

The
ROSICRUCIAN
MAGAZINE
RAYS FROM THE ROSE CROSS



FEATURES



The Cross-Over

The Humanizing of Mysticism



JULY

1939

20 a Copy

\$2 a Year



Summer School at Mt. Ecclesia

July 5 to August 18, 1939

SCHEDULE OF CLASSES

	9:00-9:50	10:00-10:50	11:00-11:50	1:30-2:20
Monday	Philosophy I	Astrology I	Center Work	Philosophy V
Tuesday	Philosophy II	Astrology II	Astro-Diagnosis	Astrology III
Wednesday	Philosophy I	Astrology I	Anatomy	
Thursday	Philosophy IV	Astrology II	Bible	
Friday	Philosophy III	Anatomy	Bible	

Wednesday, 7:30 P.M.—Creative Expression
Friday, 7:30 P.M.—Social

COURSES OF STUDY

The Rosicrucian Philosophy: Five splendid courses based on our textbook, "The Rosicrucian Cosmo-Conception," by Max Heindel, and on other writings of this illumined messenger of the Brothers of the Rose Cross. I. The Rosicrucian Cosmo-Conception. II. Questions and Answers. III. Rosicrucian Philosophy as Applied to Psychology and Science. IV. Advanced Rosicrucian Philosophy. V. Interpretation of the Operas.

Astrology: I. Erecting the Horoscope. II. Delineation and Progression. III. Vocational Guidance and Child Training. IV. Astro-Diagnosis.

Bible Study: The Western Wisdom Teaching in reference to the Bible has restored faith in the Book of Books to thousands. Inspiring.

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Creative Expression: Delivery of prepared and extemporaneous speeches; practice in platform deportment.

Center Work: Forming and conducting Rosicrucian Fellowship Study Groups and Centers; technique of Center Work.

LECTURES AND SOCIAL EVENTS

In addition to class lectures, there will be addresses by resident and guest speakers, in the Chapel every Sunday evening. Friday evening is always our get-together time, and on Saturday afternoons trips and special events usually take place.

ACCOMMODATIONS

Rooms will be available at the following rates:

Rose Cross Lodge \$6.50 to \$8.25 per week, one person in a room.

Rose Cross Lodge 7.75 to 9.50 per week, two persons in a room.

Vegetarian meals in our cafeteria are served at the following rate:

Breakfast 30 cents, dinner 40 cents, supper 30 cents. Weekly rate of \$6.00 for meals during continuance of the Summer School.

Working for board and room will not be possible. A deposit of \$5.00 is required in advance to secure accommodations. This will be applied on the first month's room rent. Please make reservations early.

There are no fixed fees, but the expense of conducting the courses is met by voluntary contributions from the students.

OBJECT OF THE SCHOOL

Instruction will be given in the subjects mentioned to all who are interested in receiving the New Age Teachings. The School also aims to prepare teachers and lecturers for Center and field work in general.

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

The
ROSICRUCIAN
 MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

JUNE, 1913

MRS. MAX HEINDEL, *Editor*

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OCEANSIDE, CALIFORNIA, U.S.A.

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.

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

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

THE ROSICRUCIAN FELLOWSHIP

MT. ECCLESIA

Oceanside, California, U.S.A.

The Mystic Light

The Rosicrucian Fellowship

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

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

The following article received a FIFTH PRIZE in our manuscript competition

The Cross-Over

BY JULIA BROWN CALVERT

WHEN Mother lost her money the five married children held counsel . . . "Now she *will* come and live with us," they said.

Mother's written reply contained these words: "My money I have lost, to be sure, but my wealth no man can take from me."

Shortly, the mortgage on the ancestral home was closed and the last servant gone his way. Again the families held counsel.

"Now that you have lost your home, Mother, you *must* come and live with us!"

Mother wrote: "My house I have lost, but no one can take from me my real home!"

Already she had sent her children the family heirlooms and household goods and taken up her residence in a small apartment.

In great concern, the children re-assembled.

"It is not safe for Mother to live alone," they said, and then desisted as in a grievous matter beyond their control.

They knew not that in the deeper sense Mother had always been alone. A good husband, a kind father to her children had been hers; an intellectualist who, quite as if she were a child, indulged her in her beliefs while he inwardly smiled. It was all so plain to her, she had hoped that the veil between their two souls

might be rent in twain, for in many ways they were companionable, but at length she came to know that things spiritual are only to be spiritually discerned, and she simply marked time. Then he passed beyond that deeper veil that separates earth-life from the life invisible, and she walked companionless.

That was more than a score of years ago. Her four sons and one daughter, long since married and far removed from the ancestral home had made for themselves an unquestioned place in the life of the world. They adored their mother; thought her sweet and wonderful, but—there again was the veil.

Ah, but that grandson! That one among all the others of her splendid grandchildren! It had been given to her to be with him during his childhood years. How often she had called him to her side, to gaze into the clear depths of his untroubled eyes, deeply, searchingly. Nothing mattered, only a revelation of that consciousness she had missed in all the rest; that Light, known and acknowledged, "that lighteth all men that come into the world." Upon this beautiful body she seemed to perceive the mark of the gods. With the other children she could mark time. This child must realize!

When but a babe, with a fond look in his eyes, he had stretched toward her a

tiny hand in greeting and called her "Gamayam." "He's trying to say, Grandmama," his mother said. But Gamayam it remained, soon to be adopted by all the other children. Later, she learned it was an Eastern word of sacred application; so sacred she felt it a sacrilege to be applied to herself, but on the child's lips she knew he had spoken to her from out a distant past and in a language that had been a vehicle for religious truths since the beginning of time.

Merryle was now seventeen. Devoted to her as he had been in his childhood he had almost ceased to write to her other than a card conveying some brief, boyish message.

"Do not urge Merry to write from a sense of duty," she had written her daughter. "Time will come when he will write and his letters will be from the heart."

But, when more than two years passed and her daughter scarcely mentioned the boy in her letters, except in the most casual manner, she wrote almost sternly: "Eugenie, I insist upon your telling me something of Merryle, his development and present trend."

A reply followed.

"DEAR MOTHER:

"I have wished not to worry you, but since you insist upon my telling you something of Merryle, I must say that for the past two years he has been a problem. His present trend, as you name it, has filled both his father and me with constant anxiety.

"In the first place, except when temporarily busy with some creative work (about which he says nothing) or buried in some abstruse book—when he should be at his school work—he is almost a stranger in the home in which he seems to take neither interest nor pride. From his having been a most affectionate child, now, instead of the ardent embrace and loving kiss he was wont to give me, it is only a peck on the cheek and often not even that. At times, so far as he is concerned, I am not even visible to the naked eye. I have been a kind and lov-

ing mother to my children and I certainly deserve love in return and not seeming indifference.

"He has broken every rule of the family, not always rebelliously but with gay aplomb. In a large way, he is considerate of the rights of others, but in lesser ways completely oblivious. He will leave the house in the morning with his dog and go wandering in the wood all day. The telephone ceaselessly jangles, but not one of us could tell his boy friends where he may be found or when he is likely to return. What boy is there in our circle, Mother, who would not give his family some idea of his prospective whereabouts? When we speak of the trouble he has given us, it is to hear him say lightly: 'Leave the receiver off the hook, folks,' as if no other member of the family than himself were likely to receive a call.

"So far as I am able to discover he has acquired no really bad habits, but God only knows. As yet, girls seem to have little place in his life except in a light and comradish way. On that score, so far as I know, he is a gentleman. But, possessing all the fascinating qualities of the masculine members of our family, for him, in this loose age, I ceaselessly tremble. His boy friends, while not the worst in the world, are miscellaneous as to character. Indeed, he adopts no particular set or social stratum, would as soon make an intimate of a coal heaver as a prince of the realm. He makes light of what he terms doctrinaire narrowness and positively refuses to attend church or Sunday school. Jocularly, he asks all sorts of ridiculous questions: Do I believe that Joshua stopped the sun, and if so, what was the rest of the universe doing at that particular moment? Asks if I believe the earth was made in seven days, and if I consider the removal of Adam's rib for the purpose of creating Eve a major surgical operation. I give him the mystical meaning of those things, now so generally accepted, but he only shrugs and says, 'Then, Mother, why do you expect me to listen to them pro-

pounded as literal truths?' Of course, Mother, dear, you know I have too much common sense to be greatly annoyed by that sort of thing, but it does surround us with an atmosphere of criticism and it is not considered good for the other boys.

"All your other grandchildren are lovely and easily managed. Their family pride would not permit them to do anything *outré*. Merry doesn't give a hang. But, Mother, confidentially speaking, he is the most adorable of them all. These are minor matters, I am coming to the worst and most heart-breaking part of the whole situation. It seems incredible for any one of our bookish and intellectual family not to be ambitious to attain to a degree of scholarship. But, this is exactly true of Merry. His past two years in high school were an agony both to his father and me and kept the family in a state of constant ferment. I can't say that he was ever late to school, but no one could tell, despite all admonitions, rules, and reprimands, when he would get home, if ever, or where he had been in the meantime. Had I been fearful of his returning in a state of intoxication, I could not have waited his coming in greater distress, for innocent as his absence seemed to be, always it meant a scene between him and his father. 'You can't sit mildly by and see the boy go to the devil,' his father would say in response to my private pleadings. Numerous were the notes from his teachers which he presented nonchalantly. 'Kindly attend that Merryle does his home work.' But, do it if you could. His lack of application was all the more baffling, since it was not due to a dearth of brain power. 'I know all that,' he would say, 'but I know it in a different way.' And, I really believe he did know, but it was necessary for him to conform to prescribed methods.

"Sometimes I thought the high school curriculum was all wrong for a boy like Merryle, but that I dare not say for we were simply obliged to grind him through. A boy must have a high school diploma these days, or he has no chance,

although many a boy without one may know far more. Merry's deportment was good. His teachers adored him. And so he got through. But, Mother, to you I must confess that I believe it was solely through the charm of his personality. Yes, he got through, but I dread to tell you all that fell between. We tried to shame him, then, to force him. You know that as a child Merry never showed anything like temper. Now, in these conflicts with his father, which took various turns, his cheeks flushed and his eyes flashed with positive anger. At last things came to a battle royal between him and his father. Hard and defiant, Merry was sent to his room. Utterly shaken, I, presently, followed, willing to give him sympathy. I found him in tears of which he was ashamed. Taking me by the arm, he gently conducted me from the room and closed the door. He may, by some point of principle have wished not to appear to come between his father and me. (That wretched blot is a tear.)

"In the morning I found my boy's room empty. His bed had not been occupied. I wept. His father grimly announced that he would be returning—soon enough. Almost a week went by and nothing was heard of him. I was almost wild. Gone! My little boy who had cuddled in my bosom.

"At last his father located him (I think he resorted to the aid of the police) and they fixed it up somehow, doubtless on the strength of my anguish. He returned as if nothing out of the ordinary had happened, gave me a peck on the cheek and the episode has not been mentioned from that day to this. But my heart knows no certainty. I received such a shock that I feel that at any time I may find his room empty. And, though he be there, already he has gotten away from us.

"His father, a college man, as you know, is determined that Merryle shall attend college, not alone for the knowledge to be gained, but for the background it will give him in future and the association that will count for something in

later years; or at least that he shall enter his office and seriously take up the study of law. You cannot deny, Mother, that a boy of Merryle's age should accept the guidance of his parents, to a degree, and Merryle's father is considered a wise and just man. Merry quietly announces that he expects to travel, if he gets by solely by the pointing of his thumb. He is free, as you say, Mother; free, as his father would say, to go to the devil if he likes. His ceaseless nonacceptance and questioning has brought him to a state of positive agnosticism—your favorite grandchild, Mother, whom you considered a potential mystic. If so, a mystic well on the path of the world.

"There you have it out of me, Mother, but please don't worry.

"Your loving daughter,

EUGENIE."

Mother wrote:

"MY DEAR DAUGHTER:

"I well understand the anxieties through which you are passing and deeply sympathize, but when I have finished this letter I doubtless shall have said nothing more in substance than: Love and let go.

"You say your son does not reveal his love for you as he once did. That may be due to the present phase of his development. It may be good, but I shall not dwell on that other than to enquire, Are you loving your child that you may receive his love in return? Is it simply a give and take proposition? If so, it is very like commercialism and may, or may not, receive its commercial reward. I grant you that out of your mother-heart you would, if need be, sacrifice your own life for your son. But, are you willing to live for him tolerantly and with love unabated though his heart turn from you? Is your pride hurt that you cry out because of this seeming lack? Are you resentful that a fair measure is not returned you in response to your own giving? Surely, children should respect their parents, but also parents should respect their children. Or do you, for the reason that he is your son, encroach upon

the privacy of his own soul? Do you unnecessarily pry into his innocent and private affairs? Do you respect his silences, his absorption, the effervescence of his youthful spirits? Does his absorption, even in matters creative, that excludes you, wound your pride? By your suspicions are you creating intangible laws that bind him as with chains?

"It is well to hedge our children round in their young years, but it is also well, in so far as is possible, to make that hedge invisible.

"Though parents, through the forces of Nature and the laws of God were given power to create a body for an incoming soul, never, by divine right, may parents claim that body or that soul to do with as their own arbitrary judgment may dictate, regardless of the laws that brought that soul thither on its earthly pilgrimage, regardless of the laws to which it is necessarily subject in its soul-evolving journey. Would it not be well, my daughter, to study those laws in relation to your own child and to yourself? It can be done. So doing, never would we say, arbitrarily—Of this child I shall make a lawyer, a doctor, a merchant, or a priest—regardless of its own inner urge or desires. Already there are too many square pegs in round holes. Too often are children forced by their parents into detours that result only in unhappiness to those children, to mediocrity in an enforced profession, and to the burying, for a time, at least, of those precious gifts that belong not only to themselves but which, through their development, are ultimately to add to the riches of the common good. Study these laws, my darling, in relation to your own son.

"You will recall that I made few all-inclusive rules in my own family—all my children so different—for the reason that I wished not to be embarrassed by the enforcement of those rules. Neither did I wish to appear lax, changeable, or partial in their administration. Households must be governed by rules, more or less, to be sure, but, personally, I never made a hard and fast rule, regardless, but I

found the other end of the chain I had forged upon my own wrist. I found it far better to meet circumstances as they presented themselves.

"You say your son, once so amiable, came to a place during these periods of disciplining in which he gave way to positive anger.

"Have you forgotten the Bible injunction, my darling, which must have been written in all sternness: 'Parents, provoke not your children to anger'?"

"Need I explain to you the effects of anger upon a growing child? Not alone

"And so you attempt to make your child ashamed. God forgive us when we would fasten upon a growing soul a sense of guilt that clouds the light of once fearless eyes. God forgive us when we bring young manhood to tears, when we take one atom away from the clean courage of youth! Oh, my daughter, my daughter!

"You say Merryle left home and remained away for four days.

"It is one thing for a child to separate himself from his parents through a spirit of adventure; quite another for him to separate himself from them in anger.



upon its body, but, seemingly, upon its very soul? Are you aware that anger may open the way to the most terrible obsessions? make it impossible for that child ever again to command himself? Need I explain to you how in anger the blood rushes through certain channels of the brain making easier the next outbreak of those emotions, until the child is said to have 'a terrible temper,' in which the very forces of Nature seem to lend themselves? A temper that may lead, God knows where. Occultly considered, a child's tendencies may be of the type temperamental, and for that reason, should parents be all the more careful not to provoke a child to anger. Oh, Eugenie!

