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Rays from the Rose Cross

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The Rosicrucian Fellowship

ITS MESSAGE AND MISSION

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

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

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

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

Correspondence Courses in Rosicrucian Christianity, Western Wisdom Bible Study, and Spiritual Astrology, given on the freewill offering basis, are offered to those sincerely interested. Address—

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

The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

Science Speculates About Life

By JOSEPH DARROW

UVERY so often some scientist tries his hand at speculating about the source of life and how the Universe started. If he is a recognized authority on things scientific his deductions frequently get into the newspapers and magazines. In his later years Thomas Edison, the great electrical wizard, branched out along this line, and wrote a number of magazine articles on his theory of life, its probable origin, and the probable state of human beings after passing out of the body. Edison was a highly developed Ego who had gained the ability to contact the region of archetypes where there is a cosmic pattern not only of everything which now exists but also of things to come. But great as was Edison's genius along inventive lines, he was not able to penetrate to the sources of life nor give a very plausible theory as to its origin and ultimate outcome.

Some time ago a University of Pennsylvania scientist tried exploring the sources of life on this planet by the aid of chemical data. His theory was set forth in an article by George H. Eckhardt, published by *American Weekly, Inc.* We quote from this a short resume of that theory:

"More than a billion years ago volcanoes belched forth methane and ammonia gases upon a sterile world until some of these two gases happened to condense upon nearby quartz crystals and formed the first seeds of life, the first things with power to reproduce themselves. From these evolved all the later forms, all the fossils that have

seen their day and gone, up to the present creatures who are having their turn. Such, in a word, is the latest theory of how life started on this planet, as set forth by Dr. Edgar T. Wherry, distinguished chemist of the University of Pennsylvania, who says: 'I would locate the site of the origin of the earliest life in a mud puddle on the surface of a broken crystal of quartz.'"

This theory certainly has the virtue of originality, and we have to give its creator credit for some of the quality which the Rosicrucians call "Epigenesis." Dr. Wherry's hypothesis, however, is not confirmed by the facts disclosed by esoteric science.

Wherry and Edison were in reality trying to do the impossible, namely, to discover the facts of the four-dimensional world and regions even higher, where undiluted life has its abode, with the instruments of the three-dimensional world and the three-dimensional brain. It can't be done. We can contact these higher realities only by means of a sense which is correlated to them, a faculty possessed by only a few of our present humanity, though latent in all. This faculty the Rosicrucians designate as the sixth sense.

In the Middle Ages the alchemists were much in evidence. Their primary object was supposed to be the transmutation of base metal into gold. They were also credited with experiments designed to create a "homunculus" or "little man" in their alchemical crucibles. Actually, however, the alchemists were esotericists or occultists who worked with the substances of the finer planes which are cognized by means of the sixth

sense. And it is quite unlikely that they ever attempted anything so fantastic as the creation of a synthetic man in a chemical retort.

When we begin to inquire into the origin of life on this planet we immediately encounter the subject of that great composite Being who is spoken of in orthodox religion as God. The origin of this Being has always been a matter of much speculation and bafflement. The writer remembers in his academic days a student with whom he discussed such matters occasionally, a young man who was studying for the degree of Bachelor of Philosophy. In spite of his philosophical studies he was entirely a materialist at heart. His theory ran something like this: "Granted that the being called God created the earth and the solar system for some unknown purpose, who was it, if you please, who created God? And if God had a creator, who was it that created this Super-creator?" Then he would wave his hand in an expansive gesture as much as to say, "That ends the argument." We never got farther than this impasse in our discussions.

Some material scientists have attributed the beginning of life to "protoplasm," out of which came the first germ of life, and which was supposed to have originated in the primordial slime of the earth when it was young. Just how such an ethereal thing as life could get its start in primordial slime it is difficult to say.

Certain scientists have suspected the origin of life to lie in those wonderful particles of force known as **ELECTRONS AND COSMIC RAYS** electrons. Still others have speculated about the possibility of the cosmic rays being its source. It has been postulated by scientists such as Millikan of the California Institute of Technology that the cosmic rays, coming out of interstellar space in unlimited quantities, are the building blocks of the universe, and that from them the planets have been constructed to be the abode of

life. But even such advanced scientists are no nearer to finding the origin of life itself than they were before. They are still dealing with the products of life.

With the preceding as a background we will now turn to some of the disclosures made by the Rosicrucian scientist on the subject. He obtains his knowledge not through chemical or physical experimentation, but by means of the sixth sense which correlates him with the higher regions that lead on and upward to the throne of life itself.

The first great fact encountered in this new direction is that everything in the universe is spirit in some form or other. Life is spirit in its uncrystallized state, whereas matter is spirit which has been crystallized down to the point where it can be apprehended by the five physical senses. Life is the positive pole of spirit, whereas form is its negative pole.

The next great fact uncovered by the sixth sense is that spirit had no beginning, and hence will have **MATTER IS** no end. This is a great **CRYSTALLIZED** stumbling block for a **SPIRIT** three-dimensional brain.

It can't conceive of anything that didn't have a beginning because everything in the three-dimensional world began some time and will have an end.

In our researches into the question of life we eventually come into contact with the subject of the "Absolute." Out of the Absolute originally came all life, and to it all life will return at the end of each cosmic day for rest during the cosmic night, a period corresponding to the mundane night when man sleeps and recuperates. From that great night, life will emerge at the dawn of a new cosmic day to expand on a grander scale in the development of its infinite possibilities. Let us quote a little from *The Rosicrucian Cosmo-Conception* on this most interesting subject:

"When we try to discover the origin of the Architect of our solar system we find that we must pass to the highest of the seven Cosmic Planes. We are then in the

Realm of the Supreme Being, who emanated from The Absolute. The Absolute is beyond comprehension. No expression nor simile which we are capable of conceiving can possibly convey any adequate idea. Manifestation implies limitation. Therefore, we may at best characterize The Absolute as Boundless Being; as the Root of Existence. From the Root of Existence—The Absolute—proceeds the Supreme Being at the dawn of manifestation. . . . The Sun is the nearest approach we have to a visible symbol of God, yet it is but a veil for That which is behind. What That is cannot be uttered publicly.”

The above carries us about as far as we can go with our finite consciousness. We shall have to be content with this until we have developed some degree of the higher faculty called the sixth sense.

The next great question which the seeker after truth wants to know about is how we as human beings came into existence and what our relation is to the Supreme Being and the lesser Gods who have active charge of evolution. Again we quote from the *Cosmo-Conception*:

“At the beginning of Manifestation God differentiates *within* (not *from*) Himself virgin spirits, as sparks from a Flame, of the same nature, capable of being fanned into Flames themselves. Evolution is the fanning process which is to accomplish that end. In the virgin spirits are enfolded all the possibilities of their Divine Father, including the germ of independent Will, which makes them capable of originating new phases.”

This tells us what we are, namely, Virgin Spirits, parts of God, *not created* but differentiated within Him by a sort of cosmic fission, for the purpose of becoming co-workers in the cosmic scheme. When we started as Virgin Spirits we had an all-consciousness but not *self-consciousness*. The latter together with *soul power* and the *creative mind* are the immediate great objects of evolution.

There are also other life waves, which started later in evolution than we. These are the animal, plant, and mineral kingdoms, all of which are ensouled by Virgin Spirits that will eventually reach the human stage, while we who are now

human will have gone on to the stage of the superman and the demigod.

There are still other manifestations of life, such as the nature spirits, which are active in carrying on the processes of nature upon which human existence is dependent. These are called gnomes, sylphs, undines, and salamanders, and they do important work in the four elements, respectively earth, air, water, and fire. At a later stage they will become ensouled by Virgin Spirits and thus gain the possibility of immortality. At present they are not immortal for they are not thus ensouled.

Man himself is becoming a creator in a small way through the instrumentality of his thoughts, feelings, and emotions, but his creations at present are not very good as a rule. By his uncontrolled passions he creates astral elementals which use his thought forms as the nucleus of their being, and which have a limited term of existence in the Desire World. Some of the germs and microbes are also created by his evil thoughts. Eventually, however, man is destined to become a creator in a positive way and on a large scale when he has gained self-mastery and wisdom through the unfolding of his God-powers from within.

In all this discussion about life we must not forget the all-important element of rebirth, or re-
 IMPORTANCE incarnation as it is spoken
 OF REBIRTH of in some philosophies,
 which is the means by
 which man gradually increases in wisdom, power, and goodness, and becomes ever more and more efficient as a worker in the Great Plan.

The work which the physical scientists are doing is most important, and all due credit must be given to them even though they lack at present the higher vision, and though products of science are being prostituted to nonsocial purposes. Research and investigation by both physical and occult scientists are vitally necessary for the finding of new truth. And the truth will eventually make us free.

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

War an Operation for Spiritual Cataract

By MAX HEINDEL

(IN THREE PARTS—PART TWO)



FOR many months one subject has been uppermost in the minds of millions of people in the Western world, namely, the war. It has been lamented by all; all the combatants have sought to excuse themselves for participating, and to place the responsibility upon the shoulders of their adversaries. Thus, for the first time in the world's history, admitting that war is wrong. Tons of ink and paper have been used by the contending powers to inculpate their enemies that they may exculpate themselves, and soothe the aching conscience. But neither excuses nor attempts of incrimination of others can ease the aching hearts of millions of people who clamor for a solution of the problem, and sometimes feel like asking themselves whether God still cares for His world or whether He is passively permitting this dreadful slaughter.

In order to arrive at a right understanding of the matter it is necessary to realize that each human being is surrounded by a subtle aura invisible to the majority, but readily perceived by one who has cultivated his spiritual perception. This aura is colored according to the vibrations which each man sets up

within, by his likes and dislikes; it is an accurate color index of his character. As his habits change, this color cloud takes on different tints. Through this aura he views the world, as through a glass, and it colors all with whom he comes in contact, so that he imagines that they have the same virtues and vices which he himself possesses, and on the principle that when a tuning fork is struck it calls forth sounds from another of identical pitch, he actually calls out in those whom he meets, the traits which are in himself, a fact within the experience of all. Who has not been roused to anger when in the presence of one who had lost his temper, or felt irritability when discussing any subject with an irritable man?

Similarly the nations see each other through the Invisible cloud of the National race spirit and imagine each other to be vastly different from what they really are. It is significant that English men and women who lived in Germany before the war began, were firmly convinced that that country was right, before they were compelled to leave for home, and Germans who resided in England were equally fanatical in their support of that country and denounced Germany as the aggressor. But their return to their native heath, and breathing in the national race spirit, soon changed their attitude, and they all began to see

NOTE: This article was first printed in the December 1915 issue of this Magazine,

'the other side,' and give allegiance to their own race spirit.

Thus the war is not the outcome of individual hatred, for have not we heard how soldiers in the trenches fraternized whenever opportunity offered? But it is the work of the race spirits who guide the nations on their path of progress, or rather, we should say, it is *permitted* by them, for it is the work of the Brothers of the Shadow, the black forces that have fostered the evil side of national life; *pride, arrogance and the pursuit of pleasure* to wean humanity away from the more serious side of life. And therefore the race spirits of the nations, which are always working for good, have permitted this war; not exactly as a punishment, but as a means of bringing them back to the real purpose of existence.

That much has long been known to the writer, but he knew and felt in his innermost heart that there must be another, greater, purpose and that the good to be attained must be commensurate with the suffering involved in its attainment; hence it must be a great and wonderful good, a blessing to humanity of inestimable importance. But what? We remember the words of Christ, "I came not to bring peace, but a sword"; we have always regarded peace as the ideal, however, and have been at a loss to reconcile this saying with the sermon on the mount. Can it be that there is a hidden virtue in the war which we have not hitherto perceived, a virtue that may justify it as a means to an end? That was the perplexing problem.

Long months the writer has suffered in silence on account of the awful slaughter which has been going on in Europe. It is no easy matter to labor nightly among the distressing scenes of the battlefield, bringing succor to the wounded, and working with the slain of many nations in the invisible worlds, in an endeavor to soothe their anguish and still their resentment, and at the same time keep poised sufficiently to carry on the work at Headquarters in the daytime. During that time students in

various countries have urged that we take a stand for the side which they favor, and write our ideas concerning war. Naturally, we would not take a stand against any of our brethren. Fellowship includes the whole world, universal love was never needed more than at present; we have endeavored to give it the fullest expression possible to us. And regarding 'writing'; while we felt and knew the ultimate outcome of this great calamity must be good, we had no light and it has never been our custom to deal in platitudes, or to fill our pages with words, only words, so we worked and prayed for light month after month, until at last the suspense became unbearable.

Lately the agony of that vast mass of humanity among whom we have labored for so many months seemed to concentrate itself in our presence as a great *WHY?*—written in letters of blood and flame during our waking hours. And though alone, and all was outwardly still, the sound of that great *WHY?* seemed to fill Heaven and Earth in its intensely passionate appeal for an answer.

At last I could stand it no longer, and when the Elder Brother who is my mentor appeared in response to my cry of distress, I put the question. The rule of the Great Order is that Lay-Brothers must use all endeavors to solve their own problems and only ask for assistance as a last resort, but though hitherto diffident on that account the agony of a million men seemed to surge through my throat when I saw him so calm and collected: "I know that your heart is not calloused, Brother, that it beats with compassion for the millions, so great that even this agony of sympathy which is now rending my breast is as nothing in comparison; how then can you be so calm while millions of men suffer unbelievably, and what is the purpose of this cruel conflict?"

Never has music sounded so sweetly in my ear, never have I experienced such a sense of relief, such a complete revul-

sion of feeling. I seemed to leap from the slough of despair to the pinnacle of praise and thanksgiving, when the answer came in that voice, always vibrant with kindness and compassion, but on this occasion those qualities were so intensified that words fail to describe it.

"Cease your sorrow, my brother, and be of good cheer. If you had a friend who had lost his sight because of a cataract, and he were forced to undergo an operation, you would probably feel sorry for the present pain, but you would rejoice at the impending restoration of his vision and mayhap, in the joy of anticipation, you would almost forget the present pain.

"Similarly in the case of this war, the world has become spiritually blind, the intellect will admit nothing it is unable to prove, as one proves a mathematical problem. Doubt and skepticism have grown as giant weeds among the leaders of thought, and the mad pursuit of pleasure, the indulgence of the senses and the indifference to anything that makes for soulgrowth are common characteristics among the masses. Neither preaching nor praying can awaken the world. Therefore the Invisible Leaders of Evolution permitted the Brothers of the Shadow to tempt the rulers of the nations, and thus the dogs of war were unleashed with what seemed unmitigated calamitous results.

"But rejoice, this is in reality an operation for spiritual cataract on a large scale, it is the deathknell of the age of agnosticism and skepticism regarding the spiritual verities, *for it will open the spiritual vision of so many that their testimony will carry weight with those who remain blind*, and the Western world will turn to God with a new zeal that could not have been roused by a thousand years of preaching.

"As we taught you in the beginning, and as recorded in *The Rosicrucian Cosmo-Conception*, mankind is still in the most dangerous part of the path of progress, which we call the 16 paths of

destruction, and never in all of the previous races has it come so dangerously close to the brink. But rejoice! and again I say rejoice! for the danger is past, the war has saved the world from an infinitely worse fate, and soon it will resound with praise to God for the blessing wrought by the curse of war."

As those of our readers who are not familiar with the Rosicrucian Teachings may not understand the reference to the 16 paths, and their bearing on this problem, and also, as it may not be patent to all what is meant by the operation for Spiritual Cataract, and how the war can open the spiritual vision, we will continue this article next month for the purpose of elucidating these points.

(Conclusion in July issue)

WAR

By JEAN STANDAGE

*Oh, the glory of it!
The marching feet,
The strong-throbbing music,
The old wine flowing
In jubilant, wild adulation.*

*Behold, he comes!
The bloody young god,
New-born, triumphant, and yet
brought to birth
In sorrow, black cruelty, and pain
Long ages ago.*

*Oh, the horror of it!
When will our eyes be opened, when
will we see
This Monster for what he is—
And, withholding our gifts,
Cease piling the still, still bodies of
boys,
The wealth of the world, all beauty
and good,
At his uncaring feet?*

And Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman.—(Numbers 12:1.)

