretion that is soft and slippery, thus inhibiting masticated food particles from passing along in the normal easy gliding physiological way that Nature intended.

While raw apples, when ripe and properly masticated, are extremely wholesome and very digestible, doctors of repute recommend cooking, baking, or processing, via concentration, the whole fruit when included in the dietaries of invalids, convalescents, and

(Continued on page 478)



~ HEALING ~

Founded on the admonition of the Christ to Heal the Sick

THE ROSE CROSS HEALING SERVICE

All may join in carrying out the second admonition of the Christ by joining us on Healing Dates in sending out Healing Power where it is needed. Thus you make of yourself a living channel for the Divine Healing Power that comes direct from the Father. At 6:30 P.M. by your own clock, on dates given below, relax in the quiet of your own room, or wherever you may be. Close your eyes and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Ecclesia, and concentrate on *Divine Love and Healing*.

* * *

September ... 4—11—18—25
October 2— 8—15—23—29
November 4—12—19—25

* * *

Disease is really a fire, the *invisible fire* which is the *Father* endeavoring to break up the crystallized conditions which we have gathered in our bodies. We recognize fever as a fire, but tumors, cancers, and all other diseases are really also the effect of that Invisible Fire which endeavors to purify the system and free it from conditions which we have brought about by breaking the laws of nature.

Again we may say that disease is a manifestation of ignorance, the basic sin, and healing is a demonstration of applied knowledge, which is the only salvation. Christ is an embodiment of the Wisdom Principle, and in proportion as The Christ is formed *in us* we attain to health.

The Healing Department endeavors to bring to the patient a knowledge of the high ideals that will aid him to conform to God's Laws that govern the universe, and thus attain permanent health.

Among the patients on the Healing Department list are service men who write us from war zones, requesting our literature and stating that it gives them a spiritual uplift much needed in their present environment. If our patients and readers know of service men who would be interested in receiving our literature we would be very pleased to have their names and full addresses.

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California, June 1944

Dear Friends:

Last Sunday we went driving and were invited to dinner where there were steps to climb. We have steps also before getting down to the sidewalk, which makes four pairs altogether to climb—after we got to the garage about a good block from home. I was very little tired, and made the steps all right, including the block in between. . . . Am feeling very much encouraged. . . . I began improving even before you received my first call. It is marvelous. Thank you so much—God is good, indeed.


—T.F.

Children's Department



Chet--the Story of a Squirrel

By LILLIAN CRONE

 THE second year the Stewart family came up to spend the summer at their cabin home, four-year old Faith was greatly excited. She remembered the birds, squirrels, and chipmunks that used to gather up food in the yard the summer before, and she wondered if any of her old friends were still around and if they would know her.

The first time Mother and Faith were feeding the chickens, sure enough, an old acquaintance came up! It was a big, gray squirrel boldly helping himself to the grain and sitting up eating it out of his forepaws.

"That's Chet!" cried Faith, jumping up and down in her eagerness, and the squirrel began to chatter, just as excited as she was.

"My dear, how did you get the idea that his name is Chet?" asked Mother.

"Why, he says so. Just listen! 'Chet! Chet! Chet!' is what he's saying. He's the same one I played with last summer. Don't you remember him?"

"To be sure, I remember now," replied Mother. "But I think he is only scolding, after all."

But Faith was sure he was saying his name. So the family, too, called him Chet.

"He lives in that big tree over there," explained Faith, pointing to a large larch with low-hanging branches. "He always runs up to the top of it when I chase him."

The little animal soon came to know her call of "Chet!" And, since she always had some choice tidbit for him when she called, he came down from his

tree at call and would sit up on his hind legs, waiting.

"How he does like cookies, especially nut cookies!" exclaimed Faith as she came into the house to cram her pockets full of them.

Though Chet was eager for Faith's cookies, he was careful to keep out of the way of her hands. Sometimes he even leaped up on her shoulder, but he was too quick for her to ever catch him. She would coax him patiently, "Now, Squirrely, wait a minute! You know I won't hurt you!"