But, we will not dwell upon that—that is over. Legions have done so for both reasons, and although the way seemingly may have been a mistaken one, it was that spirit that discovered America and that found gold.

"We all have the right to read between the lines of the Bible in our own way. Sometimes I smile when I think of that Great Soul that slipped away from his parents at the tender age of twelve years. Sigh when I think of his mother's distress and anxiety. A whole three days' journey before they missed him. A whole three days' returning journey. A three days' search through thronging Jerusalem. He is found. Where? 'In the temple sitting in the midst of the doctors,

both hearing and asking questions.' A conference he had no doubt planned before leaving the little town of Nazareth. Had he confided his plans to his mother? Evidently not. When found did he apologize to his mother who had 'sought him sorrowing'? Not that anybody knows. Did he give her a peck on the cheek? Maybe not. In no uncertain terms he told her 'he must be about his Father's business.' Infinite Intelligence has placed within us, from the greatest to the least, this urge for freedom which only the spiritually awakened can fully understand and rightly heed. Mary, no doubt, temporarily forgot the great purpose for which her son had come into the world, and which he could not accomplish tied to her apron strings. In reminding her of this truth, it may have been, he hurt her very much. 'Who is my mother? They that do the will of God.'

"No doubt, after this first little excursion, she felt she should keep him safe within his father's carpenter shop. There are those who think she did. Of those I am not one. Many little excursions were there after that first break-away. Later, much travel over the whole of the known world. Many conferences with wise and holy men. Then his return at the age of twenty-nine to begin his ministry. Looked at from the conventional standpoint there appears a bit of selfishness in this. But in the deeper sense, in whom does the selfishness lie? In his last hour of agony on the cross it was his mother he remembered, and for whose earthly needs and the needs of her heart he thought to provide: 'Woman, behold thy son.' And to his disciple, 'Behold thy mother.'

"I well understand your misgivings, my darling, I who have reared four sons. Many were the nights I listened and waited for returning footsteps, my pillow wet with tears though my soul whispered one ceaseless admonition to my anxious heart: 'God with us.'

"The path of the world and the path of God run side by side and sometimes

very close together though they never intersect. But, thank God, my darling, there are *cross-overs*.

"With unchanging love, your devoted mother,

EUGENIE, SENIOR."

From Merryle, some weeks later came this letter:

"BELOVED GAMAYAM:

"Only you can forgive a boy's neglect and I can bet on you to understand, but I do say forgive.

"Many times you have said that I would give to you whatever belonged to you. Now I have something to give: a confession that belongs to you alone. No one else could quite understand, or if they should understand, it might be to expect me to live up to the ideal more than it is always possible for me to do just at this time—though I shall try, and in the long run I shall succeed.

"Last week, a noted Oriental poet, philosopher and a mystic spoke before our student body. As he stood on the rostrum and his dark, wonderful eyes surveyed the assembly, it was as if his presence filled the room with a benignant and blessed power. I can't tell you exactly how I felt, it was something like a child who has long waited for some message or experience and suddenly realizes with thrilling expectancy that here it is. My very soul seemed poised on wings as I waited for his lips to open. I believed all the other students felt just as I did, but, later, when I spoke to them about it they simply said he was great, exactly as they might have spoken of any ordinarily great man. Others gave me the laugh: 'You're sold all right, Merryle,' they said. I felt disappointed at first that they had not perceived even as I. Others said he had said nothing new, but to me he became, momentarily, the mediator between myself and some living truth which he in his own personality seemed to represent.

"After the lecture, I went up with the other students to greet him. Ordinarily, I am not self-conscious, but before this great man I stood humble and dumb.

Perceiving me, he placed his arm about my shoulders and I lifted my head to look for one long moment into those shining, abysmal eyes. In that moment—to use a bit of slang—something within me clicked. It may have been the door of my soul opening out upon the sea—a sea of infinite bliss. When I turned away I seemed to perceive a new and shining meaning to all things, as if the Universal Heart in which they are enfolded had revealed to me its shining interior. I had been introduced likewise to my own soul.

“For several days thereafter, every thing seemed to have a soft glow and I was all pepped up in body and mind, but not at all excited—exceedingly at peace.

“I’ve given the folk a good deal of trouble and anxiety. We’ve been pretty much at cross purposes and I can’t say that on the surface I’ve reformed to an extent that could cause anybody to sit up and take notice, but I see more deeply than I once did, and that will make it easier for me to be considerate. A sense of inner freedom renders it possible for me to struggle less desperately and defiantly for an external freedom. I can wait.

“Now, Beautiful Lady, will you pardon a suggestion from one who holds you most dear? Pray don’t continue to be so darned exclusive.

“‘It’s a long way to Tipperary, it’s a long way to go,’ I grant you, but unless you wish to break our individual and combined hearts, toss your duds into that old gripsack and make a break for a little visit with us, at least. Wire me on what train I’m to meet you. Once within our heavenly home—for heavenly it will be once you are there, dear lady—I’ll turn on the radio and we’ll have a little dance. Anyone ‘in tune with the Infinite’ is never too old to dance. And this is no joke.

“Your loving,

MERRY.”

Gamayam laughed, the faintest whisper of a laugh. Her eyes lifted to the picture of the Christ Child consulting the Doctors that hung above the mantel, then fell and the letter still held in her hand was crushed to her heart as it were the boy himself. Her darling! her darling of darlings! That near one, that dear one, had come to a cross-over and—had *crossed over*.

Twilight Fancies

BY MYRTLE BLASSING

*Sometimes when evening shadows fill the
room,
There sweeps across my heart dim mem-
ories;
Illusive things, intangible and sweet
As fragrance wafted to a far retreat
By the gentle stirring of a breeze.*

*And I can almost glimpse an old old scene
From ages past; and a faint echo rings
Of voices long forgot, of love, of pain,
As days beyond the stars come back again,
When twilight flutters down on purple
wings.*

The Humanizing of Mysticism

BY JESSIE LEITH CAPEN



If you should ask the average man in the street his ideas on mysticism he would very probably start talking of turbaned crystal gazers, diviners, casters of horoscopes or performers of Eastern feats of magic. If you should question an individual a little above the average man in the street concerning mysticism he perhaps would speak to you of the seers, the sages, the classic philosophers. The names of Plato and Pythagoras might come to him, of Zoroaster, Gautama Buddha, Lao-Tze, Confucius, of the medieval Jacob Boehme or the modern Emerson, Tagore, or Kalil Gibran.

Then if you should ask a person of a little higher development still about mysticism he might tell you of the Ancients, the Adepts, the great and shining beings who have transcended our plane and stand upon higher levels, from which they reach down to help struggling humanity.

The concept of mysticism then, in the common man's mind, is of something apart from, beyond his own life and everyday affairs. To the average man it is a faculty bestowed by the caprices of heredity or fate upon a few favored individuals. It leaves him unmoved or merely casually interested. His hungry spirit turns from it unsatisfied, as perhaps it has turned from orthodox theology. These things do not strike fire in the average man's breast because they do not hit upon his deepest instincts, his most vital interests.

Mysticism should not content itself with being an aloof, pure, uncontaminated, abstract philosophy. To the extent that it does it will fail in that measure to achieve its purpose—the uplifting of mankind. When we have a mysticism, or a theology if you prefer, which is a combination of abstract reasoning, sci-

ence, psychology, and sublimated common sense, then we shall see men's minds and hearts opening to receive it and their wills striving to follow its teachings. Do not the seed push forth, the leaves unfold, the roots creep downward, the petals open when they feel the vitalizing force of the sun? They have no choice in the matter; it is their nature to grow and expand when the right force quickens their substance. "And they came, everyone whose heart stirred him up, and everyone whom his spirit made willing." "The sheep know my voice and follow me."

Whenever we have a mystic or a teacher who knows how to induct and to radiate the vital force which will gravitate into the waiting souls of men and give nurture to their most basic needs, then we have a leader with the divine power to draw men up out of the mire.

What is that divine power, and what are the elemental needs of men? Jesus, in touch with the true source of power, said, "And I, if I be lifted up from the earth, will draw all men unto me." This is indeed a great truth, and we will do well to ponder upon it for a time. We all know something of the principles of electromagnetism, attraction and fields of force. In mechanical law, too, there is always a place where power is greatest. Archimedes, one of the early pioneers of physical science, said, "Give me a proper lever and fulcrum and a place to stand and I will move the world!"

The place of greatest abstract power for each individual is within himself. Each individual's true, or divine, or mystic power increases in direct proportion to his conquest over self, to his transmutation of his cruder instincts into nobler ones. "He who conquers his own spirit is greater than he who takes a city." We must start with the tools we have nearest

at hand; we must begin from our own center, the place of greatest power and work outward in ever widening circles. How can we see to pick out the mote in our brother's eye when we have a beam in our own?

What are some of the elemental instincts or needs of men? There are the biological urges, first, to live; second, to reproduce. These primary impulses have many branches, many ramifications. We might, in the last analysis, say that they embrace the whole scheme of existence. At least they are the starting point. All other urges are but elaborations and refinements built upon this foundation. To possess human life at all involves the desire to possess it more abundantly. So we desire power, and yet more power, that we may achieve the satisfaction of our needs. We all wish to be happy. We wish to be admired, respected, loved in this way and that. So we plan, build, create, perform, achieve in greater or less degree to satisfy these urges. Most of us come to resign ourselves to achieving far too little because, although we may vaguely wish it were otherwise, our wills are weak, and the dynamic spirit of accomplishment does not enter into us.

What, then, is the way to make mysticism more vital to the average, unquickened individual? Instill in him a love for self-improvement. In those two words, "self improvement" lie hidden the magic key to power, to happiness, the philosophers' stone, and all the ancient mysteries. They will carry you farther and faster than all the ceremonies, chants, rituals, mumbo-jumbo and abracadabra ever practiced, be they ever so old or oft repeated. Substitute self-discipline for self-indulgence and you place your feet on the upward path.

Everything that we do for the good of ourselves

we do for the good of the race. We have a very earnest desire to do good, but let us learn how to do good effectively. We may work ourselves into a blustering lather of righteous indignation over the sins and shortcomings of our friends, our neighbors, our countrymen, or other peoples, but that is not the road to mystic power. We can accomplish so much more by the quiet grace of a good example.

Do we think our neighbor is slothful? Then let us be diligent and demonstrate to him the happy rewards of this attribute. Is there someone near you who is hateful and quarrelsome? Strive, then, to root out the hatefulness in your own heart. Does the ugliness, the stupidity, the hardness and the self-gratifications which are written and lined upon so many countenances about you sadden you or move you to scorn? See to it that your own countenance glows with beauty, with intelligence, with purpose and compassion.

Such qualities as these were never born to blush unseen or unfelt. If we could but know of the souls that are prodded onward, the sluggish minds that are quickened and stirred in the presence of beauty and compassion and understanding! Loveliness springs up where the seeds of loveliness are sown.

So you see the doctrine of self-improvement is not one of selfishness. It is very much the opposite. But it emphatically

has nothing to do with self-abasement, or self-punishment, or indiscriminate self-abnegation. It does not mean that in order to love my brother more I must like myself less. It means that each one of us is the living, breathing temple of the living God, and that we must not defile that temple. That temple, the body, is the only tool or instrument with which we have to work and evolve. It is the

THE STARRY WAY

*Oh, Brother, in the wilderness of life,
All paths lead upward and converge;
Forget thy burdens, let thy voice ring out
And with the heavenly chorus skyward surge.
The guiding Light of all eternity
Sends down its ever radiant ray,
Leading the wanderer to dazzling heights
Of splendor on the starry way.*

—Leonie Hunter.

medium through which we make righteousness manifest. Whenever we think of the word righteousness, let us think of it as meaning right-use-ness. It helps a great deal sometimes, in the confusion of creeds and doctrines. Righteous power is the only kind that can survive in the personality and go on to ever-increasing fruitfulness.

Am I doing the best I can with what I have? That question follows along the very center of the path of evolution. This path leads ever upward, steep and rugged at times, and sometimes through the troubled dark, when we can only grope uncertainly along. But rewards and delights are there, too, that the sluggards dream not of. It is the path that we must all travel sooner or later, so why not be up and on our way, with a helping hand for those behind us?

If we would go quickly along this mystic path to power the will must be cultivated rigorously and unremittingly. The story of evolution is the story of the growth of the will, motivated by the right desires. Desire, the voice of the ego, must not be stilled. It must be intensified, cultivated, pruned, directed and refined. We must come in time to desire to do only that which will achieve the greatest good for the greatest number. Our desires and our will must become so refined in time that we will be happy only as we create happiness in others.

It may make the way a little clearer for some to enumerate a few of the points to be looked to in transforming mysticism from an abstract philosophy into a living, vital, incarnate part of us. Did you ever know a truly great individual with a rasping, unpleasant voice? There is a magic, soothing quality in the subdued, controlled, vibrant tones of the highly developed soul. Immaculateness of person is certainly not one of the least of the signs of progress. Self-confidence, a very valuable kind of power, is augmented by personal tidiness and good grooming.

Clothes that are drab, ill-fitting, and without individuality—are these the kind

of garments that make the personality glow and expand? Ugly clothes can be both repressing and depressing. "Costly thy habit as thy purse can buy, but not expressed in fancy; rich, not gaudy; for the apparel oft proclaims the man." Polonius thus imparts a good bit of psychology to his son Laertes through the pen of Shakespeare. Yet how many people does one meet in a day who are indifferent about their appearance?

Uninteresting, furrowed, lackluster faces meet us everywhere, yet there is so much youthfulness and beauty to be had through the judicious and persistent care of the skin and hair. And do not forget that joyous, kindly emotions reflect upon the face.

What shall we eat to become like gods? Here indeed must we watch and pray, search and learn with unceasing diligence, and we must strive mightily to put into practice the truths that we learn. We are, in a very realistic sense, what we eat. Appetite and the food habits of our forebears can be very grave hindrances in the path of progress. That little organ, the palate, how many goodly temples has it defiled! What unlovely, ungainly, flabby, diseased, tormented examples of self-indulgence and willful ignorance swarm upon the earth! Here indeed is the path broad that leads to destruction, and here indeed is the way narrow that leads to self-regeneration.

Upon the broad way are princes, paupers, and potentates; lawyers, doctors, and merchants; the butcher, the baker, and the candlestick maker; the Colonel's lady and Judy O'Grady. How many ministers of the gospel are there who clamor loudly in the name of holy writ, quibbling and splitting hairs over the letter of the law with breaths that are unsavory from gustatory self-indulgence. Verily they strain at a gnat and swallow a camel.

The will must become like tempered steel if we would put away the fleshpots and taste the delights of the gods. Discouragement must never be allowed to

(Continued on page 334)

Passing and Beyond

BY GRACE EVELYN BROWN



HOSE who possess any degree of superphysical development are aware of the great open world of higher and subtler vibrations which interpenetrates and surrounds this world as its aura. We may think of it as its halo; for the matter of that region, so near and yet so far, that plane, interpenetrating our own physical one, is luminous, and hence it is generally called the astral world, the word "astral" meaning starry or luminous. [The Rosicrucian term is desire world.]

To those who are scientific, the knowledge that matter is simply a rapidly-whirling vortex of energy explains the illusion of all physical substance; for if the rapid motion of these whirling vortices is stopped, physical matter ceases to exist and becomes resolved into the matter of the unseen worlds which interpenetrate it in its active state.