The Ethiopian Woman, or Naya's Vow

AN IDYL OF THE EXODUS

By GRACE FRETZ



CAME back to consciousness slowly. I heard part of a sentence—"to the land of Goshen." Then, "Let them stink for the Israelites." Then I was jerked up, and the pain in my body made me lose consciousness again. I had been beaten unconscious in the public whipping ground in Rameses, Egypt.

Usually they did not hurt me much. It was done, as my mistress once explained in my hearing, to keep the slaves docile. I had been captured in a war between Egypt and Cush, my birthplace, sold as a slave. I was so young at the time I do not remember my parents. My master was angry now on account of the plagues that had come on Egypt. For weeks we had had one pest after another. Frogs, lice, flies, grasshoppers, hail and rain, something that had never before been known to Egypt.

The cattle had had a sickness so we couldn't use milk. People had sores and boils. Maybe because the river water had become polluted, it looked red like blood. We were all worn out, masters and slaves. Finally came three days of thick darkness. It was feared the slaves might run away in the darkness—we were to be beaten so we couldn't. But this whipping was done by a different man, one who took pleasure, perhaps, in the cries of the poor slaves. And it was so dark he couldn't see. He killed a good many.

When I came to the second time I was lying on a heap of bodies. The darkness had lifted a little here so I could see. I cried out in pain and misery. Then I

began to pray to the Sun-god for healing, and to *point my mind* to my back, a mass of cuts and blood, and to my head and face which had been struck in the whipping. I had learned somehow, that if I prayed and pointed with my mind to a hurt, it would heal. As always the pain grew less.

Then I heard voices. Ejaculations, but in the Hebrew tongue which I did not understand. I cried out again. Then hands lifted me and I was carried away. Then a blank. When I awoke I was easier. My cuts and bruises had been cleansed and anointed with a healing preparation. I lay on a raised platform of mud brick in a room built of mud brick. There were skins and coarse woolen blankets under and over me. Through an open window the sun shone brightly. A door led into another part of the house, I could hear voices.

A woman came in presently, a beautiful woman, dressed as a woman of the upper class. Seeing me awake she brought me a gourd of milk. Two rosy-cheeked boys followed her, peeping up at me. She raised my head and fed me gently. I remembered that long years after when I cared for her. I tried to get up but she would not let me, so I lay still and prayed the Sun-god to heal me. Then I slept and awakened at evening feeling almost well.

There was an outer door to the room I was in. Toward evening a man came with an earthen jar and a bunch of herbs and splashed something red against the side of the open door. Soon after they came in and locked and barred the door.

There were four of them, an elderly man, the woman and the two little boys. They had busied themselves in preparing a meal of roasted meat. They all ate and brought me some which I was able to eat with relish. I got up now and moved about some, but they all came in and lay down on the platform. I lay on a skin on the floor and slept till they wakened me before dawn. A dress was put on me, sandals were strapped to my bare feet. They were all dressed, and the skins and blankets, and cooking pots rolled up ready to go. "I must go to my mistress," I said. But the elderly man said he had bought me from my master, I belonged to them now. He said they were going on a long journey and his wife needed a handmaid. I thanked him. I was glad to have such kind owners. Then the master went and we did not see him again until we were gone a long way from Goshen.

The mistress took a strong strip of homespun and tied me and the children to her, then we went out. It was scarcely day but people were hurrying past, all carrying bedding, cooking pots, food, clothing, even jewels as I learned later. We mounted two donkeys that were tethered to the trees back of the house. The roll of bedding and cooking pots also were loaded and my mistress rode away on one donkey leading mine. We rode out on a well-traveled road, and although we were alone my mistress did not seem alarmed. Once we halted till others came up to us, then we rode on.

I wasn't accustomed to riding in Rameses. But the mistress had tied bundles behind and before me, I could not fall off. By daylight we had gone quite a distance and the boys were tired and hungry. I was glad when the master rode up with two asses. He put me with the younger boy on one, the mistress had the older boy, the rest carried baggage. So on. We did not stop till late afternoon, but we had oaten cakes to eat, and water from skin bottles.

I know now my master wanted to get to Succoth as soon as possible. He rode

along the line, back and forth, all day, seeing that all had food, that the weak had a chance to ride part of the time, that the cattle and goats were not left behind. For people took along all they could, of their possessions. Although we were in the bright sunlight all day, it seemed as though we were traveling into a storm. Ahead of us it was cloudy, foggy, but we never ran into the cloud, it was always before us. When we were all near dead with weariness, we halted for a few hours rest. We were not allowed to break the line, nor go far away. A little rest, then on and on. Whenever the line made a halt you could see fires along the line, where women baked cakes of meal, unleavened bread.

Finally we reached Succoth. There we bought food supplies, and went on out and camped to the southeast, while all had a chance to buy foods. By this time I could romp and frolic with the boys. We had a great time playing hide and seek; tag; hunting for bright stones in the desert around us. Sometimes we found the eggs of wild fowl. I taught them to sing and whistle, we were happy together. Mistress taught me to set up the tent, to build a fire, and cook. When there was water we bathed, and washed our clothes. And always we filled the leather water bottles before we left water.

They were all surprised, I think, when we set out northeast from Succoth, instead of southeast. But wherever it looked cloudy we went, and the pillar of cloud stood north. There was no beaten trail here, we traveled over rock and desert. After a few days master tightened up the line, made them travel closer together. Soon we knew why. A straggler from Succoth reported armed men with chariots were on our trail. You can imagine how the people felt. So many cattle, women and children, so few weapons.

Again we made haste, and after a time came to a great water. As we came in sight of it I heard cries of fear. We were not afraid. We knew the master

was led by his God. I wondered why anyone should fear while God was with us. Mistress was a priest's daughter, she did not fear. So we made camp on the shore, ate and slept soundly all night.

Early in the morning master had us start. I was busy with the children and did not notice where we were for awhile. Then Gershon said, "Look, Naya! Look at the walls!" We were traveling on a road between high walls. I didn't realize until we were over that the walls were water. Finally we came to a steep incline and came up and out on the other side of the Red Sea.

We looked for the cloud, and not seeing it we went a distance down the shore and made camp. The line came on and people made camp, but many stopped to watch. The day was well along before the last of them got across. Then there was a great shout as the walls of water closed. I didn't see the waters overwhelm the armed men, I was busy, but the mistress saw. She was looking for master. He came then, and we ate and rested. We were safe at last.

Of the years that followed I have but a confused recollection. Travel. On and on and on. Weariness. Monotony. Sameness of food. Discouragement. But the boys thrived and mistress never complained. But sometimes among our discomforts she would tell me of the cool shade and happy days in her father's house in Midian. She spoke of delicious fruits, of green foods, of soft rugs and thick curtains. Her brother came to visit, heaven knows how he had found us, and was with us until she died. Her father had been with us for a time after he had brought her and the boys back to master, but he was old and

could not stand the trek through the wilderness long, he had to go home. After the mistress died master wished her brother to stay, but he too went back to Midian. Before she died mistress made me promise to stay with master and keep his tent and fire and care for the boys as long as they lived in master's tent. So I vowed a vow I would never leave master for another.

After the mistress died the master was gone more. Sometimes he would go up a mountain while we were encamped in the valley and be gone days. But I kept his tent and fire, had food and a change of clothes ready when he came, as mistress had taught me.

Once he told me I was free, I could marry if I wished, but I had no desire to marry, even if I had felt free, which I did not. I was always well, like the master; he was never sick. Whenever there was sickness in the camp among the women I went and did what I could for the sufferer if allowed to do so. Sometimes I held her hand and prayed and she would get well. So I was often called on to nurse the sick.

I saw little of master's relatives, although I knew them by sight. They had fine large tents and many in their household. We had only one tent; the master did not care for any more than the bare necessities. He was their leader, he could have had a large share of their possessions, but he never took a thing from them. He was strong; he never ate meat after we were on the march, he lived on milk and the cakes I baked. We had no grain but daily except on the Sabbath we gathered manna, a little seed that fell from the sky six days out of seven. It was hard and white. I ground it between two stones and it made good bread.



Many times we did not have water where we camped, and the people murmured but the master always succeeded in getting water by his own means. Food and water! Clothing and shelter! Our clothes did not wear out, nor our shoes, which was very strange to us at first, but finally we thought little of it and ceased to speak about it, and we kept our clothes as clean as we could.

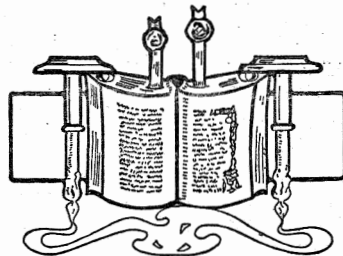
Years passed, lean years when we hadn't enough to eat of the things we wanted, and we wandered continually in barren wilderness. We came out into a fertile land, the edge of the promised land. There was more food, and the men bartered with the inhabitants for cloth for more garments. This reminded me of the time, years before, when master sent some men out on a scouting party, and they came back with a bunch of grapes so heavy two men carried it on a pole on their shoulders. I thought how the mistress would have enjoyed seeing it.

Again master talked to me of getting married. He would find a husband for me he said. But I could not endure the thought. My whole life was bound up in my master's family. On his long trips up the mountains I prayed the Sun-god to protect him and bring him safe home. I told him this and wept bitterly. He said, "I shall soon go away and never return, Naya. I am a hundred and ten years old, and the time draws near for me to die, and another will be raised up to take my place. But who will protect you, provide food for you, take care of you when you are old?" I told him I would take care of myself—but of course I knew that was foolish. In those days

women were part of a man's household. Then I told him of the promise I had made the mistress, and of my vow that I had vowed to work for my master all my days. When I told him this, he understood. He said no more for some time, then he said if I were willing he would marry me himself. His widow would be taken care of after he was dead. So the priest married us.

He had not told his sister, the lady Miriam, and she was very angry. I was a slave, not fit to be the wife of the chief of all Israel. It was a disgrace on the family she told everyone. Master said not one word in defense, he just bowed his head in silence. I wept for the trouble I had caused my beloved master. But at once the lady Miriam fell terribly ill of the dreaded leprosy, so she had to be exiled outside the camp, as our custom was. I begged to be allowed to go and care for her, but was not allowed. She had to stay alone in a little tent outside for a week. At the end of the seventh day, however, master let me go out to her, carrying water and fresh clothes. She wept and called me sister. So all was well.

I had ten years more serving my beloved master, busy years for him. Then one day he took leave of them all, and started up Mount Nebo, where the great God he served had called him. I went with him as far as he let me go, then I knelt and prayed as long as I could see him. His white head grew dimmer and dimmer. Then I went back, to live as he had told me. To visit the sick, and the widows, and keep myself pure in heart. It was a wonderful life.



The Joy of Service

By FLORENCE JUDKINS



IN the Rosicrucian Temple Service we read, "Loving, self-forgetting service is the shortest, the safest, the most joyful road to God," and in the fifth chapter of Galatians, in giving the attributes which compose the fruit of the Spirit, joy is mentioned as one of those "against which there is no law."

Accepting these statements as a truth which has been proved by many aspirants on the path, the writer has often wondered why we do not hear more about the joy which comes to those who serve; we have heard a good deal about the way being straight and narrow and lonely, becoming straighter and narrower and lonelier as we proceed along the path of spiritual development, but less about the inner peace and joy which comes to those who are trying to serve and who are serving while on that path.

In a late edition of Webster's dictionary we find two definitions for the word service—

1. Condition or occupation of a servant.
2. Spiritual obedience and reverence.

The first definition does not appeal too strongly to the person seeking freedom of expression in his life, and has rather a harsh sound, but the second definition awakens interest, and reminds us of the prayer "Oh, God, increase my love for Thee, so that I may serve Thee better from day to day." From this we accept the fact that love and service go hand in hand, and love for God is back of all true service, which could never become arduous.

Max Heindel also ties up faith with joy and service, for in speaking of his work, which was most certainly service in the highest degree, and advising us to live more by faith, he says "My life is a

joy that is never marred by thought of care for material things," etc.

After having been told that service is a necessary factor in soul growth, the neophyte, in his first burst of enthusiasm, often feels a great and overwhelming desire to convert his family, his friends, indeed, the whole wide world, to his new way of thinking, and to do so at once, and unless he curbs this desire to some extent, at least, he may make some irreparable mistakes. Then he wonders just what he may discreetly do, and what he should not do. We are told that right at this place prayer is most helpful, as it is at all places, and that it is desirable to fix one's eyes on the goal and keep them there, and if his desire is honestly to grow spiritually, if he faithfully performs the spiritual exercises given him to perform in the *Cosmo-Conception*, he will know what to do and when to do it in order to be of greatest help to others.

Often the beginner thinks of service as the doing of big things, of lifting the burden entirely from another's shoulders, when sometimes showing the other person how he can help himself is the kinder thing to do. If there is a burden being borne it has been attracted by the person bearing it as a result of some experience in this or a former life, and there is a lesson to be learned from it, and when the person, himself, has removed the cause, it no longer exists.

Later on our beginner friend learns not to interfere too much in the working out of another's life problem, and he knows that there is a very fine dividing line between assistance and interference. But, as previously stated, if his desire is right he will be shown what his part is, and he will learn that such seemingly small things as an encouraging word to one who may be discouraged, a loving smile

to a troubled heart, and a turning of the attention of some sufferer to the wonderful healing work being done by the Elder Brothers, are very helpful acts of service. And, with our better understanding of the conditions in the world today, we can help to remove the great fear felt by many. This surely is service.

In *Teachings of an Initiate* we find, "And so, we must all learn our lessons in service, service to humanity, service to animals, service to our younger brothers, service everywhere."

And of great importance is the following advice given to us by Max Heindel, also found in *Teachings of an Initiate*:

"But how shall we teach this wonderful doctrine received from the Elder Brothers? The answer to this question is first, last and all the time: *by living the life.*

It is said to the everlasting credit of Mohammed that his wife became his first disciple, and it is certain that it was not his teaching alone, but the life which he lived in the home, day in and day out, year in and year out, which won the confidence of his companion to such an extent that she was willing to trust her spiritual fate in his hands. It is comparatively easy to stand before strangers who know nothing bad about us and to whom our shortcomings are therefore not patent, and preach for an hour or two each week, but it is a totally different thing to preach twenty-four hours a day in the home as Mohammed must have done by living the life. If we would have the success in our propaganda that he had in his, we must, each and every one of us, begin in the home, begin by demonstrating to those with whom we live that the teachings which guide us are truly wisdom teachings. It is said that charity begins at home. This is the word that should have been translated 'love' in the thirteenth chapter of I Corinthians. Change this also into 'wisdom'

and let it read, *wisdom propaganda begins at home.* Then let this be our motto throughout the years, 'By living the life *at home* we can advance the cause better than in any other way.'"

And those of us who are honestly trying to do this very thing know that it is not too easy to do, because while we make an extra effort to be at our best with strangers, keeping on our toes, as it were, we are very apt to relax and be our natural selves in the home, and sometimes there are a few things about that natural self that are in need of correction, and the writer knows whereof she writes.

In *Gleanings of a Mystic* we find, "It is significant in the extreme that in the parable of the last judgment Christ does not say 'Well done, thou great and erudite philosopher, who knoweth the Bible

the Kabala, the *Cosmo*, and all the other mysterious literature which reveals the intricate workings of nature,' but He says, 'Well done, thou good and faithful servant: enter thou into the joy of thy lord . . . [notice the reward for faithful ser-

is Joy]. For I was an hungered and ye gave me meat: I was thirsty and ye gave me drink.' Not one single word about knowledge; *the whole emphasis was laid upon faithfulness and service.* There is a deep and occult reason for this: *service builds the soul body*, the glorious wedding garment without which no man can enter into the kingdom of the heavens, occultly termed *The New Galilee*, and it does not matter whether we are aware of what is going on, so long as we accomplish the work."

In another place we find, "It is this spiritual aromatic extract of our good deeds that builds our soul body." And we continue with the preceeding quotation: "Moreover, as the luminous soul body grows in and around a person, this light will teach him or her about the mysteries without the need of books, and one who is thus God-taught knows

SERVICE

*Service with the whole heart
given
Brings to us the joy of
heaven
Lifts our vision to the goal
Feeds and clothes the seeking
soul.*

(See next page)

more than all the books in the world contain. In due time the inner vision will be opened and the way to the Temple shown. If you want to teach your friends, no matter how skeptical they may be, they will believe you if you preach the gospel of service. But you must *preach by practice*. You must become a servant of men yourself if you would have them believe in you. If you want them to follow you must lead, or they will have the right to question your sincerity. Remember 'Ye are a city set upon a hill,' and when you make professions they have a right to judge you by your fruits; therefore *say little, serve much*." Jesus said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

In an article in a recent Rosicrucian Magazine the writer found the following: "It is not necessary to proclaim ourselves from the rooftops; it is sufficient to live the doctrines, quietly, unostentatiously, but firmly and consistently.

