



*The*  
**ROSICRUCIAN**  
**MAGAZINE**  
*RAYS FROM THE ROSE CROSS*



**FEATURES**

- Youth and the Aquarian Age
- The Grand Man of the Universe
- The Need for Physical Culture  
in Everyday Life

**MARCH**  
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By Max Heindel

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**THE ROSICRUCIAN FELLOWSHIP**

*Oceanside, California, U.S.A.*

*The*  
**ROSICRUCIAN**  
**MAGAZINE**

*Rays from the Rose Cross*

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# 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 Religion 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.*

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 to help all who have applied for healing.

### THE ROSICRUCIAN FELLOWSHIP

Mt. ECCLESIA

*Oceanside, California, U.S.A.*

# The Mystic Light

## The Rosicrucian Fellowship

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

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

## Youth and the Aquarian Age

BY ROBERT H. PANSIUS



HERE has been circulated in the last two score years, a profusion of literature dealing with future progress and with problems that will face the world. It has been stated that there is a great possibility of a second World War. We have heard rumors of a world-wide revolution to free the working classes, to make all men equal, financially and socially. We have seen men dedicate their lives to this movement, motivated rather by jealousy and vanity than by a true desire to serve humanity. There is but one straight path to the attainment of universal fellowship and understanding among nations and ranks, of which more later. We can no more hope to fuse together the social and financial standings of various groups than we can raise everyone to the same degree of spirituality. Each rank has its purpose and soul-building experiences, which would not exist if all men were of equal material standing.

The growing desire for peace is evident. Statesmen the world over, combining knowledge with foresight, have seen the necessity of outlawing war and banishing militarism. Although it may seem that little progress has been made toward this end, let us hold in mind that the peace movement has been in existence but a short while. Perhaps the greatest step was the forming of the Paris Peace Pact, which renounces war as an instrument of national policy. The

Peace Palace of the Hague and the League of Nations, although they have proved inadequate in maintaining peace, have been valuable factors in the ushering in of a peace consciousness.

Our leading philosophers and educators have almost unanimously agreed that the receding generation has left a heavy burden for the youth of this and future generations. They see a great deal of suffering and bloodshed before the dove of everlasting peace shall settle on the earth. But they recognize the fact that those who shall find courage to declare themselves for universal fellowship will be the pioneers of a coming understanding among nations.

We may expect great changes in the near future in the concepts of government and society. Unemployment and labor problems will present themselves with renewed vigor. In our own nation, we realize that we have reached our frontiers. No longer can we send the ambitious or the destitute into virgin fields where they may start anew. Wars have followed depressions and depressions wars, as far back as history is recorded. It has been the working of this cycle that has enabled the world to emerge from each crisis in the past. But now that we are reaching the point in our evolution where we have the ability and the desire to eliminate war, we must by necessity seek out a new instrument for restoring and sustaining prosperity.

When we recognize the fact that thought is the controlling factor in the universe, we can easily understand that the problems we have enumerated are not of the material nature they appeared to be but are of a deeply spiritual nature. We know that "thoughts are things." That which is in the hearts of men, not that which issues forth from their lips, will be manifested. The passing generation has seen troubled times, and we shall see yet more as a product of material thought. There can be no sudden transformation in the shifting from the material to the spiritual. Nature works slowly but surely. The law of evolution is ever operative. The knot of human relations has been drawn tight by wars and rumors of war and cannot be untied in a day. Through the ages, every empire founded by fire and sword has perished by the hand of a new, incoming race. So shall the empire of materialism fall before the light of spiritual awakening. Since spiritual truth is changing human thought silently but surely, we can more readily grasp the truth of the Master's words, "Greater things shall ye do."

The great majority of the enlightened population of the earth are well aware of the finiteness of material wealth and position. They are intelligent enough to have an inborn feeling of dissatisfaction with the concepts of the church and its attitude toward the manifestations of war and misfortune so prevalent in the world today. Some of these people who have drawn away from the church have become cynical and have lost any faith they might have had left in the Master and His teachings. Others, of a more positive nature, have endeavored to find amid the philosophies which fill the average libraries, a means of overcoming the emptiness they feel. Truly they are a people bewildered. Few have found in their searches, limited perhaps by time and conditions, a philosophy which is highly spiritual and which will give them logical and spiritual answers to their problems. Those of us who have been fortunate in having been shown the

light must dedicate our lives to bringing to the multitudes who reach out for aid, that which has filled our lives with happiness and understanding. Those who take upon themselves this burden shall be "blessed beyond measure."

There is more general interest in religion today than ever before in the history of the world. Religious freedom is an established institution in many nations. In the light of years it is but yesterday that men were tortured and maimed because they happened to think differently from those in authority at the moment.

A new light has dawned on the human horizon. Prophecy and mystic orders, from the early Egyptians to the present day, agree that the final hour is striking for materialism. The younger generation will be the torch bearers of a new age, the Aquarian Age. An age to be founded not on the sands of materialism, but on the rock of spiritual truth. Peace, good will, faith, health, happiness, progress, and liberty shall rule unobstructed.

The keynote of this age will be the harmonious union of religion, science, and art. The idea is prevalent today that religion and science have nothing in common. The responsibility for this belief lies chiefly with the church. Because of the conflicting theories advanced by the church and those advanced by science, a situation has arisen in which the church has largely lost its hold on youth and can no longer aid in the molding of character.

As children we were taught the truths of life in rhyme and fable that we might more readily grasp the lesson contained within. Likewise, in our evolutionary childhood, were we taught the great spiritual laws shrouded in material garb. The recording angels embedded in the Bible all the spiritual laws, in such a manner that they could be understood by the humblest and yet protected from the unworthy. We have reached the period in our progress when we must go deeper than the surface stories and extract the spiritual laws from within. The Bible among books is as a diamond among

stones. Nothing can replace it. What I mean to imply is that we must not be content to read the Bible as one would a novel, but must study it in the light of spirit. Draw the sweet spiritual honey from its comb. An occult study of the Bible will reveal it as a more marvelous masterpiece than the human mind can comprehend.

As man gradually attains fuller self-consciousness, there will be universal emancipation from everything base and low. The first step in preparing for this great revelation must be the building of a strong foundation. The greatest portion of our life wave has been gradually forced, by manifestations of various degrees of depravity and misfortune, into a receptive state of mind. The time is at hand for commencing the noble work of spreading the light among all humanity. Mankind must be taught to think for itself, to discover its oneness with God, its inborn powers, and fleshly weaknesses. When men know that the Kingdom of God is within each and every one, what man could bear arms against his fellows?

No man can teach with any degree of success that which he does not practice. Therefore, those of us who desire to give ourselves wholeheartedly to this magnificent work, must prepare ourselves accordingly, lest we do more harm than good.

There are numerous methods and schools of spiritual unfoldment. As one person's taste in art might differ from another's, so might the various methods of teaching spiritual attainment appeal differently to different individuals. The important factor is the results we are able to obtain. When we have reached that level or degree of spiritual growth in which we have eliminated the negative emotions and achieved a dynamic balance between mind and spirit, creating only positive thought force, we should go out among those who know not the light of truth. Let us call this a training period, whose length depends chiefly upon our susceptibility to truth. During

this period we become versed in the mysteries which have so long been preserved in secret, that they might burst forth when the time ripened, for the enlightenment of the earth. We must let this spirituality sink deep into our lives and vocations. By so doing we shall again unite the forces of religion, art, and science, which union will turn the wheels of progress toward prosperity and everlasting peace.

Perhaps the greatest fault of the higher institutions of learning today is their failure to couple education and religion. The cause of this failure is their inability to comprehend the essence or unseen reality in science and the underlying spiritual truths in religion. When those who are commissioned to teach youth are brought into the light, the educational systems of the world will undergo a corresponding change. The new system will be founded on a balance between the mental and the spiritual, which makes for fellowship and universal peace.

There are numerous men, whom we call celebrities, in government, science, and in every walk of life, who are in sympathy with, and put into practice, the principles of our philosophy. In order to retain their positions, in which capacities they are able to aid evolution, they have had to keep within themselves their knowledge of the truth as have the mystic orders for so long. Now that the people are becoming aware of a great transformation more and more of these men will put the weight of their name and position in support of these principles.

In conclusion, let me urge everyone who knows the truth and walks in the light, to forget personal gain and personal advancement, and to give himself to the "cause" that more men and women may likewise be shown the light of truth. Let us always endeavor to send out thoughts that are constructive and make for universal peace and fellowship. For we know that "God is light. If we walk in the light, as he is in the Light, we have fellowship, one with another."

# Mysticism of Arabia

BY FREDERICK P. CHURCH



HE FAMA FRATERNITATIS, one of the earliest manifestoes of the Fraternity of the Rose Cross, warned the intelligentsia of their egotism and covetousness, and said that a reformation was necessary. Quoting from Manly P. Hall:

In order to assist in bringing about the reformation, a mysterious person called "the highly illumined Father C.R.C.," a German by birth, descended of a noble family, but himself a poor man, instituted the "Secret Society of the Rose Cross." C.R.C. was placed in a cloister when only five years of age, but later becoming dissatisfied with its education system, he associated himself with a brother of Holy Orders who was setting forth on a pilgrimage to the Holy Land. They started out together but the brother died at Cyprus, and C.R.C. continued alone to Damascus. Poor health prevented him from reaching Jerusalem, so he remained at Damascus, studying with the Philosophers who dwelt there.

While pursuing his studies, he heard of a group of mystics and Cabbalists abiding in the mystic Arabian City of Damcar. He was received as one who had been long expected, a comrade and friend in philosophy, and was instructed in the secrets of the Arabian adepts. While there C.R.C. learned the Arabic tongue and translated the sacred book M into Latin, and upon returning to Europe he brought this important volume with him.

This would lead the student to believe that the ancient Arabs had among their leaders philosophers of a high order who had in their possession a great store of knowledge of the secret workings of the Universal Law. It would also be naturally expected that some means would be used of perpetuating these truths which would at the same time appeal to large numbers of people, while effectively concealing the hidden laws from the profane and vulgar. This seems to the writer to be just what the stories called *The Thousand and One Nights' Entertainments* accomplish; for these fantastic tales are

known and loved by all peoples, and have been translated into many languages. Yet among all the multitude who read and enjoy them, how few indeed suspect that they contain profound instruction regarding the laws of the Etheric Region, the Desire World, and the World of Thought, in which realms are the beginnings of much that we observe in the Dense World.

For the sake of those who are not familiar with the details of the introduction to these stories it will be recalled that the sons of a great king make the discovery that their wives are unfaithful: that while they are away hunting their women entertain themselves with the company of black slaves. One of these princes who has become king resolves vengeance on all women because of his discovery. He resolves that he will have a virgin brought to him in the evening and that she will be killed in the morning. Thus he will be certain of a faithful wife. This cruel edict was executed by the king's chief counsel, whose own daughter Scherezade volunteered to cure the king of his aversion, and to persuade him that after all there were chaste women in the world. This Scherezade accomplished by awakening the king just before his accustomed time and telling him part of a fascinating story. In order to learn the outcome of the characters the king was willing to allow Scherezade to live from day to day.

Now the king may personify the will, and the wife, the body. The black slaves are the base appetites of the body. When the mental activities are the delight of the will represented by the king on the hunting party (Sagittarius, 9th house),



the base appetites are most likely to corrupt the dense body.

When the Ego, manifesting through the will, discovers the corruption of the body through the appetites, at the end of the night of the spirit or the day of the earth life, the body dies, and a new one is taken for the next "night." When the king finally marries the chaste Scherezade she gives him such profound instruction that it is not necessary for her to die—she therefore remains alive day after day. So it is with the Masters of Wisdom; when they have made their bodies chaste by service they may remain alive in the same body through a number of ordinary lives. Before the Ego comes into the new body through rebirth, before the Spirit awakens the sleeping body for a new day of earth life, by means of pictures, instruction is given for guidance in the problems which are to be encountered.

It is not until the body has been purified to a large extent that this kind of instruction can be given regularly and effectively. This is represented by the activity of Scherezade who is not to be thought of as telling these stories just for entertainment nor that she makes up the stories as she goes along; not at all. She was making herself a self-conscious channel for the giving out of the Wisdom of the ancients in the form of allegories. She had, according to our description of her, courage, wit, and penetration infinitely above her sex. She had read much, and had such a prodigious memory that she never forgot anything that she had read. She had successfully applied herself to philosophy, physics, history, and the liberal arts; and for verse, she exceeded the best poets of her time. Besides this she was a perfect beauty, and all her fine qualifications were crowned by solid virtue. These represent the disciplines through which the body must pass before it becomes like Scherezade, a channel for the Wisdom of the Elder Brothers.

Let us now examine one of these stories for evidence of the hidden wisdom. About

the most familiar of the tales is the one called—

### "ALADDIN: OR, THE WONDERFUL LAMP"

Examination of the title will show that the English of it does not make sense; and though it does not, yet it is always given in this form. When it is realized that the word Aladdin is a composite word, giving the sound of three Persian words, and when their meaning is understood then the title is illuminating indeed. The first of the words, *Allah*, is familiar to almost everyone as the Moslem word for Deity. *Din* in the Persian means Religion. The title thus interpreted becomes "The Religion of Allah, or, The Wonderful Spiritual Knowledge (Lamp). The story bears out the title.

The scene of the story is laid in a large and rich province of China. Now scientists and occultists alike agree that the cradle of the present civilization was in the Gobi desert in western China. It was fitting that *Allah-d-din* should be born, and spend his early days there. The light of knowledge and civilization has traveled west as the light of the sun.

It is to be expected that the father of Aladdin would be a tailor—a maker of coats of skin-bodies—for the human family. It would also be expected that he who is rich in spirit is poor in the goods of this world. According to the Rosicrucian teachings, the dense world conditions which now obtain were not in the original plan of evolution but grew out of man's abuse of the creative force, to which he is urged by the Lucifers, stragglers of the life wave of the Angels. Because of the extent to which man has succumbed to this degenerating influence Lucifer is called in the gospels The Prince of This World. The Master Christ says: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." The father of Aladdin is then, poor, and without any other distinction than that which his profession afforded him.

The obstinately rebellious attitude of man against his Divine and inspired leaders needs no comment; it is written in the history of every Religion. Men have continually rejected the counsel of the God within that they ought to exert themselves to learn their Father's business—the building of more perfect bodies, the better to gather experience in the School of Life. Instead man has chosen to play in the city streets. Cities are centers of population, and therefore represent the centers in the finer vehicles—the Vital, Desire, and Mental Bodies.

Because of the confusion in the average city of the world caused by the conflicting elements attempting to live in close proximity to each other, The City, in this instance, represents the confusion in man's finer vehicles as a result of his commercial interests.

Aladdin's rebellious attitude just naturally drew him away from his father's house and its harmonious conditions into vicious company and confusion. He would go all day and play with the vagabonds of his own age: and many a life-day has man wasted in chasing vain pleasure, obeying the Mars passion. Nor would Manus, the thinker (the son), heed the advice of the mother nor of the father.

The tailor's needle which the father Mustapha tries in vain to get Aladdin to use is a most excellent symbol: it has a single eye—"If thine eye be single thy whole body shall be full of light," says the Master. It is of tempered steel, a Mars metal and Mars rules Scorpio, the Serpent of Wisdom—"Be ye wise as serpents," says the Master. It is a sharp and penetrating shaft, the shaft representing the creative force. Attached to the single eye is the thread of destiny which is woven into the garment of the soul through many life-days in the

school of experience to cover the nakedness of the Spirit.

