



The
ROSICRUCIAN
MAGAZINE

RAYS FROM THE ROSE CROSS



FEATURES



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Index

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THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

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Contents

<i>THE MYSTIC LIGHT—</i>			
Reincarnation and History		Helen Keller	412
	Felicitas K. Wilson 387	Bible Students Told of New Era	412
The Return (poem)		<i>QUESTION DEPARTMENT—</i>	
	Katharine Welles Wheeler 390	Healing Those Who Are Ill	413
Twenty-Four Hours to Live (Con-		Music the Gauge of Spiritual Develop-	
clusion)	Edna Williamson Stall 391	ment	413
Cosmic Evolution and Freedom		Why Occult Students Do Not All Agree	414
	Joseph C. McKeown 395	Jesus an Only Child	414
Illustration by Gedge C. Harmon		<i>NUTRITION AND HEALTH—</i>	
True Freedom (poem)		The Benefits of a Vegetarian Diet	
	Alfa Lindanger 398	Mabel Morrin Kellogg 415	415
The Mystery of Pa-pa-jee	Eleanor Kay 399	Health Commandments	
In Hoc Signo Vinces	By a Student 400		Ada Williams 418
Illustration by Gedge C. Harmon		Patients' Letters	419
The Seven Worlds	S. Blakeley 403	Healing Dates	419
<i>THE ASTRAL RAY—</i>		Gems of Truth	Max Heindel 419
The Better Way	E. S. G. 406	Vegetarian Menus	420
Astrological Readings for Subscribers'		<i>CHILDREN'S DEPARTMENT—</i>	
Children:		The Get-Well Music	Mary C. Hanscom 421
Sylvia O. S.	409	Why the Birds Sing (poem)	
Convention Report	Thos. G. Hansen 410		Cora Cochrane Graves 424
<i>WORTH-WHILE NEWS</i>		<i>ECHOES FROM MT. ECCLESIA</i>	425
Thought Waves to Be Demonstrated	411	<i>ROSICRUCIAN NEWS BUREAU—</i>	
Losing Their Legs	411	News from Centers	426

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The Rosicrucian Fellowship

ITS MESSAGE AND MISSION

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

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

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.

Reincarnation and History

BY FELICITAS K. WILSON

THE theory of reincarnation is explained as the existence of the ego as a conscious entity, independent of physical organism—before and after death; and of its return to earth in new bodies and environments.

Let us do a little analyzing and see if we won't find reincarnation a fascinating subject for research.

Many of the ideals of the ancients are re-embodied in our arts. Not only in Asia, but in primitive Africa, in Wales and Ireland, in the days of Caesar, do we come across evidence leading to the belief in reincarnation.

In the sixth century, Taliesin, the Welsh bard, sang:

I was a speckled snake on the hill.
I was a dragon on the lake.
I was a herdsman.
I have been in many shapes before I
attained a congenial form.

In Rome, Ovid declared:

Death, so-called, is but an old matter dressed
In some new form. And in varied vest
From tenement to tenement though tossed,
The soul is still the same, the figure only
lost.

Katha, in the Upanishad says:

Never the spirit was born; the spirit shall
cease to be never.
Never was time it was not. End and be-
beginning are dreams.
Deathless and birthless and changeless
abideth the spirit forever.
Death cannot touch it at all, dead though
the house of it seems.

John Masefield, in "A Creed" states:

I hold that when a person dies
His soul returns again to earth.
Arrayed in some new flesh disguise,
Another mother gives him birth,
With sturdier limbs and brighter brain,
The old soul takes the road again.

From the "Time Wheel" of Harvey
Hardman, we quote:

Some go East, some go West
Each on the soul's eternal quest.
Meeting and parting to meet again
In some far field we know not when.

Keats is known as the most "Greek" of English poets in spite of little acquaintance with Greek culture. In his poetry could he not be remembering past lives and experiences? Could not the works of both Goethe and Schiller portray recollections of familiar scenes?

If we study closely the works of Kant, Fichte, and Hegel, as well as those of others, we are able to find traces of Vedantic philosophy in them, and of Buddhist in those of Schopenhauer. Their comprehension is too thorough to have been acquired in one life. Beginning with one birth is too short a time for the average man to attain high rank, fame, or such knowledge as marks the genius. What explanation more logical than reincarnation? Emerson in his essays has a message for the world that smacks of the teachings of Plato. He might easily have been a follower of that

philosopher in far off Alexandria. Creations springing from the inner man, embodied in his compositions, whether they be art, science, literature, or philosophy are fraught with tendencies whose source can be traced to earlier lives.

The intellectual clarity of the French, their ability to see things as they are, might easily be traced to former Greeks.

Comparing the Britons to the Romans and the Germans to the Phoenicians, there appears again the ancient rivalry between Rome and Carthage in commerce. These people vying with each other for the capture of the Eastern markets and those of the Mediterranean.

Tennyson might easily have been Virgil if their works are closely studied. The Italian masters of painting and architecture have the same delicate touch that the Greek sculptors were gifted with. England's portrait painters, such as Gainsborough, Reynolds, and Lawrence show traces of Roman qualities. Even on the English stage the portrayals of Marlow, Fletcher, and others thinly veil their Greek ancestry. In the works of our modern novelists reincarnation is plainly evident. Hervey Allen in his *Anthony Adverse*, plainly says, "The accounts of the good and evil cannot be balanced in a lifetime and the books closed. The balance is carried forward into other lives, into actions and reactions, until equilibrium results."

If we study other works of modern novelists we will come across more and more evidence that reincarnation is fast becoming more than just a theory in the lives of the enlightened. The following quotation is taken from the book of a scientist, Dr. Alexis Carrel, a Nobel prize winner, entitled *Man the Unknown*.

"Science in its conquest of the world of inanimate matter has proved its strength. It teaches that we must obey natural laws and not blindly follow the dreams of sociologists and philosophers."

Reincarnation is based upon natural laws and the dreams of most philosophers are but constant repetitions of those same laws. As for the sociologists, they

may still be floundering slightly beyond their depth, but like the scientists, they too will gradually see the light.

Viewed from the angle of reincarnation, an entirely different light is thrown on evolution and heredity. Even science does not positively declare that something came out of nothing. Granted then that that something existed from the beginning, what more natural conclusion to reach than that of reincarnation—that the ego exists from this same beginning, evolving step by step. The continuous evolution of an individual germ of life, and the gradual re-manifestation of all powers and forces that existed in it potentially, founded on the law of cause and effect, not outside but in the effect, would then naturally apply to the spirit also.

Evolution as accepted by science is nature reaching upward to perfection through the mineral, plant, animal, and human kingdoms. Man in the human kingdom, although far from perfection, can be called the noblest of the Creator's art. Having attained to the thinking stage gifted with powers of intelligence, free will, and reason, would it not logically follow that he should remain individualized, after death as well, absorbing and making use of all personal experiences in successive lives? Nature's creations are not miracles of perfection achieved over night. Man therefore needs time also to achieve perfection. The experiments conducted by Dr. Rhine at the Duke University reveal higher mental powers, not explainable by science without taking a soul, or something science is unable to clearly define, into consideration. And that higher something is necessary to the theory of evolution as well as reincarnation.

The generally accepted definition of heredity is that the physical and mental well-marked characteristics, or rather peculiarities, in the parents are transmitted to the children. What germ-cell is so powerful as to enable it to transmit qualities, generation after generation? Would not this theory also involve an ex-

istence in more than one life? A more rational theory of heredity would be the explanation that the qualities manifesting in present births are the harvesting of the results of experiences in past lives.

Reincarnation is based upon evolution and accepts all the truths and laws of nature discovered by modern science, but goes a step further by carrying them to a logical conclusion. Evolution explains the process of life while reincarnation explains its purpose.

The creeds of our Western hemisphere are so diverse that we cannot even agree among ourselves, while the older religions are fundamentally of a monotonous sameness. Many of our greater minds have been toying with the idea of reincarnation, which, in spite of its antiquity is yet a more plausible explanation of life's problems than dogmas or formula. They are beginning to awaken to the fact that environment and association may not be mere chance after all but religiously exact rewards or penalties.

What is the purpose of life, and is there another life after death, are questions uppermost in those awakened to the point of analyzing popular beliefs. Resurrection, as taught by our churches, does not satisfy the man who thinks more than he had to before the depression. His logic and reasoning are much finer now than when life was not so involved, or so desperate a struggle for mere existence.

We have outgrown emotionalism which is supplanted by intellectualism. Prayers are dictated by the emotions. The mind is cold and unfeeling. Concentration upon ideals is more efficacious than the common prayers of petition. The modern minister does not say any more, "God punishes you" but, "You punish yourself." This statement makes a stronger appeal because logical. The universe is guided by definite laws, consistent, exact, unerring. Reincarnation is founded upon these laws. Less fear is involved and the conception of a future life becomes more rational.

Life to the serious minded is more than just an incident or a minor event. What

man has not said to himself, "If I had that to do over again, I would plan differently." Thus subconsciously he impresses upon his ego another lesson thoroughly learned, as a result of which he will return at a future date with stronger traits added to his new character.

If death is only a fresh beginning, why success is so often missed, lives ruined or frustrated, checked or stunted at the start, or cut short by early death, are all easily explained by reincarnation. The man who is moral in all his dealings is not setting in motion unfavorable causes to be faced in future incarnations. The depression has brought out the inherent worth of many a man, who in spite of hardships, cheerfully shared his mite with others still worse off. This is survival of the fittest in a new light.

Very hardworking, practical people of little culture, as well as the materialist, find reincarnation preposterous. To those at war with their conscience, oppressed by dire memories and bad times, or burdened with thoughts of a sinister heritage, the possibility of having to tread the same tortuous road is not a pleasant picture, and the idea of future lives will hold no appeal.

Justice is not divine justice when life is fraught with poverty, illness, disaster, incurable diseases, crippled minds or bodies. Only the infinitely just can understand these inequalities, accept their burdens and faithfully work toward future alleviation.

Justice is not justice when crippling diseases or mental disorders are called inheritances. Only when viewed from the point of self-earned penalties resulting from causes set in motion in previous lives to be worked out in this, as well as in future lives, can such inflictions be accepted as just. Is not the explanation that parents attract the kind of children they deserve more legitimate than that the sins of the fathers shall be inflicted upon the children? Children in this case would naturally be drawn to an environment suitable to their development and

such parents would have an opportunity of repaying old debts by willingly accepting their burdens instead of indulging in self-pity and recriminations.

If reincarnation applies to individuals, as well as families, it logically follows that races and nations are subject to the same laws. This accounts for incarnations in other countries, where conditions are more suitable, with perhaps the same people in different relationships, to whom a debt is owed or who owe a debt, Spain in the throes of a revolution has lost almost all its works of art and relics of beauty. The destruction and havoc wrought in this country is perhaps the penalty exacted for cruelties practiced during the Inquisition.

Reincarnation must not be viewed from a fatalistic point of view to the extent that no aid is extended to the suffering. Reason and judgment should be used in all cases. In a few instances some might say

without compassion that troubles are people's own making and leave them strictly to their fate. Others again will more readily forgive hurts and injuries, because they realize the limitations of certain people. Man is responsible in so far as he understands and realizes his responsibilities. The actions of those with little moral awakening entail different karmic consequences than do those of the enlightened individual whose reasoning powers are more fully developed and who deliberately plans gain at another's expense.

The fact that reincarnation makes us responsible to ourselves, as well as for all actions is perhaps a little too technical in its precision to have much appeal for the average person, but anyone interested in divine justice will find much comfort in this doctrine. In the case of bereavement, intelligence and understanding will mitigate sorrow.



The Return

BY KATHARINE WELLES WHEELER

I sat beside a shadowed pool
 Where ancient gardens grew;
 And O, the day was fragrant cool
 And May was rosebud new.
 There in the cloistered hush you came,
 As through a vaporous door,
 And joyously you called my name,
 As you had done before.
 Then mist, like sheer white butterflies
 Came spilling through the air,
 Filling the moment to the skies,
 And you were no more there.

*I saw you quickly . . . swiftly go . . .
 Yet on the dew-gray lawn,
 There were no footprints left to show
 How you had come or gone.*

Twenty-Four Hours to Live

BY EDNA WILLIAMSON STALL

(IN TWO PARTS—PART TWO)

“EVERYTHING will be fine, I am sure, Mr. Preston. Thank you so much. And now I wonder if you could possibly get me a glass of orange juice. I forgot all about having breakfast, and my throat seems a little dry.”

“I’ll bring it for you, Mrs. Travice. I’ll run out and get it as soon as I escort you to your basement throne,” he added with a twinkle.

Evelyn Travice glanced around the basement room with a little involuntary shudder. Strange that her last day on earth should be spent among such ugly surroundings; she who had always been surrounded by luxury, who loved beauty in all its forms.

Preston spread her rich evening wrap over the high backed chair. An incongruous note, but she was grateful for its beauty and warmth in this sordid atmosphere.

Involuntary tears sprang to old Preston’s eyes as he looked at the graceful figure in the soft, clinging dress with its wide flowing sleeves, outlined against the great chair. He thought he had never seen any one so beautiful. Her face seemed to glow as from an inner light.

“Let them come in now, please. And then, when you have time, I hope you will remember about the orange juice.”

Preston went to the door, but did not open it. His experience with crowds warned him that the weight of bodies against that door would prevent the closing of it.

“Sorry, Mrs. Travice, but I shall have to get help. There will have to be policemen to keep the crowd in order. Believe me when I say that I know crowds better than you do, and there would be no holding them back if I opened the door, and

you might not be able to do anything for anybody.”

“That is probably true, but please hurry. There is so little time and so much to be done.”

In an incredibly few minutes Preston returned saying, “There are three officers out in front, and more will come if necessary. We have had to change the broadcast to every hour until the crowd clears up a bit.”

One by one they came in, an unending stream. The lame, the halt, and the blind. Men, women, and children. Ailments real and ailments imaginary. People from the highest strata of society and people from the lowest.

Evelyn stood by the table, placed her hands upon them as they told of their ills, spoke the healing words. They threw their crutches, their canes, and their bandages onto a growing, fetid pile and rushed away to tell others to come and be healed; to hurry, hurry, as in some way it had become known that this woman’s time was short.

Hour after hour they passed before her and then came the time when she could see the future of those who were healed, and in most instances the futility of the healing. She could with this clarity of vision see Don Fields standing at the bar of his Club, surrounded by a group of friends who were ‘celebrating’ his marvelous appearance. And she knew it was merely a question of a short time when Fields’ body would be again warped and twisted from excesses, and he would be among the first to revile her.

Her heart felt as though it were breaking, and she could no longer stand. As she sat down she noticed a glass of orange juice that Preston had at some time placed on the table. She stretched her hand toward the glass, but a man’s hairy hand snatched it away and lifted it to the

lips of an emaciated child he held in his arms.

