



The
ROSICRUCIAN
MAGAZINE
RAYS FROM THE ROSE CROSS



FEATURES

Born to Serve

The Awakening

Worth - While News

MAY

1939

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THE ROSICRUCIAN FELLOWSHIP

SANITARIUM DEPARTMENT

Oceanside, California, U.S.A.

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

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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*. Courses are available in the Rosicrucian Philosophy, Astrology, and Bible Study.

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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.

The following article was awarded a FOURTH PRIZE in our recent Competition

Born to Serve

BY BURT G. SMITH



HE great temple of initiation, the Tabernacle of the Wilderness, in its ceremonies clearly defines the steps of attainment to be taken by all who aspire to greater things of the spirit. Those rites marked the way of preparation for the advent of the Christ, not alone the Christ who was to come, but the Christ each should now learn to build within his own being. The principles of the teachings given continue to mark the path of unfoldment along which humanity moves toward its ultimate goal of attainment to Christ consciousness.

Many were drawn to the Tabernacle by the aroma of sweet burning incense. Morning and evening it arose from within the inner enclosure. For great distances its subtly inviting odor spread far over the land. Some who came lingered, strangely held by a force aroused within themselves, the meaning of which they as yet failed to comprehend. Surely the nauseating odor of the clouds of smoke arising from the flesh burning upon the Brazen Altar held no charms of attraction. Its repulsiveness could not but repel those who had sought the Tabernacle.

There was something elusive, even compelling, about the fragrance coming from the inner enclosure. It stirred a strange feeling within the bosom of those whom

it attracted. There was a longing for something they knew not of, for the forces of the spirit had been aroused. The Father had called another one of His children, one who was ready to cross the divide that marked the transition from a preponderance of materiality to the beginning of an awakened consciousness of the things of the spirit.

Through the ages the tenacity with which man has selfishly clung to material possessions has blinded him to all but a dim consciousness of spiritual values. To make a readjustment of such misconception there have always been means and incentives provided for a devaluation of those things falsely placed first. The methods have never basically changed.

Just within the outer enclosure of the Tabernacle, upon entering by its Eastern gate, was the Brazen Altar. Upon it the faithful worshipers made sacrifices of the finest of their flocks unto their God Jehovah. These offerings were the most prized of their possessions for they were the staff of life, providing their owners with food, clothing, and shelter. The purpose of requiring such a sacrifice was to teach obedience to divine will, and to assist in the learning of the lesson of subduing self by placing the things of God before those of selfish interests. This first

lesson given the unschooled seeker, that of subjugating self, has always been exemplified by the ceremony of the Brazen Altar.

Today the first lesson is the same, the scenes only having changed. Divine laws remain the same with adjustments made to meet the present greater moral capacities. There are no Brazen Altars upon which literally are placed most prized possessions as an offering to any god, unless it be to the false gods of the game of chance. It matters not whether these games are designated as business or gambling, or entered into with expectation of gain beyond that commensurate with merited reward for services rendered.

It was necessary in the Tabernacle days that those undeveloped people of limited moral conceptions be given an incentive for obeying divine laws, hence the reward was increased flocks, a most alluring factor in their lives. This was quite in harmony with divine law, for, when sufficient progress on the path has been made by the very advanced seeker of greater spiritual attainment, physical needs are properly provided for. Nevertheless it will prove disastrous for the beginner to believe that he can quickly rise to a state of development whereby his daily material requirements will be forthcoming without serious effort on his part. Many, the less sturdy souls, wonder and ask why this cannot be.

A new dispensation holds sway in this age. The Christ, the Son of the Father, has given humanity a new law, the law of love. The motivating force of action now should be inspired by a spontaneous desire to do right for righteousness' sake. Thoughts of material gain should become secondary, and of consequence only as being necessary for the maintenance of physical existence.

A new Altar has been set up. This time it should be one within each being, instead of a community place of worship without. It is quite as full of grossness in its composition as was the brassy altar of old. Upon it, too, burns a divine fire

consuming the flesh, not of the physical bodies of innocent creatures as of old, but of our own selfish self. There can be no spiritual progress worthy of note until the candidate loses desire for the things of the world. The dross of materiality must be consumed by the living fire of the spirit. The barnacles of self must be loosened and cast off before the seeker is ready to be clothed in spiritual raiment. Riches, power, perverted creative force, and the multitude of other besetting sins that each is secretly conscious of, retard the progress of the seeker on the path.

Barter no longer holds a place as a medium of exchange in spiritual matters. It never did except in the days of the Tabernacle, and then only as an initiative force for arousing the spirit. It is known now, by those who are following the true light, that there can be no exchanging of material things for those of the spirit, and that the things which stifle spiritual growth must be relegated to their proper place.

There are many seeking attainment of spiritual development who are deeply enamored of material possessions. Clinging to the things of the world that bring physical ease and moral dissolution, they are unwilling to divorce themselves from those traits which retard progress. They refuse to yield up self, which is so necessary in taking the early step on the way to attainment. That first glimmer of light, that attracted them to the spiritual teachings, ever flickers before them. It holds them enthralled. They cannot resist it, neither will they deny their selfish self. This marks the beginning and the ending, for this life at least, of the spiritual progress of many.

Have you not heard the blatant and pious cries of those who call out, "A servant is worthy of his hire"? These are the multitudes who would barter their talents, oft wrapped about with ill-gotten gains, for presumed spiritual growth. Barter is out, transmutation is in. Their conception of loving service is a sham and mockery for it is self they would

serve, not the dire need of others. Those who are possessed of spiritual aptitude, once they have understanding of spiritual values and laws, observe that giving with secret expectation of reward can only end in bitter disappointment.

As Christ-Jesus passed among the multitudes that followed Him everywhere, listening to His words, this message was given as has been recorded in the Gospel of Matthew: "He that is greatest among you shall be your servant; and whosoever shall exalt himself shall be abased: and he that shall humble himself shall be exalted."

It was not bare humility the Christ would teach, for unqualified it may mark degradation, but humbleness savored with service, the attribute which glorifies the pilgrim truly on the path. Quickly, almost immediately, upon striving to live a more spiritual life, it becomes apparent to the aspirant that service, uninspired by motives of personal gain, is essential to growth of spirit.

Society is so organized that all should serve in some manner. With the majority this is essential to the maintenance of physical life. Compulsory service is so saturated with self that it possesses but little of potential value for soul growth. Knowing this, the seeker, imbued with ardent desire to give to the ultimate degree, is prone to attempt complete abandonment of self in endeavor to serve selflessly.

All ablaze with the fire of an unsubdued spirit, smoking from the dross of self still burning out, the urge is to offer this newly discovered art of serving to any and all who might accept. Self continues to linger within. It seems glorious to be "on errands of mercy" and to go about "doing the Lord's work" and like deeds. How exhilarating to be rushing in where Angels would not tread.

Then calmness and quiet assert their power. A clearing vision brings a truer understanding of the worth of service. It becomes apparent that to attempt to set the world in order, or any small part of it within one's sphere of influence,

is a futile gesture. Destiny cannot be overturned but only temporarily thwarted. Accumulated debts of past karma must be liquidated. The will of the Father is to be. Each day brings unto the hands and heart of him who yearns and prays for opportunities for serving the tasks best suited to the individual's qualifications and earned destiny.

It requires no great capacity of understanding to realize that but few can rise to places of great trust, become spiritual leaders, or renowned in metaphysical teachings. The Christ taught the Apostles the inner meaning of the truths He gave to humanity as the foundation for a new religion. The Disciples, as His followers, were sent into the world two and two to spread those teachings. Yet there remained a vast number of "stay-at-home" converts who were as salt to savor the loaf. No restriction has been placed on the possibility of accomplishment by the individuals of this great multitude. Each of the group is a potent force in the individual sphere of limited influence. However humble we may be there are always others who need our inspiration and solace. So let the teaching of the Christ be ever present within our hearts: "He who is the greatest among you shall be your servant."

While constancy and sincerity of purpose are intensifying sympathy and compassion for the distressed, who will always be present, within the song of the spirit becomes joyous, for the Ego is increasingly attuning itself to divine forces. The crushing, tearing, agonizing pains of transition never quite still its sweet music. Though the whole world be in turmoil its tones rise above all else, there is peace and happiness within, for the seeker is on the path.

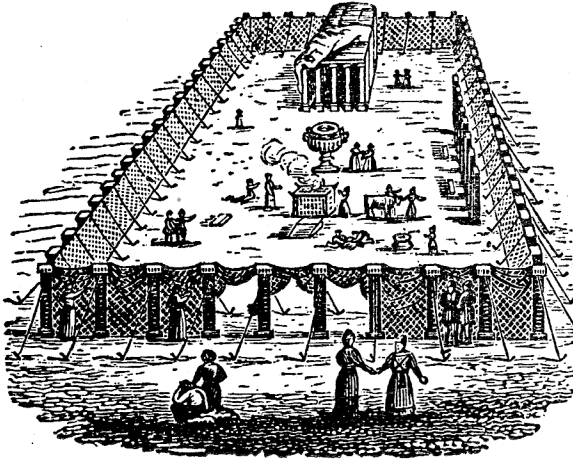
An unobserved transformation has been taking place. The old motivating desires of self have been fading away. There is an ever ready response to the heart's urge to give to those in distress. The spirit has found its reward. A new day has dawned. There is a glorious

consciousness that all unawares self has been surrendered and dedicated in service to others. Lo! and behold! the rites of the Brazen Laver have been accomplished. In it the hands and feet have been washed. He who sought has become consecrated and sanctified.

This is but the beginning for every step along the path reveals many lessons yet to be learned before attainment can be accomplished. The cross each must bear is built of the accumulation of the imperfections of many lives. It is a long journey bearing this cross from the Brazen Laver to the Inner Sanctuary and priesthood. The soul cries out in agony though deep within there is ever

becomes a quality of spiritual discernment rather than a process of mind. Like the unfoldment of all spiritual faculties it develops and blossoms before its possessor is fully aware of its presence.

Sooner or later the ability to discriminate between the true and the false, to stand unshaken before revelations of human weaknesses, will be put to a test. Everywhere there are false leaders imbued with an overwhelming desire for power, ceaselessly endeavoring to allure the innocent and the gullible by the grandeur of their faked greatness. It is regrettable that there are too many who love to follow this parade of pageantry. These "great leaders" stand at the por-



a joyous urge to struggle on toward the goal. There can be no turning back. The hesitant may linger, and play along the way until flayed into action they must again forge ahead. There can be no rest for the weary. Periods of quiescence are found to be but moments for the gathering of strength for still greater effort. A sense of deep aloneness envelops the seeker. There is no place to turn for aid—except within, and to the beloved Christ.

As self becomes less dominant in its seekings for expression, and the heart gains in directive powers, the art of discrimination grows in strength. The recognition and appraisal of true values

tals of presumed high places while in reality those places are but whited sepulchers, false and hollow, standing along the way a snare for the fundamentally insincere. They can attract and hold only their own kind, those who seek power for self without thought or intent of exercising the privilege of selfless serving. There can be no great power entrusted to those who would thus blacken their own souls.

There must at some time come a sad day, within the experience of each sincere seeker, when the curtain which has hidden reality is torn aside and actuality stands revealed. The beautiful structure of trust and belief which has been erected

may be shaken to its very foundation. It must tumble—if it has been built upon personalities or leans upon human foundation. It matters not whether the seeker has been attracted to the higher or lesser orders of philosophical teachings. Too great an exaltation of leaders sooner or later must end in bitter disillusionment. Idols will tumble, little gods with clay feet will fall, ideas will be forsaken, and indifference will overwhelm unless the true light of the teaching has been glimpsed. Once it is found then all else is of no import. The light continues to beckon and direct the seeker on to the great destination.

In the Tabernacle of the Wilderness was presented the greatest religious teaching of the age. Yet there were those seeking its ministrations who failed to advance in understanding beyond the ritual of its ceremonies. They became enamored of religion because lacking in spiritual development, failing to recognize it as but the outer garment cloaking spirituality.

The possessed degree of spirituality indicates the individual's capacity for response to divine urge. This is the gift of God. Slowly but surely the Ego eventually must respond to its force in ever increasing tempo just as the flower turns to the sun from whence it receives its life-giving elements.

Religions become outworn and outmoded as any garment will. It is easy to make a fetish of religious precepts. The Temples, succeeding the Tabernacle of the Wilderness, retrograded partly because of their too strict adherence to religious formula, falsely making that of greater import than the development of spiritual qualities. Flexibility makes progress, formalism must end in stagnation and disintegration.

The story of the very formal services of the Tabernacle of the Wilderness are, to the orthodox religious student of this day, a history of an early religion, sacred in that it is recorded in the most sacred of all books, the Bible. Embellished with

their orthodox explanations and interpretations of its meaning it remains spiritually religious but with an unrevealed, deeply hidden mystical secret. It has been the task of the esoteric student to interpret the sublime significance of the symbology of the ceremonies of the Great Temple of Initiation. Hidden deep within its religious ceremonies is clearly portrayed the steps the seeker must take would he advance along the path of light.

The Christ has given humanity the key that will unlock the doors to the Temple all must build within themselves. His last act, upon meeting with the Apostles for the Passover Supper, is of tremendous significance. Humbling Himself to the menial task of foot-washing, He thus gave the highest exemplification of the worth of selfless service. The admonitions of His life and works were to heal the sick, comfort the distressed, and feed the hungry. These are sufficient to fill the lives of those truly seeking to follow in His steps. Once the Christ spirit has awakened within the being of him who would be a servant, and has grown strong, its radiant shining love from within will draw all others unto it. Selfless service, loving kindness, persistence in well-doing will bring richest rewards.

Adoration

BY W. S. JOHNSON

*Expectantly the watchful flowers gaze
Beyond the broad expanse of dew-drenched
lawn.*

*To greet the lordly sun, whose brilliant
rays
Make luminous the misty path of dawn.*

*In reverence they turn to that great Orb
Of living light that blesses them each day,
And grow more beautiful as they absorb
The vibrant life that permeates each ray.*

*When twilight flings her robes of scarlet
plush
Across the drifting clouds that dot the sky,
The fragrant love of flowers fills the hush
That purple shadows spread as they pass
by.*

The Awakening

BY MARGARET HOWELL

(IN TWO PARTS—PART ONE)

“**D**O not fear that I shall fail to come and wake thee, my beautiful one. Here in this secret chamber of my tomb wilt thou be safe until in some way I can stay forever the hand of our enemy, who calls himself the saintly priest of Ra, though he would sacrifice the exquisite chalice of thy self to satisfy his jealousy of our love. Tell me thou dost not fear to drink the cup of sleep, my Princess.”

“Why should I fear, Pharaoh of my heart? I hesitated only because of the things I saw within the glass. I know thou wilt come . . . soon . . . to waken me. ’Twas but a passing fear which mirrored in the glass the vision of almost endless time which must elapse before you come to me. I saw sand—sand—mountains of sand—and men in strange garments digging in this sand which seemed to cover the world and lay upon this tomb, and thou wert there, watching as one who dreams while in thy heart lay a haunting memory of something half remembered, half forgotten. Quick, my love, give me the cup of sleep. My courage fails me as I remember that which I saw.”

.

Sand, sand, mountains of sand moved restlessly, slipping, sifting, sliding, in trickling waves of golden color. The unclouded sun burned upon them, tawny, ruthless.