But off he was again, and she after him, trying to get him. This became a game of "Catch" with the two companions. Chet would stay about quietly as long as she scattered grain and bits of cookies, but as soon as she reached out her hands to touch him, he scolded and frisked off to his tree. Around and around the tree, then around the yard they chased each other until Faith was so tired she dropped down on the ground for a rest. Sometimes she even fell asleep. Chet would awaken her by coming creeping back and running all over her, sniffing for more crumbs.

One day they had been playing like this for a long time. Finally, Chet again escaped and ran to the top of his tree and was scolding as usual. Faith stood looking up at him a long time, thinking.

I believe I could climb the tree after him, she thought. The branches go up just like a ladder. It would be easy enough.

Just then Mother called her for supper.

It was unusually dry that summer and the garden had not given them as much as usual. Father surprised them one day late in August, with a suggestion:

"This morning Ted and I noticed quite a growth of dewberries along the creek down beside the road just south, a short way from the end of Bluebell Gulch. We ate some, but it was getting late. If you want some for supper, better go while the sun is still high. It is rather dark down there in the underbrush and timber."

Right after lunch, Mother and Faith set out with their sunbonnets on, a two-quart pail for Mother, and a very small one for Faith. At the last moment, Mother thought of an old army blanket and took it along.

"How long will we be gone, Mother?" asked Faith as they were leaving the kitchen.

"It may be a couple of hours," replied Mother.

At that, Faith ran back to the cookie jar and filled her apron pockets cramful of fresh cookies, with the apology, "I might get hungry."

Mother had to laugh. "I think you're right. We should have named you, Hungry."

On the upper ridge of the gulch there was a cluster of pines and larches, but the rest of the slope was bare of growth except dried weeds, so that there was as unbroken view down to the berry patch.

When they got to this place, Mother stood thinking a moment, then she said, "Faith, I believe you had better stay up here in the shade of these trees. The bushes will be so full of thorns you might get all scratched, and you might get out of sight and lost among them. So, I think you had better let me spread out the blanket for you to play on. There are cones and stones around here for you to gather and play with. I will

look back and see you from the patch, and if you want me, just call."

Faith helped her mother straighten out all the corners of the blanket like a rug. She was gathering pretty cones into a pile when a gray squirrel came scampering and chattering and made himself at home on the blanket with her.

Faith clapped her hands in glee. "If it isn't my friend, Chet! I thought I saw him 'way back there, following us when we came along the path. Now I won't be lonely with him to play with me. Just pick as long as you want to, Mother. Chet will take care of me."

Faith watched her mother disappear down the slope among the bushes, then she took some cookies out of her pocket and began eating, also breaking off bits for the squirrel.

When the cookies were all eaten, Faith played with the stones and cones while the squirrel scurried around to investigate the grounds. Then Faith chased after the squirrel until she became very tired. She lay down on the blanket to rest and fell asleep.

She was awakened when the squirrel ran over her body and even her face as he chattered in greater excitement than she had ever heard him before. "Chet! Chet!" he was saying. "Chet-Chet-Chet!"

Faith said, "I don't want to play any more, Chet!"

But he ran all over her lap and kept chattering until she got up.

Then she saw smoke coming up from the gully and wondered if the fire was down where Mother was in the berry patch. She and Chet went down the slope, but the fire came rushing up toward them so fast that they rushed back to the blanket in fright. Chet ran around Faith several times, chattering like mad all the time, then he scampered up the tree as fast as ever he could go. And the fire was coming up the slope, faster and faster, licking up the dry



weeds and hurrying up toward the little girl on the blanket.

Again the squirrel came down from the tree, coaxing Faith. Then she understood what he wanted. She followed him up in'o the larch, stepping carefully from one branch up to another. As the fire came licking up the weeds around the base of the tree and burning around the blanket, Faith followed the squirrel higher and higher up the tree to get away from the heat.

As she sat perched up there, watching the thick smoke and hot flames, a man's voice called her name. Looking down through the branches, she saw it was a neighbor, Mr. Brown.

"Where's Mother?" Faith called down. "Do you know where my mother is?"

"Yes," he replied, "she's safe enough. Stay up in the tree till I bring her to you."