By living the principles of kindness, truth, justice and love, we are preaching more efficaciously than by mere words. When we check the angry retort, when we do a distasteful task cheerfully and willingly, when we are considerate and thoughtful of others; when we give the other fellow the best of the deal—then we are not only teaching others, but are also building in a firm, solid foundation of spiritual achievement for our own selves.

"It is an old teaching that all things are polarized, and that is why each esoteric or inner advance *must* have its exoteric or outer effect. When we are evolving spiritually we shall find our outer life demanding unselfishness and work for others without any material benefits. To progress it is absolutely necessary that we do some outer work, in order to give a rational balance to our spiritual

life. When we live the Western Wisdom Teaching of service through love, then we are definitely placing ourselves in the way to be used in world betterment. As we develop, so do our opportunities and responsibilities, both spiritual and mundane; both the inner and the outer life are in equal balance and absolute harmony." [And may I add that where there is harmony there will be joy.]

Most of us want to do the big things, not realizing that it is beyond our capabilities as yet. Do the small things well, and as we discharge the apparently unimportant duties, we shall be afforded greater opportunities and be given greater responsibilities. Be alert to serve others in a constructive way; the sincere occult student will be surprised how the stranger will come to him for direction, for assistance in small things. The vibrations of service attract those who need it.

And we know for a certainty that if we do not serve in our waking hours we shall not be privileged to help the Elder Brothers in their service while

(From opposite page)
Less for self and more for others
Loving all mankind like brothers
Thus the latent powers unfold
Reaping heaven's choicest gold.

—Samuel Thomsen.

we sleep. And after we have been privileged to serve in any way, let us recall the admonition of Jesus when He said "Let not your left hand know what your right hand doeth." Lloyd Douglas has written two splendid books based on this Bible verse, and he shows clearly in both books that a great blessing awaits the one who gives the other fellow a boost if he does so without questioning as to why the boost is needed, or if it is the other person's fault that there is a lack of some good thing, but if he just goes ahead helping, having no concern as to the outcome, or whether the recipient is going to express his gratitude, or even be grateful. Mr. Douglas emphasizes the fact that if the giver goes about advertising what he has done little good can come to either giver or receiver from even the most earnest effort to assist.

(Continued on page 260)

The Life of St. Paul the Apostle

By ISABELLE M. NYSTROM

This article received SECOND PRIZE in our Manuscript Competition.

(PART THREE—CONCLUSION)



QUIETLY he set sail again, and this time for Corinth. Always he went on; tireless in his quest, self-sacrificing, for he writes of his hardships: "In journeyings often, hunger and thirst, cold, weariness, perils by robbers, perils by mine own countrymen, and above all, the burden of care for the welfare of all the churches." But Paul was led by the light of a vision, and his whole life after his conversion was of one purpose—devotion to the Christ he *knew*, whose resurrection he had beheld with his own eyes, Christ glorified. And Dr. Phelps tells us that St. Paul grew in grace to the last day of his life.

In Corinth he found a great city of trade; merchants gathered there from all parts of the world, bringing Arabian balsam, Egyptian papyrus, wool, dates, Libyan ivory; and it had a huge slave market. It was the Vanity Fair of the Roman Empire, catering to all kinds of vice and extortion. Paul lived with Aquila, also a Jewish tentmaker, whose wife was Priscilla. The two men worked at their trade together and to Paul's joy Silas and Timothy soon joined them. For nearly two years Paul preached on every Sabbath. It was here, too, that he wrote his Epistles to his dear Thesalonians.

At this period he worked mainly with the Jews, and eventually the strong opposition of the Elders caused him to be driven from the synagogue and cursed publicly. But he continued to preach when and where he could, and made a large number of converts. He even went to nearby towns, sowing the Seeds of Christian faith in new soil. "I have planted," he tells us over and over again. That was his mission up and down the

earth. But the opposition grew and Paul was troubled. Then the Lord whom he had met on the Damascus road appeared again to him: "Fear not, Paul, but speak . . . for I am with thee, and no man shall set on thee to hurt thee." (Acts 18:9,10.)

After two years in Corinth, Paul, Aquila, and his wife Priscilla, crossed the Aegean Sea and went to Ephesus in Asia. Not so much is told to us of this first visit to Ephesus which lasted only a few weeks. Paul was anxious to get to Jerusalem for the feast of Pentecost. Leaving his friends at Ephesus he set sail alone for Caesarea, the nearest port to Jerusalem. Throughout all his journeyings Paul had been collecting alms for the church at Jerusalem. This was in accordance with his promise made to Peter. "Only they would that we should remember the poor; the same which I was also forward to do." And soon Paul arrived at Jerusalem where he delivered his alms to the church at Pentecost, after which he went home again to the church in Antioch in Syria, there to relate the story of his long journey, his second missionary journey. For a time Paul rested in that friendly environment, but a few months later came the driving urge to preach and he started on his third missionary pilgrimage.

The years were passing, and Paul felt keenly the burden of the welfare of the churches he had founded. Were they steadfast? Were they growing in wisdom and in spiritual power? Were they secure? Did they have immediate need of his sympathy and encouragement? So with his beloved Timothy he started out once more. First through Tarsus and on through the mountain passes over the Taurus Range once more, into Ga-

latia, again to Ancyra and Pessinus, through Phrygia and into the valleys of the Olympian Range, but here he turned South for the first time and went directly to Ephesus where he spent the next three years of his life on this his second visit to that city.

They were perilous years but among the most important in all of Paul's evangelism. This was the city in which Christianity was to witness its full development. It was a city of Greek culture, refined and wealthy, tolerant and generous. In Ephesus was established the first of the Seven Churches in Asia proper and also one of the Ecumenical Councils which defined the faith of the Christian world.

Ovid calls Ephesus the most magnificent of the magnificent cities of Asia. Here was the Temple of Artemis, the Roman Diana, one of the seven wonders of the ancient world. To avoid danger from earthquakes its foundations were built at great cost on an artificial bed of skins and charcoal laid over marshland. It gleamed in the sun with the radiance of Parian marble. Its roof was cedar, supported by columns of jasper. The watchword of the city was, "Great is Diana of Ephesus." "Great is Diana of the Ephesians." Ephesus was a city in which was performed every magical rite of the Eastern world. It was a parade of torch festivals, antique rituals, magic ceremonies, for every kind of belief was tolerated. No wonder that St. Paul wrote that in Ephesus "a great door and effectual was opened unto me." Although he had many enemies, as usual he could count on one convert who faithfully helped and traveled with him, and this time it was a Jew of Alexandria, Apollos.

For three months Paul taught in the synagogues of the city on the Sabbath and to the Gentiles in the street near to the Temple of Diana. Later, he hired the school of Tyrannus, one of rhetoric and philosophy common throughout Greece. For two full years he preached daily and with great success. Then he added short

journeys to various places until, as St. Luke tells us, "All they that dwelt in Asia heard the word of the Lord Jesus, both the Jews and the Greeks." Paul's reputation in Ephesus reached an extraordinary eminence.

But so universal was the practice of Magic in Ephesus that he found many of his congregation secretly reading books on Asiatic magic and practicing its rites. Paul condemned this wrathfully and in contrition his church brought him for burning many valuable books on magic. But finally the craftsmen who made images of silver and metal for rites of Diana gathered together in conspiracy against the man who preached that "they be no gods which are made with hands." Their trade was endangered. And at the annual festival to Diana, Paul's life thus became imperilled, and at the urging of friends he set sail for Troas, northward along the coast.

Later he revisited the churches throughout Macedonia and went on down to revisit Corinth where he had worked as a tentmaker with Aquila and had preached for about two years. While there he preached again and took time to write many letters to his churches throughout the world. "Follow after love and charity and desire spiritual gifts," was the theme of his loving admonitions and pleadings to his little flocks. And everywhere he went Paul performed miracles of healing. With him at Corinth was his beloved son Timothy, also Gaius (of Derbe), Tychicus, and a few others.

Paul planned to set sail on the Mediterranean for Palestine, but learned of a plot to kill him at sea, so he sent his companions on ahead to Troas, he in some way reached Philippi where he was joined by Luke and both reached Troas within a few days' time. Paul preached there about seven days, then embarked for travel southward along the East coast among "the isles of Greece" down past Ephesus, arriving at Miletus, not far from the city of Diana. Here some of the elders of the church at Ephesus came

down to meet Paul for last words of counsel and farewell. It must have been a touching scene. This little band was his own unto him. They loved him and Paul was growing old. His time was getting short as they well knew. His leavetaking was solemn, and they wept over him, feeling it was their last time together.

He went on to Tyre where the vessel remained seven days discharging cargo. The Christians warned him not to carry out his plan to go to Jerusalem for the feast of Pentecost so dear to Paul's heart. But on he went, first to Caesarea, where he spent a few happy days with Philip, the Evangelist, who had baptized the Ethiopian some years before.

Paul then made the journey from the port of Caesarea to Jerusalem and he arrived there on the eve of the feast of Pentecost. He had with him again his collection of alms from all the churches of his travels, contributions to the foundation church at Jerusalem. On the fifth day of his visit he was recognized by an old orthodox enemy and almost mobbed. He was saved from death by Lysias, a Roman soldier and leader. As it was, he was given thirty-nine blows of the scourge for inciting a mob at Pentecost. To avoid bloodshed in Jerusalem, Lysias sent him back to Caesarea. A few hours before he was taken away, as Paul lay beaten and exhausted in prison the Lord appeared unto him: "Cheer thee, Paul, for as thou didst bear witness unto me at Jerusalem, so must thou also bear witness at Rome."

When Paul arrived again at Caesarea, he was sent before Felix, the Roman Procurator, for trial as one who had continually caused disturbance among the Jews all over the world. Despite Paul's testimony that he had come to Jerusalem to celebrate the feast of Pentecost, which occurs on the fiftieth day after the Passover, and that he had done no preaching, was in no way responsible for the riot, Felix would not release him. (Felix was a Gentile who had once been a slave.) For two years he kept Paul in prison in Caesarea, delaying his trial,

hinting for bribes, etc. Paul's friends could come and go as they liked but Paul was not freed.

Finally, Felix was called to Rome, and Festus became Procurator at Caesarea. He questioned Paul, asking if he wished to be returned to Jerusalem for trial but Paul was afraid of the Sanhedrin and here took advantage of his Roman citizenship and appealed to Caesar, the Roman Emperor, asking Festus to send him to Rome, to be tried there.

Now it so happened that Herod Agrippa came at that time to pay a complimentary visit to Festus, the new Procurator, or Judge, at Caesarea. Under Roman authority, Agrippa was given the title of "King" over a little kingdom of Chalsis, a group of islands in the Aegean Sea. As a diversion, Festus discussed Paul's case with Agrippa, who expressed a desire to talk to Paul himself. It was not another trial for Paul, nor a part of the legal procedure, although Agrippa could examine Paul, if he so desired. Since Paul had appealed to the Roman emperor, Agrippa could neither pardon nor sentence him. Festus made the arrangements more as a diversion for his royal guests, for Agrippa was accompanied by his sister, Bernice.

Paul welcomed his appearance before Agrippa as an opportunity to talk for Christianity, and in the twenty-sixth chapter of the Acts of the Apostles we read how he tells to Agrippa, as though it were yesterday instead of a quarter of a century before, his persecutions of the Nazarenes, his glorious vision, his conversion, and his ministry. And then came those immortal words, "Whereupon, O King Agrippa, I was not disobedient to the heavenly vision." And when he spoke on of the resurrection, of the risen Lord, the Messiah foretold by the ancient prophets, Festus exclaimed, "Paul, thou art beside thyself; much learning doth make thee mad." "I am not mad, most noble Festus," said Paul calmly and he said on, finally ending with such fervor that Agrippa said, "Paul,

almost thou persuadest me to be a Christian." And as the meeting broke up, Agrippa said to Festus, "This person might have been permanently set at liberty if he had not appealed to Caesar."

And so Paul was taken aboard a ship bound for Rome. He was given in charge to Julian, a centurion of the Praetorian Guards, a kindly and honorable man. It was the custom to chain the culprit to the guard and this was done with Paul. Luke and Aristarchus went with him, a further privilege Paul owed to his Roman citizenship. On the journey the ship was wrecked and they were cast up on the island of Malta. There the natives lit a blazing fire to warm them and a viper out of the firewood fastened itself on Paul's hand and did him no harm.

And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

And he shook off the beast into the fire, and felt no harm.

Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. (Acts 28:3-6.)

For three winter months they lived in Malta, and when navigation opened up in the Spring they set sail for Rome. While in Malta, Paul performed many miracles of healing for which the people made him gifts which he shared with his companions.

Always Paul had dreamed of going to Rome, the Eternal City, and now he was there, entering its gates as a prisoner in chains, in March, A.D. 61. Nevertheless, he felt it was the high point in his career. Julian consigned him to the Praefect of the Guard and again his Roman citizenship aided him. He was a captive but a Roman captive. So he was allowed to hire a house of his own, his friends could come and go, he could write

to his churches as he wished, but still and all he was a prisoner and as such he was always chained to a soldier, and day or night he was never alone. Frequently the guard was changed and in this way the gospel of Christ became known throughout Caesar's Legions. Truly, "God works in a mysterious way his wonders to perform." Luke and Aristarchus remained with him.

John Mark, over whom Paul and Barnabas separated, became reconciled with Paul and came to him again and again. After two years he was tried and acquitted; but meanwhile he had preached every day in Rome, making many converts. When acquitted, he revisited the churches around Corinth and established a church on the island of Crete. Then North to Troas and over into Macedonia. For two happy years he enjoyed his liberty and during that time occurred the burning of Rome.

But Paul's stormy life was drawing to a close. He had labored as no other apostle had done. He had preached Christ crucified and resurrected over the known world. His life was consecrated to that end on the Damascus Road, through personal contact with his risen Lord. Paul had determined not only to atone for his early persecutions of the Christians but also to undo his mischief. He was proud and imperious, and gentle and tender; he was patient and forgiving with the ignorance and faults of the primitive people with whom his wide travels and work brought him into contact.

The persecutions of the Jews began in wholesale fashion by Nero about A.D. 64, after the burning of Rome. (It ended with Diocletian about A. D. 300.) In this outburst of hatred Paul was again taken prisoner and sent back to Rome, which was still in ruins after the fire. He was placed in a dungeon. Many of his friends had been killed, others had left for places of safety. One by one his friends deserted him, for friendliness with Paul might mean death in the arena.

Paul had come to the end and he realized it. But Luke came as soon as he could. And Paul wrote to Timothy up North in Troas. It was his last letter.

Winter was coming on and Paul was weak and cold. He was past sixty and hardship and maltreatment had aged his body away beyond his years. He feels cold in the dungeon and he wants his cloak. And so to "Timothy my son," he writes: "The cloak that I left at Troas with Carpus, when thou comest bring it with thee." And "only Luke is with me," he adds plaintively. And again we read, "Do thy diligence to come shortly before Winter." It is the tired old man writing, weary and lonely. One who had lived too long and seen too much. He had known human nature at its height and in its lowest degradation. He asks also for his books and parchments to be brought with his cloak. His few little possessions. And there the Bible leaves him.

Almost the last words of Paul are those to Timothy,—“Be thou strong and faithful, my son Timothy, even unto death.” With the last verse of the Second Epistle to Timothy, we have Paul’s last word, written as he was awaiting sentence of death in Rome, after his trial and conviction.

His trial before Nero occurred in the Spring of the year, A.D. 66. Paul stood alone in the judgment hall at Rome. Even Luke was not brave enough to go with him. But Paul knew that even though men could not see Him, the Lord stood with him to strengthen him, and of this he writes in the Second Epistle to Timothy. The Bible does not tell us of Paul’s death. We do not know whether Timothy reached him in time with the cloak and the parchments. His last hours were simple and quiet. He had fought the good fight, the race was won.