“Do you suppose the inferno is any hotter than this, Baron?”

The perspiring red face of the speaker, as he looked around for a sympathetic acquiescence from his companion, registered amazement as he saw the strong clean-cut brown face of Baron Ameni looking as cool and fresh as when they left camp an hour before.

“Baron, you certainly exasperate me.

You old Alaskan sourdough! You look as comfortable as if you were sitting on a glacier with an electric fan going, and just look at me.”

Phil Norton mopped his good-natured fat face and unbuttoned another button down his shirt front.

Ameni smiled. “You do resemble a sweating hippopotamus, Phil. Take it easy, and don’t try to water the desert. You waste your energy puffing like that.”

His companion snorted in disgust. “Such a climate. Why on earth you want to squander your fortune digging in this hot hole after old bones is more than I can yet understand.”

As they neared the site of the excavations two men passed them on horseback, riding swiftly.

Phil frowned. “I don’t like the looks of that old vulture, Ameni. That’s twice he has been out this way and I have a feeling he is meditating trouble. My word, man, it’s bad enough, in my estimation, robbing the graves of the dead—and what difference does it make whether they’ve been dead two years or two thousand—but this scrapping over their bones isn’t in my line. I’d a lot rather fight over virgin gold. Seems less ghoulish.”

Glancing, as he spoke, at his companion, Phil saw him gazing after the two riders, a look on his face that caused him to say hastily, “For heaven’s sake, old man, don’t try to murder them with a look. Perhaps they are just curiosity seekers. Come on, let’s get to work. You know I’ll stick it out here until you are satisfied even though all the plagues of old Egypt fall upon us.”

At the noon hour when Ameni and Phil were resting, both lying relaxed in the shade of some ancient slabs of stone, their hats over their faces, Ameni, dreaming, murmured some words that caused his friend to raise himself on his elbow and listen, grinning.

With a start Ameni awoke and seeing only the smiling face of Phil above him, growled, "Now what are you grinning about?"

"Caught you that time, Baron. Who's the charming lady you were talking all that stuff to in your sleep?"

Ameni looked at him strangely for a moment, started to speak, hesitated, then blurted out: "This place is getting me, Phil. I'm no queer freak given to seeing things, but this—" he hesitated so long that Phil interrupted impatiently with a demand that he "spill the worst."

"But Phil, you'll think I have gone entirely insane."

"My dear Baron, everybody is at times entirely insane—except me—so out with it."

Ameni smiled. "All right, then. The last two nights that I've stayed here a woman has come out of the dusk leading a beautiful white horse, and stands laughing at me. It gives me a frightened feeling because—well, she isn't real, you see. Either this sun is getting me, or I am getting a glimpse of something which is to happen. I have the queerest feeling about it."

Phil looked at him curiously. "Know the lady?"

Ameni shook his head. "No. I wish I did, but how can a man trail a dream, a mirage?"

Phil shrugged his shoulders carelessly as he scrambled to his feet. "Well, old chap, as she seems to be doing the calling I wouldn't worry, if I were you, but I think maybe you'd better see a doctor. It might be a touch of the sun or something out of these old tombs."

Ameni laughed as he leaped to his feet and followed his friend.

"I might have known that if I told you, you'd either suggest a doctor or a brain specialist. Come on, let's get busy."

The long day ended, the workmen departed, and Ameni remained alone as guard. He and Phil had taken turns at guarding the tomb since the news of their hopeful findings had attracted tourists, curiosity hunters and others.

The night was as he had so often dreamed—night on the sands with its silence, the distant silver radiance of the slow-moving Nile, the creeping shadows stealing among the sand waves, the moon climbing above the desert rim into the garden of stars; all seemed vibrant with the thoughts, the mysteries, the life of ancient centuries. He felt an immense loneliness, seeming for the time a soul in space, tossed for an instant among colossal and immeasurable eons of time.

Then from out of this world of unreal beauty and mystery, out from its shimmering sheen, its shadowy spaces . . . she came . . . walking towards him and leading the white horse. Trim and stylish she was in her riding habit, her bobbed hair curling about her face and forming a soft halo.

Wonderingly he watched her, sure that she would fade into the gleaming moonlight even as she had done before. She came closer and stood smiling at him where he sat on his blanket, his back against a great limestone slab. The beautiful Arab horse arched his neck and lifted one dainty foot impatiently, yet silent as the shadows. Ameni held his breath, afraid she would vanish before he had filled his heart with her loveliness.

"Faith, an' he looks to be alive, but maybe 'tis a mummy, so still he is." The laughing face leaned nearer and peered quizzically into his own.

"Then you are real?" he cried, springing to his feet.

"Real? Of course. Did you think me a ghost?" Her laugh was a low, teasing music.



"But you were the other times you came like this."

"Sure, and now I know the man is dreaming—never before have I been here."

"Yes, twice you've come to me as now—and I've been grieving my heart out for fear I'd never find the real you."

She leaned against the ancient slab covered with strange hieroglyphics and in her dark eyes was a long questioning searching look. Once she brushed her hand before her eyes as though trying to clear away something, then she laughed.

"My word, man, there are wriggles climbing up my spine. For a moment I thought I was a ghost—a ghost from the ancient past and so were you. Ghosts never get lost though, do they, and as I am lost—why, proof conclusive"—with a little outflung gesture of her hands.

"Not lost but found," smiled Ameni, recovering his normal self, "and now that I have the material you, why hurry? I've been lonesome for you, always and always."

"Heaven save us! You are certainly a fast worker, Mr. — Pharaoh?"

"Ameni, Miss Moonsprite, Baron Ameni, at your service, though I hope you will not demand that I at once return you to the place that has lost you."

The girl perched herself comfortably on the ancient slab and with chin cupped in her palm, smiled with a gay camaraderie down into the gravely earnest face of the bronzed man in whose eyes glowed a fire that only a lasting love can light.

"Sure," she laughed, with a sweep of her arms seeming to embrace the beauty about them, "'tis a grand setting for the big love scene—the desert, the moonlight, Cleopatra's Nile and"—she leaned toward him teasingly—"a most ardent sheik."

But he did not answer her with the gay badinage she had expected; instead he absently smoothed the satin nose of her horse and looked at her without speaking until her white lids shut him out. Only for a moment, yet when they lifted again, what a change. Brown eyes

were looking into blue. Then slowly, yet freely and willingly her hands went out to meet his and slipping from the stone she was in his arms.

Close he held her, eyes gazing deep as though they would never be able to satisfy his starved soul. Presently, with her hands on his shoulders she held him away from her and whispered, "Am I, are we both quite mad?"

Stooping he kissed her hands with reverence. "No, not mad. Some force over which you and I have no control swept us into each other's hearts. Perhaps sometime, somewhere, an intense desire on our part to meet again has drawn us to each other in this life. Who knows the strange mystery of love?"

The thud of swift galloping horses in the sand, followed by three quick shots in succession, drew them closer for an instant, then out of the shadows dashed two horsemen who flung themselves out of their saddles.

"Sibyl Cosgrove, you wandering Arab. What a fright you have given us. Whatever induced you to ride this far at night and alone?"

"Baron Ameni," smiled Sibyl, "you might know this is my brother-in-law, Jack Andrews, as no one but a brother would dare to scold me like that.

"And Mr. Morelli, Baron Ameni."

Something, a change in her voice he did not understand, caused Ameni to search her face for the cause before he turned his glance again upon the man she was introducing. All the laughter was gone, coldness had taken its place in her eyes as they rested on the man who, barely acknowledging the presence of Ameni, was kissing her hands and reproaching her for having run away.

"You are unkind," Ameni heard him say softly. "What have I done to merit such treatment from you?" and in the dark face bending before her he recognized the hawk-like features of the rider who had passed him and Phil in the early morning.

Did she care for him? No, yet evidently she dared not ignore him as

Ameni felt she would have liked to do. He saw her surreptitiously brush the back of her hand where his lips had touched it and glance at her brother-in-law. Seeing in his eyes a troubled pleading she seemed to force herself to be gracious, and taking his arm walked over to her horse which she mounted without again glancing at Ameni.

Other searchers now arrived and in the explanations which followed Ameni learned that most of them were tourists from America who for several weeks had been idling among historical places along the Nile.

When they left he had opportunity only for a whispered "When?" and the softly murmured answer "Tomorrow." A backward look, the flash of a white hand upflung in farewell, then the moonlight and the shadow folded her from his sight.

Next morning as Phil and Ameni stood together discussing their plans for the day, two men rode up and dismounting near the entrance of the tomb began looking about in a proprietary manner, ignoring their presence with a glaring and intentional insolence.

"There is that old vulture again," muttered Phil. "I told you he was hunting"—he bit his words off abruptly as he saw Ameni stride forward, his eyes mere slits of blue flame as they focused on the slender, immaculate form of Morelli.

"Good morning, Mr. Morelli. Very sorry, gentlemen, but we are not admitting visitors today."

Antonio Morelli turned with a smile that was subtly gloating, and bowed. "You can scarcely call us visitors, my dear Baron, since the papers which this gentleman will now present to you, confer on me all rights to proceed with the excavations, and all findings herein are to belong to me, except such as the government may desire."

For a moment no one moved and Morelli licked his thin lips nervously.

"No use kicking up a row, my dear fellow. You see there was some slight flaw in your contract with the government, and—ah, as you know, law is law and to the victor belong the spoils. Is it not so?"

"So that has been your game," answered Ameni slowly, his face gray, his lips tight, while from under his half-closed lids gleamed a flame of such hatred that the sneering face of the man before him grew white and wary.

This was no beginning of a contest. Centuries of some secret hate, some hidden cause that through the ages had been nursed in the buried memories of these men, was ripening into swift fruition. With slow, deadly movement, Ameni stepped closer to his gloating enemy and gave the smiling face a stinging blow. Morelli's face twisted into a mask of smiling hatred, though he made no move to return the blow.

"It pleases the Baron Ameni to be playful. Yes, that is your way, but I assure you physical violence is most repulsive to me. It always was. I prefer attaining my desires in—ah, more subtle ways."

"That isn't my way," cried Ameni and with the words he struck again, but this time with his clenched fist, and Morelli lay sprawling in the desert dust.

Stooping over him, glaring down at the man, his blood boiling in his veins, Ameni heard nothing until a hand touched his arm and a clear voice spoke: "Really, Baron, you should not indulge in such violent exercise so soon after breakfast, and Mr. Morelli, what a peculiar position you employ in making your salaams to the rising sun. Shall I assist you to arise?"

Ameni caught her back fiercely. "Don't touch him, and pardon me a moment, then I'll leave him in possession of his stolen property until I return. Get that, Morelli, until I return," and giving the recumbent figure a contemptuous push with his foot he turned away.

(To be concluded)

The Magic of the Kalevala

BY GRACE A. FENDLER



SCIENTIFIC discoveries often follow the line of that old symbol of the serpent with its tail in its mouth, or the closed circle, which indicates that, from Time before Time, end and beginning are one. Of this fact, the much publicized experiments of Colonel Lindbergh and Dr. Carrel present a shining example when compared with statements in that ancient Finnish folk-poem known as *The Kalevala*.

It has long been known that great national epics such as the *Mahabarata*, the *Book of the Dead*, the *Tales of Isis and Osiris*, the *Iliad*, *Odyssey*, and *Aeneid*, and even Dante's *Divine Comedy* hold rich treasures of scientific research and philosophy beneath their outward narratives of romance and adventure. But the *Kalevala*, which no less an authority than Max Muller placed on a par with the world's greatest epics, contains all these, and more. It is avowedly a record of "magical" happenings; and so can be searched for those old secrets of science and Nature which were once limited to the Magi, or Wise Men, and other priestly orders.

Healing the sick was a one-time sacred science; "Medicine Man" is still the American Indian term for a priest versed in herbal lore and certain forms of psychology; while the raising of the dead, or one supposedly dead, is and always has been the most popular form of Magic or Magi-ism, to a humanity saturated by desire for proof of its own immortality.

Any one familiar with the Egyptian myth of Osiris killed and dismembered by his wicked enemy, and the subsequent collection of his scattered fragments and his ultimate resurrection, achieved by Isis through her magic, cannot fail to trace with interest its general similarity with the story of Lemminkainen in the

Kalevala and his "restoration" by another devoted woman—this time, his mother. But the *Kalevala* so clearly explains how this was accomplished that the connecting link between both these ancient tales and the work of Dr. Carrel is also evident. In fact, the analogy between the modern scientist's labors and these magical resuscitations, dating back anywhere from three to ten thousand years, is so clear as to be startling.

A recent article in the *Saturday Evening Post* by Arthur Train, Jr., states: "When President Carnot was stabbed to death by an assassin in Lyons, it occurred to Carrel . . . that his life might have been saved if there had existed a suitable technique for suturing or sewing together blood vessels. . . . Next he perfected a technique for excising whole organs—that is to say, cutting them out and removing them from the body with their surrounding connective tissues, nerves, nerve centers and blood vessels and putting them back again."

Compare this with the Lemminkainen story in the *Kalevala* when the mother, according to the Crawford translation—

Shapes her son from all the fragments
Shapes anew her Lemminkainen,
Flesh to flesh she rightly joineth,
Gives the bones their proper stations,
Binds one member to the other—
Joins the ends of severed vessels,
Counts the threads of all the venules,
Knits the parts in apposition.

Then she invokes the aid of Suonetar, a goddess; and asks her to—

"Bring the instruments for healing;
Firmly tie the veins together,
At the end join well the venules
In the wounds that still are open,
In the members that are injured."

But "should this aid be inefficient," she appeals to a still-higher Spiritual Assistant:

"Come, O Maiden from the Ether,
 Virgin from the belt of Heaven,
 Row throughout these veins, O Maiden,
 Row throughout these lifeless members,
 Through the lakelets in the long bones.
 Row through every kind of tissue."

It is doubtful if there could be a more poetic description of our own modern anaesthetic, Ether, than this "rowing through" of every sort of tissue and penetrating even into the marrow of the bones of an operative subject. Then the mother prays—

"Should this aid be inefficient,
 Thou, O God, who knowest all things,
 Come and give us thy assistance.
 Harness thou thy fleetest racer,
 Call to aid thy strongest courser,
 In thy scarlet sledge come swiftly,
 Drive through all the bones and sinews,
 Drive thy courser through each vessel,
 Bind the flesh and bones securely,
 In the joints put finest silver,
 Purest gold in all the fissures,
 Where the skin is broken open,
 Where the veins are torn asunder,
 Mend these injuries with magic:
 Where the blood has left the body
 There may new blood flow abundant:
 Where the bones are rudely broken,
 Set the parts in full perfection:
 Where the flesh is bruised and loosened,
 Touch the wounds with magic balsam,
 Do not leave a part imperfect;
 Bone, and vein, and nerve and sinew,
 Heart, and brain, and gland and vessel,
 Heal as Thou alone canst heal them."
 These the means the mother uses,
 Thus she joins his lifeless members,
 Thus she heals his death-like tissues,
 Thus restores her son and hero.

The "scarlet sledge" which is to be driven through bones and sinews and lifeless tissues was of course Blood; while, since gold and silver were considered, even as with the Egyptians, "Heavenly metals," it is possible that the "finest silver" and "purest gold" might well refer to some radioactive substance or deposit.

