

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

June, 1913

MRS. MAX HEINDEL, *Editor*

October



1942

VOLUME 34

NO. 10

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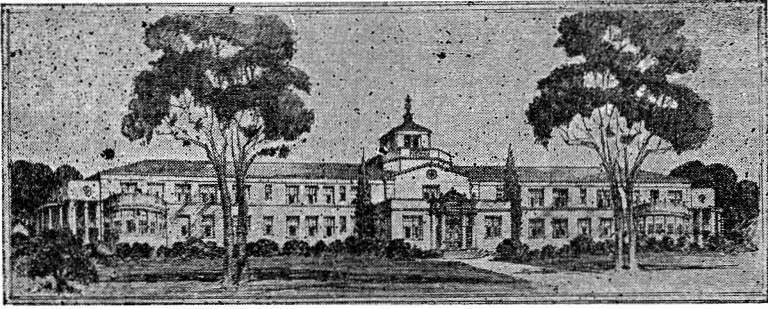
Subscription in the United States, \$2.00 a year. All other countries \$2.25. *Special Rate*: 2 years in United States, \$3.50; other countries \$4.00. U. S. money or equivalent. Single copies 20c. Back numbers 25c. Entered at the Post office at Oceanside, California, as Second Class matter under the act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of Address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED BY

The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, U.S.A.



MT. ECCLESIA SANITARIUM

A HEART TO HEART TALK

WE WANT TO TELL our readers all about our new Sanitarium, and *we want to enlist their help* in making it a success. In fact we want them to assist us in every way possible in the undertaking.

WE ALREADY HAVE A MAGNIFICENT foundation on which to build a great success. It consists of a fine, large sanitarium building with beautiful rooms, designed exactly for its purposes by a well-known firm of architects skilled in sanitarium design. It is well equipped with all the paraphernalia required for the various kinds of physiotherapy, such as electrotherapy, hydrotherapy, light-therapy, massage, colonics, and other agencies used in up-to-date nature cure sanitariums. We have an excellent doctor with both an M.D. and a D.O. degree, a doctor both of medicine and of osteopathy; and he has an efficient nursing staff. We also expect to add more Health School features as we progress. And last but not least, the rates are kept to the lowest feasible figure.

WE ARE FIRMLY CONVINCED that the Sanitarium proposition must be retained and go ahead, and that the Rosierucian Fellowship will never realize its full destiny unless it does physical healing, as well as spiritual healing through the Invisible Helpers. Max Heindel and the Elder Brother of the Rosierucian Order whom he always spoke of as the Teacher both wanted the Sanitarium to become a reality, and both considered it an essential part of the Rosierucian work. In confirmation of this we will quote from Max Heindel's writings. The first quotation is from his Letter to Students, No. 24, sent out November 1st, 1912. In it he says:

"The proposed School of Healing, the Sanitarium, and, most important of all, the Ecclesia, all these are but germinal ideas as yet. As the cry of suffering humanity reaches us through many thousands of letters, our longing for the realization of **THE BROTHERS' PLANS** becomes more intense, so keen in fact that it seems to embody the concentrated yearning of all who have appealed to us in sorrow and suffering."

The second quotation is from the "Echoes" of August 10, 1913. It says:

"On the 6th of August we started a nucleus of our sanitarium. . . . Some time the dream will become a reality, but in the meanwhile mankind is suffering, and we are doing nothing physically to take care of the sick. This never dawned upon my mind *until the Elder Brother suggested* that we erect some cottages and begin active work on a small scale—that we follow the same method in this branch of our work which has proved so successful in building up the Rosierucian Fellowship,

namely, using what we have instead of waiting for what we think we need or ought to have.”

It is very evident from these extracts that both Max Heindel and the Teacher regarded the Sanitarium as an essential part of the Fellowship work. There is an occult law that says one must be a *visible* helper before he can become an *invisible one*. By analogy, *visible* physical healing done in the Sanitarium is essential before the Fellowship can become fully effective in its *invisible* healing through the Invisible Helpers.

NOW HERE IS WHERE our students, probationers, and readers come into the picture. Our advertising so far has not succeeded in filling the Sanitarium with patients. Our students and probationers can very largely supply this deficiency; not by contributing money but by giving that which is really far more valuable, namely, their thought power, their enthusiasm, and their assistance as local publicity agents in telling their friends about this whole proposition.