But neither good words nor chastisement prevailed to change Aladdin's passionate nature. He continually persisted in spending his time in the city streets.

When man was young, before he had become degenerate through the influence of the Lucifers; while he lived in the Garden of Eden, the Etheric Region, he had a faculty by which he could commune with the Gods. But when the Spirit became enmeshed in the dark Dense Body this faculty became dormant, and accordingly the story says that the father Mustapha died. Thus Aladdin has become the son of a widow.

Aladdin was now no longer restrained by the fear of a father and without a mature intellect of his own he naturally attracted dangerous circumstances.

With the disappearance of clairvoyance by which man could see and commune with the Gods, came a gradual release from their restraining influence. Religion suffered the most from this change as man's religion began to go its own way even in the face of painful consequences. The comments on the state of Religion under the Turanians, the fourth race of the Atlantean Epoch is given in *The Rosicrucian Cosmo-Conception* where it is said that "they were especially vile in their abominable selfishness. They erected temples where the kings were worshiped as Gods, and caused the extreme oppression of the helpless lower classes."

About this time Aladdin meets the African or Black Magician; that is, Religion serves the selfish ambitions of those who are the custodians of its sacred power.

The hard work and effort required to make progress in evolution does not appeal to the child-like intellect of humanity. Human beings even yet seem to think that

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*In time the desires of the spirit for further experiences draw it back to rebirth, and the Recording Angels assist it to come to birth in the place best suited to give it the necessary experience. . . . They impress the reflecting ether of the vital body in such a way that pictures of the coming life are reflected in it.*

—Max Heindel.

they can reap where they have not sown—enjoy the rewards of the labors of others.

The proposal of the Black Magician to set Aladdin up as a merchant makes an instant appeal to him as it is the one occupation par excellence which furnishes the opportunity for taking toll from the labors of others. When Religion becomes merchant then indeed does it fall under the influence of the Devil. The first move toward the successful merchant is to make a brave outward show, to advertise. So the African Magician dresses Aladdin in fine clothes and takes him among the influential merchants.

The Black Magician has access to the highest social circle for it is most natural that he should be drawn to those who have successfully used the thought forces to advance themselves, to climb by taking advantage of their fellows' need. He is lavish in expenditure for the purpose of binding to his service any one he may want to use, for his real purpose is not to be confused with the ostensible one.

Fine raiment and luxurious surroundings center the attention on the dense body and the physical plane, and dull the significance of life's experience from the spiritual and mental viewpoints. Aladdin's fine raiment indicates that the Desire Body revels in luxury.

Aladdin is lured away by the desire to show off his fine raiment, and to meet rich people. And so Religion comes more thoroughly under evil influence when it likes to make a show of elaborate ceremony. The place where the African Magician hopes to carry out the design to procure the Lamp is very carefully described, and is one of the important parts of the whole story. It is described as two mountains of moderate height and equal size separated by a narrow valley. The interpretations of this symbolism must of necessity be left to the reader. It is so plain that there should be no trouble in filling in this small gap.

It will be remembered that the wonderful lamp is in a cave in this narrow valley; that the cave is closed by a square stone of marble with a brass ring; that

the African Magician puts a magic ring on Aladdin's finger before he makes the fire and chants the formula which allows Aladdin to open the cave and to enter.

The Magician's search for the Lamp indicates the Lucifers' desire for knowledge; and that he attempts to use Aladdin also agrees with the teaching of the *Cosmo-Conception* that these stragglers of the life wave of the Angels are under the necessity of using man to gain their knowledge.

The magic ring which the Magician puts on Aladdin's finger emblematically represents the limitations of self-consciousness which Aladdin's experience in the dark cave of the Dense World generates for him. The Black Magician cannot himself enter the cave, which is to say that the Lucifers cannot take a dense body. Entrance to the cave is by means of the brass ring. Brass is like the impudence which fools mistake for true courage, and the shape indicates limitation.

The Black Magician intends to obtain the treasure in the cave, and the Lamp, for himself and to *keep Aladdin a slave*. But this is contrary to the Plan of the Only One. The way and manner in which it is frustrated is not only fascinatingly interesting but profoundly instructive.

The cave Aladdin finds is divided into three great halls, corresponding to the physical, emotional, and mental forces which manifest in the Dense World. Each hall has four large vessels, the ethers, full of gold and silver coins representing the Sun and Moon forces which flow through the ethers. Aladdin is warned by the Magician before going into the cave, not to meddle with these vessels nor to touch the walls with his garments. The evil forces naturally do not want Religion to learn the use of the Sun and Moon forces through the ethers for that would prevent their procuring the wonderful Lamp; and the warning not to exceed his limitations is necessary to one under the influence of the headstrong Martian forces. In the finer worlds the danger is greater from this cause. The

scattering of the life force which this produces would prevent the carrying out of the Magician's design.

In order to reach the Lamp it is necessary to go through a door at the end of the third great hall, into a garden—the World of Abstract Thought. If the wonderful Lamp is to be discovered one cannot stop in the Etheric Region, the Desire World, nor the Region of Concrete Thought. It is necessary to climb above the five steps—the senses—at the end of this garden, and there in a small niche is the Wonderful Lamp. Aladdin loaded himself with precious stones in the garden, put the lamp in his bosom and again started to climb out of the cave.

Because he would not give up the Lamp to the Magician before he was out of the cave the treacherous friend closed the mouth of the cave with the stone thinking to keep Aladdin in the Earth. But finally in the joining of his hands in prayer Aladdin discovers the power of the Magic Ring and with the help of its genie gets home to his mother with the Lamp and the treasure.

The joining of the hands represents the marriage of the male and female elements of the personality and the resourcefulness to which the self-consciousness gives birth.

The possession of the Lamp generates in Aladdin a desire for marriage with the daughter of the Great King, the Princess Badroulboudour. The Princess represents Divine Beauty. Religion, when it discovers the use of the magic Lamp desires to marry Beauty.

With the help of the genie of the Lamp, Aladdin builds this wonderful palace as a home for his bride. This palace had courses of gold and silver bricks, a great hall with four and twenty windows ornamented with diamonds and rubies and precious stones. With

the help of the Lamp, Religion is able to construct a structure emblematic of the soul-ar house—the planets and the signs of the zodiac. The emblematic representation of this palace in the service of religion is shown in the construction of Solomon's temple. The twenty-four windows signify the light and dark halves of the twelve signs; the precious stones with which they were embellished, the exalted use of the archetypal forces from the World of Thought.

The purified emotional nature, represented by the Princess, cannot at first appreciate the value of knowledge, consequently the Black Magician is able to trick her into parting with the Lamp. Hereupon the palace and the Princess are removed into Africa—that is while true Religion is searching for knowledge—indicated in the story of Aladdin on a hunting expedition; crystallization takes place, Beauty becomes the slave of the Dark forces in the Dense World. Though hidden from Religion, Beauty is not lost but will be recovered through the use of the magic ring. In the story Aladdin did not remember the power of the ring, although it had saved him before, until he became desperate over the disappearance of the Princess, and then only by accident when he nearly drowned himself in the river of doubt.

The Princess, at the request of Aladdin, kills the Black Magician by giving him a cup of poisoned wine. The poisoned cup which kills the lust induced by the Lucifers represents the poisons generated in the body by the misuse of the affections. Religion (Aladdin) shows

the real ugliness of lust, and Beauty ends the domination of the coarse and evil desires. Aladdin's sorrow during his separation from the Princess indicates the sorrowful state of Religion when it is separated from Beauty.

After the death of the

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*The Lucifers were too far advanced to take a dense physical body, yet they needed an "inner" organ for the acquisition of knowledge. . . . The only way they could find an avenue through which to express themselves was to use man's physical brain, as they could make themselves understood by a physical being endowed with a brain.*

—Max Heindel.

Magician and the reunion of the Princess and her father and Aladdin, there is still another danger to which the Princess nearly falls prey. This Magician had a brother who planned to revenge the death of his brother on Aladdin and the Princess.

In the capital city there lived a holy woman, Fatima, who by an austere and holy life before the people had achieved a great reputation for piety and purity. In order to carry out his plan of vengeance the Magician's brother murdered this poor old lady by strangling her, and obtaining entrance into the palace of Aladdin disguised in her habit, very nearly succeeded in gaining possession of the Lamp by the murder of Aladdin. This plan was frustrated by knowledge supplied by the Lamp.

In the first part of the story Religion (Aladdin) drifted into danger by rebellion against Divine Authority, and fell under the influence of the Black Magician, described by Scherezade as a man abandoned to the unbounded passion for possessing immense treasure by the most unworthy means. Religion apparently has not yet become free from this influence if we are to believe what we see and hear.

After obtaining the Wonderful Lamp, the saving spiritual knowledge, Religion allows it to fall into the hands of a woman, who although beautiful and good cannot appreciate its tremendous importance; and due to this negligence, again Religion falls under the sway of the dark forces. During the development of religion under the beauty of faith, spiritual knowledge is not very well appreciated, and cannot be, as witness the state of spiritual knowledge while the sun by precession has been passing through the sign Pisces, the fishes (whose keyword is *I believe*).

After the reunion of Faith and Knowledge with Religion the credulity of the faithful is again tested by the hypocrisy of the false heart dressed in the robe of piety. Only by the power of the Wonderful Lamp is the truth laid bare and

the false heart slain with the dagger it intended for its victim. This is the justice of karmic reaction.

Thus the story of Aladdin outlines the history of the evolution of Religion. Only a few of the high spots have been touched upon, however. There exists a wealth of material in this story that has not been mentioned, and could not be, in so short a space.

This is only one of the Scherezade tales. Many of the others are well known, especially by those who read to the children!—Ali Baba and the Forty Thieves, Sinbad the Sailor, The Magic Carpet, The Three Calendars and the Five Ladies—and many others.

It does not necessarily involve great cost to procure reasonably good translations of these stories, for the volume from which the above was prepared was picked up for a quarter in a used book shop.

Without the Rosicrucian teachings the treasures hidden within these allegories would remain obscure, to act upon us unconsciously: but if we will rub the Lamp the Genie will appear and marvelous truths will be revealed to us.

Anyone can find new meanings in these stories by the application of the principles here used. It is to be hoped that the Philosophy will be used by many to unlock the treasure house of the world's great literature as it alone can.

## To a Friend on "The Path"

BY W. S. JOHNSON

Thou art a brilliant Flame, whose light  
shines through  
The twin portals of thy temple, to bless  
The many, or the few who come to you,  
From the outer darkness, in hopefulness.

Thy gentle thoughts reflect the hidden  
light  
Of Him who watches over me and you.  
And like the stars that wander through  
the night,  
They bless all, not just a chosen few.

# A Sunday Baptizin'

BY EDNA W. STALL



HE little Cahaba River meanders placidly for miles and miles, past sleepy southern towns, until it is lost in the greater waters of the Alabama. To the white population of that region it is "just a middlin' sized river," but to the negroes of the adjacent plantations it is the Gateway to the Kingdom Come.

Sunday afternoon in late September brings the Cahaba River into its own. It is the day of the annual baptizing by immersion in the diminutive stream. Negroes who are to be saved by the ritual; relatives who have been saved by the same method in previous years; friends envious and friends fearful, all join in the colorful yearly procession to the baptismal rites.

Down the dusty road advance the converts, clad in white robes reminiscent of the Ku Klux Klan minus the peaked cap. They are led by two preachers, one tall, and thin, and very solemn with the portentous dignity of his responsibility. The other preacher, short and stocky, has a twinkle in his round black eyes that even the Bible in his hands could not wholly suppress.

Following the converts in their white robes, came the relatives and friends, in the order of their importance, all making their solemn way toward the little river. On the opposite levee white spectators formed an appreciative audience. No attention was paid to them by the negroes. They had no time today for white folks. This is "de Lawd's day."

As soon as he reached the water's edge, the short, stocky preacher turned around, waved his arms and shouted, "If you niggers aint gonna sing, shut youh moufs."

Simultaneously the negroes broke into "Swing Low, Sweet Chariot." What

had seemed a funny spectacle a moment before changed miraculously into something sacred and beautiful. To hear spirituals sung as they should be sung, one must hear them poured forth by negroes in the open air, by negroes filled with religious fervor. Spontaneously, devoutly! Out of the fullness of the negro heart only, come the real spirituals.

The tall, thin preacher began praying. He worked himself into such a frenzy of emotion that he fell to the ground groaning and lamenting, and calling on "de Lawd." This seemed to be the signal for the little fat preacher to take charge.

He began by saying that he had promised his wife before he left home that this baptizin' wouldn't take very long, and asked that some of the congregation would help him tell the truth by saying Amen to it. This seemed to strike a responsive chord, for a low chuckle swept through the crowd. The rotund preacher continued: "I don't care nothin' about dat old ribber. Nothin' to it but filth. Any nigger what goes into it a lyin', gamblin', stealin', drinkin' nigger is goin' to come out of it de same way. Youse gotta change and be a good nigger befo' you goes into dat ribber. Den de Lawd will cotch hold of yo' hand and whisper in yo' ear, 'Ise goin' to help you be a good nigger from now on.' But they aint no use tryin' to fool de Lawd. It jes can't be done. If everybody what goes to church is goin' to get into heaven, then heaven will be a mighty bad place to be in.

"But they's good in everything. Yes, suh, good in everything. This here depression what we all's got into has done lots of good. You wimmen! You wimmen! I know for sure that you aint

fought wid your old men like you done when the good times wuz here. 'Cause why? 'Cause why? 'Cause he aint got de money to go out gamblin' and drinkin' and hellin' around. Why right now, when you steps out onto de porch to throw out de dishwater, you have to walk clear around dat nigger a settin' there wid his feet up on de rail. And dat aint all——"

At this interesting point the tall preacher arose from the ground, and we never learned what other good had come out of the depression. Evidently the fat preacher's special province had been to keep the crowd entertained by his talk until Preacher No. 1 had recovered from his religious frenzy.

The two preachers stood at the river's edge and began a half chant, calling on the neophytes to come on in and be saved. A white figure advanced timidly and was grasped by the arms and quickly led to the middle of the little river. A few indistinct words were murmured over him, the Bible waved in the air, and the people on the bank began to shout "Amen" and "Bless de Lawd!" Then

the convert was completely submerged under the water with much kicking and splashing. Some shouted and prayed; others were quiet and more intense.

After the immersion the two preachers brought the baptized one to his feet with a jerk, loosened their grasp of him with a push toward the shore, and he made his way out of the water as best he could with his wet draperies clinging to him. The two preachers hastened to return for the next candidate, and the ceremony was repeated.

The negroes on the shore kept up a constant outpouring of prayers, chanting, and lamentations. It was bedlam, but the intensity of religious feeling raised it from the ridiculous to the sublime.

Twilight had fallen by the time the last one had been immersed. Again the little preacher commanded the congregation to sing, and "Roll, Jordan, Roll," floated out upon the balmy evening air. It seemed to fill all space, and one felt that to these simple, dusky skinned children of God the little Cahaba River had been transmuted, for the time being, into their beloved River Jordan.



## Two Experiences

BY K. M. TANNAHILL

I was nursing at a house in the country near Auckland. Hanging in the hall of this particular house was a picture of some pheasants and other birds bunched together after having apparently been shot as game. I think the picture was titled "Still Life." Gazing at this picture I was surprised to see the dead birds grouped to form the figure of an angel bent over weeping.