As the child drank greedily he snarled, "It's what the doctor has been ordering for him but I had no money to buy it. Now that he's dying, his belly will be full of orange juice."

And Evelyn looking at the child knew that it would be far better for him to die now, than to die eventually in the electric chair. But it was her mission to heal. She could have no choice. Placing her hand on the child's head she spoke the healing words. The child opened his midnight black eyes, and she could see an evil soul looking knowingly, leeringly at her. The father went on his way singing and lifting the child high above his head.

Tears ran unheeded down Evelyn's face. Her throat was parched. She still said her healing words as the people passed before her, but they were often indistinguishable. The odor from the pile of discarded crutches and bandages became more offensive.

Preston came to her side and told her they had discontinued the broadcasts; that there were hundreds of waiting people now and more coming every minute. He noticed the empty glass and wondered if he should bring her more orange juice. Poor lady, nothing all day but that. She must be very hungry and thirsty. He would bring her some sandwiches and coffee. But the crowd was getting larger and more impatient. He wondered where they all came from.

A man stood before the table. "Evelyn?" he said wonderingly. "Can it be possible that you are Evelyn Traveice?"

Evelyn lifted her heavy lids to look into the face of the physician who had brought her into the world. But with her new vision she did not see the kindly face she had known all her life, but a face lined with greed and lust for power; his an illicit practice to meet money demands of a socially mad wife. She held out her hand as she had done so many times during the past hours and said, "You are healed by the power of the living God, but only for a few days. Put your house

in order that you may save your children from the disgrace of your self-destruction and your name dragged in the mud." While she was saying it, she knew that he would not because he knew that he had been "healed," and believed that there were many years before him.

She glanced at her watch. Eight o'clock. Twelve hours since she had made her decision. Just half the allotted time, and she was so disheartened, so tired. The continuous tramp of feet across the room, heavy until they reached her side, then light and swift, hurrying to reach the opposite door in order that they, too, might spread this wonder story. The tramping had etched a graph upon her tired brain. And the roar of more people wanting to get in beat menacingly upon her ear drums. How many, how many were there, dear God? And what was the use if so many of them profited nothing by the healing? So few who would remember. Should she call the Messenger? No, there was something she must do; something imperative. The one person she loved most must profit by this power she had been given. Jim. Jim, and his strained heart that so often bothered him. She must help him. She no longer thought of his love. She only felt that she could heal that strained heart in order that he might live a happier life, whether with another woman was of no moment. She had forgotten the woman's name. Jim was all that mattered; Jim and his happiness. She had the feeling that, at some time, Jim would come through that door. Let him come soon, dear God. After that she would call the Messenger. But until Jim came she would go on.

A frail looking woman stood before her, speaking in a low tense voice. With an effort Evelyn listened while the woman told of a sick sister who was too ill to come. What was that old story of some one healing some person at a distance? She could not remember the details, but felt that she should do something.

Taking the evening cape from her chair she gave it to the woman saying, "Wrap this around your sister and she will be

healed." The woman hurried away, and Evelyn sank down on the denuded chair.

A young boy, with a small dog in his arms, was before her saying, "You healed my sister this morning, Madame, and she asked you to heal me, but I'd rather have you do something for my dog. They didn't want to let me bring him in, but he is such a good dog. You see, I'm kinda used to dragging my leg, but he can't figure what it's all about, and if you could please do something for him—"

Evelyn patted the boy's thin shoulder and said, "You are both healed. You will be a great man some day, for you have a great heart. Your love for your dog is greater than your love of yourself." The boy threw away his crutch with a glad cry, and ran out the door the little dog capering gayly after.

A policeman came toward her. "Lady, I've been holding this crowd back for the last four hours, and I don't know what we are going to do with 'em. Couldn't you take 'em two at a time? Maybe you couldn't do as much for each one, but we'd get rid of the mob sooner."

Evelyn smiled up at him. "Why don't you ask something for yourself, officer?"

The man scratched his ear. "Well, lady, maybe I'm a tough guy. I never get sick, but I'm puttin' on a lot of weight lately, and sometimes my feet give out on me. But maybe sore feet don't come in your line."

Looking at him again, with that strange new visional power, Evelyn saw him with a gaping bullet hole in his left side. She stretched her hand toward him and said, "Your feet will never bother you again. And now, if you will do something for me, we will try your plan and let the people in two at a time. Please get something that will do for bandages and tie me up in this chair so that it will be impossible for me to slip out of it."

And so he tied her into the chair with strips of white bunting that had been cast aside, in order that she might not fall before her work was finished. One piece around her waist, one under her arms,

and a third around her forehead. He fastened the knots so that she might undo them herself, if she so desired. Then he opened the door and let the people in.

The tramping feet now etched a double graph on Evelyn's brain. But the healing power seemed to be gathering force and pour through her with double intensity. It was as though she had but little to do with the pouring out of it on the people who passed before her. Sometimes she only raised her hand. Occasionally a word or two passed her lips. But as before, they hurried on out rejoicing, proclaiming the miracle to others. Evelyn glanced at her watch. Twelve-thirty. Midnight. And the roar of the waiting people seemed louder.

Old Preston came in with a tray of sandwiches and coffee, and placed them on the table. Did she think he might let in four people at a time? Perhaps it would be better. And there was a possibility that Jim might be waiting in that mob, and could not get in.

And so the tramping feet now etched four graphs, and the stench from the corner became more loathsome. And still Jim had not come.

The faces were blurred before her. She could no longer articulate. All sense of physical feeling had long since left her. She felt like an empty shell of a woman, through which this ever increasing power was being poured. Occasionally a face stood out before her, as did that of a young man with a particularly rasping cough. As he stopped in front of her he cried:

"You gotta cure me, lady. You gotta cure my lungs. I can't do what I gotta do with this damned cough giving me away. There's something I gotta do, lady. Something important."

He was so earnest, so pleading, so pitifully young, with prison pallor still evident on his thin face, that Evelyn was roused from her half stupor, and murmured, "You are healed by the power of the living God."

The boy stared at her, then took a deep breath with no resulting cough. With a

glad cry he turned from her saying, "T'anks, lady, now I can get the damned eop that filled my lungs with that poison gas and sent me into stir." And she knew the boy meant Corrigan, Corrigan who had tied her into the chair so carefully with his big, kindly hands.

How many centuries had it been since she told the Messenger she wanted to be a healer? Her tears flowed constantly now. She paid no attention to the people who stopped before her. Four, six, ten, what did it matter? If only Jim would come, then she would call and ask to be released.

What was it a man was saying? She tried to listen.

"Lady, you gave your cape to a woman, and it cured her sister. Can't you give me something to take to me old mother that will make her well?" She tried to answer, but the power of speech had left her. She felt cold air on her arm, and knew some one had cut out one of her wide, flowing sleeves.

.

The people were filling the room, not moving in an orderly fashion as they had done. She wondered vaguely where Corrigan had gone. And then she knew. She saw a dirty hand reach out and slyly take the tray of sandwiches from the table. Someone feebly protested, and she heard a rough voice reply:

"Aw, what the hell? She won't want food where she is going, and I been standing out there waiting to get in here for t'ree, four hours, and I'm hungry." She heard them quarrelling over the division of the food, and the crash of the coffee cup on the floor.

She heard men talking about embalming, and shrines, and pilgrimages, and

money to be made. More people pressed in, but she knew she had not much longer to wait. Both doors were now open, and the dawn had come.

Above the confusion and quarrelling and milling around of countless people, she heard Jim's voice, "Evelyn, my beloved, my beloved." He stood before her, unseen by the mob. Her tired body now filled with the healing power that she had been pouring out so lavishly. She quickly untied the bandages that had held her upright in the chair. Jim wrapped a cloudlike shawl around her, and together they left the fetid room.

They did not see her go, those men who were scheming behind her chair, nor the ones who were cutting to bits the wide sleeves of her velvet gown.

Jim's arms were about her. She was safe. Happy as never before. She was once more Jim's beloved. He was taking her home. But she remembered there was something important that she must do before it was too late. Oh, yes, she must heal that tired heart of Jim's, and then she would call the Messenger.

But Jim seemed able to read her thoughts, for he smiled down at her saying, "My heart is healed, my darling, and there is no need to call the Messenger, for we are both on our way to meet him."

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Clipping from the Star-News:

"Yesterday afternoon, while returning from Covell, James L. Travice, prominent local attorney, was instantly killed by the overturning of his automobile. Traveling at terrific speed, Mr. Travice evidently swerved to avoid a person or animal, lost control of the car, and it plunged down an embankment.

Beautiful Evelyn Travice was found dead in her room this morning. The shock of her husband's death was undoubtedly the cause of hers."



Cosmic Evolution and Freedom

BY JOSEPH C. MCKEOWN



AS time advances, the Sun, which is the giver of Life, passes through the twelve zodiacal signs, and focuses the rays from each on our earthly abode. At the Vernal Equinox the influence radiated by the constellation Aries becomes effective, life overflows with activity, and the earth awakens from its winter's sleep of recuperation. Owing, however, to the vibratory motion of the poles of the earth, the sun crosses the equator a little earlier than it did the previous year, thus giving rise to the precession of the equinoxes. This precession has a marked effect on the evolution of the human race, and is the physical cause of the spiritual incentive which produces that inner urge, in even the humblest human breast, to live life in accordance with spiritual precepts. The sun which now passes through the sign Pisces at the Vernal Equinox will soon, owing to the precession of the equinoxes, reach the altruistic and progressive sign Aquarius, ushering in a new age of mental and moral development.

Coming events cast their shadows before, and as the sun's aura extends beyond the physical orb, it acts as a transmitting medium for the Aquarian vibrations of friendship and universal brotherhood. These vibrations are now making themselves felt, for man, who is divine in nature, has the power within himself to respond to the heavenly harmony of eternal truth. As these vibrations increase, man's ability to unravel from nature her innermost secrets also increases; and so we find ourselves at the threshold of an inventive age, with machinery replacing manual labor, and freeing man's thought from the necessity of striving with might and main to provide materials and food for his well-being in this physical world.

Scientific knowledge has been gained rapidly, in fact all too rapidly; and the powers which have been revealed are much too great for the selfish desires of the majority, who still strive to accumulate worldly possessions for self-aggrandizement. Man in his ignorance has been tempted by a mistaken outlook on life to use these powers for destruction, and has unfortunately degraded his divine prerogative. This perverted tendency to destruction, however, which has been brought about by the awakening of the human mind, is teaching man the necessity of struggling to free himself from the bondage of illusion. Slowly but surely the radiating power of love compels him to recognize and respond to its potent influences.

It is the giving of oneself in response to the solar impacts which awakens man once again to the knowledge that life is something more than the physical eye can behold. So with dauntless courage he seeks the elusive elixir which is forever evading his material grasp; for to attain the stage when life's secrets will be revealed, our material conception of reality must vanish and must give way to a spiritual outlook consistent with the eternal laws which govern life and human evolution. To obtain this spiritual outlook we must view life from its highest aspect, and behold the life of the Divine permeating all forms of matter.

Matter has been defined as crystallized spirit, a definition which is consistent with the awe-inspiring realities of life. In the beginning God created the heavens and the earth, a creation designed for the sole purpose of producing heterogeneity in the then existing cosmic space. This heterogeneity is the result of the varying rates of vibration given to the atomic substance by the Divine Creator in order

to provide the necessary conditions for the evolving life waves which were to be brought into active manifestation.

In the dawn of our existence we, as virgin spirits, possessed an all-consciousness which, in the sense of being unlimited, could be interpreted as freedom, a freedom in every sense of the word, a freedom from life, a freedom from death, and a freedom from matter. We possessed freedom, but it was of such a nature that the mysteries of life held themselves in abeyance: to solve these mysteries it was necessary that we should be withdrawn from the all-inclusive oneness of life, so that our latent powers could be developed into dynamic forces.

To help man in this stupendous task the Divine Hierarchies worked upon him, impregnating his being with their own consciousness and awakening the spiritual impulses within; this enabled him to bring into existence the threefold spirit, the threefold body and the mind. They also guided and controlled his undeveloped organism during the period of involution, helping him to express his life through materials of increasing density, until he had reached the stage when he could focus his consciousness in this physical world—the world where the illusion of separateness reigns supreme—but also the world which provides the necessary experiences for soul-growth whereby matter is spiritualized and the ego again attains to that perfect freedom with its Father in heaven, having attained not only self-consciousness but soul-power.

In endeavoring to solve the mysteries of our evolutionary pilgrimage into matter our thoughts are directed towards the law of cause and effect. To fathom the depths of this great law we require wisdom and understanding, and in order to gain this wisdom we are placed in the school of life, wherein all are given the opportunities to develop the latent powers within. In this way our consciousness is enhanced and we are led to a true understanding of our existence.

To extract the utmost benefit from our

experiences we must endeavor to elucidate and comprehend the meaning of the word wisdom, which is the refined, purified, and sublimated essence of knowledge. Francis Bacon has said that "knowledge is power," but it becomes a power only when we strive to sublimate its essence and use it for the purpose of acquiring technique in the art of living. This in turn will bring us into closer contact with the laws of God, so that we shall be strengthened and given that added impetus which alone can enable us to walk the straight and narrow path that leads to God.

To acquire technique in the art of living is, no doubt, a difficult task, and one which is ever present in the mind of the aspirant who is striving to direct his life forces into constructive channels. On his upward journey his self-made barriers seem to arrange themselves in orderly sequence commensurate with his ability to redeem his past so as to enable him to strive with greater courage and with some surety of ultimate success. Our task then is to consider the qualities which everyone who desires to advance should cultivate if he is to be successful in reacting to an altered viewpoint of life.

These qualities are embodied in the three words, adaptability, service, and tolerance. To elucidate still further the conception conveyed by the word adaptability it is convenient to subdivide its meaning so that it implies not only physical adaptability but also mental adaptability. During the period of involution our advancement depended upon adaptability and to a lesser degree upon tolerance and service, in so far as we attempted to reproduce and respond in resonance to the divine forces permeating our being. Truly has the poet Milton said, "They also serve who only stand and wait"—waiting, of course, in a receptive attitude, ready and eager to adapt ourselves to the existing necessities designed to further development.