The *Post* article also touches on the coalition of Life and Blood. "Dr. Carrel learned how to insure an uninterrupted flow of blood through the blood vessels. He learned that the blood must be completely washed out of the organ before it is removed. . . . He learned how long an organ can be kept in a state of latent

or potential life between the period of *Excision* and *Replanting*. . . . The importance of this contribution to science (maintaining organs alive out of the body) can hardly be estimated today. . . . For the first time in history, the potentialities implicit in the life of warm-blooded animals stand revealed. That is because it has been demonstrated that parts of the body, when separated from it can live under conditions which would bring about the death of the animal or man from whom they have been taken."

In the *Kalevala*, Lemminkainen had his several parts thrown in the ocean; and the blood was not, as in Dr. Carrel's experiments, washed completely out of them before, but *after*, their removal! But since this "ocean" was the hot, steaming, "ocean-river" of the ancients, its waters supplied salts and other minerals which doubtless acted as both preservatives and disinfectants in addition to an even, high temperature. Further, its tides afforded that steady, rhythmic pulsation which has been considered so essential to the successful operation of the "Lindbergh *mechanical heart*."

When Lemminkainen's scattered members have been collected and his body again integrated and animated, he still lacked the power of speech. To restore this "sacred faculty," the magic balsam of the Creator was required, beseeched, and received. This was composed of "heart-easing honey, balm of joyance, and life-giving balsam"—ingredients which clearly hint that the right use of language is based upon tender compassion stimulating and elevating vibrations, and inspiration.

At this point, the *Kalevala* makes that imperceptible transit from the physical to the metaphysical fundamental in all "healings"; and indicates the relationship of this Balm of Ukko to the World-Panacea in the words:

Then the mother spoke as follows:
 "I have found the long-sought balsam,
 Found the remedy of Ukko,
 Wherewith God anoints His people,

Gives them life and strength and wisdom,
 Makes them strong against temptation,
 Guards them from the evildoers."

The name of this Creator or Father-God, *Ukko*, in its root-form of "Ukk" is clearly allied to that Sacred Syllable "Ak" or "Ac" meaning Great Light, and whose modern derivative is the algebraic "X" or unknown quantity.

Much has been written in magazines and newspapers concerning the weird living things combined from the living parts or excised organs in Dr. Carrel's laboratory; and the *Los Angeles Times* suggested that they had best be kept in strait-jackets, lest, Frankenstein-like, they turn and rend their creator. These again, as well as the famous mediaeval "Golem," have their prototype in the *Kalevala* "Para," which according to Castren, is a mystical, three-legged being constructed in different ways, and attaining life and action when its possessor, cutting the little finger of the left hand lets three drops of blood fall upon it, and pronounces the Magic Word.

A more abstruse mode of healing emphasized in the *Kalevala*, but under another name, is that which disposes of Evil in any form by the chanting of its origins. The idea seems to be that when knowledge of the roots or sources or spawning-grounds or ancestors from which obstacles or enemies derive is demonstrated by a tonal recitative, they promptly are overcome, or even disappear into thin air. It was, of course, the brilliant Galen who made the famous pronouncement that a disease could never be controlled until the causes and origins of it are known; but in the *Kalevala*, the magic of this "chanting" places it squarely in the field of musical therapeutics and provides a connective link between the similar chants of ignorant (?) savage witch-doctors, and those taught by Pythagoras to his disciples.

But medical "magic" is not the only form of scientific attainment chronicled in the *Kalevala*. The story of the Search

for the Sampo enters the field of modern warfare with its vivid, poetical description of a boat which is also an airplane transport.

In a story which might well have been the basis of the Greek myth of the Argonauts and their search for the Golden Fleece, the gathering of the heroes, their ship-building, varied adventures, and final capture of this Sampo is well told. Then the poem continues with an account of how the defrauded owner, an old and terrible witch-woman named "Louhi"

Called her many tribes together. . . .
 Fitted out her mightiest warship . . .
 In the vessel placed her army,
 With their swords a hundred heroes,
 With their bows a thousand archers.

They catch up with the marauding Wainamoinen and his heroes, and Louhi's vessel is wrecked by "magic" savoring vastly of bombing and submarines. Thereupon, from her sinking warship, Louhi

Makes herself another body;
 Takes five sharpened scythes of iron,
 Also takes five goodly sickles;
 Shapes them into *eagle-talons*;
 Takes the body of the vessel,
 Makes the framework of an eagle;
 Takes the vessel's ribs and flooring,
 Makes them into wings and breast-plate
 For the tail she shapes the rudder;
 In the wings she plants a thousand,
 Sets a thousand magic heroes. . . .
 Thus the bird is hero-feathered.
 Quick she spreads her mighty pinions,
 Rises as a monster-eagle,
 Flies on high, and soars, and circles;
 With one wing she sweeps the heavens,
 While the other sweeps the waters.

In this *Eagle*, Louhi follows and attacks the escaping Wainamoinen and his band. A mighty fight ensues, with the eagle perching on the topmast and nearly overturning Lemminkainen's vessel. Finally when the eagle's talons are cleaved, and the fighting men have fallen from its breast upon the billows,

Swoops again the Bird of Poyha,
 To the bottom of the vessel (Lemminkainen's)
 Like the hawk from birch or aspen,
 Like the falcon from the linden,
 Grasps the Sampo with its talons.

However, Louhi's victory is an empty one, for the Sampo is dropped by the eagle's maimed talon into the waters, and breaks. The hero Wainamoinen notes that

"Many fragments of the Sampo
Floated on the purple waters,
On the waters deep and boundless,
Carried by the rolling billows
To the seaside of Wainola."

Thereupon he rejoices exceedingly, for now his quest has been successful and for his beloved home-land,

"Thence will come the sprouting seed-
grain,
The beginning of good fortune,
The unending of resources."

No rationalized explanation has ever been given of this talismanic Sampo, which is described as a triple-partitioned mill, whose multicolored cover is eternally grinding out gold and grain and salt, and so ensuring the prosperity of any land and people lucky enough to possess it. Yet salt is essential for physical well-being; grain, poetically speaking means growth, vigor, and vitality; and gold, from the earliest times has stood for the sun, or crystallized light, or enlightenment. So this Sampo magically nourishes the triple nature of man—body, soul, and spirit; and this explanation is confirmed in the *Kalevala's* lines,

While the Sampo is in Northland,
There is plowing, there is sowing,
There is growth of every virtue,
There is welfare never-ending.

The entire concept seems to be mystically related to the Druidic "Cauldron of Ceridwyn," source of Bardic inspiration; and to that Niebelungen Rheingold which was also stolen; for whose possession an epic fight was likewise waged; and which was lost in water—the age-old symbol of Illusion.

Like the Egyptians and Babylonians, the *Kalevala* concerns itself with "Words of Power." In point of fact, the search of Wainamoinen for "The Lost Words of the Master" bears an appreciable resemblance to the Egyptian myth of how

Isis, the great Goddess-Enchantress, refuses to relieve her father, Ra, from the agonizing pains she has herself forced him to suffer until he tells her his Sacred Name.

In the *Kalevala*, in his attempt to gain the "Lost Words," Wainamoinen pries open the jaws of a long-dead Wisdom-Singer, and is inadvertently swallowed by him. But this does not alarm the Hero. He promptly sets up a forge in the other's vitals and keeps pounding away until the Wisdom-Singer, unable to endure further torture, reveals the desired information. Immediately Wainamoinen dismantles his forge; and is disgorged as was Jonah from the whale.

He returns home; and his brother, the Master Craftsman, asks:

"Hast thou found the long-lost wisdom,
Hast thou heard the Secret Doctrine,
Hast thou learned the Master Magic?"

and Wainamoinen replies:

"I have learned of words a hundred,
Learned a thousand incantations,
Hidden deep for many ages.
Learned the words of ancient wisdom,
Found the keys of Secret Doctrine,
Found the Lost Words of the Master."

These Lost Words in which are involved both an "ancient wisdom" and a "master magic" hold potent meanings for Masonic and occult students; as well as for those who penetrate the content of John's flat statement in the Bible: "In the beginning was the Word." It can not be doubted that they refer to some tremendous "secret of Nature" operating in the realms of physics and vibrational activity; and concerned with the arrangement, or re-arrangement, of the atomic structure of matter.

Since these Lost Words were also the "keys to a Secret Doctrine," they are also linked with that teaching described by Paul as having been kept secret since the world began; and with similar tenets of the Ancient Mysteries which were only divulged to high Initiates. So the *Kalevala* in effect presents the hero, Wainamoinen, as an accepted Initiate; even as in other passages references are

made to certain well-known Mystery Tests such as those of Fire, Water, and the Hanged Man of the Odinic rites.

All this is further accentuated by the fact that Wainamoinen first sought for, and then uses, these "words" to complete a boat he is building:

Thus the ancient Wainamoinen
Built the boat with magic only,
And with magic launched his vessel,
Using not the hand to touch it,
Using not the foot to move it,
Using not the knee to turn it,
Using nothing to propel it.

He merely orders it to—

"Speed away to the blue sea . . .
And without the hand to move it,
Let my will impel thee seaward."

This identical control and launching of a boat *by will-power* has come down in history as the final and supreme test of Druidic Initiation, and so again, the possession of the Lost Words indicates mastery of the elements. In view, however, of the other scientific aspects of the *Kalevala*, it would not be difficult to ally the motion of these boats with some form of radio beam, or even possibly a concealed motor. The Druids certainly knew how to manufacture magical fogs or smokescreens; and thunder and lightning, or bombs, all of which were used by the early Britons as aids in warfare. So even as with the "Eagle" of Louhi, and the resurrection of Lemminkainen, our modern inventions were once known, then lost; and then again "discovered."

At first glance, the religious aspect of the *Kalevala* seems somewhat barren, being limited to requesting aid from various orders of supernatural beings who, in essence, are more or less analogous to various Greek gods and goddesses; the Holy Immortals of Persia; and other Invisible Ones. In emergencies alone, is a direct appeal made to Ukko, the Great Father. Yet investigation reveals that these prayers run the gamut of all happenings of daily life, from supplications for strength to conquer Evil to pious poesy that the udders of kine, driven forth to pasture may be made heavy with milk! So religion was appar-

ently so integral a part of Finnish consciousness that it required no especial emphasis in the *Kalevala*.

However, the poem does present one beautiful and interest-compelling bit of cosmogony in its description of the birth of the universe from the World-Egg. Almost all early nations have utilized, either in whole or part, this same idea of the hatching-out of Cosmos by a Bird. The Hindus call it the "Kali Hamsa," the Swan Beyond Time and Space, from which emanates its lesser or secondary aspect of the Swan Within Time and Space. In Christian mysticism, the Swan or Dove has always been a symbol of the third aspect of Deity, the Holy Spirit.

In the *Kalevala*, the beautiful allegory narrates how the Ether-Virgin became the Water-Mother; how, restless at her submersion, she raises knees and shoulders up from her recumbent position; how then a Duck, desecrating them in the waste of waters, nests upon them and lays six golden eggs and one of iron. The intense heat of the hatching process causes such discomfort to the Water-Mother that she moves. This causes the eggs to fall into the water and break; but they mysteriously combine to form a *New Egg*.

So here is a very old and very simple version of the modern theory concerning the origin of our solar system and the present earth. We learn how the personified Ether, the tenuous gaseous matters first descended or condensed into "water"; how then the first geological crystallizations, the Water-Mother's "knees and shoulders" emerged; how, because of internal heat of volcanic action, came that first destruction by Fire, which antedated a New World.

Sayce, a renowned anthropologist and Egyptologist, stated that in his opinion, the Finns were the ancestors of the entire Aryan race. The theory is interesting in view of the early Hindu references to "Arya Varta," or the Aryan Fatherland; and to the many interesting similarities between the events related in the

(Continued on page 228)

Dangers of Hypnotism

BY MAX HEINDEL



Control others by the exercise of will power is mental assault, and is even more reprehensible than assault on the physical plane of action. It is this mental assault which is called "hypnotism," and it is graded in its effect just as physical assault is. A strong man may administer a playful slap to get another to do his bidding, or he may beat him to unconsciousness. The hypnotist salesman administers just enough force to make the customer buy something he does not want or cannot afford, and then deludes himself by calling it legitimate business.

Bad and widespread as this is, it is at least not attended by any of the after-effects incident to the practice of putting "subjects" into a hypnotic sleep. The enormity of this crime can only be appreciated when the effect upon the invisible bodies of the subject is noted.

It is characteristic of the invisible bodies of man that they are acted upon by *Will*. Every impulse to action that comes from *within* originates in the will of the man himself, while incentives to action arising from *outside* sources, commonly called "circumstances," *originate in the will of others*, and the difference between the man of strong character, good or bad, and the weak man, is that the former is impelled by his own will, acting from within, which enables him, regardless of circumstances, to make his way as he determines. On the other hand, the weakling who has no will is the helpless sport of the billows of circumstance, dominated by the will of others, driftwood on the shoreless sea of life.

No strong willed person can be dominated by a hypnotist to the extent of being put to sleep, and no one who keeps a positive mental attitude can be dominated. Hence the unsuspecting victim is first told to be perfectly negative and willing to be put to sleep. The passes of

the hypnotist are then directed to the head and impinge upon the head of the vital body, squeezing it through the physical head, so that it lies around the neck in thick rolls, something like the collar of a sweater.

Thus the connection between the ego and the dense body is severed, as in sleep, and the higher vehicles withdrawn. However, there is now a different condition than in sleep. The head of the vital body is not in its proper place, enveloping and permeating the dense physical head of the victim. That is now pervaded by ether from the vital body of the hypnotist, and thus he obtains power over his victim.

If we know what "wire-tapping" means, we have the key to the relation between the hypnotist and his victim, at least in a measure. If a man has a private telephone connection from his home to his office, and someone makes a connection in between, he will be able to intercept messages, impersonate the business man, issue orders, etc. The hypnotist does something like that. He taps the line of communication between the ego and body of his victim by interposing part of himself in the line, and by virtue of that hold he may force the ego to go out in the invisible world and get whatever information he desires, as far as it is possible; or he may make the dense body do foolish or criminal acts according to his pleasure.

But even this is not the worst about hypnotism. By far the greatest danger to the victim arises from the fact that, once a part of the hypnotist's vital body has been introduced into his own, it cannot be entirely withdrawn at the awakening. A small part remains in the medulla oblongata and forms a nucleus by which the hypnotist may gain ingress and subdue his victim more easily next time, and each succeeding time something is added

to this nucleus. Thus by degrees the poor victim becomes perfectly helpless, amenable to the will of his master, independent of distance, until the death of one or the other breaks the connection.

This remnant of the hypnotist's vital body is also the storehouse for commands to be carried out at a future time, involving the performance of a certain act, on a certain day, at a certain hour. When the time arrives the impulse is released like the spring of an alarm clock, and the victim must carry out the command, even to murder, yet has no idea that he is influenced by someone else. At the death of a hypnotist all his victims are released, and no suggestion for a subsequent date will compel them.

It is sometimes contended that hypnosis may be used benevolently for the cure of drunkenness and other vices, and it is readily admitted that, viewed solely from the material standpoint, that appears to be true. From the viewpoint of occult science, however, it is far otherwise. Like all other desires, the craving for liquor is in the desire body, and it is the duty of the ego to master it by will power. That is why he is in the school of experience called life, and no man can do his moral growing for him, any more than he can digest another's dinner for him. Nature is not to be cheated. Each must solve his own problems, overcome

his own faults by his own will. If, therefore, a hypnotist overpowers the desire body of a drunkard, the ego in the drunkard will have to learn his lesson in a future life, if he dies before the hypnotist. If the hypnotist dies first the man will inevitably turn to drink again, for then the part of the hypnotist's vital body which held the evil desire in check gravitates back to its source, and the cure is nil. The only way to master a vice permanently is by one's own will.