Soon Faith saw Mr. Brown coming back, leading Mother by the arm. He was saying, gently, "Your little girl is safe, Mrs. Stewart. Just take it easy. She isn't hurt."

But her mother began wailing when she reached the smoking blanket. "Oh, but where is she? She is burnt to death, for I left her here on the blanket. Tell me, what has become of her?"

"Look up in this larch tree," said Mr. Brown, laughing as he pointed upward. "Your little girl is up there with a chattering gray squirrel. Smart kid to know what to do in a grass fire like this! Up in a tree is the only safe place for anyone!"

Just then Faith's high little voice called down, "Mother, here we are! Chet and I climbed up the tree when we saw the fire coming. See him, still higher up!" and she pointed upward where the squirrel was peeking at them from behind the tree trunk.

Mother rushed to the tree and held out both arms to her little girl. Slowly and carefully Faith made her way back downward from one broad branch to another until, finally, she was safe in her mother's arms.

That evening, at the supper table, Mother told Father and Ted the story of the fire.

Mother said, "When I finished filling my pail with berries and came out on the road, I met Mr. Brown. He said he had been fighting a wild grass fire all afternoon and it was running up the gully and on up the slope. He said these grass fires travel as fast as the wind, catching the grass and roaring on without harming the trees much. When he mentioned the slope above the gully, I thought the fire might be running up toward Faith. I dropped my pail and started to run, but Mr. Brown got ahead of me on his horse, when I said Faith was up there.

"The air was becoming choking and full of the smell of dusty grass burning, and there was the brisk crackling of the burning grass across the road. My feet seemed like lead as I ran panting and staggering up the road to the open end of the gulch. The fire there had burned the wild hay to a crisp and was darting across the road in a broad, flaming sheet. Then it swept on ahead of me with a roar as the hot air tore up the narrow gulch with greater speed, like fire going up a draughty flue. When I reached the blazing sheet of fire and saw it eating its way up toward the ridge like a huge, hungry reptile, I knew I could not get to Faith in time. But I staggered on and on in the hot path of the smoldering grass, choking with the thick smoke. I saw Mr. Brown galloping ahead of the sheet of flame, then my legs collapsed under me and I must have become unconscious.

"When I opened my eyes, someone was dropping cold water on my face in a steady stream. I smelled the disagreeable odor of burnt wool and of dry, dusty grass burning. I was lying on a smoking blanket and Mr. Brown was holding my head and pouring water on my face from his hat.

"Then I realized we were sitting on the blanket where I had left Faith. I feared the worst, and began to cry. Mr. Brown pointed to where Faith was

perched in the tree, high above fire-hazard, and you can imagine how glad I felt when I heard her voice calling to me!"

For a time, the family were too deeply moved for further speech, then Ted said, "If it had not been for your little friend, Chet, waking you up and telling you to climb the tree, Faith, you would have been burnt to death in your sleep; or, at least, smothered by the smoke."

"Yes, indeed," agreed Mother with tears in her eyes, "and to think I always thought he was such a nuisance!"

Just then there was a scratching at the screen door of the porch. Chet was making it known that he, too, thought about supper. Faith ran to let him in, and he came scampering in and sat up expectantly beside the table.

"Oh, you darling! You darling Chet!" Faith exclaimed. "You did know you were saving me from the fire, and you do love me the most ever, don't you? I will just feed you cookies forever!" and she reached for the cookie jar.

"When I think of what would have become of Faith without little Chet, I agree with her. Yes, he is a darling, and a real little hero! We will never forget that," added Father.

Ted was feeding Chet now, and as the little animal sat up and took bits of food from Ted's fingers, Ted sniffed and said, "He sure does smell of the old bonfire! Shouldn't we take him down to the valley and have him dry-cleaned?"

They all laughed at that—all but Chet. He did not know the joke was on him.

My Fairy Visitor

By KITTIE S. COWEN

Each bright day a little fairy
Lights upon my window sill;
Sits and preens its wings quite gaily
Like a bird with tiny bill.

Then it trips along most blithely,
Skipping like a happy child
Dancing in a field of flowers—
Gay, untrammelled, free, and wild.

