



The
ROSICRUCIAN
MAGAZINE
RAYS FROM THE ROSE CROSS



FEATURES

Sciential Worship

Sweetest Story Ever Told

1939 Summer School

OCTOBER

1939

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Manuscript Competition

THE ROSICRUCIAN MAGAZINE OFFERS FIVE PRIZES FOR
THE FIVE BEST MANUSCRIPTS SUBMITTED BY
DECEMBER 1, 1939.

First Prize	\$50.00
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Acceptable articles which do not win cash prizes will be retained and one year's subscription to THE ROSICRUCIAN MAGAZINE given for each. The subscriptions will begin at the close of the competition. All other manuscripts will be returned to writers.

Manuscripts must be received *at Oceanside* on or before December 1, 1939, to be eligible for entry.

Names of winners will be announced in the March, 1940, issue of THE ROSICRUCIAN MAGAZINE.

WHAT TO WRITE

Occult Stories.

Articles on Rosicrucianism, philosophy, mysticism, and occultism.

Personal experiences illustrating these topics.

Science, religion, and art from the metaphysical standpoint.

Stories for children from 10 to 16 years of age.

Articles on astrology, healing, and vegetarianism.

We do not accept articles or stories on mediumship, crystal gazing, or other negative forms of psychic development.

CONDITIONS

Manuscripts must contain not less than 2,000 words, and should, if possible, be typewritten, and in DOUBLE SPACING. Write the words "Manuscript Competition" at the top of the first page; also name, address, and number of words. More than one manuscript may be submitted by the same writer. The decision of the judges shall be final.

We sometimes find it necessary to make slight modifications in articles and stories submitted to bring them within the requirements of our Philosophy. Manuscripts are only accepted subject to this provision.

Get Your Articles in Early

We hope that this contest will be of sufficient interest to metaphysical writers of experience to make some of their material available for our pages. It also offers to less experienced writers an opportunity to develop their latent literary talent.

THE ROSICRUCIAN FELLOWSHIP
OCEANSIDE, CALIFORNIA, U.S.A.

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
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The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

There was a time, even as late as Greece, when *Religion*, *Art*, and *Science* were taught unitedly in the Mystery Temples. But it was necessary for the better development of each that they should separate for a time.

Religion held sole sway in the so-called "dark ages." During that time it bound both *Science* and *Art* hand and foot. Then came the period of the Renaissance, and *Art* came to the fore in all its branches. *Religion* was strong as yet, however, and *Art* was only too often under the complete domination of *Religion*. Last came the wave of modern *Science* and with iron hand it subjugated *Religion*.

It was a detriment to the world when *Religion* shackled *Science*. *Ignorance* and *Superstition* caused untold woe. Nevertheless man cherished a lofty spiritual ideal then; he hoped for a higher and better life. It is infinitely more disastrous that *Science* is killing *Religion*, for now even *Hope*, the only gift of the gods left in Pandora's box, may vanish before *Materialism* and *Agnosticism*.

Such a state cannot continue. Reaction must set in. If it does not, anarchy will rend the cosmos. To avert such a calamity *Religion*, *Science*, and *Art*, must reunite in a higher expression of the *Good*, the *True*, and the *Beautiful* than obtained before the separation.

Coming events cast their shadows before, and when the Great Leaders of humanity saw the tendency toward ultra-materialism which is now rampant in the Western World, they took certain steps to counteract and transmute it at the auspicious time. They did not wish to kill the budding *Science* as the latter had strangled *Religion*, for they saw the ultimate good which will result when an advanced *Science* has again become a co-worker with *Religion*.

A spiritual *Religion*, however, cannot blend with a materialistic *Science* any more than oil can mix with water. Therefore steps were taken to spiritualize *Science* and make *Religion* scientific.

In the fourteenth century a high spiritual teacher, having the symbolical name Christian Rosenkreuz—Christian Rose Cross—appeared in Europe to commence this work. He founded the mysterious Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian *Religion* and to explain the mystery of *Life* and *Being* from the scientific standpoint in harmony with *Religion*.

In the past centuries the Rosicrucians have worked in secret, but now the time has come for giving out a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspects; a teaching which makes no statements that are not supported by reason and logic. Such is the teaching promulgated by the Rosicrucian Fellowship.

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.

Sciential Worship

BY C. DUDLEY ROBERTS



MAX Heindel points out that in the future the gap which now exists between Religion and Science must be closed by Religion becoming scientific and Science religious.

The difference in thought is not as great as it appears to be at first glance for material science today, through its demonstrations, has nearly arrived at the same results that Max Heindel stated as facts in *The Rosicrucian Cosmo-Conception*.

However, while Science has admitted certain facts, it does not venture, publicly at least, beyond those facts, even speculatively.

Speculation on the relationship of Science and a Supreme Being is not the chief characteristic of the scientific research mind; but we, as students of the Rosicrucian teachings, sometimes wonder greatly why scientists, having acknowledged certain fundamental and far-reaching conclusions, fail to follow through in their reasoning and see the evident connection there is between these epoch-making results and the necessity of admitting the existence of a Supreme Being or First Cause.

This statement is mainly true of the research scientist, i.e., one who works with actual materials and substances or with energies whose existence he may not be able to see but yet can prove.

In the largely speculative sciences such

as represented by Einstein and his work we find men whose minds are forced to the conclusion that back of all phenomena is ordered intelligence.

As one scientist, whose vision extends beyond test tube or telescope, has said, if there were no God it would be necessary to create one to explain satisfactorily all the phenomena of nature.

Before we go back to the origin of all things we must define what Space is according to the Rosicrucian teachings. Space is not "nothing" for even Science goes so far as to concede that space exists for they consider any part of the unoccupied universe as being under very little pressure as compared to the more occupied areas—a logical conclusion for it would be impossible to exert pressure on "nothing."

The Rosicrucian student knows that space is Spirit in its attenuated form and that it is the seed ground of the Cosmos from which comes the germ of everything that exists during physical manifestation; he also knows that Spirit in its positive manifestation is Life—that Life which animates the Form; and that Form is crystallized Spirit and is Spirit in its negative manifestation.

Hoping that our definitions are clear let us see what Max Heindel says about creation; he writes—

"When God desires to create, He seeks out an appropriate place in space, which He fills with His aura, permeating every

atom of the Cosmic Root-substance of that particular portion of space with His Life, thus awakening the activity latent within every inseparable atom. . . .

"God draws from the Cosmic Root-substance outside His immediate sphere; thus the substance within the nascent cosmos becomes denser than it is in Universal space, between Solar Systems.

"When God has thus prepared the material for His Habitation, He next sets it in order. Every part of the system is pervaded by His consciousness but a different modification of that consciousness in each part or division. The Cosmic Root-substance is set in varying rates of vibration and is therefore differently constituted in its various divisions or regions.

"The above is the manner in which the Worlds come into being and are fitted to serve different purposes in the evolutionary scheme. . . . These Worlds have each a different 'measure' and rate of vibration. In the densest World (the Physical) the measure of vibration, though in the case of light waves reaching a rate of hundreds of millions per second, is nevertheless infinitesimal when compared to the rapidity of the vibration in the Desire World which is next to the Physical."

The student will note that there is only one Root-substance pervading space but it is the varying rates of vibration plus a different modification of God's consciousness that produces the different manifestations.

Our Solar God is an expression of the positive energy of Universal Absolute Spirit while the Cosmic Root-substance is an expression of the negative pole of the Universal Spirit and the interaction between the two has produced everything in the Physical World.

While we may not know in detail just how this interaction works, yet we sense the truth when, in the Physical World, we observe the effects of heat and cold and also the way the various vibratory rates produce different effects, such as sound, heat, light, electricity, X-ray, etc.

As a matter of fact, Science today acknowledges that everything is not what

it appears to be—it has proved, by demonstration, that all apparently solid matter consists of electrical particles in a high state of vibration. These experiments have been different in nature and have consisted in the main, of efforts to break down matter by high heat, great pressure and high-frequency electricity, into substances of an entirely different nature.

It should be definitely noted before going further, that while the results of all these experiments have been the production of substances which differ greatly in density, form, color, aroma, or in action from the original matter before disintegration, yet, fundamentally, all that has occurred has been a change of make-up or rearrangement of the molecules and atoms of the original substance.

Here are some of the ways that Science has attacked matter in its effort to produce new substances or to "smash the atom."

1. By using heat, as in the production of steam from water. Really no fundamental change takes place as we readily see when on condensation of the steam the water assumes its original form and density.
2. By freezing, as in the production of ice. A recent X-ray study of water, undertaken by Professors B. E. Warren and J. Morgan of the Department of Physics, Massachusetts Institute of Technology, shows that the distribution of neighboring atoms or molecules about any one molecule varies but little in water or in ice but that the molecules were closer together in ice than in water although both water and ice are structures of an abnormally open type; i.e., their molecules were relatively far apart.

The phrase "broken down ice structure" is an apt description of water and conversely we may say that ice is a "built up water structure."

Changing water into ice only forces the molecules of water into a closer relationship with each other; that is all, but there has been no new substance produced.

3. By pressure.

As previously stated the vast reaches of space are practically under no pressure at all; the pressure of the atmosphere on the earth's surface and on all human beings, materials and structures thereon is 15 pounds to the square inch but the pressure of 99 per cent of the materials composing the earth is under pressure 1000 times as high.

If the pressure is high enough, all liquids without exception turn to solids regardless of the temperature, and water is no exception; water under pressure of 500,000 pounds to the square inch acts very oddly.

Under such high pressure seven different kinds of ice are produced, one of which refuses to melt at a temperature beyond the ordinary boiling point of water and so we have a queer kind of ice which is hotter than boiling water.

A pressure of 1,500,000 pounds per square inch has been produced by Dr. Thomas C. Poulter, director of the research foundation of the Armour Institute of Technology, in Chicago, who found that at such high pressure lubricating oil was compressed to one-half its original size; and at a pressure of 400,000 pounds per square inch ordinary automobile lubricating oil became as hard as metallic lead and copper at ordinary pressure and temperature.

Another example of change by pressure has been reported by Drs. R. E. Gibson and O. H. Loeffler of the Carnegie Institution, of Washington.

They found that when a pressure of 1000 atmospheres (15,000 pounds per square inch) was applied to a mixture of faintly yellow nitro-benzene and colorless aniline (such mixture being normally of a deep orange color) that such solutions changed their color markedly, becoming more red as the pressure was increased.

Up to the present, pressure has generally been considered as a purely mechanical process, whereas color has been

known to be intimately connected with happenings within atoms and molecules. Therefore a natural deduction to be drawn from this last experiment is that substances under pressure undergo changes in molecular structure and that a rearrangement of the atoms takes place.

The results of all these pressure experiments prove that while we achieve changes in volume, density, or color by pressure yet we produce not new substances but old ones with a different atomic structure.

4. By a combination of high pressure and temperature as in the distillation of gasoline from crude petroleum. In this process distillation merely separates the various constituents of crude petroleum into a number of groups but does not alter their fundamental nature.

"Cracking" is simply the decomposition of heavy oils into lighter oils by high temperature (1000°F.) and pressure (600 pounds to the square inch). Heavy oil is composed of large molecules containing many thousands of atoms and when these molecules are "cracked" then these large molecules are split up into many small molecules composed only of many score of atoms; at the same time bits of the cracked atoms are recombined and the result is the production of lighter oils and gasoline.

Gas in large quantities is produced also by the "cracking" process and from these gases many synthetic products have been made, such as explosives, rubber, lacquer, and plastics.

You will readily see that all that has taken place has been the result of atomic changes only, whether the product produced has been gasoline or explosives.

5. (a) By electricity.

In Glendale, California, an engineer, Francis E. Wilkinson, by the use of high frequency electricity has been able to change the nature of a number of substances.

Electricity that is used for household

light and power vibrates at 60 cycles per second; radio waves range between 500,000 to 1,500,000 cycles per second; Wilkinson uses frequencies ranging from 800,000 to 18,000,000 cycles per second.

Wilkinson feels that every molecule of matter has its own particular rhythm, a truth known to every Rosicrucian student, and when the applied electrical vibration reaches the vibratory rate of the material or substance under attack a change takes place. The most difficult part of the job is the detection of the particular frequency which must be used but once this has been determined and applied to the substance the change which takes place may be briefly stated as a new "electronic set-up," that is, either electrons are added to or some taken from the original substance by electrical attack.

Wilkinson has produced from crude oil, substances which retain the look of lubricating oil but which after treatment have the characteristic smell of ether or chloroform; a sweet-smelling oil has been produced from rotten fats; and alcohol from waste natural gas and water.

5. (b) By Cyclotron.

The modern physicist uses a much improved technique and a giant device called a cyclotron or "atom smasher" whose power source is synchronized, high frequency, alternating current voltage.

In this new scientific device millions of tiny electrically charged particles are generated in a second and fired like bullets from a gun at a speed of 25,000 miles per second—astonishing results which are achieved by what science considers a small cyclotron, say, one about 10,000,000 electron volts.

These electrically charged particles—usually the nuclei of hydrogen or other simple elements—are kept whirling around, spirally, in a powerful magnetic field which keeps boosting their speed, twice in every revolution, until astonishing speeds or super high energy is produced.

Gases like oxygen and nitrogen, and metals like iron and copper, which, heretofore, have always been stable and un-

changing, are now being turned into strange new forms when subjected to powerful cyclotronic bombardment by these proton bullets.

Physicists are quite serious about cyclotrons. Professor E. O. Lawrence and his associates of the University of California—pioneers in this field—are now planning the construction of a super cyclotron, a 2,000 ton machine, which will cost half a million dollars and will be able to generate atomic particles with energies of 100,000,000 electron volts.

When passing all these scientific experiments in review before his mind the Rosicrucian student is asked to note carefully that the real results of all these attacks on matter have been somewhat disappointing to the scientist seeking to "smash the atom" and release its energy; he will note also that the production of apparently new substances has been the result, irrespective of the force used, only of a change in the molecular structure of the original substance.

In other words the Cosmic Root-substance may have been forced to assume new or different forms but it never has been changed nor forced to give up the secret of its energy.

Bigger "atom smashers" will be built by man in his efforts to determine just what an atom is and how he may make use of its inherent energy. But this energy is Life and while man, at present, may force the Cosmic Root-substance to assume new form he will not be able to work with the Life Force of atoms until he comes to that period of his existence, still in the very dim future, when he shall be able to endow Form with Life.

Before this comes to pass scientists will have convinced themselves by the results of their attacks on matter, that there is only one original substance and that what appears to be a new substance, whether seen in a gaseous, liquid, or solid state, is only the original substance with a different molecular, atomic, and electronic structure. When reached, this will be a decision which will coincide with the teachings of the Rosicrucians as given by

(Continued on page 478)

The Man Who Was Never Happy

By VASCO of LISBON

EVERYTHING to him seemed terribly sad. Nothing on earth could free him from the spectre of inescapable misfortune that rested as a burden on his shoulders. Why it followed him everywhere he did not know. It was an obsession. None of the lovely things in this world roused his interest, not even the rare flowers growing in his garden in summer; the song of the birds; the sun whose warm rays in the early morning hours played on his window-sill; the pure white snow of winter gently and silently enveloping mother nature in a large and beautiful cloak of white ermine; no, not even the games of the little ones, enjoying themselves in the parks and public squares, whose ringing laughter finally proved unbearable.

This perpetual state of mind had made of him an egoist. . . .

He had never performed any act that could be useful to others. Never hammer, hoe, or saw had bruised his hands to benefit his fellow creatures; never had ink or chemicals stained his clothes or caused his eyes to smart in the feverish attempt to perform some good deed for mankind; never an obliging word had crossed his lips in defense of the humble, the hungry, the punished boy, or the scared dog. He loafed about, now here, now there, conscious only of the dreariness that filled his heart with indifference to all that was going on around him. At times a vague desire had moved him to do something, but what would it be? He knew well that nowhere was he wanted. Were there not thousands of unemployed in this world? And after all, what kind of work could he perform? *He knew absolutely nothing. . . .*

In spite of his great wealth life to him proved only a burden most difficult to carry. Sometimes he started at his own queer reflections, followed invariably by

a deep sigh. He accepted as fact that happiness could never be his and that he would always have to drag along a weight of pessimism and fatality like a heavy chain riveted to the ankles of the criminals condemned for life. Hope . . . ? Had he not consulted the most famous of doctors and physicians, had he not traveled all over the world, swallowed every imaginable drug in vain? He had even advertized in the newspapers, offering fabulous sums of money to anyone who would succeed in ridding him of the unbearable sadness which suffocated his soul and which one day, he felt only too keenly, would be the cause of his death. But he had been obliged to dismiss the charlatans who had hastened to answer his call, as none of them produced the remedy for restoring joy and happiness.