The man who uses his mental powers unworthily is the worst as well as the most dangerous kind of criminal. . . . The most insidious of all wrong is that done upon the mental plane of action, where a man under the guise of perfect respectability, often under the cloak of benevolence, can blight the lives of others, bend their will to his own ends, yet seemingly remain irreproachable himself, and even be looked upon as a friend and benefactor by his victims. . . . His transgression is seldom punished in the same life in which committed, but often in later lives finds its expiation in congenital idiocy. The crime of the determined hypnotist is in fact a phase of what the Bible describes as "sin against the Holy Spirit," spiritual evil, and hypnosis may well be said to be the greatest crime on earth and the greatest danger to society.—*Christianity Lecture No. 4.*

Tardy Soul Evolution

BY LELIA ALMA DILTZ

WHEN in the course of human affairs, the peoples of the Earth are found to be so far behind in soul-evolution as seems to be the case today, judging from the existing world conditions, it is time for thinkers and those in power, as rulers over the peoples, to seek for the cause, as well as for the remedy.

There is a tendency to lay the present chaotic state of world-affairs to the so-

called World War. And though this greatest war of history was a most significant factor in helping to cause a sort of soul-paralysis to those unable to withstand the shock—those not sufficiently individualized to maintain a balanced mentality under such a severe test; yet the World War was not the sole cause, by any means, of the present world restlessness and immorality along the various lines of human behavior.

This gigantic catastrophe of the World War, that affected all nations, more or less, did, however, give the opportunity for people without a balanced state of consciousness and an active conscience, to express or give vent to their innate nature, along the different lines of martial activity; and such people were the instigators who brought about the war for selfish gain, as well as being the oppressors of the so-called pacifists.

The hatred and frenzy caused by propaganda and other war activities naturally aroused the animal nature of men, and especially of those not sufficiently balanced in consciousness to give good and independent judgment. The after results of such a war show later in the behavior of those coming under its influences, and especially in the youth born during the agitation leading up to, and during, a serious war, such as the World War.

But the underlying cause back of all the world disturbances, including this great war, was much more subtle and deeper-seated than was generally known. Many people seem to be of the opinion that wars, assassinations, murders, banditry, burglary, dishonesty, insanity, suicides, and general depravity, along with the cultivation of cruelty, immorality, and fickleness—all of which have become so prevalent during the last two or three decades—are special phases of life that belong, as spokes, in the wheel of human affairs; so they try to be philosophical about it. But such need not be the case at all, under normal world conditions.

History shows that the peoples of the old world have had, for long drawn-out periods, sad experiences and hardships, under the rulership of cruel, selfish governmental and ecclesiastical powers. And on account of being thus seriously handicapped in their liberty and individual rights, they have been unable to develop, or free their inherent spiritual and mental forces, in the proper way for a balanced consciousness. In consequence, many have either lost sight of the ideals their forefathers had as a goal; or, not

being able to reach them, have become discouraged and desperate, thus accounting for much of the anarchy and revolutions that are making so much trouble over the world.

On the other hand, many people of more gentle nature, fearing opposition and trouble if they assert their individual rights, are too passive, both mentally and spiritually, for their own good. By this negative attitude of mind, they are slowly piling up more instead of less trouble for themselves, as well as for others, and at the same time allowing themselves to stagnate, without realizing it. In America, this phase of indifference is seen to exist at election times, when only a minority of the people entitled to the vote will take the interest and trouble to go to the poles. This lethargy of thought from selfishness, leaves our country's ruling power in the hands of those with an axe to grind, as a rule; for they never neglect to vote.

Primarily, this inherited indifference of the people was brought about mainly through fear, superstition, and oppression, forced upon the helpless masses in earlier times by rulers. Especially was this the case during the Dark Ages, when the people were afraid to assert their rights or express individual opinion until forced to the wall—where they had to fight or sink completely into slavery to certain powers.

Many people over the earth, and especially the younger generations, are now suffering from the results of lack of earlier moral and common sense training. They have not been taught how to live in harmony with the laws of life which would have kept them on the upward trend toward a true civilization. Their standards and ideals are much below where they should be at the present stage of human existence.

The people's ideals, judged by their attitude of mind and behavior, are gradually being lowered, as the decades pass. The result of this downward trend is demonstrated in their social affairs, their

styles of dress and manners, also in their literature, music, art, moral ideas, etc. And so long as wars go on the ideals will go still lower.

Instead of civilization gradually progressing on its way toward perfection as it should have done, it seems to have slumped into a strange kind of quagmire, with no present hopes of being extricated in the near future. Man-made laws may suppress vice of various kinds, but such laws cannot cure the cause. The cure must come through knowledge of the universal laws of cause and effect, along with moral training in the schools, as well as in the homes.

Had the civilized nations been educated to know how to free their innate soul-energies, and thus release themselves from bondage to the lower nature, then their soul evolution could have progressed as it should with the cycles of time. If that had been accomplished, there would have been no World War to further retard the soul-evolution of the race; and especially that branch called the white race. As it is, the low standards of the peoples' ideals, as well as their ignorance of Universal Laws, must be blamed, as a rule, for the faulty, deceptive present civilization that seems to be disintegrating.

The fact is, however, that the human race has come to a cyclic time in its evolution when each human being must work out his or her own salvation by making a choice between the higher and lower paths at the present time of the parting of the ways. And since the race is already so tardy in its evolution toward perfection, there is bound to be much confusion and chaos existing over the earth until satisfactory changes have been accomplished for the good of humanity.

But, the question is, will the educators be wise enough, and possess the requisite knowledge of the laws of life sufficiently well, to develop a system of education that will turn the trend of human affairs

onto the paths of right thinking for good results?

The New Age, for which preparations have already begun, does not only demand soul and mind harmony of those trying to climb the ladder of soul-growth, but it also requires the separation of the wheat from the chaff, as it were. As a result of this evolutionary law which is now in process of action, the people and the Earth are experiencing a drastic chemicalization of their constitutional elements. This change, which has been going on for well over half a century, has been more noticeable since, by precession of the equinoxes, the sun has come within orb of Aquarius.

Under the rule of war-lords and war influences, we cannot function normally; and in consequence, mankind will be kept on the downward path of human experiences as long as wars are allowed to go on. And during such times there will arise greater and greater problems for the people of the world to solve, as the generations come and go. It is time, therefore that all the people should seek for the remedy, and put a stop to the business of warring.

If, on the other hand, the Golden Rule were lived and peace allowed to reign, the human intellect would be led to higher and higher understanding of God's laws of life, which, if lived would promote soul-evolution and hence right thinking, as well as right behavior.

The only real remedy for the prevailing sad conditions over the world, is a world renaissance of Truth, brought about through the medium of education before it becomes too late. By proper education, especially in regard to vocation—physically, mentally, and spiritually—the youth would grow up under better influences. They would learn how to live in harmony with the laws of life decreed by Infinite Wisdom, in a scientific way. Their ideals would be raised, and in turn, the soul would nourish the Ego on the ascending scale of life to Perfect Being.

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 Magnitude of Man

BY JOHN JOCELYN



ONLY in the synthesis of man is the soul of him found, and no psychology is true unless the whole is known; and man is a whole of body (or appearance), soul (or quality), and spirit (or life). In fact the reason why all of the past and present psychologies fail is seen in the fact that their exponents are scientific materialists who give credence to the physical force of the body alone and refuse recognition or right to the spirit which was basic and existent before flesh ever was formed. But the time of a true psychology is now here. The truth about man and the universe is now accessible to all who will avail themselves of it. The influence of the Aquarian vibration makes available the divine wisdom teachings of the Mysteries which include the divine wisdom of Astrology.

The whole of a man is known only as we know all of his parts. The study of astrology reveals all these parts, noting their quality, and combining them so that their substance shows the whole of the man.

To be able to *know* men in this wise is to become what Plato calls a "soul artist," and the real astrologer is just that. As these astrologers become more common, so will spiritual intelligence increase along with joyous, wholesome, happy life on our planet, the keynote of which is joy and Christ.

A six-cylinder engine with only four cylinders in operation functions very imperfectly. Similarly, man, thinking he is only so much matter with a mind reacting to that matter, and not being responsive to spirit, has been using and manifesting but a small fraction of the magnitude of his power and has produced a mode of life that is chaotic and ill-balanced.

Man in his entirety is threefold: first, the dense physical body is the appearance; second, the soul is the quality; third, the spirit is the life.

The body is threefold, for an invisible vital body channels all of the forces that give life, growth, and function to the dense form, while a third invisible vehicle, the desire body, imparts every force of movement and direction. A fourth factor, the link of mind, connects these three lower bodies with the three higher vehicles which are the Human Spirit, the Life Spirit, and the Divine Spirit. This makes man a threefold spirit, possessing a mind through which he controls a threefold body.

Man has made a descent into matter as a virgin spirit, his bodies ever taking on more and more density. This is called involution, and it involved him in matter, these "coats of skin" we wear today. But the evolutionary ascent is now started and man now increasingly frees himself from the density of matter.

The chaos of man today is the result of his not using the forces of all of his various vehicles, and of his being unaware of or even denying the reality of these forces. Reference again to the illustration of the engine will make this clearer. When an automobile engine fires on anything less than all of its cylinders, equilibrium and power are lost and we see and feel the chaotic motion. The more cylinders misfiring, the less is the power, the worse the balance, and the more reduced the motion. Careful thought reveals to us that it takes these three forces of power, balance, and motion in synchronized action to produce an easy flow of smooth power, and the greater this quality, the higher the efficiency of the engine.

Now power, balance, and motion, no matter where found as forces in mechanics, men, or God, always correlate to the three aspects of the Godhead, the Holy Trinity. Power relates to the Father; balance, to the Son or Christ; and motion relates to the Holy Spirit. As these forces work through man we speak of them as will, love-wisdom, and activity, respectively, and the occult truth we seek to impress is that which shows that unless these three primary powers are working in equal flow of force in man, he becomes like our engine just referred to, a limping, erratic exponent of action, his powers being limited and partial.

Man's work on the earth in a physical body is to bring equalization of action where these three forces are concerned, and when this is done he vitalizes within himself a Power which makes him more than man. Now he must learn to know himself as a whole and not stay in his present limitation, a limitation caused by his expressing himself as a part and not as a balanced unified whole.

Today he has only a partial access to his full powers, and it is only as he becomes holy that there is lifted the veil which has limited his vision and has not allowed him full use of his mighty hidden God-forces. The crushing curse of

life today has risen in the darkness caused by the selfish brain-mind unilluminated by true spiritual perception, the Christ-conscious mind. The Real Man is the Lord from Heaven, and in Him is Light, Love, and Life, and He is the Way, the Truth, and the Life.

The magnitude of man does not declare itself until he becomes aware that he is a God-in-the-making and realizes that it is his work on earth in a physical body to unify in his sevenfold being the threefold aspects of God expressing as Will, Love-Wisdom, and Activity. When this alchemical feat is performed, the mystical marriage occurs that unites the earthly personal man with the Spiritual Lord from Heaven. The three major aspects, through the Divine Spirit, Life Spirit, and Human Spirit, form the Ego, or God-in-man, which, through the mind reflects forces of will, feeling, and thought down into the desire body, vital body, and dense body. The Higher Triad of Divine, Life, and Human Spirit is the permanent, eternal, individual, spiritual man; while the desire, vital, and dense bodies form the personalities of the various earthly lives builded by the Higher Man from Heaven, the individuality. The personalities are temporary and evanescent and are used to develop the man into a God.

All people are developed unevenly and express too much of one or two of the three phases of will, feeling, and thought. A person may have too much feeling, using little thought and will. Another may be all will with not much thought and feeling, while yet a third may be all thought and feeling and have no will. It may be easily observed that it is a very rare phenomenon to see the perfect man of power, poise, and peace, he who has discovered within himself the three primary power aspects of God and developed them into exact, usable forces so that he exemplifies his heritage as a Son of God; this is the coming of the Son of Man in all his glory.

Through a knowledge of astrology we can realize where we lack in these three-

fold aspects of consciousness, and as we are awakened we set about that work upon our souls which will at last produce the essential of balance. The chief and wisest use of astrology is in noting these lacks so that we can apply ourselves the better to right every defect which our type and temperament bears. As an alchemical force there is no other teaching which helps an individual to transmute temperament more than astrology. Astrology then will be found to be the only true psychology and will fructify all of those psychologies which always missed their true purpose because of their elimination of the Idea of God as the central and germinal principle in man.

No one can be a soul-artist unless he is thoroughly saturated with the idea and idealism of God in this multiphase force of Three in One, the Holy Trinity, which forms the primary power purpose of all that ever was or shall be in our world and all other worlds. The man who would manifest his magnitude as a Son of God on earth must meditate and work still more, for all true work is worship.

To examine a horoscope with this occult knowledge of God and His forces is to see their reflection in the nativity and enable one to give an account and direction that will ever be pertinent and accurate, for the sum and substance of the man will be seen and appraised as spirit first and then as person, not as the generality of astrologers today, as person first and last with usually no soul and spirit consideration. To this end is this written, that astrologers might become soul-artists and use the stellar script only that others might have life and have it more abundantly.

When the soul-artist looks at a horoscope he sees there the Life of God flowing through planets and zodiac to inform the man and impart that individual's particular peculiar quality. These flowing forces, determined by that moment when he took his first breath, individualize the man and call out in his lifetime all of his experiences and envi-

ronments in the earth school, for the earth is just that, a school for soul growth and to get more Christ quality and not more personal possessions.

The horoscope is simply a photograph of the soul which the God in the man makes through exposure to many lives in the past with all of those lives bearing directly upon the present incarnation. When we take a photograph there is included in the picture only those things which were within focus of the lens. In like manner the horoscope is a photograph of the soul in which are focused the results of the various lives in the flesh in the past, especially the last one.

By the right use of astrology we can learn what forces are determining our lives so that we may no longer be led blindly by them, but may profit by the destiny we are reaping from our own past actions, and may more readily learn the lessons that life brings. Our purpose and plan in teaching astrology is to learn to *know* ourselves and then transmute our innate blemishes of habit and temperament which are the fruit and product of past lives under Jehovistic forces. Jehovah's regime as planetary ruler ended with the coming of Christ through the Man Jesus nearly two thousand years ago. This truth must be made working knowledge in the mind of the student.

Planetary vibrations are rays of energy of different potential and quality which pour down and infiltrate the planet as a kind of spiritual electricity. Each hour and day is differently conditioned by the incessant motion of the universe, new lines of force ever being arranged. The resolution of the potencies and qualities of the planetary ray energies in the horoscope show the man. And only as a man comes to know himself through a knowledge of the zodiacal energies, as declared in his nativity, can he be said to have commenced really to live.

As the physical body of man is the dwelling place of his spirit, so the signs of the zodiac, and the sun and the planets

of our solar system are the bodies of great spiritual Hierarchies and Beings who are the messengers of God Whose rays coming to the earth give us our experiences; they impel, but they do not compel. What we make of those experiences we ourselves determine.