Tradition and the writings of the early church Fathers tell us, however, that one Spring day about A.D. 68, he was taken out of Rome through the gate that now bears his name, and close by the

English cemetery where Shelley and Keats lie buried. For three miles the sad procession walked and then close to the Ostian Road in a green and level spot the command was given to halt, the prisoner knelt down, the sword flashed, and the life of the glorious Apostle was no more. The martyrdom of over thirty years was over. To the very end his feet had never faltered, his faith had never wavered. He was Paul the Valiant, a true soldier of Christ, wielding the sword of the spirit in defense of his Lord and Savior up and down the earth.

“Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision.”

* * * * *

References: The New Testament; *Life of St. Paul*, by William Lyon Phelps; *Life of St. Paul*, by Dean Farrar.

THE JOY OF SERVICE

(Continued from page 255)

Yes, especially to the neophyte on the path, the way does seem straight and narrow and lonely, as he looks ahead. But will the thought of the law of perspective help just a little? If we look at a straight road it seems much narrower in the distance, but when we reach that distant point it doesn't seem narrow; and when driving up a steep hill it flattens out as we approach the top. When the path of spiritual evolution does become narrower the aspirant is ready for it because he has laid aside some of his excess baggage, and there will be room for him to walk comfortably in the path, if he is approaching it properly. The glories to be seen as he goes forward help to remove the sense of loneliness, and there will be many companions treading this same path, some ahead, some behind, and some alongside him—companions who speak the same soul language.

Yes, indeed, my friends, there is real joy in service, and if we are not experiencing it and expressing it, we are missing a great blessing that could be ours.

A ROSICRUCIAN CATECHISM

Human Ego and Group Spirit

By EDWARD ADAMS

Q. What is the chief difference between man and the lower kingdoms?

A. Each human being has an indwelling Ego, while all minerals, all plants, all animals act according to law and the dictates of the group-spirit from without.

Q. As man develops his will what happens?

A. He becomes less amenable to outside suggestions and free to do as he wills.

Q. Under what domination do these lower kingdoms function?

A. Under the absolute domination of the group-spirit, being without free will and initiative, which, in some degree, are possessed by every human being.

Q. Do human beings look as much alike as do animals.

A. No; all animals of the same species look nearly alike because they emanate from the same group-spirit. No two human beings look exactly alike because the indwelling individual Ego puts his own stamp upon the outer appearance as well as the character.

Q. How does the influence of the group-spirit work on a certain species in regard to food?

A. Each individual eats the same food as the other.

Q. Does this apply to the human ego?

A. No; each human being is a law to himself as to food.

Q. How does this work out in regard to medicine?

A. In human beings it works out differently upon different individuals, while the same medicine will produce the same effect on two animals of the same species.

Q. What dictates are the animals following?

A. That of the group-spirit and Cosmic Law, always acting similarly in identical circumstances.

Q. Is man bound by the same set of rules?

A. No; man is able through will, to follow his own desires within certain limits.

Q. How does he learn his lessons?

A. By choosing his own course of action, and learning to eschew the wrong as a veritable "womb of pain."

Q. What would he become if he did right only because he had to?

A. An automaton and not an evolving God.

Q. How is man attaining a higher wisdom than the animals?

A. By means of blunders, and the pain they cause him.

Q. When the animals become human what happens?

A. They will have liberty of choice and will make mistakes and learn by them as we do now.

Q. In what region is the lowest vehicle of the group spirit of the plant kingdom? (Diagram 4, *Cosmo*, page 74.)

A. In the Region of Concrete Thought.

Q. What is the state of consciousness of the plant?

A. Corresponding to that of dreamless sleep.

Q. In what region is the lowest vehicle of the group-spirit of the mineral?

A. In the Region of Abstract Thought.

Q. What is the consciousness of the mineral?

A. Deep unconsciousness similar to the trance condition.

(References: *Cosmo*, pages 83 to 85.)

WESTERN WISDOM BIBLE STUDY



The Stigmata

By JANE TEMPLETON



And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

And they cried out again, Crucify him.

Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

And the soldiers led him away into the hall, called Praetorium; and they call together the whole band.

And they clothed him with purple, and platted a crown of thorns, and put it about his head,

And began to salute him, Hail, King of the Jews. (Mark 15:12-18.)

Having passed through the Baptism, the Temptation, the Transfiguration, the Last Supper, the Footwashing, and Gethsemane, the Christian Mystic is ready for his next step: the Stigmata.

By the union of the head and heart faculties which takes place in Gethsemane he has been prepared for this significant experience. The development of the stigmata is necessary for the crucifixion or final liberation from the body, and a clear understanding of what takes place necessitates a knowledge of the true nature of man and his bodies.

Occult philosophy teaches that man is a spirit, having several vehicles invisible to ordinary physical sight. The physical body has crystallized into a matrix of these finer bodies, having solidified along the etheric lines of force of the invisible vital body, which is bound to the physical body until, for the ordinary person, death brings dis-

solution of the tie. Initiation, however, whether of the mystic or of the occultist, involves the liberation of the spirit from its lower vehicles so that it may function in the higher worlds at will, and before this can be brought about, the interlocking grip of the physical and vital bodies, so strong and rigid in the greater part of humanity, must be severed.

Initiation, it should be remembered, is a process by which the spiritual aspirant is taught to use the power he has accumulated within himself by his efforts to live the life of love and service to others. This power cannot be bought, nor can it be given. It comes only by the arduous efforts of the aspirant himself, and is beyond price.

In the mystic the points where the bodies are most closely bound (in the hands, feet, and head) are loosened unconsciously as he constantly contemplates the Christ and endeavors to imitate Him in all things. The manifestation of the loosening is visible in the mystic, but in the occultist there is no visible manifestation, he being taught to accomplish the severing consciously.

However, as is taught in the Western Wisdom Teachings, "whether the stigmata are visible or invisible the effect is the same. The spiritual currents in the vital body of such a person are so powerful that the body is scourged by them as it were, particularly in the region of the head where they produce a feeling akin to that of the crown of thorns. Thus there finally dawns upon the person a full realization that the physical body is a cross which he is bearing, a prison and not the real man. This brings him to the next step in his initiation: the crucifixion."

The Astral Ray

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

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

The Supersensory Self and the Horoscope

By JOHN PIRIE

IN much the same way as the verities of Astrology through the so-called enlightened ages have been set at naught by the people at large, so has been the manifestation of human supersensitive mentality. Astronomers, who of all others ought to have been most interested in the lore of Astrology, with a few brilliant exceptions have clung to the exclusive ideas of their school; and without so much as even testing the validity of planetary correspondences have in a superior way pronounced the whole subject a hangover of pagan superstition.

Similarly, it has for so long been drummed into the ears of the laity by the churchmen that anything pertaining to the psychical and the metaphysical was a fearsome straying from the faith, that folks in general have shut their eyes to the evidence of these things. In short, Man, who, according to the Sanskrit meaning of his very name, ought to be a *thinking* animal—has been for centuries using his mind all too second-handedly or not at all. Now, however, we are waking up. More and more we recognize our God-given attributes and cultivate them.

To enable us to know ourselves more fully is allowed to be about the chief benefit of examining our birth-scroll. In the opinion of the present writer one

quite important and interesting branch of the horoscope is that dealing with the metaphysical side of our being. Clairvoyance, clairsentience, sixth-sense, intuition, mental telepathy—call the faculty what you please—we see many demonstrating it in one phase or another and in greater or lesser degree.

Heredity is one big factor in our make-up. The prophet of old and the "second-sight" individual of the old Scottish clans had handed-on family prerogatives, or to use the occultist expression, the characteristic was "brought over" with them. Whether one attributes such power to an extra-sensitized brain cell or a nerve-plexus more capable of registering on the higher vibratory planes of nature, or whether something sourced in the yet deeper essence of our entity, the open-minded person has to admit its growing prevalence. It would therefore seem it behooves us to learn what we can about it. This is an inquiring, truth-seeking age in which we find ourselves. And as one able writer on astrology has well said, "We must substitute the *I know* of Aquarius for the blind *I believe* of Pisces."

Clairsentience, especially when expressed in ordinary mediumship, is often, and questionably, called spiritual. The words Soul and Spirit, however, are apt to be used indifferently, and mis-

takenly, as synonymous. While, like other of our faculties certain phases of development can be concentrated upon and expanded to a high degree, the reaching of any real spirituality involves a smoothing of all the facets of our character—a life lived in perfect harmony with nature's laws throughout, physical and ethical. And only the very few reach this expectancy.

I may say here that while for years I have, as a sort of hobby, devoted myself to the study of psychic people and subjects, I am allied to no occult, astrologic, or spiritualist organization. The procuring of markedly clairsentient nati- vities for the purpose of analysis, how- ever, has brought me intimately in touch with many professional psychic workers and private mediumistic

individuals. For the integrity of most of these I would be willing to vouch. Many people, and among them num- bers of astrology stu- dents, place but scant credence on the genui- ness of most psychic manifestations. So in passing it may be men- tioned for the benefit of

such that the Psychic Research Societies publish reports which afford most con- vincing reading. Two of said societies exist in the U.S.A. and others recently existed in England and the European Continent. Research Societies in their tests ban each and all whose work ever bears any semblance of deception or any dubious practice whatever.

The sign Cancer is frequently termed the most psychic of the twelve. My hor- oscopes files bear this out to some extent or at least in so far as public work is con- cerned. The social, egoistic, and speech fluency characteristics of Cancer prob- ably incline toward public prominence. Running about level with Cancer for actual powers I find Pisces, also one fire sign and two air signs. These have less pushfulness and are not so eager to seek

the spotlight. The planets in their plac- ings and attitudes I find, however, are what really count in significance of the supersensory.

The hour of birth close around the turn of midnight commonly intensifies such endowment. This is distinctly apt to be the case where there is a Sun-Mer- cury conjunction or a Moon-Saturn con- junction. Mercury and Saturn are planets ordinarily closely connected with the higher mental of our composite. Birth close to the time of the New Moon fre- quently lends much towards the subjec- tive. Luna in her own sign in company with Uranus in the ninth house, or in friendly attitude with Saturn, nearly al- ways indicates a natural clairvoyant. As in some other walks of life the natal

Moon in any sign, in a mediumistic horoscope, and close to the Zenith, increases the propen- sity for platform work. There is a like fitness if she be ruler of the tenth with a harmony from Neptune from the sixth house. Several retro- grade or stationary planets in a natal chart do not appear to inter-

fere with intuition. In some cases, in- deed, they seem rather to strengthen it.

Of course, of all the planets the pair Neptune and Uranus are recognized as decidedly most associated with the meta- physical and occult. The former is uni- versally called the more subjective of the two. Alan Leo says there are two types of mind often shown,—the *objective* or practical which applies the faculties in a purely utilitarian way, and the *subjec- tive* or philosophic type.

In the study of charts of supersensi- tives I further find the following: If the Moon and Uranus are square to Neptune and Mars, the tendency will often be to- ward ultra-receptivity; and, if there exists a condition in the nature of ob- session, this could account for same. With a chart of this description the na-

The student should also endeavor to cultivate perfect confidence in the science of Astrology. There is nothing empirical about character reading and diagnosis. In those respects it is plain as A B C. Predictions may fail because the Astrologer is unable to determine the strength of will of the person for whom he predicts, but the latent tendencies are always accurately foreshown.—Message of the Stars, p. 71.

tive would certainly do well to fight shy of psychic environments or associations altogether. When any chart discloses a highly nervous temperament or very weak negative character, the astrologer would not go wrong in counseling against any cultivating of the psychic element.

Nature's laws governing over-normal vibrations were not meant to be idled with. A Mars-Neptune hostility can dispose a psychic individual to a wrong use, such as hypnotism, or some such malpractice. And in certain cases, he himself may be quite susceptible to another's hypnotic influence, so it is said. Personally I have found but one decided instance of the first named sort, and then the man declared he was systematically fighting down the urge.

In connection with the subject of detrimental causatives I would cite two cases of persons in my knowledge who alleged they had for some reason quite a blighting effect on plants. They could not handle or wear flowers without having them wilt straightway. Their charts showed a Neptune-Pluto nearly

conjunct, and Mars-Saturn ditto, all afflicting their Suns. Always Neptune prominent in the map betokens something directly bearing on the subject under discussion.

Among other of the significations of potential higher vibratory waves or impacts in the horoscope must be recorded the following: Neptune and Uranus in mutual reception; Neptune and Saturn in trine with Uranus; both these planets well disposed to Venus. Jupiter in the ninth house is often the creator of the true dream or vision. Mars and Neptune in good aspect can yield demonstrations that show much practical value. So far the writer has given but little study to Pluto; but by some of those who have done so we are told that when well aspected, it intimates much latent tele-

pathic capacity. It has always to be understood in arriving at metaphysical estimates of birth patterns that it is necessary to take into account all the features bearing thereon. Note well, for instance, the overstimulative, resistant, skeptical planet Mars when exerting an oppositional or quartile influence to one of the aforesaid placings. He can then bottle-up or destroy any supersensory expression.

Many people possessing a fairly sensitive perception yet somehow feel there is "nothing to it." Mars opposing Neptune can account for this. A native, on the other hand, with Mars supporting Neptune frequently gets his "hunches" and pays attention to them with advantage. One occasionally hears speakers

tell their audience, "You are all sensitives, only undeveloped." With this notion I cannot concur, for the absence of certain harmonies as portrayed in the natal horoscope disallows this. Like a violin without any fine strings, the higher octaves are not within its scope.

In the opinion of this writer, fain as he is to rank reading of astrological charts as a regular science, it can scarcely legitimately be done, for the arriving at analyses of its various complex counter aspects, and estimating the reactions of each individual ego demand an acumen that sometimes appears beyond determinative accuracy. Eminent modern Western astrologers admit the frequent shortcomings of merely aspect-derived interpretations. More than one Master-delineator declares only general predictions can be made until the intuition is sufficiently active to form correct conclusions. Certainly the art of horary reading, as usually practiced, is enough away from solely scientific methods to be classed as divination. Besides possessing a fine intelligence and a thorough knowledge of planetary teach-

Astrology means "Star Logic" and we must seriously advise the student not to depend too much on authorities but to try to understand the basic nature of each planet, the influence of signs, houses and aspects; then by a process of REASONING to combine these and thus develop his own INTUITION which will serve him far better than the ability to quote like a poll parrot what someone else has said.
—Message of the Stars, p. 70.

ings, the horoscope analyst is apt to be still further improved if his Neptune or Uranus is exalted or dignified, close to the Midheaven, and in accord with Mercury or the angles. Also the Moon's North Node in the First House, elevated, or paralleled to a friendly mental planet tends to help delineation.

Few sensitives are uniform in the quality and quantity of their power. Some may be heard admitting to experiencing inept and varying seasons, though they are not aware of the cause. The progressions of the horoscope with their aspect changes can readily account for such times and these ebbs and flows. When the Moon in her monthly phases is well into the wane some claim to be most receptive. A much disturbed state of local weather, as by an electric storm, inclines some who are physiological barometrics to be correspondingly upset.

The fact that there are astrological factors in our lives, not altogether understood, may account for strong and mediocre alternations. It is reasonable to suppose, as some authorities maintain, that planetary nodal advance and recession would exert a subtle influence. The writer admits his own lack of knowledge. Were sensitives aware that there are astrological causes for these variances they might be more philosophic at times instead of fearing their powers are quitting them. And perhaps the more unscrupulous types might be less liable to handing out messages of their own construction.

It is not unusual for those having a development of certain phases of the sixth sense to be unable to obtain certain others. This, too, is symbolized by the chart. Favorable aspects stimulate along the line indicated by the planet.

The absence of features in the radical chart indicating an awakened sixth sense has little to do with a native's ability in other fields. Some of the brainiest horoscopes may be signally devoid of such configurations and traits as we have been considering. Oftener there are seen graduated blends of characteristics. The

theory that all is abstract would here seem to be correct. The physiological, psychological, the conscious and superconscious may each merge one into the other without any fixed points of demarkation.

While we may find from the horoscope patterns of the heavenly bodies influences, tendencies, or correspondences seemingly impelling the individual in certain directions, and while we may discern data as to the strength or weakness of his physical, mental, or free-will powers, there yet remains the unknown "X" of how he may choose to exercise that will power. In other words, the action or reaction of the spirit can be foretold by neither astrologer nor seer. To apply either of their functions merely as a means of money getting is held by most thinking people to be akin to "taking a course in personal corruption." The unfoldment of the sixth sense should be entered upon only with serious mindedness and lofty intent.