Often on leaving my patient's room I happened to glance at this picture and always at first saw the dead birds then the very plain figure of the weeping angel. I have often wondered if the double picture was an accidental grouping or not. Being then a most reserved person I did not point it out to anyone at the time but I think it must have been painted by someone who deplored such customs.

I had been called to nurse a woman suffering from heart trouble and bronchial pneumonia. She was very ill indeed and continued to be so, for some weeks gradually losing strength, until the doctor, in spite of closely watching her case (she was a friend of his family) and using every possible means known, gave up hope of her recovery. On this particular night he said he did not expect she would live until morning and it was very evident to me that she was weaker, her breathing being very difficult.

As the night wore on I continued the prescribed treatment and sitting for an interval by her bedside, I prayed for help for her, mentally attempting to aid her breathing, when after a little while, my patient, who had been semi-conscious, roused with a wonderful smile and put her hand out to touch some one apparently. I bent over her and this is what she said: "Oh, Nurse, there was such a

Beautiful Being stood by my side. He has gone now."

She seemed to be in an ecstasy and kept talking about how beautiful he was. To my surprise, she shortly afterwards fell into a peaceful sleep, pulse and breathing greatly improved. The doctor visiting early in the morning, was greatly surprised at the wonderful change for the better in our patient, and asked what I had been doing to bring it about. I did not feel disposed to go into details about my patient's vision nor did I afterwards discuss it with her, but I am sure that she was healed by the visit of her "Beautiful Being."

She afterwards made a complete recovery and was restored to her family who idolized her. This experience happened a few years ago at a farm house in the South of England.

## Two Sculptors

BY CAROL SHELDON

One took a piece of lifeless clay  
And moulded form so fair  
The world exclaimed with bated breath  
At artistry so rare.

This sculptor occupies a niche  
Within the Hall of Fame,  
And down the Ages e'er will ring,  
In lofty praise, his name.

The other took a weary soul,  
Lost in the wilderness  
Of broken faith, and cherished it  
Within his own warm breast.

He shaped anew the shattered thing  
Into a form sublime:  
The world proclaimed him not. . . .  
I hold *this* sculptor's work Divine!



## "Dreaming True"

BY BERNARD CROSLAND MITCHELL

*" . . . Then after a while, the dreams will become more vivid and perfectly logical. The aspirant will dream of being in places and with people (whether known to him in waking hours or not matters little), conducting himself in as reasonable a way as if he were in a waking state."*

—*The Rosicrucian Cosmo-Conception.*



REMEMBER the discussion quite well, it was whilst I was spending a few weeks at my aunt's home in Dublin on my first visit to Ireland.

It was late afternoon in September, the leaves fluttered down and the sun, like a great ball of flame, was setting over the mountains spreading a purple glow over everything.

We were all standing at the drawing room window, myself and three or four elderly ladies, gazing at the big house across the road.

Visitors often came to call and I would listen to their conversations though I seldom understood what it was all about. They came and went with rustling dresses and old fashioned bonnets.

"In spite of all the years I have lived here I do not know whether that is a window or not," said Aunt Mary whose expression was sweet and gentle.

"And what window is that?" asked one of the ladies glancing over my shoulder.

"The window directly opposite; the one above the small door. I can never make up my mind whether it is a real window with glass in it, or if it is just painted or built up to balance the other window on the far side of the house."

"I can see the framework," another added, "and the panes are painted black too, I can see that. It's no window. It has been filled in."

I gazed at the exquisite gabled house, with its great mullioned windows and queer twisted chimneys around which the birds flew. It looked remote and

aloof, set in a beautiful old garden.

"Does anyone live there?" I questioned.

"No one lives there now," my aunt replied. "Year's ago it belonged to a family named Connell. They had lived there for generations until one day a great misfortune befell them. It was during the Great War—they lost nearly a'l they had and were forced to live in fewer and fewer rooms with smaller fires and fewer servants, putting away more silver and selling things from time to time. With their own hands they weeded and dug the once beautiful garden, clipping the great yew hedges and tidying the long terraced borders. They held onto the old place as long as they could for they were proud of their lovely home which was a symbol of themselves. Eventually through force of circumstances they were forced to abandon it altogether, and it has not been occupied since."

A glance at the house proved that everything about it was neglected. Time had deposited so much on those mellow walls; for so many generations a deep reservoir of life had flowed through its walls but now it looked desolate and withdrawn from any further participation, disassociating itself from the present and the future.

For several days I quite forgot about the discussion which had arisen about the o'd house across the road. Then one evening something happened:

I was sitting in a comfortable seat near

the window in my aunt's drawing room. I was reading. I had an interesting book and was absorbed in it.

From time to time I paused in my reading and looked up, the curtains had not been drawn and the melancholy light was every moment fading. Twilight would soon be creeping into the room with quiet stealthy steps.

From my comfortable chair in the shadows I could see the house across the road. It had been a wonderful old place I thought. As my eyes grew more accustomed to the failing daylight I could see the various windows and I tried to picture to myself the arrangement of the different rooms. Strangely enough my attention was drawn to the mysterious window Aunt Mary had discussed with the old ladies. The more I looked the more certain I became that it was a real window, one with glass through which to see. Yes, it was obvious, there was a room behind, I could even see into it. How absurd for them to say that it was not a window.

I turned again to my book and was soon lost to the outside world. I read on until it was too dark to discern the print on the pages.

It was getting late. The corners of the room were already pools of blackness. A silvery moon was rising which sketched a window on the floor.

Then I looked across the road again at the old house the outline of which I could barely distinguish. That mysterious window again. I was quite startled—I saw a light there. What could it be? My aunt had said the place was unoccupied!

I strained my eyes and stared and stared. I *saw* dimly into a room. Faded carpets lay on the floor, there was a large writing desk, several big armchairs, and the walls, apart from a few oil paintings, were lined with books. On a far wall was a lofty chimney piece of carved stone. The effect of the room was extremely comfortable and even luxurious.

I looked more intently and made quite

sure that I was not imagining things. This was strange.

Next moment I saw the figure of someone seated at a desk. It seemed to be writing or reading. After a little while the figure got up and made towards the window.

I was doing my best to make head or tail of this puzzle when suddenly the drawing room door opened and Aunt Mary entered.

Finding the room in darkness she turned on the electric light flooding the room with light.

The sudden glare was so blinding that for a moment I closed my eyes. I remember having a curious feeling of irritation as though I had been interrupted.

"Hello!" she said. "Will you join us downstairs at a game of cards?"

"Yes, of course, Aunt Mary, I'll come down in a few minutes."

When I looked again at the curious window I saw nothing, the room and all had vanished. I could only see the black outline of the house.

. . . . .  
A brilliant flood of sunlight pouring into the room awakened me next day and when I looked at the clock, I was surprised to find the morning far advanced.

At breakfast I reflected upon the incidents of the previous evening and decided that the moment breakfast was over I would wander round the old house.

I crossed the road and gained the rusty iron railings on the far side. I soon discovered an opening and I was quickly within the grounds.

Everywhere the grounds were overgrown with weeds and in a state of thorough neglect. Most of the ground-floor windows were boarded up and through those which were not the sun streamed in emphasizing their emptiness.

I soon came to the little door and looked up at the window above. To my astonishment I discovered that it was not a window at all. It had been bricked up for some reason and painted over only to represent one. At close range the courses of brickwork were quite clear

and distinct. I even threw a stone at it to make doubly sure.

I returned feeling somewhat mystified. From a distance it certainly deceived the eye. What I saw the day previously must have been an illusion and I decided to say nothing to Aunt Mary concerning the matter.

Many evenings I sat and watched from the drawing room window but saw nothing.

Then one evening, the evening before the day on which I was to return to England, I was again sitting in the window in Aunt Mary's drawing room. I was alone. The ladies were in the room below. From time to time I heard music and someone singing and occasionally the words drifted up to me and mingled with my own thoughts.

“... over the mountains, the Bluffs and the Brays. Then come back to Erin, Mavourneen, Mavourneen. Come back again to the land of thy birth...”

It was an Irish song, so beautiful, but always sad.

I was not thinking of anything in particular at the time when suddenly I saw the window again and I saw quite clearly into the room, more clearly than I had done the time before. The furniture appeared the same and to be in exactly the same position except the armchairs which had been moved into different places.

I was so surprised that I closed my eyes for a moment hardly able to believe what I saw. . . . I grew so absorbed as to take no cognizance of my immediate surroundings, nor to remember where I was.

Something powerful seemed to attract me. I jumped up and opened the great window and felt the cool sweet breath of the night air. I was curious to see more of that room. Curious to know. To know. I was not aware that I breathed whilst I stood there. I was only aware of a deep silence.

I would go outside.

Next moment I seemed to separate

from myself. I felt a peculiar vacancy, something like a mist seemed to spread over me. Yet I was alert to the finger tips. I felt myself floating through the window in mid air.

This was a most amazing experience. I must be dreaming I thought. But no! that was ridiculous.

The window, the room, the old house seemed to rush toward me. Next instant I was inside it.

For a moment I gazed around me as bewildered as Alice in Wonderland.

It thrilled me to be in that room. It was as though I had stepped out of the ugly everyday world into something cloistered and self-sufficing.

At once I noted details. A big window looked out onto a beautiful terraced garden with lily ponds and pergolas, and everywhere I saw delicate flowers full of exquisite colors; carnations, sweet peas, pansies, roses, dahlias, honeysuckle, and thousands of things besides. Oh! the lovely garden!

The sky appeared no longer dark but glowed with a mysterious red-gold light which touched everything into a soft radiance.

Back in the room old fashioned tables and china cupboards displayed priceless treasures. On the floor lay deep Persian carpets of the most exquisite colors, into which my feet fell noiselessly.

The room was much larger than I expected and rows and rows of books lined the walls from floor to ceiling. I gazed at them, reading the titles and occasionally taking one from its place on the shelves and turning over its pages. Amongst them I discovered an “Imitation of Christ.” It was bound in pure vellum with gold letters and carmine edges. I opened it where someone had laid a paper mark between the pages and read in solemn Latin phraseology several sentences indicated by a pencil line in the margin. Of these I copy a few, translating them into English.

“Love is a great thing, in every way a great good; it alone can make the heavy burden light, and bears with evenness

all inequalities. For it bears a burden without a sense of its weight, and makes every bitter thing sweet and pleasant. Love watches, and slumbering does not sleep; if weary, it wearies not; if restrained, it is not straitened; if fearful it is not dismayed; but as a living flame and glowing torch it bursts upward, and safely keeps its onward course."

What magic was in those words?

Turning round I realized that someone had entered the room.

It was an old man, nearly five and forty years my senior I should imagine. A man of middle height with a countenance which impressed me as being kind and benevolent, that of a man of thought and reading.

I closed the book which I had been reading and replaced the volume where I had found it.

"I knew that you were here all the time," he said. "I am glad that you have come. I often saw you in the window across the road. Do sit down."

An introduction seemed unnecessary as I felt as if some unseen power had already mysteriously introduced us to each other.

"I cannot yet understand why you should be in my dream," he continued. "It is strange. This must be a double dream, common to us both. I cannot make it out, no one has ever been in it before. Nevertheless I am glad that you are here. I believe that you are a lover of books?"

"Yes, I am nearly always reading. You must read a lot too, I see you have a very big collection here," I added.

"I am here nearly every night, meditating, remembering, reading my dream books—what could be more enchanting?"

We were soon conversing about literature and I discovered that his knowledge was amazing. It covered the literature of nearly every country.

"I read because I have a thirst for knowledge," he continued. "It is the only luxury I can afford now. My library is complete. Night and day I am reading

my dream books. They are like human beings to me."

It was interesting to have a glimpse like this of an unknown life—to see so much and yet know so little. I was filled with a sort of curiosity. There seemed to be an air of mystery about everything. His mystery, the mystery of why he was here.

Even as these thoughts fled through my mind he seemed to read them and understand what I was thinking.

"Many years ago I lived in this house and my people before me," he continued. "But there came a day when we lost everything and were forced to leave it to seek a livelihood elsewhere. I sailed to the New World seeking my fortune. There I wandered from place to place sucked into the awful quicksands of life. It was a hard and bitter life. Everywhere I wandered I was an exile and always the beautiful home of my childhood haunted my imagination. I felt myself irresistibly drawn back. Some day I'll get back, I told myself; there is still so much to do, my spirit is so unquenched! I must go back!

"At nighttime when I went to bed I practiced 'dreaming true.' I had learned a strange secret—how in sleep to leave the dense body and revisit old places. At first it was difficult and I made many mistakes but after years of patient toil and perseverance I was able to do it quite easily at will. In this manner I have revisited every place I have ever lived in and other places besides, but I love this best of all. All these can be ours forever. Many things I did not notice in reality I notice now. The unconscious memory has recorded them all. Scenes utterly forgotten are remembered and re-enacted.

"But here, as in the physical world, I have discovered that there are certain laws and certain bounds against which one must not transgress, otherwise the vision becomes blurred and destroyed or fades in sleep or an ordinary dream might rise in its place. Then I have to begin again. For instance, you must take great care how you touch things and

never attempt to eat or drink. It blurs the dream. I don't know why."

I too must have discovered his secret. I too was "dreaming true." Yet it was no dream! It was like a second life—everything was lifelike, real to us both. There was something beautiful and strange about this world of shadows. His world, the world he had discovered and in which he dwelt alone.

"Aren't you ever lonely here?" I asked.

"No! I'm never lonely. The key to understanding is only to be found in solitude. I live over again every moment just as intensely as fifty years ago. Sad things have no meaning here and grave things no place. Without this it would be a desolate path I tread."

"One ought to find happiness here," I added. "It is so peaceful and calm."

Touching death, I asked him whether he believed in some sort of immortality.

"There is no death," he replied. "What is termed death does not exist, it is only a change in life conditions. Men, animals, trees, and flowers are supposed to die whereas they do not, for *all* life is immortal, continuous, unbroken, endless, eternal.

"Death is not an enemy but a better friend than Life and is but a birth into a greater life—releasing man from heavy chains, freeing him from a prison body into the freedom of a higher life.

"One might just as well call this death. Heaven or hell is shaped after one's own heart's desire."

"And religion. What must we believe?" I questioned.

"All religions are marching side by side, yet there is something far greater than religion. In this narrow, crowded world there is only one boundless freedom and that is the love a human being has for God and humanity. Remember that as . . ."

Before he could finish his sentence everything seemed to quiver before my gaze. The old man slowly disappeared, then everything in the room seemed to melt into the air; nothing seemed to remain save the cold bare walls.

I saw spiders spinning webs in dark corners and mice fled across the carpetless floor.

I felt cold and realized that darkness lay over the city. I chilled. I heard the wind round and round the house and knew the stars were hidden.

I sat up and rubbed my eyes. I was sitting in the window in Aunt Mary's drawing room. I must have been dreaming.

Someone had entered. It was my aunt. This time she did not turn on the light but came over to me by the window. There was still a faint streak of light in the evening sky.

I saw her fleeting look at the window of the old house. I read her thoughts.

"Come away from the window. Come away from the window," she said.

She too had seen but had not understood.

Next day I left for England.

My thoughts often dwelt upon the events of that evening and though I never saw the house or window again, I have since learned that it was bought by the Catholic Church and at enormous expense converted into a convent. A new wing was added and the garden walls heightened so that no one could see within. All the windows were glazed with obscured glass and above the entrance door was placed an inscription written in Latin and Irish which read, "Carmelite Convent. Here men must never enter."