The signs of the zodiac are no mere units of material substance, but forms animated with the life of spiritual beings whose life flows into our planet to make all things and beings on it sentient and living. No life could exist without the life of these Mighty Ones who make the great sacrifice for us. As this truth becomes a living one in the soul and mind of the student, then will he or she take on a growing quality of reverence and love. It may be set down in passing that man today knows not love because he has lost touch consciously with these mighty Beings of love and wisdom!

Mankind is now chained to the very restrictive limits set by the earthy concrete mind. The development of this mind was essential to his evolution, which is accelerated by it. At the same time it is that factor that has kept him blind to worlds of spirit, and under its forces he has been led to believe that he is simply and solely a one earth-life being. Although it has produced this awful materialism, the evolution of both man and planet has been much speeded.

However, material gains always bring spiritual losses, so man losing touch with the spiritual worlds and his own identity with God as a Son, for the most part refuses to believe in his innate basic spirit being. Thus under the severity of present-day forces man not only refuses to believe in the One Reality of Spirit, but looks upon those who do as not quite sane or as infant-minded.

Small wonder then that such a development of mind has produced myriads of men and women with no knowledge of or vision into the higher worlds, as well as no knowledge of their own basic spiritual reality, one with God as cells in His body, and thus Sons of God in truth. This was because their vision was no

greater than that given by their concrete minds which function in the prison cells of their personalities to which they are chained and which they have been led to believe is the only final reality.

All are in prison until the intuitional consciousness of the Christ starts to function to light the lower concrete mind. We are far larger than our narrow-visioned concrete minds. We have a power and place for greater than our puny and often paltry personalities. In fact the personality is a hindrance and a darkness until we begin to get a vision of God as a Whole and that as Sons of God we are part of and one with that Whole.

No sense of satisfaction comes to an individual until he or she realizes the plan and purpose of life. God is a Whole and every living soul is a part of that Whole. We are cells in the Body of God, but no very full function as a cell or part in the Whole can occur until man gets an understanding of the Whole in some degree. God then is the Grand Man of Heaven as Plato and Swedenborg and other seers affirm, and all mankind are cells and sons of this great heavenly Being.

The whole concern of evolution is the uncovering and expansion of consciousness; ever do we disclose larger vistas of truth as we view and reach higher levels in spirals of ascent. Expansion of consciousness then is ever the accompaniment of deeper and wider comprehension of the Plan, and this Plan is God the Whole. More and more then do we seek that knowledge and wisdom which is the Synthesis.

As we learn to know ourselves as Sons of God, so do we learn to know God and the Plan which He has for man; for God, Plan, and man are identical. To realize the Plan we must learn to discover that we have a higher light than that of the lower concrete mind. This is the source of intuition. This mind is brain-free and truth-telling in its reports, for its messages and findings come from the realm of Life-Spirit and Christ Unity,

while the subconscious mind gets its facts from out of the Reflecting Ether, a much lower region and one where reports and visions are much distorted.

We must learn to live in such wise that we come to know the self in its parts and as a Whole, and that is why we study astrology. No whole view of life can come until we see what is the *Life* behind the *Form* which acts and lives on the earth plane.

The plan and purpose of life for man is not seen then until *whole views* are taken; this is that synthesis which comprehends the full purpose of existence. Man is therefore a manifold being who must learn to know his own soul and so bring about his unification.

Forces now impinge upon our planet through the Uranian ray to bring a growing facility in the study and application of astrology, for this dateless Divine Science is ruled by the sign Aquarius; hence the great stir at this time with regard to astrology. The impulse to fathom the mysteries of the horoscope will grow by leaps and bounds in these coming years. Therefore with deliberation do we repeatedly state the truth of the divine-spiritual plan and purpose inhering in this study. It should be taken up as a practical study only by those who are commencing to realize the unreality and illusion of the personal, temporary, impermanent, earthly man and mind, for the study, practice, and use of astrology is literally a traffic which lifts the soul into the very realms of the divine, and it is only as one realizes his intrinsic divinity and becomes reverent that much real headway is made.

The keynote then to advancement in the study of astrology is incessantly that

of divine-spiritual purity. Never can we cease to remind ourselves of the potency of purity; and as we learn to make ourselves "pure as He is pure," so occurs revolution of great revelation into the mysteries of man and God. No person can be said to be in possession of a true spiritual intelligence with soul insight into himself and the world unless he be equipped with a knowledge of astrology which has been produced through a study which is the accompaniment of the highest purity. He who panders to the merely personal, whose ideals are no higher than a dollar, will never penetrate into the mysteries of man, into the realms of soul and spirit through this mighty privilege granted us by this divine knowledge.

No study is more calculated to bring a rehabilitation to mankind in this era than re-education which will occur as a result of the imminent positive discovery that man is a spirit working on and in a dense physical body "to which it is connected by the link of mind. This work brings the threefold soul into being." The reason of earthly life being the extracting of this threefold soul, new orientation of the individual can only arise as a result of a new education and this comes through a self-revealed knowledge of one's soul. There is no meansurer, saner, or safer to arrive at the estimate of the quality that a soul has than that afforded by a study of the stellar script. Elevation in evolution of consciousness is an essential element and need in all New Age education, and a new vision vividly vital re-enters the ken of mankind on a higher spiral through astrology as we approach the New Aquarian Age.



Astrological Readings for Subscribers' Children

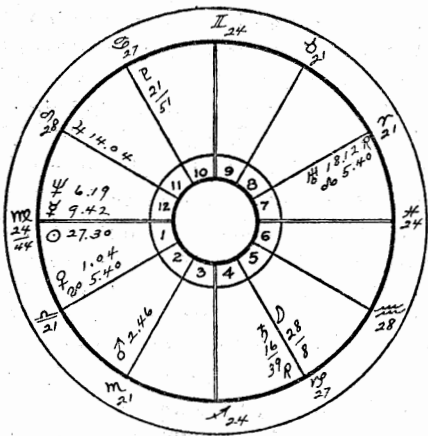
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We neither set up nor read horoscopes for money, and we give astrological readings only in this magazine.

DAVID JOS. L.

Born September 21, 1931, at 5:43 A.M.
Latitude 39 N. Longitude 77 W.



The choice for the monthly reading of a child's horoscope is that of a boy with common signs on the four angles. Common sign people are said to be easily influenced and not as stable as those who have fixed or cardinal signs on the angles. These common sign influences, however, are modified when we find, as is the case in this horoscope, seven planets in fixed and cardinal signs. Then the horoscope is greatly strengthened, and the negative angles do not influence the native to the same extent.

The life ruler Mercury is strongly placed in its own sign Virgo and conjoined to the higher octave of Mercury, the mystical planet Neptune. Mercury and Neptune are sextile the dynamic and fiery Mars, which is also strong in its own sign Scorpio, hence we may safely say that Mercury will act quickly and be

very alert, but the mind will be harassed by two influences, the purely material indicated by the aggressive Mars in Scorpio in the house of finances, and the idealistic Neptune in the twelfth house of deeper and secret teachings. The mind of this boy will be like a child's seesaw swinging up and down, from the physical to the spiritual, but Neptune being the ruler of Pisces the twelfth house sign, Neptune then is in its natural "home house," therefore its influence will be the stronger in the life of this boy.

The planet which is well placed and making the greatest number of aspects is usually the one which will have much influence. We find the life-giving Sun making six aspects, namely, the conjunction to the Ascendant and to Venus, trine the Moon, sextile Pluto, semisextile Mars, and square the Midheaven. The Sun being the ruler of Leo on the cusp of the twelfth house, we may safely say that this boy will at some time in life become associated with a mystery school and his mind will readily grasp the esoteric teaching.

He will take to spiritual teaching most keenly and can make great headway if he wills to do so; that is, if he can overcome a very material second house, with a Mars in its own sign in this second house, and a Moon in the fifth house of pleasures trine to the Sun and the suave Venus. Women will be attracted to him and may lead him into a life of pleasures; and with a well aspected Mars in the house of money he will be a free spender. We also find Jupiter in the generous and

expansive sign Leo in the house of friends (the eleventh) trine to the erratic Uranus. All these aspects go to indicate that David will be very popular and beloved by many friends because of his generosity and his brilliant mind.

Jupiter in Leo, the Sun conjoined to Venus in Libra, and Venus trine the Moon, indicate that a musical education would be helpful to him, more especially because he will have a beautiful voice which should be cultivated.

A very interesting thing is found in this horoscope. There are four planets strongly placed each in its own home sign, thus giving greater strength to all four. Mercury is in Virgo, Venus in Libra, Mars in Scorpio, and Saturn in Capricorn.

As this boy has the Sun in Virgo trine the Moon, conjunction Venus, sextile Pluto; a well aspected Mars in Scorpio; Mercury conjoined Neptune in the twelfth house, which has rule over institutions of healing, we would advise that he be given opportunity to develop and practice the art of healing. He could become especially proficient in the healing of those with mental diseases. Mercury conjoined with Neptune in the twelfth house and well aspected by Mars would give inclination towards this type of healing.

It is well, however, that we bring to the minds of the parents the afflictions in the chart and show them where they may be of assistance to their boy. There are no horoscopes without any afflictions, for it is only through pain and suffering that we really make any progress spiritually. Perpetual sunshine burns up the usefulness of plant as well as man; we need a few storms to make us really worth while.

In this horoscope we find Saturn strong in Capricorn—square Uranus and opposition Pluto. The Moon also is in Capricorn opposition Pluto in Cancer which rules the stomach. The exact influence of Pluto is not yet known fully, still with some years of observation the writer feels that his influence is of a very detri-

mental nature. In the stomach when afflicted he interferes with the flow of the stomach fluids, causes an uncertain action so that the tiny valves which should open to supply the food with the necessary fluids needed for its digestion are sluggish. It is noticeable that when Pluto is afflicted by Uranus, action becomes spasmodic, and the opposition of Saturn retards the flow. Hence we may say that the parents should permit this boy to eat very sparingly of sweets and predigested foods. He should be given a carefully chosen vegetarian diet with plenty of fruits and the green leaf vegetables. Pies, cakes, and puddings should be given with plenty of time between. If the parents begin now to guide and teach the boy to eat carefully they may save him much discomfort from indigestion.

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Worth-While News



Why Be Flesh-Eaters?

By GEORGE ARLISS

(Actor, Film Artist, Author and Humanitarian)

There is, I believe, no valid argument against a vegetarian diet. If the scheme of Nature were such that men and women and children languished and died when meat was withheld from them, or even if we were unable to arrive at the full vigour of what is known as "manhood" without being fed with animal food—if such were the case we might have to say with a sigh, "It seems cruel, but evidently it is God's will," and continue to take the lives of other living creatures that we might live. But it obviously isn't God's will, because there is not the slightest doubt that we can live just as well, and become just as strong without eating meat at all. . . . A great many vegetarians maintain their youthful appearance and their strength and endurance to a surprising old age. There are many good arguments in favour of vegetarianism, and very few, I believe, in favour of eating meat.

My wife and I gave up eating meat as a consequence of seeing the misery of animals on large ranches, and their suffering in transportation. We decided that if the production of meat entailed so much suffering to these gentle creatures, we at least would not be parties to the crime. Although I believe that it is wrong for us to kill to live, I do not regard meat eaters as wicked people. We have been brought up to eat meat, and have been told systematically by doctors (who ought to know better) that meat is necessary for our existence. People eat meat without a thought for the hideous suffering involved before it is served for their consumption.

And so I welcome a Home that shall emancipate the children from the bondage of meat eating, and shall educate them from their earliest years to appreciate the happiness that comes from showing mercy and compassion to the animals.—Foreword to the *Annual Report*, for 1935, of the Vegetarian Home for Children, "Orchard Dene," View Road, Rainhill, Lanc. (Eng.)

It is a great thing for the humanitarian, vegetarian cause when a man like George Arliss becomes its champion and fearlessly expresses himself to the reading public.

True Rosicrucian students are only too glad to give up meat eating for the following reasons: It lowers the vibration of the physical body and tends to focus man's consciousness entirely on the physical plane. It deprives the animal of the needed experience it would acquire were its span of life not unduly ended. It prevents the practice of unnecessary cruelty and giving fright to the animals incident to murdering them. Furthermore, it relieves certain of our fellow men from developing a strain of viciousness and careless disregard for the sanctity of life.

New Musical Trend Shown

Conductors, members of the symphony association, club leaders and school authorities have enthusiastically indorsed The Times music appreciation campaign. Southern California families have sent in thousands of reservations for the fine symphony orchestra recordings of masterworks. . . .

It has been claimed by music enthusiasts that a symphony orchestra determines to a large extent the cultural status of a community.

The progress shown in appreciation of symphonic music throughout the country is phenomenal. The present music appreciation campaign sponsored by the Los Angeles Times and a group of other metropolitan newspapers, would have been unthinkable for a newspaper to undertake a few years ago.

Important factors which have contributed greatly to this state of music appreciation are: fundamental training in our schools, newspaper cooperation with orchestra managements, broadcasting and recording.—*Los Angeles Times*, March 22, 1939.

A man of clear spiritual insight once wrote that he did not care who directed the policies of a nation if he could write its songs (music).

Music is a universal medium of expression. It is not hampered by languages, national boundaries, or racial prejudices. It speaks to the innermost

being of man, and if perverted can drag him down into the very depths of degradation. If left in its original purity it can lift him up to the very regions of eternal light.

In the last few decades there has been a deplorable tendency to lower the vibration of music and its effect is easily seen in incongruous art, immoral pictures, dramas, literature—in fact, in a general lowering of standards of living in almost every avenue of life. And so it is with much joy and real thanksgiving that the sincere lover of true music greets this upward trend toward an appreciation of melodic, harmonious compositions which have within their powerful rhythmic vibrations a spiritual force which can not only refine and elevate mankind, but also restore harmony and the joy of living to a storm-tossed tempestuous world.

Hypothalamus and Sleep

What makes a man sleep has puzzled researchers—and insomniacs—from the time of Aristotle to the present. The ancients thought sleep came when blood receded from the brain—but modern science can find no such recession. Instead, present-day scientists have been inclined to believe sleep may be controlled by the hypothalamus—a walnut-sized lump of tissue in the brain stem.

To discover the functions of this active little nerve center, doctors have watched what happened when it was injured—accidentally or experimentally. They have found that its injury may cause obesity, impair breathing, derange the sweat glands, or make a person continually and unaccountably drowsy.

Last week Dr. S. W. Ranson of the Northwestern University Medical School reported that the hypothalamus might be more properly called not the sleep center but the "waking center" of the body.

In the Archives of Neurology and Psychiatry he described experiments he had made on rhesus monkeys. When he injured their hypothalamuses they ceased their lively chatter and instead fell sound asleep. They would wake when handled, but let alone they would again fall asleep.

A sound normally functioning hypothalamus, Dr. Ranson concluded, is what keeps a person awake. But he couldn't discover what made it slow down so a person could go to sleep.—*Newsweek*, February 9, 1939.