Unable to forget the unprecedented series of misfortunes which held him in an iron grip he became jealous of the happiness of merry children playing in the streets; of the wonderful physique of his own workmen employed on his estate where he passed week-ends from time to time; of the healthy appetite of the laborers in the neighborhood, and of the free and easy spirit which filled the hearts of the crowds that thronged the thoroughfares or passed by his house. All this seemed to him most unfair and he deeply resented that this joy, this appetite, and peaceful atmosphere could not be bought just as he was able to acquire his remedies and fancies.

One day "the man who was never happy" attended a conference in the hope of ousting the sadness from his sorely tried soul. There he learned of a mysterious town where divine happiness reigned, built somewhere in a beautiful and fertile valley, and, according to what he seemed to have heard, easily accessible to those who spared no effort to locate it.

Tremendous joy filled his heart at the thought of it, and as he was leaving the conference hall he distinctly heard someone say that everybody, no matter who he was, would be assured of joy and happiness once he should reach this wonderful city. This strengthened his determination to discover it at any price although he was utterly at a loss so much as to guess its whereabouts or the direction he should choose.

During his long search he traveled across many lands, but whenever he questioned anybody he was only stared at with undisguised curiosity, and those of whom he inquired the way leading to this mysterious city took him for a simple-minded dupe. None seemed to understand him nor were they able to answer his questions.

.

A long, long time elapsed and one fine morning when he was resting near the roadside, a worn-out and downhearted man at his wit's end, he noticed against the rising sun a huge crowd coming his way. As they approached, he noticed that this dense multitude consisted of men representing all classes of society: noblemen with proud and drawn faces, richly clad; merchants with cunning little piercing eyes betraying cleverness and determination; judges in long black robes, and military men wearing brilliantly colored uniforms. He also observed many workmen, their clothes bespattered with mud, carrying on their tired backs pick-axe and hammer. There were also many peasants. He could recognize them by their sunburnt skins and sickles dangling from their belts. Others, with long hair hanging down upon their shoulders, tightly clasped their books and writing material. After these marched a number of men all clad in white, wearing neither furs nor feathers and singing hymns. They closed the procession which took a full day, a night, and another day to march past.

Following this multitude, a miserable barefooted creature clad in rags pain-

fully dragged himself along. His swollen feet could barely carry his thin body, and a poor little haggard-looking dog trotted along by his side. But the smile of a resigned and pious soul played around his pale lips, and his eyes, although practically closed by sickness, seemed to radiate a mysterious, strange light.

It was at this moment that "the man who was never happy" rose to his feet, and addressing the limping beggar who was well behind the others, enquired who these people were and where they were going. To his great surprise the poor man retorted quite cheerfully that they were bound for the region of the setting sun in the hope of finding there the City of Divine Happiness. On hearing these words he did not doubt a single moment that this was the city he himself was seeking and he at once decided to join the crowd. Nevertheless, he could not rid himself of the feeling of hopelessness, nor could he believe that the frustration which had pursued him all his life would so suddenly depart.

After many days of travel through mountainous regions and over numerous rivers the huge crowd sighted a beautiful and fertile valley in the midst of which lay a lovely looking city all in white from which radiated a sea of brilliant lights and which, from a distance, presented the most marvelous panorama of beauty and splendor. Terraces, imposing massive columns and beautiful gardens stretched out in endless succession, surrounded and covered with gorgeous flower-beds, a gentle breeze carrying the most delicate of perfumes in all directions. The water fell in limpid cascades from countless fountains, forming hundreds of little rainbows all over the city with its lofty and gracious towers clad in a halo of a thousand and one multicolored lights.

"The man who was never happy" silently contemplated this marvelous spectacle in genuine admiration, but his heart grew sad as he saw that this wonderful town was surrounded by a wall

with great gates that yielded only to those who knew the password. On approaching he read the following words boldly engraved in golden characters:

**To be useful to others in loving,
selfless service is the shortest,
safest, most joyful road to God**

This inscription caused him to meditate profoundly on its real significance and to him seemed to convey a bad omen. But here his attention was attracted by the poor beggar with his little dog, and the people clad in white, wearing neither furs nor feathers, who were being called out to enter the city first. The huge gates immediately gave way to them, for strangely enough, they knew the word.

When it was his turn he heard a voice asking what the password was. Instinctively he recalled that during all his life *money* had been the enchanted key to every door, and he cried: "Gold!"

Contrary to his expectation the gate remained closed. It suddenly dawned upon him that money, intelligence, and force were powerless against some unknown law here, for besides himself, many wealthy, learned, and famous people were compelled to turn back, despite their offers, promises, or threats. This made him even more unhappy. Now he understood that as he had never performed a single good deed the City gates would remain closed to him forever.

Some days later, after the few who knew the password had been admitted to the City, the remainder of the vast crowd suddenly dispersed and seemed to have vanished. He was left a lonely man along the roadside with his sorrow and grief written on his face, having no longer any particular goal in

view. He realized that his quest had come to an end.

He wandered aimlessly along the walls of the City sighing deeply at every step; a desperate man, even doubting Almighty God whose righteousness he had dared to challenge.

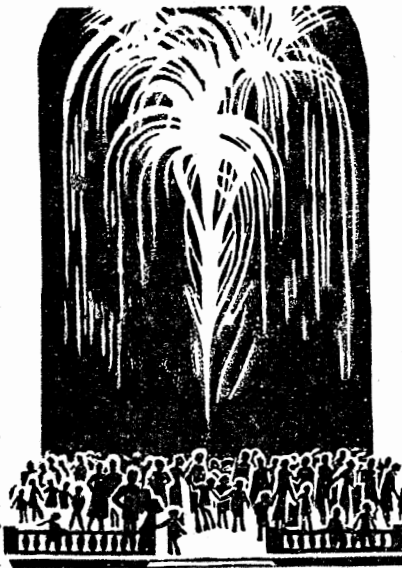
At this moment a soldier wearing many medals hopefully approached the gate. He also purposed to enter the City but on reading the words of the motto stopped suddenly in deep thought.

"The man who was never happy" approached the newcomer. A brilliant idea had struck him. He told the soldier his life story, then added in a sorrowful tone: "Friend, tell me everything you know. How can I become a useful citizen of the world? How can I serve others without hoping for any recompense, in complete self-denial? Tell me what you know about good and useful deeds so that I may learn the way to God and the password admitting me to this City which shelters the happy and gay."

The soldier was a general but he replied in a sorrowful tone: "What do I know of good and useful things? I am also trying to enter the City of Divine Happiness, and I now realize that I cannot do so. All I know is commanding soldiers and these are not needed there.

Perhaps the password of God is Righteousness, and not Force." Thereupon the general departed in silence.

Soon, another man of distinguished bearing appeared. On questioning the newcomer he learned that he was addressing a Chief-Justice. The man responded in a plaintive voice: "Really, I cannot teach you anything that is good and useful; I too wish to enter the City of Divine Happiness and find it impossible. All I know is judging and punish-



ing the guilty with all the severity the Law commands. Perhaps the word of God is not Punishment but Forgiveness."

Many more people belonging to all classes of society endeavored to enter the City; but their efforts were in vain, and bitterly disappointed, each slowly retraced his steps, wandering along aimlessly. He questioned everyone alike, but none of them could enlighten him, because all had been useless egoists.

Now, on the seventh day, still sitting there, meditating in sadness and loneliness, he noticed a priest approaching, who, judging by the nature of his sacred apparel, was obviously expecting to take part in a religious function. He came along muttering short phrases in quick succession, clasping a book in his hands. He, too, after reading the words on the wall retraced his steps, without attempting to enter.

"The man who was never happy" noticed many rings on his fingers and that his clothes were lavishly embroidered with silver and gold. No doubt he was facing a wise and faithful servant of God. So he rose, full of hope and anticipation, saying, "Father, I am a wretch, an egoist, a selfish, useless creature. Teach me, I pray. . . . I wish to enter the City of Divine Happiness and I cannot do so, not knowing the password of God. I beg of you . . . please tell me of all that is good and useful. I have asked many people but none could enlighten me. You know, no doubt, many things that have been revealed to you by the Lord's wisdom, and what it means to suffer. You must know what misery and sickness are; you have forgiven those who deceive, betray, and offend; you have surely attended the sick, protected little orphans, defended the weak against the powerful, upheld the cause of peace against war. You surely gave up wealth and the comforts of this life in order to remain forever among the outcast and the miserable, assisting the poor and encouraging the needy. You must know the way of service, oh, Priest! Teach me, and your great knowledge and kindness

will enable me to find the way to God and learn the password to this happy City."

But the servant of God, who was indeed a Great Priest, sat down beside the road, weeping bitterly. He answered humbly: "My son, I have just come to the conclusion that I cannot teach you anything that is useful and good. My life, alas, I now fully realize, is not a worthy example to anybody. As I have misunderstood the word of the Lord, I erred, steadily moving farther away from the doctrine of Truth and Love. Contrary to your generous thoughts, I have never known what suffering or misfortune means in this world, and I have never had any interest in either.

"I never sought the sick or poor, and I avoided the hopeless; the unfairness of the powerful has left me totally indifferent, and only the rich or famous were my friends. I loved only my own country instead of sharing my affection with the rest of the world. I prayed to the God of one race instead of understanding the Universal Lord and sometimes I maintained that War was a blessing and a necessity. . . . I am a faithless priest."

Sighing he went on: "I do not remember that I ever took an interest in the life and wellbeing or happiness of others. The significance of Truth is unknown to me. Perhaps . . . it is not *Dogma*, but *Service*. You see, my son, I cannot teach you anything; I also wish to enter the City of Divine Happiness but find it impossible. There is no room for such as I.

"However, I am now conscious of my errors and I offer my humble gratitude to Almighty God who has allowed His holy light to enter my wretched soul. From this day I shall endeavor to make myself worthy of His forgiveness by leading a life of humility and service."

Thereupon he prepared to proceed, just as all the others had done, but the "man who was never happy" seized his sleeve and said: "I see that I shall never be able to enter the City over there and as I can never overcome the scrow that is within me, nor become a useful mem-

ber of any community, owing to my dreadful ignorance, I prefer to die. My passing away would, perhaps, be the only happy moment in my life." Then haltingly he added, "But I cannot bear to die until I know two things. First, the password to enter this City, and second, the reason why God has overwhelmed me with such unbearable sorrow and grief. Father, please tell me where I can find a spot in this world where one can learn what Truth is."

The great priest thereupon told him that according to what he had heard, there was one place in this world where a seeker could glimpse just a part of the Truth, but that the way to it was a terribly difficult one to follow. When they reached the parting of their ways, the priest pointed out a tremendously high mountain, indeed, so high that when standing at the foot its summit remained invisible! The man looked up and it seemed to him that something indescribably strange was about to enter his life and shape his destiny.

It took him two days to find the way leading to the top of this mountain and from the start the going proved terribly dangerous; he climbed on hands and feet, continually struggling to keep his balance on steep and rocky slopes. On the second day his body was bruised and bleeding; on the third his strength practically failed him. In deep discouragement he considered returning, but finally pulled himself together and went on, for, what was there to return to? On the fourth day he suffered from acute thirst and heat unbearable. As he pushed onwards an uncontrollable fear seemed to strangle him. The eighth day he heard a noise resembling the hissing of snakes and he felt a queer sensation as of invisible fluffy wings grazing his face and body. Hideous looking creatures seemed to dash around him in an infernal dance. With the dawn of the ninth day he was sure the end was near. What except the pangs of death could so completely stun him? Every breathe was torture and at last his legs refused to carry him fur-

ther. In great despondency he said within himself:

"Oh, God, I came here trying to find the place from which part of the Truth can be seen, but the path is so steep and narrow that I shall never be able to reach it. Presently I may stumble over a precipice and never rise again. My death will be a horrible one in this dark and lonely region, far from any human help, and my bruised body will lie there a prey to the hungry crows and wolves. Why is there no pity for me?"

With the setting of the sun, thick darkness seemed to surround him like walls and in utter exhaustion he slept.

On the tenth day, the road became steeper and narrower—if this were possible—and seeing above and below him nothing else than the immensity of the unknown, the slightest false step meaning immediate death at last he could no longer restrain his fright and dropped trembling to his knees. It was at that moment that the darkness of approaching night seemed to lift slowly and that part of the sky cleared up—but so far off that at first he doubted his eyes. What was it? A tiny light lost in the darkness of the night. A ray of hope flickered up in his soul; he rose and, gathering all his strength he managed to continue his way. From this moment, as if by magic, his strength slowly returned, while the morning was breaking in the distance. . . . So passed the eleventh day.

Now twelve long days and nights had actually elapsed. On the thirteenth day he reached the top of a mountain bathed in glorious sunshine. On its summit, overhanging a precipice stood a cross and upon it a man. He approached and recognizing Him, as he gazed in awestruck wonder, it seemed as if He smiled gently.

From here he could look down upon the world. . . . And he saw it as he had never seen it before—with its misery and crime, its hatred and suffering. He looked at it as if he were seeing life for the first time, and not being able to interpret the spectacle unfolded at his feet, he turned his eyes several times in the

direction of The Crucified Man, who still smiled at him, gently, from the Cross.

Down there, sickness was raging; wealth was provoking misery; hatred was stronger than love. To his great astonishment he forgot his own misfortune and misery for a time, thinking about the suffering of others instead. He could also see a cruel war being waged and huge "birds" shooting downwards bringing panic and death among the people; children and mothers, old men and young, innocent and guilty. These ferocious birds had previously been blessed, and the ensuing carnage was effected in the name of God and Religion.

With this strange new sight he could see the cathedrals, the banks and palaces of the rich, as well as wrecked hospitals, infected slums, and even the miserable hovels of the poor into which never a ray of sunlight shone. In short, he saw Falsehood and Sickness suffocating the whole of mankind, and he reasoned that he would indeed be a happy man if he were able to tell the people the Truth and care for the sick. . . .

It was then that he was conscious of a feeling he had never experienced before. All this misery seemed to him as if he were the sufferer himself, and for the first time the distress of others touched his heart. He could not understand his own impulses. In his imagination he gave up all his belongings and riches in order to help those who suffered. A new light shone in his heart with this strange desire to give. Now he realized how many times he could have rendered valuable service to others as a living channel of divine and perfect love. When he turned round again he still saw The Man, and his eyes betrayed a new great hope.

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"The man who was never happy" now returned to his native town, and as he walked its familiar streets he had the impression that the world in general had changed. The old houses and the thick walls practically in ruins revealing the traces of many centuries that had elapsed, seemed now full of dignity. He could see

trees laden with fruit; gardens where the birds sang and delicate butterflies and bees settled down upon the lovely flowers, and he was astonished that he had never before noticed these wonderful things. The sun with impartial bounty turned everything it touched to beauty. Life, which he had never seen in its true light, because of his selfish sorrow and egotism now appeared to him of a sudden full of charm and loveliness.

As he went along he rejoiced in the change that had taken place in his heart and he was already figuring out how he was going to make use of the wealth God had bestowed upon him and for which he was responsible, but which he had failed to manage properly in the past; and while he was mentally weighing up the possibility of endowing orphanages, asylums, hospitals, and schools, "the man who was never happy" felt a glorious light slowly penetrating into his soul.

Crossing the town he suddenly was brought to a stop in order to allow a group of boys who were just leaving school, to pass. They ran after one another, calling each other by name and shouting at each other. Suddenly one of the little fellows stumbled and knocked against him laughing the while. . . . He picked him up in his arms and for the first time in his life he too laughed, as only sincere and kind-hearted people can—the laughter of one who has discovered a new world, a healthy, useful, happy world, full of joy and charity.

It was then that something extraordinary happened. . . . While his soul was overflowing with a happiness such as he had never known, he was amazed to find himself, with the child still in his arms, looking upon the gates to the City of Divine Happiness. But what did he see? Slowly the great gates swung open, according him free passage! Then he realized that there on the walls of the City for all to see was the password all were seeking—but seeking in vain till hearts and lives rather than lips radiated the compassion of The Crucified One in "Loving, Selfless Service to Others."

What Is Religion--How Is It Lived?

BY CLARE ALGER



WHAT is religion? First, it might be easier to state what many have said religion is not. For instance, there are those who express disapproval of the individual who looks one squarely in the eye and solemnly asks, "My brother, are you saved?" The reaction may be one of embarrassment, uneasiness, resentment, or disgust. Others who recognize such a one's sincerity in trying to guide his fellow man according to his own convictions may be wholly in sympathy with him; merely tolerant; or perhaps amused, according to their degree of sympathy and understanding.