A few weeks later when I was sitting at breakfast at my London home the mail was brought to me and amongst it was a small book entitled "The Imitation of Christ." It was bound in pure vellum with gold letters and carmine edges. It had been mailed to me at my aunt's address and bore an American postmark. There was no name inside nor any indication as to whom it was from but there was written in the fly leaf an inscription which ran thus: "All life is immortal, continuous, unbroken, endless, eternal."

# 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.

*The following article received a FOURTH PRIZE in our manuscript competition.*

## The Grand Man of the Universe

BY LILLIAN FULLER



ASTROLOGY is an ancient science, religion, and philosophy, the beauty of which may still be seen by those who have eyes to see. It has fallen into disrepute only because it has been prostituted for centuries by those using it for their own advancement, forgetting that in reality they are their brother's keeper and, therefore, responsible for the ills they bring to him.

As in all things, the most high may be dragged to the depths if allowed to fall into the hands of the unscrupulous—but only for a time because evil can never permanently rule. As we go farther and farther toward the Aquarian Age, the age for the development of such sciences as Astrology, we shall see the wisdom, apparently lost in crumbling civilizations and discredited by charlatans and fakers, emerge from the chrysalis in which it has been resting, and once more come into general use as a very real and dependable guide in our activities.

A study of the symbols created and used by the savants of old gives us a more complete understanding than otherwise possible of the great benefits to be derived from the correct use of Astrology. Each of us has all of these signs in his horoscope, and each of us is subject to the vibrations received from all of them, but of course in varying degrees. It must be remembered that this is no attempt to delineate either the

weakness or strength of the various signs. It is purely an outline of the meaning of the symbols, indicating the heights to which each sign aspires. No sign is any better or any stronger than any other; each is very necessary to the perfection of the whole, and we must have the experience to be gained in each sign.

Each individual is born in and under the sign through which he can attain the greatest good for himself or dispense the greatest good to humanity, or both. There is no inferiority or superiority in the signs. Any seeming differences in good or evil are only the imperfect interpretations placed upon them by erring humans whose understanding has not yet comprehended the greatness of the message sent to us in the stars. Since the path of all manifestation is a spiral ever reaching upward, we shall find natives of all the signs on all levels of consciousness, and each will react according to his own understanding. The horoscope shows what we have to work with in each lifetime, and the way we may solve our problems, but does not mean that we must drift with each passing wind. "The stars impel, they do not compel."

There are only a few symbols which it will be well to remember in reading this. The circle, which has neither beginning nor end, is unmanifested Spirit; the dot placed within the circle is manifested spirit; the line, which in reality is the

elongated dot, having a positive and negative pole, represents the physical or material plane. Therefore, the angle or cross or line always indicates work to be accomplished on this physical plane. The circle is used as a sign of spiritual work or training; the half circle or crescent or moon is the imagination or consciousness and is on a level between the Infinite and finite. It is the combination or sequence of these symbols that tells the story of mankind through the ages.

The first signs are governed more by instinct than by intellect, since they have so recently come into manifestation on this plane of existence. Later, perhaps, there will be sorrow and heartache before they learn the blissful exhilaration which may be theirs by forgetting self in remembrance of Self in others, but now all thought is devoted to learning of this new experience which has just begun.

*Aries*—the first outpouring of Divine Spirit into manifestation, with all energies bent toward learning of the material life. Both crescents are opened downward, one before it has descended into matter and the other after it has contacted the physical, but holding a perfect balance on the single point which is touching the material life. It at times will be thought crude since it is the first experience of Spirit away from its Divine Home, but the perfect balance maintained by the two crescents of consciousness, and the single point indicating the direction of experience necessary for this sign leave no doubt of the intention to learn all possible from the physical. It will be interested in many things, but very often will not be able to finish those things because of new interests which call for attention.

As the first golden daffodil of spring, eager to bring joy and beauty to a waiting world, does not count the possible cost or danger of rude winds and lashing sleet, so the soul entering the finite world with its many objects to be explored and studied, does not always count the cost of its actions, but remains one-pointed in its determination to learn of many

things. As the ego travels through the different signs, it will learn restraint and patience.

*Taurus*—the second step on the path around the zodiac, indicates by the circle that it is encompassing all things learned in Aries, but is not striving particularly for more outward activity. It is a period of digestion, with the crescent of consciousness looking upward from the top of the circle for help from higher forces in assimilating the knowledge contained in the circle and making the adjustment between the wisdom now lying dormant in the ego, and the knowledge gained from the physical. It will cling closely to that which it has since there is no opening in the circle, and will make the best possible use of all possessions, either spiritual or material. However, the moon above the circle indicates that although it is reaching toward the spiritual, it is the material which is still of greatest interest. This is as it should be because the ego has started on this journey to learn of the physical.

*Gemini*—the ancients used two parallel lines with open ends to indicate the presence of "unfinished business." Gemini's two perpendicular lines are closed and the two horizontal lines are open, indicating that at this stage of evolution the most important thing is to obtain an understanding and realization of the part played by the lower mind in connection with physical manifestation. The path to the higher mind is closed, because, unless man first has an understanding love and sympathy for those things forming the foundation of the material part of life, he can never fully understand and appreciate the spiritual. The most lowly must be seen as a part of the Divine, just as truly as the most elevated and highly developed; and the actions in this material world will build the environment found when the ego reaches signs farther on where the perpendicular lines are opened for the gaining of wisdom from the higher planes. The box-like structure in the middle will

hold all impressions for what they may be worth to the greater Life.

*Cancer*—is another sign of going forth in outward activity. The upper half of the symbol shows a circle, the sign of the Absolute, from which extends a crescent, a streamer of awareness sending down the forces of Divine Love, indicating activity or creation outside the circle. Divine Mother or Mother Nature has created, and in so doing has suffered the pangs of childbirth which are always remembered, but are so overshadowed by the joy in creating that she looks down upon her child with the greatest sense of love and protectiveness. The lower half of the sign consists of the same two symbols, but in reverse order. The crescent implies consciousness of her responsibility, and is ended by the circle showing her oneness with the Divine Creator in her labors. The two halves may be said to form the womb in which the child, both divine and human, is protected until it is prepared to enter its cycle of activity. The physical mother creates, and it is through her remembrance of the glory in that creation that she is able to understand the reason for the first birth of Divine Mother Nature. Each memory is complete, but the two halves make up the story of the entire Cosmos. Each must create in his own way—by song, speech, writing, painting, or physical birth—before he can glimpse the bliss it offers.

*Leo*—the smooth, flowing lines of this sign, with no circle completed and no sharp angle or cross, give a hint as to why it has sometimes been likened to the Son of the Holy Trinity. The first crescent of consciousness signifies emotion, because the Son of God is a representative of that emotion called love. The moon at the end of the symbol suggests reason. Then we find the lines of time and space between emotion and reason bridged by the crescent of harmony. With love we find beauty—it matters not whether it be the beauty of a butterfly's wing or the glowing perfection of a rainbow, the beauty of a Mona Lisa or a Ming vase. With reason we have wonder, the

wonder of the intricate pattern of a spider's web, or the almost unbelievable loyalty of a dog for his master. Joining and sustaining these two—beauty and wonder, or love and reason—is the crescent of harmony shedding the glory which is God on His created universe. It is only natural that these attributes should be developed in Leo for the child whose home was prepared in Cancer.

*Virgo*—completes the halfway mark around the zodiac. With this sign the groundwork has been laid for understanding of self, and the next step is understanding of self in relation to others. We find a period of analyzing all that has gone before, getting the house in order, preparing for a new cycle. Virgo has a set of three moons of consciousness, all of them directed to the physical as that has been the medium of past experience. The first crescent deals with the creation of the body, touching earth at one point only as the first manifestation of the Divine must of necessity be the vehicle for carrying on the activity in this physical world. After the body has been materialized and set on the road to perfection, the mind must be developed and we see a second symbol of awareness. When the development takes yet another step forward (and we see a line from the third moon to physical manifestation) it is to give knowledge of the soul within the body and of a greater Soul beyond the body. This time when it touches the physical it does not rise sharply for other information, but forms a crescent looking to the heavens for guidance of body, mind, and soul. At this point there is a groping for Realization, and the cross of matter implying work to be done or experience to be gained, is formed, making a new start, this time definitely upward. However, the arrowhead is not completed, which would indicate that more is required than ability to analyze and understand what has been done, important as that is.

*Libra*—gives us the straight and narrow path formed by a straight line on the earth and a straight line in the heav-



ens. However, the upper line has the crescent of consciousness in the middle signifying that this sign, which is the first of those giving serious thought to others rather than to self, or how others will affect the self, will use the knowledge it has gained in developing itself for the advancement of others in the future. As mentioned previously, the parallel lines with open ends suggest there is more work to be done along a particular line. In this case the lines being horizontal, show that the physical desires and weaknesses have not been completely conquered, but the moon of awareness intimates that from this time on the effort toward development and growth will be directed to helping others over the rocky road so that together they may gain Realization of Self.

*Scorpio*—the second of the signs dealing with the relationship of the native to others, symbolizes the use made of the creative force. Again the three "moons" of consciousness are directed downward, the first dealing with the material, which has to do with creation of the body through and for physical pleasure. The next step is creation with the mind. This is more balanced and satisfying, but soon a lack is felt there also. Then man seeks to reverse the currents of the creative force and immediately there is a sharp upturn in a straight line with an arrowhead tipping the end to give greater speed and force of direction. The scorpion which will sting itself to death has become the eagle which is free to soar to the heights of freedom and glory. It will be noticed that although there is a similarity in the symbols used for Virgo and Scorpio, Virgo is definitely a state of analyzing the creation of life by a higher force, whereas Scorpio is by its own efforts purifying and perfecting the powers discovered within.

*Sagittarius*—has the force of its entire energy directed upward with the arrowhead at the upper tip to give it greater speed and accuracy in attaining a plane where it may hear and understand the "music of the spheres." The

base is held firmly in place by the cross of matter, signifying the lessons learned through the lower mind in the opposite, Gemini. As a full realization is gained of the part which must of necessity be played by the material manifestation in this universe, it causes a steadying of purpose so the force used by Gemini in sampling many things is directed by Sagittarius altogether to the upliftment of consciousness to a point where we may know "from whence cometh help." It is a sign of intensive preparation that we may "walk with the ages; think with the eternal; live with the Infinite."

*Capricorn*—has one of the most complex symbols of the zodiac. It combines all the symbols of the other signs into one, assembling and assorting everything for the last series of steps. As in Aries, it shows the symbol balanced on a point touching the physical or material plane, but instead of both sides being equal we find many more indications of spiritual growth on one than on the other. Half is composed of straight lines, representing the manifested; half is of circles and half circles, representing the unmanifested and consciousness of the unmanifested. Although there may appear to be more on one side than the other, the sign as a whole maintains a balance, a spiritual balance, and shows a firmness in carrying out any resolution that has been made. On one side lies the heart open for needs of the outer world; on the other an inner fortitude and unflinching endurance. He will learn to sacrifice without caring how his sacrifice may be received. As gold must pass through the flame to be purified, so must the human ego surmount tests to reach the state of knowing and recognizing the Divine Heritage in each of us, so that our lives teach *The Sermon on the Mount*.

*Aquarius*—the sign of Brotherhood, which the world is to enter next. Two parallel lines composed of a series of crescents, the coming into an understanding of both the heavens above and the earth beneath. A greater comprehension of the reasons for manifestation of Di-

vine Mother Nature in the Cosmic Play; an assimilation of all wisdom and beauty learned through the previous signs in preparation for the final stage and dissolution into the Bliss from which we emerged in the beginning. All these conditions and lessons must be united into the ability to regard all life as rhythm, and knowing there is no actual contradiction although it may at times appear that there is. The symbol is one of complete harmony—as above so below; as in heaven so on earth. Man is now able to work (the angles formed at the joining of the crescents show work to be done) without attachment to things either of heaven or earth. His entire interest is in helping his fellow men.

*Pisces*—completion of the journey around the zodiac. This time we find the sides of the symbol closed, and the top and bottom open for experiences preparing us for at-one-ment. Consciousness looks in both directions and sees that in reality all is God and God is good. The moons facing opposite directions are joined by a straight line, making an angle or crossing of lines with each crescent. Thus the work, signified by the crossed lines, which in this instance is the assimilation of wisdom gained, making the Soul ready to pass on to the Supreme, is done equally well through the material or spiritual. He will see ever more clearly that the way to overcome imperfection is to create the perfect. He finds his pleasure in building rather than destroying and is freed forever from “the pairs of opposites” (the two half circles). One crescent of consciousness has life flowing from the finite to the Infinite, and the other from the Infinite to the finite.

*Pisces* is a sign of transmutation—all that was the dross of human selfishness is now the gold of divine sympathy, love, and realization. When we have learned the lessons offered in all previous signs and assimilated them in *Pisces*, our work is done. The Grand Man of the Universe has completed his part on the Stage of Life and returns to his Celestial Home to “go no more out.”

## Astrological Education

BY THOS. G. HANSEN

Astrological leaders and organizations are co-operating fully in establishing “Standard Instruction” for the study of astrology. The fulfillment of the ideals we teach is largely incorporated in a Seven-Year Campaign for Astrological Prestige, a statement of policy of which is clearly indicated in a recent letter received from Elbert Benjamine (President, Church of Light), from which we quote in part: “The campaign has been, and will be, conducted on the belief that when astrological editors, astrological organizations, and astrological students are asked to co-operate in action which is beneficial to astrology, each will do so in his own particular way, and to the best of his ability.”

Voluntary co-operation from interested leaders and students is the means of bringing success to our endeavor to gain wide public respect for astrology, giving it an educational status in radio broadcasts, and introducing astrology into the college curriculum. To this last end, we emphasize the need for adult education in this field, and we are pleased to note a letter from one of our astrology students which informs us of a class “which is said to be the first class in astrology ever given under the auspices of a State Board of Education.” The teacher had been invited to conduct this class (Adult Education Program) after delivering an interesting talk before a group of teachers, the subject being “Planting by the Moon.”

Capable students are urged to study the practical application of astrology, such as in vocational guidance, child training, character building, astro-diagnosis, and planting. By preparing ourselves we may accept invitations to address local educational bodies, civic and professional groups, expressing the ideals and positive values of this science.

It has been estimated that 98 per cent

(Continued on page 122)

## Astrological Readings for Subscribers' Children

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

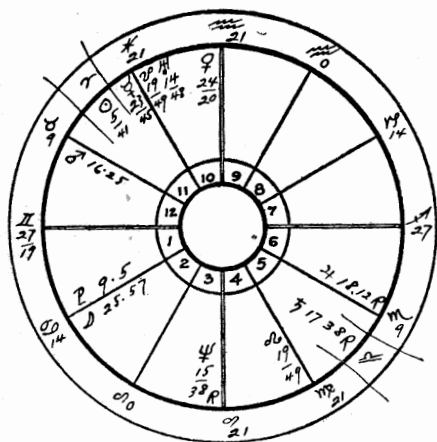
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

Van der L.

Born March 27, 1923, at 9:20 A.M.

Latitude 52 North. Longitude 5 East.