The occult scientist who knows the true

cause of sleep does not wonder that doctors who are concerned only with those things that pertain to the physical world are puzzled and quite at loss to account for the cause of this baffling phenomenon in nature. The occult scientist knows that the cause of sleep is not to be found in any physical organ located in some particular part of man's complex anatomy. Sleep is the natural result of specific causes and is brought about as follows:

Each individual has a physical body, a vital body, a desire body, and a mental body. By their activities during waking hours the desire body and mind are constantly destroying the physical body. Every thought and every movement breaks down tissue. The vital body, however, constantly and faithfully endeavors to restore harmony and build up what the desire and mental bodies are tearing down. But this vehicle is not able to entirely withstand the powerful onslaught of the other two, and it therefore gradually loses ground until at last there comes a time when it collapses, and the vital fluid does not flow along the nerves in the required quantity. The physical body then becomes drowsy. The ego is hampered by this condition and forced to withdraw from the dense body, taking with it the two higher ethers of the vital body, together with the desire body and the mental body. This withdrawal of the higher vehicles leaves the physical body, interpenetrated by the two lower ethers only, in the senseless condition that is called sleep.

Each individual has within himself the power to develop his sixth sense to such a degree of efficiency that the laws of nature will gradually be unfolded before this inner vision and made plain to him; and then when he desires knowledge he will not have to try to obtain it by laboriously experimenting on helpless animals. He can acquire it by the use of this added sense, which can be developed by all.

Question Department



That Dual Personality

Question:

What is a split in the personality?

Answer:

A split in the personality, or that which is spoken of as a dual personality, may occur in two different ways. The more common method is that the personality is overshadowed by some entity on the inner planes, which may be a person who has previously passed out, or the individual's own sin body. If the person who is still in the flesh is possessed of a negative mentality, the outside entity may gain considerable control over him so as to manifest its own personality through the physical organism of the living person. This overshadowing process usually is not continuous; and so the person may at different times exhibit two distinct personalities.

The other mode under which a dual personality may manifest itself consists in the higher self gaining the ascendancy over the lower to such a degree that it transmutes the lower personality and transcends it. It is then able to manifest much of itself and appear in the form of a highly spiritualized personality. However, the higher self may not be in complete control at all times, and thus the two aspects of the personality may alternately exhibit themselves.

PERFUME VS. INCENSE

Question:

Can elementals influence a person through the use of perfume, and should the use of it be discontinued?

Answer:

Perfume is in a different class from incense or any form of smoke or gas. We know that in the case of burning incense, elementals are inhaled with it, and thus are able to exert an influence upon the

person who inhales them. Perfume, on the other hand, is not a smoke or a gas, but an essence extracted from flowers, and does not serve as a vehicle for elementals. Therefore there is no objection to perfumes obtained from flowers; but perfumes obtained from animals, such as musk, are objectionable in that they of course involve the killing of the animal in the first place, and they also act to some extent as a vehicle for the animal desires.

SO MANY CREEDS

Question:

I am continually confronted in my mind by the question, Why are there so many different religious cults, each with its own particular creed, and with the idea that it alone has the truth? Will you please help me find a sane reason for this? One is able to find some really deep thinkers in most of these cults, and the majority of the people embracing each one seem to be very sincere.

Answer:

The reason for this condition lies in the fact that each individual has limited himself by entering into a vehicle which separates him from every one else. Because of this limitation each person is incapable of appreciating absolute, universal truth. In consequence, in the various religious teachings as yet only partial truths have been given out and grasped, and the supporters of each group think that they alone possess the whole truth and that all who disagree with them must be wrong. The strife and struggle engendered by the segregating influences of creed are not without benefit, however, for were all of the same opinion regarding the great question, "What is truth?" there would be no deep search for light or knowledge; and truth, when finally discovered, would not leave the strong impression on us which

it does when we have truly struggled to acquire it.

On the other hand those who have passed through this same struggle but now take a broader view because they have learned that none have more than a ray of truth, and that all must look to the future for an enlargement of their understanding capacity, know that this very militancy of church and cult will eventually lead their adherents to a clearer conception of truth, so that they, too, will accept the broader view and no longer spend their energies in defending partial truths but in discovering new facts pertaining to them.

SIDE-STEPPING PURGATORY

Question:

If a magnetic attraction exists between the spirit and its dense vehicle until the physical body disintegrates, what is the result of embalming the bodies as was done in the case of Egyptian mummies? Is King Tutankhamen still earthbound as the result of his body having been made into a mummy, and does he resent the disturbance of his tomb? Should mummies be cremated?

Answer:

It is true that the Ego need not permanently leave the earth sphere until its dense body has disintegrated. The ancient Egyptian custom of mummifying the bodies was probably done with this exact idea in mind, namely, to assist the ego in not passing into the realms which it did not desire to enter, presumably the purgatorial regions, which were in a much worse condition previous to the advent of Christ than they are at present.

It is probably true that the spirits of these mummies are still earthbound. It is also quite likely that they do resent the disturbance of their tombs, unless they have progressed to the point where they realize the mistake that they made in the beginning. We know that the ancient Egyptians were masters of magic, and that in some cases the tombs of the kings were protected by elementals, which were left on guard to prevent their

molestation. There have been instances where it is said serious damage and even death were inflicted by these elementals upon those who attempted to disturb the mummy. It would undoubtedly be better for all concerned if the mummies could be burned instead of placing them in glass cases in museums.

SPIRITUAL CONSCIOUSNESS

Question:

In a book written by Napoleon Hill called *Think and Grow Rich*, the author tells of dreaming that he talked with Edison, Emerson, and Lincoln. Would it be possible for one to communicate with these beings in the spiritual world and bring back new wisdom to those not fortunate enough to contact them?

Answer:

Yes, it is possible during sleep to communicate with any person who has passed on at a comparatively recent date. However, most people are not conscious of this fact for the following reason. When the individual goes to sleep, the spirit, with the mental and desire bodies and the two higher ethers of the vital body, leaves the physical vehicle and enters the higher realms where the so-called dead reside. The two higher ethers of the vital body combined are the seat of the sense perceptions and of memory. In most individuals the new vehicle which they are forming is not complete enough to bring back a knowledge of the contacts made while out of the physical body and to impress them clearly on the waking consciousness. A few individuals have completed this vehicle, in Rosicrucian parlance called the soul body, to such an extent that they can bring back fairly correct impressions, and although oftentimes not realizing their source, they use these impressions in the production of music, art, sculpture, literature, invention, and in numerous other ways.

The time is coming when the most of humanity will be able to function in the soul body at will and the consciousness will remain unbroken regardless of the plane on which the individual functions.

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 FIFTH PRIZE in our Manuscript Competition.

The Curative Power of Faith

BY THERESA M. NOTTHOFF

IN ancient philosophies the word "justice" had an occult meaning far transcending its ordinary significance. Popularly, it has the same meaning as "equity," but among the philosopher initiates it was something much more. Plato says in the "Cratylus" that he learned from the Sacred Mysteries that justice is the same as cause, it being the most *penetrating* of all things. But in stating this, he says, he seems "to inquire farther than is becoming, and to pass beyond the trench." He therefore puts it into the mouths of others of whom he asks the meaning of the word, to give its full signification.

One man gives it as his opinion that justice is the sun, because the sun's light penetrates and influences everything, meaning of course the spiritual sun, whose light is pure truth. Another is made to say that justice is that intellect of which Anaxagoras speaks when he affirms that intellect (by which he means a pure deific or spiritual intelligence) orders and is the cause of all things. It is a rectitude of thought, a perception of things on the square, to use a Masonic symbol.

These higher intellectual perceptions, uninfluenced by the illusions of the senses and which are the rays of a divine

intelligence, are "the righteousness of faith" of which Paul speaks. It is the faith of the Christ, the intellectual perception that belongs to the crest or summit of our being. It is the faith of the "Son of God." It is at the same time a deific intelligence and power, because it is a manifestation in us of the same intellect that creates and governs the world.

According to Plato, our Gnostic or knowing powers exist in three degrees. The lowest is mere animal instinct and reason and Opinion, which may be true or false. The next higher degree is Faith, which is far more than opinion and that degree of knowledge called science, which is a superficial perception of external facts. The highest of all is Intuition, which is the divine light that illuminates the inmost or supreme man or mind. This is an intelligence invested with a large fraction of God's omnipotence.

It is also said by Plato—and it is a fundamental doctrine of ancient Rosicrucianism—that there are two classes of things of which our minds are cognizant; first, things that exist in *True Being*, or those that have a *real* existence, and are, as Kant would call them, "things in themselves." These are *Ideas*. Secondly there are things that are in a state of "becoming to be," but really are

not. These include all our sense-perceptions and the objects of the so-called external world. These are recognized by Opinion—which is only a little elevated above the animal life—conjoined with irrational sense. The first class of things, or those that have True Being, are apprehended by pure intellect, which is identical with Paul's righteousness of faith. The word so often used by Paul, and which is in our common version translated "justification," is the understanding of the *just man*, as Plato asserts, or the attainment of pure intelligence.

Dr. Ackermann in his *Christian Element of Plato*, says that the Platonic meaning of (Greek letters to spell *hamartia*) sin is an error of the understanding, and we must suppose that Plato and Paul understood Greek.

Paul said, "Let not sin reign in your mortal bodies," that is, let not the illusory judgments of the mind on the plane of irrational sense control the corporeal existence or condition. But let grace "reign through righteousness unto eternal life by Jesus Christ our Lord." (Romans 5:21.)

In every case of disease it is incumbent to ask whether it belongs to things that *really* are, to those which have an existence in our true being, or to the class of things which includes all our sense perceptions, and only *appear* to be—temporarily. It is our right to appeal the case from the court of irrational sense, with all its phantasms, to a higher intellectual tribunal, where the decision of the mind on the plane of sense will be reversed, and the disease will be classed among illusions, deceptive appearances, or sin, which has no right to reign in our mortal body. This is only following the precept of Jesus, "Judge not according to appearance [sight, sense], but judge righteous judgment"; or, according to the true nature of things. Faith in the above sense, as the perception of truth which is above and beyond the grasp of the senses, would seem to be the divinely

appointed remedy for the maladies of the soul [mind], from which the diseases of the body arise and of which they are the corporeal expression.

Plato has said that "the disease of the soul is folly, or a privation of pure intellect. But there are two kinds of folly, the one madness, the other ignorance. Whatever influence therefore introduces either of these must be called disease."

If the above be true, it follows that the pure thought uninfluenced by sense, which separates the disease from our true being, is a silent but omnipotent energy that is the sovereign panacea for the maladies of mind and body. He who has the most of it comes nearest to the Christ, before whose name every knee bows, or owns allegiance.

The doctrine of the triune nature of man has always been the teaching of the spiritually minded of all ages and countries of the world. It is a doctrine of which we must never lose sight, and it must be to us something more than an *opinion*; it must become to us an intuitive perception, as it was to the mystics of the middle ages, such as Ruysbroeck, Eckhart, Tauler. They looked upon human nature as tripartite, like three stories of a house, or like the temple of Solomon, which is more a symbolic than an historic edifice.

There is in man, first, the outer court of sense; next, the East Room, the inner sanctuary of the threefold soul; and lastly, in the West, the most holy place of the spirit, where like the high priest, we may commune with God. This is the inmost region of our being, and our real self. It is included *in* the Christ, or the Universal Spirit. Ruysbroeck says, "I believe that the Son is the image of the Father, that in the Son have dwelt from all eternity, foreknown and contemplated by the Father, the prototypes (or ideas) of all mankind. We existed in the Son before we were born. He is the creative ground of all creatures, the eternal cause and principle of their life. The highest essence of our being rests

therefore in God—exists in His image in the Son.”

This summit of our being which is the real and divine man, is never contaminated by evil, nor invaded by disease. The recognition of this truth, and the separation in thought of sin and disease from our inmost and only true self, is the Platonic (and also the Pauline) idea of redemption.

It was one of the doctrines of the Hermetic philosophers of all ages, among whom we unhesitatingly class Paul, that there centrally dwells in human nature the Voice of the Divine Wisdom. This is our inmost divine spirit and true self, the “Soul of the Soul,” and the all-seeing eye of the mind. It is that part or region of man that is incapable of contamination or damnation, and is never lost, even in the greatest of sinners. This is even said to have been Cromwell’s firm reliance and belief, and his last question to his attending chaplain bore reference to the assurance of it.

In most men it is latent, and is as unknown to consciousness as the interior of the pyramid of Cheops, or the central world of the universe. But it will sometime rise from its chrysalis enfoldments and come into the conscious life and activity.

In this life of sense we have taken our journey into a far country away from our Father’s house or the realm of pure spirit. “Our [true] country,” says Plotinus [that is, truly existing being], “is that from whence we came, and where our Father lives.” And faith, when it rises above mere opinion and becomes a clear intellectual perception of eternal truth, is the divinest power and highest saving and healing energy in the universe. “If thou canst believe, all things are possible to him that believeth.” (Mark 9:23.) “If ye had faith as a grain of mustard seed, ye might say

unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.” (Luke 17:6.)

These are sober truths and not Oriental exaggerations. The attainment of true faith is the recovery of the lost Magic Word. It is a perception of eternally existing realities. Sin, in the Platonic sense of error, illusion, false opinion, is the opposite of faith, for “Whatsoever is not of faith is sin.” (Romans 14:23.) But faith is not merely intellectual light; it is conjoined with love or feeling.

In the Kabalistic scheme of emanation, called the Ten Sephiroth, or universal outflowing divine principles, which correspond to something in man, the fourth is love, and has as a corresponding name of God, *El*, meaning the Strong God, the Mighty One. The fifth, which is justice or faith, has, as a corresponding name of God, *Eloah*, the Almighty. The two together make the *Elohim*, the creative potencies mentioned in the first chapter of Genesis as forming the world. The fifth Sephira or emanation is also called strength, and the fourth, greatness, because love enlarges the sphere of our life and our sympathies, while a man is little in proportion as he is selfish.

Faith was also called by the Kabalists the right hand of God, and love the left hand. This gives us a sublime view of the power of faith, as it is a manifestation of the divine nature in man and explains the words of Jesus, “Have the faith of God.” (Mark 11:22.) The author of the Epistle to the Hebrews asserts that God created the worlds (*aeons*) by faith. (Hebrews 11:3.) As the Logos, it is the creative potency in man.

As to the faith of which Jesus speaks, let it be observed, that a seed signifies a spiritual truth, a living

I WILL DECREE

*I will decree my good and
then
I leave to God the rest,
“I will establish,” is His
Word,
He bids me make the test.
So my commands sent
forth in faith,
Winged with the power of
prayer,
Attract my blessings and
return
With bounty as my share.
(Concluded on next page)*

Idea. The seed of the woman, that is, the truths of wisdom, the Divine Sophia, shall bruise the serpent's head—the serpent signifying the principle of sense, with its illusions and fallacies. "For, as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up," and it must be done on the cross, which represents the union of the intellect with the love or feeling.

The proper ground of faith is the Divine Promise. There is often a deep spiritual meaning underlying the external name or word. The name of a thing expresses its inward essence and true nature and quality. The word "promise" is from the latin *promissum*, and means a thing sent beforehand, and in this sense answers to the Greek word. It is, as it were, the pre-existent *Idea* of a certain good announced beforehand. It waits to be recognized and appropriated by faith, and then it becomes an actuality or a thing possessed. The divine promises are based on the inseparable and immutable connection of certain things with each other, as substance and form, cause and effect.

There are some things that God has so joined together that they can never be put asunder. If we have one, we must have the other. There are certain mental conditions of such a nature, and so indissolubly associated, that if I have the one, I must, and surely will, have the other. This may be illustrated by the laws of geometry. If we make a triangle, the value of all the angles is just two right angles, neither more nor less. If we make a triangle with lines composing it of any length, and we are asked, What is the sum of its angles? we can always say, with absolute certainty, Two right angles. This we know beforehand, for it is based upon the immutable truth and reality of things.