Others avow disapproval of the promiscuous distribution of pamphlets expounding a theory that proclaims itself right and all others wrong. Inasmuch as they themselves do not condemn the religious beliefs of anyone, they dislike any suggestion of animosity or intolerance toward those who desire to believe what seems most reasonable to them, or who lack any definite belief. They regard the agnostic or atheist as more worthy of respect, at any rate, than one who uses some religious affiliation as a cloak to hide his real motives.

Obviously, others say, religion is not attending church services regularly and supporting financially any certain church; nor the ability to quote long passages from the Bible, asserting that piety alone is not religion. Nevertheless, the man who never enters a church may have a far better understanding of real religion than he who follows all the motions of a church service, is present every time the doors are open, and yet possesses an uncanny ability for taking advantage of his fellow creatures. Certainly, he who gives to a church in the hope of having his gifts returned to him with interest has not the spirit of giving that prompted the widow to give cheerfully her mite.

We may all agree that whatever are our personal beliefs concerning religion, it is unthinkable that what should be man's highest aspiration could ever become the instigation for acts of cruelty and injustice. Yet history records the perpetration of many injustices, not by one, but by various religious denominations. The Inquisition, the horrible sights of the Arena, the Reformation; the numerous bloody wars fought in the name of religion; man's inhumanity to man, revealed in the cruel persecutions of vast numbers whose religion differed from that of those in authority—who has not shuddered at their remembrance, or upon reading and hearing about them? The lack of brotherhood has been apparent throughout all history.

If religion is not "being saved" according to the standards of any certain church, nor attending regularly what one considers the right church, nor giving to the support of that church, nor living a more or less selfish but inoffensive life, what, then, is it?

"By their fruits ye shall know them," the great Master has said. We are told by those who appreciate the Bible for its forceful style and high literary value, apart from any opinion as to its religious value, that the sayings of Jesus may be read with profit. The parables, for instance, so simply and masterfully told, were intended to explain just what the Kingdom of God, or religion is. When the Master saw that His parable was above the minds of the masses, he chose a simpler one. The parable perhaps best known he began simply, "Behold, a sower went forth to sow." Seeds planted in the right soil at the right time, we are told, yielded abundant harvest, while those planted on stony ground did not even germinate, or were devoured by the birds. Yet others yielded but a meager

return for the time and labor spent in planting and cultivation. Some, even though they germinated, were choked out by the tares. Therein was contained a deeper meaning than the mere recital of the planting of seeds for harvest.

The seeds, let us say, represent the experiences of life. They either bear fruit in a constructive way, or represent time and effort wasted. Man either gains in virtue, self-mastery, and wisdom by experience, or he stumbles on in dazed lethargy and indifference and never tries to learn what it is all about. He blames fate or luck or imagined enemies for his misfortunes, whining that he "never got the breaks." Another, on the other hand, reaps from the most agonizing experiences a harvest of wisdom, strength, and understanding, allowing them to serve as character builders and cleansing fires.

We say glibly of some activity dominating a man's life, "That is a religion with him." Whether it be music, painting, writing, teaching, anything at all, even a hobby into which he puts his best, it is the medium through which he expresses more or less successfully his ambitions and inclinations, that which in him demands expression.

If merely in the joys of friendship one finds his highest expression, he has found his religion. It will remain sufficient for him until he develops broader vision and capabilities, and then he will naturally express along broader lines. So long as he does express the best within him he is living his own highest religion, than which no better exists for him at his stage of development, whether or not it is in harmony with the beliefs of others. Few have missed the inspiration born of a true and lasting friendship or the lofty

emotions that are rooted in a great love.

Living a religion, then, is the external expression of an inner conviction, and the higher the conception, the fuller the expression in sympathy, love, and service.

Religion itself must be more than the outward observances of some form of worship, more than belief in immortality and in a supernatural Being. It must in some manner affect the inner being. In its highest form it reveals a development of character, and expresses itself in tolerance, kindness, compassion, generosity, justice, love, dignity, patience, and reverence—the finer qualities, generally described as the spiritual or "soul qualities" which distinguish the actions of human beings from those of the lower beasts. It does not express itself exactly the same in any two human beings.

If the inner man is moved by a radiant sunset, the delicacy and beauty of a flower, the majesty of the mountains, the vastness of the sea, the immensity of the immeasurable heavens, and recognizes some great force and intelligence motivating all

creation—

If, when he stands beneath the stars alone with his innermost thoughts, he experiences that yearning born in mankind for some contact with the Infinite, the desire to understand the unknown, breathing his prayer, "O Infinite Wisdom, give me understanding"—

If he is interested in humanity and shares in promulgating the best for all, and shrinks from inflicting pain upon anyone, or from hating and persecuting those who do not agree with him—

If he would not besmirch the name of anyone to satisfy revenge, or endeavor through the slander of others to elevate himself—



If, believing it to be wrong, he could not wantonly take the life of any creature, recognizing the right of all to live—

If he maintains an unbiased mind in an effort to learn the real meaning of life, and lives courageously according to his convictions—then it may be said that that man is *living* his religion.

He to whom all this seems ridiculous has truly become callous. If, deeply immersed in the flesh pots, he is blind and indifferent to the utter misery and despair of the many who are passing through the Valley of the Shadow, he is frequently rudely awakened. When he is snatched from his comfortable niche of supposed security and plunged into the depths of physical or mental suffering while the films are removed from his eyes, he sees clearly for the first time. Then only does he begin to learn and to understand. He suffers not, however, because of some religious belief regarded by another as "unsound," or for lack of some accepted belief of others, but because certain lessons or experiences are necessary to make him realize the oneness of humanity.

Until we have all knowledge we have no right to say that one's conception of the Deity and religion is right and another's wrong. What seems wholly reasonable to one is repulsive and preposterous to another, and it seems fortunate rather than otherwise that here is a religion or a philosophy to meet every man's need. That need, whether recognized or not, is ingrained in every human being, even though expressed in peculiar and devious ways.

It has been observed that no matter how strenuously an atheist denies his faith in any supernatural power, when he finds himself face to face with terror and helplessness there wells from within him a cry to some higher power for help, and he has been known to pray audibly. For some the crisis is extreme physical danger in an experience of horror, for others excruciating suffering or a hopeless state of health, and for others the loss of their dearest possession. But some experience,

sooner or later, inevitable death perhaps, brings them face to face with the recognition of an intelligence and power superior to man's.

Religion originally was based on fear and superstition, and man considered it expedient to worship many gods. As he developed in intelligence and became acquainted with some higher form of religion, he discovered the newer met his existing need better than the old.

One man's conception of God, for instance, is the Giver of immortality, a Being made in the image of himself, who personally guides the destiny of all. Because of this guiding light, and of Bible assurances and prophecies, his faith remains steady throughout life. Assuredly, no one's sacred faith should ever be the subject for scorn or ridicule.

Another regards God as a Universal Force permeating everything, and believes the destiny of man is safely entrusted to many higher Beings who have progressed far beyond him in the scale of evolution. He likewise believes not only in eternal life, the foundation of all religion, and in a higher power, but in repeated reincarnations.

Still another sees no necessity for believing anything his material eyes and mind cannot see and understand, being concerned only with the affairs of this one life. Another gives the matter no thought whatever. Still another resents any reference to religion and challenges every statement made concerning it, always pleased when he discovers apparent flaws and inconsistencies.

Whatever it is that sooner or later bestirs one to live up to the highest within him is the timely religion for the person. A man who has contacted some helpful philosophy of faith that makes sense of the riddle called life and expresses it to the best of his ability, is living his religion. In some its highest expression reveals the inner being merely by a pleasing personality free from animosity. In others it calls forth the ability to unroll before the eyes of a waiting world the sacred scrolls of the Memory of Nature.

Symbolism and Occultism

BY EDNA G. THOMPSON



THE students of occultism, and even those who are not classed as students but could well be termed investigators, have not gone far in their work before they are confronted by symbolic signs and formulas in divers forms. All esoteric studies must of necessity be so stated as to protect their essential truths from the profane.

It is only as the deeper, higher consciousness is reached and spiritual intuition becomes active and recognized that such symbols can be translated into their true meaning. And this only when the Seal of Silence has been removed and the aspirant has proven himself to be trustworthy so that the Pearls of Wisdom will not be cast to the swine, i.e., those who are unable to understand and those who would make ill use of such knowledge.

Before going farther let us be sure that we understand what is meant by the terms Occultism and Mysticism. For the purpose of this article, let me give what seem clear definitions: "Occultism is the study of God in nature, in cosmic manifestation; Mysticism is the study of God in man, and of the development of God-consciousness in the human family." These definitions will show how closely interrelated the two are. If we start with the study of occultism it will eventually lead us to see and seek the God within, and if mysticism is our leading it will expand into the conscious knowledge of the Life (God) in all manifestation, for not even an atom of dust is devoid of its plane of consciousness, which in all life is the response to the call of the ever higher.

Let us now try and trace the connection and use of symbols of all forms with this study.

In the early races man had this knowledge inherently, but as he fell ever deeper into materiality and illusion the response was more and more to the call of the

senses of the animal man, and so his esoteric knowledge became fainter and more dreamlike. In those early days man was taught by the Divine Ones, the Masters of The Wisdom, and those who had not renounced their spiritual heritage were given the hidden meaning of the symbols of nature, as well as of the so-called hieroglyphics found as carvings on not only ancient tombs and temples, but also in rock caves. As research continues new characters (symbols) are being discovered which will lead us ever forward into the unknown and to some the undiscovered realm of the Soul.

All such carvings or writings, especially those found in the tombs and temples had two and at times three or more meanings. There was always a deep hidden interpretation which only the high initiates could translate, and an outer symbolic meaning which the masses in general understood. This has led to much confusion in later times as two schools would at times differ in their translations materially and only those who are passing into the Inner Circle can know the truth and these must keep silent, for knowledge given by the Gods may not be revealed to the profane with safety; hence the need of symbols.

The oldest known religious symbols from which all others have evolved are: the circle, the circle with the dot, the semi-circle, the square, the triangle, and the cross. In these also you will find the geometrical foundations on which all the symbols used in astrology and numerology have been built.

From the different arrangements and combinations of symbols the Teachers of early man led him to interpret the cosmos and the earth with its attendant attributes. Man himself was studied and the Way of Initiation was thus taught.

We might for example take one of these

older symbols and place it in one or two different positions and note the related meanings. The square with its four equal sides is the symbol of the earth, of dense material manifestations. Placed diagonally we have the same symbol representing the four cardinal points; in the same position with the points of the cross added we have the four winds of heaven, the four primary forces; next we will cross the squares and we have the eight-fold path to heaven.

There are, of course, other symbols which will express similar meanings according to the part of the earth in which the teaching was given, and suitable to the tribe or race of that particular location. But the basic principle was the same; it could not be otherwise as the Ageless Wisdom and the Plan is the same for all time.

All races, nations, and individuals have their cosmogenic symbols but they are not always known or understood. Take the symbol of our nation as found on the Great Seal of the United States and by careful study we can see the future and the meaning of this country; why it was formed and the necessity of the throes of birth it has passed through and indeed is still passing through. This study is not made by material means but by that inner knowledge which comes with spiritual growth.

Now take the symbolic design of ancient Mu and we can read her spiritual significance in the Plan and see why when the Brothers of Darkness gained dominance that ancient land was submerged.

If we knew and understood the symbols of all nations, races, and individuals the fact of universal brotherhood would be an assured state at the present time. Through the study of astrology much headway can be made in deciphering man's individual symbol, also those of races and nations; this is an aid in placing them in their places in the Plan.

When will the scoffers realize that they are using symbols in all their transactions in everyday life, that their words and the letters which they use are all symbols? This is the only means of transmission from the higher planes to the dense physical and must be used until man can respond to those higher vibrations which will need no symbolic transposition.

We will now turn to those symbols expressed by nature, for every form in nature is a symbol of an idea and represents a sign or a letter. These form a language, the language of nature and of the initiate. So there is only one real inner language, the symbols of which are found in nature and are intelligible to the Self of man. The outer is only an expression of this inner; it still exists

and ever will though at the present time few can read it. It is alone learned by the inner evolution of the Soul to its goal and ability of Spirit to manifest through man.

We have the four elements of Earth, Air, Fire, and Water; these alone can be read in countless

ways according to the expansion of the consciousness in the individual man. He may interpret them in relation to his four states of development in evolution as the dense physical, desire, mental, and soul or etheric states. They too can be read and associated from the standpoint of the cross, the four points being the cosmic correspondents of the dense aspect of Earth, Air, Fire, and Water. All the elements in their deepest esoteric meaning express a phase of the great spiritual Fire, the great Universal Force.

If we take the sun, the planets and stars and read from their symbols either the exoteric or form meaning, or the esoteric significance, we shall find the hidden Life in its relation to the evolution of all life, not only in their own special groups but by their Rays on all life in the System. From these celestial symbols down to an ant or a grain of sand all have their lessons to give to him who is willing to

*All things are symbols: the
external shows
Of Nature have their image
in the mind,
As flowers and fruits and
falling of the leaves.*

—Longfellow.

learn their meaning, for all forms are symbols as we before stated, waiting to be translated and their meaning applied to the development of man and the universe.

Man's life is expressed by his actions and words; yes, and even his thoughts are his symbolic writings on the sands of time, waiting for all who have their inner sight and hearing developed so that they can correctly understand. As man progresses in his development no man's life will be a sealed book, but, rather, a tomb of knowledge whereby all may gain wisdom.

Occultism, which consists in the evolutionary development of the individual's higher powers, reaches out from vague beginnings into regions of thought and development of aspiration which transcend the average mind. This leads eventually to inspirational intuition and gives the ability to read all nature and interpret all signs.

We can now turn to other means of symbolic teaching.

Poetry has ever been the language of Mysticism. In ancient times odes were committed to memory and they were taught only to those who had been initiated into the Mysteries, the priesthood. In the different orders among the Druids their so-called bards gave forth the teachings of the Wisdom Religion. This is also true of the Templars and the Troubadours until they were submerged by gross materialism. The folklore of all races was given originally in metric connotation and contained these same teachings; it was only in later times that they were transposed into prose. They still give forth their Wisdom message but as prose it is harder to find, for the metric rhythm conveyed that which in prose is lost. The fragments handed down of some of these ancient songs reveal much of their symbolic beauty. The study of the Vedas alone is sufficient to put one in touch with the symbolism of the ages.

That the teaching given by these mystic bards has an effect on the thought

and development of their countries is shown by the effect "The Romance of the Rose" had upon culture and advancement in Europe. "Paradise Lost" is another more modern symbolic poem which stirred deep thought and produced an even greater upward trend among men as its meaning seemed more quickly grasped. An aspirant re-reading these will find heights and depths little dreamed of. Among our later poets are Shelley, Shakespeare, Keats, Whitman, and others whose symbolic wisdom given forth helped prepare the way so that it became possible for the Wisdom Teachings to find a firm foothold in the West. All great points in esoteric development have an opening made by exoteric means in or through symbolism in some form.

All art uses symbolism for it is the soul's language of expression. Study any painting or sculpture, listen to any music; then see what moves you most, the high lights or points, or that which is illusive and must be sought in the inner source, the soul. This is one way to discover your growth, to see if the Self is having the ability to respond through the personality or the not-self.

If we study the carvings and paintings in the great cathedrals of the world and especially those of the medieval era we shall see how through their symbolism the unlettered masses were taught reverence to God. Also how respect for their trades and for themselves was instilled, thus giving to them an urge for better things and evolving a higher type of mentality.

Are there any who can listen to the great operas unmoved? As we watch the process of the theme and hear the rendering of the immortal truths in symbolic sequence there comes a stirring of the pulses which carries us far from everyday cares and trials. As with closed eyes we hear the glorious strains from Parsifal, Faust, Lohengrin, and others, we reach out in consciousness and touch the shores of those high realms which otherwise we might never reach, for the symbolic tones, and all tones are symbols,

(Continued on page 479)

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.

Libra--the Balance

BY JOHN JOCELYN



LIBRA is the seventh sign of the zodiac, is of the airy element, and cardinal in quality. Its inner archetypal vibration evokes Balance and thus these natives ever strive to realize in themselves the impartial power of Justice. This power to balance occurs as the result of Union within the personality of the threefold forces which go to make up body, soul, and spirit, and as Love is the secret of life so is this process of unification in man the secret of God Who is Love. No harmony can exist in man without the production of this power of balance. As God is impartial Power which builds the Cosmos, with worlds and systems self-ordered and self-acting, so does man work and at last win this Power and realize his divine estate as a son of God and so become a Christ, achieving balance and harmony.