Next, the saucy little creature
Peering through the windowpane,
Winks at me with gay abandon
As though favor it would gain.

If I smile, it dances gaily;
If I frown, its face grows sad;
Like a child caught in some antic
Which it knows full well is bad.


When I laugh, it fairly bubbles;
Waves its wand in ecstasy,
Catching sunbeams in its meshes
Tossing them all over me.

Sure, I love the little creature
Dancing on my window sill,
Bringing sunshine with its presence,
Messenger of God's good will.

How I hope, my little fairy,
I have something I can give
That will always make you happy
Just as long as we two live.

Echoes from Mt. Ecclesia



ERE on our lovely Mount we are truly blessed. In fact, our cup is full to the brim and running over with manifestations of God's goodness. Beauty is our constant attendant—waking us with sunlight and the call of birds, filling our days with color, with cool sea breezes, the fragrance of flowers, and the amusing tenderness of soft grey bunnies hopping about among the bushes. . . . Faithful Probationers walking in the sunset to the Temple for the purpose of laying their lives on the altar of humanity. . . . And then the soft step of Night across the hills, the serenity of stars; late lights here and there among the workers' cottages indicate that the earnest pursuit of knowledge and Truth continues, after a day of strenuous labor. Now and then one walks alone along the winding paths, under the stars, and only God knows the fervent prayers and yearnings that are borne up to Him—prayers for all of humanity, that the worldwide Rosierucian Fellowship shall become a mighty instrument for Righteousness, and that each and every Rosierucian student may devote himself "more and more exclusively to the service of holiness." You can understand why we feel as though David must have anticipated Mt. Ecclesia specifically when he wrote "*He shall cover thee with his feathers.*"

Kindred souls are drawn to Mt. Ecclesia, make friends with the workers, and then year after year they return, many of them to spend their vacations. August was perhaps our banner month for guests this year; our guest-book shows visitors from many cities.

Dr. and Mrs. Hardman of Denver are guests at the time of this writing, and attended our Wednesday evening Philosophy class, which they seemed to

enjoy. Dr. Hardman is Dean of the Mental Science Institute and School of Philosophy, and his Sunday lectures have an approximate attendance of one thousand persons.

One of our visiting students took her Probationer's vow in the Temple recently; at such occasions we humbly thank God that one more personality is giving up its idea of separateness and is offering itself as a dedicated channel for the purpose of uplifting humanity.

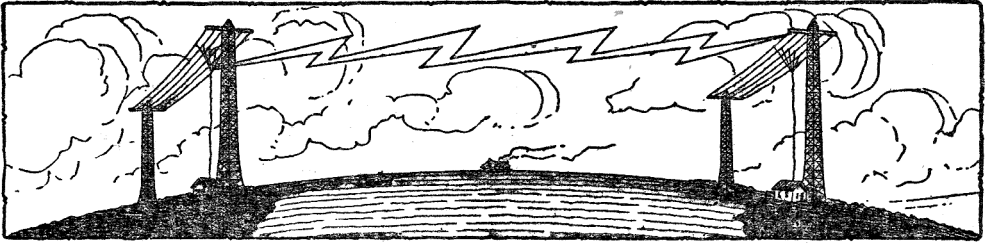
One Probationer from Los Angeles vacationing at Mt. Ecclesia was hostess to a group of workers at a beach party, where roasting ears and watermelon, cut lengthwise, were the items of varied and excellent refreshment.

Miss Muriel Goodwin, a teacher now residing in Los Angeles, was also on our guest list, and donated some of her precious holiday time to helping in the office. Mrs. Idabelle L. Hillegas, Mr. and Mrs. W. S. Gunn, all of Long Beach; Dr. David G. Wallace of Santa Monica, and Miss Kitty Nemoe, of Los Angeles; Miss Esther Kjellberg, and Mrs. Anyu Hannibal, formerly of New York, were also among our guests.

We are happy to welcome into our workers' staff at Mt. Ecclesia Mr. Gustave W. Krause, of La Crosse, Indiana, an occult student for many years. Mr. Krause is filling a recent vacancy in the Accounting Department.