We are using for our monthly children's horoscope that of a girl born in far-off Holland, where the methods of living and the minds of the people respond more slowly and deliberately to planetary impacts than in the West. Here in America children are carried along at a much more rapid rate, which also gives them more of a tendency to respond to afflictions in their horoscopes. The customs of Holland are set and have been in vogue for generations, and the people naturally are not met with the same erratic dangers as those who are born in less conservative countries.

This girl has the common sign Gemini on the Ascendant, and common sign people are usually considered changeable, but with the fixed sign Aquarius on the Midheaven and Leo on the cusp of the

fourth house, we may expect that these fixed signs will be of some help in stabilizing and strengthening the common sign on the Ascendant. The life ruler, namely, the ruler of the Ascendant, is Mercury, the planet which rules the mentality of the native. Mercury is in the negative, common sign Pisces which is the sign of its fall, and square to the Ascendant, but it is strengthened by a trine aspect to the Moon, which also has an affinity for the mental qualities. The Moon is in its own sign Cancer, hence we may expect that this girl will have a good mind; but from the square of Mercury to the Ascendant, which stands for the personality, we may expect that to some extent she will stand in her own light or be at cross purposes with herself.

Venus, the planet of pleasure, love, and popularity is conjunction with the Midheaven. This will attract to this girl people who are interested in music and art, also those who are socially inclined, pleasure loving people who will be helpful in her studies and aspirations, for Venus is trine the Ascendant which will attract people in admiration and love.

Her friends will be interested in music and art and also socially able to help her, for the Sun is in the sign of its exaltation, Aries, and in the house which represents friends, the eleventh house. Thus she will never lack assistance or faithful friends. But there are some afflictions which will be active and to some extent will interfere with the loyalty of friends, for there are two sign rulers for the eleventh house: Jupiter

ruling Pisces, and Mars ruling Aries. In this chart they are not friendly with each other because they are in opposition. In addition, Jupiter is posited in Scorpio, a Mars sign, and Mars is in Taurus, a sign in which he expresses some of his aggressive nature. These two planets are placed in houses where they may be most troublesome—Mars in the twelfth house signifying secret enemies, sorrow, etc., and Jupiter in the sixth house ruling health and employment. Also Jupiter and Mars are square to Neptune in Leo and to Venus in Aquarius, both fixed signs. This young girl may expect treachery from people who are employed where she may be forced to seek employment, especially those employed in institutions, hospitals, etc.

Jupiter and Mars may have influence on the health of the native, especially during the menstrual periods. With Jupiter and Venus squaring each other the circulation of the blood stream is sluggish and needs constant care, not, as some may advise, through exercise, but by friction, rubbing of the body with rough gloves. Strenuous exercises may not be best for the reason that these same afflictions will also retard the circulation of the blood through the heart. If the girl will sleep in well ventilated rooms, expose the body to the sunlight when weather permits and be careful as to her food she may enjoy the best of health, but the body should not be subjected to over-strenuous exercise.

The Sun is in the sign of its exaltation where it can express with great force, and being square to Pluto, we may expect that the girl will feel this influence very strongly, especially as Pluto is in the first house. This will at times be shown in perverseness and a tendency at rebellion against things or influences in the home, because Pluto is in Cancer, the sign representing the home; but we also find the Moon in its home sign Cancer, trine to Mercury, sextile to Mars, and trine to Jupiter. Hence, we may expect that the Moon will help greatly to reduce the effects of adverse aspects and to modify

the influence of Pluto; nevertheless, Pluto and the Moon in this home sign, Cancer, will create a restlessness, a desire to go out into the world. The independent spirit longs for worldly experiences, but if she does take this step it will bring her many hard trials, for we find this a horoscope with many afflictions, indicating a soul which has returned to earth life with many ripe debts of destiny waiting to be liquidated.

Venus, in the tenth house, is trine Saturn in the fifth, in Libra, its exaltation sign, which will give her sterling honesty and ability with which to meet her debts of destiny and turn them to stepping-stones of achievement. Uranus in Pisces trine Jupiter in the fixed sign Scorpio adds positiveness to the personality and shows an affinity for occult arts and sciences, a resourceful mind and executive capability. This aspect will help to offset Jupiter's adverse aspects.

Should she be placed in life where she must earn her living we would suggest a musical career, or a vocation where she is placed as hostess or entertainer. Also, teaching as a profession might lead her to becoming an executive in an institution of learning.

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### ASTROLOGICAL EDUCATION

*(Continued from page 120)*

of all the astrological students in the United States have subscribed to the "Minimum Requirements of Astrological Education" (see article in the February issue of this magazine) and of the 41 known astrological organizations in this country all but two are co-operating and have endorsed this understanding of Standard Instruction. The Rosicrucian Fellowship and its students all over the world have long expressed the unifying elements of the coming Aquarian Age and we see definitely these principles in operation when we view the splendid co-operation of individuals and groups working with a science that is largely ruled by the humanitarian sign Aquarius and the altruistic planet Uranus.

# Worth-While News



## First Lady Raps Warlike Toys

WASHINGTON, Dec. 27. (A.P.)—Mrs. Franklin D. Roosevelt stiffened her opposition to military toys again today when she heard that those on sale this Christmas included toy soldiers throwing hand grenades, operating machine guns and carrying stretchers.

Shortly before Christmas Mrs. Roosevelt relaxed her customary stand against military toys with a statement that toy soldiers marching might not be harmful to children if their parents explained to them the sacrifices soldiers make to defend the country.—*Los Angeles Times*.

All warlike weapons, no matter what may be their shape, size, or kind are made to kill either man or animal; and when parents place toy imitations of these deadly instruments in the hands of their children they are implanting in their plastic, teachable minds the seeds of murder and ruthlessness. And none need think that he or she is not laying up a debt of karma, the extent of which can be judged only when the causes set into motion have exhausted themselves in materialized results.

## Deaf, Sightless, Girl Learns Braille

CHICAGO, Dec. 20 (A.P.)—Joan Higgins, 6, who was a waif, both blind and deaf, is getting a whole new world for Christmas this year, thanks to science and the patience of Dr. Robert H. Gault, Northwestern university psychologist.

Joan, sometimes called the "Helen Keller of her generation," is studying Braille, the language of the sightless, under Gault's guidance.

Gault, director of the American Institute for the Deaf, says that Joan in one month has learned to read the Braille characters for several short words.

Thus Joan is receiving what many educators would consider one of the greatest gifts within the power of man to bestow—the gift of knowledge.

Gault laid the foundation of her Braille studies by teaching her a spoken vocabulary of nearly 100 words in two years by use of the phonotactor, a device something like a telephone, which he developed in 1937, a year

after Joan was brought to his clinic. A loud speaker transmits vibrations of the instructor's voice, and Joan, holding her fingers against the machine, can distinguish various vibrations and imitate them with her own voice.

### *Links Object, Letters*

In learning Braille, Joan feels the object she is studying, a ball, for example, and the raised Braille letters, at the same time, or does the act represented by the characters immediately after feeling the letters. After she repeatedly has felt the word and experienced the object or act, she learns to perform the act or reach for the object designated by the characters.

"When," said Gault, "Joan has repeatedly received a caress or pat on the back for acting in a way you and I, in our language, would call good, she learns to associate the characters of the word with signs of approval which she appreciates."

Joan was only 5 days old when found on the doorstep of the Cook county hospital. Born without eyes and totally deaf, she remained in the hospital until 1936, when she became a ward of the state and Gault undertook her instruction.

Then she was almost insane with fear, would tear off her clothes and be almost unmanageable. Now, after three years, she is calmly and courageously carrying on her uphill fight for an inkling of the world she never has seen or heard.—*Evening Tribune*, San Diego, Calif.

The occult scientist knows that during the course of his development man has evolved five senses, and that he has two more yet to be developed; that the sense of feeling was once localized in the organ we call the pineal gland; that the other four senses which are still localized, as well as the two undeveloped ones, will eventually function all over the body as freely as the sense of feeling does at the present time.

In a book entitled *Eyeless Sight*, written by Jules Romain, it is stated that in the epidermis is situated a group of microscopic organs called ocelli. According to the description of the author each complete ocellus is morphologically constituted of a nerve ending, a coarse oval cell of finely granular protoplasm clearer than the protoplasm of the neigh-

boring cells, which is equipped with a voluminous nucleus of remarkable refractive powers, and a nerve-fiber supporting the expansion and linking it with the system of ocelli. It is stated furthermore that the ocellus is a microscopic eye, rudimentary but complete, and that it includes a refractile body, constituted by the oval cellule, an ocellary retina, constituted by the meniscus expansion, and an optic fiber, constituted by the nervous fiber which supports the expansion.

The foregoing, coming from a modern author, sounds very much as though science is again about to prove that the occultist is right when he states that the time is coming when sight will be no longer localized, but a property of the entire body.

## Mechanic Cheats Death

Years ago doctors told Mr. R. S. Gilbert he could count the remaining months of his life on the fingers of one hand. But if there was to be music at his funeral, Mr. Gilbert decided right then and there that it would be organ music—and he was going to build the organ.

He got parts from vacuum sweepers, automobiles, sewing machines, typewriters, gramophones, old radios, pianos and organs. Spatulas that bartenders use to take the head off a glass of beer supplied the "ivory" for the keys.

Mr. Gilbert for many years a radio mechanic, thought he would like to have the whole thing work by electricity. . . .

Mr. Gilbert's electronic organ has 89 generators. There are 1,321 wires underneath the keyboard.

"It's hard to explain how it works," he said. "But the electricity makes the air and the air makes the electricity."

Mr. Gilbert tunes the reeds by means of a meter. The ear is too faulty, he claims.

"Everything makes sound," he said. "But the ear doesn't hear it. This lampshade, that vase, the chair—they all make sounds. I can amplify the sound they make with one of the magnets I use over the reeds in the organ."—*Rocky Mountain News*, Denver, Colorado.

Mr. Gilbert has discovered a very important truth in relation to sound. Every form that exists emits a sound all its own and this sound is its keynote. The sensitive ear of a highly developed musician detects a certain musical note in every city which is different from that of any

other city. He hears a different melody in every streamlet, and detects a difference in the sound of the wind in the tree tops of each forest.

In the Bible we are told that in the beginning was the word (sound), and that every thing has come into existence because of that prime fact (the word-sound), and no thing exists apart from that fact. In it was life which is the Cause of all existence in the entire universe, and all sound is the product of that one great Life in manifestation.

## Chimpanzee Near Talking

RICHMOND (Va.) Dec. 30. (A.P.)—If the chimpanzee, the nearest living relative of man among the apes, had a little bit more imagination it would develop human speech.

Dr. Robert H. Yerkes of Yale University told the American Association for the Advancement of Science today that the chimpanzees in his laboratory simulate young children in their activities.

They communicate with each other by various positions in standing and sitting, by gestures and sounds and are well understood by each other, as shown by their cooperation in activities requiring more than one individual.

"Personality is the correct and adequate term for what is now known concerning the integrated behavior of the chimpanzee," Dr. Yerkes said. "Indeed, in my present thinking, there is no question about the reality of the chimpanzee mind, individuality and personality and these apes appear to remember things as long as a human being does."

With a little more imagination, which might mean the development of a little more tissue in the forepart of the brain, the chimpanzee could conceivably develop the ability to speak, he added.—*Los Angeles Times*.

It is well known to occultists that the entire monkey family belong to the human life wave, and that at one time all of this life wave occupied apelike forms which, generally speaking, have evolved to their present stage of development. But not all of these forms progressed. A part of them degenerated and are now ensouled by the stragglers of the life wave, and these creatures, instead of being the progenitors of the higher species of the human race, have degenerated from it. It is possible, however, that the anthropoids may yet become human beings.

# Question Department



## Giving and Receiving

### Question:

I notice in the world today many people, figuratively speaking, who seem always to be standing with their hands outstretched, ready to get something, while others are always giving. Can people go on forever getting without making some sort of return? It just does not seem quite fair to me.

### Answer:

Our solar system is governed by certain immutable laws. The following Natural Law is of the greatest importance in our daily living.

It is the Law of our solar system that we can receive from it only in proportion to services rendered. In order to receive from above, the true Source of all supply, one must keep the channel open by giving. If one gives nothing, his line of supply becomes obstructed and sooner or later he will cease to receive. Then hardship and lack ensue, which may be attributed to misfortune, but which are in reality the direct result of the person's failing to give, and holding on to possessions for self alone.

Accordingly, it is easy to see that, even from a selfish standpoint, if from no other, one cannot well neglect giving. Many people do not know this Law, and because of noncompliance with it, are ignorantly handicapping themselves by producing causes that will later manifest in the struggle for life. Giving service is preferable to giving money, but we must give something, if we would continue to receive. The world is in great need of loving service cheerfully rendered, and our daily life abounds in opportunities for the development of the soul qualities thus acquired, which are the fruits of the spirit. Such opportuni-

ties grasped, furnish one with a reserve fund placed in the Cosmic Reservoir, so that in the future he or she may have a bountiful source from which to draw.

## WHY HEADQUARTERS IS THE CENTER FOR OUR HEALING

### Question:

Why do the sick people whom the Invisible Helpers are assisting have to report their condition every week? Cannot the Invisible Helpers analyze the condition of their patients by observation from the higher planes?

### Answer:

To obtain entrance to the body of a person it is necessary to have effluvium from that individual, and that must be furnished by the one who desires help, and with his free consent. The application written in ink furnishes the effluvium of the individual and constitutes that consent, and the weekly report continues it. When these reports stop coming in, the Invisible Helpers cease their ministrations, as they have no right to tamper with the body of one who does not of his own free will give them the etheric key of entrance.

Headquarters is the focusing point through which the healing work is done; and naturally it requires much less time to examine the reports here, concentrating the clairvoyant sight for an instant on all letters gathered together in one place—even though the letters are examined individually—than it would to go through the Desire World examining every individual on the healing list.

This work, of course, is all done on the invisible planes by Great Ones skilled in their labor. The workers at Headquarters are merely their physical representatives, who handle the material phase of the work. True, many of them work with the sick at night when they are out of their dense bodies; but the work is done under the direction and supervis-

ion of these skilled Teachers, who know exactly what they are doing and make no mistakes. True they do not always effect a cure, for all sick people are not ready for healing; but they do, whenever it is permissible, alleviate pain.

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#### VIEWING THE PANORAMA

##### Question:

Does a person in a dying condition, during the last coma, when he is unconscious and nothing is functioning but the heart and lungs, start the review, in reverse order, of his life, or does this not begin until after the last breath?

##### Answer:

The life panorama does not begin until the first rupture of the silver cord which takes place in the left ventricle of the heart *after* the last breath. At this time the ego leaves the dense body, and if left undisturbed, immediately begins a review of its past life, transferring the picture records from the vital to the desire body.

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#### THE EARTH'S REVOLVING VEHICLES

##### Question:

Do the Desire World and Etheric Region go round with the earth? If so, is there daylight and darkness in these regions, and do the inhabitants see the sun as we do?

##### Answer:

The reason why we have daylight and darkness here is the fact that the earth, which is opaque to physical sight, turns completely around on its axis every twenty-four hours. During this time the side of the earth turned from the sun is in darkness while the other side is bathed in sunlight. There is, however, an invisible light which penetrates the earth but which is not perceived by the physical eye. This is the light by means of which clairvoyants are able to see in what we call darkness just as well as in that which we call light. The Etheric Region of the earth, its Desire World, and its World of Thought rotate with the earth on its axis; but those who are in these regions see through the earth just

as easily as we see through the atmosphere. However, the greater part of those inhabiting the higher worlds are usually at such a distance outside the earth's atmosphere that so far as they are concerned even the direct rays of the sun would not be obstructed by our dense mineral globe. For this reason there is neither day nor night in these higher regions, neither are there any seasons. There we find everlasting day because there is everlasting light. In view of the foregoing you will readily see that the inhabitants of these regions do see the sun, and that as far as they are concerned its light is never obstructed.