So in a crude figure may we speak of Libra, this sacred, sabbatical sign, as the flywheel of the zodiac, for as power and motion can only exist in proportion to the balance supplied, stability be given through the gyroscopic balancing force, so does man spiral and elevate himself in evolution only as he acquires increasing harmony of balance. To become balanced is to become *whole*, and wholeness occurs only through a union of forces.

No proper comprehension of the signs or forces of the zodiac is possible without a growing knowledge of the meaning of

the Christ, and this fact becomes vital when we examine the seventh sign, which, like the seventh day, must be kept holy, for this sign has for its office the power of Crucifixion.

Venus the ruler of Libra not only rules the venous blood circulation, but also Friday, and the Crucifixion occurred on Friday, so it may be seen by esoteric astrologers that natives of this sign pass through the Good-Friday spell as an actual experience. The degree and power of such purification will be according to the status of the soul. Libra people, especially, must sacrifice the flesh to the spirit that the soul may be refined. So do they rise out of sufferings and sorrow, through which intense thought occurs about the experiences in feeling, until the *union* of both head and heart is realized. Only in this wise is that Wholeness acquired which makes for Christ-sanity. Thus Paul says, "They that are Christ's have crucified the flesh." (Galatians 5:24.)

"What crucifixions are in love," says Herrick; and love literally is the life of Libra, those born in or under this Venus sign being crucified in flesh through desires and feelings until purification thoroughly refine and bring the soul at last to a place of poise and peace. All earthly marriages are but a shadow of the Heavenly Pattern and this sign with its sufferings leads at last through Golgotha to the Crown of Christ. With the divine mar-

riage made, of the lower self to the higher, there is heard the Voice which removes the last sting of pain with these words, "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

As we meditate more upon Libra being the central sign of the zodiac, so do we get a clearer idea of its flywheel balancing force and thus its power to co-ordinate the personality. It is spiritual work, along with the suffering in flesh, that awakens the man and brings him into contact with the Christ within.

There was a time in the remote past when the three signs, Virgo, Libra, and Scorpio, were one sign, and the careful occult mind can easily trace today the connection of these three forces and see how this central sign Libra seeks to distill the qualities of the three signs taking the pure essence of each and drawing all up into a harmony which is true balance, and thus peace. When this harmony is won through the fierce onslaught of inner conflict, through suffering trials in the flesh, with a riot of desires at last brought under a full control, then do we behold a man filled with true compassion for humanity. Libra evokes a passion for peace and brings peace through that mighty war which engages the flesh with the spirit through the Christ.

In Libra illumination comes through the intuition, adjustment of correction occurring as the desires are purified, the senses and the soul being set against each other through the lower and higher mind. In Virgo discrimination must be wrought through a process of dissection and elimination which is the more intensified by the sublimation of the feelings and desires in the sign Scorpio.

So do we see all souls at some time, in some life, become purified in this sign of Crucifixion, and there do they hang between the two thieves, Mercury and Mars, the lower mind and the lower man of the senses, until these forces are brought to equilibrium by the *union* of the heart and head through the sovereign

Will. Through such reformation comes that refinement which creates positive soul, and this is important to know, for it is this Christ-consciousness that we come to the earth to secure! All Air signs give the quality of intuition as well as the power to reason and think with feeling; in fact, intuition is the result of deep thought with keen feeling, which liberates a mode of motion which is brain-free and transcends the physical forces of the brain and lower mind. In this sign of soul the man is individualized and brought to a state of poise and harmony through the illumination afforded by the superconscious Christ-contact, and this is called Intuition. As the Fire signs give directive dynamic action and energy; and the Water signs incessant change and movement, that transforming force ever active, which is the Desire World, and thus feeling and sensation; so do the Air signs merge man with the power of boundless space, the high heavens which are the Archetypal regions, and thus with mind and mental life experiences.

All cardinal signs are unique in their various creative vibrations, each in its special manner, but in Libra we find a force that is volatile and so all-pervasive as to diffuse itself as the very air to permeate the whole mind and soul of the man, and not just a part of his consciousness. This is the result of balancing forces. So in the evolved Libra individual, the united forces of the ego are all used, not just the brain mind as with most, and it is in virtue of this power to dissect and unify through feeling and thought that such perfect perception and intuition arise. Thus do we see why so many Libra natives have such innate, instant intuition.

Because the vibratory action of Libra when working positively compels the coherence of union, which is its ideal and destiny, we see the secret of that desire to please others which Libra people have, as we do the reason for their power of union and in the evolved the quality of devotion. At the same time those who

have a negative residence in this sign have the vice of separativeness and hold aloof from others and thus fail in their forward progress. Likewise, inconstancy to ideals and persons often obtains. This occurs through the faulty function between the lower and higher mind, for the higher mind reflects into the lower, endeavoring to bring separation and fusion on a higher level which is free of flesh and brain mind. When the right connection is made through right and equal adjustment of thought and feeling, the justice of right perception and exact intuition occurs. In the depraved or ill-conditioned ego this fusion cannot occur and the Christ-contact is not made which wisely directs through Truth.

So do we see why we are weighed in the balance when we are vibrating to this sign of the Scales, for Librans have been given much and much will be required of them. A Libra life is a life of readjustment and new direction, for a series of past lives are now up for correction and consolidation upon new lines through a balancing that makes for a new departure in life. A higher spiral of life and a heightened consciousness must arise, yet this new departure is not made until the scales balance exactly with *thought* and *feeling* in the scale pans with the Will directing to produce equation. The senses and the soul, the lower and the higher mind are being weighed, and the pull must be equalized through the action of all forces of consciousness in the man through the Christ-fulcrum—the pivotal place of the scale beam; this is the source of the power and the consciousness which is intuitional.

The general destiny of Libra brings free association with the public, with all others. It calls out companionship and communion of soul as an inner urgent need and on levels of equality, and among peers, for in its intensive ideal sense these Libra natives are seeking union of soul with like-minded kindred souls.

Seven is a sacred number and this is a sacred sign because it is a Sabbatical sign, yet one fails if he rests on past

laurels here and refuses to break new ground through the acquired powers of the past. And those negative in this sign so often fail in this wise; even though gifted, they waste and scatter their forces and become non-concentrative and also superficial and smattering. However, when Libra is achieved by the evolved being then we see a definite effort made not only to *unify* himself but also those in his environment or out in the world.

We have stated clearly those facts which give such excellent judgment and fine powers of comparison to Libra natives, and we will iterate that it is the result of an impartial power which comes as a result of the faculty to detach one's self from his own person and so standing apart receive the pure inspiration of intuitional realms. It is through this gift that these people have the inner means to expound and teach the occult and mystical facts which are seen in the study of Astrology and the Western Wisdom Teachings which declare the Nature and Being of the Christ. It is because they have this inner higher Light that they accept and work with the forces of "fate" with finer effect (the result of right attitude), for they know the exact justice of destiny and things as they are, and not as they appear to be. The polarity of Aries and Libra is indicative of the Personality and the Impersonality forces, and it is this combination in balance that inspires and creates pure spiritual perceptions.

In Libra comes consummate knowledge of suffering through love, for this positive sign of Venus is also the exaltation for Saturn, and Venus and Saturn merged produce stability in feeling and thought. Whom the Lord loveth He chasteneth and much purification is wrought in this sign, for the suffering is invariably the fruit of feeling in the marriage relation, an agony of soul being created by choices that are compelled and successively presented until escape becomes impossible and the native, out of his every pain stands free at last from

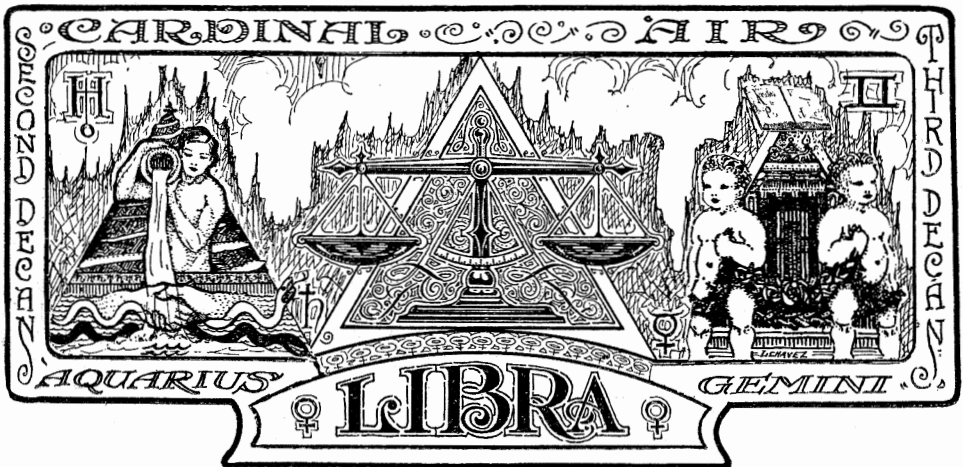
the Great Illusion—the utter Lie which the Desire World and the senses present to the brainbound personal man. Thus man can become released from the conventional Saturnine forces of glamour in this sign as he is evolved. Libra therefore calls out experiences which engender feeling and marriage, and no greater lessons are found nor worked through, than those which eventuate here, nor is there a finer field to establish the essential power of poise and the unperturbed power that knows. One thing is certain, no conception becomes “immaculate” until this sublimation is wrought through the love which Libra refines!

The experience of Libra natives generally, is, that they are not happy when living alone, and so seek until they find or earn the harmony and balanced life they crave. And this desire for harmony is so great and the soul sensitivity so intensely acute, that the slightest inharmony, false or wrong note, is instantly felt and received as a wound. In this age of untruth and error, it is not happy for Libra natives to listen to many of the

appropriating the higher ethers which weave the Golden Wedding Garment. This must be done on earth in a body of flesh and form, and is the result of the work of the Ego on and in the threefold body, such interaction producing soul.

Libra people are keenly perceptive, their powers of comparison being marked, and in virtue of this faculty of clear cognition they have a natural facility to assess and appraise, to weigh and judge, and a power to give and take which no other sign possesses. It is not enough to say they have a love of justice, but more, that justice is their love, and for this love of balanced being, this harmony of justice, will they work as they are accelerated and compelled by the very experiences of life through which they attain that poise which spells Peace.

The perception of Libra is not merely the faculty that apprehends objects through the senses, but it is that forte possessed by all true poets, that facile force which indicates and declares, nay, which speaks of the spiritual fact, idea, or being behind the thing, thought, or



special transcriptions of the great composers' works played by the various orchestras. Each departure from the master's work is easily noted and deplored.

In Libra let us meditate upon and realize fully that all mankind are consciously or unconsciously attracting and

person. This faculty is thus more than just cognition of sense phenomena, for joined to this power to perceive is the ability to receive also, thus percept and concept—object and idea back of the object—become fused to give instantaneous information of the thing in itself, no re-

flection being required, but solely the quality of intuition which Libra gives innately. Of course this light of Libra is the higher and finer as the native has made himself "pure as He is pure." It should be realized that this dual action of perceiving and receiving through the factors mentioned is the secret of the power which Libra natives have to know of the secrets behind phenomena, and which give the evolved in this sign the ability to teach and expound the Mystery Teachings.

When we realize the truth of the foregoing facts, Libra is the more easily seen as the sign of that power which individualizes, and stabilizes the earthly personal man with his soul, through the coalition of the Christ. What is more, we come to know why it is much more difficult to read a horoscope with this sign *rising*, for the sign of soul and impersonality is standing on the Ascendant which declares the brain and personality of the man. The incarnating man may sell himself out to the senses or he may realize through his inner light, and abiding in that light, ascend to the heights.

That the tests of Saturn are those of the Libra native may be easily noted by the occult astrologer or by those who are working through this sign which evokes purification and compassion—the soul of love. After all, all things, worlds, and beings have come out of Saturn through the Door of Chaos into Cosmos.

If we would bear the spiritual pressure of the SUN-SON, first we must take and manage the forces of Saturn; we must have worked through the benefic obstructions and the hindering helpfulness he engenders, so much disliked by the personal man. It is usually seen that souls born in or under Libra are also strongly cast in Saturnine forces. In any event where Libra is found there will be discovered a special quality of Saturn in the map, for this is the sign of Saturn's exaltation, and the purification received at his hands, with the gift of the powerful patience evoked, that telling tempering of soul which makes one satisfied with

nothing less than the Truth, all combine to individualize, and do so by coordination.

All air signs express a dual energy, male and female in quality. In Gemini concrete mind activity engages with intense thought all experiences in the field of feeling and emotion, and as a result of such *reasoning*, upon feeling, there is derived a distillate of divine wisdom. In Libra a point is reached marking the approximation of concrete mind with abstract mind. Here the lower and higher mind reflect into each other, in virtue of which balancing a release is secured for the intuition from above. Intuition arrived in the man, feeling and thought are merged into a *unity* of action and he is lighted by a higher mode of consciousness through which he becomes detached from the forces of that false light of Lucifer, the ancient Illusion creative of the Lie of earthly error. A process of re-education then refines the soul to bring restoration through spiritual perfection through which there is flowered the soul of divine love.

Our present Epoch is the Fifth or Aryan. In this Epoch the power of Thought and Reason have to be evolved and the result of such evolution of thought, through the descent of the intuition, which brings illumination from above, compels reformation through the refinement of the desire nature. The attainment of spiritual perfection is the aim of all—that goal is Godhood and the evolution of consciousness. Our present chaos on earth is the result of the struggle of man's lower and higher mind to become approximated or balanced; and the Christ Light of intuition is about to descend as a veritable dove upon humanity.

In the air signs through the Christ Intuition Mind forces with Libra producing Balance—the true Christ-correction—man is raised at last to that estate where he earns the right to a "White Robe." An enquiry made by one of the elders, "What are these who are arrayed

(Continued on page 457)

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.*

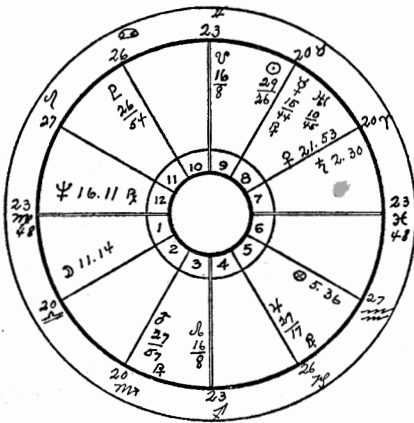
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

ANNE MARY B.

Born May 20, 1937, at 1:45 P.M.

Latitude 38 N. Longitude 122 W.



When reading the horoscope of a child it is customary to first judge the temperament and disposition. In order to do this we look to the rising sign which indicates the physical body and the nature of the child. In this horoscope we have the negative and common sign Virgo on the Ascendant. People with Virgo rising are usually of medium height, often wiry and active. They are mentally inclined for Mercury is their ruling planet; hence we may look to Mercury as the life ruler.

The Virgo individuals are quiet, reserved, persevering, and systematic. They make most economical housekeepers or managers but sometimes are very exacting and domineering. The Virgo mother is prone to keep the daughter in the background by doing things herself, thereby making the daughter dependent upon her.

Anne has Mercury in the eighth house

conjoined to Uranus and Mercury is retrograde. However, it will again turn direct for her at the age of four. Mercury and Uranus in conjunction will give a somewhat restless mind, but both of these planets are trine the mystical and occult Neptune posited in the twelfth house just above the Ascendant. This will give a splendid opportunity for this girl to become interested and active in things of the spirit.

People with many planets in the eighth house have wonderful ideals and can invent wonderful mental and physical things, mentally; but unfortunately they will talk of them and dream of them but very seldom bring these brain children to the light of day. With Neptune in Virgo and Mercury in the eighth house this girl should be taught while young to carry every thing which she plans to a finish. If given such training in childhood she may overcome these eighth house tendencies. This is where the constructive influence of Astrology may be proved.

The eighth house influence will be strengthened through the retrograde planets of which there are four; of these, Mercury and Neptune turn direct early, Mars in middle life, but Jupiter is retrograde the entire life. Mars is strong in its own sign, Scorpio, and is sextile Jupiter and trine Pluto, which would give great strength to this planet if it were not for the retrograde factor. A retrograde planet is latent in influence and cannot give its full strength until it turns direct.

The Sun is in the fixed sign Taurus and in the ninth house, the house ruling religion and law, and is sextile Pluto, trine Jupiter, and sextile Saturn. This is a well aspected and well placed Sun, and being also semisextile the lady Venus, these aspects would give this girl an interest in music. She would have a larger field for this work if she specialized on the pipe organ which would then give her the opportunity, as shown by the Sun in the house of religion, to use her talent for church and religious, as well as secular work. She would also succeed as a teacher.