Friends of Lt. Thomas G. Hansen of the Army Air Force, and stationed at Miami Air Depot, were delighted when he dropped in unexpectedly to pay a brief visit before being shipped overseas. Lt. Hansen was a faithful worker at the Fellowship for several years in many capacities, and for some years as Secretary in the Astrology Dept. —From all of us, *bon voyage, dear friend!*

Rosicrucian News Bureau



• • • • •

"And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

"But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."

(Luke, 12:4-5)

For every conceivable exigency or strait man may find himself in, the Bible contains passages of warning and counsel, of blessed comfort and profound truth. It was given to the Western World by the Recording Angels "who give to each and all exactly what they need for their development."

It is vitally necessary that in the present world turmoil we use our keenest discrimination in deciding what we shall strive for and what we must shun. We must not be afraid of them that kill the body; that does in no wise injure the immortal spirit. But there is a danger, and a grave one, that every servant of humanity in whatever capacity should warn against with all the power in him—the danger of materialism which can surely "cast into hell."

"Now mark this point," wrote Max Heindel in his *Teachings of an Initiate*, "for this is the important crux of the whole matter, a very valuable and important piece of information which will help the student to a more definite un-

derstanding of the subject than has hitherto been given.

"Much is said in occult literature about *The Path*; but though to the initiated who already know, the statements of what it is and where it is are plentiful, this information has never before been given to the exoteric student. Paul tells us that to be carnally minded is death, but to be spiritually minded is life and peace. This is the exact truth, for the *mind, which is the link between the spirit and the body, is the path or bridge, the only means of transmission of soul to spirit*. So long as man is carnally minded and turns his attention to worldly successes, cherishing as his motto the proverb, 'Let us eat, drink, and be merry for tomorrow we die,' all his activities are centered in the lower part of his being, the personality, and he lives and dies as the animals, unconscious of the magnetic drawings of the spirit. But at length there comes a time when the yearnings of the spirit are felt, and the personality sees the light and sets out to seek its Higher Self across the *bridge of mind*. And as flesh and blood cannot inherit the kingdom of God, the body is crucified that the soul may be liberated and joined to its Father in Heaven, the threefold spirit, the Higher Self.

"That at least is the general tendency, the higher elevates the lower. But unfortunately there are examples of the opposite where the lower personality

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The Rosicrucian Fellowship World Headquarters

OCEANSIDE, CALIFORNIA, U.S.A.

becomes so strong in its materialism and where the mind becomes so firmly enmeshed with the lower vehicles that the personality refuses to sacrifice itself for the spirit, with the result that *the bridge of mind is finally broken*. The soulless personality may then continue to live for many years after this separation has taken place, and may perpetrate the most outrageous acts of cruelty and cunning until it succumbs."

Humanity's greatest enemy is yet to be conquered—that insidious and widespread Materialism. "—but in the materialistic mind," wrote Max Heindel in the *Cosmo-Conception*, "lies the greatest danger of losing touch with the spirit and becoming an outcast. Therefore the Elder Brothers have been very seriously concerned for the last century regarding the fate of the Western World and were it not for their special beneficent action in its behalf, we should have had a social cataclysm compared with which the French Revolution were child's play. The trained clairvoyant can see how narrowly humanity has escaped disasters of a nature so devastating that continents would have been swept into the sea."

Ponder this warning, and let its full significance sink deep into your consciousness, as individuals and as Study Groups. Armed with this knowledge, and with the shining example of our Elder Brothers before us, our responsibility is a grave one. Everything we can do to encourage mankind to strive for things of the spirit rather than for material gain will surely call forth the aid of the Hosts of Light.

Make Good as attractive as Evil.

SYDNEY, AUSTRALIA

Miss Ada Kemp reports for our friends of this Center that at their Saturday afternoon class they are studying "Occult Principles of Health and Healing." This is an excellent source of Rosicrucian philosophy, Astrology, and

Healing, and will provide many topics for discussion and meditation.

We are grateful to learn of new members added to your group. The ranks of truth-seekers are constantly swelling; a few added to each group does not seem remarkable, but the total throughout the world is definitely encouraging, and the forces of Righteousness gain immeasurably.