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#### HEREDITY VERSUS PLANETARY INFLUENCE

##### Question:

Will you please tell me how one can reconcile the matter of heredity with the theory that the planets have an effect on the Ego before and after birth?

##### Answer:

Each individual has attended life's school of experience, many, many times, and some have developed particular faculties more than they have others. In order for an incoming Ego to secure the necessary physical characteristics with which to express certain qualities it is necessary that it incarnate in a family where the required characteristics may be obtained, and the *law of association* naturally draws it to such a family. The Ego comes to earth equipped with a mental and moral nature which are the result of past incarnation; it takes from its parents only the *material* with which its physical body is built, but it must have the *right* kind of material.

The intonation of the various planets builds the archetype which is the mold according to which the dense body is built. When a child gives its first cry at the time of birth the planetary vibrations inhaled with the air are stamped on every dense atom of its body.

According to the foregoing you will note that both heredity and planetary influences have a large part in molding the character of a child.



# 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.*

*The following article received a FOURTH PRIZE in our manuscript competition*

## The Need for Physical Culture in Everyday Life

BY BEATRIX E. IVEY



**PHYSICAL** Culture! What does the term mean to you? Is it just a matter of building strong muscles by daily exercises of one kind or another? We believe the majority of civilized humanity, who have heard the words at all, believe it to be just that. And even as that, they do not have an appreciation of its value. The Greeks of ancient times had a great veneration for the body and were universally known as great athletes. But the Dark Ages came upon them and the culture of the physique was relegated to the background and something else took its place in the national consciousness.

Physical Culture has been developed more specifically as a science in the last forty or fifty years, and is much wider in its scope than is usually credited by the uninformed. It employs natural laws to promote and maintain health and general well-being. It may be defined as the science by means of which our physical organism is made as nearly perfect as possible, through daily individual effort.

This aim is accomplished or approximated, *only* by the self-application of the knowledge of Physical Culture gained by study, or by following implicitly the advice of one possessing such knowledge.

The advocates of the importance of scientific Physical Culture in our daily lives do not stress its spiritual value, but occupy themselves more specifically with the material advantages gained through increased health and happiness. However, we students of the occult sciences see more deeply and can correlate it with the spiritual philosophy as transmitted to us by Max Heindel, thus understanding that it deals with the body, both chemical and etheric, as an instrument of manifestation, the perfecting of which should be one of the purposes of our life.

In this connection, we quote from *The Rosicrucian Cosmo-Conception*, by Max Heindel: "In order to function in the Dense Physical World it is necessary to have a dense body adapted to our environment." So we can see the justification for putting forth the necessary effort to condition our bodies to our environment; and certainly our environment demands that we make the most of what we have, in order that we may be at our maximum of usefulness at all times, from a materialistic point of view, as well as a philosophical. This demand is necessary from a philosophical angle, because we manifest in order "to learn great and

important lessons, which could not be learned under other conditions."

Having justified the importance of Physical Culture as a means to enable us to function as well as possible, physically, mentally, and spiritually, we shall proceed to enlarge on just *what* the materialist means by scientific Physical Culture.

It is a system of classified knowledge, by means of which we learn how to live according to natural law, which is the basis of all perfect things. And, through Nature, which is always logical, we learn to discover the cause of all effects or results.

So upon our ability as logicians, depend the health, happiness, vitality, and productiveness of our lives.

In as far as we live according to Nature's Laws, we live correctly, and the results are health, happiness, and power for success, according to our merit under Cosmic Law.

Study and Work—the basis of all endeavor! And to those who are willing, the rewards are invaluable. Virile health, vibrant beauty, a philosophical mind, and a dynamic, wholesome personality give the power for accomplishing, the power to enjoy, to appreciate, and to realize the potentialities and possibilities of life here and hereafter, as is not possible otherwise.

Our own observations each day, as we "walk up and down the earth" bring home to us the desirability of being attractive, and alive with enthusiasm and purpose, as we see such self-directed individuals "accomplishing." As contrasted to the opposite type, we have no difficulty deciding our preference of imitation.

To live fully—one must live correctly.

A few highly developed individuals seem instinctively to live a natural, clean, healthy life, with proper diet, plenty of fresh air, and sufficient exercise; possibly, because they are endowed with a purposeful, optimistic mind and resourceful character. But most of us are so inhibited by modern civilization that we

have no proper sense of values, nor any knowledge of Natural Laws, and just seem to follow the path of least resistance.

Wishing to correct this sad state of affairs, we must become serious students, endeavoring to overcome our natural laziness by systematic effort toward a definite end. That end is to be the gaining and application of such knowledge as will establish within us right habits of living.

There seem to be two reasons for obtaining knowledge; first, to learn *what* constitutes correct living, so that we may establish *right habits*; and second, what to *do* to correct the results of wrong living habits, so that we may be able to live as comfortably and efficiently as possible.

The first might be termed Hygiene, and the second, Therapeutics. In any case, both are essential to intelligent living, and make for health and happiness, vital and joyful, to the end that we may fulfill the cosmic purpose of life successfully and completely.

Hygiene may be considered in a purely physical sense, but the application should include mental and spiritual hygiene, since only in the broader sense can the best results be obtained.

As for Therapeutics—how essential it is that we all have some remedial knowledge! There are many times that a life may be saved by such knowledge, when, if time had elapsed awaiting the arrival of a physician, the need for him would have passed. Also this specific knowledge is most useful to each individual in analyzing his own ills (if any), or those of his nearest and dearest.

For both Hygiene and Therapeutics, a groundwork in the following subjects is necessary: anatomy, physiology, food values, exercise, sleep and relaxation, cleanliness (inside and out), psychology and philosophy. Some of this information is highly technical, but very important nevertheless, and especially important in Therapeutics, when preventive and corrective measures are instituted for specific abnormalities.

Referring again to the *Cosmo* we find Mr. Heindel saying, "The dense body is a wonderfully constructed instrument and should be recognized as such by everyone pretending to have any knowledge of the constitution of man." Such marvels of structure and arrangement! Such interrelation and cooperation of parts in function! Truly, we have discovered miracles, and are inspired with reverence and respect for our bodies, and sincerely deplore the lack of knowledge and the weakness of will which permit the majority of mankind to abuse the body to the extent evident to our daily observation.

Another reference in appreciation of the dense body is found on page 237 of the *Cosmo*: "Unspeakable wisdom has been employed in its construction. It is a marvel. It can never be sufficiently impressed upon the mind of the student what immeasurable facilities for the gaining of knowledge are contained in this instrument, and what a great boon it is to man; how much he should prize it and how thankful he should be to have it." Much of interest concerning the functioning of the body is contained in the several pages which follow this quotation, mostly in regard to the process involved in the assimilation of the food we eat.

This brings us to the study of foods in relation to our organism. Since civilization has almost entirely deprived us of a natural appetite, which normally should guide us in the selection of the foods suitable to our individual needs, it is necessary to learn the body's need of specific elements and their proportions. So, nutritionists we are forced to become, in order to avoid the unhappy results of our ignorance, weakness, or depravity. An excessive and improperly balanced diet is responsible for more of our abnormalities than anything else. Especially important to normal health are those mysterious elements known as

minerals and vitamins. The vitamins, by the way, are suspected of being emanations by some scientists. If this is true, we, as students of the occult, can understand their relation to the vital body

Again in the *Cosmo* in the chapter on "Acquiring Firsthand Knowledge" we have a great deal of dependable, scientific information relative to the chemistry of foods. An accurate knowledge of food values and the application of such knowledge in our daily regimen is absolutely essential to normal functioning of all parts of our organism. Any letdown in function endangers health and vitality; thus we can see the importance of dietetics in our plan of living.

Cleanliness, both internal and external, is a matter of extreme importance in the persuasion of health ideals. Internal cleansing is achieved by the deep-breathing of pure, fresh air and the drinking of distilled water in as great quantities as are necessary for the proper elimination

of the waste products of the body. Externally, we maintain cleanliness by bathing with water, air, and the sun, all to the end that avenues of elimination may be kept free from the discharge of impurities from the body, both chemical and etheric. Should the body fail to eliminate properly, a bloodstream loaded with waste matter would result. All practitioners of natural methods of healing, including the Physical Culturist, agree that "*an impure bloodstream is the only fundamental disease.*"

And can we not as occultists appreciate the truth of that fact when we know that the blood is the vehicle of the Ego? Our own philosophy teaches that "the blood is the highest expression of the Vital Body for it nourishes the entire physical organism." How much nourishment can be depended upon from waste material?

After learning the structure and physi-

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*Labor or exercise ferments the humors, casts them into their proper channels, throws off redundances, and helps nature in those secret distributions without which the body cannot subsist in its vigor nor the soul act with cheerfulness.—Addison.*

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ology of our bodies, and how to feed and cleanse them, we come to a consideration of what must seem to the material scientist, a mystery, namely, that the more we use our bodies, the stronger they become. The occultist understands this mystery, but the materialist only knows through biological experimentation that exercise makes a strong, flexible body, and that with the development of powerful, pliant muscles there is an abundance of reserve energy and vitality.

Systematic exercise and relaxation give the ability to handle the body with ease and grace, and increase mentally one's confidence in one's own powers. An attractive appearance is a great asset in our modern, civilized world. We all can appreciate the beauty of a symmetrical, well-proportioned body, vital and active in the performance of its duties.

Relaxation may be thought of in terms of sleep and play. Sleep usually takes care of itself, although it might not be out of place to state that the average person requires about eight hours of undisturbed sleep in every twenty-four.

Relaxation, in the form of play, is attained through games, and is important in several ways; among them, first, because muscles are used which are not ordinarily used in the daily routine of life; and second, because of the mental stimulation along different lines than are usually pursued.

Games and play! Play and happiness! They are synonymous. Play and happiness "spell" laughter. And happiness and laughter are great beautifiers and health promoters.

Play is one of the strongest instincts in the animal kingdom, and it is one of the most repressed as we grow to adulthood. This is a great pity, because life would be so much sweeter and easier if we did not lose that aptitude for playing. We are so prone to take life and ourselves too seriously, thereby losing our sense of values (if we ever had any).

So learn to play and laugh. Then we will be healthy and happy, and become as the little children, who "are of the

kingdom of heaven." And as such, we the mature, happy children have great power to help our less fortunate fellow men, who must learn to play and laugh also.

With a clean, properly nourished body, graceful and supple through exercise, and the ability to play and laugh, we should possess that mysterious thing known as personality, which seems to be an important key to successful material existence. Some people have it naturally, others seem to acquire it through the conscious pursuit of health and happiness by following natural laws in developing a virile healthy body and a contented mind.

Just what is personality? It is very illusive and difficult to explain, but we may say, it is a visibly expressed *joie de vivre*. However, we do know that behind this "joy of living" is radiant, glowing, buoyant health, vital enthusiasm, a clear-thinking mind with a true sense of values, an interest in everything, and the added charm of a good disposition, derived from proper psychological attitudes and a true philosophy of life.

So we can say that a dynamic, outstanding personality is attained only through correct habits of living, thinking, and feeling; thus we find in such personalities health, vitality, energy, enthusiasm, and mental and spiritual power gained by self-control and by self-directed effort along constructive lines.

Ordinarily, human beings are a very weak, imperfect "lot," self-indulgent and easily led, with little or no intelligent direction in their plan of living. So regardless of the degree of health and vitality they start with, it is seldom increased under our present mode of living, which takes no cognizance of natural laws, cosmic or otherwise. It is with the results of the breaking of these laws that we are to deal now.

We eat too much, exercise too little, wear too many clothes (at least the majority of us do), breathe too shallowly, and bathe too infrequently. We also

drink things we shouldn't, smoke poisonous weeds, relax insufficiently, frown too often, laugh too seldom, and *generally* do *everything* which eventually destroys our entire organism, physical, mental, and spiritual, so that we are brought to an untimely end before our work in this incarnation has been finished as efficiently as it might have been.

The remedy is the re-education of humanity. Each and all should be instructed in such subjects as will fit them for the job of living vital, constructive lives, free from suffering and inefficiency.

Is this easy? It is not. Given sufficient suffering some may try to help themselves, but it is more common for the afflicted to try to get someone else to assume responsibility for their welfare. So they visit a doctor, who does the best he can to help. But until the individual realizes his own responsibility for his condition, through his wrong habits of living, there is little anyone can do.

Given the intelligence to recognize the *cause* of his disabilities, a hypothetical patient might assume the responsibility and bend every effort to learning to live correctly; or, even with some good old-fashioned common sense (which is just the ability to be logical) with which to *trace effects back to causes*, then how true is the saying, "God helps those who help themselves." So the procedure for the correction of abnormalities is self-evident.

Many special hygienic measures for specific abnormal conditions are known, but it may suffice, to say that generally they may be listed under eliminative, stimulative, and nutritive treatments; and that they will definitely establish an increasing degree of normalcy in an unbalanced organism if faithfully and persistently used.

All abnormal conditions are due to wrong habits of thinking and eating, particularly the latter, with the result that in the midst of plenty, we slowly starve to death. Perhaps this needs a little explanation. Commercialism has led to the adulteration and devitalization of many

foods. It is also responsible for too much propaganda about non-essentials, and thus we are educated into the wrong choice of foods.

Basically, all diseases are deficiency diseases. Poorly balanced diets result in organic starvation, and this in turn produces a loss of normal functioning, eventuating in an impure blood-stream and the manifestation of innumerable *different* pathological symptoms. These pathological conditions are of such a variety that our scientists have been misled, and are trying to find as many *different causes* of disease as there are different manifestations, forgetting that each individual is a law unto himself, and is only showing the results of the *same* cause according to his own vibration and law.

So with the discovery of the *common cause* of abnormalities, our problem is simple. Learn what constitutes correct living, then live accordingly. If one *lacks this information*, and pathological conditions exist, remedial measures are imperative, so the advice of one skilled in Natural Therapeutics should be sought at once.

It might be interesting to the layman to know just what subjects are studied and the methods employed by such a healer. Anatomy, biology, physiology, hygiene, and symptomatology are the foundation subjects. Pregnancy and child-training, nursing, first aid, dietetics, exercise, and massage, and the many different types of therapeutic treatments are the more specialized branches of knowledge necessary to the Natural Healer.

Dietetics include food chemistry and curative dietetics which embrace anything from fasting to vitality building routines. Among the many types of diet are included fasting and partial fasting routines; reducing and weight-gaining diets; milk and fruit diets and combinations of the two; limited carbohydrate, and salad and alkalizing diets; raw food and cooked food diets and combinations of the two; vegetable broth and

cereal diets. Also there may be many combinations of any of these diets developed by this healer as indicated by the specific requirements of any given patient.

Exercise may be constitutional, developmental, or corrective, and may include everything from the simple calisthenics, through chiropractic and on to osteopathy.

Other therapeutic treatments include hydrotherapy, or the use of water in its many phases; heliotherapy, or sunlight; chrome or color therapy; actinotherapy, or different types of rays, such as ultraviolet, etc., and electrotherapy.