It is only, however, when man is awakened to a conscious realization of his identity that he really appreciates his

limitations, and is desirous of freedom of thought and action. He must strive to cooperate with the law of cause and effect, the law of action and reaction, in an intelligent manner, aiming to direct the activities of the threefold body through the instrumentality of the mind. His freedom is dependent upon the ability of the ego to focus its aspirations by the power of thought through the mind, using the brain as a physical medium of coordination. To strengthen the brain the physical element phosphorus is essential, but the alchemy which is necessary to bring about an increased assimilation is the action of service: service which is a giving of oneself for the benefit of others in an effort to enable the latter to readjust

the lower nature and making physical adaptability a possibility. To succeed in this task, a tolerance of love and compassion to all that lives and moves and has its being in the great God of our solar system is absolutely essential. Only as we learn to feel sympathy, to act kindly and to think justly, will expanding fields of service be allotted to us, giving us new and varied opportunities to adapt ourselves to the new life of the spirit. Thus do our soul-powers continue to grow, until liberation from the wheel of birth and death is accomplished, and our feet are again set on the path leading to the heavenly Father. "And when he was a great way off, his Father saw him, and ran to him."



themselves to a more harmonious state of life and understanding.

Having reached the stage when service to others becomes a paramount factor on our mental horizon the struggle of mental adaptability begins. And since action follows thought, it then becomes necessary to summon to our command the powers of the higher self in subjugating

Let us not be dismayed if our first attempts are failures, but let us remind ourselves that our failures are not due to the lack of power of the ego, but to the undeveloped state of the bodies through which the ego seeks expression. Failure after failure should not daunt our courage, for it is only as we march onward that our strength increases.

We all know from our experiences at school that the facts and learning acquired in one year are never fully appreciated until the next; for only then are we able to correlate the mass of facts, find the correct bearing they have on one another, and extract their essence, so that our minds become stronger and are capable of grasping with greater precision the intrinsic meaning of the previous year's work. Year after year this process is repeated until the time arrives when we must leave the nurturing of the human mind to nature's own master, experience: we are then forced to solve our own problems and live a life which will either be beneficial to ourselves and others, or a hindrance.

If life is to be beneficial we must strive to extract from our daily experiences the essence of the knowledge acquired; and to do this the Rosicrucian method of retrospection is specially valuable, for only those who have reached the next year's schooling know the cause which gives sorrow and pain, and the cause which gives joy and gladness.

When we attain to this stage the light and love of wisdom will shine in our hearts. We will then be conscious of the fact that freedom is a reality, and can be found by everyone who is willing to sacrifice the sensuous life and obey the commands of the higher self. In other words, we must recognize the Christ within; we must free ourselves from the illusion of separateness, and be willing and anxious to adapt ourselves to the Divine plan and strive to be one with our Divine Creator.

When our consciousness has been awakened to the existence of the divine realities, the powers of a God may be developed by striving to sublimate the whole creative force in love to humanity. To accomplish this, however, we must first free ourselves from the bondage entailed by the law of cause and effect. When we have freed ourselves from this bondage and limitation, we then possess within ourselves a quality of life which radiates a strengthening influence on our

mental outlook, giving us the power to initiate new causes. Our consciousness is then capable of transcending matter, and we become aware of the true nature of our being, having become conscious of the spiritual causes from which spring the physical effects. We then possess the powers of a God, the powers which at first were latent, but which are unfolded by experience.

The unfolding of these powers can be accomplished more quickly by striving to inculcate in our daily lives the soul attributes of love, altruism, and service. Only when these qualities have become living realities to our inner consciousness shall we be fit to stand in the presence of Almighty God with loving hearts and humble voices capable of speaking the creative Fiat of Life. Then, and not until then, will the Roses bloom upon our Cross.

True Freedom

BY ALFA LINDANGER

I dreamed I was free from the wheel of
fate,

I dreamed that my debts were paid.

I dreamed I returned to the Father's
house,

Untrammelled and unafraid.

The Father met me, but stayed my
course—

“Not yet, my child, are you free.

One lesson more on your scroll of life;

Then, peace in eternity.

“Go back once more. There is work to do.

While hearts are heavy with pain

You must lift their burdens with truth
and love

And their faith and courage sustain.”

The dream was ended. I awoke with joy,

For the way had been shown to me.

So I do the work, which I learned to
love—

At last I am truly free.

The Mystery of Pa-pa-jee

BY ELEANOR KAY



JEE TUNG, "Frozen Basket," was a Tewa baby. She was one of those typical, happy little creatures which laugh and prattle and create so much human interest in the pueblos. And like many another little one, she had made up a nickname for herself: "Pa-pa-jee."

Where she got it, what it meant, no one knew. It was just a name, and she declared that it was *her* name.

That summer her parents went to Colorado to furnish "local color," and Pa-pa-jee went along. She seemed to like her new home, and played about the place just as she had done in the pueblo on the Rio Grande. But one day her mother, who had gone into the store and left her outside, was surprised to see the little girl coming toward her, a scarf over her head, her big eyes sad.

"Well, who are you?" inquired the mother, laughing.

"I am your dead baby," was Frozen Basket's serious reply.

Not long afterward the little girl was badly scalded, and her parents took her to the hospital in Denver, where she lingered for a while and then died of her burns. Her curious prophecy had been fulfilled: she was indeed her mother's dead baby.

The Pueblos have a belief that the next baby born after a child has died will be a reincarnation of the lost child. Frozen Basket's father and mother became the happy parents of another baby girl, who resembled her sister strongly. One day a caller took this child on his lap and began to talk with her.

"What is your name?" he asked, as grown folks always ask. He was entirely unprepared for the answer. The nickname which Frozen Basket had given herself had probably never been spoken since she died. But the little sister smiled and said—

"Pa-pa-jee."

Does that seem strange? It should not, to anyone who knows the Indians of the southwest. They have a contact with the supernatural that cannot be laughed nor reasoned away. There are unseen powers which mean as much as tangible ones to them—if not more. The Tewa people did not think it odd that the second baby should know her sister's name, for they would say that she *was* her sister.

Call it mystery, call it supernatural power or magic, but there it is. The story of Pa-pa-jee is but an elementary example. It is not hard to find far more complex ones in New Mexico.

The strange thing is that these contacts with the unknown are not confined to Indians alone. Hardheaded, steady-nerved scientists find themselves in circumstances which cannot be explained in any ordinary way. For instance, two ethnologists who were out in the Navaho country on a scientific trip made camp in a lovely little park one night, and shortly after supper they crawled into their blankets. They were extremely tired, but no sooner had their eyes closed than they flew open again. A dread of something—a horrible sense of fear—had come upon them both.

Why? There was no sound at all around them. There was nothing to see, smell, or feel. But fear possessed them, fear apparently senseless and unreasonable, but as strong and as obvious as the trees around them.

The mules tethered near-by felt it also. They trembled and stamped, terror showing in every action. This did not console the men; on the contrary, their own dread was intensified as they realized that the animals had come under its influence.

There was nothing for them to do but wait out the night, talking to one another about things which might have helped them to forget, had not each been very

conscious of *something menacing* close at hand. When the first gray light came they harnessed the trembling animals with shaking fingers, and drove back to the nearest trading post as fast as the mules—which for once required no urging—could go.

A Navaho at the post, a man who had been educated in government schools and professed to be disillusioned about such things, heard their story. "There are *Chinde* (devils) up there!" he said earnestly. "I do not believe in many things which my people claim, but I *know* that there are *Chinde*, and they were working around you!"

Ann Axtell Morris, in "Digging in the Southwest," relates a similar experience which befell her husband, another man in the party, and herself, in Canyon del Muerto (Canyon of Death). In this case no one mentioned it until the sen-

sation was over, so that it could not be said to have spread through contagion.

I myself have been assailed by this horrible fear, in a different part of the southwest, and in broad daylight. *Chinde* or no *Chinde*, I know that the dreadful, unreasonable sensation exists. It is not due to the nearness of wild animals, which is the most plausible theory for it. Mules, perhaps, would take fright at the proximity of a lion, but this indescribable sense of terror has come to too many armed humans, in too many varying surroundings, ever to be caused by lion, bear, or wolf. It is entirely supernatural.

Where is the line which divides natural and supernatural in New Mexico? To be truthful, there is no such line. Bancroft said that "the last American stronghold of the mysterious as connected with the aboriginies" was New Mexico, and it is as true now as it was then.

In Hoc Signo Vincas

BY A STUDENT

You must know that it is no easy thing for a principle to become a man's own, unless each day he maintain it and hear it maintained, as well as work it out in life.—Epictetus.



IT is all of twenty-four years or more since I first heard of Mr. Heindel's books and the teachings of the Rose Cross as given out by him. It is about nineteen years ago that I first became a "student."

Looking backward it seems there has been progress made, and then again it seems so little has been accomplished. Yet the impatience at failure to progress must be due to imperfections within which are not yet mastered. This patterning of our lives after Christ Jesus is not just a one-life-time job.

In the foreword or introduction to *The Rosicrucian Cosmo-Conception* Mr. Heindel says that one will take avidly to that

which already coincides with his ideas. It is also true that such a person will consciously or unconsciously hold in mental reserve those ideas which seem antagonistic to his own pet ideas and theories. I wonder how many students there are who do not, or have not, at some time held in mental reserve some of the *Cosmo* teachings. After all, don't we placate our minds by saying the ideal is "too high"? How can we as humans be expected to do so much?

Among the teachings of the *Cosmo*, which I took to avidly are the teachings of life after death and rebirth. I believe it was because I believed them with my whole heart and soul, that it has been possible for me to have certain experiences along those lines. In the spirit of gratitude and thanksgiving I wish to share these experiences with those in the world who hunger and thirst for the bread of life. We owe much to those who

have given us these teachings of the Rose Cross. The obscure workers at Mt. Ecclesia have changed throughout the years, but each has contributed his share to the work which Mr. Heindel started, and let us not forget that back of this work stand those supermen whom we call the Elder Brothers.

I was the second of four daughters born into a middle class family. I shall designate the names of the daughters by the word *Live*. Perhaps it was the passing of my older sister *L* which impelled me to register as a student with the Fellowship. Her death was the first in the family circle and came as a distinct blow to all of us.

From *The Rosicrucian Cosmo-Conception* I learned that *L* wasn't dead, in the sense that death is the end. I also learned that it wasn't for me to bother her. She had her work in the invisible planes; I had my work to do in the physical world. I often asked the Heavenly Father to care for her. I wished her to know that we loved her and thought of her.

Since then I have learned that if we truly love one another, nothing in truth can part us. For love is the fulfilling of the Law, and in the Spirit of Immortal Love we *live* and move and have our being together.

It is in the early morning hours of sleep that it sometimes happens I dream true. I seem to know that which I am experiencing, and am sometimes able to bring through the memory of these events. One does not talk, but one seems to exchange thoughts with other souls so quickly that words would seem to be far too clumsy and inadequate as a medium for thought exchange.

One of the first experiences I remember ran something like this: My sister *L* appeared in my dream, as in a cloud of filmy white, and the thought I received from her was this: "I wish Mother wouldn't grieve so and please don't go to the cemetery. That's only a little pile of bones. I don't live down there." Of course, we have long since ceased visiting the cemetery.

Later my mother also had a dream which was truly prophetic, although at the time it occurred we attached little significance to it. My sister *L* stood alone in a room and my father suddenly appeared with her. They stood in one room, Mother in another room.

About three years passed by and my sister *E* came to visit me in my home. I was living with my husband in one of the suburbs of a mid-western city. We were in the city shopping for the day. It was very warm and we decided about noon that it would be wise to leave the heat of the city for our cool suburb. As we approached the train tracks, I was surprised to see two certain trains standing on parallel tracks. One train would take us to our father and mother and sister *V*. (You remember there were four sisters.) *V* was at home with Mother and Dad, and *E* and I were together; *L* had been in the "Great Beyond" for three years. I felt at this time a strange impulse to take the train to my father's home and mentioned this to *E*. Oh! I felt so impelled to go, but I could not vanquish my reasoning mind and follow the impulse. We returned to the suburb.

Evening came and we retired as usual. With the early morning hours came a "dream." My lovely white sister *L*, in a cloud of filmy billows, and the thought which flashed to me was, "Dad is here with me." "Oh! No!" I heard myself say. "Yes! Yes!" she bowed her head. And then my father appeared with her smiling. "Yes," he seemed to say. "You know, I looked up and there was Babe." Ah! they were so happy together.

I awoke from the dream and wept the foolish tears of this blinded earth life that we live here. At seven-thirty that morning I told sweet sister *E* of my dream, and she said, "Oh, you must not weep." But I said, "Oh, that wasn't an ordinary dream, something has happened."

We continued with our household tasks. I was busy in the back part of the house and did not see a man approaching the front door, but I *knew* the minute that

the bell rang that my dream was soon to be confirmed. I walked to the door, weeping again those quiet, foolish, earthly tears, and as I walked I said to E, "There, E, that's the answer to the dream." We both looked at the man with the telegram in his hand and together we opened the envelope. These were the words that seared their way into my mind: "Father passed away suddenly in the night—V."

The following day the newspapers carried the message of the sudden passing of my father. Death was caused by heart failure.

Since that time there have been many dreams. Some too precious to tell. I have been shown the truth of rebirth also in my dreams. Then again I sometimes experience the awful ugliness of sin, as well as the beauty of virtue. I am coming to realize again and again that we must all put on the whole armor of Christ—His love, His purity, His faith, His courage, His righteousness. His patient, quiet, brave endurance, His all encompassing virtues we must take as our patterns. It is the cultivation of these flowers of Christian virtue that will mean success to me. And I find that way lies right where I am. I must serve as a daughter, a sister, a wife and mother, as He would have me serve. And where can one find a better guide than in the Scriptures, especially the Gospels and the Sermon on the Mount, and in *The Rosicrucian Cosmo-Conception*?

As I look about me I see others who are unconsciously following in the Christian way. Fine American men, brave and honest, of high moral caliber who have literally descended into hell for the sake of those they loved. They have

seemed to endure the unendurable for those they loved since the beginning of the "oppression" of 1929. To forget one's self in service and self-sacrifice for those about one is to enter into the Way of the Savior. So I see the figure of the Crucifix in the hearts of such as these.

To go back to my dreams. I know that my father still cares for his family for it has been shown to me again and again and proven true. Sister L seems to have gone on ahead. I contact only the seraphic, virgin face and pale wisps of hands. My two sisters and my mother each have their "*Cosmo*" and sister V has lately become a "student."

It has been my experience to verify through the last eighteen years, many of the truths taught in the *Cosmo* and other books by Mr. Heindel. Those truths which I consciously or unconsciously held in mental reservation, I have come to admit as true, and no longer do I hold aught in reserve. If Mr. Heindel has written it, it must be true, certainly as true as he knew how to write it. And to that degree that we live these teachings we come to prove and know them for ourselves.

It has also been my experience, that if I tried sincerely to live the Christian life, I have been most abundantly blessed. Not that one tries for the sake of the blessing which follows, but rather it is for the sake of the Great Love which draws and beckons one onward and enfolds all the dear human loves one has known or ever will know. In His love we *live* and move and have our being together.

"O Love that will not let me go
I give thee back the life I owe,
That in its ocean depths its flow
May richer, fuller be."