If we aimlessly float along on the life current without purpose or effort, never taking ourselves in hand at all, our associates and environments will appear to be the controlling factors and will largely rule us. On the other hand if we hold some high purpose and seek to forget the lesser self in some service that benefits our brother man, we can dominate our earth life and move a little way onward and upward on the great spiral of progression. Every horoscope shows these two—the lower way of least resistance and the higher path of determination. Thus, to some extent anyhow, each can steer his course and more or less mold the character, according to the extent to which he asserts his will. And "Character is Destiny."

There is one factor which is never shown in the horoscope, and that is the will of the man. . . . And upon that rock astrological predictions are ever liable to founder. By his will and the exercise of choice man may rule his stars.—Message of the Stars, by Max Heindel.

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.*

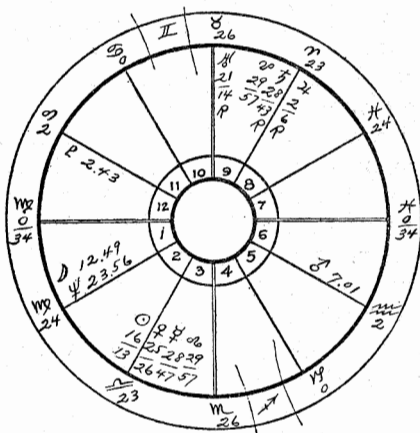
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

JOYCE Z.

Born October 10, 1939, 2:30 A.M.

Latitude 38 N. Longitude 122 W.



We are using for our horoscological reading this month the horoscope of a little girl who has the common sign Virgo on the Ascendant. The life ruler, Mercury, is conjoined to Venus in the Venesian sign Libra, giving a Mercury with a very artistic trend, a mind which will turn towards the beauties of nature and of life in general. Idealism would be carried to extremes, and might if not curbed make her look upon life with a very fearful and extremely sensitive tendency. Mars in the fixed sign Aquarius, however, trine the Sun and sextile Jupiter, in cardinal signs, will to a great extent offset this hypersensitive idealism and bring the mind down to earth and the practical side of things.

Uranus conjuncts the Midheaven in the ninth house, representing law and

religious beliefs, and Saturn is conjoined the Dragon's Tail, also a Saturnian influence. All these influences ruling in the house of the higher mind, the girl may have difficulty in finding her anchor in religious matters as well as in law and things pertaining to legal matters.

Libra on the cusp of the third house, the house of the lower mind, and the Sun, Venus, Mercury, and the Dragon's Head, all four in Libra where Venus is at home, will give strong tendencies and very fine talent for authorship, poetry, and a beautiful method of expressing with a Venusian softness. We would therefore advise education to prepare the mind to express through authorship, as a newspaper reporter, or in other departments of the field of journalism.

A very fine and protecting aspect is found in this horoscope and that is the trine aspect between Mars in the fixed sign Aquarius and the Sun, and Mars is also sextile Jupiter, as mentioned. These aspects are conducive to good health, not that there are no aspects which may give trouble; for instance, Pluto is in the fixed sign Leo which has rule over the heart, and he is in opposition to Mars, and square Saturn, indications of impeded functioning which if too much strain is put on the body, in later life some trouble may develop through Saturn obstruction and Mars impulse. In this connection, the wonderful trine of the Sun and Mars will ever come in to build a strong will and the persistence needed to enable this girl to meet all emergencies.

(Continued on page 279)

VOCATIONAL GUIDANCE ADVICE

THESE PAGES are a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information: Sex, place of birth; year, day of month, and hour; full name. No readings given except in the Magazine and ONLY FOR PERSONS 14 TO 55 YEARS OF AGE.—EDITOR.

Executive. Detective

RAY H.—Born January 21, 1898, 5:30 A.M. Lat. 42 N. Long. 80 W. The man has four planets, namely, Mars, Mercury, Moon, and Venus, also the Dragon's Head all intercepted in the first house in Capricorn. Capricorn being the tenth house sign, these people make good bosses, they do not like to follow. With Saturn semisextile both Mars and Mercury and Uranus semisextile Mercury, this man should succeed as executive or manager in a shop where machinery is manufactured. Detective work is another line in which the Capricornians are generally at their best.

Hostess. Radio Entertainer

EDNA S. D.—Born January 27, 1898, 7:30 A.M. Lat. 41 N. Long. 73 W. The friendly sign Aquarius is on the Ascendant and the life ruler Uranus conjoins the Midheaven and is sextile Venus and the Sun. Both these planets are in Aquarius, the sign of friends, and just above the Ascendant, showing a good mixer and ability for entertaining.

Legal Secretary. Executive

DAISY A. M.—Born March 13, 1908, about 5:15 P.M. Lat. 38 N. Long. 93 W. With Mars in Taurus in the 9th house (representing law) sextile Neptune in Cancer in the 11th house, Venus also in Taurus sextile Mercury in Pisces in the 6th house, and Jupiter conjunction the Moon in the 11th house in the positive sign Leo, executive ability is shown. If expressed in a law office this reader should be successful as secretary or manager.

Surgeon. Mortician

WALTER M.—Born November 18, 1895, at 11:30 P.M. Lat. 40 N. Long.

77 W. Five planets are in the sign Scorpio: Mercury, Saturn, Mars, Uranus, and the Sun, all in the sign of the surgeon, and with Jupiter in the positive sign Leo sextile Neptune and Pluto, also Venus, dexterity of the hands is shown when used to work on the human body. Therefore osteopathy or surgery should be successful, although the age of 47 seems late to begin such preparation. Physical therapist or mortician also indicated.

Law. Teacher of Philosophy

DANA P. R.—Born November 23, 1926, about 4:30 P.M. Lat. 44 N. Long. 70 W. With Saturn, the ruler of the 9th house, trine the Moon in the 3rd house, also trine Uranus in Pisces in the 11th; Mercury conjoined the Sun in the sign Sagittarius in the 6th, the sign ruling the 9th house, Law, we would advise a vocation connected with Law, or as teacher of philosophy.

Art Saleswoman

CHARLOTTE M. H. C.—Born November 28, 1911, 12:30 to 1 P.M. Lat. 52 N. Long. 13 E. In this horoscope we find the planets in nine signs, indicating versatility; common signs on angles, changeability. With Venus in Libra in the 7th house in mundane sextile to the Sun, and with Mercury conjoined the Midheaven, the public, sextile the Moon in Aquarius, salesmanship in artistic goods and women's apparel would be suggested.

Music. Harmony

ANNE L. A.—Born March 29, 1927, 8:15 P.M. Lat. 39 N. Long. 84 W. With Venus strong in its own sign Taurus in the 7th house, sextile Pluto, semisextile the Sun; with Jupiter, co-ruler of the 5th house which represents

schools and public institutions, conjunction Mercury, sextile Venus and semi-sextile the Sun, we would advise teaching music, or public work in harmony. Neptune in the 10th house sextile Mars in Gemini, representing the hands and arms, we feel that the piano would be the instrument used in this work.

Librarian. Indexing

MARIDA L. A.—Born July 18, 1900, about 5:30 A.M. Lat. 44 N. Long. 94 W. Mars is conjoined Pluto in Gemini, a clerical sign ruled by Mercury, and Neptune is also in this sign. Mars and Pluto are sextile the Moon in the 10th house and Mercury in the 1st house. She should succeed in clerical work of an unusual nature, as in libraries or institutions of learning, particularly cataloging, indexing or other work requiring accuracy and attention to detail.

Law. Judgeship

JOHN L. W.—Born April 5, 1913, 8 A.M. Lat. 51 N. Long. 3 W. With Saturn the natural ruler of the 9th house, Law, just above the Ascendant in the Mercurial sign Gemini sextile Mercury and trine Uranus giving a quick and keen mind, Uranus being conjunction the Midheaven, Judgeship is indicated if he meets the necessary educational and personal requirements. Fixed signs on the 10th and 4th houses should help the native to persist with this high goal as a possibility.

Healer. Teacher. Lecturer

ROBERT S. N.—Born July 22, 1924, 5:15 A.M. Lat. 34 N. Long. 118 W. We have the horoscope of a young man who is endowed with a very keen mind, one who should become interested in some institutional work, where he is helpful in the cause of humanity. As a healer he would be very magnetic, and with Jupiter strong in its own sign Sagittarius in the 5th house he could be very successful as a teacher of philosophy in a college of divinity, also a successful public speaker.

Accountant. Nurse

THELMA, F. N.—Born August 16, 1927, 6:20 P.M. Lat. 34 N. Long. 118 W. As sister to the above young man we find a wonderful complement in the horoscope. As assistant to the brother she could work well as nurse, or financial manager. Mentally she could become a most successful manager of some institution. Her progress, of course, does not depend on working with her brother, but the charts show congenial team work to be possible.

Law. Animal Husbandry

DONALD P.M.—Born December 9, 1927, 9:50 P.M. Lat. 42 N. Long. 88 W. Another native with indications pointing to the law as a vocation. Mars, the ruler of the 9th house, representing Law, is in the natural 9th house sign, Sagittarius, in the 4th house; Mars is conjunct Mercury and trine Uranus. Saturn, Sun, and Dragon's Tail are also conjoined in the same sign. We would advise some branch of the law as a vocation, or for second choice, the breeding and training of animals is advised.

Secret Service

QUIRINO J. C.—Born August 4, 1907, 4 A.M. Lat. 38 N. Long. 8 W. With Mars, the ruler of the Midheaven, conjunct Uranus in Capricorn in the 6th house, service to the government. This is backed up by the Sun in Leo sextile the Moon in Gemini. As a secret service man in the employ of the government this man would find success.

Teacher of Voice

ANTONIO C. C.—Born March 4, 1919, 11 A.M. Lat. 38 N. Long. 8 W. Mercury the planet of voice is conjoined with Mars and the Sun in Pisces, the sign on the 5th house (entertainment). Venus and the Moon are also conjunct in the same house but in Aries and trine Neptune in Leo, elevated in the 9th house. As a public entertainer he would find success, either as teacher of voice or performer.

Worth-While News



The Antichrist Spirit

The spirit of antichrist is strongly manifest today in many individuals. You will find that many will appear in the closing days of this age showing themselves as the "Christ"; the "Father," and individuals will be worshiped instead of God being worshiped. We feel like sounding a "*trumpet*" up and down in this great United States and say, "*God is Spirit.*"

We have come in contact with quite a number of individuals in the past year that think that they alone are God, and they entice others to worship them, and instead of pointing all to the Creator they cause some unknowing ones to worship the creature!

All of Israel knows that God is Spirit! God is, however, anointing some to be leaders in the *New Age*, and there will appear upon earth Temples of the Living God, but they will, every one, lead your mind to the Creator, and not to the creature. We must never worship the thing created, but must worship the Creator of the visible manifestation of an Invisible God! Jesus never desired that people worship Him, although, according to Scripture the fullness of the Godhead was embodied within Him. Jesus, at all times, pointed individuals to the Father!

Now we want to fully warn you of many things that are extremely deceptive that exist upon earth today, and they are taking many captives.—*The Gnostic*, April, 1942.

There is no warning in the Bible that is more emphatic than the one given by the Christ relative to Christhood. The Christ told the people that those would come who were able to work such signs and wonders as to deceive the very elect. "Take heed," He said, "lest any man deceive you: For many shall come in my name, saying, I am Christ; and shall deceive many. . . . And then if any man shall say to you, 'Lo, here is Christ; or lo, He is there'; believe him not; For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect. . . . And then shall they see the Son of Man coming in the clouds with great power and glory. . . . But of that day, and that hour knoweth no man, no,

not the angels which are in heaven, neither the Son, but the Father."

From the foregoing Bible passages it is clear how careful one must be that he or she is not lured away from the truth by accepting false deceivers. Not only is there plenty of light to guide us all aright, but there are certain signs indicated whereby we may all surely know the Christ from His imitators. The really most conclusive sign of these impostors is that no matter how clever they may be, they all come clothed in a *physical* body; and no such vehicle can long endure the tremendous vibration of so great a spirit as the Christ, who, when using the highly developed body of Jesus, had often to withdraw from it in order that the Essenes, who were expert esoteric physicians, might restore its tone and thus hold its atoms together for the duration of the three years during which time the Christ used it as a physical vehicle.

The Bible states relative to the Second Coming of the Christ that the Son of Man shall come in the clouds. "Then we which are alive and remain shall be caught up together . . . in the clouds to meet the Lord in the air." John, the Revelator, saw the first heaven and earth pass away and a holy city descending from heaven of which Christ was the regent.

In the last days of ancient Atlantis when the mist settled in the valleys, all those who had not developed lungs with which to breathe air suffocated. At the present time humanity through purified thought and right action is building that which the Apostle Paul spoke of as the *Soma Psuchicon* or soul body. This body levitates and functions perfectly in both air and ether; moreover it is the same kind of vehicle in which the Christ functioned after the crucifixion and it is

the vehicle He will use when He comes to take over the kingdom; and according to the Bible, this kingdom will be located in the air, for that is where those who have developed the new vehicle, or soul body, will meet Him, and therefore it is literally true, as John says, that when the Christ comes again we shall be like Him for both He and we shall function in a soul body built of ether. Those who have not prepared this vehicle will be in much the same unfortunate position as were the ancient Atlanteans at the time of the flood.

In reply to those who may ask, "Does the Bible teach all this?" we may reply, Yes, definitely. In the 15th chapter of 1st Corinthians Paul makes it all very clear for those who are searching for the truth; and when this illumined teaching is once truly comprehended, no longer will there be any danger of the honest unsuspecting individual being deceived by false teachers clothed in physical bodies who proclaim themselves as the Divine One who suffered death upon the cross.

Athletics Take Precedence

On March 1st, the director of libraries at a large midwestern university transferred to another school. The reason—he was offered a 50 per cent increase in salary and the library appropriations at the new institution were more substantial. The first university could not meet the offer and lost a fine valuable faculty member.

News of the transfer was announced last December. On the same day, the first university also released another piece of information. Its football coach had signed a new five-year contract calling for \$12,000 per year. The director of libraries had been getting \$4,250 a year.

True, the director of libraries was paid out of public funds and the football coach out of receipts from athletic contests. In one case, the salary, though considerably smaller, had to fit into a specified appropriation. The football coach, by producing winning teams, had placed the athletic fund in good condition, and it was good business to retain him in hopes that he would continue to put out winning combinations. It is a well-known fact that the public will support only a winning team with dollars at the turnstiles.

But the fact still remains that univer-

sities are primarily institutions of learning. Their excuse for existing is that they provide education for young men and women. Obviously a good library is absolutely necessary. Retaining a key man in this department certainly should be of more importance from an educational standpoint than retaining a successful football coach.—*Scottish Rite News Bureau*, March 28, 1942.

Man has been building and perfecting his physical body for three and one-half periods of time; and at present it is the most nearly perfect of all his vehicles, although it is still far from the marvelous organism that it will be at the end of the Earth Period. Man's next vehicle in efficiency is his vital body which has two and one-half periods of evolution behind it; the next vehicle is his desire body which has been evolving for one and one-half periods; and the fourth and last vehicle acquired is his mind, the germ of which was given to him during our present Earth Period.

The mind is the most important vehicle possessed by man, and his special instrument in the work of creation; but at the present time it is yet unformed and has evolved no organs. In fact it is little more than a seed atom surrounded by a filmy veil of mind-stuff substance, and is simply a link or sheath for the spirit to use as a focusing point by means of which it is able to contact the material world; and yet as a means for the acquisition of knowledge, even in its present state, it is invaluable. It is by means of this vehicle that the spirit is able to control and guide the activities of its dense body. To the mind we owe the knowledge of our separate self with all the possibilities for experience and growth thus afforded. Moreover, the mind even in its present embryonic stage is superior to matter, for it molds the face so that it becomes a reflection or mirror of itself; and furthermore it has the power to mold matter both by thought and the vibratory force of the voice.

Understanding the great power of the mind, it is imperative then, that mankind should spare no time nor means in

(Continued on page 286)

Question Department



Responsibility in Body Building

Question:

When a person is born in a deformed or defective body does that mean that the individual is not able to build a better vehicle? I think that I have read somewhere in your literature that we can not have a better body than we have learned to build.