As if this is not already enough, he must have a practical, working knowledge of psychology, with which to diagnose such cases as have destructive emotions as the basis of abnormalities. It will also give him a better understanding of all his patients.

And "last but not least" this healer must study philosophy; through it he gains poise and equanimity, and will attain more power for healing and teaching. For a teacher he is!

How much more important is such information than much of the work required from students in the schools. If students were given this instruction, they would be fitted for the job of living when they have arrived at adulthood, and many mistakes would never be made.

They would be enthusiastic and purposeful, a source of inspiration to everyone they meet.

How much more worth while would life be to them? And what a power for good they would be to less privileged persons. Their daily example would be a lesson in the proper conduct of living which would be well worth learning.

In addition to being more effective and efficient members of society, they would add to the aesthetic charm of that society by just being.

Is all this not a goal worth striving for?

Scientific Physical Culture—the need of everyday life. A slogan we should print upon our hearts.

## The Soul of Mt. Ecclesia Sanitarium

Last month's issue described the Sanitarium—what one sees as he passes through its halls and peers into its rooms. In the trilogy of spirit, soul, and body, this is the physical body. More important is the soul which animates the body and directs its use.

There is a cold beauty that repels. Many buildings are nothing more than empty shells. Occasionally, in the course of time, they come to life through long human association; but pitifully few structures are endowed with a soul.

Blessed is the building that is a dream come true: the dream, first of two brave pioneers, then of thousands whom they awakened to the spiritual need of humanity. Built of the faith, hope, and prayers of many years, during which the vision of beauty and service grew in daring; built of patience, too, until in the judgment of a Higher Wisdom each essential contributing factor, of the earth and of the spirit, had stepped into place to preside at its birth.

Every detail was planned with loving care and reverently carried out, nothing short of perfection deemed worthy. And now have gathered those through whom flows the living sacred force dedicated to the lifting of human woe. Nothing could be more beautiful than the eager cooperation of these workers. Their joy of service permeates the building. One enters, not a healing machine, but a spiritual haven, ". . . the shadow of a great rock in a weary land." The Soul of the Sanitarium, warm, calm, reassuring, breathes steadily through length and breadth. More than the perfectly appointed equipment, more than the visible beauty, it will smooth away the world's pain and heal its sorrow. It is a living stream welling ceaselessly from the hearts of those who have laid their lives—their love, thought and aspiration—on the altar of service to their brothers.—P.B.

**Patients' Letters**

Massachusetts, Dec. 27, 1938.

Rosicrucian Fellowship  
Oceanside, California.

Dear Friends:

Your kind letter of the fifteenth gave me much courage. I see that better elimination is the first condition to be improved and I will set about it at once. I will follow your suggestions regarding diet as much as I can without too sudden changes. Already I feel more "pep" and even cleaning house no longer seems impossible to accomplish.

Gratefully yours,  
—G.G.

Illinois, Oct. 31, 1938.

Rosicrucian Fellowship  
Oceanside, California.

Dear Friends:

In my report I want to again thank the Invisible Helpers as well as those at Headquarters for their efforts in my behalf. The fact that I am feeling much better than I did proves the effectiveness of the methods employed.

Yours in fellowship,  
—B.R.V.

California, Dec. 12, 1938.

Rosicrucian Fellowship  
Oceanside, California.

Dear Friends:

I thank you very much for helping me and for the advice on diet you sent me. I just got through it and I feel all right, although I lost several pounds, I weigh 116 now.

The nose bleed stopped two days after my daughter wrote to you for help.

You may take my name off the healing list.

With kindest regards and best wishes,  
Your friend,  
—H.A.

Australia, Dec. 4, 1938.

Rosicrucian Fellowship  
Oceanside, California.

Dear Friends:

This is a song of thanksgiving and gratitude to all you loving people who have been so good and kind to me and restored me to health. I still keep to the diet you sent and will do so unless you write and alter it in any way. I thank God every night for restoring my health and for every blessing he gives me.

Yours gratefully,  
—M.E.C.

**Healing Dates**

February . . . . 1— 7—14—22

March . . . . . 1— 7—14—21—28

April . . . . . 3—10—17—24

Healing meetings are held at Mt. Ecclesia on the above dates at 6:30 P.M. If you would like to join in this work, begin when the clock in *your place of residence* points to 6:30 P.M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to the Invisible Helpers.

**People Who Are Seeking Health**

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information, address, The Rosicrucian Fellowship, Oceanside, Calif., U.S.A.

**Whate'er Betide**

BY JOSEPH MICHAEL BOI-ADZETE

I

*Leave God to order all thy ways  
And hope in Him whate'er betide.  
Thou'lt find Him in the evil days  
Thy all-sufficient strength and guide.  
Who trusts in God's unchanging love  
Builds on the Rock that nought can  
move.*

II

*Only thy restless heart keep still  
And wait in cheerful hope, content  
To take whate'er His gracious will  
His all-discerning Love hath sent,  
Nor doubt our inmost wants are known  
To Him Who chose us for His own.*

III

*Sing, pray, and swerve not from His  
ways  
But do thine own part faithfully.  
Trust His rich promises of grace  
So shall they be fulfilled in thee.  
God never yet forsook at need  
The soul that trusted Him indeed.*

# VEGETARIAN MENUS

## —BREAKFAST—

*Before Breakfast*  
*Prune Juice 6 oz.*

*Bowl of Sliced Oranges*  
*Grapefruit, and Bananas*  
*with Flaked Almonds*  
*Hot Malted Milk*

## —DINNER—

*Raw Potassium Broth*  
*Vita Timbales with Cream*  
*Tomato Sauce*  
*Scotch Lyonnaise Potatoes*  
*Apple, Carrot, and Nut*  
*Salad*  
*Fruit Whip*

## —SUPPER—

*Soybean Chowder*  
*Nested Cabbage Salad*  
*and Flaxseed Crackers*  
*Banana Pudding*

## RECIPES

### *Raw Potassium Broth.*

Juice in vegetable juicer 5 medium carrots, 1 small bunch of celery, a few large sprays parsley, handful spinach. A little vegetable salt may be added if desired.

### *Vita Timbales.*

Ingredients: 1 cup spinach, 1 egg,  $\frac{1}{2}$  teaspoon salt, 1 cup cheese, 1 tablespoon butter, 1 tablespoon flour,  $\frac{2}{3}$  cup milk, 3 eggs, salt.

Part 1. Steam the spinach and chop. Beat egg thoroughly and combine with spinach.

Part 2. Grind cheese; make a white sauce of the flour, butter, and milk. Add 3 eggs well beaten, salt and cheese, then cook in double boiler until thick. In making timbales fill the timbale cup with about half of each mixture. Cook in a water bath in moderate oven about one hour. Turn out of baker and serve with cream of tomato sauce.

### *Cream of Tomato Sauce.*

Ingredients: 2 cups milk, 3 tablespoons flour, 3 tablespoons butter, 1 cup strained tomato, or  $\frac{1}{2}$  cup condensed tomato with  $\frac{2}{3}$  cup water, vegetable salt.

Make a white sauce of the milk, flour, and butter. Heat strained tomato and add gradually to the white sauce. Serve at once.

### *Scotch Lyonnaise Potatoes.*

Ingredients: 6 medium-sized potatoes, 2 medium-sized onions, 3 tablespoons butter, 2 tablespoons chopped parsley, salt.

Place potatoes, which have been cut

into inch cubes, in a heavy cooking utensil. Cover with sliced onion, chopped parsley, pieces of butter, and sprinkle with salt. Add water to cover bottom of pan, not exceeding one-half inch. Cover with a close-fitting lid and cook for thirty minutes or until water has disappeared.

### *Apple, Carrot, and Nut Salad.*

Ingredients: 1 cup diced apples, 1 cup grated carrots, 1 cup nut meats, 4 tablespoons mayonnaise, 2 teaspoons lemon juice.

Peel and dice the apples. Pour lemon juice over them to keep them white. Grate the carrots and chop nuts coarsely. Mix all together with the mayonnaise. Serve on lettuce and garnish with a whole nut meat.

### *Soybean Chowder.*

Ingredients: 1 cup cooked soybeans, 1 small onion, 1 cup diced potatoes,  $1\frac{1}{2}$  tablespoons butter, celery salt, chopped parsley.

Wash the soybeans, soak 24 hours and then cook until tender. Cook onions in the butter until browned. Add the potatoes and steam until potatoes are tender, then add the cooked soybeans and hot milk. A few minutes before serving add the chopped parsley.

### *Nested Cabbage Salad.*

Ingredients: 1 cup shredded cabbage, grated carrots, prunes, mayonnaise.

Shred the cabbage fine, mix with mayonnaise and make a nest. Stuff the prunes with raw carrots and place in the nest. Garnish with grated carrot.



# Children's Department



## A Garden of Thoughts

BY MRS. H. C. LEWIS



HE sun shone brightly through the window of the large farm kitchen on an elderly couple quietly eating their meal in silence; each engaged in thoughts of

the coming spring and summer with its problems to be solved in various ways.

Suddenly, as if an idea had sprung to light, Sarah Burns spoke hurriedly and animatedly, "Tom, I have just been thinking . . . vacation time is nearing and Sister Nell has her two children on her hands all summer with nothing to occupy their time except shows and romping with that neighborhood gang; not one thing is to be gained and all that valuable time lost, at the time of life when the molding of their character for good or bad should be accomplished.

"I should like to bring them out on the farm with us."

Tom was silent for a while, and then said, "Sarah, you have raised your family, and you have little time or strength to care for and wait on two children all summer. They have a mother."

Sarah, pleadingly, "Don't misunderstand me. Nell is a good woman but so centered on her social ambitions she neglects their bringing up."

"That is not your fault, is it?" asked Tom.

"No," said Sarah, "but I have so much better opportunity to help them than she has, out here."

At that Tom roared with laughter, and said, "Out here! What have you out

here but work? and they will shy from that."

"Make the work interesting and they will like it, and it is the best chance to help them one could wish for and—be a help to me also," said Sarah.

Tom gave a deep sigh, and said, "Do as you like, of course, but think it over well before you tackle it," and he arose and went out to his work. Later, Sarah went to the phone and called her sister assuring her the children would not be a bother and would cheer her up, and that she would like to have them for the summer. So plans were made that way.

Bob: "Why did you wish us to come out here before vacation time on Saturdays, Aunt Sarah?"

"Because we have work to do that must be done before that time," she replied.

Annabel: "Won't it be grand? We can put up a high swing in that cottonwood tree, and chase butterflies, and play with those tiny kittens and Bob can ride old Dick, can't he, Aunt Sarah?"

"And shoot squirrels with my .22 rifle," said Bob.

"You may do those things, but my plans for your summer are of a far different nature," replied Aunt Sarah.

"I'll bet it is something grand," they both shouted.

"We are going to make a garden—" That was enough. Before their aunt could say more they both exclaimed in horror, "A garden! A garden! How horrid! I don't like to hoe in a garden. The sun will be too hot. We thought we were

coming out here to have some fun, and that won't be any fun."

"This garden will be loads of fun, and useful, and pretty," said Aunt Sarah.

Bob: "I never saw a pretty garden."

"That is because you have never *made* one, and this is to be a real experience you will never forget," she said.

Reluctantly they picked up their tools, with all dreams of a glorious vacation all blown to atoms, and followed their aunt to the garden plot, where she stopped and said, "First of all, we must name it, and I think the most appropriate name would be, A Garden of Thoughts."

Bob, disgustedly: "What have our thoughts got to do with a garden patch?"

"Time will answer that question, Bob," she said.

"Now that we have a name, the next thing is to choose the proper time for the planting. I do this by referring to the position of the moon and the sign it is in. The Bible says there is a time to plant and a time to pluck up that which is planted. God gave us this wonderful soil, the sun and the moon and stars, all for our use and our existence.

"When the moon is in a fruitful and moist sign and decreasing in light it is the proper time to plant the things that grow under the ground; and when the moon is in a fruitful sign and increasing in light we will plant the things which grow above ground. I brought all varieties of seeds so you may sort out what we are to use today, for this is the time for all underground planting."

In a very few minutes the packages of radishes, onions, beets, and carrots were in a pile by themselves. Then Aunt Sarah said:

"Now make little rills to receive these seeds; the start of the plants which are to bear us the vegetables for our table. Look at that lovely rich soil God has given us, all rightly proportioned as to the proper elements required for the growth of any kind of vegetation.

"As you plant these tiny seeds think of them as tiny thoughts you plant in

your mind or body. God has given you a perfect body and mind and if you plant good thoughts they will develop into beautiful acts just as these seeds will grow into good nourishing food for our bodies; and those tiny flower seeds will grow to be beautiful flowers. Just so, your kindly thoughts make you grow more beautiful.

"Kind thoughts bring forth kind deeds, kind deeds bring happiness, happiness brings contentment. All these together make us as God wished us to be, and if we are not, it is our own fault, as He has given us all these things to do with as we will.

"As we sow, so shall we reap.' If you have a kind thought, tell it. If you see a kind deed you can do, do it; don't pass it by. The beautiful flowers in our garden bloom to gladden our hearts. Are we to enjoy them alone, or will we share them with others?"

Little Annabel was excited, she spoke up, "Let's raise a lot of flowers so we can take poor Mrs. Akers, who has been ill for years and can't get out to see a flower garden even, a big bouquet every day."

Bob, not to be outdone, said, "I can fix a flower box on her window sill where she can see them all the time." So part of Bob's time was spent fixing flower boxes, not only for Mrs. Akers but for Aunt Sarah too. And instead of shooting the squirrels he built houses for them and made pets of them.

They set to work at that garden with a vim, each marveling at the wonderful soil, and thinking of how precious it is to us. Just that *old dirt* they never had given a thought to before.

They made the bed nice and mellow, a proper place for the wonderful seeds they were to entrust to the care of Mother Earth; then they folded the earth over the seeds so carefully sown in the rills, like a blanket to keep them warm and nourish them until they burst forth with the life-giving force of the earth, sun, and rain.

"We may have good thoughts, but if we let them lie dormant they are of no

value. We must put them into action to do good," Aunt Sarah told them.

As they sat on the porch after supper, resting and enjoying the quiet peaceful evening, the children, full of the day's new lessons, gazed at the stars shining so brightly. Finally Annabel said, "Aren't they beautiful?"

"Nature is God's expression of truth to us, His children. It is the disobedience to Nature's laws that causes us to be ill in mind and body," Uncle Tom answered.

Then Bob said, "Aunt Sarah told us today that beautiful thoughts make beautiful men and women; but poor old Mrs. Akers is as homely as a mud fence, and I know she hasn't a bad thought in her head."

Tom laughed, "It is not a beautiful face that makes beauty. It is the soul. We may be clothed in rags, we may have wrinkled skin or a misshapen body; but if our soul is pure and Godly, beauty shines through and makes us beautiful. Good thoughts make people happy, and gloom and ill temper cannot enter where happiness abides.

"Of course, there is some good in all, even if they are bad. Search for that little seed of goodness, strengthen it by adding a few of your good thoughts to it to help it grow and multiply. No matter how bad a person may be, he likes to be told of his good qualities. If a little good is noticed, then he is encouraged to do still better.

"If we sow a cocklebur or a sandbur in our garden, we soon have a bush of burs that prick our fingers when we touch them, and they soon destroy the useful plants. 'As we sow, so shall we reap.' So it is with our thoughts; if we sow a bad thought, and we allow it to grow it will multiply and overshadow our good thoughts until people whom we meet shun us as we shun the burs in our garden."