Now the promises of God are the announcement of

certain eternal truths, and their divinity consists in their truth, and not in the book where they are found. They are divinely and unalterably true wherever they are found, whether in the Vedas, the Bible, the Koran, or a travel guide, or by whomsoever announced.

The above is forcibly asserted by Paul when he says that the promises of God are Yea and Amen (from the Hebrew *Amuna*, truth), in Christ Jesus, unto the glory of God by us (II Corinthians 1:20); that is, they are the announcement of certain eternal truths, like the affirmation that if you make a triangle, you have, and must have, from the essential nature of things, two right angles, and this result is given beforehand, so that you need not stop to count or measure the angles. The intuitive perception of these truths is faith. If we are governed by the body and the senses, or walk after the flesh, as Paul would say, we shall be sick and die. Our existence will be a dying life and living death. But, if we are governed by the spirit, and believe the spirit we shall live, and greatly live. This, in a word, is faith.

Jesus affirms that if we ask, we receive; not that we shall sometime receive. This is eternally true, and faith is the recognition of its truth. For asking, where it is the expression of *Desire*, is receiving; for the desire is the incipency of that which is its object, and in proportion as we *believe*, we have. The two things go together, so that everyone

who asks, receives, and the statement of this eternal law of the necessary conjunction of the two things is what is meant by the word promise, or the sending beforehand of a thing. The promise is the expression of the *Idea* of the good we seek. To add to this the element of *Feeling*, makes it a living and conscious reality. Hence Jesus says—and in His words there is the promise of

*I will decree—no other
voice
Than mine has power to
give
My words authority; I
speak
And know my mandates
live.
God's perfect justice has
ordained
This law that makes me
free
From every ill. Love,
health, supply
And peace I will decree.*

—Della Adams Leitner.

God, "What things soever ye desire when ye pray, believe that ye receive, and ye shall have." (Mark 11:24.) For we have, and mentally appropriate and possess a thing, in proportion as we believe. We cannot have unless we believe we have. These two go together like substance and form, cause and effect, thought and existence. We cannot have the one without the other, and if we have the one, we must of necessity have the other.

Again, Jesus says, "Whatsoever ye shall ask the Father in my name, he will give you." (John 16:23.) God gave to Jesus the name that is above every name, that at the mention of this mysterious name every knee should bow, of things in heaven, and the earth, and under the earth. It is the name, as the Chaldean Oracles say, which rushes through the infinite worlds. Now this name is that which expresses the Christ, the crown and summit of manifested being. *That name is in us*, and represents our inmost spirit, the Son of God, and the Christ within. To ask in the name of Christ, is to ask from this summit of our being. This is in the Quality of the Christ, and asking here is praying for that which we know to be His desire and necessary impulse to impart, and what He would ask, and does in that sense ask, the Father to give.

Our inmost spirit is the Son of God in us, and the Father always hears the Son. The desire of the Christ to bless and impart good, real and not apparent good merely, may be represented by a musical note or sound. Our asking from the Christ realm of our being, is a note in harmony with it, and the two blend together in one sound, and as such it reaches the all-hearing ear of the listening God, the supreme and eternal Goodness.

Until the Christ life illumines us from within we do not comprehend, neither do we follow, the laws of nature, and consequently we contract diseases, by our ignorant contravention of these laws.

—Max Heindel.

THE MAGIC OF THE KALEVALA

(Continued from page 208)

Kalevala, and stories in Egyptian and Greek mythologies including the Descent of Heroes into the Underworld; the description of the Abode of Shades with its snake-encircled ramparts and fearsome river; and the fact that Isis of Egypt supposedly hid her child, Horus, in a swampy land and there addressed "the people of the fens."

According to Crawford, the name Finland or Fenland is a Swedish translation of the Finnish "Suomi" or fen; and the Finlanders call them themselves "Suomilainen" or fen-dwellers. The word "fen" is common in Scotland and Ireland; an early Irish hero was named Finn and a whole tribe of early settlers were known as "Fenians."

The Egyptians knew of and traded with people they called "Pheni" and these adventurous, sea-going Phoenicians might have originally descended from migratory Finlanders. The Polynesian races, particularly the Hawaiian are now accepted as of Aryan stock; and they, in common with the *Kalevala*, have tender tales of "The Maiden of the Rainbow." The *Kalevala* also relates that a Hero fled to a far-distant and beautiful Isle of Refuge, whose maidens were "honey-colored," and there lived many years before returning to the Northland.

So, in actuality, and by virtue of its own "magic," the *Kalevala* is a Well of Wisdom situated at the base of the Tree of Knowledge. Yet, except for the fact that it has recently been included in the list of recommended University reading courses, its waters have barely been tapped. Its contents of Truth are still held "in solution" for those who can properly correlate them with other branches of the higher wisdom; and who, even as the candidates for the Mysteries of old, are prepared to meet the tests of patience, perseverance, courage, endurance, and that self-abnegation which asks permission only to "pass along the torch" and "hand down the Lamp to posterity."

Patients' Letters

England, Feb. 22, 1939.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I am better and stronger. The realization of the Presence with me and the Christ within has helped me wonderfully.

I am grateful for your help and guidance. I remain

Sincerely yours,
—L.E.E.

Canada, Dec. 22, 1938.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

My report for this week is really very encouraging. I am feeling better than I have been feeling for over a year. I can go about my duties without getting un-nerved and shaky. I am so thankful. I also have been sleeping better.

Sincerely,
—Mrs. C.H.

Michigan, Dec. 28, 1938.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I received the books and pins and the lovely letters. The one about praises came just for me as my right leg or muscle has released, so I'll soon be up and about again, praise our Father, to try and use my powers as I can use God's infinite power for all the good I know how to do. I thank you so much for everything.

It was at 6:30 the 23rd of December the healing powers just flowed through my body, my muscle had to straighten out. I also brought back a meeting with my dear departed husband just so real. May God bless you ever. Thanks.

—B.J.

California, Jan. 3, 1939.

Rosicrucian Fellowship
Oceanside, California.

My dear Friends:

I know you will be delighted to know that I am again restored to health by your prayers and wonderful healing assistance. Once again the Great Physician has answered our prayers and set me on the right path. Hope that I will be able to follow in His footsteps. Your wonderful, silent, unassuming ministrations are indeed a boon to humanity. I shall never forget what you have done for me, and hope the day will come when I can express my gratitude in a substantial way, as well as words of thanks. Have had some remarkable dreams and manifestations while under treatment this time, which have convinced me beyond the shadow of a doubt of Invisible Helpers.

May God bless all of you.

—J.E.

Healing Dates

April 3—10—17—24
May 1— 7—15—22—28
June 4—11—18—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.

A Song at Sunrise

BY D. CARSWELL

*As the ascending sun redeems the night
Changing earth's darkness to radiant light,*

*So shine Thou in my heart, Lord of all life,
And by Thy harmony, end inward strife.*

*End all my selfishness, worry and sin,
Wav'ring of purpose, doubt's stronghold
within,*

*Till all my answering love rising to Thee,
Light of my being, Thy glory I'll see.*

*Learn then to share in Thy work here below.
Only by faithfulness, we Thy joys know.*

*Only by giving shall gifts be well earned,
Only by living, life's lessons are learned.*

*Observing, relieving sorrows we see,
We grow in Thy grace, learn true sympathy.*

*So, with the courage that comes from above,
I'd serve Thee on earth, then rest in Thy
love.*

VEGETARIAN MENUS

—BREAKFAST—

Before Breakfast
Orange Juice—8 oz.
Dextrinized Whole Wheat
Grits with Top Milk and
Honey
Fresh Ripe Pineapple
Hot Almond Milk with
Prune Juice

—DINNER—

Fresh Carrot and Parsley
Juice Cocktail
Spinach Loaf
Creamed Onions
Shoestring Savory Parsnips
Fresh Strawberries and
Honey

—SUPPER—

Spanish Soup
Luncheon Salad
Corn Bread
Shredded Apple and Raisin
Salad
Golden Sauce

RECIPES

Spanish Soup.

Ingredients: 2 cups tomatoes, 3 cups soup stock, 2 tablespoons butter, $\frac{1}{2}$ cup finely chopped sweet peppers, celery salt.

Melt butter, add peppers and simmer. Add tomatoes and stock and simmer 20 minutes. Soup may be strained if bouillon is desired.

Spinach Loaf.

Ingredients: 2 cups fresh cooked spinach, 1 cup whole wheat bread crumbs, 2 well beaten eggs, $\frac{1}{2}$ cup grated cheese, 1 tablespoon lemon juice.

Pick over and wash spinach thoroughly. Pour hot water over it and allow it to come to a boil, then boil for one minute only, drain quickly, and allow to simmer with seasoning for seven minutes. Add the bread crumbs, cheese, lemon juice and well beaten eggs; season with vegetized salt and bake in buttered dish for 30 minutes.

Shoestring Savory Parsnips.

Ingredients: 4 medium sized parsnips, 3 tablespoons butter, 1 tablespoon grated onion, vegetized salt.

Wash and scrape parsnips. Cut lengthwise in shoestring width and boil until tender. Drain. Melt butter in iron skillet, add grated onion. Blend well, add cooked parsnips, season and serve.

Luncheon Salad.

Ingredients: 1 cup shredded cabbage, 1 cup shredded carrots, 2 hard boiled eggs, $\frac{1}{4}$ cup finely crumbled Roquefort cheese, $\frac{1}{4}$ cup cream cheese, 1 tablespoon mayonnaise, small head lettuce, celery.

Crisp cabbage in ice water before shredding. Work the cream cheese and Roquefort together, adding a little cream if too solid to blend well. Stuff the celery stalks with the cheese mixture. To the boiled egg yolks add mayonnaise, blend well, season and stuff the halved egg whites, garnish with chopped parsley. Arrange lettuce on salad plate, heap shredded cabbage in center, circle with the shredded carrot. Place the stuffed celery and egg halves. Garnish with rings of green sweet pepper and ripe olives. Serve with desired dressing.

Shredded Apple and Raisin Salad.

Select apples that are juicy and wash thoroughly. Shred them (peeled or unpeeled) and add raisins which have been soaked in water over night (not cooked).

Prepare Golden Dressing with $\frac{1}{4}$ cup pineapple juice, $\frac{1}{4}$ cup lemon juice, $\frac{1}{3}$ cup sugar, 2 eggs. Beat the eggs sufficiently to blend the yolk and white, but not until foamy. Add the fruit juices, and sugar. Cook in a double boiler, stirring constantly until thickened. Add to the shredded apples and raisins and serve.

Corn Bread.

Ingredients: $\frac{3}{4}$ cup corn meal, $1\frac{1}{4}$ cup wheat flour, 2 tablespoons sugar, $\frac{1}{2}$ teaspoon salt, $\frac{1}{4}$ cup shortening, 1 cup milk, 1 egg, 4 teaspoons baking powder.

Sift dry ingredients together. Beat the egg, add the milk and stir in the dry ingredients. Then add the melted shortening. Turn into a buttered pan and bake in a quick oven 20 to 30 minutes.

Children's Department



The Princess and the Peacock

BY GEDGE C. HARMON

“O H, thank you,” said the peacock. “When I saw that my tail feather was caught in that great gate I thought I must surely break it getting it out.”

“It’s too pretty to be broken,” the little princess answered. “And what a shame it would be to have one of those beautiful feathers gone! When I see you spread out your tail in a half circle I think of a huge feather fan that opens and closes. It is like one that Mother has, set with many jewels of different colors.”

The peacock smoothed his shining feathers with his little curved bill and answered, “You see, it is my duty to be beautiful. That is why your father, the king, has placed me in the garden with all the strange and lovely flowers. But, little princess, I thought that you were crying as you came along the path.”

The princess looked sad as she remembered. “I was crying,” she said softly.

“Tell me the trouble,” coaxed the peacock. “It is my turn to do you a favor now. And you may be sure that I will tell no one anything that you tell me. Most people cannot understand me if I do try to tell them anything.”

Down on the grass sat the princess, weeping. “Oh!” she burst out, “I hear the people say that I am not a princess at all. They watch me as I ride in my father’s royal carriage and as I wave from the high balcony of the palace, then they say that I am only a plain child like their own children.”

“You seem very like a princess to me. Why do they say that?” asked the peacock,

the eyes in his feathers glinting in the sun.

“They say I wriggle and squirm when I am tired of riding about. And they say I do not walk as a princess should. Sometimes I point at people and whisper about them, as their own children do. Then, I heard someone say that a real princess would never be cross and rude just because she must leave her play to be kind to people. Why, sometimes, if I want something that a princess shouldn’t have, I even cry! Lots of children do better than that!”

“This is a puzzle,” frowned the peacock. “You are a princess to me, so why aren’t you a princess to them?” The peacock thought and thought. He even tucked his head under his wing for a few minutes so that he could think better. Finally he exclaimed, “Come to think of it, my dear princess, it’s really just today that I’ve liked you so much—that you’ve seemed so truly a princess. In fact, it’s mostly since you opened the gate and got my poor old tail feather loose. I didn’t know you were nice before.”

“Nobody knows I’m nice. That’s just the trouble,” said the little princess very sadly.

Again the peacock was quiet. “I have it now!” he exclaimed suddenly. “Do little things for the people as you did for me and they’ll like you the way I do.”

“You’re right! If it’s no harder than that I could do it.” She thought a moment, then she said mournfully. “But that doesn’t make me walk quietly and straight, as the young princess of a

kingdom should. My feet get tangled in the long robes that I must wear in court, and when I have my little golden crown upon my head I always feel as if it is slipping off. I wish I walked like you!" She cried again, just to think of the disappointed people staring at her.

"That's easy! We'll soon settle that question! Come and walk with me every day along the garden paths and over the grass. Practice walking like me."

"That would be fun," wailed the little princess, "but it wouldn't settle the robes and the crown."

"The way you hunt for trouble, I could give you a good hard peck," the peacock joked. "Just see if we don't settle the robes and the crown and the wriggling, in the bargain."

The princess grinned. "Well, you wanted to straighten out all the trouble, you know."

At that the peacock decided to talk about something else. "Haven't you an old lace curtain from one of the palace windows that you play with in the royal playhouse, your highness?" he inquired sweetly.

"A long, long one. Yes," she answered.

"As long as the white satin train to your robe of state?" asked the peacock.

"Now I see what you are thinking about!" she exclaimed. "I'm to practice with the curtain for a train. I'll trail it along on the ground behind me the way a bride does her veil. Yes, I'll do it as beautifully as you trail the fringes of your long lacy feathers when they are folded together like a closed fan. And what shall I use for a crown?"

The peacock glanced about. "There are always flowers," he remarked.

"A flower would be too hard to keep there on top my head," the princess cried quickly.

"The harder it is the easier the crown will seem afterward, when you wear it

in the great court room, with people all around," he said firmly.

"That's so," replied the little princess. "I'd better practice until I can do very hard things out here with you. Let's begin tomorrow!"

"No, indeed. Let's begin now. Right now. It's always best to begin right away. Go get the curtain." So the princess hurried to the royal playhouse for the royal old lace curtain while the peacock put his head under his wing again to think about the rest of her troubles.