Answer:

The normal body is the result of a certain mode of life in previous existences which was then in line with evolution. But the so-called defective minds and bodies are the results of the efforts of the spirit to be free to move along lines that deviate from the general plan and therefore result in unconventional and abnormal lines of thought and action.

When a person lives a clean life, endeavoring to obey the laws of God and striving earnestly for truth and righteousness, his or her mind will run in grooves that harmonize with cosmic law, and when the time comes in Second Heaven to create the archetype for the next body, such a one will readily, intuitively, by force of habit from the past life, align himself with the forces of right and truth. These lines, being built into his body, will create harmony in the coming vehicles and health will therefore be his normal portion in the future life. But those who, on the other hand, have in the past taken a distorted view of things, displayed a disregard for truth, exercised cunning, extreme selfishness, and disregard for the welfare of others, are bound in the Second Heaven to see things in a distorted manner also, because of their habitual line of thought.

Therefore, the archetype built by them there, will embody lines of error and falsity, the result being that when the body is brought to birth, there will be a weakness in various organs, if not in the whole bodily organization.

The general rule seems to be that physical indulgence of passion in one life reacts on the mental state in a future life; and that the abuse of mental powers in one life leads to physical disability in later existences. It is therefore quite evident that in all instances we alone are responsible for the kind of bodies we build and consequently must live in these bodies, be they either good or defective.

THE SEPARATE SELF AN ILLUSION

Question:

The Cosmo states that the ego as a virgin spirit involved itself in a three-fold veil of matter which obliterated its original divine consciousness and engendered the delusion of a separate self. I do not understand what is meant by a delusion of a separate self. Will you explain why the separate self is a delusion; it seems very real to me?

Answer:

Perhaps an illustration would make the meaning of the statement questioned more clear. For example: We will take an arc light; when one looks at it from a distance that is not blinding, he sees a great number of separate rays proceeding from the center of the flame which gradually lose themselves as they penetrate the surrounding darkness. Now each of these rays is a vibratory force of high potential power, but as it works its way through the surrounding darkness endeavoring to stir the ethers into a rate of vibration such as we may recognize by means of physical sight, the vi-

brations become slower and slower until finally the light ray is concealed by the darkness. The resistance of the air has become greater than the power of the light ray's endurance. Nevertheless, the force of the ray is continually pouring outward from its central source and although it is lost to our sight in the darkness, there is still a line of communication between it and its central source—the arc lamp.

Now, the virgin spirits differentiated by the God of our solar system within Himself and sent out into manifestation in order to gain experience, may be likened to rays of light, which in the dawn of Being emanated from the great Divine Central Source of Light. Each differentiated ray, or virgin spirit, by means of living in various bodies has been gradually developing its potential powers; but the ray of Divine *Life* still connects each and every one of us with the Divine Source of our Being, so that in spite of the seeming illusory separateness of each from all others, we are actually and in fact one in the great body of God who is the source and goal of our existence and in whose body, our solar system, we actually do live and move and have our being.

ELECTRICITY NOT GENERATED—IT IS

Question:

Since electricity seems to be so closely related to life, I would like to know how it is possible for a machine to generate electricity?

Answer:

The inquirer is doubtless referring to the machine called an electric generator. Now as a matter of fact electric generators do not generate electricity any more than a well pump generates water. Electricity exists everywhere in our solar system; in fact one might say it is God's life and that it pervades every particle of space. Now all that the generator does is to gather up this free elec-

tricity, as the pump collects water, and put it into the wires under pressure which is then called voltage. Under this pressure the electricity gathered speeds along the wires to its destination.

THE DWELLER ON THE THRESHOLD

Question:

Will you please give me some specific information as to just what the Dweller on the Threshold really is? I have heard much about this being but I still have no definite idea as to just what it is and how it came into existence.

Answer:

The "Dweller on the Threshold" is a composite elemental entity created on the invisible planes by all of one's untransmuted evil thoughts and acts during all the past period of his or her evolution. This creature has the appearance of the opposite sex of the one who builds it, and the more licentious or lustful the person has been and still is, the worse it appears.

The Dweller is not seen between the time of death and new birth though ever present, but it is seen by one who wishes to enter the inner worlds consciously through the door of initiation and attain to a full knowledge of conditions pertaining there. This creature is formed of the coarsest of desire substance and takes a form that, while human, still is very animal-like, and usually it is most hideous to behold. This specter the candidate for initiation must recognize and acknowledge as a part of himself, and he must promise to liquidate, as soon as possible, all of the debts represented by its terrible shape.

If we have the courage to pass our Dweller, we soon obtain conscious help from our Guardian Angel which is the embodiment of all our good deeds; and then we shall have the strength to stand fearless midst the storms of vilification that come to all who attempt to tread the path of true spiritual development.

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.

Along the Herbal Path

By ROBERT V. BRADSHAW, M.A.



I was perhaps a decade ago that an extreme fondness for the mysterious led me into the fascinating pages of Bulwer Lytton's *Zanoni*. But with the passing of the decade I forgot the whole story, except to remember it as one about the Rosicrucians. Then, upon reading the volume again, I found what was to me a new story. For, when I came upon the Rosicrucian student collecting herbs for medicinal purposes, and not for purely botanical specimens as my collection of some three thousand dried plants in past years had been, I felt a responsive thrill, because I had been doing the same thing.

The teachings of Mejnour, the Rosicrucian, were significant to say the least: "In one word, know this, that the humblest and meanest products of nature (speaking of plants) are those from which the sublimest properties are to be drawn."

As I read that sentence I immediately envisaged a downtrodden little plant known the world over. It can be found in summer in almost any garden, in crevices along city walks, and nearly everywhere in the open, upon paths or driveways where it actually seems to enjoy being stepped on. I had nearly exterminated this despised little weed in

my own garden before my eyes were opened to its value.

The German herbalists called it *Wegtritt*: a decidedly appropriate name in view of what Pastor Kneipp of Bavaria tried to teach humanity concerning the blessings lost by heedlessly tramping upon the little herbs of the wayside. The herbalists have exalted opinions about *Wegtritt*. But one does not need to go to an herbalist to learn that the little plant has many virtues. My canaries informed me that *Wegtritt* is a most delightful food: and when they got through with a spray of it, the tiny flowers, the little black seeds, and the small bluish leaves were all eaten. There is scarcely an animal that cares for vegetation that is not fond of it. *Wegtritt* has many English names, including "crawl grass," "goose grass," toothache weed," and "knotweed." Botanists know it as *Polygonum aviculare*, a plant belonging to the buckwheat family.

Sometimes one wonders why a plant chooses to grow in soil that is as hard as a pavement, and upon paths where it is constantly stepped upon. But the plant is not so foolish as one might suppose. That soil is, after all, pretty good soil. It is less deficient in minerals than garden soil usually is, and if you examine the roots

of the plant you will find that they penetrate deeply into the earth, enabling the plant to secure more and more of what it requires. The herbs of the wayside and forests have virtues that our garden vegetables sometimes lack, because they contain a richer supply of minerals. And this is the secret of the little downtrodden herb. The herbal student, accordingly, sees in these plants a food to supplement his garden vegetables, and when he makes a salad or cooks a vegetable stew or pot of greens he frequently adds a few sprays of them.

Another so-called weed is the cheese plant, *Malva rotundifolia*. This plant is also esteemed by the herbalists. Children call the seeds "fairy cheeses." Boys who have pet rabbits find in the Malva a favorite green food for them. This herb is related to the okra and has some of its demulcent properties. It is a very good vegetable, and the tender branches are a welcome addition to a dish of greens or vegetable soup.

The little sheep sorrel, *Rumex acetosella*, contains more iron than spinach does. It is a salad plant, or can be used in soups. Herbalists think highly of it, using the leaves in poultices and ointments.

It is amazing to me that our plant breeders do not take up some of these weeds and improve them, making them into splendid salad plants, in view of the fact that the world at large has at last become vegetable conscious, and is clamoring for a greater variety of leafy vegetables. Take the docks for instance. There is surely no lovelier salad plant than the curly dock, or any of the docks for that matter.

One little weed has managed to get into the British seed catalogues as a pot herb. This is the well known purslane

or portulaca, a fleshy leaved plant with small yellow flowers. It is common in gardens nearly everywhere, and regardless of how many times it is dug up, if it is not removed from the garden it will grow placidly on.

The chamomile, or *Matricaria chamomilla*, is perhaps the herb of herbs. As an acquaintance of mine once said: "It's good for anything." Herbalists even extoll it for canaries with a cold. A medical student, knowing me to be a botanist, never met me that he did not mention the word chamomile. The herbalists, including Pastor Kneipp's disciples, past and present, had and have a feeling for it amounting to reverence. And it is a lovely herb with its white rays and yellow centers, and feathery leaves smelling of pine apple. It is not, however, an herb for the soup kettle.

But when the man in the street is hurrying to the soda fountain to get something "to relieve the discomforts of colds, headache, acid indigestion, 'morning after,' and muscular pains," something with which to "alkalize" his system, the herbal student calmly takes a teaspoon of chamomile flowers, and pours a cup of boiling water over them. When the tea has cooled slightly he drinks it and shortly after his symptoms of cold or rheumatic pains may have vanished.

Herbalists sometimes confuse two plants called chamomile. The British or Roman chamomile is *Anthemis nobilis*, which is also a very good herb. My book of materia medica gives the properties of the first as: "Diaphoretic, anthelmintic, antispasmodic." And the second, or British chamomile as "Aromatic and stomachic." In other words, the properties are quite different.

Nowadays the alfalfa plant is becoming es-



teemed in the combination known as alfalfa-mint tea. Alfalfa is rich in minerals for its roots penetrate to a great distance in the earth, and accordingly manage to acquire a wealth of them. In fact there are few plants to compare with alfalfa because of this.

Water cress might come next to it, however, for the water cress also secures a rich supply of minerals but by a different method. It lives in the brooks and streams in the richest soil in the world. It does not need to have long roots to secure its food. Unless one knows what kind of water the plant is taken from, however, it is a better pot herb than a salad plant on account of the danger of contamination from the water. The water cress with its white flowers and rich bright green leaves is beautiful, growing in its chosen habitat.

But to me the alfalfa is a plant of greater beauty. Its violet colored flowers have a spiritual quality about them. Its color suggests the violet haze seen in the meditation of a mystic.

And so it is easy to bring to mind another plant revered by the herbalists—the common violet, symbol of the hidden, spiritual life. The herbalists employ the leaves as a poultice, add them to a salad, or make a tea of them for a blood purifier or stomach remedy.

Peach leaves are likewise of many uses. A teaspoon of them to a cup of boiling water is considered a delightful lotion for the hair, or a tonic for the stomach.

Wormwood is no less esteemed by the herbal practitioner. A strong hot tea of wormwood is frequently employed to reduce the inflammation of a bruise. And like peach leaves and various other medicinal leaves and flowers, wormwood is fried in oils in the preparation of ointments. And what an array of ointments the herbalists produce: ointments prepared of mullein flowers, calendula flowers, feverfew blossoms, balm of Gilead buds, garlic, and what not.

There are many ointments that the herbalists find ready prepared by nature,

however. Among these is the juice of the fleshy leaved aloe. They consider it very good for burns. The leaves of the healing squill are used in a similar manner. The woodsman finds the resinous sap of the pine tree an excellent salve.

The world recognizes the value of the blue gum, a species of Eucalyptus; and a country is indeed favored by its presence. There is healing in the very scent of its swaying leaves, just as there is in the scent of the more somber branches of the pine. Recently I learned that the Eucalyptus is now being grown in China. It will prove to be a blessing.

There are many preparations of Eucalyptus that one can purchase. Any one who lives near the blue gum trees, however, can prepare a very useful ointment by frying the leaves in mineral oil, and after straining out the leaves, putting the ointment away in small bottles or jars. The herbalists use it for colds, hemorrhoids, and various other purposes.

The bark of the willow trees was made into tea by the Indians and early settlers, and modern herbalists recommend it in the treatment of colds and rheumatism, and as a cleanser of the system. It contains a chemical—salicin—that is sometimes given in place of quinine.

Sassafras is another tree with remarkable properties. Many herbalists gather the bark of the root, recommending it as a spring tonic. But it really makes a refreshing tea for any time of the year. *Materia medica* says of it: "Aromatic astringent, alterative. Used chiefly as flavoring." And most of us have had experience with it as flavoring, although perhaps without realizing it.

Sweet fennel is known to most of us on the Pacific Coast, for when we brush against it we are reminded of the scent of "Black Jack" chewing gum so dear to children. The seeds make a very good tea, and according to *materia medica* it is a digestive stimulant.

Nearly every region has some well known woodland plant that yields a refreshing tea. On the Pacific slopes the

yerba buena—the “good herb” of the Spaniards is cherished by many. Growing as it does in the rich leaf mould of the forests it contains a plentiful supply of minerals.

And even in the desert the settlers found an herb called by the Indians “the herb of the sun.” It is frequently called Mormon tea and can be obtained at most health food stores.

In the far north the travelers gathered the leaves of the *Ledum* or Labrador tea.

Mint tea—mentioned previously in connection with alfalfa—is known the world over. Another mint, called balm of Melissa is not so well known, but it is equally refreshing with its scent of lemon. Sage tea is still made by the herbalists, although not so much as in earlier days. The same could be said of catnip tea.

For variety the lovers of herb teas sometimes take a bit of fresh lemon, orange or grapefruit peeling, and upon pouring a cup of boiling water on it find a really delightful drink, rich in aromatic oils and vitamins.

At one time I was very dubious about the properties of all medicines, herbs, and the like; but when I began experimenting with herbs I soon found that they have decided properties. Nowadays we know that much of the efficacy of herbs lies in their mineral salts and vitamins. But there is also an element of faith—faith in the Divine Providence that gave them to us for the healing of our ills. And it is no disparagement of the plants for one to say that one must have faith in the herbs to obtain their greatest power. It is obvious that a physician that has lost faith in his medicines won't accomplish much with them.

The Orientals still retain their faith in their beloved ginseng, although the Occident is wont to smile at it, since it was unable to find any pronounced qualities in ginseng as a remedy. But a plant that grows in the woodlands as the ginseng does must have a wealth of minerals and vitamins. The Oriental herbalists, ginseng or no ginseng, had and have

a profound knowledge of herbs, however, and some of their herbal remedies known for thousands of years are now gaining recognition in the Occident. Among these is the drug *ephedrine*. The herb from which it is obtained was employed by the Chinese herbalists for at least five thousand years. The Occident has been using it for perhaps a decade.

The present day emphasis on mineral salts brings to my mind a lecture given to a group of high school students back in 1916. The lecturer had chosen green leafy vegetables as his subject, and he highly emphasized the importance of mineral salts in the diet.

We students listened to him politely, but when we got to our class rooms we had a good laugh about “mineral salts.” And one student who is now a doctor laughed the loudest and eventually gave the lecturer the nickname of “Mineral Salts.” I've often wondered if he ever looks back upon that lecture, and if he still laughs about mineral salts and their “fanatical” exponent. The lecture was a good one—but it went completely over our heads.

It would have gone considerably higher over our heads if he had mentioned a source of mineral salts that is well known today. I allude to the richest of all herbs in regard to them. These, unfortunately, do not grow in paths, gardens, or forests, but upon the reefs of the ocean. *Sea weeds* are a truly wonderful vegetable.

Macrocystis pyrifera, the botanical name of the best sea weed, merely means the plant with large pear shaped bladders. This marine vegetable grows hundreds of feet long, and is one of the most interesting plants in the world. Some botanists believe that the *Macrocystis* attains a greater length of stem than the giant sequoias of California, or the enormous blue gums of Australia. Nevertheless this long stem does not serve as a conductor of food to the plant. The stem has no roots—merely a holdfast, and the stem serves as a filament to hold the flat leaves that float upon the surface of the

sea. Along this stem are innumerable bladders, each bladder ending in a flat corrugated looking leaf of yellowish brown color. The plant obtains its nourishment directly from the sea water through the leaves. The leaves themselves are interesting. At the very tip of the frond is a leaf called the "mother leaf." From this terminal leaf the leaves below it have all been split off at intervals, and if one examines the terminal leaf one can easily see the leaves in the process of splitting off to become independent leaves in the course of time.