This girl has indications of being a strong soul; she has come into re-embodiment under certain afflictions indicating that she may attract some hard experiences. This is shown by so many planets making aspects of opposition, which bring experiences with ripe debts of destiny. The Sun is opposition Mars, Jupiter opposition Pluto, Moon opposition Venus and Saturn. These oppositions of course, bring trials and through these experiences she will make wonderful growth on the spiritual path; these are usually blessings in disguise.

The planet Saturn, however, will come in as a friend, being in the cardinal sign Aries and in an angle; sextile the Sun, sextile Jupiter, trine Mars and Pluto, all of which is a wonderful planetary configuration. Saturn is usually termed an afflictor, but in this horoscope everything good comes through Saturn; he strengthens and protects the things in the fifth house, which rules educational and other public interests, including pleasure, through the sextile to Jupiter, and the trine to Mars in the third house of sisters and brothers and writings. The trine of Pluto, in spite of Pluto's opposition to Jupiter, will bring her reliable friends who will be ready to lend a hand whenever needed, and the Sun in the ninth house of religion and law benefits by its sextile to Saturn. This girl will also be quite successful if she should take up the study of law as a profession.

Venus governs the second house, which rules the finances of the native. Venus is

in the martial sign Aries and in the eighth house in opposition to the Moon, indicating that this girl will be most free in the spending of money, and should be taught the value of the dollar, else in old age she may find herself accepting the help of friends and relatives.

With Mars in Scorpio opposition the Sun, and the Moon and Venus also in opposition, the weaker points in the body will materialize at the time of puberty, with irregularity of the menses. The throat will feel the position of Mars in Scorpio which affects the opposite sign Taurus where we find Mars opposition to Sun. Careful diet and plenty of fresh air in the sleeping apartment will help greatly.

LIBRA—THE BALANCE

(Continued from page 455)

in white robes? and whence came they?" drew forth this answer, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

The robe of the soul is cleansed and made white through the Forces of the Indwelling Lamb, the veritable Blood and Life of Christ in all. The divine alchemy of the Spirit within the man working out as tribulations in the earth school—these are sorrows of Saturn eventuating in that pivotal point which exacts the Pure Harmony of Perfect Justice, coming to a place of Christ correction in the sign of balance, Libra.

If we would serve before the throne of God, night and day in His temple; if we would dwell with Him, and hunger and thirst no more; if we would dispense with the need of heat and light of sun, we must pass the tests Libra provides to release us from the Luciferic Lie of earthly hatred, greed, and ignorance. Our purpose must become purified through desires that have become cleansed, and thus free of what the world has to offer, for the world cannot satisfy the spiritual man who seeks the Living Fountains of Christ-Aquarian Waters, and it is in this Holy Place that God shall wipe away all tears.

Worth-While News



Life on Earth Not Unique

LONDON, Aug. 4. (A.P.)—Studies of Mars made on its recent approach to the earth "now make it difficult to continue to believe that life on the earth is the result of some special unique act of creation," says Dr. H. Spencer Jones of the Royal Observatory.

Mars on July 27 made its nearest approach to the earth in 15 years, and astronomers are winding up their studies of data collected during the "visit."

Their observations strengthened the belief already held by many that there is plant life on the planet. Hence, Dr. Jones observed:

"The question of whether there is any animal life on Mars is of relatively minor importance compared with the now reasonably certain evidences there is vegetation.

"The bridge between animal and plant life would seem to be much narrower than the bridge between no life and plant life."

—*London Times*.

Science is certainly making progress. Occult investigators have long known that not only Mars, but the Moon as well as Mars, is inhabited, although the inhabitants vary radically in constitution from the people who dwell on the earth. While not incarnating at one time, about six billion human beings are evolving on the earth. Mars, however, is the abode of the Lucifer spirits, who are stragglers of the angelic life wave which is one step in advance of our humanity.

Do the Dead Ever Return to Earth?

LIVERPOOL.—The audience in a Liverpool cinema leaped to their feet as a girl in a front seat screamed during the showing of the film "Tudor Rose."

The scene was the execution of Lady Jane Grey.

"It's all wrong. I was at the execution," shouted the girl—and collapsed.

The girl is Miss Dorothy Jordan, a Belfast typist, aged eighteen, who lives with her grandmother at Jenkinson's Farm, Dunganon, Co., Tyrone. She is holidaying with relatives in Liverpool.

Miss Jordan told me that the film has convinced her that she lived in Tudor days.

"An irresistible impulse led me into the cinema," she said.

"When I saw Jane Grey looking out of a window and waving to Dudley on the way to his execution, I realized that the scene was wrong. I knew the room well and it was impossible to look out of the window because it was too high. I felt I had been in the room hundreds of times.

"Later at Dudley's execution the film shows Lady Jane Grey perfectly calm. I know that is not right. She was hysterical.

"As the film continued I realized how close I was to Lady Jane Grey all the time.

"I now know that I must have been the lady-in-waiting.

"It was at the execution scene that I first realized that I was the lady-in-waiting. Some of the scenes were not as I knew them.

"On the way to the scaffold the people in the street were not silent as the film shows. They jostled each other and some were trampled on.

"I have a vivid impression of the executioner and recall clearly broad black bands round his wrists which are not shown in the film.

"When Lady Jane Grey first saw him she shuddered and clung to me. I could almost feel her arms around me.

"She wept a little, then she straightened and looked right ahead.

"At the block the executioner said, 'Will you forgive me?'

"Lady Jane Grey replied, 'Certainly' and not 'Most willingly' as in the film.

"They lifted her curls, which is not shown in the film, and I saw no more. I remember putting my hands over my face. I suppose I fainted."—*Sunday Express* (Eng.), Special Correspondent, Aug. 9, 1936.

So many people are beginning to recall past lives that the wonder is how it is possible, in the face of so much evidence, for any thinking man or woman to longer reject rebirth as a reality.

The instance mentioned in the reprint is of much interest owing to the fact that so many people first recall a past life upon seeing a picture, reading an historical book, or while traveling through a portion of country the landscape of which was hitherto unknown to them but which at once not only becomes perfectly familiar, but causes them to recall

in detail certain events which took place in that immediate vicinity where they were prominent actors. This knowledge comes to them, not as an imaginary possibility, but as a positive knowing, as real and tangible as any events which are transpiring in their present every day lives.

Earth Plastic at 50-Mile Depth

BERKELEY, Aug. 9. (A.P.)—Earthquake vibrations have confirmed the suspicions of scientists that the enormous heat and pressure about 50 miles below the earth's surface breaks down the normally crystalline structure of rocks and forms them into a plastic, glasslike layer.

Dr. Beno Gutenberg and Prof. C. F. Richter, seismologists at the California Institute of Technology, today told the Geological Society of America how a comparison of earth wave recordings of two widely separated stations cinched the conclusions. . . .

Gutenberg and Richter found a way to check up on the mystery—by comparing the waves of earthquakes originating at various depths.

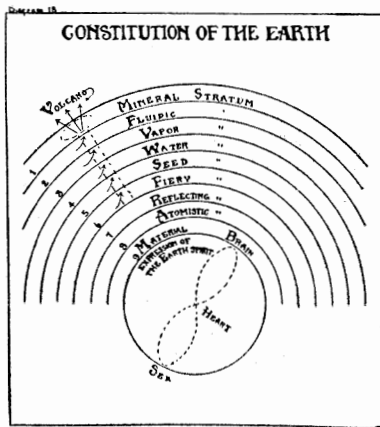
Their seismograph at Pasadena and that of the Carnegie Institution of Washington at Huancayo, Peru, were used—the latter because it is near an area that produces a great many quakes, some of them 400 miles down.—*Los Angeles Times*.

It is encouraging to know that our scientists are beginning to recognize the fact that the earth is not exactly a dead mass of homogeneous matter, and that it is formed of a series of layers each varying in constitution and specific manifestation.

The fact is that the earth is composed of living substance built in strata, one layer outside of another, there being nine such strata, and a central core, making ten in all. The outside layer is composed of a stony crust, the surface of which is visible to all mankind. The second layer is something like a thick paste; the third layer is vapor-like; the fourth is called the water stratum and contains in it the germinal possibilities of all that exists on the surface of the earth; the fifth layer is the seed stratum, the primordial fount of life, from which came the impetus that built all the forms on earth; the sixth

layer is the fiery stratum and is possessed of sensation which expresses itself as pleasure or pain; the seventh layer is the refracting stratum and the properties of this region are most unusual. In it all the forces which are known to man as the Laws of Nature exist as moral or rather immoral forces and at all times are a reflection of the existing moral status of mankind.

As there is individual responsibility to the Law of Consequence which brings to each person the just results of his deeds, whether for good or evil, so there are community and national responsibilities which bring upon groups of mankind corresponding results for their collective acts. The nature forces are the general agents of such retributive justice, causing floods, earthquakes, volcanoes, et cetera, or the beneficent formation of oil or coal, precious metals, et cetera, for



various groups, according to their deserts. The eighth layer of the earth is the atomistic stratum and seems to have the property of multiplying many fold the things in it which have been definitely formed or have life, like a picture or a flower, for example. The ninth layer of the earth is the material expression of a great spiritual Intelligence which affects tremendously the evolution of man. Of the tenth layer, or center of the earth, but little is made public at present, that little being that this region is the ultimate seed ground for all which exists on the earth.

Question Department



Spirit Alone Is Eternal

Question:

Will you please tell me how the Rosicrucians define matter and its constitution, and how their views differ from that of the material scientist?

Answer:

The physical scientists have proved that the electron is the basis of physical matter; that is, that certain groupings of electrons constitute atoms, and that atoms combined form the molecules of which matter is composed. They have also shown that the electron is a form of electrical energy and have thereby made a most important contribution to the general knowledge of mankind; for having scientifically proved that matter is a form of energy is a great step forward.

The above view entirely coincides with that of the occult scientist who knows that in the ultimate there is nothing in the universe but pure spirit—that spirit manifests first as force or energy, and later in the more crystallized form of matter.

The physical scientists have stepped into the breach between the occultists and the materialists, and through the medium of the electron have proved the occultist's emphatic assertion that spirit and matter are in reality one, the only difference being in the degree of condensation or crystallization.

LENDING THE HELPING HAND

Question:

Is it right to refuse to help a person who is in trouble, for the reason that one may thus be interfering with the destiny of the individual?

Answer:

Such an idea is entirely wrong. One may be perfectly sure that if it is possible for him or her to render assistance

to any person in his time of need, that person's destiny is such that it will not be interfered with by the service rendered. The very fact that one is in a position to give assistance and another person is ready to receive it, proves that he has arrived at a place in his evolution where it is right for him to be given the necessary aid.

It is our privilege and duty in all cases to do our utmost for those who are in need of help, and then leave it to the great Lords of Destiny to decide how much is proper for the recipient to receive.

Unless we grasp our opportunities for helping others as they are presented to us, the time is likely to come when we will be denied such privileges for creating good destiny, and though we may desire to take part in the advancement of humanity, we may then find that circumstances are such as to prevent our doing so. Therefore it is necessary that we miss no opportunity to render service along the line of progress, for thereby we are helping forward the cause of evolution and our own individual development at the same time.

THE SANCTITY OF THE MARRIAGE TIE

Question:

Will family ties be obliterated in the Sixth Epoch and the race perpetuated as are high-bred stock now, with the object of producing only the best of what humanity is capable of creating?

Answer:

At the beginning of the Sixth Epoch all races, including such stragglers as have been able to catch up, will be amalgamated in one great, final race, and all racial distinctions will disappear. The unity of life also will be universally recognized and there will then be no "I" or "you," no "my" or "yours," but all will have become "ours."

This condition, however, will not obtain for many, many long years yet to come; moreover, it will apply only to an expanded state of consciousness, for humanity will continue to inhabit physical bodies not only during the Sixth Epoch but also during the Seventh, and both of these Epochs have their field of operation in the chemical region of the physical world. During these Epochs, however, the consciousness of man will have been extended to include the etheric world. The physical polarity of sex will continue throughout both these Epochs and the propagation of bodies will take place through that medium; but the spiritual status of humanity will so have improved that the use of the creative force will be practically restricted to its legitimate purpose, that of generation and regeneration. Family ties and family love will therefore still exist and certain groups of egos born in the same family will find their destinies linked together because they can more profitably work them out in that relationship.

The perception of the fact of the unity of all life and of the brotherhood of all human beings on an equal footing, however, will do away with the possessive family ties now so much in evidence. This will not diminish family true love, but it will increase the pure affection that all human beings will feel for each other. Individuals will not love the members of their own families less, but they will love all humanity more. This all-inclusive love is one of the great objects obtained by evolution.

SENSING OCCULT REVELATIONS

Question:

Why is it that some people find it so difficult to accept the statements contained in occult philosophy while others seem intuitively to know them to be true and require no further evidence? Very often we find such instances in the same family.

Answer:

The statements contained in occult philosophy do not appeal to an individual

as being true until such a one has at least to some small degree become sensitized to the vibrations of the superphysical world. Then the individual senses these vibrations and perceives the fact of their existence and the truth relative to the laws which govern on the invisible planes. Up to the time when he begins to *sense* superphysical conditions, they have no existence for him, and therefore any statements regarding them are considered mere fantasy.

In reply to the inquiry we would say that if occult philosophy *appeals* to an individual, then he is ready to receive its teaching; but if it does not, then it is necessary for him to wait until such a time as he is ready for it. There is no use in trying to force the matter, because a person cannot sense a thing until he has developed the faculties which will enable him to perceive it. However, through the various processes of evolution all individuals will in time become so highly sensitized that the superphysical planes will become just as tangible and real to them as the physical world is now.

CAUSE AND EFFECT VERSUS HEREDITY

Question:

I understand that your students do not believe in heredity. If this be true, then how do you explain the fact that children so often inherit the bad characteristics of their parents?

Answer:

Although there are instances where heredity appears to be a reality, in fact it is not so, for one ego can transmit absolutely nothing to another one. However, parents do furnish physical bodies and the material conditions which enable the ego to work out its own *self-created* destiny, and the laws of causation and association automatically draw it to the parents whose tendencies and characteristics are similar to its own. However, each ego's mental and moral equipment is entirely its own and each earth life brings to it innumerable opportunities whereby it may rise or fall according to its own efforts and inclinations.

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 Sweetest Story Ever Told

BY LILLIAN R. CARQUE

Carque Natural Foods Research, Glendale, California



HONEY—the fragrant nectar of many flowers—is a revelation of delightful palatability, intriguing fragrance, and subtle charm. Even in Biblical times its praises were voiced; the famed athletes of Greece prepared themselves for combat by dieting on honey. In their biographies many of the best known Roman and Greek philosophers attribute their long life to the daily use of this wholesome sweet.

At one time honey was considered priceless and was used only in ceremonies and celebrations of greatest importance. So essential in the eyes of the ancients was honey, that it was offered to the gods, and the bee was regarded as sacred. In India, as an omen of good luck, honey was dropped on the tongue of the newborn babe. It was also used for embalming the dead at one period in Egypt and Assyria. Perhaps most of you do not know the part honey played in the origin of the word "honeymoon." When a new home was prepared to receive the bride and groom, the bricks over the door were smeared with honey. For twenty-eight days after marriage this sweet aroma clung to the house, and from it the



man and wife were expected to acquire a sweetness that would temper the remainder of their married days.

Honey has long been recognized as a food of high energy value. There are few foods that require so little digestion and that are so quickly assimilated into the blood stream and available for use as is honey. The reason for this is that the sugars in most foods are compound and must be reduced to simple sugars by the digestive juices before they can be assimilated and used as energy. The simple sugars resulting are identical with those occurring naturally in honey. There is no other food which brings fragrance and flavor to food as does honey. And is it any wonder? Honey is the very essence that gives flowers their aroma, representing as it does the sweet fluid or nectar collected from flowers and stored and modified in the honey comb by the honey bee.

In addition to the several desirable sugars present, it contains small amounts of protein, which is the food substance that builds and repairs bodily tissues, traces of acid, minute quantities of volatile substances which give it its characteristic aroma and flavor, as well as small

amounts of phosphoric acid, calcium (the important element in bone-building), nitrates, sulphates, and carbonates, which combined with the salts of lime and iron, contribute to the important mineral content of the food supply.

The Department of Agriculture publishes a chart giving the average chemical composition of honey as 34 per cent dextrose or glucose, also called grape sugar, 40 per cent levulose or fructose (both simple sugars), 2 per cent sucrose or cane sugar, as well as a little galactose, which is not found free in nature but results from the hydrolysis of milk sugar, along with 18 per cent water. The remaining constituents are small quantities of the minerals, indicated above, and protein.