The Seven Worlds

BY S. BLAKELEY



DIAGRAM No. 2 (reproduced from page 54 of *The Rosicrucian Cosmo-Conception*) gives a wonderful summary of a very important part of the Rosicrucian teaching. It is with a feeling akin to amazement, that a subject so vast could be condensed into so few words and yet faithfully cover the essentials, that we return to refresh our memory from time to time with this concise chart.

If we begin with the Physical World and examine the statements of the first five Worlds, in the order in which they appear, we find that the characteristics or qualities of each World are manifested through a Vehicle. A vehicle of some sort is a necessary medium through which the Idea in Divine Mind is brought into expression. For instance, the entire Universe is a vehicle through which the Grand Idea of Creation, in Divine Mind, is expressed; and, coming down to mere detail we cannot have electric light without the vehicle of the wires and other mechanical aids. These considerations, if carefully thought over, render the terms Dense Body, Vital Body, Desire Body, Mind, Human Spirit, Life Spirit, Divine Spirit, more readily understandable. It is necessary to master these simple terms in order to gain a clear outline of the Teachings and a fuller understanding of ourselves and of the world around us.

It is stated in the body of the book that there are no sharp dividing lines between the Worlds; it is just as well to keep this in mind when looking at this diagrammatic scheme of things. We must not lose sight of the fact that the Worlds interpenetrate and shade into each other imperceptibly. The object of the diagram is to set forth fundamentals concisely and

it enables the student to form a definite concept of the structure of the Teachings.

Concerning the vehicles in man through which Primordial Being functions, we find that the dense body and the vital body are the vehicles through which the Physical World is manifested; the qualities of the second, or Desire World, function through the desire body; the mind is the focusing point for the Concrete Region of the World of Thought, whilst the Abstract Region of this World manifests through the Human Spirit.

There are two other Worlds shown in the diagram, namely, the World of Virgin Spirits and the World of God. We might say of these worlds that they are outside the scope of humanity's present attainment and knowledge. To a future generation of Rosicrucian students may be revealed a term which will describe the vehicle relative to each of these worlds.

Returning to our starting point—the Physical World, and examining its attributes, the thought occurs that it is through the dense body that we obtain firsthand knowledge of the Physical World. Our senses of touch, taste, sight, smell, and hearing are the avenues, we might almost say vehicles, through which this knowledge comes. This World impinges on our consciousness instantly, and we become aware automatically of the solids, liquids, and gases of the Chemical Region through the medium of the dense body. During earlier years it is the only World that matters: we are held by it until the higher faculties develop and are well advanced.


The upper Region of the Physical World includes the four ethers. The vehicle is the vital body. There is much in man and in the material world that puzzles science. Science is incapable of

giving logical explanations of the formulæ, or rules, upon which certain of its conclusions are based. An elusive quantity exists in the universe, one beyond the reach of any scientific formula: it is on record that sea water was scien-

from other distillations, but they are in no sense the Ether of occult science, nor even the ether of material science. Therefore, when you have purchased a phial of ether from your chemist do not think you have got hold of something from the

ROSICRUCIAN COSMO-CONCEPTION

DIAGRAM 2

THE SEVEN WORLDS			
WORLD OF GOD	Consisting of  7 Regions.		
WORLD OF VIRGIN SPIRITS	This World consists of 7 Regions and is the abode of the Virgin Spirits when they have been differentiated in God before the pilgrimage through matter.		Vehicles of Man
WORLD OF DIVINE SPIRIT	Consists of 7 Regions and is the abode of the highest spiritual influence in man.		Divine Spirit
WORLD OF LIFE SPIRIT	Consists of 7 Regions and is the abode of the second aspect of the threefold spirit in man.		Life Spirit
WORLD OF THOUGHT	REGION OF ABSTRACT THOUGHT 7th Region contains the germinal idea of form in mineral, plant, animal and man. 6th Region contains germinal idea of life in plant, animal and man. 5th Region contains germinal idea of desire and emotion in animal and man; abode of 3rd aspect of spirit in man.		Human Spirit
	REGION OF CONCRETE THOUGHT 4th Region contains the archetypal forces and the human mind. It is the focusing point through which the spirit mirrors itself in matter. 3rd Region archetypes of desire and emotion. 2nd Region archetypes of universal vitality. 1st Region archetypes of form.		Mind
DESIRE WORLD	7th Region Soul-Power } 6th Region Soul-Light } Attraction. 5th Region Soul-Life. }		Desire Body
	4th Region Feeling { Interest Indifference. } 3rd Region Wishes } 2nd Region Impressionability } Repulsion. 1st Region Passion and Low Desire }		
PHYSICAL WORLD	ETHERIC REGION 7th Region Reflecting ether, memory of nature. 6th Region Light ether, medium of sense perception. 5th Region Life ether, medium for propagation. 4th Region Chemical ether, medium for assimilation and excretion.		Vital Body
	CHEMICAL REGION 3rd Region Gases. 2nd Region Liquids. 1st Region Solids.		Dense Body

THE EGO
THE LINK BETWEEN
THE PERSONALITY

tifically produced in a laboratory; fish were put into this "sea water" but at the end of two hours they were all dead. The elusive something spoken of is included in the "Ethers."

There are products of chemistry which are termed "ethers" to distinguish them

Etheric Region alluded to in *The Rosicrucian Cosmo-Conception!*

The occult scientist acknowledges the existence of the ethers of the Etheric Region, and so is able to explain the very mechanism of Life itself, wherever Life manifests.

Life, as we know it in the Physical World, is maintained through the agencies of assimilation, excretion, propagation, sense-perception, and memory; hence, it is of some importance to the student who would understand physical forms of life that he should memorize the names and functions of the Ethers. Man's vehicle for this Region is the vital body—also called the etheric body because it is composed of the four ethers.

The third body mentioned in the diagram is termed the desire body; it is the vehicle made of desire-stuff of the seven Regions of the Desire World. The student now begins to enter the real deeps, and he finds it necessary to concentrate more than he did on the Physical World. This is because of the absence of any tangible thing, anything that can be seen or touched, and it adds to the natural difficulty of the subject. On the other hand, one's interest is keenly roused because one can see the proofs everywhere of the reality of the Desire World. We observe the play of the major forces of the Desire World on every hand, in ourselves and in others. Its two forces—Attraction and Repulsion—are supplemented by the more or less static qualities of "Interest" and "Indifference." The names of the first four regions of this World are readily grasped because of the fact that we are familiar with them as passion, low desire, impressions, wishes, and emotion or feeling.

It may be noted in passing, that it is in the qualities of the first four regions of the Desire World that the science of psychology finds the material upon which to base its theories. The voluminous writings on psychology are only partially accurate because their authors do not know that the Soul is deep rooted in the regions of the Desire World. It is fairly obvious that a student of the "Cosmo-Conception" with a bent in the direction of psychology could write a book to startle the world, much as Einstein's theory of the universe did, but it would be as little understood. Mankind,

on the whole, is not yet ready to receive the real Truth of Being.

Definite concentration must be brought to bear on the study of the three upper Regions of the Desire World. We enter the realms of the mystical in the Regions of Soul-Power, Soul-Light, and Soul-Life. It is very important to keep in mind that the force of "Attraction" is dominant in these regions. Like things attract like; that is to say, they attract each other, hence we attract to ourselves whatever is dominant in our own souls of Soul-Power, Soul-Life, and Soul-Light.

In ascending order, the third World is the World of Thought. The pace of study slows down as we endeavor to realize the meaning of such terms as Archetypal Forces, Archetypes of Desire and Emotion, Archetypes of Vitality, and Archetypes of Form. General haziness is, however, gradually dispelled if we turn to the dictionary for the meaning of the word "archetype." Its meaning is: the primitive type, model, or pattern on which anything is formed. Therefore, an archetype may be said to be the starting point, or, perhaps more accurately, it may be described as the point at which the Idea in Divine Mind is focused, prior to its projection into the visible world.

This matter of archetypes is not quite so simple as defined above for there is something anterior, something which precedes the archetype, and that is the *Idea* itself whose matrix rests in the Divine purpose of Creation.

The remaining four Worlds belong entirely to the Mystical. From the ordinary human point of view, they are more abstract than the Region of Abstract Thought. Their mystery can only be penetrated by those of lofty spiritual attainment. Such persons are known as Mystics; and we, who follow in the Path, must accept their findings with grateful hearts, until spiritual growth enables inner vision to see into the Heart of Reality.

The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease, and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

The laws of Rebirth and Consequence work in harmony with the stars, so that a child is born at the time when the positions of the bodies in the solar system will give the conditions necessary for its experience and advancement in the school of life.

The Better Way

BY E. S. G.



MY friends who have not much faith in astrology often suggest that I read their horoscopes for them so they may judge of the value of such work. This does not trouble me at all for I know they only want to have their fortunes told and I have no wish to gratify this longing. It is more difficult to resist the appeal of those who do believe in astrology and who would like me to cast their horoscopes or those of their children for a more serious purpose, or who want information on some particular point, aware that the chart would give it, and are surprised and perhaps hurt at my reluctance to satisfy them. Sometimes, too, people who see *The Rosicrucian Magazine*, "Rays from the Rose Cross," express wonder at the briefness of the astrological readings, and the stringency of the rules which govern them. "If the horoscope has wisdom and knowledge in it," they say, "why deny readings to all but a handful? There must be thousands who are ready to turn to astrology and who would thankfully make good use of the advice given them if they could get their charts read."

There was a time when I held this opinion myself and wondered at the Rosicrucian hardness of heart that withheld precious information instead of giving it out in a more liberal manner to aid and strengthen seekers for truth. It took me

several years of the happiest labor of my life to reach the conviction I now hold that astrology is a tool of which scant use should be made except as the individual draws upon it for self-knowledge or improvement, or as a skilled and sincere teacher may help another person equally sincere in his belief, but who for some reason is debarred from a personal use of the science.

It was never necessary to convince me of astrology's truth and power; in childhood it was a reality to me; any reference to it in the books that I read that was not mocking, doubting, or discrediting, struck a familiar chord, awoke a submerged ancient memory, and seemed always right and plausible, while anything that derided it annoyed me, giving me the disturbed feeling that an intuitive sense of falseness creates. Yet I do not remember ever asking or getting any information or opinions from my elders as to astrology's worth or lack of it, and I doubt if I ever asked questions about it. My belief was too instinctive and deep-rooted for me to care what other people thought. I needed no proof of its value; the conviction of its being there was heavily marked in some inner part of my system.

But the opportunity to actually study the great science did not come for many years, fortunately perhaps, as I might

have made poor use of it as a young person. On the other hand it must have aided me to a better comprehension of myself and the problems of my life, and brought me through the difficult times with less strain, and should have helped me to a more sympathetic understanding of other people.

But the young are not always wise even in the light of astrology. As it was, my first reaction as a student, was the foolish one of particular interest in the supposed revelations of the lives and characters of prominent people and of friends that my slight and superficial knowledge seemed to furnish. I think I may acquit myself of any desire or intention of spreading this supposed information, or in any way making use of it. Indeed, from the start the sacredness of the astrologer's trust, and the stern obligation upon him for silence, impressed me so strongly that I doubt if I could have broken this unwritten law for any reason whatsoever.

Yet it was a matter of pleasing excitement, and complacency, to believe that the keys which would unlock the doors to hidden and intimate knowledge of my fellow men were becoming mine. I felt I was gaining an advantage over people in general who knew nothing of the message of the stars, and I wonder if it is not this primitive and silly satisfaction in believing oneself wiser and more powerful than other people that is the obstacle in the path of many a student of astrology to that humility that must be the foundation of insight.

Fortunately in my case this phase was soon ended by the discovery in my own horoscope and in those of persons whom I knew to be as guileless and harmless as doves, of harsh aspects that indicated—according to the textbooks—a most thorough-going villainy or an appalling blackness of soul. There was something wrong somewhere. Common sense told me it lay in my lack of anything but surface understanding; that the measure of a soul was not to be drawn from the profound depths of a horoscope with ease

or slight learning, and that nothing less than the ability to take the true measure was worth the paper my findings were scratched on.

I began to see that the few symbols and divisions within the horoscope, and which comprise it, must represent every known condition and eventuality. Each, therefore, must carry such an infinite number of meanings in itself and in its relationships, that with all things so accounted for, it would be stupid indeed to ascribe to any aspect, or any position within the circle, only the general meanings the textbooks give, for these are merely intended to serve as a base for more subtle interpretations.

So, jolted out of my assumption that astrology would provide me with an easy code to laying bare the souls about me, I began a careful scrutiny of every chart that came my way in an effort to measure and weigh the good and the less good, to strike a balance between them, and to adjust the values in each so that I might sift out the important ones from the mass of the chart's evidence. And as my small store of knowledge grew, feeling for the real meaning of signs and aspects began to develop in a way that first supplemented the textbooks, and in time made me more or less independent of them except for reference.

From then on the labor of casting and reading a horoscope became a matter of enthusiastic devotion and passionate interest. It was *my* work and never would I find any other so rewarding in itself, for it never brought me any gain but in mind and spirit.

As a matter of fact I don't think it even brought me the thanks of those whose charts I read—usually at their importunate request. I suppose I was trying too hard to be accurate and faithful to the chart's message to paint my pictures in the rosy colors they were looking for, though I always tried to lay emphasis on the finer things I saw, and to put as little stress as possible on the adverse either of character or circumstance.

I don't know how much good these

early readings did anybody but myself. In me they released an energy that had never found expression before, which made the work fascinating, but above all, they opened before me a realization of the vast, intricate, stupendous design of astrology: the range, the scope, the overpowering magnitude of it; its driving spiritual force and its perfect spiritual harmony. I would gladly have given my life to the study of it, knowing that at the end I would be no more than a beginner.

But I commenced to realize that it was a mistake to read charts for people who were moved mostly by an idle curiosity. As my skill increased and the work was less experimental, I began to discriminate and to be more careful who the people were that I cast horoscopes for, and finally I got to the point where I would not cast or read for any except those who were in sorrow or a greatly troubled state of mind, and who were genuine in thinking astrology might help them.

The work I did for these had a different quality about it. I was no more in earnest than I had been before, but my clients were, and the fact that they were asking my help and looking to me to find some explanation of their maladjustments and some clue to the remedy for them, sharpened my inner vision and spurred me to the most exacting care I was capable of, and brought a solemnity to the task that was not there before.

I believe I never sat down to work on one of these charts that I did not begin with a prayer that my labor might truly help those who had asked for it, and that my reading would be one that would best serve their spiritual needs or at least touch the spring of some truth that would give an answer to the soul's plea for enlightenment. The natives of these charts seemed almost as my own children and my interest in their lives was peculiar and acute, and entirely unaffected by their being for the most part almost strangers to me.