For an hour she walked beside the peacock along the paths of the royal garden, trailing the long lace curtain from her shoulders. Very slowly and very beautifully now she walked. And all the while they talked.

By the end of the week she was ready, the peacock told her, to keep a flower lying on the top of her head as she walked. But the flower, which was to be her crown, would slip off almost as soon as she put it there.

"Oh, dear, this is just an easy flower, too," she mourned. "I thought the troubles would be over now, but here is another."

"The difficulty must be that you don't stand straight enough," remarked the peacock thoughtfully. "I've heard it said that if you stand straight enough you can even walk with a book on your head and it won't fall off. And here, by the way, is just the teacher to show you how to stand—this tall, straight, slim little tree."

"I'm sure I'd like to look like it," said the princess. "It's such a lovely tree. Perhaps if I look at it every day when I walk with you I'll learn to stand straight and tall also. And then I'll lean against it to see if I'm straight as its trunk." The peacock suggested that she should try the flower crown again when she was straighter.



After the many pleasant practice hours in the garden, the little princess' back would be tired from stretching up tall, but she was happy for she knew that she was gaining a little. And when the flower crown was tried again it wasn't half so slippery!

Once when she was tired from walking and playing with the peacock, she dropped down in the shade by the quiet stone-rimmed pool in the depths of the garden. Water lilies floated on its surface. A few golden fish slipped about among the plants wavering deep within the pool. Almost the princess went to sleep there, it was so very still. But suddenly something roused her. It seemed as though she had heard someone speaking, but she saw no one. It was as though someone had said, "Come tomorrow." She listened again and heard nothing but she thought, "Whatever it was, I'd like to come tomorrow, anyhow."

The next day the princess did go to sit by the quiet pool. She watched the sunlight on the grass about it and saw birds come to drink from its edges. A hummingbird passed. Finally she knelt on the edge of the pool and peered straight down into its depths. A soft voice said, "You have eyes like the blue sky above me, so I will help you. Yes, there is darkness like the night sky in them, too, and I even see some little stars. Come tomorrow." When she came again, the pool told her how she could learn to be quiet and calm just by sitting or lying there without moving, without wriggling even a finger. "Come every day," the pool would whisper. "It takes an hour."

And the princess was happy, for she knew that she could think of the pool and be quiet, as a princess should, instead of wriggling when she was tired of riding about in the carriage.

One morning as she came to meet the peacock he asked, "Are you happy now, my princess?"

"Of course. So happy," she answered. "Why do you even ask?"

"You didn't look happy," the old peacock said, shaking his head. "You

looked straight and quiet and beautiful, almost like a queen as you came along the path, but you didn't smile."

"Well, I didn't especially feel like smiling," she said.

"How am I to know that you are happy out here with me if you don't smile? How will the people feel if you don't ever smile at them? It won't be long until your birthday party, and you want to be a princess in every way by then, you know."

"Oh, that's so," said the princess, feeling as though her months of practicing princess ways still left much to do. "But I still don't feel like smiling, so how can I do it?" she asked rather crossly.

"Come with me and I will show you," the peacock said proudly, spreading his tail in a beautiful fan shape. "I wager I know how to make you smile." Then he led her past the row of stone statues to the side of the garden where there were small white flowers blooming in a misty spray. They were sweet smelling and very soft to touch. Stopping there he looked sidewise up at her, curving his graceful neck. "These are the flowers you like best. I know, for I've watched you. Now you feel like smiling, don't you?"

"Some," the princess answered doubtfully, "but not so very much."

"Then you'll have to put your face right down in the flowers till you do," said he sternly.

Over the little white flowers the princess leaned. Suddenly she laughed, "That's near enough! Why didn't I think of that way myself? I should be able to smile at them all the way across the garden!"

"Smile when they nod little nods at you," suggested the peacock. "Smile whenever any flower nods to you. That should give you lots of practice."

"Are you sure that will make me feel like smiling at the people on my birthday when I am seated by my mother and father on the golden throne?" the princess asked him.

"There will be flowers there, too. They will be banked around the throne and in great baskets in the corners of the room."

"That's so. I can smile at them first and it will be easier then to smile at the people."

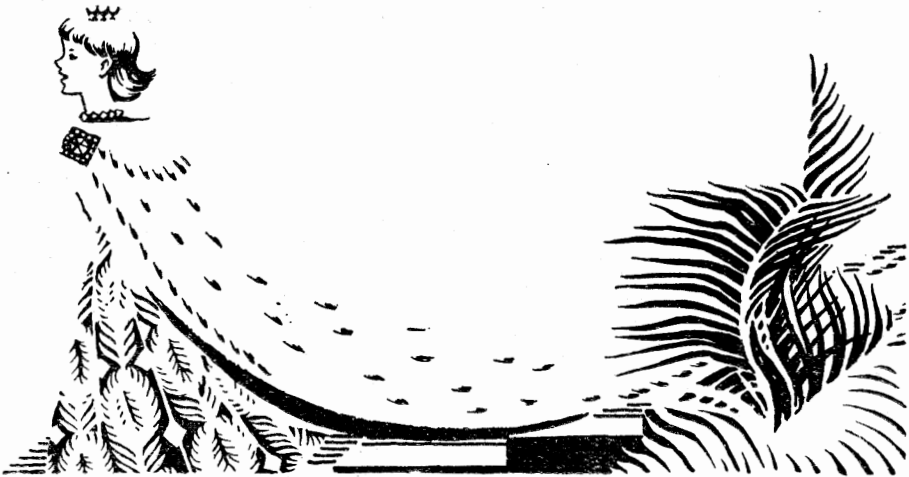
Those were the things the princess practiced out in the royal gardens part of every day all summer. It became much easier for her to do the things everyone expected her to do because she was a princess. She knew too that it would be much easier in the fall, on her birthday. Then she was to wear a longer richer robe embroidered in a pattern of gold and many colors, with jewels scattered over it. Her crown would be just a bit larger, more like her mother's crown. For the first time she would wear a necklace of shining, square cut stones about her throat.

Truly enough, when her birthday party came she found that it was quite different from the year before. Her work had not been for nothing. For the long,

trailing robes of state were not new to her now. They seemed just about like an old lace curtain. And hadn't she been balancing little things on her head all summer? She didn't even need her friends the flowers, for once she had smiled at the people they all cheered and waved to her. And who could help beaming back at them?

When the party in her honor was over, her crown was still on just so. She looked at the jewels of green and blue and every color sparkling all over her stiff court gown. She smoothed the deep plush of the long white cape which hung from her shoulders. "Now I must show my new clothes to the peacock," she thought," and tell him what a help he has been."

She hurried down the wide stone steps leading toward the garden. There was the peacock waiting for her, just beyond the great iron gate, his many-colored feathers shining in the sun, his graceful head held high, his eyes agleam with pride in his princess.



Echoes from Mt. Ecclesia

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THOSE who have read the old Echoes published in the pioneering days will remember the antagonistic attitude of the city government of Oceanside. In the intervening years a gradual change has taken place: the Rosicrucian Fellowship has established itself as an influence for good and now receives the respect of the townfolk. As evidence, the monthly dinner of the Oceanside Chamber of Commerce will be held at Mt. Ecclesia on April 27 for the special purpose of discussing local problems and ways of meeting them shoulder to shoulder.

On week-ends, many Mt. Ecclesia residents are continuing to explore the surrounding country together. On one all-day trip several cars full of eager people drove almost a hundred miles for a picnic in the snow at Idylwild, in the San Jacinto Mountains. To Easterners this might seem odd; but where snow is a rarity such an excursion only adds to the appreciation of beauty which to others has become commonplace.

A shorter jaunt, quite different in character, took an equally enthusiastic group to see the wide acres of freesias spreading toward the sea on the gently rolling slopes of a neighboring ranch. There were rows and rows of them, so profusely flowered that the blossoms crowded together in carpets of glowing splendor over the sandy earth—yellow and mauve side by side in delicate Easter colorings, dusky rose vying with the majesty of violet, the flame of orange and the golden glory of sunshine hues. The perfume from these fields of color rose as incense to the sky, and those who had come to view stood as in the blessing of a vast, living cathedral.

Easter, the time of lovely blooming—the festival of the lilies! With song and heartfelt prayer we greet the rapturous day. To the program reverently planned

in its honor, grateful to four members of the Oceanside Chorus, we were privileged to add special numbers from their beautiful Cantata, "Hosanna."

The expanding of the outgrown home buildings of Mt. Ecclesia has been a problem. Alterations already completed in the kitchen have improved its appearance and efficiency. Next to receive attention is the dining room. According to present plans, to be completed by June 15 in time for the Summer School, fifteen feet are to be added to the whole length of the south side, to make room for an additional forty people. The new wing, to be in the form of a glass-enclosed porch will add much to the appearance of the hall.

Summer School will start on July 5 this year, and run to August 18. Then will come the two very busy days of the second Annual Convention on August 19 and 20.

We are happy in the knowledge that our Sanitarium is meeting with approval. A visiting Eastern member was so impressed that she volunteered to furnish one of our ten still unfurnished rooms. This gift of love is an inspiration to all.

A Lecture Bureau has been created to encourage those who have talent for public speaking, including known lecturers of merit and the promising members of Mt. Ecclesia's Expression Class. Technical assistance in the way of information on given subjects will be furnished, and it is hoped to build up a collection of slides for general use. Training and actual experience will come through giving talks at Mt. Ecclesia and before the various groups and centers within close range, whose needs are to be carefully studied. Traveling expenses will be allowed from a special fund. From these modest beginnings—who knows?—our sorely needed field lecturers may spring!

Rosicrucian News Bureau

Along with the increase of attention being given to the subject of hypnotism by material scientists and the public in general, there is also much to be read in current newspapers and periodicals concerning a related subject: mediumship. During the past few years there has been a growing number of unusual cases of mediumship publicized by the newspapers and considerable investigation made by scientists and psychologists in order to determine the exact nature of such "phenomena."

Occult students know that mediumship is based upon the facts having to do with the constitution of man's being; that in addition to the dense physical body, he has a vital body made of ether, a desire or emotional body, and a mind, the proper connection and harmonizing of which is essential to a perfect functioning of the spirit within the vehicles. Those who, because of certain negative ways of living in past lives, have developed a loose connection between the dense and vital bodies are more easily influenced by others than those whose bodies are closely connected, and therefore constitute the class from which mediums are recruited.

The ability of the spirit or ego to function freely and unhampered on the physical plane is a privilege of inestimable value, for it is thus that he gains the experience necessary for evolutionary progress. Consequently, if the freedom and strength of the will of the ego in directing its vehicles are interfered with by hypnotism or mediumship, there will be a corresponding interference with its progress.

Obviously, a knowledge of the facts underlying mediumship is seriously needed today by people in general, for with the increasing recognition of the fact of mediumship comes the tendency to regard it as a harmless means of communicating with disembodied spirits,

rather than as the dangerous practice it is. We urge our Groups to do all they can to disseminate the truths concerning this phase of the Western Wisdom Teachings. Headquarters is glad to furnish mimeographed material dealing with the subject.

FIELD ACTIVITIES

Having completed a very successful period of disseminating the Teachings in Arizona, Mr. and Mrs. F. A. Jones are now traveling in their trailer northward. After visiting our Centers in Long Beach and Los Angeles, and other towns north, they will reach San Francisco about the first of April and stay there for several months, taking advantage of the opportunities for service offered by the crowds attending the Exposition in that city.

Due to the conscientious work of Mr. Alfred Johnson in La Crosse, Wisconsin, a Study Group has been formed which meets in that city at 217 North 20th St. every Wednesday evening at eight o'clock. Classes will be conducted by a member thoroughly acquainted with the Fellowship Teachings, and anyone in that vicinity interested in learning more about the laws of life and being and their successful application in the daily life are cordially invited to attend.

GLENDALE, CALIFORNIA.

The weekly Philosophy Class which has been meeting on Friday evenings in Glendale has changed its location and is now being conducted at the home of Mrs. Collins, 4218 Verdugo Rd. (at York Blvd.). Several new members have been added to this Class since its beginning, and we anticipate its continued growth in numbers and usefulness under the competent direction of Mr. Joseph Darrow.

CEYLON, INDIA.

From this distant Group comes news of the enjoyable celebration of Fellowship Day. Our correspondent writes

that the proceedings opened with the singing of a hymn, "The Lord Is My Shepherd." A welcome address was then given by one of the members, followed by the reading of our Temple Service. Another member then spoke on "Our High Aims," giving helpful hints on "how to enter the Kingdom of God that is within us." The singing of another hymn and the reading of the parting admonition closed the formal part of the program. Refreshments were then served and a social period brought the happy evening to a close.

SPRINGFIELD GARDENS, NEW YORK.

A fine example of cooperation is being set by two friends in this vicinity in carrying on the Work. Mrs. Charlotte Bock of 114-25 135th St. So. Ozone Park, conducts a Philosophy class in her home once a week, and Mrs. Ruth M. Morgan of 145-94 221st St., Springfield Gardens, teaches a class in Astrology on Monday afternoons. Occasional socials provide opportunities for members of both Groups to become better acquainted and promote a general spirit of cooperation and fellowship. Interested friends living nearby are cordially invited to attend either or both classes.

SEKONDI, GOLD COAST, AFRICA.

"There is still a spirit of growth and progress in our Group," writes the secretary of this Center, and he also gives the following encouraging news: "A joint Christmas Service was held by the members of Takoradi and Sekondi Centers in our building, an inspiring address concerning the cosmic significance of Christmas being a feature of the Service. Staunch members maintain their interest and exert every effort for the progress of the Work. Some public lectures have been given and proved quite successful. Announcements of our weekly activities through the local radio and newspapers are helping our purpose greatly, and we hope to continue these methods of propaganda."

Headquarters is very appreciative of the earnest endeavors to pass on the Western Wisdom Truths by our members

World Headquarters

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OCEANSIDE, CALIFORNIA, U.S.A.

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and friends in the Gold Coast, and it has been very gratifying to see their efforts rewarded by such an excellent response in that section.

TAMPA, FLORIDA.

The friends who have been working so earnestly in this city for a number of years to "preach the gospel" have now taken out a charter and look forward to an increased efficiency in carrying on the Work. A suitable room has been secured and with the help of members and friends attractively arranged and decorated. A piano and two electric fans have been generously donated by friends, and a most encouraging spirit of cooperation and enthusiasm is shown by those participating in the activities. Plans for giving an illustrated lecture as part of the "house warming" to open the new Center are being made, and we look forward to a considerable widening of the sphere of influence of this Center.

VALPARAISO, CHILE, SOUTH AMERICA.

From this city comes the good news that a Study Group there is being attended by about thirty enthusiastic Spanish-speaking friends, under the direction of Sr. Salvador Puggieni, whose address is Jose C. Ramos, 36. Students are encouraged to take the Preliminary Philosophy Course from Headquarters, and all other efforts possible are being made to lay the foundation for a Fellowship Center which will be a real power in disseminating the Teachings in that section.

BOSTON, MASSACHUSETTS.

"The Boston Center is still on the map, and is showing some progress," we are pleased to hear from the secretary. "There have been a number of new students, which encourages us," she continues.

This Group has found our radio booklets particularly helpful in explaining specific phases of the Philosophy to students, especially to newcomers. Those to whom they are given are urged to pass them on to interested friends, so that their sphere of usefulness may be as wide as possible.

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