Physical matter is vibrant only to physical senses. The sense organs of the physical body are attuned to matter vibrating only at certain rates of speed. Therefore the discarding of the physical body merely deprives the entity of these sense organs, and at the same time gives him another set of communications with a subtler grade of matter vibrating at different rates of speed from those which affect the physical sense organs.

It has always seemed to me that the transition from the physical consciousness to the next subtler state of consciousness is like being in a lighted room and turning off the light. During the time that the light illumines the room, that seems the whole world. Only the objects within its four walls, the couch, tables, chairs, books, pictures, exist for us; but when the light is turned off and we look out of the window, or step out of the house into the great out-of-doors, we find ourselves in a different world with its houses, trees, grass, sea or river, boats,

paths, streets, and the sky, and filled with a different class of objects, and all because the lighting of the room was a different one from the lighting of the out-of-doors, even as the vibrations of the physical world are of a different order from those of the higher worlds which are all about us and even nearer than the out-of-doors is to the one inside the house.

Again we may think of life as the light itself, and of form, its vehicle of manifestation, as the electric bulb. Life has always seemed to me to be like an electric current; physical life, this current illuminating the electric bulb. At birth, the current is turned on and the bulb glows with light, as life or spirit plays through the physical vesture or vehicle. At death the bulb becomes dead because the current leaves its physical representative. Whenever I break a lighted bulb, I am reminded of an accidental death, where the physical body is shattered and the true man, the life principle, departs. Whenever a bulb ceases to act as an illuminator, I am reminded of the death of the body by disease, thus severing connection with the spirit. As the current must have a new bulb, so the spirit must obtain a new body through the means of rebirth.

To the one who realizes that the true man is the life and not the body, so-called "death" is not the tragedy that it must be to the one who confuses the real individual with the inert organism left behind. The electric bulb has a longer or shorter span of life, even as the physical body lives a longer or shorter time. The electric current may be thought of as immortal, even as the higher principles of man are deathless.

We may comfort ourselves in the loss of our dear ones from our physical sight and hearing by the knowledge that they are not far away, and are more vividly alive than ever before. They have left

the little room with its confining walls and have stepped out into the greater world outside. They are the electric currents still alive although the bulbs have ceased to be their vehicles of physical manifestation. Especially if the one who has passed was ill or elderly, with faculties ebbing away, we can be assured that in the world of those higher and more ethereal vibrations, the one who has gone on will find a completeness of life not possible here.

During the past few years, my mother, two brothers, and an aunt have all passed to that other realm, which to the religionist is heaven, to the occultist the "house of many mansions," and to the purely material physical scientist, annihilation.

My mother and aunt and one brother were advanced in the occult understanding. The other brother, intent upon other matters, while credulous, never had the rapport with that other world; yet he, too, has come to me, but more especially to his fiancé. Through one possessing psychic powers, he came to her surrounded by papers, so that she asked, "Is he a printer?" Later, coming to her again, by means of another psychic, he announced himself by saying, "The printer is here." That was like him to make a joke of the situation; and the appearance of papers surrounding him was correct, as he was a playwright.

Several years ago, when my mother passed, I saw her in the twilight, a few days later, sitting at her window. She seemed to be studying the matter of that other world, as if she were looking at it through a magnifying glass. That was like her. She was particularly interested in philosophy, the occult, and also science from the enlightened point of view of the occultist. No doubt, she is now experiencing great satisfaction in that other region, behind one of the veils of illusion, in carrying on these studies.

At the service held at the time of her passing, a friend with extra-sensory development, who arrived early, said, after she had been sitting alone in the room where the service was to be held, "I have been having a wonderful visit with your mother." Then she related how my mother had sat in the little chair, where she had always been fond of sitting, and that they had communed without words. When this friend left our home, she said that my mother walked with her to the piazza and out to the steps, and asked her to come again.

One night the following summer, as I was preparing to sleep in a tent on our grounds, I heard my mother say mentally: "Oh, do you think you will be comfortable?" That was characteristic of her, as she was always a bit worried and apprehensive over any new venture.

When my younger brother passed on, I expected to get into rapport with him because he was always interested in the life beyond, and it has been my experience that those who are interested in that life while here, are also interested in this world when they reach the other realm. My first experience regarding him, however, came from another who said that he often visited us in our home, coming down through the tall maple trees which stood just outside our house.

The first contact that I personally made with him after his passing was a vision which flashed before my mental sight of a sudden glimpse of him. He appeared in a dark overcoat and black crush hat such as he used to wear. He bent down to greet a small woman also dressed in dark materials. I could not see her face, but his was radiant with joy. He was fifty-two when he passed; but in this vision he appeared younger, handsome and filled with the joy of life. I was indeed privileged to have this joy-



ful glimpse of his happiness in his new life and environment.

Knowing his interest in poetry, and his wish to have his poems sent to magazines for publication, I have been sending them to editors for the last few years, ever since his passing, and have had several of them published and more accepted for future publication. Perhaps this work has helped me to get into closer rapport with him, for I am constantly more and more able to hear him speaking to me. Generally I hear only words or detached phrases; but sometimes I am able to get short sentences. This is most encouraging to me, for it reveals the budding of a sixth sense which is destined to grow into the perfect flower of communication between these two planes. The last and greatest thing to overcome is so-called "death"; and if we can establish communication between this world and the next, we are on our way to greater accomplishment.

One of the most satisfying messages that I received from him was when I heard him say, "You are doing a great deal for me." I felt that he was referring to his poetry, and I replied, "I am going to do a great deal more." One of the editors to whom I submitted his poems wrote me that he believed that it was beneficial to my brother to have his poems published, as well as giving him satisfaction. This thought from him may have referred to this also.

He is always telling me of happy events that are to take place. I believe that he tries to help me as I have tried to help him. He will say, "You are going to have a letter from him," and the letter will come. Evidently this prophecy is given at times before the letter is written. This is most interesting in connection with the belief that "the other world is ahead of this in the actual process of events; that before events come to pass on the physical plane, they are actualities there." Then, again, if time is more definite here than there, as we are told that it is, there may be ways in which the event can be seen there before it actually

takes place here. He constantly predicts events to come which I am waiting to realize.

The last passing in our family occurred in September, 1936, when an aunt, who had always lived with us, passed out of the body on the exact anniversary of one brother's passing two years before. The night that this occurred in a nursing home about a mile from my apartment, I was awakened at the hour of her going with a distinct consciousness that I had been out of my body and had just returned, as I awoke hearing her words ringing through the silent rooms, which seemed wall-less, caused, I suppose, by my so recently coming from that plane where physical matter is non-existent. She and my younger brother, to whom she had always been devoted, were leaving by the front entrance, loaded down with suitcases, boxes, and bundles. She seemed jubilant, as if about to start upon an interesting journey; and with him, whom she had always loved deeply she would have been, for she was always ready and eager for adventure. She was saying, "Grace has another room back there."

This "other room" was one detached from the rest of the apartment. It was interesting that she should have said that, as she had never been in the apartment, because I had only lived there a short time, just since she had had to be removed to a hospital. Thus it would seem that she had visited my apartment in her subtler body, after her physical one had been too ill to return to me, or to have been aware of it, had I told her of this additional room.

I have wondered about the suitcases and boxes which they took away with them. Is it that there is a subtle counterpart of all material objects? Perhaps the clothing and boxes on that plane are merely thought-forms created from the memory and imagination of the persons with whom they are seen, as symbols of what they mean and have meant in their earth-lives.

My aunt always had many friends, and

at the time of her passing she seemed to impress each one differently with her wish to inform them of her going. One friend merely "felt in her heart" that some one had passed on. Another was conscious of a visit from her, at the time of her going, of a form that came in at her window high up in a hotel in the city of Boston. This form was vague in outline, but appeared to be a human form, and the friend was impressed that my aunt was there to tell her that she was going on. Another friend seemed to see a vision of the other side of life, where her relatives and friends were gathered by the bed to welcome the soul to that other plane as it passed from the body. The fact that so many friends were able to get the impressions which they received indicates that inner sight is being rapidly developed with many persons.

Words which I hear from this other realm do not come in relation to any physical hearing, but suddenly come into the mind, without anything leading up to suggest them by means of the law of association. Often they are spoken with a decided tone and manner quite foreign to my own, were I to express the same idea. Often words that I never use myself are mentioned, as well as thoughts foreign to my psychology.

These words come at unexpected times, when my mind is passive. If I am absorbed in something, the thought will seem to hover about me claiming my attention like someone saying, "Listen! Here I am, waiting to tell you something." This continues until I give my attention to it, when it speaks to me. Sometimes the words are accompanied by a mental vision of a face, which I may or may not recognize. If I do not do so at first, I will think of it until generally I will place it as the author of the words accompanying it. Sometimes the face appears without words, and I know that that particular person is thinking of me. Often these visions and words come from those who are still living in this physical world. Many words come which seem like fragments of conversation heard on

the street in passing strangers. Sensations of joy, grief, apprehension, security, hope and anticipation are also experienced, accounting for many moods.

My aunt had a way of showing her affection by often saying: "Bless her old heart!" I have heard these words several times since her passing, and they always assure me that she is talking to me. Sometimes she says merely, "Bless her heart." Perhaps she does not like the word "old" in that world where all is youthful. While I hear them, I recognize her voice and feel that she is near. Whenever she or another who has passed on comes to me, I feel a subtle vortex of energy or life in a certain place near me. It is as if the persons were there as I could formerly feel them when my senses told me of their actual presence. Now without the senses of sight, hearing, or touch being affected, I feel the same emanation which their presence while in the flesh formerly produced upon me.

An advanced and beautiful soul, understanding the truths of the occult, my aunt knew that the higher principles of being are eternally youthful, externally, yet retaining the wisdom of age, and all through her life she tried to express eternal youth. She was always saying, "There may be years but there is no age." Thus she, the spirit of youth, would rapidly become younger on that other side of life. This she has shown me. When I am passive, just falling asleep, or in that state between sleeping and waking, she comes to me. Soon after she passed, she came to me vitally middle-aged. These flashes of her are as vital and distinct as her personality has always been.

One night as I was falling asleep, I saw her sitting with a group of friends. She looked right into my eyes and nodded in her old way, with a reassuring smile as if to say, "Here I am, well and happy, and everything is all right." She knew that she was in rapport with me as I knew it. She was dressed in the blue silk frock with the shawl cape that she used to wear and which I still have.

Recently she came to me after I had retired and was preparing to fall asleep. She stepped into my consciousness blithely and enthusiastically as was her way, and said, "Tell Mrs. G—— I could write her a letter. But you know I don't like to write letters—and I can't write her now—" she laughingly ended, humorously referring to her dislike for letter-writing. The friend to whom she wished to send the message was the one who had seen her come into her room by the window; but as she suddenly disappeared from my consciousness, I was unable to get the message that she wished to send. She appeared even younger this time.

The last time that I saw her, she appeared like a young girl. I have an old picture of her with her hair loose in a net, hanging down her back. She was about sixteen at that time. She appeared to me as she did in that picture. I wondered if she impressed me thus to show me that her contention that there may be years but that there was no age was correct.

When I recall her, a caged bird of eternal youth in the body of eighty-six years that had ceased to be an efficient instrument for her, and then recall these visions of her in the exuberance of youth,

the grim tragedy of "death" becomes a blessing. Death is truly a friend; and Saturn, his ruler, who forms the body for an earthly habitation, comes again in his guise of liberator, as he strikes away that which he has built, that the true self may go on and on. He, as builder and destroyer, works on and on, through birth, life and death, again and again, until the mortal self has united with the immortal, until the fleeting becomes the permanent, until through evolution, man has woven the seamless garment of the evolved spirit of life.

The hardest and grimmest part of this dark pilgrimage through matter is passed when we can know, with the physical brain, with the physical senses, and with the higher understanding that man is not his body; that he is a spiritual being of such potentialities, with such a glorious destiny that we at our present stage of development cannot comprehend it. When we can even glimpse the light, the darkest part of the way is over. When we can perceive spirit while still enmeshed in matter, we are on our way to the great realities for which throughout the ages we have been preparing, for the greatest victory for the evolving ego is the overcoming of "death."

They Call It Death

BY W. P. INGHAM

Today I laid aside my gown—
 Not soiled nor stained—just old and worn.
 A new one I shall soon possess,
 A gown of sheerest loveliness.
 My loved ones weep.
 Death is not sleep, 'tis but a change;
 Then dry the tears I see you shed—
 I stand close by. I am not dead.

Affection for Parents

BY CAROL CORNISH



UST why do we love our parents? Is it because we are such congenial persons gathered together under one roof? Is it because they have cared for us with love and service, and perhaps much self-denial in order to render such service? Or is it just a habit—because we are supposed to love the so-called authors of our physical beings, that being the proper attitude in civilized children? Are these our reasons for honoring father and mother?

If so, what about the children who find no shred of congeniality in either of their parents? What about the children whose parents have neglected and abused them, let them literally starve from lack of material sustenance while they selfishly drank themselves to a pitch of brutality or to sodden insensibility? What about the children of parents on an entirely different and vauntedly higher stratum of the world's society, who are too busy seeking their own pleasures or amassing perishable wealth to give their charges love, understanding, and personal companionship?

What about all the world's parent-child problems wherein each has a firm conviction based upon his or her own viewpoint years or ages apart, with seemingly no common meeting ground?

A young man is heard to exclaim: "I hate my old man, he doesn't know he's alive—he was never young!"

Does the boy really hate his father? Of course not. He only knows within himself that he cannot live the life his father demands of him; he must live his own life in accordance with changing times and tempos.

Another man sadly remarks: "My mother hates me. She didn't want me to be born, but she loves my older brother."

Investigation seemed to prove the statement to be true. Yet this man spent his years trying to win the love of that mother who could never see any good in her last born, a worthy son and citizen.

A youth having suffered a severe and undeserved beating from his father, in violent resentment shouted: "If you were not my father I would kill you!"

Subsequently he learned he was of illegitimate birth and the man was in truth not his father, and curiously the lad lost all feeling of rancor for his foster parent while wondering that he did so.

A felon several times convicted relates that a religious (?) mother tried to beat goodness into him, never sparing the rod. The boy being the highly sensitive, nervous, mental type lived in a continual state of resentment. This opened him to adverse vibrations until he became easy prey to evil suggestions of retaliation from disembodied entities, thus developing a real "mental affliction." The poor man did not in the least understand his own violent impulses flying into instant play at the least sign of frustration.

A girl claimed she hated her mother, that her mother never was a real mother because she ever placed "her God" between herself and her daughter, bestowing her love—as the daughter stated—upon a mythical Deity rather than upon the child whom God, if there was a God, had given into her keeping. When the mother died, this daughter grieved more deeply than a sister whose attitude was less rebellious.

And so the stories go, some tragic, some less so, as the one featuring a great six-foot father being fairly and reasonably raked over the coals by a five-foot seven-inch son of mature years. The parent

complained bitterly that so sharp a tongue found compatibility in so smiling a face, while the son excused his emphatic disciplining of the parent by saying: "Dad is just a big over-grown baby, and I'm mighty fond of him."

In this case it was obvious that the father was a young soul, while the son was an old soul.

But ever we must face the fact of these seeming family misfits.

The doctrine of reincarnation, and of debts incurred and debts to be paid explains the curious and apparently inconsistent assembling of families.