But this work which brought me the deepest satisfaction of any I had yet done, marked the end of my usefulness as an

interpreter of charts. Because I wanted so much to help the natives of them and saw that I could do so little compared with what they might do for themselves if they could read their own horoscopes; because I realized that though I might aid them once I could not always be at liberty to do so, and needs would repeatedly arise; because a chart should only be read under the seal of the purest of motives and because there are few unpaid astrologers able to give their time and their efforts—I became more and more convinced that the only unquestioned gain that can come from the reading of horoscopes is when the individual is able to study his own and draw his own conclusions and his own counsel from it.

It is not that another person reading for us cannot tell us much and direct us wisely, but that by the very nature of things he or she is limited and restricted by time and other factors, and it is possible that the reader might miss altogether in his analysis the very point most vital to the understanding of the native, or to the solving of some life-mystery, or that kernel of the truth which will make us free. At best he must render a pitifully slim accounting of the wealth the horoscope holds.

Because of the complexity of life, because of the complexity of character, because of the complexity of meanings in aspects, the astrologer unless he spend his life at the business, can only scratch the surface of this wealth to which the native of each chart is heir. Here is a wealth of knowledge beyond price, of self, unobtainable in any other way, for no priest, no physician, no psychologist can ever have insight enough, no matter how directly they approach the root of a problem, to compete with the blazing clarity of the horoscope. Knowledge too of the forces which are at play upon us every moment of our lives to lift us, spur us, drag us, deride us, work with us for the building up of an impregnable strength, or stand as bar to attainment

(Continued on page 430)

Astrological Readings for Subscribers' Children

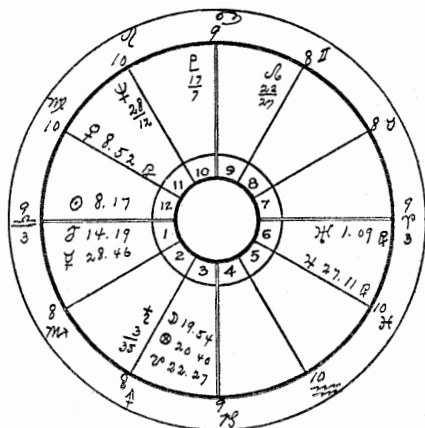
We delineate each month in this department the horoscope of *ONE* of our subscribers' children, age up to twenty-one years. This includes a general reading and also vocational guidance advice. The names are drawn by lot. Each *FULL* year's subscription, either a new one or a renewal, entitles the subscriber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

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

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

SYLVIA O. S.

Born October 2, 1927, at 6:00 A.M.
Latitude 23 N. Longitude 83 W.



We shall use for our monthly reading the horoscope of a young girl who has the cardinal sign Libra on the Ascendant and cardinal signs on all four angles. Venus is the life ruler, being the ruler of the sign Libra. Unfortunately it is square the destructive Saturn, but sextile Pluto and the Midheaven. This, however, will lead towards material ambitions, and Venus being in the house of friends, namely, the eleventh house, the friends will naturally be of the type which will contribute to the gratification of the ambitions.

Mars, the planet of energy and ambition, is in Libra, in the first house and conjoined to the Ascendant and the Sun. While Mars is not at its best in a Venus-

ian sign, still with the good aspects which this planet is making, Mars will play a large and important part in the life of this girl. Mars conjoined to both the Ascendant and the Sun gives untold energy and a forceful personality, which will win out and rise above many obstacles.

Mars is sextile the Moon, giving courage, also a leaning towards the feminine and a strong home nature, for the Moon rules the natural fourth house, the home; but the Martian nature will ever drive towards public work, restless unless it can find expression for pent-up energies. This girl will never be a follower, she must ever be at the front, in the vanguard of all projects in which she may become interested. There may, however, be some tendency towards impulsiveness which at times might also express in temper. This should be guarded against or she may spoil many fine opportunities. People with Mars conjoined to the Sun and Ascendant are very prone to overestimate their worth and become somewhat egoistic; therefore humility should at all times be cultivated.

The Mars, Sun, Libra combination on Ascendant has a tendency to make the body heavy-set and somewhat corpulent, especially later in life, but Mercury in the first house will help to slenderize, and take away some of the bulk.

Mercury in the first house will give a keen, quick mind, but the only aspects which Mercury is making are a sextile to Neptune and a semisextile to Saturn.

This will incline the mind towards mystical and occult things, and with a well aspected Moon in the third house conjoined Part of Fortune and sextile Mars will be beneficial in the writing of mystical stories and the expression of things of an occult nature, idealism, etc.

Mars, Sun, and Mercury all in Libra give a very strong and pleasing voice which should be cultivated both for speaking publicly and for singing.

One planetary aspect which should not be overlooked is the square between Venus and Saturn. This often gives a careless, untidy nature which should be guarded against. We believe, however, with the good position and aspect of both the Sun and Mars that the ambitious nature of these two would to some extent help this girl to be tidy and to cultivate the habit of having a place for everything and everything in its place. Sun and Mars on the Ascendant make the native value the good opinion of others.

Jupiter, the planet of opulence, is in the sixth house and wonderfully helpful in stabilizing the health and in bringing satisfying conditions to bear concerning the employment of the native. One with Jupiter in the sixth house need never beg for work; it will be offered to him. However, we find the unstable Uranus conjunction Jupiter, also in the sixth house. As Uranus is opposition the Sun, we may expect that this may cause some erratic actions and unexpected changes. The adverse aspect and position of Uranus is considerably softened by its trine to Saturn, however.

Pluto, the strange planet of which little is as yet known, is in the tenth house square the Sun and Mars; it is also in the sign which has rule over the stomach, Cancer. This planet so prominently situated may give some trouble with the digestive apparatus and also cause the girl to desire unhealthful foods, which may disturb the health. We would advise some study of diet and of food mixtures, which will assist her in choosing foods that are wholesome and digestible.

Convention Report

BY THOS. G. HANSEN

FRIENDS of Astrology enjoyed the many intellectual treats offered during the recent five-day session of the Western U.S. Conference of Scientific Astrologers in San Francisco. Each session conveyed lessons, findings, and items of research that gave delegates inspiration in behalf of Scientific Astrology.

The Rosicrucian Fellowship Session received the full approval of our friends in San Francisco and a great many favorable comments were expressed individually and collectively to the speakers on our session.

Frederic A. Jones conveyed the greetings of Mrs. Max Heindel and expressed the purpose of the work of the Elder Brothers and the activities of The Rosicrucian Fellowship. The writer discussed the methods of education and training of children, particularly stressing factors involved in handling the "problem child." Elizabeth Hansen turned the Red Room of the Fairmont Hotel into a healing shrine while presenting "Astrology in Spiritual Healing," and F. A. Jones' discussion of "Astro-Diagnosis" was capably illustrated with two charts, showing the operation of the vicious circle in diagnosing disease.

"The Planets of True Progress," by Rex I. McCreery, gave the indications of growth, development, and further evolution of humanity under the rays of the planetary hierarchies. The value of Uranus and Aquarius in the work of the coming Aquarian Age were factors stressed by all speakers and in "Aquarian Manifestations," Dr. Daniel L. Hirsch balanced and completed a well-rounded session that from beginning to end conveyed the ideals and principles of The Rosicrucian Fellowship.

The sacred responsibility of the astrologer and the privilege of acting in this capacity was stressed in every session.

The entire Convention was conducted with the dignity befitting the presentation of spiritual and scientific ideals.

Worth-While News



Thought Waves to Be Demonstrated

Thought waves given off by the brain, amplified 300,000 times and recorded on a moving strip of paper will be among demonstrations featured at the annual "open house" to the public and alumni of the University of Southern California Friday from 3 to 9 p.m.

Under direction of Dr. Lee E. Travis, psychologist, the five-year experiment has been found to record types of thought given off by the brain as well as serving as a means of personal identification.—*Los Angeles Times*, May 3, 1939.

The occult scientist has been telling the world for years that thoughts take form, have a certain color, and special rates of vibration all their own. They have even gone further and stated that not only may thought-forms be very good or very evil, but they also have the power to incite either good or evil wherever they are sent.

Thoughts are radiating, vibrating forms. The distance traveled by them and their persistence to become effective depend on the original strength and clearness injected into them by the thinker. According to the forms produced, thoughts may fall into three general classes, namely, thoughts that take the image of the thinker, as when one wishes earnestly to be in some particular place; thoughts that take the form of some material objects, like a certain book, a picture, or a statue, et cetera; and thoughts which take a form entirely their own in order to express certain inherent qualities, like hate, love, anger, fear, or joy.

The occult scientist is able to distinguish thought-forms plainly through the extended vision produced by the heightened vibration of the pituitary body and the pineal gland, which have a direct connection with the optic nerve and the blind spot in the eye. It is only a mat-

ter of time until this extended vision will be developed by the entire race. In the meantime it is of much interest to watch the work of the material scientist in his ingenious endeavors to probe more deeply into the mysteries of nature, for every new discovery made by him substantiates those that the occult scientist has long known to exist, and in many cases has made known to the public only to be scoffed at and himself ridiculed, often to the extent of actual persecution. There never was a truer aphorism than the one which proclaims that "Truth crushed to earth shall rise again."

Losing Their Legs

The New York Times prints the following statement from Gen. H. L. Laubach, retired U.S. Army officer:

"Perhaps no greater change has occurred in the young man of America in the last 20 years than his decadence in leg and abdominal muscles. The reason may be told in one word—automobile. It explains why many colored boys who have no cars, are appearing as champions in track sports. Healthy white boys not yet 20 had to be sent home because their legs would not carry them in normal pursuits. One boy in ten had hernia or weak abdominal walls, the result of ignorance and lack of exercise."

—*Humanity Magazine*, March, 1939.

No doubt there is a great deal of startling truth in the above article. One of nature's laws is "use or lose," and this law manifests on all planes of the cosmos. Realizing that a real danger is threatening our physical organism it is evident that more physical exercise should be introduced into the lives of most of us. As the sun is the great source of all life it would be a helpful idea to popularize such exercises as walking trips, tennis, croquet, skating, both on cutters and on rollers, golf, and many other out-of-door sports that are both active and healthful.

Helen Keller

The Perkins Institution for the Blind was founded by Thomas H. Perkins, an American merchant and philanthropist of Boston, Massachusetts. In 1832 Dr. Samuel Gridley Howe became superintendent of this Institution and with his wife, Julia Ward, whom he married in 1843, made the Institution famous. Dr. Howe was interested in every sort of reform. . . .

There came to this school in the early eighties a young woman who had lost her sight, a young woman by the name of Anne Mansfield Sullivan. . . . It is doubtful if Dr. Howe and his wife ever lent their influence to a finer and more worthy person than making it possible to give this girl an education.

Down in Alabama, where the sweep of the Tennessee River is most majestic, there was a little girl who could neither see, hear, nor speak. Her father and mother, living at Tuscumbia, Alabama, were distressed beyond words. Finally, they appealed to The Perkins Institute for the Blind. The response to their appeal was Anne Mansfield Sullivan, whose sight had been marvelously restored as she was taught at her Alma Mater. Miss Sullivan took with her the doll she had played with in her blind days at Perkins and this was to be the talisman which should bring to Helen Keller the knowledge of the world about her. It never brought to Helen hearing, but how the immortal symphonies have sung themselves to her soul because of Miss Sullivan and her doll. Finally there came the gift of speech. Helen Keller verily was no longer dumb!

Dr. Howe died never knowing of Helen Keller! Julia Ward Howe passed away just after Helen Keller had come to flower as a graduate at Radcliff.—*The Industrial Student*, May 1939.

Helen Keller was not born blind, deaf, nor dumb. Her affliction was the result of a fever, which shows that her parents gave her a good body. Since this is true it is evident that this remarkable woman came to birth this time to pay off a tremendous debt of destiny. It is also evident that through some form of association her parents were to some extent responsible for her past delinquencies, but but by no means wholly so.

In relation to physical abnormalities and deformities the rule seems to be that the physical indulgence of passion in one life reacts on the mental state in a later life or lives, and that the abuse of mental powers in one life leads to physical disability in later existences.

This being true it is quite probable that in a past life Helen Keller was the

owner of a powerful mind which she used to control her fellow men in a harmful way. As the sex of an individual usually alternates during his various earth lives this woman most likely was a man in her last incarnation and quite likely ruthlessly used her powerful mental faculties hypnotically to force others to carry out the schemes which would result in her own self-aggrandizement, and that her present parents were willing assistants because of the profit which they derived from a share in her unwholesome gains.

How nobly this unusual woman is paying off that tremendous debt! In following her career in this life one cannot but wonder just who Helen Keller has been and conjecture something of the marvelous future which lies before her to be worked out in a glorified body in lives yet to come. In this future glory her parents will certainly share as a result of the unfaltering devotion and tender care with which they have surrounded her in this difficult incarnation.

Bible Students Told of New Era

Prophesying the birth of a new era in which divine guidance will replace man-made order, Norman Woodworth, New York lecturer, yesterday addressed more than 1500 persons attending a mass meeting conducted in Embassy Auditorium. . . .

The new era, Woodworth declared, will be a Utopian order in which all the evils of present-day life will be replaced by a system in which the principles expounded by Christ will prevail.—*Los Angeles Times*, July 3, 1939.

The occult scientist knows that while there will be many changes in the earth's constitution from time to time, there will not be a complete disintegration of the globe until the end of this, the fourth day of manifestation, and that this will not occur for many, many millions of years. When this great change does take place, practically all life will have been transferred to the World of Thought above it, where it will be prepared to return to a new heaven and a new earth at the beginning of another great day of manifestation, there to continue its evolutionary development.

Question Department



Healing Those Who Are Ill

Question :

I have been told that the Rosicrucians have a method all their own which they use in healing disease. Does that mean that they exclude all other forms of healing? Please explain.

Answer :

Our healing department at Headquarters arrives at its conclusions relative to disease by means of the individual's horoscope which is the basis of advice to the patient. Spiritual healing force is applied by a band of Invisible Helpers working under the direction of advanced beings who usually function on the invisible plane. The patient's weekly letter to the healing department, written with *pen and ink*, is required as an entrance key to his system. The effluvia from his hand (the ink fluid acting as a conductor) impregnates the paper; it is something he has given voluntarily to furnish access to the Invisible Helpers.

However, the Rosicrucians do not exclude all other forms of healing. In answer to a question similar to the one above, Max Heindel stated :

“That depends upon the nature of the sickness and the temperament of the patient. If it is a case of a broken leg, a surgeon is obviously the one to call. If there is an internal disorder and it is possible to get a broad-minded physician, then in certain cases he is the one to get. If, on the other hand, a mental healer, Christian Science healer or anyone else who is spiritually minded can be brought in, *they may help a person who is himself strong in faith*, for, as a tuning fork which is of certain pitch will respond when another tuning fork of the same pitch is struck, so will the person filled with faith respond to the ministrations of these last named ones. But when faith

in their methods is lacking in the patient, it is far better to send for a regular physician in whom the patient has confidence, for health or sickness depends almost altogether upon the state of mind, and in the conditions of sickness where a person is enfeebled, he becomes hypersensitive and should not be thwarted in his preferences. Besides, whatever good there is in any system of healing, the effects upon a certain person will be beneficial or the reverse in exact proportion to his faith in its healing power.”