MONTREAL, QUEBEC, CANADA

The report of our faithful friends in Montreal shows a steady attendance at their bi-weekly meetings. Secretary Emma Green mentioned a series of talks on the "Esoteric Interpretation of Hebrews," and "The Seven Days of Creation," topics which certainly have wide scope for research, and are bound to yield increased spiritual understanding.

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.

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THE ROSICRUCIAN MAGAZINE
IN SPANISH

Composed of articles, stories, and astrological readings. *Illustrating and Interpreting Mystic and Occult Truths of the Western Wisdom Teachings.*

Translated and printed by

Sres. Don Pedro Gonzales Milán

and Don Miguel Milán

CENTRO ROSACRUZ

Apartado 113

Mérida, Yucatan, Mexico.

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The Rosicrucian Fellowship

Oceanside, California, U.S.A.

FAITH, AND LUSCIOUS APPLES

(Continued from page 468)

those with weak digestive powers unable to load their stomachs with sufficient quantities of fresh fruits and leafy vegetables.

Doctors who were credulous of the efficacy of this safe therapeutic measure and who availed themselves of the apple technique only as a last resort were thoroughly satisfied with the uniformly good results obtained and have enthusiastically acclaimed apple therapy as superior to any other single mode of treatment in uncomplicated gastro-intestinal derangements.

THE MYSTIC GIFT OF LOVE

(Continued from page 443)

but an integral part of a great and glowing love that enfolded the entire earth. Maria knew she would sleep soundly and restfully that night. Tomorrow—why, for the first time in her life she was looking forward with eager anticipation to the new day! Maria had something to live for now. Tomorrow she would leave the hospital and go back into the world where she would find other deeds of love and kindness to perform.

She sighed happily and her eyes were just closing in sleep when for a fleeting, wonderful instant she saw the bright flash of shining garments going out her door and, though she could scarcely believe her ears, she distinctly heard the ringing echo of warm, lovely, and loving laughter. Maria had not been without a visitor that night and her guest had brought priceless gifts—peace, love, hope for tomorrow, and faith in God and in herself.

It is hard to keep other values, if God as the central value goes. If you lose your sky, you will soon lose your earth.

—E. STANLEY JONES.

The Rosicrucian Fellowship

ITS MESSAGE AND MISSION

Formerly religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, for instance, heredity. They desire religion as much as their fathers, but want the ancient truths in modern dress, congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man which is as strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries so that the heart may be allowed to sanction what the intellect believes, and the solace of religion may give peace to the troubled mind.

People of various denominations enter educational institutions such as Harvard or Yale, and study Mythology, Psychology, and Comparative Religions there without prejudice to their religious affiliations. Students may enroll with the Rosicrucian Fellowship on the very same basis. Our teachings, which aim to emancipate from authority of others by pointing the way to firsthand knowledge, are given by correspondence graded to suit the different classes of applicants. Upon request the General Secretary will send an application blank for enrollment to anyone who is not a *Hypnotist, or a Professional Medium, Palmist, or Astrologer*. Courses are available in the Rosicrucian Philosophy, Astrology, and Bible Study.

These lessons are not sold; it is contrary to Rosicrucian principles to give spiritual aid for a material consideration. However, the work is supported largely by voluntary offerings and students are given opportunity to help as the heart dictates and the means permit. In the measure only that they fulfill this moral obligation can they *really* benefit from our efforts in their behalf.

The International Headquarters of the Rosicrucian Fellowship is located on a fifty acre tract called "Mt. Ecclesia," a natural park of incomparable beauty with a view of mountains, valleys, ocean, and isles ranging in extent from 40 to 80 miles. It is an important center of spiritual healing scientifically applied to aid thousands all over the world. The salubrious climate of *Southern California* affords material help in recovery for those who visit the quiet little city of *Oceanside* which holds Mt. Ecclesia in its environs. Accommodations are available for those who may wish to spend some time at Headquarters. Rates are given on application. Healing services are held daily in the Ecclesia (Temple of Healing) to help all who have applied for healing.

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—

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