Children exclaim, "Oh, why aren't our parents like Mamie's or Johnnie's?" Or they go farther and wish they had been born into an entirely different environment. Then there is the unhappy creature who loudly avers he did not want to be born anyway. But he did. He wanted to be born, and helped to choose this life's parents and surrounding conditions. He just does not remember. Courage must be his watchword.

Being dissatisfied is a boon. Children then strive to attain the thing or condition they crave, thus furthering their own and perhaps *their* children's advancement in spiritual evolution. Their life problem is being shown to them through the eyes of their dissatisfactions and theirs is the privilege of working out that problem in a manner that is satisfactory to them. This being the case, based upon cause and effect (cause in a past life proving of effect upon the present life, or the literal reaping now of what has been sown then), if through diligent study we can come to a positive understanding that our every dissatisfaction is a stirring consciousness of our life problem; our every disappointment but an obstacle, the overcoming of which will give us greater strength, then our mode of procedure becomes clear to us. Our purpose becomes a visible

goal toward which we intelligently make our way. Gone is our confusion, our blind and futile wondering about the "why" of our situations and circumstances.

Every problem of life is just something to be combatted and overcome. By "combat" we need not mean a violent fighting against forces that seem to be sweeping us along. Often we mistake such forces and in fighting them we only plunge ourselves into more confusion. Again, earnest study and an intelligent analyzing is necessary that we may utilize the invisible forces to aid in our progress just as the swimmer endeavoring to cross a swiftly flowing stream turns his body so that the current sweeps him toward the opposite bank rather than forcing him back to the shore he is trying to leave.

To return to our original query. Why do we love our parents no matter how uncongenial they would be to us if they were the parents of some one else? Why *should* we love them regardless of all else?

Because they have served to make our incarnation possible, and for this we are and must be devoutly praising God and grateful to our parents whether or not we are conscious of the reason behind it all.

The felon, unknown to his outer consciousness, sorrowed deeply beneath his resentment that he could not penetrate beyond the cruel physical beatings to a mother's loving caress to soothe his aching hurt. And that mother perhaps never knew that she and she alone was responsible for the "disgrace" she suffered. Nor could he, the son, know he had not merited a gentle, understanding mother.

The boy craving to be loved by his mother equally with his older brother did not know that he had in a previous life broken a loving mother's heart and sent her grieving to her grave while



he went his uncaring way, down, down the social scale until he drained the dregs of life's cup. So during this life he spends the years in yearning for and striving to gain his present mother's love that was denied him in favor of his brother—a love he cast away in a past life.

All problems of life are not so well defined as that particular one, but we can depend absolutely upon the fact that if we could see behind the veil they would stand out clearly etched, but if our eyes were thus opened it would be like looking in the back of the book for the answers of our problem and we should be cheated of knowing how to arrive at the correct answer through a process of rational calculation. So we must work our way, step by step, until we know each phase of the problem perfectly, and no amount of difference in phrasing, or, shall we say, variety of examples can then shift us off our balance of knowledge acquired.

If you find yourself especially dissatisfied with home, be you parent or child, remember you are paying a debt or are reaping a harvest. This will make life so much easier for you, will smooth out so many difficulties, for it will center your thought upon *your own* part in the scheme of things rather than emphasizing to you the faults of others. Only God knows what is best for the other person. We can trust God to bring that best about, only doing our own best as we may from hour to hour and day to day adown the years.

And always we are in the right to love and cherish our parents no matter what rebellions we feel or what dissatisfactions stir us. Therefore let each one who has harbored a resentment against a parent pour out a love which will envelop them with the very understanding we crave, and ours will be the reaping of a joyous benefit of love bestowed.

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law."

"What Has the Rosicrucian Philosophy Done for Me?"

It has done so much, I am wondering at this moment will I be able to express in words all it has done.

It has given me a better understanding of life, and of the world as a whole. It has explained a problem that has always bothered me; that is, life was so short here on earth, why were we ever born when we had to die and that was the end? The Rosicrucian Philosophy has made all this so clear to me. Especially the fear of death, for I used to dislike to go see anyone that had passed away in death, or pass the house at night. I would go out of my way every time.

I also look at plants and animals in a different light. If I have a plant that looks a little bad or not up to par I work with it to bring it back to life and try to make it look as beautiful as it used to, whereas before, I would throw them out when they looked a little down and out. Animals I never paid much attention to, but now I like to watch them, for I know that we are all in different stages of evolution; and when I look around I can see God's work everywhere in all of these things on earth. The Rosicrucian Philosophy has given me a different perspective on life.

The subjects of Rebirth, Cause and Effect, and the Law of Consequence hold a wealth of knowledge and satisfaction for the one who is studying this Philosophy. I often wondered why there were deformities in the physical body and why there was so much suffering in this world, why little children had to die in infancy; all these things have been explained to me and I am fully convinced now of the working of these laws.

I have never found a religion that has given me the knowledge and comfort that the Rosicrucian Philosophy has; I feel so satisfied. The only regret I have is that I did not find it sooner.

—MRS. JOSEPHINE BRUSTMAN.

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.*

Sailing Our Ship by Chart

BY ELOISE ANDREWS



NO one could delve into the secrets of astrology and not be convinced of its value. We know that the moon affects the tides of the ocean and the growth of plant life. So must it also ripen events in the affairs of man. However, man has a responsibility in the development of his own character; he is given the right to choose and the will to attain. Therefore, a little spiritual help, meditation and prayer, would go a long way towards helping him steer in the best direction.

The ego arrives on the earth plane stamped with an indelible identification. Not only is his own line of unfoldment mapped out in unavoidable directions, but his family relationships are plainly marked. Individuals are bound together by a mysterious link, so that debts of karma are paid and needed lessons learned. He who is able to read the signs may learn much.

Given the exact moment of birth, an astrologer can set up a horoscope as intricate as the mechanism of a fine watch. We may sail our ship with or without this chart, but it serves as a guide. With its help we may avoid many reefs, or we may understand why at times the world seems upside down, and why some are shipwrecked along the way. All may emulate the captain who keeps a clear head and a courageous heart, who is de-

vout in his daily contact with the divine light within himself, and holds a steady hand at the helm.

The position of the Sun in a horoscope expresses the individuality. Whether one responds to the higher or lower vibrations in the birth sign usually reveals how one has developed in a former life. The Sun may mark the native as fixed in his ideas, or as one who must be at the center of activities, or is readily adaptable to other people and circumstances. The Sun is known as the Giver of Life and represents the self or ego. The Moon and the Ascendant describe the personality. The Ascendant is reckoned from the moment of birth and stamps the native with certain physical characteristics. It is also the basis for the position of the twelve houses. The Moon progresses around the chart, requiring twenty-eight years in the journey; and as it travels, it brings to fruition events which show our growth and character.

Mercury, the Thinker, adapts itself to whatever planet is in aspect to it. Our spirits go up or down with this influence, like the fluid in a thermometer; so that here we need most of all to gain control of our own mental attitude and to exercise our power of choice. Venus, called the planet of Love, is a sign post which points the way towards smooth sailing. If badly aspected, it may be dangerously

so; nevertheless, where Venus is placed the path is smoothed and benefits are bestowed upon us. Mars drives us on, urging us to do and to dare. Known as the planet of Action, it yet needs a steady hand at the wheel and a call for divine guidance that we may direct its power in the right direction.

Some astrologers pay little attention to transits. They set up the radical chart, progress to the year wanted, and culminate events with lunations. But I have always found transits important also if used with the radical and progressed figure. The magic circle is as wonderfully made as a spider's web; yet the thread of destiny may be traced as accurately as the lines in the palm of the hand.

Saturn is the Keeper of the Gate. He travels around the wheel during a period of twenty-nine and one-half years, forming a square and an opposition to his own place as he goes. When he completes the circle and touches his own radical place in the horoscope, the native has finished a cycle also. As we measure up to the standard required of us in this incarnation, so are we judged by Saturn. We reap what we sow. Either we are brought to our knees, or he tells us "Well done, thou good and faithful servant." Peace of mind comes only to those who have responded wisely to Saturn and avoided the reefs.

Uranus, the Awakener, sweeps across our sails so irresistibly that our only safeguard is spiritual harmony and at-onement. Every seven years brings its changes and unexpected events expressed in a different sign or house, whether of loss or gain according to the aspects. We are not powerless in its path, but with a firm grip at the helm, and a clear light from within, we may steer through the rough seas and be stronger for it. If the planet is placed in an angle in the chart, the most powerful transits will be when it has reached a square or an opposition to its position at birth. That would be when we are twenty-one, forty-two, sixty-three, or even eighty-four (the complete

circle). At those periods one needs all his spiritual fortitude to cope with sudden temptations and events.

Neptune, the planet of Divinity, resides for fourteen years in each sign. In aspect to another planet it may cause confusion; or it may bring to light conditions long under cover. It seems to have much to do with the astral or desire world, and frequently affects whole groups of people. Neptune may catch us unprepared for what is awaiting us, as does Uranus; and Saturn may insist that we pay the piper. But the beneficent Jupiter is never far behind to sustain our efforts, especially when we have made every attempt to keep to the right course. Jupiter's position in a horoscope probably reflects benefits earned in a past life. Or, if he lacks balance, he may be too much of a gambler or sport. At any rate, he casts his beams through each house, as he sojourns there a year; and at the twelfth year he has returned to his radical place, where he increases his power for good.

So the lines and figures weave in and out like shuttles. Each month the New and Full Moon bring to fruition events that may be indicated in the chart. One cannot escape the issue. A horoscope with Uranus on the Ascendant opposite Jupiter in the seventh house reveals erratic and chaotic conditions between the native and the public, or in the married life. Mercury in square to this aspect in the fourth house further upsets the home conditions. This may be karmic. However, it cannot be corrected by a change in the partnership or in the home. It must be faced and worked out by the native. As the Moon progresses to a square or opposition to these planets, and finally attains to the Midheaven, forming a perfect cross in the chart, a Gethsemane has been reached by the native. If Saturn has also approached a transit to its radical position, which is likely, he stands at the gate and demands an adjustment.

A horoscope is a map of the cosmic

(Continued on page 312)

Astrology of Today

BY THOS. G. HANSEN

THE clarification of astrological practice, expression of standards and similar qualifications of ethical astrologers is gradually eliminating, in the mind of the public, any connection between fortune-telling and the science of astrology. We readily recognize that we must do everything in our power to present as positive an attitude as possible and use every opportunity to elevate the consciousness of those we contact. We may easily express philosophical ideas and still give a practical solution to individual needs. Correct thoughts and the proper presentation are the means of raising the standards of this scientific study to its proper place in the eyes of the world.

In this time of troubled and sudden responses to world activity we know the need for *constructive thinking*. Still, we find an occasional effort to suggest negative accounts of past, present, and by inference, future action. This, in itself, does not elevate this science and it may be a contributing cause to results of a destructive nature. *The Lords of Destiny (the Recording Angels) bring to each and all exactly what they need for their development.* How often do we fail to see the hand of higher powers? Is it not clear that the mantle of authority is only placed on shoulders selected for their ability to bring about conditions necessary for our best development?

We all have the power of *free will* and by predicting presidential or governmental catastrophe we may undo valuable elements struggled for in years past. Astrology is a scientific study that teaches us how best to use the powers we possess to the ultimate good of humanity as a whole. Personal opinion and propaganda must be eliminated. Any person who perverts this science to the point of

presenting negative thoughts and creating a bugaboo of impending disaster, or who creates a fatalistic impression (individually or collectively) is not worthy of the name astrologer.

Conference of Scientific Astrologers

To further publicize our efforts towards a thorough understanding of the ethics of Standard Astrology, we welcome the five-day session of The Western U.S. Conference of Scientific Astrologers, which opens Wednesday, July 19, at 1:40 P.M. This has been officially named Scientific Astrologers' Day.

This conference will enable the public to observe the high standards maintained by astrologers in their endeavor to help others. The opening sessions on Wednesday, July 19, will be held on Treasure Island, the Golden Gate International Exposition grounds, with Llewellyn George giving the opening address on the "All America Session," followed by a message of welcome from Ernest A. Grant of Washington, D.C., President of the American Federation of Scientific Astrologers. Clara L. French, of the Hollywood School of Astrology, and others are expected to be among the speakers. Musical selections are also to be included in the program.

"The United California Session," the Wednesday evening program, will convene at 8:00 P.M. with Llewellyn George as Chairman. Elbert Benjamine, President of the Church of Light, will deliver an address on "The Value and Significance of Scientific Astrology." "The Power of Eclipses in World History" will be the topic of Edna L. Scott, of the First Temple and College of Astrology, in Los Angeles. Additional speakers will include equally vital astrological factors of importance and interest.

Convention activities of the remaining four days will be held in Fairmont

Hotel, on Nob Hill, in San Francisco. Thursday's program will receive the full significance of the "Moon Conjunction Uranus" under a session by that name. Speakers in the afternoon will be women and their work in astrology will be ably demonstrated by a number of well known teachers and students from all over the United States.

Latest information received from A. M. Ziegler (Convention Director) indicates that Manly P. Hall's activities have been arranged in a manner to allow his attendance and participation in the program, and his appearance will be on the Thursday evening session. Several San Francisco speakers representing local groups will complete a well-rounded discussion.

"Church of Light Session" with Will P. Benjamine, Chairman, is listed for Friday afternoon, the 21st, with a number of important factors of astrological practice presented by several Church of Light ministers, all specialists in their respective fields. A thorough examination of rectification will be undertaken by Anna V. Moore; occupational astrology will be the subject covered by Ann S. Benjamine; others will consider teaching and using astrology in daily activity. Friday evening has been set aside as "The Rocky Mountain States Session" and the speakers will present added aspects of scientific value.

Saturday, July 22. "The Rosicrucian Fellowship Session" convenes at 1:00 P.M. with speakers from Headquarters at Oceanside, (California) and others included on the program. "Astro-Diagnosis" by F. A. Jones and "Astrology in Spiritual Healing" by Elizabeth Hansen will ably present this important phase of the work of The Rosicrucian Fellowship. Professional men, doctors in particular, will be shown the practical application of astrology. Speakers and subjects for this session appeared in the June issue of this magazine. Mrs. Max Heindel, co-founder and President of The Rosicrucian Fellowship, will be unable to leave Headquarters at this time,

because of Summer School and other activities of the Rosicrucian Fellowship.

Following both the Friday and Saturday afternoon sessions will be a Free Clinic Period (4:00 to 5:00 P.M.) where charts will be publicly analyzed and questions answered by a committee of five astrologers. The Saturday evening session is to present several local speakers from the San Francisco Bay area.

Sunday, July 23. It is possible that morning sessions will be added to fully care for the unusual supply of talent offered. Possible changes may be made in the order of appearances, but the official program is to be fully prepared and distributed in June. All sessions are free and open to the public.

The Conference will be concluded by an "International Session" Sunday evening, followed by a "Dutch Treat" Banquet at 10:00 P.M. (\$1.00 a plate) at the Fairmont Hotel. Concluding addresses will be given by A. M. Ziegler, Elbert Benjamine, and Llewellyn George.

Further convention information may be obtained direct from Headquarters or through our San Francisco Center, 1141 Market St. F. A. Jones, Field Representative, will be on hand at frequent intervals and friends should contact the members of the Center while visiting San Francisco, the Convention, and the Exposition.

SAILING OUR SHIP BY CHART

(Continued from page 310)

plan, showing the obstacles to be overcome, and the qualities with which we are equipped for the journey through this life. It throws much light on the path; for if we fall down we must get up and go on, and the lessons must be learned in this life or another. If we fail in this, we may find it more difficult ahead. It is the reaction of the native to each temptation and event which develops his soul power and fulfills his destiny. Of the greatest importance, therefore, is his contact with the inner spirit—that which is "closer than breathing—nearer than hands and feet."