The ocean is a vast reservoir of minerals, and a plant that obtains its food directly from it will naturally lack in nothing to sustain it. For ages the mineral wealth of the world has been drifting into the sea. That is why the sea weeds are such wonderful foods. But it is only recently in the New World that we have become aware of their value. In the old World and the Orient, however, their value has been appreciated for ages. And in the Orient the species known as *Porphyra*, the purple or brown sea lettuce, is cultivated in bays projecting into the sea. The weed is attached to twigs and these twigs are inserted in the mud. The *Porphyra* increases in size and is eventually harvested.

Some botanists, knowing that certain sea weeds are edible, and not knowing the methods of preparing them have had some interesting experiences in trying to eat them, finding them tougher than rubber soles. Such was my own experience with *Porphyra*. Years ago at Monterey, California, I observed an aged Chinese gathering the brown sea lettuce by the pail full. I learned that he was gathering it to put in soup, but unfortunately that was all that I was able to find out. So I tried to make some soup out of it. The result was anything but savory. Had I used rubber gloves, shredded, in place of the sea lettuce the result would have been similar in appearance and possibly in flavor.

The sea weeds should be washed care-

fully and dried. Then one can take some of the leaves and put them in a corn popper—the bladders will pop, too, while being roasted. After roasting the weeds until they are thoroughly parched over the gas jet, they should be allowed to cool, and then finely ground. This powder can easily be put in soup, cereals, or eaten straight. In view of the fact that these weeds are protected by state law, one should gather them only after a storm when they are hurled upon the beaches, never to return to their native element. Of course the prepared sea weeds can be readily obtained at the health food stores.

Besides the *Macrocystis* and *Porphyra* mentioned above there are several other important sea weeds. Among these are the *Laminaria* and the *Ulva*. The first grows a number of long chocolate colored smooth leaves at the tip of a strong stalk. The second is commonly called the green sea lettuce, and is a truly beautiful sea weed. It is familiar to all who stroll upon the beaches after a storm.

Those of us who enjoyed *The Swiss Family Robinson* in our childhood will recall the dessert made from a gelatinous sea weed. There are today just such desserts. Agar-agar, however, when it is bleached is not very nutritious. It is useful for people who want more bulk in their diet and are unable to eat harsher forms of cellulose.

I have not given a long list of herbs and their properties. Any good herbal book will do that. This article was written only to induce thoughtful people to regard something they may be overlooking, in order that they may become acquainted with the humble little plants of the wayside, and receive some of their blessings.

Such at least has been my own experience, and upon looking back through the years I find a few ailments gone due to the ministrations of the friendly little herbs that I became acquainted with from my study of the teachings of the herbalists as I strolled down the herbal path.

Patients' Letters

California, Feb. 25, 1942.

The Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

The eruptions on the baby's neck have disappeared, and she is gaining weight, so I know the Invisible Ones have answered our prayers.

Will write again soon.

—Mrs. G.J.

New York, February, 1942.

To the Healing Department:

The Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

It is with a heart full of joy and happiness that I write you this letter. I think you can take my name off your healing list, as I am feeling much better now. The head cold and pains in the chest are all gone. I know my quick recovery was due to the timely help given me by the Invisible Helpers. Many thanks too for your little pamphlet "Healing the Sick."

Sincerely yours,

—D.A.

California, Dec. 7, 1941.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I was a student of the Rosicrucian teachings for a number of years is why I am writing this letter. About two years ago I started going down hill in my health, and about three weeks ago I caught a cold. The last ten days it didn't seem as if I could last another day, so I went to see a doctor. He told me I had asthma and a very bad set of lungs, wouldn't last very long. My wife was worrying but I felt that there were greater forces than man. So I sent out my thoughts for their help, praying the great powers would help me. About 12 o'clock that night I woke up, and found a band of helpers working on my left lung which seemed to be the worst, and could feel them working on me and knowing what to do; I was told to keep quiet as possible. I could feel the pain getting better. About 2:30 o'clock the work was done and I found a great relief. I am more than grateful and thankful for their kind work. Very few will believe what I say but I know.

—P.F.

Jan. 9, 1942.

Dear Friends:

My lungs are getting stronger and I am sure with the help of the invisible friends that in a few months time they will do more than doctors can in a life.

—P.F.

Healing Dates

May 4—10—18—25—31

June 7—14—21—28

July 4—11—19—25—31

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.

ASTROLOGICAL READING

(Continued from page 267)

The sextile of Mars to Jupiter from the signs Aquarius and Aries will give a true pioneer spirit, neither too conservative nor too radical. Legal and literary ability are indicated, also mechanical and electrical ingenuity. In the past this last has meant less to women than it will from this time forward. The parents should give her the opportunity for a properly balanced training which includes practical subjects as well as the mental or intellectual.

There is a trine aspect between Uranus and Neptune, the two occult planets, which may help this young woman make a choice of her religious affiliations which as stated before would be difficult to do on account of the two planets in the ninth house ruling the religious tendencies. If she can be wisely guided and interested in early life these planets and the sign ruler Mars would bring to her the balance to choose the higher teachings, much to her advantage.

Children's Department



"Plato" Speaks Again

By MARY C. HANSCOM

(TWO PARTS—CONCLUSION)



DEAR CHILDREN: Where was I when I had to stop last month? Oh, yes; my folks had just left me on the operating table with the nice Dog Doctor, and he was getting ready to mend my broken bones. Well, then, he slid a big long needle into me along the inside of the outer skin. (I could see he knew his business. I had been in hospitals before.) So I lay there wondering, and watching the doctor draw the long needle out—expecting it to hurt but it didn't—and the *first thing* I remember after that, I *woke up* with the smell of all kinds of animals in my nostrils. It was hard to wake up, too, but before I could see plainly I heard dogs, cats, and I don't know what other animals all talking at once. Some were crying for their owners, some were crying because they wanted to go outside; I heard one she-cat scream above the noise of the others that she was fed cream at home and she wanted cream now!

With that I got my eyes clear open and moaned with disgust. *Cream!* and that simpering foolish cat wants it. Just like a house cat! I was sorry that this nice doctor cured cats or even took them in.

The idea of saving a cat's life! They are only trouble-makers, I wouldn't give a dirty bone for all mine of all the lives of all the cats in the world. (My folks have tried and tried to teach me to *love* cats, and I have tried and tried—sometimes—to learn but it's no use.)

Then I looked at my body with a start, my hips and one hind leg, the left one,

were all bound up with hard stuff that looked like plaster on the walls. Goodness, what a state to be in, and with a Cat not ten feet away, my mouth watered to get ahold of her. Just then the doctor came in with some raw hamburger in a dish. He opened the door of the compartment I was in, and putting the meat under my nose said, "Here is your supper, Plato. Be a good boy and eat for Doctor."

I wanted to please the Doctor but I just couldn't eat that meat; I was sick to my stomach and disgusted about cats and every thing in general. Then he said, "Well, boy, perhaps you would like to have this nice rich milk I bought for Mrs. Jones's Cat?" At those words I was all attention and sick or no sick, I decided to drink that milk. Yes, I decided right there to go on a milk diet. I would drink so much milk that there would not be one drop left for Mrs. Jones's cat, that cat who screamed for cream. So I licked the dish clean right then and there, and asked for more, but Doctor said, "Not now, Plato; later."

The doctor left, and I being tired went to sleep in spite of the fact that I wanted to listen to what all the animals were doing and saying. I must have slept for hours and hours, because I was awakened by the Doctor coming in with that same dish of hamburger that he took away before (or one just like it). I turned my head the other way when he set the dish before me, and wouldn't even look at it, so again the doctor gave me that cat's milk.

This time Doctor looked a little pro-

voked. He told me I needed meat to mend my bones, and that he would have to force feed me if I did not respond better. But after eight or nine years living with folks who are vegetarians and eating as they eat (most of the time) I ain almost a vegetarian by now myself. I guess you children think it strange that I really did not care for the raw meat. But I do like milk a lot, and more so when—but never mind that. What do you think?—that cat got very angry about my eating her milk. Cats have ways of finding things out, and oh, what a fuss she did make.

Well, I could write a book about the things that took place among the animals, but I am more anxious to talk about my human friends at Mt. Ecclesia, my home. There are around seventy-five workers there and I love every one of them; they must love me too, because it is these workers who pay all of my hospital bills, and buy me new collars, and dog licenses to put on my collar.

This last trip to the hospital a wonderful girl who used to be a worker here came to see me clear from Hollywood. She brought me some special goodies that she used to treat me to when she was working with us. I'll tell you she was so upset and worried about my broken pelvic that she cried just like that other girl did when I was first taken to the hospital. Every day a crowd came in from home to see me, and finally Doctor had to tell them that it disturbed the other animals—you know how animals are when strangers walk in, dogs bark and get all excited, and the cats either hump up their backs and act nasty, or else they want liver or milk and think every human being that has two legs carries food in his pockets. So after that my worker friends phoned every day, and we animals would hear the doctor say, "Yes, Plato is resting easy, he is doing just fine."

Then one day a Doctor lady who doctors humans came again to the Fellowship, she lives far away, a place called Pasadena. We had always been great

friends, and when she heard of my being in the hospital she phoned to the Dog Doctor right away to see how I was, and later he let her send me some extra fine dog-food to help build up my bones which were being mended.

Well, children, I lay there all done up in bandages and plaster paris for what seemed months—but it was really only three weeks, as I told you last month—then one morning Doctor said when he took me out in the yard for my exercise, "Plato, boy, your folks are coming to take you home today."

Well, I nearly lost my footing trying to jump up and lick the doctor's face. I had grown to love him almost as much as the folks at home, he was so like them, and he is such a great Doctor, so patient and understanding too.

He cut off loose ends and took off some of my bandages; then he washed my eyes nice and clean, and brushed me off so I wouldn't smell so much like a hospital, and gave me a great big bowl of milk right out where all the animals and that Jones Cat could see me eating it. That showed what Doctor thought of *me*, and believe me, I value such friendships as that.

At first when I got home I had to be lifted around quite a lot, and then the doctor came out to call and took off the rest of the bandages and the cast. My, I felt strange with all those braces off. My hind legs trembled and gave way under me every time I stood up, and with tears in my eyes and many a sigh I tried and tried again to walk. The Doctor said very definitely that I would walk again, and I *believed* him, but I couldn't understand it taking so long, even though a lot of the workers discussed it back and forth in my presence.

So I lay in the sun in the daytime and by the fire at night. Every day the workers came and exercised me and turned me on my back and rolled me around so that I would get playful again; they rubbed my poor shrunken hips and my leg and cheered me up in general.

Then one morning while I was lying

in the orchard a Cat came strutting past switching her long yellow tail. She *spit at me* and before I realized what I was doing I was up and after her—needless to say I fell down after a few steps but the cat *kept right on going!* That seemed to do something to me. I started walking from that day and alone too, and each morning when the bell rang for breakfast I went over there and howled, and all the folks crowded around me and said nice things to me, and gave me bits of food from the table, even butter with toast on it.

Now I am back on the job as watchdog of Mt. Ecclesia. I wake up our head gardener as always, before five in the morning, and we start the sprinklers going and do a lot of work before breakfast. The gardener told the others that first day and everybody patted and praised me, and all of them remarked

that "our Plato dog is really well again and on the job."

So, children, we are all thankful around here that nothing is so bad that it cannot be made right, and no dog need be shot who gets a broken bone, that is, if you get the right doctor. If any of you children have dogs and they get hurt, just phone my people and they will tell you where to find *my* Doctor, and do come and see me when you come south. I want to show you all the ground I guard, and I want you to meet my folks. They would tell you how I got the sight taken away from my right eye by some car thieves who threw acid in my face when I tried to chase them off the grounds if you want to hear it, and how not a thing was stolen. Now I must say good-bye.

Always your friend in fellowship,

PLATO, the Mt. Ecclesia Watchdog.

KINDRED

By MURIEL THURSTON

*With every living creature I am kin.
The life force flowing through the flower and tree
—The crickets with their sweet nostalgic din,
The tiniest of the fishes in the sea—
Springs from the same unlimited supply.
The rhythmed life that beats in hearts of men
Produced the velvet faun, the coyote's cry.
'Tis form alone has made us alien.*

*How stupid then that man should designate
For brothers those begotten of one sire,
When God Himself thought wisely to create
A bush, a beast, a man, from one great fire!
—O little sister Ant, dear brother Mole,
In your devotionals, pray for my soul.*

Echoes from Mt. Ecclesia



HE spirit of co-operation and harmony existing between the Rosicrucian Fellowship and other Christian organizations in the community is exemplified in the account of the second *Community Sunrise Service* at Mt. Ecclesia. It was written by the newspaper reporter and published on the front page of the *Oceanside Blade-Tribune*. It is thus our privilege very happily to "see ourselves as others see us."

Although this is the June issue of the Magazine, it is in preparation in April and is the first opportunity to share the report with our readers. It follows verbatim, and under the heading given in the newspaper:

SUN GLEAMS FORTH FOR LOCAL SERVICE AROUND ROSE CROSS

Like a happy harbinger the sun arose to greet those attending the community services held on the grounds of the Rosicrucian Fellowship Easter morn.

Old Sol gleamed forth in all his spring splendor just as Mrs. Max Heindel, Rosicrucian leader, wrapped in a white woolen cloak against the early morning chill, started her brief discourse on "The Liberated Christ."

She was quoting at the time from the Scriptures about "wars and rumors of war" and the prophesies that "nations shall be pitted against nations" and a time of "trials and tribulations."

The sun's rays, peeping from sombre clouds that denoted the April showers that followed as the service closed, seemed like a bright omen of the better days to come, when wars would cease and be no more.

Warns Against Hate

Mrs. Heindel warned in her Easter message that we must not send forth thoughts of hate in these troublous days of war, of losses by air, sea and land, of brave Americans giving their lives and suffering grievous wounds.

"Bullets of thought may bound back and do us more harm than those at whom they are aimed," she said. "We must let our thinking become more Christlike if we want wars to end."

"Easter is a time of joy—of gladness for the resurrection and the sense of liberation it gives our souls."

She closed her simple message by quoting from one of Max Heindel's poems:

"There is but one thing the world has need to know,

There's but one balm for all our human woe;

There's but one way that leads to heaven above—

That way is human sympathy and love."

"Victory in Christ" was the appropriate topic of the Rev. B. F. Cron, Christian Church pastor, who was the other speaker on the Easter program. He recalled a friend's description of a visit to the Church of the Holy Sepulcher in Jerusalem and finding five sects vying for attention and distinction there. The friend later went to the memorial tomb established on a hillside on the site of the Biblical Gethsemane, in a beautiful garden which invited solace and consecration anew to Christian ideals. It provided a wonderful contrast, Cron commented, and recalled the Master's words on "the way, the truth and the life," Christ's victory over the grave and hope after death.

Need Not Fear Death

Christianity, the pastor pointed out, teaches a man not to fear the hereafter and to be ready to die with the hope and consciousness that there is a life eternal more glorious than that on this mundane sphere.

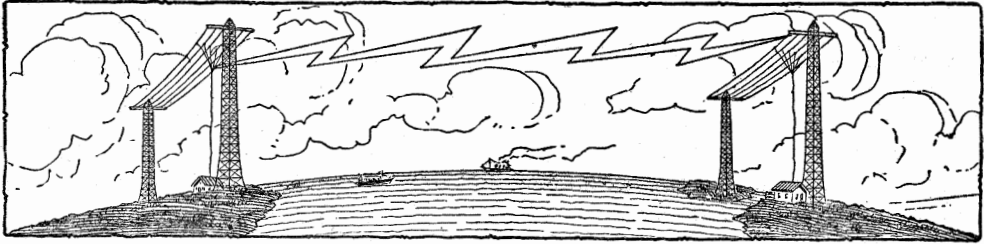
Many townspeople joined in the sunrise service which started with a cornet salutation to the rising sun by Ernest George, who also directed the Rosicrucian orchestra in selections and accompaniments to Easter hymns.

Prayers were led by the Rev. H. G. Burgess, Methodist Church pastor.—*Oceanside Blade-Tribune*, April 6, 1942.