MUSIC THE GAUGE OF SPIRITUAL DEVELOPMENT

Question :

What is the effect of music from the evolutionary standpoint? Can the spiritual development of a person or nation be judged by his or its choice of musical compositions?

Answer :

At the present time there is nothing in the world so little understood by the masses as the origin and power of music. True music, contrary to all material evidence, is not man-made. Music is older than our solar system for it belongs to God and is a part of His very being. The God of our solar system expresses Himself through three great dynamic primary powers: will, wisdom-love, and activity. It is through the combined energy of these tremendous powers that He has created all that is. Chief among the many phases of His will power, we find intellect and reason; His wisdom-love power expresses itself in harmonious conception, which imagines and thinks out, thereby calling His third power, activity, into manifestation to bring forth.

Through the vibratory power of the spoken word God brought all that is into being. In order to accomplish this, the power had to be used in orderly, melodic,

harmonious, rhythmic sequences, any deviation from which would have introduced chaos into cosmos. All of earth's music was originally founded on these primal cosmic tones and their harmonic variations, but owing to man's desire for excitement, emotional excesses, and constant change, and his inability to detect true melody, discordant notes have gradually crept in, resulting in discord which breeds all forms of evil.

True musicians who are able through the powers of concentration and intuition to go within themselves and contact the divine heavenly music which is being used to develop the various parts of their own being are the farthest evolved of all the human race, for this music can be contacted only through the awakened powers of the spirit, which is a differentiated spark of God's own life.

As the quality of the music of a nation depends on the spiritual development of both those who produce it and those who accept their productions, it is self-evident that a nation's spiritual growth can easily be determined by the prevailing music which it produces and of which its people approve.

Plato agreed with Damon of Athens, the musical instructor of Socrates, that the introduction of a new and presumably enervating scale would endanger the future of a whole nation, and that it was not possible to alter a key without shaking the very foundation of the State.

WHY OCCULT STUDENTS DO NOT ALL AGREE

Question:

Will you please tell me why there is so much inharmony among the members of the various occult societies and even between the different organizations also? As they are all striving to reach the same goal why can't they all work together in harmony?

Answer:

At the present time the great majority of occult students have really only reached a primitive stage in occult development. Every person who is at all

sensitive to things superphysical is to some extent interested in occult philosophy; but since the development of each is, as a rule, quite rudimentary, he or she is able to perceive only a single aspect of truth. Each individual is overwhelmingly persuaded that he has the truth because spiritual perception is usually quite keen and therefore makes a deep impression on its possessor. Accordingly as long as this stage continues there is bound to be dissension among such people and the formation of all sorts of sects and cults, each differing violently from the other.

In reality superphysical matters all have seven or more aspects of truth correlated to them. The solution to the problem is therefore found in the fact that as individuals progress in their evolution, they will gradually develop their inner vision and be able to contact more and more of the aspects of truth. When they have discovered all of its aspects they will be able to associate harmoniously with others for the reason that their expanded understanding will reveal to them that others are right as well as themselves. All of the foregoing applies to occult societies as well as to individuals.

On the invisible plane there is perfect harmony among all of the schools of Initiation, for their members know that each school is teaching a different phase of the same truth to those who are ready to receive that which they have been commissioned to promulgate.

JESUS AN ONLY CHILD.

Question:

Will you kindly tell me the names of Jesus' two sisters. I think he had four brothers and two sisters?

Answer:

Search in the Memory of Nature reveals the fact that the man Jesus had no sisters or brothers. In ancient times cousins were referred to as brothers and sisters, and we therefore think that is probably why this mistake has come about.

Nutrition and Health

Rosicrucian Ideals


The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also, as far as possible, to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

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

The Benefits of a Vegetarian Diet

BY MABEL MORRIN KELLOGG

T is the aim of the occult student to (as quickly as possible without injury to himself) pass from the consciousness of the flesh to the consciousness of the Spirit. This being true, his idea in omitting flesh foods from his diet is that of spiritual growth. However, we evolve through the use of all of our bodies: dense, vital, desire, and mental, and in considering the subject of vegetarianism it is well to show its benefits to the man as a whole.

Human beings are not organized so that they can assimilate minerals directly. The next higher kingdom to the mineral is the vegetable. It is so organized that it is able to assimilate the mineral compounds of the earth, thus enabling us to obtain the chemicals necessary to sustain our bodies without resistance. This because the plant has little individuality of its own and the life ensouling the particles does not try to escape from the body as soon as do those from a food derived from the more highly developed forms of the animal kingdom. Thus the sustenance derived from a vegetable diet requires less frequent replenishing and gives more strength in proportion.

Although eating and drinking build the physical body, they are really mental processes. It is the mind that tastes, and it is desire and emotion that often guide

the appetite. Most people eat through habit. Not so long ago it was believed that health depended upon the serving of bread, meat, potatoes and gravy daily, to all alike. Today individuals are freeing themselves from mass opinions and settling the question of right eating discriminatingly.

The esoteric student believes that there is no absence of life, substance, or intelligence anywhere. In consuming the flesh of animals, instead of adding to the spiritual consciousness we are stimulating our lower instincts and sensations. If we love the stimulating things of the flesh it is positive evidence that the mind calls for them—that we have not let them go from our thoughts. It is argued that meat-eating gives strength, that to become as strong as an ox we must load our bodies with his coarse flesh. But we are aware that the ox, as well as other strong animals, such as the horse and the elephant, lives on a vegetarian diet. The lion and the tiger are meat eaters, fierce in nature, but not so strong as the others.

Vegetarians have proved that there is more nourishment in the natural foods of the earth and that the eating of these foods makes for physical vigor and health. History tells of the little band of Spartans, vegetarians, 300 in number, who held back a million. Statistics show that

in athletic feats the vegetarians have consistently won over the meat eaters. In a walking match in which many nationalities were engaged eight vegetarians and thirty-two meat eaters took part. The first six arrivals were from the eight vegetarians and the first meat eater was an hour behind the last vegetarian. The winner was a man twenty-eight years of age and had not tasted meat for ten years.

Science has shown that a non-meat diet gives greater energy, agility, and endurance and a better command of the intellectual forces. It is said that there is more nourishment in a pint of milk than in a pound of meat, in a cup of peanuts than in a pound of beef. Milk and eggs are not vegetable foods, but they are constructive in their action upon the human system. Eggs should be eaten sparingly, however, in order that there be no retrograde effect upon the desire body.

The great Healer is Nature, and in the fruits, vegetables, and herbs may be found a remedy for every ailment to which man is subject. Animals instinctively know how to find the herbs necessary for their healing.

T. R. Allison has answered the question, "What do we gain from a health standpoint by becoming vegetarians?" He says: "Rheumatism, gout, hardening of arteries, and tendency to apoplexy are greatly lessened by a non-meat diet. The heart of the vegetarian beats more slowly and by this slow action the length of life is prolonged. Tendency to drunkenness is almost entirely done away with; in fact, a vegetarian diet and observance of health rules adds many years to the life."

When speaking of the mental benefits derived from a vegetable diet we might say that the practice is good for the brain. The old Greek philosophers, Pythagoras, Plato, and Socrates are said to have been vegetarians, as were the famous Romans,

Seneca, Porphyry, and Plutarch. The poet Shelley refrained from eating meat and our modern example of intellectual brilliancy, Bernard Shaw, is strictly vegetarian.

Benjamin Fay Mills, one of the best known ministers and orators of a few years ago, in a lecture on "Why I am a Vegetarian" said: "I am a vegetarian not only because I want to be healthy and because I believe vegetables to be better brain food, but because I want to be human and humane. To inflict unnecessary pain is not humane. We do not need to eat animals in order to be comfortable, healthy, and strong. It can well be seen that if I consent to eat animals I at once enter into partnership with an awful system that causes unspeakable agony to these lesser creatures of God. It is said

that every murder with a knife in the city of Chicago for the past eight years was traced to the influence of the stock yards." As this lecture was delivered in the year 1911 we can readily believe that this state of affairs still exists.

Rev. Henry S. Club at one time wrote out thirty-nine reasons why he was a vegetarian. How many could do that well? Some of his reasons were: "In the progressive development from the animal to spiritual man, there is necessarily a change in the habits of eating and drinking, as well as in those of affection and thought. A spiritually minded man cannot partake of that which requires him to destroy the lives of innocent creatures in order to partake of their bodies, because the very thought is repugnant to his nature. The consumption of flesh as food has, like the use of tobacco and alcoholic liquors, a tendency to deaden the moral and intellectual faculties so as to blind the perceptions to the danger of the practice. Abstain from the practice long enough to prove that 'if any man will do His will he shall know the doctrine, whether it be

There is in every animal's eye a dim image and gleam of humanity, a flash of strange light through which their life looks out and up to our great mystery of command over them, and claims the fellowship of the creature if not of the soul.—Ruskin.

of God.' The power of the mind over the body grows with obedience to Divine Law. The exercise of kindness towards all creatures is productive of intense satisfaction and delight. The heart and affections become tender towards all, and soul and body become permeated with divine wisdom. Such are the convictions of the writer whose health, vigor and true enjoyment of life at the age of seventy-six years bear simple testimony."

And now let us consider food and drink as a factor in evolution from the Rosicrucian standpoint: In the earliest epoch, the Polarian, man's body was ethereal, yet mineral-like, as all gases are mineral. The earth was soft at this time. In the second epoch, the Hyperborean, man had developed a vital body like the plants which sustained him. Then, in the third epoch, the Lemurian, he obtained his food from living animals, milk, which developed his desire body. In the fourth, the Atlantean Epoch, man learned to kill and eat. He had lost, by this time, the spiritual perception which was his in earlier epochs, when he knew that his body did not die, that when one body wasted away another would grow to take its place. It was necessary that he learn the lessons of the physical world, so in order to do this he must become awake here and build a mind and body as suitable instruments for this work-a-day world. Thus wine and meat were introduced into his diet which produced a numbing effect upon the spiritual principle. Thus physical existence became the most potent factor for the fifth epoch man.

We are now well into the Aryan Epoch when we are to understand thoroughly that "none who offer tribute to the counterfeit spirit of wine or any alcoholic liquor (the product of fermentation and decay) can ever know anything of the higher Self—the true Spirit which is the very source of life." Man is predestined to become a creator, but before he can become one he must cease to destroy. The lower animals are evolving spirits and it is their privilege to gain expe-

rience and when we take their lives and destroy their forms we deprive them of their chance of gaining that experience. Instead, it is our duty to assist the kingdoms below us in every way possible.

Illness is often caused by the consuming of flesh foods because every animal body has in it the poisons of decay. As the sensibilities of human beings become more refined we shall expect that they will awaken to the knowledge of these deleterious effects.

Let us consider some of the nourishing and healing properties of man's natural foods, the fruits and vegetables.

For the nerves: onions, lettuce, carrots, celery, grapefruit, berries. For the blood: beets, spinach, lettuce, strawberries, red apples, blackberries, grapes. For the kidneys: asparagus, parsley, artichokes, dandelion, green beans, watermelons. For the liver: onions, garlic, tomatoes, peaches, figs. For the brain, phosphorus is needed, which is contained in sage, beans, grapes, pineapple, and the leaves and stalks of many vegetables.

Death of the body is caused by crystallization. This hardening process consists of the depositing by the blood of earthy substances by which the various parts of the system become converted into bone and kindred matter. This process destroys flexibility, thickens the blood and chokes the capillaries and other blood vessels. This process may be lessened by the eating of foods which contain as little ash as possible and by drinking fruit juices and pure, soft water. The tendency of the vital body is to soften and build, of the desire body to tear down and crystallize. An even temper and a vegetable diet assist the law of assimilation, the higher law which allows no particle to be built into our bodies which we as spirits have not overcome and made subject to ourselves.

In considering the subject of a vegetable diet versus a meat diet there seems no argument in favor of the latter. Some advise the eating of meat for the protein content, but proteins in plenty may be procured from nuts, eggs, cheese, pea-

nut butter, mushrooms, avocados, and other pure, nourishing foods. When all is said, we can safely conclude that man benefits physically, mentally, morally, and spiritually through feeding his body on the vegetable kingdom and becoming harmless thereby.

A right attitude toward our younger brothers helps much with our development, for "a life to be useful must be harmless." Charles M. Skinner in "Blessed are the Merciful" has expressed this idea of harmlessness as follows: "This infamous rage for killing! The suffering that the men with guns impose; the happy creatures mangled in their play and flight; the crippled that drag themselves to the woods and hills to die, with unheard groanings; the little ones in fur and feathers that perish of cold and hunger, wondering why the father and mother that were good to them come back no more.

"Oh, brothers of the tongue that speaks, the hand that works such other good, the brain that thinks so high and kindly for those of your own species, will you not hear and heed the plaint in these wild voices that reach you even at your windows? Will you not have mercy on these harmless ones that, after centuries of persecution know and think of you only with aversion and terror? Hang up the gun, burn the whip, put down the sling, the bow, the trap, the stone, and bid them live! Let their joyous voices greet the sun again, as in the days before they learned the fear of man. Take their drooping carcasses out of your hat, my lady, and set an example such as a gentle, well-bred woman should give to her ignorant sisters. Be ministers and friends, not persecutors and enemies. Spare, for their sake, yet more for your own, our little brothers of the fields!"

The Rosicrucian Fellowship stands for world peace, service to humanity, animal welfare, healing. Can these things be accomplished, making this earth a better place in which to live, so long as one hundred million animals are slaughtered yearly in order to satisfy the appetites of

human beings? And the vanity of woman appeared at the high cost of thirty million fur bearing animals per year?

With Edwin Arnold the Rosicrucian Fellowship student truthfully declares:

"There hath been slaughter for the sacrifice,
And slaying for the meat, but henceforth none
Shall spill the blood of Life for taste of flesh,
Seeing that knowledge grows and Life is One,
And Mercy comes to the merciful."

Health Commandments

(Reprinted from "Threefold Health" by
Ada Williams)

Thou shalt not follow blindly any health theory: "Prove all things; hold fast that which is good." (I Thes. 5:21.)

Thou shalt borrow neither sickness nor trouble: "Sufficient unto the day is the evil thereof." (Matt. 6:34.)

Thou shalt not go about bemoaning thy fate: "A merry heart doeth good like a medicine." (Prov. 17:22.)