Astrological Readings for Subscribers' Children

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

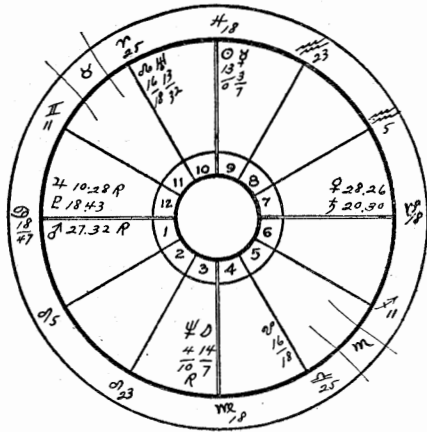
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

MARTIN F.

Born March 4, 1931, 12:30 P.M.

Latitude 52 North. Longitude 0.



The horoscope which we are to read this month is that of a small boy with the watery and cardinal Cancer on the Ascendant and with six planets in Cardinal signs. This gives us a boy who will not be a weakling; he will have plenty of force but unless it is directed in a safe manner it may become a physical detriment.

Mars, the planet of dynamic energy is in the first house and in the watery sign Cancer in opposition to Venus and Saturn, the latter very strong in its own sign Capricorn and in an angle. The fiery Mars may create steam, for water and fire do not mix, and may set up combustion with the opposition of the cold earthy Saturn sitting on the safety valve of this pot of steam.

Pluto the planet most recently discovered by astronomers, conjoins the Ascendant. Astrologers consider this one of the planets which has to do with the higher ideals of mankind. While he is usually looked upon as an afflicter, when well aspected as in this horoscope he directs the ideals of the native toward the higher things of life. He is eight degrees from Jupiter; sextile to the Moon which is the life ruler, being the ruler of Cancer; and trine to the Sun which is conjoined to the Midheaven. Jupiter is the ruler of the Midheaven and is also sextile the co-ruler of the Midheaven, Neptune. Jupiter and Pluto are both in the twelfth house, the house ruling institutions, mystical teachings, and the recluse. People with planets in this house of secrets love to be alone and to delve into the mysteries of nature and the world. With both Neptune and the Moon sextiling these twelfth house planets and the Sun trining them from the house of religion, the ninth house, we would predict that Martin will take keenly to the teachings dealing with the unseen worlds and the hidden side of nature.

There will, however, be a constant battle between two natures, the one just indicated, and the other ruled by the aggressive and dominant Mars in the first house in opposition to Venus and Saturn which will make him interested in worldly things. Since Mars is in Cancer which governs the stomach and is in opposition to Venus which rules the things of pleasure, we would advise that Martin be taught while young to restrain the

appetite. Mars in Cancer, and Saturn afflicting from Capricorn denotes some stomach trouble later in life due to unrestricted indulgence in food. Especially with Pluto also in Cancer and square Uranus we would caution him against intemperance in eating.

The Moon in Virgo trine Saturn and sextile both Jupiter and Pluto would stimulate interest in the chemistry of food and in laboratory work. Inventive ability in methods of deep research for the values of minerals on the human body is shown.

Mercury the planet of reason and intellect is not very strong in Pisces the sign of its detriment, and in Pisces sometimes may become indifferent to mental work and being opposed by Neptune, the boy, unless carefully trained, may develop the habit of prevarication. This is a tricky aspect and the parents should teach him to stick strictly to the truth at all times.

There are three retrograde planets in the horoscope, and planets so placed often hold back on the efforts of the native. Mars turns direct when Martin reaches the age of five and Jupiter at the age of six, but Neptune will remain retrograde all through the life of the native. Jupiter and Mars, therefore, will be active and their influence will become effective after the sixth year.

With seven planets above the earth, or, above the cusps of the first and the seventh houses, and with six planets and the Dragon's Head and Tail in Cardinal signs this boy will rise above his present station in life through his own efforts. That is, he will if the parents permit harmony and love to surround him, for the Sun conjoined to the Midheaven and opposition the Moon, and Mercury also elevated near the Midheaven and opposition Neptune are indicative of the parents' inharmony and lack of understanding concerning the welfare of the boy. They may not agree as to what is best for him. Cancer people are greatly in need of harmony and love in the home.

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By MAX HEINDEL

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

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THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.

Worth-While News



Idaho Earth Slide Puzzle to Geologists

PRESTON, Ida., April 8.—Geologists were puzzled over the gigantic earth slide that moved 2,000,000 tons of earth and shifted a 25-acre farm pasture 50 feet into the Bear River. A large ice-covered pond on the plot of ground affected by the slide was not disturbed.

Not even a crack in the ice showed. Cattle grazing on the sliding terrain scabbled to safety as their pasture began to move.

Two small boys witnessed the phenomenon. "We heard a lot of popping and rumbling," 12-year-old Ivan Thompson and Francis Rasmussen said. "We looked up and saw the hill was gone—the one we used to hunt rabbits on."

Affecting an area equal to two city blocks, one corner of the perambulating pasture slid far enough to almost dam the river. After the 50-foot drop the surface of the pasture was folded like an accordion.—*Los Angeles Examiner.*

Disturbances in the earth's crust in south central Idaho continue, which indicates that the salamanders are still busy in that locality. Again we are reminded of Max Heindel's prophecy that a cleavage will take place in the North American continent running diagonally across it from Maine to Southern California and far out into the South Pacific Ocean. There are great subterranean caverns filled with oil and gas which run in this general direction, and if an explosion brought about by the salamanders were to occur in these caverns, the result would be a great gap in the earth. An archetype in the process of construction shows the shape the earth will take at that place when a cataclysm or a series of cataclysms have broken up the present shape of this continent and the adjoining ocean.

Max Heindel further states: "Perhaps it is hazardous to set a time when this remodeling of the earth will begin, but the archetype or matrix molded in mind

stuff and representing the creative thought of the Grand Architect and His builders seems so nearly complete that judging by the progress made during the years the writer has watched its construction, it seems safe to say that by the middle of the present century (1950), if not before, the upheavals will have started. . . ."

Not only in North America are disturbances of the earth's crust being felt, but in South America also, west of which the new continent is fast rising in the Pacific Ocean; and there are indications that the greater part of this vast body of water is being greatly agitated by certain gyrations occurring in the earth's crust under it. Verde Island is beginning to sink and some four thousand inhabitants are deserting it as rapidly as possible; volcanic action is taking place in a number of localities. Japan recently experienced an alarming earthquake, and various seismic instruments are almost daily recording disturbances in the earth's crust.

And what is the cause of it all? Mankind en masse. The earth changes as its people change, and these alterations in its surface are brought about by the forces which exist in the seventh stratum of our globe known as "Nature's Laws." As man progresses these forces improve correspondingly; but a lapse in his morals has a tendency to unleash and cause them to create havoc upon the earth, for these forces are the general agents of retributive justice causing floods, hurricanes, drouths, earthquakes, volcanic outbursts, et cetera. Or they may become engaged in the beneficent formation of coal, oil, bountiful crops, balmy weather, productive soil, abundant rain, and agreeable environments in general, each and all conditions in exact accord with mankind's deserts.

We have only to look about us and observe that which is taking place in the world today to find the answer to it all. "God is not mocked: for whatsoever a man soweth, that shall he also reap." If we sow drunkenness, immorality, crime, murder, lawlessness, war, et cetera, then we may expect to reap a like harvest. If we sow harmony, love, unselfishness, generosity, kindness, sympathy, charity, understanding, compassion, and the like, in time the law of attraction must inevitably bring us a like harvest. The Father knoweth our needs, and He makes no mistakes in dealing with us.

Neanderthal Skull Found

ROME, May 7. (A.P.)—The Italian government today announced a rare archaeological find, the skull of a Neanderthal man near Terracina, on the coast between Rome and Naples.

Archeologists were excavating for objects belonging to Romans of about 2000 years ago. Instead they found a skull which scientists estimated was between 80,000 and 130,000 years old.

Although the Neanderthal race was once widespread in Europe, the skull was said to be the first of that age discovered in Italy.—*Los Angeles Times*.

According to occult philosophy, God, the Creator of our Solar System, manifests in seven great days or periods, namely, the Saturn, Sun, Moon, Earth, Jupiter, Venus, and Vulcan Periods. Three of these periods have passed and we are now in the middle of the fourth or Earth Period. Races did not exist during previous periods, nor will they exist in those periods which are to follow this one. It is only here, at the very nadir of material existence, that the difference is so great between man and man as to warrant his segregation into races.

The Earth Period is separated into seven epochs of time, and it was not until about the close of the third or Lemurian epoch that man had evolved into what might be called a race. Seven well-defined races manifested during the Atlantean epoch, and out of these, five more have

evolved during the fifth or present Aryan epoch.

The Lemurian race lived on a large continent which once existed in the Indian Ocean. When that continent began to be destroyed by volcanic action the most advanced of its inhabitants emigrated to Africa and other lands which had emerged from the ocean bed.

We next find a race appearing on the continent of Atlantis located in what is now known as the Atlantic Ocean. Gradually six more races have evolved. Large numbers of the Atlantean races emigrated at various times to Europe and we find their skeleton remains classified under various names such as Pithecanthropus, Heidelberg Man, Piltdown Man, Neanderthal Man, Cro-Magnon, until finally we find mankind segregated into the various divisions which exist today.

The Neanderthal man, owing to his various characteristics, may be traced back to the second or Tlavatlis race which developed during the Atlantean epoch. Very little is known of him except that which is found in occult literature. He has, however, left material evidence of various characteristics. For instance, it is known that he was right-handed because the left side of the brain bears evidence that it was larger than the right. While the back part of the brain, which deals with sight, touch, and the energy of the body, was well developed, the front part, connected with thought and speech, was comparatively small. The brain was as large as present-day man's but it was different. The mentality was quite low, although the Neanderthals possessed a certain negative clairvoyance which was of great assistance to them in ordering their daily lives and in preserving them from physical danger.

One of the greatest benefits to be derived by the discovery of portions of skeletons belonging to ancient man is the fact which is established without dispute relative to his very ancient origin, which has long been a well-known fact to deep occult students.

Question Department



Balancing the Budget

Question:

I should like an explanation as to what is meant in the Rosicrucian Philosophy where it states that inaccurate observation of our surroundings causes conflict with the subconscious record of the same surroundings and thereby produces in-harmony in the body.

Answer:

The conscious record of an individual's surroundings is made by means of sense perception and the creation of thought-forms corresponding to that which is observed. The subconscious record is created through the medium of the ether in the inspired air. This breath record is carried to the lungs where it enters the blood, and the pictures that it contains are finally impressed on the negative atoms of the reflecting ether of the vital body. When these two records differ through inaccurate conscious observation or even total lack of observation, a subconscious conflict ensues between the mental and vital bodies.

For perfect harmony in man's organism every department of it and every vehicle must be in correspondence with all the rest of his various component parts; this among other reasons, in order that the ideas which the spirit projects into the conscious mind may have an unimpeded channel through which to function. The germinal idea originated by the spirit first clothes itself in mind substance, making a thought-form, and this thought-form in turn clothes itself in desire substance, gaining incentive to action which communicates its vibration to the etheric brain. The etheric brain vibration is then transmitted to the physical brain, resulting in the phenomenon known as thought.

When there is obstruction anywhere in

the various departments composing man as a whole, causing a lack of correspondence between the conscious records of the mind and the subconscious records in the vital body, the aforementioned process of thought is interfered with, friction is engendered, energy is wasted, and a corresponding degree of disorganization results, all of which requires time and energy for its correction during the hours of sleep.

This is the reason why we should be careful to observe our surroundings accurately, in order that we may, in so doing, not only save time and energy but also make a great gain in mental development.

MAN'S IMPROVED ORGANISM

Question:

I would like to know why it is necessary to change the structure of the heart and make it cross-striped. It seems to me that if God had wanted the heart to be cross-striped or voluntary in action, He would have made it that way in the first place.

Answer:

None of man's vehicles were complete in the beginning. In fact they have all developed from tiny differentiated germs of life. Neither were the organs within the various vehicles fully developed. The development of both the vehicles and their various organs is a part of evolution. During the past, when man was not self-conscious, he had very little control over his vehicles and practically no control over their organs; the development of his entire organism was almost entirely under the direction of great Beings possessed of superior wisdom.

Since man became self-conscious, more and more responsibility for his future growth has been placed in his own keeping, and slowly he is learning the purpose

and use of his various vehicles and the numerous organs of which they are composed. Gradually he is learning that the blood is of the utmost importance to him, and that upon its proper functioning all of his vehicles used in the physical world depend. When a particular activity was desired before man began consciously to supervise it, through the activity of the heart a Great One in charge directed his blood in greater quantity to the organ needed to carry on the work. But now conditions are changing, and when it becomes necessary man must be able to direct the flow of his own blood to any particular part of his body. In order to do this his heart must be converted into a voluntary muscle which will be under the control of his own will. Therefore the heart must become cross-striped like all other voluntary muscles.

As man proceeds with his development he will be able more and more to control his vehicles and the various organs belonging to them. Among other things he will acquire the ability not only to direct the blood flow but to accelerate or retard it at any time, for any particular use. At present the left side of the brain, under the dominion of the Lucifer spirits, governs most of the functions of life. But when man has gained control of his own heart action he will be able consciously to direct his blood to any part of his body in order to build up that part, or to withhold it from any part for the purpose of retarding its growth or lessening its activity. It will then be possible in this way to limit the activity of the Lucifers in the brain and to accelerate that of the Mercurial spirits, who stir into action those areas of the brain which produce improved reasoning powers and a more perfect expression of altruism.

In the beginning man was created a virgin spirit with all the powers of God within him in a state of latent potentiality. The work of involution, principally, was to create bodies. The evolutionary period perfects these bodies, extracts their essences, and uses them to develop the powers of the spirit.

NUMBER VIBRATIONS EFFECTIVE

Question:

Is it possible through numerology to discover one's status in life?

Answer:

The vibrations created by pronouncing a person's name tend to attract to the individual the conditions that will help him to work out the destiny which he has created for himself in previous lives. Such vibrations are analogous to the vibrations of the planets upon which astrological influences depend. Name vibrations are one of the agencies used in the process of evolution, and do, to a certain extent, represent the stage of development attained by the individual, and show through which department of life his karmic debts are to be paid and new lessons learned.

The Bible is full of numerological references and considerable light is often thrown on many otherwise obscure passages when their numerological meaning is understood. The very universe itself is built on such number vibrations as one, three, seven, nine, twelve, et cetera.

STARRY GUIDES

Question:

I would like to know just what a group spirit really is, whether it evolves, and if it finally becomes human like man.

Answer:

All group spirits belong to the archangelic life wave, which is two steps in advance of our own evolution. They usually function in a globe-shaped vehicle, but at times they take the form of a cloud, and again they are often seen in the Desire World with humanlike bodies and animal heads. The illustrations on Egyptian temples represent in a rather crude way the appearance of many of the group spirits. Their lowest vehicle being composed of desire stuff makes it possible for them to change form quickly as circumstances necessitate.

All of the archangels passed through the human stage during the Sun Period and have evolved very rapidly since that time.

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.