The question often arises as to why honey varies so in flavor. Just as the odors of the flowers are different, so the flavor of honey varies, depending upon the kind of flowers from which the bees gather the nectar. The nectar of each kind of flower contains a distinctive combination of oils and other substances which gives the blossoms their special fragrance, and these substances are retained in the honey made from the nectar. It is practically impossible to prevent bees from visiting more than one kind of flower during a given period, and strictly speaking, almost every kind of honey is made from a mixture of different nectars. Nevertheless, when the hives are situated near a large supply of one sort of blossom, like an orange grove, its nectar usually predominates and its flavor and aroma can be easily recognized in the honey to a clearly marked degree. It is therefore perfectly correct to speak of orange blossom honey, mountain sage honey, buckwheat honey, or clover honey.

Choosing between honey from different flowers is mainly a matter of taste, and not an indication of its superiority. For example, it sometimes happens that a person who has always been accustomed to buckwheat honey, with its full-bodied rather acid flavor, imagines that a mild, light honey with less of the character-

istic "comby" taste must be adulterated. In striking contrast, a person who is familiar only with a delicate honey, such as orange blossom or white clover may consider buckwheat very inferior, or even fancy that it is not genuine floral honey. While all honeys are pure, not all flavors unmixed or blended are equally as pleasing to all persons. Adulterated honey is practically unknown on the United States markets. Honey is the one food that has *not* been changed or improved in flavor throughout all the ages. It has never been duplicated by chemical or synthetic laboratory processes, the bees at all times remaining the sole and true *master manufacturers*.

We are often asked whether sugared or granulated honey is in any degree spoiled. Granulated honey is not spoiled; indeed spoiled honey is almost unheard of. Most honey will granulate or become solid; in fact some people put liquid honey in the refrigerator to hasten granulation. In this consistency it can be used as a foundation for cake icings, as a hard sauce when blended with butter, or in cakes and cookies equally as well as liquid honey. Solid honey can be easily liquefied by putting the container in a pan of warm water. Or the honey may be placed in a double boiler and liquefied in that manner. Care should be taken not to overheat the honey, for it may be easily scorched.

Speaking of the ease with which honey is handled in the body brings to mind the possibilities of honey in the infant's diet, also in that of invalids and aged persons. Doctors of repute have recommended honey as a very valuable sugar in the treatment of constipated bottle-fed infants because of its ease of absorption and its laxative action. Another essential factor in infant feeding is the purity of honey. Unlike many foods which decompose easily as a result of bacterial action, honey has a unique method of protecting itself from spoilage by literally drying the microorganisms to death. Professor Sackett, of the University of Colorado, carried on a series of experiments to

prove that honey was a carrier for germs causing intestinal diseases, but the results he obtained were quite contrary to his purpose since they showed that the "longevity of the typhoid-colon group in honey is very limited. The probability of honey acting as a carrier of typhoid fever, dysentery, and various diarrhoeal affections is very slight."

Another tribute to the excellency of honey is that it is not just flat sweetness, but has a depth of flavor which can be utilized to great advantage if one desires to reduce his intake of sugar. If the flavor were to be removed from honey and the degree of sweetness compared with that of sucrose, they would measure about the same; but because of the flavor which honey possesses, it is more satiating and therefore, it is impossible for one to consume as much honey as sugar at a given time, which may be very desirable. Its flavor, moreover, adds considerable appeal to foods. A lack of enthusiasm for honey may be attributed to an attempt to consume as much of honey as one is accustomed to of sugar, which doubtless has proven sickening. But where a reduction is made in the intake of honey as compared with sugar, it is a sweetening agent of unmistakable exquisiteness. Another outstanding characteristic is its moisture retention quality, thus keeping foods fresh and full of flavor for long periods of time.

Honey carries approximately 5.76 per cent diastase, which aids digestion. Care should be taken not to heat honey above 110 degrees F., as there is danger of the diastase and various other food values becoming completely decomposed. Investigations carried on by the Carbohydrate Laboratory of the Bureau of Chemistry and Soils, the United States Department of Agriculture, shows honey to be a potentially alkali-yielding food; in this respect being similar to fruits and vegetables which are alkaline foods in contrast to cereals and meats, which are potentially acid foods.

The principle ingredient of honey is sugar. Plants everywhere produce sugar

with great prodigality, using it for their own food, building from it their supporting structures, and changing it to starch for later use. The energy for these processes is derived from the sun's rays. Plants will not secrete nectar (honey) unless they are mature, have plenty of moisture and fertility *and only during sunshine*. No honey is ever produced on a cloudy foggy day. Are not all the strongest vitamin foods dependent upon sunshine?

Some people cannot eat honey on account of pollen allergy; also many object to the strong pollen flavors. Some honey packers are even beginning to eliminate pollen mechanically. It is erroneous to assume that pollen is poisonous for general consumption. It is of course true that about one person out of twenty-two cannot eat honey. This is because honey contains formic acid, which is poisonous to some persons. Formic acid is the same poison found in the sting of a bee. You will also find that certain flowers are poisonous to some people, as the pollens from them cause hay fever and other discomforts, yet it would be a misstatement to say that all flowers are poisonous. People insist on interpreting their difficulty with a specific food as a collective reaction, rather than as a personal one.

Just as we have allergic problems with honey, we have individuals who cannot tolerate this or that type of food, such as bananas, strawberries, milk, eggs, oranges, and chocolate. Fortunately the percentage is very small, yet it is ridiculous to construe this lack of tolerance of a few to be deadly poison to the masses. Consequently, honey is in no way improved by the removal of pollen, except for those few individuals who are super-sensitive to pollens.

"Bee-ripened Honey" is not sales propaganda, but a fact! It simply means that the nectar has been left with the bees until they have completely evaporated all surplus moisture, the resultant honey being thus so cured that it will keep indefinitely and be of best body and

quality. The American Honey Institute at Madison, Wisconsin, advises, pursuant to our inquiry, that it matters not whether honey is called hive-ripened, ripened by Nature, or bee-ripened. The question is to have it in the hives long enough to be properly ripened. Professor Eckert, of the University of California, confirms this viewpoint when he advises that "Honey is a product of the hive and is therefore always bee-ripened." The water content of nectar from which honey is made may be as high as 50 to 60 per cent, or even more, and this is reduced by the process of evaporation. The honey bee also inverts the sucrose in nectar to dextrose and levulose—thus "*bee-ripening*" the honey.

Propaganda has likewise gone afloat that bees are fed with refined sugar. "This is indeed a misrepresentation," says the American Honey Institute at Wisconsin. "The beekeeper would go bankrupt the first season were he to try to produce honey by feeding his bees sugar syrup. All beekeepers feed their bees sugar syrup in the early spring of the year, if necessary, to keep them from starving. There may be no nectar available in a given section and if the beekeeper finds the bees have consumed the honey stores he left in the hive over the winter, he either has to feed the bees sugar syrup or let them die from starvation." On this subject Professor Eckert again writes: "Beekeepers do not feed their bees sugar of any kind for the production of surplus honey. The only purpose for which bees are ever fed sugar syrup is to prevent starvation during dearth of nectar or to stimulate brood rearing in the spring. During these times they are fed only sufficient amounts for their needs, never enough to have any of the sugar go into surplus honey to be extracted later. At the present price of sugar, and considering the amount of sugar syrup consumed in the ripening process, it is not economically possible for the beekeeper to make any money whatever by feeding bees for the purpose of

producing a surplus of food for extraction. Consequently, there is no basis whatever to the belief that honey contains any portion of the sugar the beekeeper may feed to his bees."

Many persons are afraid that honey is too expensive for general use. Extracted honey, however, is not much more costly than is cane or beet sugar. One cupful of first-grade raw sugar, at prevailing prices, is but two or three cents below that of a cupful of honey if bought in 5-pound pails. Surely the endless variety and exotic flavors of cooking with honey are worth the few cents extra. Honey actually contains a little more sugar than does the same measure of cane sugar. A cup of honey weighs 12 ounces of which not quite one-fifth is water. A cup of sugar weighs 7 ounces. In a cup of honey there are approximately $9\frac{1}{4}$ ounces of sugar; in a cup of sugar there are 7 ounces of sugar. In replacing sugar with honey in a cake or cookie recipe, the amount of liquid should be reduced one-fifth for each cup of honey used. If you would be absolutely sure of the correct amount of liquid to use, remove 3 tablespoons and 1 teaspoon of the liquid for each cup of honey used.

Honey in bread gives it a distinctive taste and keeps the bread moist and fresh. It likewise contributes a crust of rich brown color. Due to the high percentage of invert sugar in honey, which has the property of retaining moisture, honey cakes are full of flavor and keep their original freshness for days. Honey blends particularly well with other sugars in producing fine flavors in candy. When used in fudge types, it creates a smoother texture and keeps the candy moist. The finished product does not dry as rapidly and the flavor improves with age. No synthetic or artificial flavoring can duplicate the incomparable blend of flavors found in honey-drizzled fruit. A delightful and easy way to use honey is in salads and salad dressings. Honey brings to these wholesome combinations its own inimitable flavor.

Patients' Letters

Connecticut, July 19, 1939.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I'm writing this with my fingers crossed. I would like to report a complete recovery from my recent illness, but I wrote you several days ago in that manner and had a reverse. So I'm just going along, and say I am well on the road to full recovery. Thanks to you, my friends, for your helpful suggestions and prayers.

What do you think of the carrot juice, shall I continue taking a pint a day or less? I've done that, but if I feel I'm hungry or tired I take a large glassfull and feel better in a short time. My brain does not feel detached from the rest of my head.

I often reflect on the wonders of your work. When I was at the stage where only God and I knew how I felt, and no physician could help me, I wrote to you, and two months later this is what I write. The wonders of prayer and a few wise suggestions is to me one of the seven wonders of the world. Thank you again. I shall continue praying for the other unfortunate people who write you daily.

I am sincerely,

—S.S.H.

New York, April 8, 1939.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

Thank you so much for your solicitous message. This is one of the very few times in my life when I felt that a really genuine expression of feeling has been extended by either an organization or individual. Whether help comes or not I shall remember your kindness. You are indeed thorough.

I seem to see-saw up and down but have noticed a little improvement.

Have enclosed stamps to cover your postage and regret that I am financially unable to do any more at present.

Sincerely,

—B.E.

New York, August 14, 1939.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

It is always a pleasure to write to you. I feel so very different from what I felt several months ago. I know now that everything will work out in its right place and time.

I want to thank you for your letter of August 3rd and I have had so much necessary guidance, comfort and happiness from it.

Very sincerely,

—B.C.

Healing Dates

September . . . 1— 8—14—21—28

October 5—12—18—26

November 2— 8—14—22—29

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.

Unload the Burden

BY DELLA ADAMS LEITNER

Unload the burden, Lord, I pray,
Which I have brought from yesterday;
Take from my heart its weight of care,
That free and joyous I may fare
Along the upward path and know
Thy presence with me as I go.

Unload the burden, let me be
Content to leave it all to Thee.
Mistakes and errors I have made,
And sins that made me shamed, afraid,
Distrustful of my power—oh, give
Renewing grace to bravely live.

Unload the burden, let me feel
The weight removed. I would conceal
Nothing that hinders or delays
Thy will fulfilled in all my ways,
Free in Thy love to know release,
Rejoicing in Thy gift of peace.

VEGETARIAN MENUS

—BREAKFAST—

Tomato Juice 8 oz.
Oatmeal with Cream
Scrambled Eggs
Whole Wheat Toast and
Butter
Postum

—DINNER—

Vegetable Soup
Chestnut Roast
Baked Potato
Eggplant Au Gratin
October Salad
Lemon Sherbet

—SUPPER—

Fruit Beverage
Peas Cutlets with Pineapple
Grapefruit and Celery Salad
Apple Pie

RECIPES

Chestnut Roast.

Ingredients: $1\frac{1}{2}$ cups chopped chestnuts, 3 cups bread crumbs, $\frac{1}{2}$ cup cream, $\frac{3}{4}$ cup milk, 2 eggs, 1 teaspoon salt, 1 teaspoon sage, 1 teaspoon grated onion.

To prepare the chestnuts, boil ten minutes; while still hot remove the shell and the inner skin with a sharp knife. Chop, but not too finely. Beat the eggs slightly, add the milk and cream, the chopped nuts and the seasonings, then fold in the bread crumbs. Turn into an oiled bread tin and bake in a moderate oven about twenty minutes.

Eggplant Au Gratin.

Ingredients: 1 medium eggplant, 1 cup bread crumbs, 1 tablespoon melted butter, 1 cup grated cheese, 1 teaspoon salt.

Peel eggplant, slice and let stand in salted water 15 minutes. Drain, cook until tender in boiling water. Drain well, mash and add salt. Put alternating layers of mashed eggplant, buttered crumbs, and grated cheese in a buttered baking dish. Brown in moderate oven about 20 minutes.

Grapefruit and Celery Salad.

Ingredients: 1 cup diced celery, 1 cup diced grapefruit, $\frac{1}{2}$ cup cream mayonnaise dressing.

Pare the grapefruit sufficiently to remove all of white portion of skin. With a sharp paring knife, cut between membranes and remove sections of fruit. Cut into cubes or small bits. Put to drain while preparing celery. Clean and dice celery and put into cold water until crisp. Drain, dry and mix with the grapefruit and the cream mayonnaise dressing. Serve on a lettuce leaf.

October Salad.

Ingredients: 2 pears, 1 tablespoon minced candied ginger, 2 tablespoons chopped nuts, 4 tablespoons grated carrot, 1 tart apple, 4 tablespoons chopped celery, 2 cups shredded cabbage, 4 tablespoons oil, 1 teaspoon sugar, 2 tablespoons lemon juice, $\frac{1}{2}$ teaspoon salt, 8 maraschino cherries, $\frac{1}{2}$ cup cooked salad dressing.

Make a French dressing of the lemon juice, salt, sugar, and oil. Dice pears and apple and mix with other ingredients and add dressings. Garnish with maraschino cherries.

Peas Cutlets with Pineapple.

Ingredients: 1 cup peas, 2 egg yolks, 1 cup thick white sauce, 3 slices pineapple, 2 tablespoons melted butter, $\frac{1}{2}$ cup soft bread crumbs, 1 egg, $1\frac{1}{2}$ tablespoons lemon juice.

To the white sauce, add the beaten yolks, lemon juice, and peas. Form the mixture into cutlet shapes; brush them over with beaten egg, toss in fine bread crumbs. Bake to a delicate brown. Drain slices of canned pineapple ($\frac{1}{2}$ slice for each cutlet), brush with melted butter and brown in butter.

Fruit Beverage.

Ingredients: Juice of 3 oranges, juice of 3 lemons, 1 quart water, $\frac{1}{2}$ - $\frac{3}{4}$ cup sugar, 1 cup strawberry or other fruit juice.

Extract the juice of the orange and the lemon; strain; add to it the sugar, water, and other fruit juices; set on ice to chill. Amount of sugar used will vary according to the amount of sugar in the canned fruit juice.

Children's Department



Keys to Heaven

BY MANFRED KYBER



ONCE upon a time there was a great and mighty king, ruling over many lands. All the treasures of the earth were his and all day he played with the precious stones of Ophir and the roses of Damascus as though they were trifles. However, with all his riches he lacked one thing: "The Keys to the Gates of Heaven."

Thousands of messengers he had sent out into the world to find the keys to heaven but not one of them was able to fetch them. Many a wise man coming to his court he had asked where the keys to heaven were to be found but none had known the answer. But one, a man from India with strange eyes, smilingly brushed aside the precious stones of Ophir and the roses of Damascus with which the king was wont to play and told him that all the treasures of the earth could be had as a present—but the keys to heaven each one had to find for himself.

Then the king decided to find the keys to heaven, whatever the cost. Now, this was at a time when mankind was still able to see where heaven extended down unto the earth and everybody was familiar with the high mountain on the summit of which the gates of heaven had been built. The king ordered his courtiers to remain at home and started to climb the steep mountain until he had reached the gates to heaven. Before the gates whose battlements were flooded with the brightest sunlight, stood the Angel Gabriel, the guardian of God's eternal garden.

"Glorious One," said the king, "all the treasures on earth are mine. Many are the lands that must pay me tribute and I amuse myself playing with the precious stones of Ophir and the roses of Damascus. Yet I am not at ease until I also have the keys to heaven in my possession. How should otherwise its portal open to me some day?"

"That is verily the truth," said the Angel Gabriel, "without the keys to heaven you will never open its portals, even if you were in possession of all the arts and treasures of earth. But how easy to find the keys to heaven! They bloom in ever so many little flowers when it is spring on earth, and in the souls of every creature."