Thou shalt not fear thy neighbor's germs: "Fear hath torment—Perfect Love casteth out fear." (I John. 4:18.)

Thou shalt not charge thy disease to God nor devil: "Whatsoever a man soweth, that shall he also reap." (Gal. 6:7.)

Thou shalt not let thy emotions run riot: "Add . . . to knowledge temperance." (II Peter 1:6.)

Thou shalt not poison thy food with angry words: "The tongue . . . is an unruly evil, full of deadly poison." (James 3:8.)

Thou shalt not "live to eat" nor let other appetites master thee: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." (Gal. 5:16.)

Thou shalt not meditate upon sickness or other evil: "Whatsoever things are true . . . honest . . . pure . . . lovely . . . of good report. . . . Think on these things." (Phil. 4:8.)

Patients' Letters

Missouri, May 28, 1939.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

This letter is to inform you that I think I am not affected any more with any of the ailments for which I have been treated by the "Invisible Helpers," to whom I feel very grateful for having been cured of irregular beating of my heart and other minor troubles.

Words cannot express the appreciation I have for the "Invisible Helpers" and the Rosicrucian Fellowship for the cure they have brought about in my case. I shall always remember them in my prayers.

You will not need to treat me any further. I shall let you know if I need treatment at any time in the future.

Yours in the service,
—S.H.

California, May 31, 1939.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I am happy to tell you that the hay fever and asthmatic condition has disappeared entirely. It broke rather suddenly following a period of intense suffering. I have recovered faster than I usually do, not having the severe coughing I usually have of some weeks' duration following the asthma and I feel remarkably well.

Your letters have been of untold value to me; their helpfulness, their sympathy and understanding. I am glad you told me to search my mental attitude for the real cause back of this recurring condition, that I would find the answer there, and there I shall search for it, and endeavor to overcome it.

May God bless you in your work. I am so glad to be able to breathe once more.

Most gratefully yours,
—W.N.

Illinois, April 6, 1939.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

Here is my contact letter for this week. My condition is still improving, thanks for your wonderful help.

I was in to see my doctor last Sunday and he could not understand how I had improved so. He said he wished the others of his patients would do as well as I.

Please continue prayers for me.

Sincerely,
—M.A.A.

Healing Dates

August 5—12—18—24

September 1— 8—14—21—28

October 5—12—18—26

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.

Gems of Truth

There is but one *safe* way to develop our latent faculties. No matter what anyone may say to the contrary, experience will prove that attainments to spiritual powers depends upon purification and unselfish aspiration; and that is what the mysteries taught in olden times.

It is one thing to go out in the mountains where there is no one to contradict or to jar upon our sensibilities and keep our poise; but it is another thing entirely to maintain our spiritual aspirations and keep our balance in the world where everything jars upon us; but when we stay on this path we gain self-control which is unattainable in any other way.

When we work and pray, and make our lives a living prayer for opportunities to serve others, then all earthly things will come of their own accord as we need them, and they will continue to come according to the degree that they are used in the service of God.—*Max Heindel.*

VEGETARIAN MENUS

—BREAKFAST—

Orange Juice—8 oz.
Wheat Hearts with Cream
Poached Egg on Toast
Cereal Coffee

—DINNER—

Tomato Soup
Nut Loaf
Swiss Chard
Cauliflower and Bean Salad
Jello with Whipped Cream

—SUPPER—

Fruit Cocktail
Carrot Soufflé
Milady Salad
Date Cake

RECIPES

Tomato Soup.

Ingredients: 1 quart canned tomatoes, 1 pint water, 1 teaspoon salt, 1 slice onion, 1 small bay leaf, 1½ tablespoons butter, 2 teaspoons sugar, 2 teaspoons savita.

Cook the tomatoes, water, bay leaf, onion, salt, and savita together 15 to 20 minutes and strain. Add the butter and sugar and serve.

Nut Loaf.

Ingredients: 1 cup walnuts shelled, 2 cups cooked rice (cold), ½ cup toasted bread or cracker crumbs, ¼ cup cream, 2 eggs, 1 teaspoon chopped onion, 1 teaspoon vegex.

Grind nuts and bread in food chopper. Put in mixing bowl and break in the eggs. Mix slightly. Add rice and salt. Mix thoroughly. Put in oiled pan and bake 15 to 20 minutes in moderate oven. Serve with cream, savita or mushroom sauce.

Cauliflower and Bean Salad.

Ingredients: 1 cup cooked cauliflower, 1 cup string beans, ½ cup celery, 2 strips pimiento, ⅔ cup French dressing.

Cut cold cooked string beans into half-inch lengths. Wash and cut the celery into small pieces, add the cauliflower and mix all together with the French dressing. Arrange on lettuce leaf and garnish with pimiento.

Carrot Soufflé.

Ingredients: 1 egg, ½ cup carrot puree, 2 tablespoons cream, ¼ teaspoon salt.

Prepare the puree by forcing boiled or steamed carrots through a coarse sieve. Add egg yolk, cream, and salt to the carrot puree and mix thoroughly. Fold in stiffly beaten white of egg. Fill buttered ramekin dishes three-fourths full; set in a pan of hot water and bake in a moderate oven until set. Serve immediately.

Milady Salad.

Ingredients: 1 cup diced pineapple, 1 cup diced apples, 1 cup diced grapefruit, 1 cup diced orange.

Mix fruits together, being careful not to mash or crush them. Drain well, serve on lettuce leaf with whipped cream or dressing.

Date Cake.

Ingredients: 2 tablespoons butter, 1 cup sugar, 1 egg, 1½ cups boiling water, 1 teaspoon soda, 2 cups flour, 2 teaspoons baking powder, 1 cup chopped dates, 1 cup chopped nut meats, ½ teaspoon vanilla.

Pour ¼ cup boiling water over dates and let stand while mixing cake. Cream butter and add sugar gradually. Add well beaten egg. Mix and sift dry ingredients and add to rest of mixture. Add the remainder of boiling water and beat until smooth. Add dates, nuts and vanilla and mix thoroughly. Bake in well-greased loaf cake pan 45 minutes in a moderate oven (350° F). May be served with or without icing.

Children's Department



The Get-Well Music

BY MARY C. HANSCOM

WELL, children, if it had not been for a little girl eight years old, Mother Mockingbird would have died right on my hands, and right within sight of our summer home at the tiptop branch of a stately pine tree, whose top we could faintly see from the telegraph pole on which we were resting, and mourning our plight when the miracle happened.

Yes, it was a miracle, because Mother Mockingbird had just begged me to go on alone to the beautiful star-pine tree at Mt. Ecclesia and there find for myself another mate, because the pain in her side was so great that she had decided to just sit there and die. She had prayed so hard to the group spirit of all bird animals to take her from the poor injured bird body and let the wreck of a once beautiful mockingbird return to the dust from whence it came.

I, her mate, witnessed with my own eyes the flight of a jagged stone from the sling-shot of a wicked boy's hand almost knock her from the branch of a great oak in live oak park where we were resting. My poor mate fluttered and staggered and just as she fell to the branch below, clinging there trembling with fear, another shot whizzed past. I was frantic. I darted down at the bad boy, screaming and scolding. My, how I would have pecked and cut him with my sharp beak if I could have left my mate long enough. As it was, I did pick a mouthful of hair from his head, which made him stop shooting and take to his heels.

As soon as he was out of sight, I flew madly to where a short time before I had

seen a Daddy-Longleg's spider-web on a low bush, and grabbing a big piece of it I hurried back to Mother Mockingbird and poulticed her bleeding side with it. (If you children ask your grandmother she will tell you that spider-web is wonderful to stop bleeding.)

The terrible hurt place was now covered with clotted blood mixed with bits of spider-web, but we waited a little while longer because my dear mate was so very pale and weak. Then we managed to fly together for a half hour or so, but finally Mother Mockingbird chirped faintly to me that she must rest again. She had reached the limit of her endurance; her side was throbbing and her left wing had cramps in it because it was on the same side as the wound.

As I looked at her my heart ached with pity, because we both knew well that to-day was the day assigned to the bird kingdom to start building their nests. Though I pointed out the location of our star-pine home in the distance, she, my mate, just sat there like one in a daze, swaying from side to side and with bitter tears streaming from her half closed eyes. I sat very close to her to keep her from falling and as I felt the heat of her poor body, I feared she was getting a fever. Also, she said that the trees looked all twisted and seemed to swim before her eyes.

I started calling for help but no answer. What should I do? My faithful mate had now slumped sideways and seemed about to fall to the ground when suddenly a beautiful sound smote our ears, the first note of a song, a note as

clear and beautiful as a breath from heaven. It came from the direction of the star-pine—a perfect high C—I couldn't have done better myself.

As I listened, the song continued, pure and strong, like cool fresh spring water gushing from the side of Mother Earth, it made me feel good all over. Once more that clear high C sounded, and with a thrill, I knew—I *knew!* but could I make her understand?

Now this song came from the throat of a human being, and as I listened, a soft swelling melody from bird throats was added to the human. I gently shook Mother Mockingbird, and putting my beak right close to her ear (for she seemed nearly dead, her eyes were closed) I chirped loudly into her ear, saying, "Dear one, you hear that singing, don't you? Open up your ears and heart to it; that beautiful singing comes right from our home and the get-well gift is in it. I know. I hear it! Listen, it's getting stronger and stronger; and more and more birds are joining in with that human singing."

My mate stirred and opened her eyes a little; her head nodded to the rhythm, but she only said faintly, "Bird angels! yes, I must be dying."

Bird voice after bird voice came in until a grand chorus of dozens and dozens of bird songs blended with the notes of the human voice.

You have heard the old saying "Curiosity killed a cat"? Well, curiosity saved my mate—she seemed to come to life and her face was something to see. Through her tears came a look of surprised wonder, then joy, then eagerness. With trembling claw she clutched my wing, saying, "What are we sitting here for? why aren't we there? I just have to get closer to that glorious singing. I hear the meadow larks, arrived already. I would know their warbling among a million."

Yes, as I listened, so they were—and many more that we knew, northern canaries, linnets, robins, sparrows, orioles, starlings, swallows, humming birds, and

even blackbirds, all singing at the top of their voices with the high clear human voice leading.

Mother Mockingbird became brighter with each note of the music. Excitedly she tried her wing and pecked at her side. Then almost hysterical with joy, she smiled into my eyes and said, "Oh, mate of mine, that is the get-well music, the high C, and the pain is leaving my side and my wing." (Did you children know that music is better than medicine for healing if you know your tone? Humans also can use music for the healing of their bodies; there is a rhythm and a tone to suit all if they will search it out.)

I was so glad to hear my mate say that the cramp was leaving her wing, and right then, up she flew, saying, "I can start now, I will fly to our home or die in the attempt."

There were more trees now since we were nearing our summer home at Mt. Ecclesia, so we flew from tree to tree, my mate resting while I sent song messages on ahead to the birds there that we knew best.

I said to them, "Come and meet us," but they never budged, then I called to them, "What's the excitement? why the concert?" and they sang back, "Come and see; do, re, mi, hurry, it is built on high C."

I forgot to mention to you children that Mt. Ecclesia is a bird haven, a place where birds are wanted and protected. Birds all over the world know of the place and visit it some time or other. There are all kinds of rare and beautiful trees, even fruit trees, and lots of humans live there also, but not one of them would harm a bird; they love us.

As we drew nearer Mt. Ecclesia the music sounded louder and louder, there was an exciting joyfulness in the air, even my curiosity was aroused to the limit, and Mother Mockingbird, tired but flying strong, chirped a few cheerful notes, saying, "Hurry, we must arrive before it is all over, whatever it is." So we went on to the center of the grounds where the birds were congregated in the

trees surrounding a large white building and lighted on a big palm tree.

The windows were standing open, and the voice was inside there, but even if the windows had been closed I am sure that we could have heard because the tone was so clear and had such a ring to it. At close range it thrilled me through and through.

My mate showed her curiosity by pushing and nudging me, saying, "Take me closer so that I can see this human who can go to high C like a bird."

We looked and looked, and all of a sudden I was singing too, and Mrs. Mockingbird said afterwards that I sang the best of all the birds.

Right after the concert ended a swallow came along who I remembered had a mud nest under the eaves of that very same building last year, and I said to him, "Please, Mr. Swallow, tell me quickly what in the world is going on around here?" Then I explained why we were late in arriving, and that Mrs. Mockingbird would not rest until she satisfied her curiosity.

"Well," said Mr. Swallow as he came to a full stop on the branch beside us, fastening a critical eye on my mate's ruffled feathers, "I am hoarse from singing, but this is certainly a joyful turn of affairs considering the way the day started out.

"You see, this morning at the time the sun should come up (of course it always comes up) the fog and mist were so dense and heavy that none of us could see our bills upon our faces. The fog rolled in in great clouds and from all the trees and buildings came an incessant drip, drip, drip. All the world seemed to be weeping.

"As you know, all birds since the beginning of time, have saluted the sun each day before ever thinking of eating a bite of breakfast, and even when the sun is hidden we salute it anyway."

"Yes, yes," chirped my mate impatiently, "then what?"

Without noticing this interruption, Mr. Swallow went on, "But this morning,

none of us, not even wise old Mr. Crow, could decide whether it was sun-up time or what time it was. There was a queer feeling in the air, and not a stir except the drip, drip of the fog from the trees. So finally we voiced our salutation to the sun and started our search for breakfast anyway. What else was there to do?"

"What else, indeed?" I answered politely.

"But we were all uneasy. And to make matters worse, some of the wisest old crows were broadcasting that they wouldn't be surprised if we had an earthquake, the gravity was so low, and the air was depressing, and no wind. Then when we were all so nervous we were ready to go back to bed, right out of the gloom burst forth singing! And when the song reached high C the first time, something happened inside of us, and we started singing too. And we weren't afraid any more."

"Ah-h," breathed Mrs. Mockingbird.

Now this voice, Mr. Swallow told us, belonged to a little child only eight years old (which is very young for a human). All the birds were sure that a grown-up person was singing, but some of them looked in the window, as my mate and I did, and saw her with their own eyes. There she stood, head held high, in the midst of a large group of grown-ups, sending forth song after song, never suspecting that the place outside the building was surrounded with birds, a still larger audience, and all the birds singing at the top of their voices, adding their joy to hers.

"On and on she sang," said Mr. Swallow, "and the notes were so pure and strong that we all soon felt revived and ashamed that we had been drooping and fearful. The music thrilled us till we were beside ourselves with joy. First, your friend Mr. Mockingbird from the fir tree across the canyon tried to imitate the wonder voice, then the wild canaries tuned in, then Mr. Robin did a beautiful solo, then all of us joined in and we sang and sang as loud as we could.