Inharmonious Influences and How to Overcome Them

BY FRANCES A. BARNEY



HERE is a large class of invalids whose nervous system is so delicately and abnormally sensitive that they are unduly affected by the sphere or influence of those in whose presence they happen to be. The diseased condition of others is transferred to them, and sometimes with little or no mitigation. As if by an unseen contagion, the pains and physical disorders of those surrounding them are communicated sympathetically to them.

Especially are they affected by the disturbed mental states of others, which are immediately transferred to them, subjecting them to much suffering, and producing an unbalanced spiritual condition, which seems to lie beyond their power to control. This is not, as is uncharitably supposed, the effect of imagination merely, but one of the most real things in life, as many a nervous invalid too well knows from his own bitter experience. While the presence and aural emanation of those whose sphere is congenial and harmonious with their own quiets and composes their disturbed minds and oversensitive nerves, mitigates their sufferings, allays their unhealthy excitability, and exerts an unseen but potent sanative influence, the society of others intensifies every pain, accelerates the progress of their disease, and increases their mental and spiritual inharmony.

Such a state of nervous sensitiveness is a morbid condition, though all are affected, more or less, by the persons and objects around them. It will be found that this is an almost invariable characteristic of insanity; nearly all insane patients being found highly sensitive to the sphere of their social surroundings; and when that influence is discordant, their cure is extremely difficult until they are removed beyond its reach. This is one of the main grounds on which physicians who make a speciality of treating mental and cerebral diseases, recommend their removal to asylums where they are supposed to be beyond the reach of this cause of disturbance and obstacle to cure. But in very many cases this course, instead of an alleviation, is only an aggravation of the condition, by crowding together the most heterogeneous and discordant spiritual elements, which mutually act and react upon each other. This deleterious and inharmonious influence is not infrequently such that under it the unfortunate patient passes to an incurable stage of his mental malady. Instead of arresting, it accelerates the morbid spiritual and cerebral conditions, and the brain undergoes a retrograde metamorphosis.

Every unbalanced mental condition, according to the etymological sense of the term, is an insanity, or mental unsoundness, though the word is usually

applied only to those extreme cases where there is a loss of control of the mental manifestations. Few, if any, chronic invalids can be found who are not the subjects of some serious spiritual disturbance, which is the primal source of their bodily disease. The cause of that long series of organic changes which constitute pathology is always psychical rather than somatic. A large portion of chronic disorders, especially those of a nervous type, are characterized by an oversensitive state of nerves, caused by an antecedent morbid mental excitement and impressibility, and a confirmed habit of *thinking* that they are sick.

Moliere, the French dramatist, expresses an important principle of mental hygiene and psychological medicine, when, in one of his plays, *Malade Imaginaire*, he represents one of his characters, who had been busily occupied with some congenial and recreating labor in the midst of such agreeable scenes and social influences as had caused him lively and pleasant emotions, as saying, "I am so busy that I have no time to think of my disease."

In this case it has been remarked that it no longer exists, since he has found diversion of his thoughts and equilibrium of mind. Will it be said that it did not exist before, when he did think of it? That is a mistake; a man is really sick in mind when he believes himself to be sick.

This disorder of the imagination, as it is called, gradually but surely leads to somatic or corporeal disease and lesion of the organs, accelerated, as it too frequently is, by the dangerous and damaging assistance of the administration of deleterious drugs.

How to make the patient forget his disease and the mental unhappiness that underlies it, so as to cure him of the fixedness of the idea that he is sick and the tendency perpetually to concentrate the consciousness upon the deranged organism, which in many cases amounts to a mild form of monomania, is the important practical question in his treat-

ment. As a matter of no small importance, in some cases even a *sine qua non*, he must be freed, so far as practicable, from all inharmonious and disturbing influences. It intensifies his painful sensations, renders all the nerves of sensibility supernaturally, or at least abnormally, acute; and hence the thoughts are constantly directed to the diseased organs, as spontaneously as the needle to the pole, thus increasing the physiological disturbance. It throws a pall of darkness upon the solitary ray of hope that may linger to illuminate his despair, and the lamp of life burns down to a smoking wick. The psychopathic treatment is well adapted to this class of invalids. In their susceptible state, it operates with an efficiency that borders on the miraculous.

The influence of inanimate objects is by no means unimportant in the case of those of great nervous sensitiveness. All houses, as Longfellow has said in one of his poems, are haunted houses—pervaded by the subtle sphere of their former inhabitants, both the living and the dead, who are unperceived except by their influence. The walls of our dwellings, the furniture they contain, the works of art that ornament them, and the beds on which we repose at night, are charged and permanently impregnated with the material effluvia and psychical emanations of our persons and presence. Our mental states, our joys and sorrows, our hopes and despair, our tranquility and disquietude, our peace and inharmonies, our loves and hates, are indelibly impressed upon them; and to the psychometric sense, which many invalids possess, they become apparent, and are *felt*, if not perceived by the interior vision. This arcane principle of modern science must not be ignored. A change of place, if no more than from one room to another, has frequently a sanative effect. Beside the psychometric influence of the familiar objects of an apartment or house upon a sensitive subject, they become connected in the mind with his pains and unhappiness, and by a law

of association recall and perpetuate them. They become a part of ourselves.

A certain distinguished physician and author avers that the food we eat is pervaded by the aural emanations and affected by the mental condition of those who prepare it for our tables. To the invalid it certainly seems far different when prepared by the hand of sympathetic friendship and kindness, than when coming from those who are uncongenial and toward whom he feels an involuntary antipathy and spontaneous repugnance. In illustration of the effects of this influence, too often ignored, he relates a fact in his own experience. He was called to dine in a house in which the funeral of a member of the family had been solemnized the day before. The house was filled with an invisible atmosphere of gloom. On eating of some bread, prepared the day before, he was soon after seized with a sense of grief and almost insupportable sorrow, without any apparent cause. He only found relief when, by an inverted action of the stomach, the spiritually-poisoned mass was ejected from the system, and thus prevented from entering into the composition of tissues. All these things are of small moment to persons in sound health and in full vigor of animal life, who are no more disturbed by them than would be the calm repose and negative happiness of the ox. But to those of refined mental organization and sensitive nervous temperament, rendered doubly acute by disease, they lose their character of insignificant trifles and morbid fancies.

What was said of the bad effects of inharmonious influences upon nervous sensitives will apply to the use of medicines. In the practice of medical psychology it is a general rule to require the patient to suspend the use of all other remedies except those of a hygienic nature, know-

ing that it is sometimes more difficult to neutralize the effects of drugs than to cure the diseases for which they are administered. Those of a poisonous nature operate to cure disease by creating another morbid condition inconsistent with the first. Hence the word Allopathy, which is composed of two Greek terms signifying another disease, has been used to designate this system. This, at best, is only exchanging one evil for another, or rather it is casting out demons by Beelzebub, rather than by the finger of God.

Psychopathy, in common with all therapeutic systems, will sometimes fail to cure certain persons, from the non-existence of the essential conditions of its

Each one expresses without exactly what his thoughts are within. . . . In each case the body is an exact reproduction of the mind. . . . Any system of healing that does not take into consideration the fact that the body is more a physical expression of mind than mind is a manifestation of the physical man, makes a very radical mistake.

—Max Heindel.

restorative influence. Its effects are counterbalanced by the influence of opposing forces. In the absence of the necessary conditions, even Jesus, the Christ, could not perform mighty works of healing. Under these circumstances, it is as unreasonable to demand or expect a cure, as to require one to build a house with no materials with which to construct it, and no founda-

tion on which to place it. The patient might be, from certain opposing circumstances, either in his own mental condition, or his inharmonious surroundings, not receptive of any sanative influence. This applies equally well to every method of healing in use in the world. The failure to effect a cure by physicians of any school is not always owing to the inefficiency of the remedial agencies employed in the case, or their want of chemical adaptation to the disease, but from circumstances beyond their control. In all these cases the true physician can only commend the patient to the care of a loving Providence, feeling assured that disorder has its laws and limitations, and suffering, both of body and mind, its compensation and rewards

as a restorative spiritual discipline and means of developing the inner nature. The great end of life and goal of progression is an intimate and conscious union with God through the whole extent of our faculties, and the limitless period of the soul's duration. For this the inmost center of our being ever yearns and to it perpetually gravitates. The route to its attainment sometimes lies through great tribulation, but as Cousin, the French metaphysician, has said, no road is absolutely bad that conducts us to God.

One of the most definite methods of obtaining the help that God alone can give is through prayer, for it is a principle taught in the spiritual philosophy of all ages and countries that prayer is the most intense form of the action, or influence, of one mind upon another. All genuine prayer is a union of intellect and feeling, and this makes it a *living* spiritual force. It is thought vivified by love, and directed toward its object.

As the will is the primal force in man, and is but the intensifying and focalization of desire, the highest effort of will naturally takes the form of silent invocation. It spontaneously seeks to gain a higher level, a mightier strength to lean upon, a union with a Life that can lift us from our own level and rescue us from the weakness of an isolated individuality. It is confirmed and perfected by Faith, which, as both Plato and Jesus teach, is an operative spiritual Cause; and the will, combined with faith, goes forth more in the form of affirmation than that of supplication. As Christ—who is Himself the way, and the truth, and the life—affirms that whatsoever we ask the Father in His Name, or in the quality of the Christ, the supreme Wisdom, the Father will give us; and as our own Spirit is the Christ in us, and is one with Him, we use the following *formula* as expressing the highest activity of the Will, Faith, and Imagination, in an act of *benediction*, or the communication of good and truth to others, and as a vehicle through which God's "saving health"—

which is the interior meaning of the name Jesus—may be imparted to the souls of men. The apostles declare that it was by the saving virtue of the *name* of Jesus that the cripple at the Beautiful gate of the temple was healed, and that there is none other name under the heaven given among men whereby we must be saved. (Acts 4:12.)

According to a law of correspondence, a name signifies and expresses an inward essence, principle, and quality. When the name of a person, as Washington, Napoleon, or Lincoln, is mentioned, there comes into thought the particular quality and character of the man. Hence the name represents that inward quality. The same is true of things. Their names signify to us their inward essence. The Hebrew name for Jesus (Yehoshua), as Reuchlin demonstrated in his work on the Kabala, by leaving out one letter (the Shin), becomes the mysterious Yava, the sacred and ineffable name of God among the Jews. The Yava (or Yaho) is the second Sefhira—the Sophia, or Supreme Wisdom-Principle—and is the perfect conjunction of the intellect and the love on the highest spiritual plane. This is exactly the characteristic of Jesus and the quality of his life, and consequently is that which his name signifies. In the following prayer of faith, there is the saving, healing virtue of the Name of Jesus Christ the Nazaraion, and of the principle his name represents.

INVOCATION

In that mysterious and sovereign Name that is above every name, and before which every knee bows, in heaven, and on earth, and under the earth, we approach in thought the Universal Presence of the Father, the one and only Life, and Supreme Reality. In thy light we recognize the truth that our spirit is a manifestation of the grand unity of Spirit, and in its essence is divine, and included in the being of Him who is the crown of all manifested existence, and the head of all principality and power, and the supreme source and inmost spring of all saving and healing influence.

In our inmost and true existence and Real Self, we are not, and cannot be, diseased, for we are one with Thee. Thou wilt cause the light and power of this great truth to penetrate the darkness of our souls, and disperse the errors, and illusions, and false opinions, and deceptive appearances of our irrational and sensuous mind, the only seat of evil, and Thou wilt enable us to see and *feel* that, as immortal and divine spirits, we are well and happy, and in this region of our being, we share the deep tranquility of the Christ and thine own eternal calm. Thou art speaking anew to us, and *in* us the creative Word, the still small voice, "Let there be light."

By the light of thy Word in us, which is the fountain of all spiritual intelligence, we perceive that our salvation in spirit and in the Christ is not to be viewed as an event which is to transpire in a distant or near future, but is to be apprehended and appropriated by Faith as a fact existing in the present, and an eternal reality. With the humble boldness which this divine truth gives us, we view ourselves therefore as now well, and already saved in the Christ, who is in the bosom of the Father, and we with Him and *in* Him are sheltered in the secret place of the Most High, and here, overbrooded by the Infinite Life and Love, sickness and sorrow, pain and death, and the disquieting fear of them, can never reach us.

This sublime truth, that as a Spirit created into thine image, and indissolubly included in thine own being, we are exempt from disease and all evil, is a ray in us of thine own intelligence, and is inseparable from thine Infinite Mind and, as such, partakes of thine own tranquil and saving omnipotence. To this fixed stake would we forever cling, though assailed by doubt and fear, and tossed by storm and flood.

In the name of the Christ, in whom and through whom our life is hid in Thee, the Universal Father, and only true Being, we affirm by Faith in opposition to blind sense, that we are now freed from our infirmity. By the light and sovereign authority of the inner Word, we disown and renounce disease and sin as any part of our *immortal and real self*, and before the tribunal of the righteousness of faith, or divine rectitude of thought, we execute judgment upon them, and separate them from us in our conception as something external and foreign to our true being. *It is done.* And we commit

the keeping of our souls unto Thee, the God of peace, who canst save us *wholly*, and preserve our spirit and soul and body as a harmonious unity, unto the full revelation of the light and life of immortality. "Faithful is He who calleth us, who also will do it."

We trust henceforth thy boundless Wisdom, Love, and Power, to give thine own Idea of man a full expression in us. In the name of the Christ. Amen.

When we can grasp the meaning, and measure and weigh the full import of this formula of faith, and it becomes in us a fixed mode of thought, and we can repeat it, not as a succession of empty words, but in the interior light of their deep significance, we are put in possession of the power of the inner Word and the Spirit through which Jesus healed disease, and cast out demons.

Spiritual thought can *penetrate* where spoken words can never reach, for thought is a force which precedes sound. It is an arrow that never falls short of the mark, or misses its aim. It is the same "Spirit of truth" which brooded over the original Chaos or unparticled and unorganized cosmic matter, and changed it into the Cosmos, a word which primarily signifies order and arrangement. It is the same as the power of the Highest (or Divine Inmost) that overshadowed Mary.

In every human being there is the latent germ, the spiritual Ovum, the dormant but still living Idea of man in perfect health and blessedness. Spiritual thought, the light of true intelligence, united with feeling, is the Divine Sophia, the creative Wisdom-Principle and potency, which can "brood over" (or incubate, as the original word means) this latent idea in man, vivify it into consciousness, and impregnate it with a divine vitality. The repetition in thought, or in a tacit verbal utterance of something like the above form of invocation, is one of the most effectual modes of doing this. Its influence will come down upon one like the *dew* of heaven (the

(Continued on page 335)

Patients' Letters

Minnesota, Feb. 12, 1939.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends and Healers:

This time I have most wonderful news for you. The sore is healed. I can truly say, all is possible with God. God hath Almighty Power. And you too Beloved Friends, you have been wonderful to me and mine. Without you what would I do? Seems I would faint by the wayside. A miracle has truly been accomplished, the healing of the huge gangrene sore on an old lady 86 years old. Healed by God's Helpers. O that I knew how to send great enough Praises to God. Please continue your loving help for her walk.

Lovingly,
—L.M.O.

District of Columbia, Mar. 1, 1939.

The Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

P. has been very well. No trouble with his tonsils for quite a long time now. Thank you so much for all that you have done for him. Please do not take him from your healing list as yet, though, for he still is very susceptible to colds, which causes him to miss more of his days at school than will be advisable once he has left kindergarten for the elementary grades.

I enclose a small love offering.

By the way, P. ends his prayers thus: ". . . and may my spirit help in the healing work, while I am asleep."