"What!" exclaimed the king very much surprised, "is that all I have to do, just gather that little flower? The meadows and woods are full of them and everywhere you go you step on them."

"It is very true, that people tread the many pretty keys to heaven under foot," said the Angel. "However, as easy as you think, it was not meant. There have to be just three keys to heaven that will unlock the gates to heaven, and all three of them are only then truly yours if they spring up at *your* feet—and, for you. All the many other thousands of primroses that bloom on earth and which in fairyland are known as the keys to heaven, should only act as reminders for mankind to get the real keys to heaven to blooming, for those are the flowers that everybody is stepping on."

Just then a little child appeared before the gates of heaven, holding three little keys to heaven in its hand, the flowers

bloomed so prettily and radiated in the hand of the little child. Now, as the child touched the gates of heaven with the three keys to heaven, the portals opened wide and the Angel Gabriel led it into heaven. But the gates closed again and the king stood alone before the closed gates. Then he walked thoughtfully down the mountain back to earth again and everywhere fields and meadows were full of the most beautiful, golden keys to heaven. The king was very cautious not to step on any, but not one of the flowers sprang up at his feet.

"Should I not find the true keys to heaven," the king asked himself, "when a little child succeeded in finding them?" But he did not find them and many years passed.

Now it happened one day as he was leaving his castle entoured by his courtiers in all their splendor, that a dirty, neglected child who had neither father nor mother, sat begging by the wayside.

"Ah, let her beg elsewhere," said the servants, pushing her aside as she approached the king with outstretched hand.

In all the years since the king had come down from the mountain he had given the keys to heaven much thought and had never stepped on them any more. He lifted the dirty beggar-child up and set it before him on his horse and took her home to his castle with him. When they arrived home he ordered the child to be nourished and prettily dressed and he himself fostered and adorned it and placed a little crown upon its head.

Then there sprang up at his feet a little golden key to heaven. Whereupon the king proclaimed that throughout his realm all the poor, and all the children were to be his brothers.

Again many years had passed when the king one day rode out into the woods with his nobles. Seeing a sick and injured wolf he dismounted and found that the beast was helpless and unable to move.

"Oh, let him die," said the courtiers, stepping between the king and the miserable creature.

But the king placed the poor thing in one of the carts and arrived home he carried the wolf in his arms into the palace. There he nursed him daily until he had restored him to health again and from that day the wolf followed him wherever he went. Then the second golden key to heaven bloomed at the king's feet. From now on the king declared all creatures in his kingdom as his younger brothers.

Again some years had rolled by—but now it had not been so long a time as it was before when the key to heaven bloomed for him—and it happened that as he one day wandered in his great garden, he rejoiced as he beheld the many rare and beautiful plants and flowers so artistically and thoughtfully cared for and nurtured which made his garden the most precious of all the lands about. Glancing down the king beheld at the border of the path an ugly looking plant that was almost wilted in the burning sun, its dusty leaves drooping with thirst.

"I am going to fetch some water," said the king. But the gardener restrained him. "It is as ugly as a weed," he said. "Let me pull it out and burn it. There is no room for such as this in your royal garden with all its flowery loveliness."

But the king, taking his golden helmet, filled it with fresh water at the spring and took it to the plant. The plant drank it up and began to breathe and live and thrive anew.

Then the third key to heaven bloomed at the feet of the king while the little beggar maiden and the wolf were looking on. Now, the king looking up the steep mountain saw the gates of heaven opening wide, and in the radiant light of the sun which flooded its battlements, stood the Angel Gabriel and the little child that had already found the way to heaven that time, long, long ago.

The three keys to heaven are still blooming today and they shine even brighter and more beautiful than all the precious stones of Ophir and all the roses of Damascus.

Echoes from Mt. Ecclesia



AS the six weeks of Summer School drew to a close, on Friday, August 18, the Commencement Exercises brought reward to the earnest students. With the distribution of credit cards by Mrs. Max Heindel came to each a few words of shrewd appraisal from an excellent judge of human nature, gentle in her comments. The next few pages contain interesting news of Summer School activities.

On the following two days, Saturday and Sunday, August 19 and 20, our numbers were swelled by many who had not had leisure for six weeks of training. Crammed with serious sessions, sandwiched with a lighter filling of entertainment, the Convention will be long remembered.

Saturday's session was devoted to the ideals of the Fellowship and to discussion of the teaching work done both at the Headquarters and in our Centers. Again and again the speakers emphasized the futility of exalted thought unless it finds its application in the daily life. All group effort was seen to rest on the example set by each individual.

Sunday morning was given over to the many phases of the healing work of the Fellowship, so peculiarly its own because, while recognizing the necessity for physical assistance to the sick, it supplements this help with a knowledge of spiritual law, thus striking at the very roots of disease—roots so deep that in many cases the medical science of today has not yet penetrated to them. The experience of the Sanitarium, now an efficient operating unit, was combined with that of the Healing Department in discussing the use of physical, mental, and spiritual forces in the restoration and development of glorious health. Once more, in the final talk of the Convention, was summed up the ideal and reiterated the

challenge to demonstrate it privately as well as in a common purpose.

Three social functions broke the tension of serious deliberation. The banquet, ingeniously served except for the main course on lace-covered paper plates, was a delight to the eye as well as to the palate. Daintiness and satisfying abundance paved the way for the gaiety that followed under the inimitable toast-mastership of Mr. Manly P. Hall, generous once again in the contribution of his wit and time to the merry task of brightening the conclave.

Saturday evening's entertainment included moving pictures by Mr. Clarke Irvine, editor and publisher of Hollywood, California, showing the processes attending the birth and life-span of flowers, made visible through the slow motion camera and the microscope. Before and after the pictures, little Morya Dawn, eight-year old prodigy, also of Hollywood, sang a group of songs ranging from popular to operatic.

The Sunday afternoon program was given by two orchestras of contrasting temperament. Professor Isaac led the first, composed of Mexican young people. With true Latin spirit they played Spanish and Mexican compositions, one of them by the leader. The second, the Fidelio Ensemble of Los Angeles, led by Mme. Zinaida Moiseieff and assisted by Mr. George Schwenk, baritone soloist, gave superb classical selections by German and Russian composers.

The Convention ended with the beautiful Chapel service at 7:30 Sunday evening. Dr. Edythe F. Ashmore delivered a lecture on "Fruits of the Earth" which she summed up with an interesting analogy on the fruits of the spirit—love, joy, peace. Dr. David Wallace, of Santa Monica, sang, "If with all your heart," from "Elijah," by Mendelssohn.

Summer School of 1939

July 5 to August 18



Social Activities

L. C. K.



FROM the viewpoint of social life, the Mt. Ecclesia Summer School has been a great success. The first Friday evening community sing was followed by a musical given largely by the workers of the Fellowship. On the following Friday, after the song fest—which is a regular feature—the crowd went over to the recreation hall of the Sanitarium and there, to the accompaniment of the music of the Capehart, engaged in a grand march, the Virginia Reel, and similar games.

July 21st will always be recalled as the time of the big spelling bee between the workers and the Summer School students. Each captain chose ten or twelve for his side, Mrs. Heindel "gave out the words" and it proved a hard-fought battle, finally won by the workers in the person of Miss Perl Williams, who received the prize.

Early during the week the Mt. Ecclesia astronomers set up the Fellowship telescope, and several evenings were spent gazing at the stars and planets, Mars in particular, for he is now nearer the earth than for many years.

Just in the midst of the Summer Session a romance culminated on the campus. Mr. Jack Burt, social chairman of the Summer School student-body, and Miss Vee Kingston, both Canadians and summer students, became engaged and shortly after left to make their plans for the future.

The first week in August, Mr. Lynn Vivian had as his guest, Roderick White, the noted violinist. Mr. White studied

with the Russian teacher, Leopold Auer, made his debut in Berlin with Philharmonic Orchestra, and has played on the concert stage in both Europe and America. His music has been played by Leopold Stokowski, for he is a composer as well as a violinist. Mr. White wrote and directed the Bohemian Play given in Bohemian Grove on the Russian River in California. The beautiful classical concert he gave here surpassed anything Mt. Ecclesia has ever had. He used two rare violins—a Stradivarius, and a Guarnerius. His accompanist at the piano was Mr. Louis Swart, the Dutch department secretary, who has studied music in Holland, and whose performance was most excellent. Dr. David Wallace, of Santa Monica, also gave several very much enjoyed baritone solos.

The final Friday evening entertainment was a program of Summer School students and Mt. Ecclesia workers. Miss Olga Kulpak, accompanied by Mr. Swart, sang in a most delightful manner, "Luxembourg Gardens," and "Forevermore." The music of the latter song was composed by Mr. Lynn Vivian; she also sang "Hawaiian Moonclouds" the words and music of which were written by Mr. Vivian, who accompanied her. Miss Eugenia Dombrowska, of Milwaukee, Wisconsin, a music teacher of note, who came here direct from Estes Park, Colorado, where she was a delegate to the national convention of the Delta Omicron, the National Music Sorority, of which she was the retiring president, delighted the audience with her rendering of Beethoven's Sonata in D Minor. Mr.

Swart, honoring the 80th birthday anniversary of the composer, played in a superb manner, "Scarf Dance," by Chaminade.

Miss Vallierie Decker gave a brief talk on the occult symbols of the old cathedrals of Europe. Mr. G. Hamilton Hammon interested his listeners by the reading of original poems: "Turn the Radio Down," "Escape from Jazz," "Life's Duty." Mrs. S. J. Townsend of Jackson, Michigan, also read the following original poems: "Down by the River," "Your Mother and Mine," "My Lady's Gown," and "Dreams Come True." These were a group of colorful and soul appealing poems which touched a responsive chord in the hearts of her listeners.

Mr. Swart gave a humorous reading in which the audience participated (on signals) with great enjoyment.

"Our Mac," Mr. Irving Mac Arthur, from Rochester, N. Y., a graduate of the Eastman School of Music—specializing

in Pipe Organ, played The Prelude in C# Minor by Rachmaninov, Rondo Capriccioso by Mendelssohn, and a Chopin Prelude, Waltz, Nocturne, and Polonaise. Mr. Mac Arthur played with the brilliancy and inspiration of a master musician which held his audience in its magic spell.

Besides the Friday evening socials, there were auto excursions and hikes to many points of interest conducted by Miss Paulette Bigorne, Mt. Ecclesia worker, and Mr. Lynn Vivian, president of the Summer School, both of whom were diligent in their efforts to plan and carry out entertainment for all. Some of the places visited were Palomar Observatory, Pala Indian Mission, Santa Margarita Ranch and the Pio Pico House, the Mission of San Luis Rey; also trips to San Diego. There were picnic suppers on the beach and in the parks and moonlight swims in the great Pacific. Altogether it was a most delightful summer; one long to be remembered.

Pilgrimage and Vision



FROM New York to California, from Canada to Texas, from across the ocean—from England, from Scotland: impelled by deep desire for spiritual insight and knowledge, we came to Mt. Ecclesia—a band of students, earnest seekers after Truth.

Not all who were present on July 5, the opening day, were able to remain throughout the session and take part in the Commencement Exercises, August 18. But whether here for a shorter or longer period, it has been an experience we shall never forget to receive the teachings of the Rosicrucian Order in the shadow of the Temple which in its majestic beauty speaks to our inmost soul; to let these truths in meditation in the silence and peace of evening, sink deep into our hearts; to feel at one with the Universal Spirit as it broods in the purple haze

over the mountains in the distance and touches to flame the waters of the ocean reflecting the glory of the sunset sky.

In the measure we have been able to receive the truth presented to us, has the vision come. As we shall hold this spiritual vision in our hearts, so shall we walk henceforth "in the Light as He is in the Light!"

The mutual spirit of friendly cooperation and understanding between workers at Mt. Ecclesia and students of the Summer School will always be a cherished memory. And as we go back to our work in the busy world, we shall carry with us this deep pulsating beat of spiritual fellowship which has so enriched our lives; we shall also take with us this thought—"Loving, self-forgetting *Service* to others is the shortest, the safest, and the most joyful road to God."—*M.T.*

List of Students and Faculty

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|---|--|
| <p>Ashmore, Dr. Edythe F., Pasadena, Calif.
 Bisson, Esther H., Oceanside, Calif.
 Bomhoff, Karl, Oceanside, Calif.
 Brooks, Mrs. Fanny, Oceanside, Calif.
 Burckhardt, Elizabeth, Cincinnati, Ohio.
 Burt, Jack, Vancouver, B. C.
 Caswell, Noel, Oceanside, Calif.
 Corley, Jean, Long Beach, Calif.
 Corley, Mrs. M., Long Beach, Calif.
 Cowgill, G. W., Los Angeles, Calif.
 Decker, Valliere, Oceanside, Calif.
 DeVors, Mrs. Kara, Kansas City, Mo.
 Dodds, Mrs. Milo E., Carlsbad, Calif.
 Dombrowska, Eugenia, Milwaukee, Wis.
 Dougal, Mrs. Grace, Salona Beach, Calif.
 Downs, Barbara, Los Angeles, Calif.
 Elliott, Ida, Del Mar, Calif.
 Ellsworth, Edith, Encinitas, Calif.
 Ellsworth, Paul, Encinitas, Calif.
 Gobel, Ottilie, St. Petersburg, Fla.
 Granger, Mildred, San Diego, Calif.
 Gray, Miriam, Oceanside, Calif.
 Grell, Henry C., Sacramento, Calif.
 Grigsby, Lillian, Oceanside, Calif.
 Grimm, Minerva, Oceanside, Calif.
 Hammon, G. H., San Diego, Calif.
 Hammon, Mrs. G. H., San Diego, Calif.
 Hansen, Betty, Oceanside, Calif.
 Hanscom, Mary C., Oceanside, Calif.
 Heinecke, Marie, Los Angeles, Calif.
 Hellmuth, Amalie, San Francisco, Calif.
 Hibbet, Mrs. Marie, Tustin, Calif.
 Holder, Mrs. Ella May, Tampa, Fla.
 Jeffers, Billie, Oceanside, Calif.
 Johnson, John A., Seattle, Wash.
 Johnstone, J., Vancouver, B. C.
 Joy, Della B., Oceanside, Calif.
 Kingston, V. M., Toronto, Ont.
 Kjellberg, Esther, Hollywood, Calif.</p> | <p>Koch, Lena C., San Antonio, Texas.
 Lanko, Valerie, Oceanside, Calif.
 La Page, Gertrude, Oceanside, Calif.
 LeGross, Mrs. E., San Diego, Calif.
 Long, Mary F., Oceanside, Calif.
 Mac Arthur, Irving, Rochester, N. Y.
 Mahler, Mrs. June, New York City.
 Mahler, Robert, New York City.
 Marleau, Anna, Oceanside, Calif.
 Martin, Rita, Oceanside, Calif.
 McGowan, M. L., Long Beach, Calif.
 Muddiman, F. C., Los Angeles, Calif.
 Muddiman, Mrs. F. C., Los Angeles, Calif.
 Nash, Mrs. Kathleen, Oceanside, Calif.
 Nimmo, Kitty, Los Angeles, Calif.
 Noel, Elvin, Oceanside, Calif.
 Odenbach, Nellie C., Los Angeles, Calif.
 Onthank, Charlotte, Malden, Mass.
 Paris, May E., Oceanside, Calif.
 Pelletier, Edmour, Oceanside, Calif.
 Pelletier, Mrs. Edmour, Oceanside, Calif.
 Pierce, M., Carlsbad, Calif.
 Pruitt, Mrs. Ferol, Los Angeles, Calif.
 Richardson, Wilma, Oceanside, Calif.
 Riggs, Mrs. Louise E., Los Angeles, Calif.
 Serres, Camille, Vancouver, B. C.
 Skilling, Chas. W., Palo Alto, Calif.
 Soto, Ophelia, Oceanside, Calif.
 Stebinger, Karl, Vista, Calif.
 Stratton, Zelphia, Oceanside, Calif.
 Townsend, Mrs. Mattie, Jackson, Mich.
 Tupper, Mrs. Vira H., Oceanside, Calif.
 Twinen, Mrs. Olive, Cripple Creek, Colo.
 Vivian, Lynn, Santa Barbara, Calif.
 Wade, Mrs. Alma, Oceanside, Calif.
 Wade, Doris, Oceanside, Calif.
 Wallace, David, Santa Monica, Calif.
 Waterfield, Mrs. Myra A., Oceanside, Calif.
 Williamson, Blanche, Los Angeles, Calif.</p> |
|---|--|



CLASS OFFICERS

- President Mr. Lynn Vivian
 Secretary-Treasurer .. Mrs. S. J. Townsend

Class Motto: *"He who would be greatest among you, let him be the servant of all."* Class ColorsViolet and Gold
 Class FlowerMarigold

THE FACULTY

- | | |
|--|---|
| <p>Mrs. Max Heindel</p> <p>Mr. Edward Adams
 Mrs. Kittie Cowen
 Mrs. Arline D. Cramer
 Mr. Thomas Hansen</p> | <p>Miss Lena C. Koch
 Mrs. Alfa Lindanger
 Dr. C. W. Sheppard
 Miss Perl Williams</p> |
|--|---|

Class President's Talk

L. V.

LEXECUTIVES and Teachers of Summer School, Members of the Rosicrucian Fellowship, and Workers at Mt. Ecclesia: Friends and Fellow Students, I salute you with the Rosicrucian greeting, "May the Roses bloom upon your Cross."