"During the first part we heard your

trouble-call for your mate, so we sent you our blessing on the wings of the music knowing full well its power. Also," he said slyly, "we knew that no female bird could pass on to Bird-Heaven even though she were badly hurt without first coming to see for herself what it was all about. Women are so curious."

With that Mr. Swallow flew away to begin his building work and the sun at last broke through the clouds in glory. We (my mate and I) settled ourselves in the protecting boughs of our own pine tree, so grateful for the miracle of music. But first we flew to the topmost branch of our home and sat very still and thanked

the God of all creation for a home where humans were so kind and where children were born with voices to sing.

Now my mate was so revived by the harmony that she started looking about for material with which to build our nest.

We were both so thankful for this little girl's voice, the most beautiful we had ever heard. We wish there could be a way to let this child know how her song roused the curiosity of a dying bird so that it opened its heart and just drank in the healing. Some day thousands and thousands of humans will listen when she sings and their fears and hurts and sickness will leave them.

Why the Birds Sing

BY CORA COCHRANE GRAVES

The birds sing, sing
 In the spring, in the spring:
 What do they sing, little girl, little
 boy?
 They sing of love, they sing of joy,
 As they trill, trill, trill,
 In the meadow, on the hill.
 The birds sing, sing



In the lovely, laughing spring:
 What do they sing, little boy, little
 girl?
 They sing of a love more precious than
 pearl,
 Of a love, love, love
 From the Holy One above;
 So the birds sing, sing
 In the lovely, laughing spring,
 So the birds trill, trill
 In the meadow, on the hill.

Echoes from Mt. Ecclesia

• • • •

SUMMER School is in full progress, the yearly session looked forward to alike by those at Mt. Ecclesia and the students who gather from far corners, because of the strength of great fires generated by coals heaped together—fires of learning, of comradeship, of spiritual experience. Very powerful this year, they are manifesting as increased activity.

In school, classes have been added to the curriculum. Contrary to the policy to limit school work as much as possible to the morning hours, one by one, as the need has voiced itself, the program has overflowed into every evening but Saturday. A class has been added on Questions and Answers by Mrs. Cramer, and one on Prenatal Astrology and Rectification by Mrs. Lindanger.

There are now two classes in Creative Expression, so that the lecturers-in-the-making who have studied all year under the direction of Mrs. Heindel may continue without interruption. The comparing of notes by the Mt. Ecclesia and the Summer School groups lends greater value to each. From the former, two were selected to speak at the Astrological Convention in San Francisco (described on page 410). Their success is attributed in some measure to the training they have been receiving. Both had given their talks before the class so that all might benefit from discussing the presentation of their subjects.

With great pleasure it is noted that many of the Sanitarium guest-patients, anxious to know more of the Rosicrucian ideals which underlie their treatment, are glad to avail themselves of the opportunity to attend the Summer School.

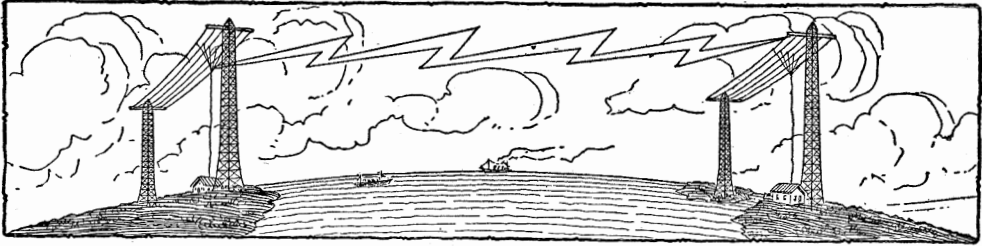
In the field of comradeship, a schedule of excursions has been planned. There is, in the sallying forth of friends in a common adventure, an exhilaration not met with in a private party or on a com-

mercial tour. Moreover, the feeling of responsibility to a group, of kinship, thus intensified, contributes mightily to the growth of the lovely quality known as the fellowship of the spirit. Among the chosen places of interest are Palomar Mountain and Observatory; the huge historic Santa Margarita Rancho, the beauties of the San Diego Coast, jeweled Lake Elsinore in its mountain setting, and Mission San Juan Capistrano.

Each class attending Summer School has a character of its own. As it carries away with it the indelible imprint of the experiences gathered at the heart of the Fellowship, so also it leaves behind the aroma which arises from an offering laid on the invisible Altar of Ideals at which it has worshiped. Sometimes it is the pungent laurel of the martial wreath of determination; sometimes it is the perfume from the rose garland of earnest service. This year it is a fragrant spray of the rare white flowers of graciousness. A lovely music fills the halls in the hours of leisure and lends its power of beauty to the social events, for many accomplished musicians have come, as for a purpose, to lend the magic of their art to those weaving the fabric of life at Mt. Ecclesia.

As the culminating point of the Friday entertainment held nearest Max Heindel's birthday (July 23), a program in his honor was arranged. Mrs. Heindel told attentive ears of the courage necessary to a leader even though he strives for a holy cause, and even though he holds high credentials in the spiritual realm. In the expansion of the work of the Fellowship, she it is, who, remembering the past, keeps alive the debt of gratitude we owe to the unflagging efforts of Max Heindel, who worked faithfully through suffering, disappointment, and opposition to fashion the lamp that carries the light by which we are guided.

Rosierucian News Bureau



“And when he had sent the multitudes away, he went up into a mountain apart to pray.” (Matthew 14:23.)

The numerous references to prayer made by Christ-Jesus in the four Gospels indicate how important He considered it in the spiritual life. Besides giving a scientific formula for uplifting all the vehicles in “The Lord’s Prayer,” He gave various other points on *how* to pray, warning especially against “vain repetitions.”

Every spiritual aspirant, or group of spiritual aspirants, may very profitably consider the various factors involved in the efficacy of prayer, if they would use this “magic invocation” to the best advantage.

Max Heindel has pointed out that “prayer is an opening up of a channel along which the divine Life and Light may flow into the spirit, in the same way that the turning of a switch opens the way for the electric current to flow from the power house into our house.”

He also states that “faith in prayer is like the energy which turns the switch. Without muscular force we cannot turn the switch to obtain physical light, and without faith we cannot pray in such a manner as to secure *spiritual illumination*. If we pray for worldly ends, for that which is contrary to the law of love and universal good, our prayers will prove as unavailing as a glass switch in an electrical circuit. Glass is a non-conductor, a bar to the electric power, and *selfish* prayers are, likewise, bars to

divine purposes and must therefore remain unanswered.”

In reply to the frequently asked question, What shall be the burden of our invocation? the answer is: praise and adoration. The reason for this is that “when we offer thanksgiving and praise we put ourselves in a favorable position to the law of attraction, a receptive state where we may receive a new downpouring of the Spirit of Love and Light.” Such a downpouring raises the consciousness of those who have put themselves in the proper receptive state—gives a measure of *spiritual illumination*, which is the true object of prayer.

ST. PAUL, MINNESOTA.

The latest report from this Group gives a number of interesting items. The secretary writes, “Things are going along smoothly in our Center. We have recently started broadcasting an announcement of the Sunday Evening lecture over WMIN, one of the local stations, and we also hope to make the same announcement in the Saturday evening paper. We hope that with the radio and newspaper announcements we will be able to attract additional new people. We are even looking forward to giving some of the Rosierucian Teachings over the radio in dialogue form later on in the fall season.

“Miss Nelson’s lecture this month on ‘The Life of Christ’ was illustrated with stereopticon slides. She is very busy getting a slide library worked up so that

more of our speakers will get the habit of illustrating their lectures.

"We are looking forward to the set of slides from Headquarters illustrating the lecture 'Heal the Sick,' which we understand from the Minneapolis Center will be sent to the Twin Cities in the near future.

"On June 24th the Minneapolis and St. Paul Centers had a joint picnic at Como Park. There were about sixty adults and about twenty children present. The weather was perfect and we thought the picnic a grand success. We hope we can all get together for another outdoor gathering before the summer is gone."

LIVERPOOL, ENGLAND.

In a recent report from this Group the secretary tells of an interesting "visit we had from a Belfast, Ireland, probationer, a Mr. McKeown, who was anxious to learn all he could of Center activities in order to be prepared to start one in Belfast. We gave him as much information as we could and told him to write to Headquarters for anything further he wished to know. He expressed much appreciation for having the opportunity to be amongst members and to gain an insight into Center activities, and asked for our helpful thoughts and prayers in the work he plans to do in Belfast."

The secretary also writes, "There seems to be an increasing urge among officers and students of our Center to share the Teachings, and each does all possible to disseminate them through personal contacts and by leaving the free pamphlets in places where people are most likely to read them. We have two very ardent workers in the libraries and sub-libraries who lend and sell several of the Fellowship books, thereby doing their share in helping suffering humanity to a finer understanding of life here and hereafter and the purpose of same.

"Three or four new friends come from time to time as circumstances permit, and have promised to write to Headquarters for the correspondence lessons. We have a fine cooperative spirit among

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our officers, and the four elements of fire, air, earth, and water get nicely combined."

LAGOS, NIGERIA, AFRICA.

Recent reports from this faithful Group indicate that the spirit of enthusiasm and progress still permeates its activities. The secretary informs us that "the spiritual progress of the Center is splendid. Our attendances are increasing, one Sunday our meeting place being too small to hold the crowd. Every member is pulling full weight to make the Center a success."

Especially commendable work has been done by this Group during the past several years in its Sunday School activities for children. Very encouraging results are reported in regard to the forming of correct habits and attitudes among the youngsters, a keen interest being manifested in living according to the Rosicrucian ideals of usefulness and helpfulness. These egos who are receiving the Western Wisdom Teachings at an early age have a great advantage in thus being equipped to direct their lives so that a considerable step forward in evolution may be taken.

LONG BEACH, CALIFORNIA.

A steady continuation of classes and Services in this Center, with attendance well sustained, indicates the sound basis of sincerity of purpose and interest in the Teachings which is essential for the truly successful Fellowship Center.

"Class interest is fine, and literature sales good," writes the secretary. Students of the Beginners' Astrology Class are given private instruction if they wish it during the afternoons when the Center is kept open."

The Probationers' Class in this Group is proving to be a very substantial addition to its activities. Although the Class is not so large, the interest is keen and the instruction given is most valuable. All Probationers who have the opportunity to attend such classes should surely take advantage of thus being able to increase their efficiency as workers on the invisible planes.

MULHOUSE, FRANCE.

Some very fine work in giving out the Teachings is being done in this city by Dr. M. Dumesnil.

In addition to publishing "l'Ere Spirituelle," a magazine devoted to disseminating the New Age principles, Dr. Dumesnil has been giving lectures every fortnight for eight months of the year since 1932. These have dealt principally with the Rosicrucian Philosophy, but some astrological, and lately, Biblical teachings have been included, some of the subjects treated being:

The Purification.

Jesus Teaching in the Temple.

The Baptism of Jesus.

The Temptation in the Desert.

During the years of his activity in the Work, Dr. Dumesnil has labored patiently to "do a deep educational work in order to form a nucleus of spiritually minded men and women who will be able to carry on the work in the future. Sixteen faithful students come regularly, having embraced the Teachings earnestly. Several of them find their lives greatly changed and all have secured a broader view of life and a more spiritual outlook in every way."

ROCHESTER, NEW YORK.

Especial attention is given to the healing phase of the work in this Center according to the following quotation from the June Center Bulletin:

"We have all seen demonstrations of the effects of concentrated thoughts of healing. In our Center alone many so-called miracles of healing have been accomplished. If it were not so there would be little need of our meetings. It is not our purpose solely to acquaint persons with some of the mysteries of life and death, of rebirth, the law of consequence, and other teachings of the Rosicrucian Philosophy. These can be obtained by the individual through the reading and study of books. But the service of healing through concentrated thought power which is customarily called Prayer, is a service which can best be accomplished in Groups. As the Christ

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stated, 'Where two or three are gathered together, there am I in the midst of you.' That is why we have our healing meditations after each class and at the weekly Healing Service."

Glowing reports of the fine personnel of this Group and of the splendid service being rendered through the Center activities come to us through Mr. Irving MacArthur, the Rochester representative at the Summer School. Mr. MacArthur, together with several other talented musicians attending our School this summer, is devoting part of his time while at Mt. Ecclesia to compiling a book of Rosicrucian Songs.

THE BETTER WAY

(Continued from page 408)

with impassive, indifferent power. Yet the student who searches in his own chart for the causes of obstruction, can usually find the clue to the way about or through them. (Needless to say, human nature being what it is, this clue is not always followed, but that is neither here nor there; it exists and the devout seeker for betterment does sometimes make use of it.)

The time has gone by when even the extremely rich can engage the services of an astrologer for their exclusive use, to consult with at will. Undoubtedly there are many who do keep in constant touch with a commercial astrologer, but aside from the possibility of both seeking material ends, it must remain a fact that it is the personal knowledge and close study of one's own horoscope that yields the only truly satisfactory results. All else is doubtful and fragmentary.

Of course this also applies to parents who wish to have their children's horoscopes read for the purpose of better understanding and more intelligent guidance. Suggestions can be made by astrologers, but the ability to read the charts themselves will repay the parents more than most of them realize. A truer comprehension will be brought about than by love and close association. It pays to have your own horoscope and be able to

read it; it pays to have your children's horoscopes and be able to read them.

And the truth of astrology is borne in upon us far more positively if we read our own charts than if they are read for us. The evidence of our own eyes carries weight and is more disturbing to our consciousness. We think the astrologer we have consulted may be wrong and his advice is disregarded. Face to face with our signified destiny there is something we cannot escape; the symbols have a power. They force a reluctant and rueful admission of their integrity.

Of course it must be argued that all people are not in a position to study astrology: they lack the time, they lack the means; there are not teachers or classes within their reach; they are unable to cope with the ridicule and opposition of their families to this madness. But most of these difficulties are not insurmountable—a way will always open when one is determined. The questions of how and where to begin are for each individual who wishes to draw upon the wisdom of the horoscope to settle. If the task of learning to cast the charts seems hard, the result is worth the effort, and there is a glory and a wonder as we strive to acquaint ourselves with the meanings in the heavens that seem to come upon us from the starry ones themselves.

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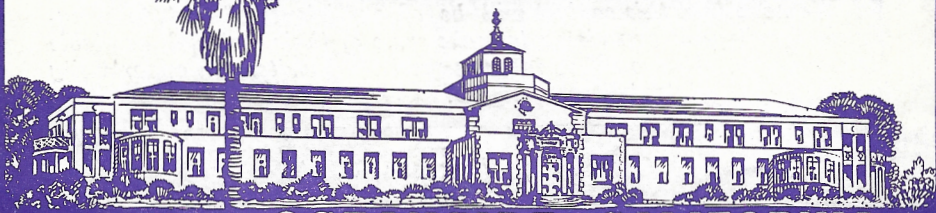
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