Yours in fellowship,
—S.C.A.

California, Feb. 28, 1939.

The Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I have been making real improvement since sending in my application for healing a little over two weeks ago. I am infinitely more cheerful and feel a renewal of interest in life once more such as I had not felt since the death of my dear mother. I do appreciate very much the kind advice given in your helpful letter. I am happy to say I am now sleeping much better again, and since applying to the Fellowship for aid in this matter I have been ever so much better in regard to the recurrent dreams which seemed to haunt me each night, due to emotional shock and grief. I am very glad to be able to say I have not been bothered with the attacks of mental depression from which I was suffering when I wrote you.

Very sincerely,
—A.E.R.

Healing Dates

June 4—11—18—24
July 1— 8—15—21—28
August 5—12—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.

WANTED

Secretary for Dutch Department

Letters and lessons are translated into the Dutch language and necessary correspondence carried on. A good understanding of the Rosicrucian Philosophy is essential, also some knowledge of Astrology. Shorthand is not required, but this Secretary should be a good typist.

Attention is called to the fact that the law does not permit us to consider applications from foreign countries.

Please write at once, giving full details, including age. Address—

EMPLOYMENT DEPARTMENT
ROSICRUCIAN FELLOWSHIP
OCEANSIDE, CALIFORNIA.

VEGETARIAN MENUS

—BREAKFAST—

Fresh Apricot Juice—6 oz.
Half Cantaloupe filled with
fresh Raspberries, Honey
Hot Malted Nuts

—DINNER—

Tomato Juice
Romaine Lettuce with
Cucumber slices
Lime and Oil Dressing
Garbanzo Loaf
Buttered Mustard Greens
Lemon Chiffon Pie

—SUPPER—

Raw Carrot and Dandelion
Juice
Grilled Cheese and Tomato
Open Sandwich
Onion and Radish Salad
Browned Parsnips
Almonds Dates

RECIPES

Onion and Radish Salad.

Ingredients: 2 large Spanish onions, 1 bunch crisp radishes, 1 head of lettuce, 1 green pepper.

Peel onions and separate the rings. Arrange the rings in a nest of lettuce. Shred the unpeeled radishes and sprinkle over the onions, garnish with green pepper strips or pimienta. Serve with lemon and olive oil dressing.

Garbanzo Loaf.

Ingredients: 2 cups garbanzo (or 1 can), 3 eggs, 1 medium sized onion, 3 oz. tomato sauce, $\frac{1}{2}$ cup toasted bread crumbs, vegetized salt.

Cook garbanzo beans until tender and then run through colander. Brown slightly 2 beaten eggs in butter, stirring constantly to make fine particles. Combine with garbanzos. Add onion which has been braised and 1 raw egg beaten slightly, tomato sauce, and the toasted crumbs. Turn into a buttered baking dish. Sprinkle top with buttered crumbs, and bake 30 minutes at moderate temperature. Serve with desired sauce.

Browned Parsnips.

Wash and scrape 4 medium sized parsnips. Boil until tender. Cut in quarters lengthwise, and put in iron skillet in which butter has been melted. Brown slightly.

Grilled Cheese and Tomato Sandwich.

Toast required slices of whole wheat bread, cover each with a slice of cheese $\frac{1}{4}$ inch thick, and place on each a thick slice of fresh tomato. Season with sal-ray. Grill in oven grill until cheese is melted.

Lemon Chiffon Pie.

Ingredients: $1\frac{1}{4}$ cups sugar, scant $\frac{1}{2}$ cup flour, $\frac{1}{2}$ teaspoon salt, $1\frac{1}{4}$ cups water, juice of 1 large orange and grated rind of $\frac{1}{2}$ orange, juice of 1 lemon, 3 eggs, 3 tablespoons powdered sugar.

Mix sugar, flour, and salt, and add water slowly. Cook in double boiler for 15 minutes, stirring constantly at first. Add well beaten egg yolks, rind and juice of fruit and cook for a few minutes. Cool. Make a meringue of the egg whites and powdered sugar. Fold $\frac{1}{4}$ of the meringue into the custard and pour into a baked pastry shell, or graham cracker crust. Place rest of meringue on top and bake in a slow oven for 15 minutes or until slightly browned.

Malted Nuts.

Ingredients: $\frac{1}{4}$ cup dry finely ground almonds, $\frac{3}{4}$ cup hot water.

Pour the hot water into the ground almonds, stirring while doing so. This may be served cold if preferred and a little honey added for extra nourishment.

Children's Department



Feather Fingers

BY PATSEY ELLIS

(IN TWO PARTS—PART TWO)

THE old toad sat still, breathing heavily waiting for his words to have their full effect.

At last, old Mother Robin was unable to control her curiosity.

"Well," she asked, "why didn't you associate the color with Feather Fingers?"

The toad wagged his jaws and swelled almost to bursting.

"Because," he hurled at them in terrifying manner, "the spot of blue was right at the entrance of old Mammy Musty's nest!"

The crowd shivered. The name of old Mammy Musty meant just one thing to the garden. Fear beyond control and fear beyond expression. Even Tippet Toes had long ago given up trying to tame this fierce old spider, almost admitting that her dark power might be greater than his white magic. And now—Feather Fingers, poor, timid, scarey Feather Fingers, might be in the grasp of this terrible old ogress!

"I'll have to go and see about the matter," said Tippet Toes, resolutely. "And I think it might be a good thing"—he hesitated, looking from one nervous face to another—"if the rest of you would come along."

"Coming along" to the home of old Mammy Musty was just exactly what the garden people didn't want to do but no one could refuse the leader of the fairies.

Nippy Nose glanced worriedly around at the nearest bystander.

"I don't know what to do about the babies," he said. "I don't like to take

them with me to that dangerous spider's nest, and yet—I hate to leave them here without me."

Mother Robin overheard. "You leave those cats at home where they belong," she snapped.

"Are you going to leave your babies at home?" asked Nippy Nose, spitefully.

"No, I'm not," admitted old Mother Robin. "They're too small to be left alone."

"Then so are my babies too small to be left alone," decided Nippy Nose without further hesitation.

Tippet Toes had to intervene. "We have more important business on hand than this gnome-robin feud," he said sternly.

After several arguments as to ways and means the procession of little people started. They arrived at the house of the spider just at sundown.

Tippet Toes rapped with his magic wand.

The trap-door opened and out crawled old Mammy Musty, writhing and twisting her gaunt old arms.

"Well," she growled in such an awful voice that the tiniest fairies flew away at once.

"We just wished to know if Feather Fingers happened to be down in your house," asked Tippet Toes with what he considered great diplomacy.

"Well! Well! Well!" repeated old Mammy Musty. "What if she should be down in my house? Here she comes. Ask her yourself."

The spider disappeared and out tripped Feather Fingers.

Her cheeks were pink as gilia blossoms

and her gray-blue eyes were sparkling happily. In her arms she carried a half-finished ball-gown of such jewel-like loveliness that a mortal could scarcely have dared gaze upon it.

"Look!" she cried, ignoring the others and rushing up to Tippetty Toes. "See, Tippetty Toes, how beautiful this ball-gown. Long ago Mammy Musty wove one like it for the queen of the fairies. She remembered every single stitch and now she's teaching them all to me. Aren't you glad, Tippetty Toes? Isn't Mammy Musty a dear to teach me her wonderful art?"

Glancing up, she caught the astonished eyes of the staring crowd of little people.

"Why, what's the matter?" she asked.

Suddenly all her troubles came rushing back upon her.

"Oh, Tippetty Toes!" she sobbed piteously. "I'm sorry about the kittens' bonnets! I tried my best, but oh, I just couldn't do that! Oh, Tippetty Toes, won't you please forgive me?"

The misery in her face made the garden people who had criticized her droop their heads in shame. Tippetty Toes raised his friendly eyes and smiled, but his warm little heart choked his voice with tears.

Feather Fingers, taking silence for disparagement, began to defend herself.

"Oh, I know you all think I'm too sensitive and scarey and that everything I do is strange, but I can't see anything strange in what I'm doing now."

Still Tippetty Toes was unable to speak. At last the fat old toad broke the silence. "Why, little Miss Feather Fingers," he said solemnly, "this is the strangest thing you've ever done. Don't you know that everyone in the garden, and miles and miles around in other gardens, is simply

scared to death of old Mammy Musty?"

"Scared to death of old Mammy Musty?" The fairy repeated the words as if she could never understand. "Why should I be afraid of her?"

"She turns fairies into pixies, wicked, ugly little pixies. That's one thing she does," a wee fairy plucked up courage to blurt out.

Tippetty Toes turned to warn her to keep silent, but he need not have bothered, for the lilting laugh of Feather Fingers flooded the garden with such pure relief that everyone smiled and came a little closer.

"Oh, you funny little thing," laughed Feather Fingers, turning her nose up in the air. "Are you afraid of a poor old spider? Yes, you are! I can see it in your face." Then turning to the others: "I can't believe it really, but all you others are afraid too! Oh, aren't you ashamed of yourselves?" she jeered. "Scared of poor, tired old wrinkled Mammy Musty. You made fun of me for being a coward! Why, I'm the bravest fairy in the garden!"

The fairy realized that this was her hour of triumph and she determined to make the best of it. Flouncing up to a snapdragon she flipped her tiny finger in

its face. "I'm not afraid of you any more," she said. And to a tiger-lily who bent its head toward her in admiration: "I'm not afraid of you, either. You may growl and growl, and I shan't care a bit!"

Whirling around to the astonished crowd, she flaunted her radiant beauty in their faces. "I'm not afraid of *wild* flowers, either!" she boasted. "If they ever come around my house I'll just ask them in. And—" Suddenly she hesitated. Her voice slowed down and stopped. Back at the border of the crowd



the sky-blue kitten, the pea-green kitten, and the geranium-pink kitten chased one another in their usual riotous fashion.

Feather Fingers flushed painfully. She glanced back of her at old Mammy Musty, who had just crawled out and was squatting stolidly at the mouth of the tunnel-nest. Then she shook her shoulders determinedly as she clutched at her courage, and moved her fingers along the magic tapeline which old Mammy Musty had given her.

At last she finished her sentence triumphantly: "And I'm not afraid of kittens! Just bring them right up this very minute, Nippy Nose, and I'll measure them for those new bonnets!"

Nippy Nose glanced at old Mammy Musty. "Oh, not now, Feather Fingers," he said hastily. "They've had a mighty hard day and they really ought to be getting home. I'll bring them over early in the morning."

Feather Fingers spoke to the gnome quietly. "No, I think you'd better come on up now, Nippy Nose," she said. "I may stay a few days longer with old Mammy Musty and I could be working on the bonnets here. Besides, you owe it to me to show our friends that I'm not the coward you said I was."

"That's right. Good for you, Feather Fingers!" chirped old Mother Robin. "Make him bring the cats up if he has the courage."

There seemed nothing else to do, so the poor little gnome gathered up his rollicking babies and led them through the crowd to the fairy.

Now the kittens were really beginning to slow down. They had missed their morning nap to go walking in the garden, and since that time they had gone through an unusual amount of walking and excitement. They padded along behind their foster-father as calm and untroubled as the breeze which sang in the tree-tops. Nippy Nose had always taken their troubles upon him. Why should they begin to worry now? But if the kittens failed to feel any apprehension about this new turn of events, their foster-

father worried doubly on account of that very fact. The gnome realized that a situation had arisen, the outcome of which depended upon the babies themselves. So as he shepherded them through the crowd, he took opportunity to whisper some directions which might prove their protection.

"Do what the fairy tells you to. Don't be rough! Do what the fairy tells you to. Don't be rough! Do what the fairy tells you to. Don't be rough!"

He chanted this over and over. The kittens, too sleepy to understand the import of his words heard them as only a crooning lullaby. Their pretty heads drooped more and more heavily. As they reached Feather Fingers they had to raise their paws to stifle their yawns. Then without waiting to see what would happen next, they stretched themselves out full length and shut their eyes, for kittens, you know, can go to sleep anytime anywhere.

"Of all the manners!" muttered old Mother Robin, craning her neck so that she might not miss anything.

Feather Fingers felt much relieved. "Oh, just leave them that way," she said hastily.

Shyly at first she went about her work, jotting down figures in the little book she always carried with her. Then again her love of the beautiful came to her rescue. The kittens asleep were a different proposition from the kittens rampant. She touched one of them in a soft caress. Why, it was not a horrid, rough animal, after all! It was a gentle, sweet thing with fur as downy as a flower petal. She patted the other two with a sudden rush of feeling. How lovely they did look! Like sky-blue, pea-green, and geranium-pink kitten-angels smiling in their dreams. Growing more confident with every movement of her tapeline she began humming a little melody, while her fingers, always light as thistledown, now seemed impelled by some stronger force, gained by the inner victory which had brought her power.

All the little people seemed under a

spell as they watched her. Tippetty Toes beamed with pride, as he realized that his faith in the scarey little weaver was about to be justified at last.

Nippy Nose standing protectingly by the side of his babies, lost his fears and sent Feather Fingers a tired smile.

Old Mother Robin, who really loved all babies, and only objected to the kittens because she did not have the rearing of them, twinkled her eyes at the pretty picture which she saw before her. She whispered to her birdlings that perhaps she would get the fairy weaver to make them some bright blue capes when school began. "Even if it does mean more washing," she whispered generously.

At last Feather Fingers raised her head.

"There!" she smiled to the crowd. "I have every one of the measurements perfectly." She turned to Nippy Nose. "Wake up your babies and take them away now. Day after tomorrow bring them over for their first fitting, if I'm home by then."

Nippy Nose gave the kittens each a kiss which woke them up and sent them about their usual business of playing. Feather Fingers watched them happily. What a fine ending to the episode of the bonnets! Suddenly she remembered the source of all this new-found power. Rushing over to old Mammy Musty, she threw her arms about her. Then she turned again to the crowd.

"Now listen!" she said. "Old Mammy Musty isn't a wicked old ogress. Look how kind she's been to me. She just thought you didn't like her and you thought she didn't like you and it isn't true at all—any of it! Oh, I do wish you could all be friends!"

With a sudden common impulse, the crowd, still under the enchantment of Feather Fingers' charm, swarmed around the old spider, feeling very kind and forgiving.

"I can say this for you, Mammy Musty," said Mother Robin, in her usual blunt fashion, "I've always said, no mat-

ter how mad I was at you, that you were a mighty good housekeeper."

"The kittens have enjoyed their visit here," said Nippy Nose, his courtesy returning as his fears abated. Then unconsciously he stooped over and patted the head of one of old Mother Robin's babies.

Mother Robin's eyes smarted. She hopped over to the sky-blue kitten and gave him a kiss on his furry leg.

Feather Fingers turned to Tippetty Toes, who stood at her elbow.

"Isn't that wonderful?" she breathed softly. "When you see what things can happen! Oh, I know I'm never going to be afraid again!"

"Of course you're not," said Tippetty Toes confidently.

And the truth is that she never was.

Oh, Fairy, Tell Me!