[Response: "And upon yours also."]

Like the wise men that followed the star in the eastern sky to the little town of Bethlehem, so have we, the students of this Summer School followed the light of the Christ to this hallowed shrine of Mt. Ecclesia. Here we have drunk deep from the fountain of spiritual understanding. Here our eyes have looked far afield o'er the hills to blue rimmed peaks, o'er the ocean to sunset sky. This can never be taken from us; this can never be weighed in gold, for deep within our hearts' memory we have stored each day as pabulum for the building of our golden wedding garment.

We leave your cloistered grounds, regretful that the time has come to say

farewell; but we shall go forth renewed with spiritual truths. We shall go forth determined to disseminate what we have garnered here. We shall go forth as willing instruments to serve the Christ within.

There will be many Summer Schools to follow this one, many students to seek your counsel, but we pray that our presence here, and our thoughts of love and kindness will never be forgotten.

God, we thank Thee for the hours spent here.

We shall never want for memories—of fellowship, of beauty, of kindness, of love.

These moments we have woven within the stillness of our hearts

And as the clear crystal pool reflects the mountains,

So shall we bring back these memories when e'er we shall need them.

God, we thank Thee for the hours spent here.

Mt. Ecclesia

I. M.

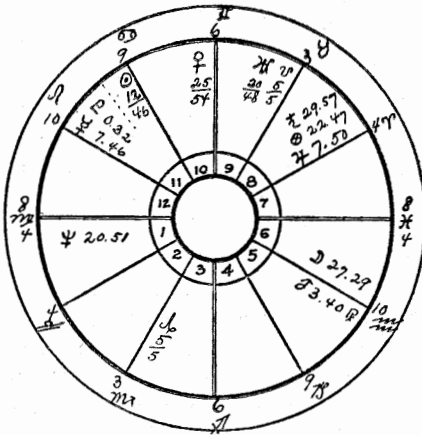
Upon this plot of sacred ground
The mystic temple rose,
With all the angels hovering round
To bless the cross and rose.

Upon this plot of sacred ground
All nature sings with glee,
Sonorous symphony of sound,
From mountain yon to sea.

From off this plot of sacred ground
The helpful healing force
Flows forth throughout the whole world
round,
All gratis from this source.

Upon this plot of sacred ground,
The touch divine is here,
That gave to those who sought and found
A message of great cheer.

Horoscope of 1939 Summer School



In examining the horoscope of the 1939 Summer School at Mt. Ecclesia we find that a number of strong aspects prevailed. As people gathered here from all parts of the country it is especially significant to note that a highly spiritual influence dominates.

As students of the Rosicrucian Philosophy we look forward to the time when we will find ourselves in the beautiful surroundings that are the home of these great truths. Many wait years and come long distances, so it is intensely interesting to note what awaited those who actually found themselves within the center of all they hold so high.

The ascendant, as well as all the angles, is ruled by a common sign, indicative of the deeply mental and spiritual purpose which existed during the session on the part of both students and teachers. There are many aspects which bear out this point. Virgo, governed by Mercury, the planet of reason and logic, ruling the first house, shows the studious attitude of those who attended the school. The occult, prophetic, inspirational, spiritual, devotional, musical Neptune, the octave of Mercury, also in the first house, shows that there is a blending of the spiritual with the mental.

The aspects of these planets are most important. Neptune, the planet of divinity, is trine to Uranus, the planet of

altruism, indicating that much spiritual growth may be realized, and coming from earthy signs means that those who made up the student body may be instrumental in spreading their knowledge in a practical way.

The personnel of the 1939 Summer School is most unique in that a large number of musicians and poets were attracted from near and far. This is brought out through the trine between Neptune and Uranus from the first to the ninth houses; through Uranus, the higher octave of Venus, in Taurus, the sign of art and music, and also from the position of Venus in Gemini, elevated in the tenth house.

In connection with these aspects we should like to mention that birth was given to a beautiful and much needed ideal, a Rosicrucian songbook. A beginning has already been made, and the before mentioned aspects together with the aspect of Saturn, the ruler of the fifth, the house of publication, sextile to Venus in the tenth house indicates that the completion of this goal can be realized.

Jupiter, the natural ruler of the ninth house, and the higher mind, in the mental, pioneering sign Aries, in the occult eighth house, trine to Mercury, the natural ruler of the third house or lower mind, in the eleventh house, shows a high degree of mental qualities; and indicates that through study and the friendly associations formed the hopes and aspirations of the students will be realized. Much of the benefit derived will increase as time goes on because we see that Jupiter rules the fourth house of this chart, signifying the ultimate result. The Sun in the psychic sign of Cancer, with its sextiles to Neptune and Uranus, seems to re-emphasize the realization of our spiritual aspirations notwithstanding the fact that it has a square to Jupiter.

There are other afflictions in this chart showing that tests would come in one way

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

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

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- Boston, Mass.*—168 Dartmouth St., Rm. 201.
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Calgary, Alta., Can.—108 14th Ave. W.
Calgary, Alta., Canada.—Young People's Group, 1318 15th Ave. W.
Chicago, Ill.—Rm. 802, 155 N. Clark St. Ashland Blk., 8th Floor.
Chicago, Ill.—c/o Mrs. Magdalena Goveia, 4921 Montana St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 916.
Columbus, Ohio.—259 E. Long St.
Dayton, Ohio.—Y. W. League, East Room, 2nd Floor.
Denver, Colo.—1155 30th St.
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Indianapolis, Ind.—411 Pennsylvania Bldg.
Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
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Los Angeles, Calif.—4830 Floral Drive.
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New York City, N. Y.—160 W. 73rd St.
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Vancouver, B. C.—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

or another; that we would not gain by study and meditation alone, but also by overcoming the ups and downs of everyday existence. Since the good in this chart would seem to overpower the adverse indications, we will only say that the afflictions would bring to the various students the other lessons they needed aside from their studies. If each has caught their full meaning, we can truly say that there is no evil.

There is one other point in this chart that we should consider and that is to determine if possible the lasting effects of our studies and what use will be made of our glorious opportunities for spiritual advancement. We should recall that the keynote of our philosophy is loving, self-forgetting service to others as the shortest, the safest, and the most joyful road to God.

Let us see how the chart brings out the point of service. In the sixth, the house of service, we find the Moon, which represents the public in general and the women in particular. It is posited in the humanitarian sign of Aquarius and is trine to Venus in the tenth house. From the standpoint of what use will be made of the knowledge received at this Summer School, we can be sure that it will not die in the hearts of the men and women who were fortunate enough to be a part of it; but will be used for the betterment of humanity in general. If everyone will shoulder his share of this responsibility, the work of the various teachers and leaders of the 1939 Summer School at Mt. Ecclesia will not have been in vain. We feel sure that as we go out into the world again all will try to lift the veil for others, remembering the great truth: "He that would be the greatest among you, let him be the servant of all."—*E. D.* (Please see page 477.)

ROSICRUCIAN NEWS BUREAU

The space usually filled by news of our Centers and Study Groups is given to news of the 1939 Summer School this month. We believe this will be of general interest to all members.

A Tribute

(Tune: BEN BOLT)

L. R.

Oh! long we'll remember the hours, dear friends,
 The hours we have spent on this ground;
 Together we learned of the truths of the Cross
 While the glories of Heaven shone round.
 For the leaders of light on the hill-top,
 dear friends,
 Let us breathe a prayer each day.
 They have builded so well in their houses
 on earth,
 These dear ones who guide us today.
 (Repeat last two lines.)

Oh! long we'll remember our leader, dear friends,
 And love her through years that we share;
 We know she is guided by one from beyond
 Whose cross she has helped to bear.
 For the leader of light on the hill-top,
 dear friends,
 Let us give a prayer each day.
 She has builded so well in her house on earth
 This dear one who points the way.
 (Repeat last two lines.)

Lectures and Class Work

M. M.

A most comprehensive schedule of classes on the Western Wisdom Teachings was planned for the Summer School at Mt. Ecclesia.

The subjects offered included Philosophy, Astrology, Anatomy, Psychology, Vocational Guidance and Child Training, Astro-Diagnosis, Mystical Interpretations of the Great Operas, Question and Answer Classes in Western Wisdom Teachings, Center Work, and Creative Expression.

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

GOLD COAST, WEST AFRICA

Kumasi.—Mr. Ben T. Vormawah, Box 69.

Sekondi.—P. O. Box 224.

Takoradi.—c/o E. Oben Torkonoo.

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Bandoeng.—Lembangweg 77.

MEXICO

Merida, Yuc.—394 de Calle 65.

NEW ZEALAND

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

NIGERIA

Lagos.—P. O. Box 202.

PARAGUAY

Asunción.—Louis Alberto de Herrera, Republica Francesa.

Asunción.—Garibaldi 118.

PERU

Lima.—Box 637.

PHILIPPINE ISLANDS

La Paz, Iloilo.—19 Burgos St.

Manila.—1324 Espiritu, Singalong, Santa Ana.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—20 Nickerie St.

Apeldoorn.—Lavendellaan 16.

Arnhem.—Mesdaglaan 18.

Den Haag.—Secretariaat: Roelofsstraat 88.

Rotterdam.—Claes de Vrieselaan 51.

Rotterdam.—Bergweg 308.

Zaandam.—Langestraat 24.

THE MYSTICAL INTERPRETATION OF CHRISTMAS

By MAX HEINDEL

For 2000 years Christianity has been preached, yet mankind today knows little of the universal significance of Christ and His ministry.

In this book are given the OCCULT FACTS about what Christ did and is doing for the earth and its humanity. Also information on the new ELEMENT which will supersede oxygen in our air, and the new SUBSTANCE to replace albumen in the body.

This exposition of the Cosmic importance of Christmas and the annual Sacrifice of Christ is traced from the astronomical interpretation to the glorious outlook for Christianity in the coming age.



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sented their work in a clear, logical manner not only gave us a deeper understanding of their respective subjects but were intensely inspirational, and gave freely of their knowledge to us who attended their lectures.

The Students' Expression Class was outstanding, and deserves especial mention. This class, under the able leadership of Mrs. Max Heindel, developed the latent possibilities of each member of the class, and in the six weeks turned out several very fine speakers.

A Project

I. M.

The feature of Summer School was that at this session an unusual number of musicians came together, something new in the history of the Fellowship. Naturally, with a group of this character, something creative would come forth. It has been suggested that we have a song book, with selections appropriate for Rosicrucian Fellowship gatherings and festive occasions. There were a few compositions on hand at headquarters and some more recently produced. With this nucleus it is hoped that later on a book will be compiled. This is a small beginning, but as the news spreads throughout the movement, and more creative talent is contacted, eventually a song book worthy of the Rosicrucian movement should be produced and be of service to our various groups.

SCIENTIAL WORSHIP

(Continued from page 438)

Max Heindel, in the *Cosmo-Conception*, as follows:

"Thus whether we consider the mountain or the cloud that envelops its top, the juice of the plant or the blood of the animal, the spider's thread, the wing of the butterfly or the bones of the elephant, the air we breathe or the water we drink—all are composed of the same chemical substance."

Lectures by Mrs. Max Heindel

All interested in the teachings of the Brothers of the Rose Cross are invited to attend a series of three illustrated public lectures to be given by Mrs. Max Heindel in the Scottish Rite Temple, 1270 Sutter St., San Francisco. All are at 8:00 P.M.

Mrs. Heindel is the President and Co-founder of The Rosicrucian Fellowship, which has International Headquarters at Oceanside, California. She is well known as an author and lecturer and is the Editor of The Rosicrucian Magazine.

The lectures are free and the dates and titles are—

Wednesday, September 13.—Astrology and Present World Changes.

Friday, September 15.—A Story of the Holy Grail.

Sunday, September 17.—Healing and the Invisible Helpers.

Music will be furnished by the Golden Gate Conservatory of Music.

Members of the Fellowship in or near San Francisco are urged to come and renew acquaintance with Mrs. Heindel.

SYMBOLISM AND OCCULTISM

(Continued from page 450)

evoke an inner response which words of themselves cannot do.

All true artists are dreamers and it is by this means that they are able to contact higher sources, vibrations, the symbolism of which is portrayed in their works. Where this is not the case the work is mediocre and so holds attention for a short time only. Only great art can live through the ages expressing a truth and a lesson for all. To these works men must respond in a greater or lesser degree as the symbolic message stirs them, entering their hearts and opening up glories and beauties unknown except to those who can read and understand this inner Wisdom language.

The effort to understand the symbols all about us, will, of itself, produce an expansion of consciousness which will benefit not only man individually but all human life.

STUDY BY MAIL

(1) *The Rosicrucian Philosophy:*

Using *The Rosicrucian Cosmo-Conception* by Max Heindel as textbook, the Preliminary course of twelve lessons gives a logical explanation of the origin, evolution, and future development of mankind, and opens the way to a deeper knowledge of this great subject. This philosophy seeks to make Christianity a living factor in the world, and to combine the eternal facts of Science, Art, and Religion. This course is open to all who desire it.

(2) *Astrology:*

We want to assist you in *helping yourself and others*. The Junior course of twenty-six lessons teaches the importance of astrology as a phase of religion and as a Divine Science. The one restriction is that our pupils may not prostitute the knowledge thus obtained for gain in any way. Anyone not engaged in fortune telling or similar methods of commercializing spiritual knowledge may be admitted to this course.

(3) *Western Wisdom Bible Teachings:*

This course gives a new insight into the value and authenticity of the Bible as a means to spiritual understanding. Max Heindel's Occult Analysis of Genesis harmonizes religion and science. There are twenty-eight lessons.

All the Rosicrucian Fellowship Courses of instruction are without fees. They are available in several languages. Printing, distributing, and other expenses of producing them are met by Freewill Offerings.

• •

For admission to these courses use the following

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Sun Publishing Co., 507 Everett Bldg.
- Atlanta, Ga.—Longworth's Book Shop, 106 Forsythe St. N.W.
- Baltimore, Md.—The Remington-Putnam Book Co., 347 N. Charles St.
- Bellingham, Wash.—W. C. Orrill, 1237 State St.
- Bombay 7, India.—The Popular Book Depot, Grant Road.
- Boston, Mass.—Metaphysical Club, 25 Huntington Ave.
- Buenos Aires, Argentine.—Mrs. Henny C. Scheffer de Valentin Andreae, Avenida del Tejar 2319, Belgrano, F.C.C.A.
Nicholas B. Kier, Talcahuano, 1075.
- Calgary, Alta., Canada.—J. J. Gamache, 1002 1st St. W.
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- Colombo, Ceylon—Frewin & Co., 40, Baillie St., Fort.
- Columbus, Ohio.—McClelland & Co., 100 N. High St.
- Dallas, Texas.—Schmalzried Book Shop, 1023 Main St.
- Detroit, Mich.—A. E. Arbuckle, 9333 Carleton Ave.
Temple of Light, 458 Ledyard St.
- Grand Rapids, Mich.—Raymer's Book Store, 5 North Division St.
- Heswall, Ches., England.—Mrs. Beryl Sp. Dean, The Sun Dial.
- Kansas City, Kans.—Astro Science Pub. Co., 814 Quindaro Blvd.
- Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
Dr. B. Alta King, 2816 Prospect Ave.
- Kingsville, Texas.—Mrs. E. L. Fortman, P. O. Box 1082.
- Lincoln, Neb.—Lincoln Astrology Club, 4147 Starr St.
- London, E. C. 4, England.—L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus.
S. W. I. Margaret Grant, 306 St. James Court, Buckingham Gate.
- Los Angeles, Calif.—Advance Book Co., 628 W. 8th St.
The Church of Light, 818 Union League Bldg.
Chas. H. Wolfram, 11514 S. Broadway.
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- Merrick, L. I., N. Y.—Disciples Retreat Gormley Ave. and Nassau St.
- Milwaukee, Wis.—Astrological Study Studio, 922 N. 27th St.
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