The children were back in school after their week-end stay in the country, with their early garden planted and a glorious time in spite of their first disappoint-

ment. Now they were eager for the real vacation to come.

Their one topic of conversation at home and at school was of their grand project. Aunt Sarah could have had most of their playmates as garden helpers that summer.

Vacation arrived with Bob and Annabel on their way to the farm anxious to see how their garden had grown since last they saw it. A rain came upon them when almost to their destination. It lasted but a short time and afterward a beautiful rainbow was in the sky.

"How beautiful the rainbow was," said Bob, as he greeted Uncle Tom. Uncle Tom replied, "Your aunt may be all right at planting garden, but I can tell you a few things about the heavens; learned it in Sunday School when I was a lad.

"The Bible tells the reason for the rainbow. Look at that sunset. The Bible tells us of that too."

"Isn't that wonderful? I didn't know that was in the Bible," said Bob. Then they ran out to see their garden before they could eat their supper. Each plant was carefully inspected and they marveled at how they had grown. They said at the supper table that all the plants had to do was to grow and no more work would be necessary.

Their aunt had to tell them that without care, such as stirring the soil so a hard crust would not prevent the necessary air from entering the ground, the plants would not thrive; and also that there were weeds coming up which would soon smother the plants too; just as many bad thoughts would crowd out our good ones. That settled it, the beds were properly tended next day.

There was plenty of time for play and hunting many more of Nature's wonders. The vegetables soon were fit for use and how they enjoyed each thing as it came in season.

There were more vegetables and flowers than they could use, and the children noticed the fact, and went to their aunt about it, and she told them they could do

as they wished with the surplus; and watched to see if any of her lessons had made an impression on their minds.

Immediately they began to plan, and it was Bob who thought of an old couple up the valley who were not able to make a garden this year.

So they filled two baskets with vegetables and picked two large bouquets of flowers, and started on their way, stopping first at their dear friend, Mrs. Akers'; and she was so glad to see their beaming faces lit up with animation at their little mission of good will. She told them how she enjoyed the flowers and how well she felt since she could have all those nice fresh vegetables, and that they tasted better because they were raised by two lovely little children, whom she loved because of their kind thoughts of an old crippled forgotten lady. Then she pointed to the flower box they had made and planted for her, full of bloom. She told them that every time she looked at it she could see their two happy faces pictured in the midst of the flowers.

Then they went on over to Mr. and Mrs. Burkes with the other basket and bouquet and the old couple were so surprised and thankful, as their means were so limited they could not afford any ex-

tras, and such an abundance was greatly appreciated.

After a pleasant visit and a cookie or two they came home all excited and happy, and Aunt Sarah was as pleased as they.

"Do you know why you are so happy?" she asked. "Yes," they replied, "because we were kind to those elderly people and made them happy and that made us happy."

It was with reluctance they parted with their Aunt Sarah and Uncle Tom, and left the garden, the squirrels, the kittens, the chickens, and the cutest little lamb, to return to school.

They were full of new experiences and ideas; life was so different to them and there was not enough time in each day to do all the things they would like to have done. Many a bad thought was driven from their little friends' minds and good thoughts put in their places by these two children who had their lesson about God's laws shown them through Aunt Sarah's garden of thoughts. A real foundation was laid for a useful life on this earth, and for the purifying of soul to take up life in the next world with the store of worthy deeds brought with them from this life.



# Echoes from Mt. Ecclesia

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FOLLOWING the open-armed welcome extended to all those anxious to participate in the Christmas worship at Headquarters, came the New Year Party. Seventy people gathered in the balloon-decorated Sun Parlor for the special purpose of greeting the new workers at the Sanitarium. In keeping with the season, the evening was gay, its sparkle enhanced by the genial presence of Mr. Manly P. Hall, then visiting Mt. Ecclesia. This clever philosopher graciously lent his talent for entertainment to the success of the evening.

There is great bustle down by the new west gate. The activity is due to ten earnest, lively workers, all intent in their intervals of leisure on settling down and making a cheerful home of their West Hall—the charming old Children's School Building remodeled for the use and comfort of those engaged for the Sanitarium.

In keeping with the spirit of comradeship which insures joyous cooperation, all the more necessary as the Mt. Ecclesia family grows, short Sunday morning walks are becoming a weekly occurrence. There have been two expeditions to survey the progress a dredger is making in eliminating a bad bend in the San Luis Rey river, and a mushrooming party. Later, as greater certainty in the weather permits more extended planning, explorations will take the hikers farther afield.

Evening classes, suspended for the holidays, have now been resumed. Wednesday nights are devoted to Philosophy. Mrs. Kittie Cowen, who, from press of other work, had for a short time given up her post, has again taken charge of this fundamental study class. On Thursdays, Mr. Thos. G. Hansen, whose speciality is spiritual astrology, teaches the advanced aspects of the subject. With

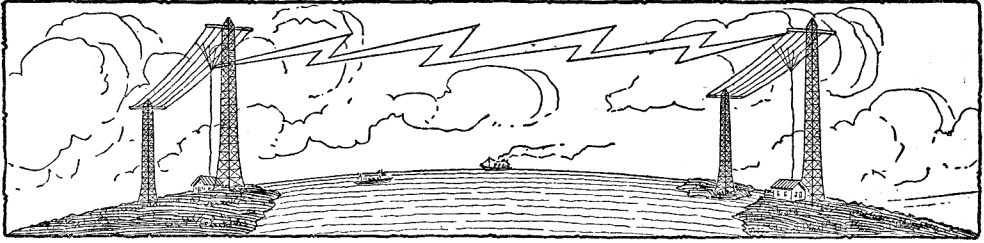
good effect he has recently given an occasional illustrated lecture.

Friday nights as social evenings, tend to awaken group response. The Community Sing is a splendid preparation for the Expression Class which follows right after. Subjects chosen by the speakers range all the way from amusing personal experiences to deep philosophical discussions. Yet so well is the class handled that each talk contributes to the general appreciation of what is good, true, and beautiful. Achievements are mounting under the watchful guidance of Mrs. Max Heinde', who knows the importance of helping and training the workers to give out again what they so lavishly receive through their association with the life of Mt. Ecclesia. The members of the class find a new assurance, not only in public gatherings, but in the small group relations of every day, and guests find entertainment and fellowship in these Friday evening gatherings.

## In Memoriam

Mrs. Mary B. Roberts, for nineteen years one of the very faithful workers in the Healing Department at Headquarters, who was living in retirement at Mt. Ecclesia, passed into the Great Beyond on Sunday, January 29, at 4:00 A.M., at the age of eighty-one years. The funeral services were conducted by Mrs. Max Heindel in the Chapel on Wednesday, February 1. Her many friends will miss her kindly presence at Mt. Ecclesia, but the beautiful Rosicrucian teaching concerning death frees us as it did her of fear or uncertainty. Therefore, "we sorrow not, even as others" who have not this hope and this knowledge.

# Rosicrucian News Bureau



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In connection with our healing activities mentioned in last month's News Bureau, it may be helpful to consider the matter of *how to liberate spiritual power*. The better we understand just how to do this, the more efficient channels do we become in carrying on the healing work.

In our Healing Service we are admonished, "Let us by our prayers to the Father, Who is the great Physician, liberate the force for healing." By our prayers, intense concentration plus intense feeling, do we liberate the healing force. With a heart full of *love* and *aspiration*, we ask with *intense earnestness* for the healing of others, the process being described as follows:

"When a person is intensely in earnest in supplication to a higher power, his aura seems to form itself into a funnel shaped thing which resembles the lower part of a water spout. This leaps up into space a great distance, and being attuned to the Christ vibration of the interplanetary World of Life Spirit, it draws thence a divine power which enters the man or company of men, and ensouls the thought form which they have created. Thus the object for which they have united will be accomplished."

To become efficient channels for the liberation of healing power, then, we must *concentrate intensely* on supplication to The Father for the healing of others, visualizing, if we like, the golden Christ Force streaming forth from our hearts to the white rose in the center of

our Emblem. This golden Force, though invisible to most people, is a potent reality to those directing our healing activities, and is indispensable to them in the accomplishment of their work.

SEATTLE, WASHINGTON.

Fine progress is being made by our chartered Center in this city, located at 611 University Building. The secretary writes, "We had a beautiful Christmas Eve Service at 11:00 P.M., which was well attended, considering weather conditions. As to our Fellowship Day activities, invitations were sent out, and when reservation cards began to come in we saw it would be necessary to secure a larger hall, which we were fortunately able to do, in the same building. Some ninety members, class students, and friends attended the Fellowship Day Dinner at 6:30 P.M. and enjoyed the interesting program, appropriate to the occasion, which had been arranged. Numerous talks were given by different members, and special musical numbers added to the general enjoyment of the occasion. Upon taking a survey, we found fifty per cent of the States of the Union and six foreign countries were represented at this dinner."

Our Seattle Center bids fair to become one of the largest and strongest in the country, and we hope to see the radius of its influence extended far into the territory surrounding the city of Seattle.

UTICA, NEW YORK.

Fellowship Day was a joyful, inspiring occasion for the members of this Group,

also. An interesting letter has been received which tells of the "covered dish" supper the members of the Group provided, one friend bringing a chocolate cake with the signs of the zodiac in white on it, which was "quite the hit of the evening." A goodly number of friends gathered around the grate fire in the library of Mrs. Minnie Mansfield's home to share in the evening's program, which consisted of talks concerning Max Heindel and the Fellowship work, interspersed with games and music. Such a harmoniously delightful evening was spent that the friends present decided they must have such gatherings more often—not waiting for Fellowship Day to promote the spirit of fellowship and harmony which such occasions offer.

Regular classes and Services are conducted by this Group, which seems to be progressing very satisfactorily.

GLENDALE, CALIFORNIA.

The stereopticon Philosophy Class being conducted by Mr. Joseph Darrow is now meeting in the home of Mrs. Charlotte Palen, 3921 West Avenue 42, Eagle Rock section of Los Angeles, one half block from York Blvd., on Fridays at 7:45 P.M. Members and friends in this section are cordially invited to attend.

AKRON, OHIO.

It is a pleasure to hear that classes have been resumed by this Group, after about a year's inactivity. A weekly class is conducted on Wednesday evenings at 612 Metropolitan Building, Mr. Burt Smith assisting as instructor. A keen interest is being manifested by those attending the class, and a number of new students have been added during the fall and winter months. A recent report states that "there is a spiritual aura—we will call it that for lack of a better manner of classifying it at the moment—rapidly gathering force. This helps the instructors. One who has been attending our meetings stated that she had been healed of a forearm muscular difficulty that had defied all efforts for months to correct. This transpired during the reading of the Healing Service."

## World Headquarters OF THE Rosicrucian Fellowship

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

### Chartered Centers

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

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*Calgary, Alta., Canada.*—Young People's Group, 1318 15th Ave. W.  
*Chicago, Ill.*—Rm. 802, 155 N. Clark St. Ashland Blk., 8th Floor.  
*Chicago, Ill.*—c/o Mrs. Magdelina Goveia, 4921 Montana St.  
*Cleveland, Ohio.*—Carnegie Hall, 1220 Huron Road, Room 708.  
*Columbus, Ohio.*—259 E. Long St.  
*Dayton, Ohio.*—Y. W. League, East Room, 2nd Floor.  
*Denver, Colo.*—1155 30th St.  
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*Los Angeles, Calif.*—2523 W. 7th St.  
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*Milwaukee, Wis.*—234 Fine Arts Bldg., 125 East Wells St.  
*Minneapolis, Minn.*—1008 Nicollet Ave.  
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*Omaha, Neb.*—301 No. 31st St.  
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*San Francisco, Calif.*—1141 Market St.  
*Schenectady, N. Y.*—13 Union St.  
*Shreveport, La.*—1802 Fairfield.  
*Seattle, Wash.*—611 University Bldg.  
*St. Paul, Minn.*—318 Midland Trust Bldg.  
*St. Petersburg, Fla.*—525 7th Ave., South.  
*Toronto, Canada.*—c/o Mary Tamblin, 158 Hallam St.  
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*Vancouver, B. C.*—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

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

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

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*Asunción.*—Garibaldi 118.

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*Lima.*—Box 637.

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*Apeldoorn.*—Stationstraat 77.

*Arnhem.*—Mesdaglaan 18.

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

*Rotterdam.*—Claes de Vrieselaan 51.

*Rotterdam.*—Bergweg 308.

*Zaandam.*—Oostzijde 386.

It has been most gratifying to receive the numerous reports that have come from our Groups telling of healing taking place during the reading of the Healing Service, or a lecture on healing. These demonstrations of what may be accomplished through the liberation and definite direction of the healing power from God should surely spur us on to greater effort "in His vineyard."

### NEW ORLEANS, LOUISIANA.

The Secretary of this Center writes us, "We were very much pleased to have return to us an applicant who put in his application some fifteen months ago, but wandered around from teaching to teaching after contacting us. He has now settled down to studying the Rosicrucian Teachings, together with his wife, whose application I am glad to enclose herewith. This friend is a fine musician, and his lovely rendition of the hymns at the Christmas Eve Service was a joy and musical treat for all present. All agreed that it was the loveliest Service we ever had on Christmas Eve."

This Group is now entering the last six months period of ten years uninterrupted service, and has renewed the lease on its room for another year. We join those in charge in looking forward to further success and progress during the coming year, knowing there will be an abundance of opportunities for all those who are dedicated to serving humanity through the Fellowship principles.

### MONTREAL, QUEBEC, CANADA.

Recent communications from this city bring us the joyful news that class activities have been resumed and plans are being made to further the Teachings there in every possible way. A general meeting of about forty-five English and French speaking members and friends held in the home of Mrs. Hilda A. Green, 6978 Champagneur St., proved to be a most enjoyable occasion, the bond of fellowship which unites all those interested in the work of the Elder Brothers being enriched and strengthened.



"We are holding a regular students' meeting each Monday at 8:00 P.M., making the last Monday of the month an open meeting," writes our correspondent. "The Healing Service is read on the proper days, and the Sunday Devotional Service is conducted. We have also decided to devote an evening each week to the mutual teaching of our respective languages." We hope to see this Study Group grow so rapidly that it will soon be necessary to have a regular public chartered Center.

SANTA FE, ARGENTINA, SOUTH AMERICA.

Mr. Francisco Bogado, student of our Preliminary Philosophy Course, writes us an interesting letter telling of the activities he and his group of twenty students undertake. They meet at 6:30 P.M. to study and assist us with the customary hymns and prayers, and anxiously look forward to the time when they will be a strong Center, able to help the needy.

### 1939 Summer School

There are many and varied interests at Mt. Ecclesia, and all emphasize the fundamental work to which Headquarters is dedicated: to give help to those who stretch out their hands for knowledge and understanding in coping with life's problems.

One of its most effective fields of action is the Summer School. Plans are in progress to make it more than ever a profound experience for those who attend. A remarkable opportunity is offered to members and friends to partake of the life of Headquarters for a short while, during their vacation. This period of intensive study, of pleasant associations and inspiration will fill each individual lamp with priceless oil to feed the flame of spiritual fellowship.

If you are coming West to see the San Francisco Exposition, why not also plan a visit to Mt. Ecclesia? Visitors may attend any or all Summer School classes, whether for a day, a week, or the entire session of six weeks.

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By MAX HEINDEL

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