BY CYRIL VERNOR

*Oh, Fairy Blue! Oh, Fairy White!
Tell me where you play each night.
Oft in the valley I hear the sound
Of myriad fairies dancing around.*

*Oh, Fairy Red! Oh, Fairy Green!
Please tell me the name of your Fairy
Queen.
I have seen her many a night,
Traveling fast on a beam of light.*

*Oh, Fairy Yellow! Oh, Fairy Brown!
Where do you go when the moon goes
down?
Do you travel the spaces afar,
And play hide and seek on the nearest
star?*

*Oh, Fairy Violet! Oh, Fairy Grey!
What do you think of all the long day?
Do you dream of the moonlight's sheen,
Or the fun you will have on the village
green?*

Echoes from Mt. Ecclesia



THROUGH the courtesy of one of the secretaries of the Spanish department at Headquarters, Miss Mary Long, herself a missionary in Mexico for many years, it was the privilege of Mt. Ecclesia to welcome for one day two well-known Mexican pastors.

One of them, the Rev. Apolinar Zambrano y Ramirez, in charge of the Congregational Church of Guadalajara, Mexico, and particularly interested in the unification of the churches of Mexico, was among the seven delegates sent by his country to the great International Missionary Council held last December in Madras, India. Although his party was leaving that night for Los Angeles, he graciously consented to give an informal account in Spanish of his journey. That language need not be a barrier to the exchange of thought was evident from the cordial reception his words, translated by his hostess, Miss Long, received from his listeners. They became warmly enthusiastic over his account of the determination of the Protestant Churches of the world to work for peace on earth by blending their separate creeds in the one light of the Christ, that together they may carry His ideal into the hearts of men.

Afterward Sr. Zambrano and his companion, the Rev. David Castillo, in charge of the Mexican Congregational Church of Chino, California, explained the nature of the work they are doing among their own people to lift them to a better life, in both a physical and a religious sense. Thus Mexican and American hearts became more closely united in their service to God.

In its own busy program of field and center work the Rosierucian Fellowship spreads the message of comfort, peace, and unity to the world. In addition to the lecture scheduled for Los Angeles

Mrs. Max Heindel will give another illustrated address, "Healing and the Invisible Helpers," in Seattle, on June 14, in the Eagles' Aerie Room. All those who can attend these lectures will be glad she has been able to slip from the routine of her busy life at Headquarters, to share her knowledge and experience with them.

On May 12, in observance of National Hospital Day, Mt. Ecclesia Sanitarium again bade welcome to the general public. Among those who attended the reception not a few came as the result of the glowing accounts of former visitors, plainly indicating that local interest in the institution is growing. Especially happy were the reception committee to note the visit of the nursing staff of the Oceanside Hospital.

Before the weather should become too warm there was a Sunday trip into the desert to see the wild flowers, and on into Imperial Valley, that part of the desert made to blossom by the patience and ingenuity of man. Our own rose-garlanded Mt. Ecclesia was once almost a desert too!

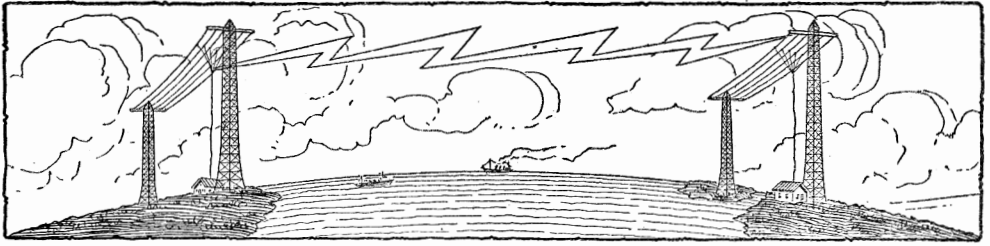
Preparations go on apace for the Summer School, and friends are asked to make reservations as early as possible, or at least to write us that they are planning to attend.

In "Astrology of Today" in this issue, details are given concerning the Western U.S. Conference of Scientific Astrologers at Golden Gate International Exposition, July 19-23, inclusive. The Rosierucian Fellowship is represented by five speakers on Saturday, July 22, "The Rosierucian Fellowship Session."

From another direction come the forces of unity and understanding. Mrs. Gertrude LaPage, founder of the Rosierucian Fellowship Center in Lagos, Nigeria, West Africa, returned to Mt.

(Continued on page 335)

Rosicrucian News Bureau



From time to time we receive inquiries at Headquarters concerning our Study Groups and Centers: how they are formed and conducted, how groups may be recognized as Fellowship Groups, etc. For the benefit of those interested we will state here that on January 1, 1938, the Fellowship issued a New Center Manual which sponsors only two kinds of Groups: informal Study Groups and chartered Centers.

A Study Group is simply a group of people meeting informally to study the Rosicrucian Fellowship Teachings, and may be any size. Anyone interested in studying and sharing the New Age principles is cordially invited to bring friends and acquaintances together in the spirit of mutual progress and unfoldment, and all assistance possible is given by Headquarters. A Fellowship Study Group is of course encouraged to study only the Western Wisdom Teachings in its classes, as it is contrary to spiritual principles to mix occult teachings, but since it does not have the legal right to operate under the name "Rosicrucian Fellowship," it is free as to its general procedure.

A chartered Center is a Group which has been given permission by Headquarters to use the name "Rosicrucian Fellowship" publicly and to use the Fellowship Emblem and Temple Service. In return the members of the Center agree to conform to certain regulations formulated for the purpose of keeping the Fellowship Teachings pure and clearly de-

fined in the minds of the general public. Our chartered Centers are all listed in our Magazine.

A chartered Center, having a legal status, shares with Headquarters the responsibility of maintaining a certain standard in conducting its activities so that the public will be correctly informed and impressed in regard to the principles given out for the New Age by the Elder Brothers of the Rose Cross through their authorized messenger, Max Heindel.

FIELD ACTIVITIES

Mr. and Mrs. F. A. Jones are continuing their work in San Francisco, California, assisting with the Center activities and endeavoring to make the Teachings accessible to those visiting the Fair who may be seekers after Truth.

Mr. Alfred Johnson will spend the next month or two in San Diego, California, building up the Fellowship Center located in Room 5 of the Sefton Building, 4th and C Sts. Classes will be held on Wednesday and Friday evenings, and the regular Devotional Service on Sunday evenings.

MANILA, PHILIPPINE ISLANDS.

In addition to the regular classes conducted in English, the earnest workers in this Center are now teaching the Philosophy, Bible, and Astrology in the Tagalog dialect, the official language of the Philippines. Along with these classes, *The Rosicrucian Cosmo-Conception* is being translated into the Tagalog lan-

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

Chartered Centers

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

CHARTERED CENTERS IN THE U.S.A. AND CANADA

- Boston, Mass.*—168 Dartmouth St., Rm. 201.
Burlington, Vt.—91 No. Union St.
Calgary, Alta., Can.—108 14th Ave. W.
Calgary, Alta., Canada.—Young People's Group, 1318 15th Ave. W.
Chicago, Ill.—Rm. 802, 155 N. Clark St. Ashland Blk., 8th Floor.
Chicago, Ill.—c/o Mrs. Magdalena Goveia, 4921 Montana St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 916.
Columbus, Ohio.—259 E. Long St.
Dayton, Ohio.—Y. W. League, East Room, 2nd Floor.
Denver, Colo.—1155 30th St.
Grass Valley, Calif.—118 Bush St.
Indianapolis, Ind.—38 No. Pennsylvania St.
Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—2523 W. 7th St.
Los Angeles, Calif.—4830 Floral Drive.
Milwaukee, Wis.—234 Fine Arts Bldg., 125 East Wells St.
Minneapolis, Minn.—1008 Nicollet Ave.
New Orleans, La.—429 Carondelet St., Room 201.
New York City, N. Y.—160 W. 73rd St.
Omaha, Neb.—301 No. 31st St.
Reading, Pa.—W.C.T.U. Hall, 6th and Franklin Sts.
Rochester, N. Y.—307 Burke Bldg.
San Francisco, Calif.—1141 Market St.
Schenectady, N. Y.—13 Union St.
Shreveport, La.—1802 Fairfield.
Seattle, Wash.—611 University Bldg.
St. Paul, Minn.—318 Midland Trust Bldg.
Tampa, Fla.—405 Grand Central.
Toronto, Canada.—c/o Mary Tamblyn, 158 Hallam St.
Utica, New York.—11 Clinton Place.
Vancouver, B. C.—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

guage, different sections having been assigned to the various members of the Center. Considerable progress in the translation has already been made.

A fine spirit of interest and enthusiasm radiates from this Center, and Headquarters deeply appreciates the splendid service being rendered by its members.

GRASS VALLEY, CALIFORNIA.

Concurrently with having completed two very active and successful years of teaching and spreading the New Age Truths, this Study Group receives a charter and becomes a regular Fellowship Center.

A recent report states, "Our evening groups are much larger now, ranging from 50 to 70 in number, and interest is fine. Our Open Forum is still very popular and so many enlightening queries are brought out." Perhaps one reason for the splendid interest in the Sunday lectures is that most of them are illustrated. Quite a large slide library has been acquired by this Center, some of its talented members making most of the slides.

The increasing number of applications for lessons from this vicinity indicate to some extent the excellent results which are being obtained by those laboring so earnestly "in His vineyard" in Northern California.

PORTLAND, OREGON.

After a time of inactivity enthusiastic plans are now being made by Fellowship members and friends in Portland to revive the Center work there this fall. An attractive room is being prepared at 625 N.E. Laddington Court and teachers and speakers are being secured for classes and Sunday lectures. "Our first monthly social evening was held May 20th, and I am happy to report that in spite of a rainy evening the gathering was a big success," we are informed. "We have a good piano and enjoyed the new song books bought for the occasion. Games were played, and some humorous readings given by one of the members. We have decided to have a social evening each month, the first Saturday after the

new moon having seen selected as a propitious time. The next meetings will be June 17th, July 22nd, and August 19."

BANDOENG, JAVA, DUTCH EAST INDIES.

After a year's work and progress the Bandoeng Study Group celebrated its first anniversary last March 3rd. Its members are full of enthusiasm to continue the work, and are especially encouraged in being able to offer a new and much larger meeting place to the public at Lembangweg 77. The first Service in this newly dedicated "Temple" took place May 7th, and we are pleased to announce that this event is being followed by another mark of progress: Headquarters has granted a charter to the Group, so that from now on it will be recognized as a regular Fellowship Center and listed as such in our Magazine.

We join these friends in looking forward to a fall and winter of much activity in disseminating the Teachings in Portland and vicinity.

VANCOUVER, BRITISH COLUMBIA, CANADA.

Recent reports from this Center indicate that classes and Services have continued during the past months with fair attendance and interest. Illustrated lectures given by an experienced member "have been very helpful," writes the secretary.

A new window display at the Center entrance is being planned to include a view of Mt. Ecclesia Sanitarium, along with other Fellowship views and literature. "The idea is to so feature our healing work that it will not only tell the public what sort of work we do, but will also advertise in a small way the Sanitarium itself," writes the secretary. "In the future, and as our ability to do so permits, we intend featuring other subjects, such as 'Rebirth,' etc."

Photographs are being taken of our new Healing Department Building and Sanitarium, and we suggest that more of our Centers use views of these buildings in their window displays. We hope to have an airplane view of Mt. Ecclesia included among the photographs to be taken soon.

Chartered Centers in Other Countries

ARGENTINE

Buenos Aires.—Humberto 10 No. 2091.

BELGIUM

Brussels.—74 rue Stevens Delannoy.

BRAZIL

Sao Paulo.—7 Rua Parana, 29.

ENGLAND

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

London.—95 Belgrave Rd., Victoria, S.W. 1.

GOLD COAST, WEST AFRICA

Abokobi.—c/o J. M. Boi-Adzete.

Kumasi.—Mr. Ben T. Vormawah, Box 69.

Sekondi.—P. O. Box 224.

Takoradi.—c/o E. Oben Torkonoo.

JAVA

Bandoeng.—Lembangweg 77.

NEW ZEALAND

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

NIGERIA

Lagos.—P. O. Box 202.

PARAGUAY

Asunción.—Louis Alberto de Herrera, Republica Francesa.

Asunción.—Garibaldi 118.

PERU

Lima.—Box 637.

PHILIPPINE ISLANDS

La Paz, Iloilo.—19 Burgos St.

Manila.—1324 Espiritu, Singalong, Santa Ana.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—4s III Vogelensangstraat.

Apeldoorn.—Stationstraat 77.

Arnhem.—Mesdaglaan 18.

Den Haag.—Secretariaat: Roelofsstraat 88.

Rotterdam.—Claes de Vrieselaan 51.

Rotterdam.—Bergweg 308.

Zaandam.—Oostzijde 386.

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 Science of Nutrition
 Astrology as an Aid to Healing
 Therapeutic Basis of Light, Color, and Sound
 Sleep and Health
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 Dangers of Excessive Bathing
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THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.

AUCKLAND, NEW ZEALAND.

The work of this Group has been going along harmoniously during the past months, according to recent reports. A new Astrology Class is being started, and the numerous orders for books which Headquarters has been receiving from this Center indicate healthy progress in service through sharing the Western Wisdom Truths with others.

It was a pleasure to have Mr. Owen B. Probert, who attends the Auckland Group and is now making a trip around the world, stop for a visit at Headquarters recently. The interesting account he gave of his trip, as well as of the charm of his native New Zealand, was enjoyed by all those at Headquarters who had the opportunity to talk with him during his short visit.

THE HUMANIZING OF MYSTICISM

(Continued from page 300)

hold us back for long. It is very important to be as patient, forgiving and merciful with ourselves as we would be with others. Self-regeneration, and growth of the will, and the refinement of the desires was never accomplished overnight. Progress does not usually take the shortest distance between two points, but mounts in a spiral. Dejection, melancholia, or pensive brooding over failures are sometimes besetting sins of more sensitive natures. These mental miasmas can be eradicated, not only by direct efforts of the will, but, strange as it may seem to those who have never been troubled by these monsters, through eating foods which will raise the body's rate of vibration.

The upward climb may look tedious, wearisome, too laborious and not worth the effort to some—to those without zeal. But there is a way by which the difficulties will become easy and the going joyous. There is a way by which a happy zeal, a dynamic enthusiasm will come to us. And here, when all is said and done, is the essence of all mystic teachings, the crux, the motive power of all progress.

The Bible tells this truth in a very simple statement: "Love is the fulfilling of the law."

Compassion is akin to love, and as we love and work for those about us, so will our capacity for loving, understanding, and aiding humanity increase.

INHARMONIOUS INFLUENCES

(Continued from page 323)

old symbol of spiritual truth) upon a withering flower.

The greatest forces in the universe are silent. The light of the sun falls in stillness upon the earth, and lifts countless millions of plant-germs up toward the heavens, and slowly but surely elevates the trees of the forest into the embrace of the sky. The cure of mental and bodily maladies by the influence (that is, as the word means, the *inflowing*) of one mind upon or into another, is no new thing in the world. It is not a new invention or discovery, but a re-discovery. It is a resurrection into life of the dry bones of primitive Christianity. It is based upon laws of mind as fixed, and more certain, than any of the principles of chemistry—the naturally and essentially diffusive tendency of our mental states, and the absorptive and receptive nature of the soul of a patient in a passive state and actuated by a sincere *desire* for recovery. Under the influence of fear and unbelief, or rather, misbelief, disease is both contagious and infectious. Under other and better conditions, health of mind and body is equally so, for the Supreme Goodness has not given evil the advantage over us in this respect.

ECHOES FROM MT. ECCLESIA

(Continued from page 330)

Ecclesia for another, more extended visit. Having bought a house in Oceanside, she is now a frequent caller and a member of the Friday night Expression Class. In several sessions of the class she vividly described the customs of the Negroes among whom she has lived for so long, and whom she loves as children.

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