Besides the townspeople there were many visitors from Los Angeles, Long Beach, Laguna Beach, Carlsbad, Del Mar, San Diego, and 29 Palms, in California, also from New York, Florida, Oregon, Michigan, and Washington. Many remained for the service in the Pro-Ecclesia at 11:00 A.M. when Mr. Herbert Hood spoke on the subject, "Hail! the New Dawn," pointing out the astrological factors heralding a new

(Continued on page 287)

Rosierucian News Bureau



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It is not by chance that there has been such a strong impetus toward co-operative endeavor in the various phases of human life during the past decades. A *co-operative spirit* is to be the basis upon which will operate all phases of our future existence: economic and governmental, as well as social and religious. The Aquarian Age will be a truly *co-operative age*, and only those who have developed the co-operative spirit will be able to participate in the new order of things.

Co-operation requires unselfishness. Only the truly unselfish person can really co-operate, for the willingness to work with others is based upon a consideration for the welfare of the whole. The oneness of all creatures is recognized, and there is the realization that only that regime which makes possible the welfare of all can stand. Only as the spirit of co-operation expresses from the hearts of humanity can the Brotherhood of Man come into existence.

The highest type of co-operation requires a fine sense of discrimination, for it involves far more than merely agreeing with someone else sufficiently to follow his ideas. One must be able to see the merits of both sides of a question and uphold what is fundamentally right, as well as to subordinate his own desires and interests in making adjustments. True co-operation necessitates a mutual consideration of the viewpoints of the problems at hand and a mutual "give and take" in deciding upon a plan of action.

Opportunities for developing the co-operative spirit are best provided by group work, and as one takes advantage of these opportunities, he becomes less selfish and egotistic at the same time that he becomes more co-operative. As the co-operative spirit is expressed in group activities there is a disappearance of the lines of separation existing between individuals. There is an interplay of the spirit, that uniting thread "which runs through all and doth all unite," as each participant reaches the higher stage of consciousness from whence proceeds the true spirit of co-operation.

PORTUGAL.

That the Portuguese Fellowship Groups continue to function during these times seems nothing short of a miracle. However, in spite of the fact that Portugal is a crossroads for battling nations, the spiritual forces continue to work there, and The Rosierucian Fellowship Teachings are being spread more ardently than ever before.

In the capital city of Lisbon, the Fellowship Center is composed of many of the city's leading physicians, litterateurs, and intelligentsia, and letters and reports from them indicate a heart-warming devotion to spreading the high spiritual ideals taught by the Western Wisdom School.

In Leiria another Group gives splendid co-operation in working with the Spanish Department at Headquarters by assisting with the correction of Phi-

osophy and Astrology lessons written in Portuguese. Recently a beautifully written booklet containing the answers to the twelve lessons of the Preliminary Philosophy Course arrived safely at Headquarters for final approval, and thus another Regular Student joined the Fellowship ranks of spiritual aspirants. Our prayers go out to these devoted friends as they labor so unselfishly in the midst of indescribable difficulties to spread the balm of spiritual understanding and solace.

BURLINGTON, VERMONT

A recent report from the newly elected secretary of this Group brings welcome news of their activities during the past year: "Our Center is quite an old Center, some twelve years old, and while the membership has not increased since the early days to become a large membership, yet we have felt that its members were interested members. Lately we have been reading with much interest and inspiration articles sent to us by Headquarters. The meetings have been held quite regularly, calling a vacation for three months in the summer. There are only a few of us to carry on the Work, but although we have our moments of discouragement, we manage to keep the 'flame' alive, which means something during these times. During the past years many, many leaflets have been given out, and personal advice and help given to those asking for it."

This Group meets at the home of two of its members, Mr. and Mrs. William Walker, 91 N. Union St., and cordially invites interested friends in that vicinity to join them in their study of the inspiring Western Wisdom Teachings.

ANTOFOGASTA, CHILE, SOUTH AMERICA.

From this little city of the Andes region we have received the news that seven people there are forming a Fellowship Study Group, with the purpose of studying and preparing their Philosophy and Astrology lessons together. The secretary, who informs us of this

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

STUDY GROUPS AND CHARTERED CENTERS

IN THE UNITED STATES AND CANADA

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

- Boston, Mass.*—18 Huntington Ave.
Calgary, Alta., Can.—108 14th Ave. W.
Calgary, Alta., Canada.—1536 15th Ave. W.
Chicago, Ill.—Room 719, Ashland Bldg., 155 N. Clark St.
Chicago, Ill.—c/o Mrs. Magdelina Goveia, 4921 Montana St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 916.
Denver, Colo.—P. O. Box 3,
Detroit, Michigan.—115 W. Adams.
Fairmont, W. Va.—1118 Fairfax St.
Grass Valley, Calif.—Off Byrens' Drive.
Indianapolis, Ind.—123 So. Illinois St.
Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—825 W. Olympic Blvd.
Los Angeles, Calif.—511 N. Eastern Ave. (Spanish Group)
Minneapolis, Minnesota.—420 Masonic Temple, 6th and Hennepin.
New Orleans, La.—429 Carondelet St.
New York City, N. Y.—160 W. 73rd St.
Omaha, Neb.—301 No. 31st St.
Portland, Ore.—627 N. E. Laddington Ct. Tel. La. 3803.
Reading, Pa.—W.C.T.U. Hall, 6th and Franklin Sts.
Rochester, N. Y.—307 Burke Bldg.
San Francisco, Calif.—1508 Clay St.
Schenectady, N. Y.—13 Union St.
Seattle, Wash.—920 Pine St.
St. Paul, Minn.—318 Midland Trust Bldg.
Toronto, Ont., Canada.—1495 Queen St. W., Apt. 40, Telephone LA. 6796.
Trustin, Calif.—140 No. B St.
Vancouver, B. C.—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

Study Groups and Chartered Centers in Other Countries

AFRICA

Kumasi, G. C.—Ben T. Vormawah, Box 69
Lagos, Nigeria.—P. O. Box 202.
Obuasi, G. C.—P. O. Box 43.
Sekondi, G. C.—P. O. Box 224.
Takoradi, G. C.—c/o E. Oben Torkonoo.

ARGENTINE

Buenos Aires.—Calle Carabobo 836.

AUSTRALIA

Sydney, N.S.W.—2 Cronulla St., Carlton.

BELGIUM

Brussels.—74 rue Stevens Delannoy.

BRITISH GUIANA

Georgetown.—69 Brickdam.

CHILE

Santiago.—Casilla Postal No. 9154

CUBA

Havana.—San Francisco 473, Vibora.

ENGLAND

Liverpool.—71 Upper Huskisson St. Telephone, Heswall, 304.
West London.—35 Cranley Gardens, S.W. 7.

JAVA

Bandoeng.—Lembangweg 77.

MEXICO

Mérida, Yuc.—Calle 41 No. 496.
Mexico City.—San Luis Potosí, 192-B.

NEW ZEALAND

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

PARAGUAY

Asunción.—Louis Alberto de Herrera, Republica Francesa.
Asunción.—Garibaldi 118.

PHILIPPINE ISLANDS

Manila.—1324 Espiritu, Singalong Subdivision, Santa Ana.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—20 Nickerie St.
Apeldoorn.—Lavendellaan 16.
Arnhem.—Mesdaglaan 18.
Den Haag.—Secretariaat: Sadeestraat 12.
Rotterdam.—Claes de Vrieselaan 51.
Zaandam.—Langestraat 24.
Zeist.—32 Jan Meerdinklaan.

URUGUAY

Montevideo.—Galicia 2137.

plan, states, too, that the Santiago Center is being most helpful in assisting them to get started.

Because the ordinary mail from Chile to the United States is so slow and uncertain these days, taking two months on an average for the trip, friends of the Group have requested that all correspondence with Headquarters be carried on by air mail and provided finances for this service. A demonstration of the New Aquarian Age spirit!

WORTH-WHILE NEWS

(Continued from page 271)

cultivating it to the greatest possible extent; and while all exercises that are beneficial to physical growth and perfection should be encouraged, attention to the cultivation of the mental faculties should never be subordinated to that which is given to physical development and emotional release.

It takes years of study and most careful preparation to fit oneself for the position of a reliable, capable instructor and director of the mental development of the human mind; and certainly such an individual's value to humanity and civilization is worthy of the highest possible compensation.

TRIAL SUBSCRIPTION

Your special attention is called to the three-part feature, "War an Operation for Spiritual Cataract," *Part Two* in this issue. It was written by Max Heindel, founder of the Rosicrucian Fellowship, during World War I. The *principles* given apply to all wars.

Send 25c and the following coupon for Three Months' Trial Subscription.

This offer is not open to anyone already on our subscription list.

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THE ROSICRUCIAN FELLOWSHIP
 Oceanside, California, U.S.A.

ECHOES FROM MT. ECCLESIA

(Continued from page 283)

and better age. At 7:30 P.M. Miss Emily Lortcher, formerly of Seattle, delivered an address of special Easter significance, "I, Too, Shall Live." Thus closed an Easter season of great spiritual uplift.

A large class of enrollees at Headquarters have received their First Aid certificates for the Standard Class. An Advanced Class is now in progress, under the able direction of the same instructor, Mr. Daniel C. Boone, authorized Red Cross teacher.

In regard to Summer School, we are sorry that it has been found necessary to cancel our announced plan. Therefore, no regular Summer School session will be held at Headquarters this year. We shall, as always, be happy to welcome friends and members whenever they find it convenient to come to Mt. Ecclesia, winter or summer. In answer to many inquiries as to the safety of the Pacific Coast, we feel that either Coast is as safe as any other location, provided we are acting in accord with the Will of God, whether in remaining at home or in traveling. Where duty calls is our only "safe" place, for in doing our duty we are where God would have us be.

It has been a matter of concern at Headquarters to know the attitude of our members abroad as to receipt of Letters, Lessons, etc. The following excerpts from letters have been a joy to us: "Admitted they take a long time to arrive now [February Lesson received March 3] but they arrive quite regularly, and I can assure you that I look forward to them." "So far I have been fortunate enough to have received all Students' letters and lessons as well as Probationers' correspondence. I would deem it a great favor if these could be continued." "Thank you very much for all your continued interest in sending me the Student's Monthly Letter and Probationer's Lesson. Indeed, I enjoy them very much and look forward to them."



Sanitarium
NON SECTARIAN
NON PROFIT

OCEANSIDE, CALIFORNIA, U.S.A.

Don't Envy

the healthy man or woman—be one.

Every thing that is done at Mt. Ecclesia Sanitarium contributes markedly to better health by promoting better functioning of the human organism. Modern equipment together with rational therapy, plus your co-operation, will do all that can be done to build health.

The Sanitarium is in a 50-acre park. Cheerful, richly furnished rooms with ample sunshine and scenic outlook.

Modern Equipment and Therapy

Physical, electro- and hydro-therapy. Separate sections for men and women. Short-wave diathermy, massage, colonics. Skilled operators; graduate nurses. Vegetarian diet.

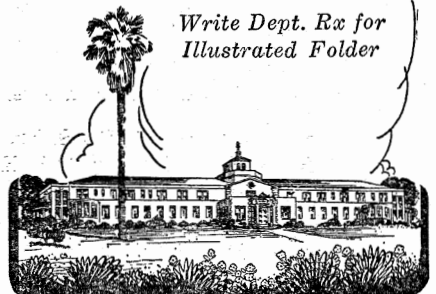
Public Patronage Is Invited

Sympathetic care given chronic cases, nervous, convalescing, and aged patients; post-operative and heart cases.

The Sanitarium does not accept surgical, or obstetrical cases; alcoholics, drug addicts, or mental cases

A non-profit institution making very moderate charges for highest type service.

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All Rosicrucian Fellowship Centers also carry Fellowship Publications.

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- Atlanta, Ga.—Kimsey's Book Shop, 129 Carnegie Way, N.W.
- Baltimore, Md.—The Remington-Putnam Book Co., 347 N. Charles St.
- Beckenham, England.—L. N. Fowler & Co., 6, Merlin Grove, Beckenham, Kent.
- Bellingham, Wash.—W. C. Orrill, 1237 State St.
- Boston, Mass.—Metaphysical Club, 25 Huntington Ave.
- Buenos Aires, Argentine.—Nicholas B. Kier, Talcahuano, 1075.
- Buffalo, N. Y.—The Sun Publishing Co., 50 Ashland St.
- Calgary, Alta., Canada.—J. J. Gamache, 1002 1st St. W.
- Capetown, South Africa.—Utting & Fairbrother, Ltd., 129 Longmarket St.
- Chicago, Ill.—Brentano's, 29 S. Wabash Ave.
Fellowship Book Supply, 326 S. Campbell Ave.
D. G. Nelson, 56 E. Grand Ave.
Time Aspected Charts, 32 North State St., Room 1410.
- Cincinnati, Ohio.—John G. Kidd & Son, Inc., 19 East 4th St.
Fountain News Shop, 426 Walnut St.
- Cleveland, Ohio.—Phoenix Book Shop, 1872 W. 25th St.
- 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—140 Edison Ave.
- 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., 723 Highland Ave.
- Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
- London, S.W. 7, England.—Margaret Grant, 35 Cranley Gardens.
- Los Angeles, Calif.—The Church of Light, 818 Union League Bldg.
First Temple & College of Astrology, 733 S. Burlington Ave.
Philosophical Research Society, 3341 Griffith Park Blvd.
Florence I. Virden, 4544 Ben Ave., North Hollywood.
Chas. H. Wolfram, 11514 S. Broadway.
- Manila, P. I.—H. F. Tibayan, 1324 Espiritu St., Singalong Sub-Division
- Merrick, L. I., N. Y.—Disciples Retreat, Gormley Ave. and Nassau St.
- Minneapolis, Minn.—Powers Mercantile Co.
- Milwaukee, Wis.—Astrological Study Studio, 922 N. 27th St.
- Des Forges & Co., 427 E. Wisconsin Ave.
- New York, N. Y.—The Baker & Taylor Co., 55 5th Ave.
Brentano's, 1 West 47th St.
Doubleday, Doran Book Shops, 244 Madison St.
The Gateway, 30 East 60th St.
Harmony Book Shop, 112 W. 49th St.
Macoy Pub. & Masonic Supply Co., 35 W. 32nd St.
- Oakland, Calif.—The Holmes Book Co., 274 14th St.
- Philadelphia, Pa.—Archway Book Store, 47 N. 9th St.
Leary, Stuart Co., 9 S. 9th St.
Scientific Book Co., 2539 N. 8th St.
John Wanamaker.
- Portland, Maine.—Loring, Short & Harmon.
- Portland, Ore.—Hyland's Old Book Store, 913 S.W. 4th Ave.
- Reading, Pa.—Chas. M. Stein, 460 S. 3rd St.
- Rochester, N. Y.—Clinton Book Shop, 103 Clinton Avenue N
- Salt Lake City, Utah.—Sheppard Book Co., 408 So. State St.
Wilson's Book Exchange, 113 East 2nd South St.
- San Antonio, Texas.—H. A. Moos, 223 N. St. Mary's St.
- San Diego, Calif.—Alcove Book Shop, 816 Broadway.
- San Francisco, Calif.—The Emporium.
Metaphysical Library & Book Shop, 177 Post St.
San Francisco News Co., 657 Howard.
- San José, Calif.—Metaphysical Center, 80 E. San Fernando.
- Santa Barbara, Calif.—Channel News Agency, 905 De La Vina St.
Copeland Book Shop, 1124 State St.
- Santa Monica, Calif.—Diane Van, 613 Santa Monica Blvd.
- Seattle, Wash.—The Bookmart, 622 Pike St.
Raymer's Old Book Store, 905 3rd Ave.
- Spokane, Wash.—Clark's Old Book Store, 831 Main Ave.
- St. Louis, Mo.—Doubleday, Doran Book Shops, 310 N. 8th St.
- St. Paul, Minn.—St. Paul Book & Sta. Co., 55 E. 6th St.
- St. Petersburg, Fla.—K-B-Printing Co., 550 Central Ave.
- Sydney, Australia.—Dymock's Book Arcade Ltd., 424-426 George St.
- Syracuse, East, N. Y.—Florence M. Simon, 101 E. Ellis St.
- Tacoma, Wash.—C. A. Thorell, 708 St. Helens Ave.
- Tampa, Fla.—E. M. Holder, 1002 Horatio.
- Washington, D. C.—Henry Austin, 909 Ridge Road, S.E.
Brentano's Book Stores, Inc., 1322 E St., N.W.
Oriental Esoteric Library, 1207 Q St., N.W.
Woodward & Lathrop Department Store.
- West Hartford, Conn.—The Case Book Shops, 16 La Salle Road.