DID YOU KNOW that your thought is creative? Well, it is, whether you are aware of it or not. As you think and talk about any undertaking, you are automatically, unconsciously visualizing it and helping to make the archetype of coming events. You as Rosicrucian students know from the “Cosmo” all about the technique of making thought forms by means of the wonderful mental machine we all possess, namely, the mind.

If we can just get our several thousands of students and probationers all over the United States and elsewhere to thinking and planning and talking about this Sanitarium and Health School project month after month, it will be only a little time before it will begin to go over. It will be only a little time before the unseen thought forces that operate behind the scenes will shape events so that those who can and should be benefited by our Sanitarium facilities will find their way to Mt. Ecclesia. Then the problem of advertising it so as to make it a success will have been solved.

WILL YOU HELP US? Will you lend your aid in this very necessary project? Moreover, will you give us your ideas, your suggestions? If you have any thought or plan that you think would help to make the Sanitarium a greater success, please write us about it. We shall be most interested to hear of it, and will utilize it if it proves feasible.

A successful Sanitarium will be one of the most efficient methods of spreading the Western Wisdom Teachings of the Rosicrucians. When thousands are healed through its ministrations, they will naturally be interested in the Philosophy which underlies the whole undertaking, and many of them will take it up and tell others about it. Max Heindel's vision in the Temple, described in *Teachings of an Initiate*, disclosed to him a procession of people coming to Mt. Ecclesia from all parts of the world and, properly conducted, the healing Sanitarium can be an immense factor in helping to increase this procession. Will you help us to realize this? Now is the critical time—the time when results must be obtained.

Every month, in these two pages of the magazine, we are going to send you a message in regard to the progress of the Sanitarium. We are going to describe to you more fully its work and its facilities. We are going to give you more cuts, showing photographic details of its different parts. And we are going to report to you month by month the response of our readers all over the country to this appeal in the interests of a greater Service to Humanity.

Yours in fellowship,
THE ROSICRUCIAN FELLOWSHIP.

The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

World Sickness

By JOSEPH DARROW

(TWO PARTS—PART ONE)



HE world is sick, no doubt about it. We see the evidence on every side. The war is conclusive proof of it. If it weren't sick we wouldn't be having a second World War.

The world is all one, a unity of human beings. There is a Mundane Man, analogous to the individual man. The individual man is composed of individual parts—the head, the trunk, the arms, the legs, the feet, etc., presided over and held together by the Ego. These members in the aggregate make him a unit. Due to this unity, when there is disharmony or disease in any one part, it affects all the other parts. A serious disease in the foot can make a man feel sick all over. By analogy, the Mundane Man is composed of all the different nations and countries of the world, presided over and held together by the Earth Spirit. When there is inharmony in one member, one nation, it is felt by all the other members, that is, by the whole world.

Now, what is the disease that afflicts the world at present? It is *Materialism*, the most deadly menace to which the human race has ever been exposed. *Materialism* is the disease most feared by the Masters of Evolution because they know that if it is not checked, it will bring

about the death of the Mundane Man, that is to say, it will destroy evolution on the earth.

Now just what is Materialism? Its most basic constituent is a disbelief that there is a Master Designer who designed and brought the Universe into existence, and who guides it so as to attain a definite cosmic object. The worship of money, ease, pleasure and comfort are corollaries that immediately follow this disbelief. When the world arrives at the point where it believes that the Universe came into existence by chance and that it is governed only by empirical laws of nature, the thought forms which are made by humanity are all tinged with this quality of doubt and disbelief and consequent license. Then when these thought forms materialize later, as they inevitably do, the result is world chaos, confusion, war and strife such as characterize the period in which we are now living.

We read about the Dark Ages in medieval Europe, a period of a thousand years approximately, during which ecclesiastical dogma, intolerance, and superstition dominated the world, and the light of the intellect and intellectual pursuits was almost extinguished. But those so-called Dark Ages were really bright ages compared with the materialistic darkness of the era in which we are now living. Let us see what the Rosicrucians think about the present period.

We quote from the *Rosicrucian Cosmo-Conception*:

"The Druids of Ireland and the Trottes of Northern Russia were esoteric schools through which the Master Jesus worked (from the invisible planes) during the so-called 'Dark Ages.' But dark though they were, the spiritual impulse spread, and from the standpoint of the occult scientist they were 'Bright Ages' compared to the growing materialism of the last 300 years, which has increased physical knowledge immensely, but has almost extinguished the Light of the Spirit."

"During the past few centuries the Brothers (of the Rosicrucian Order) have worked for humanity in secret. . . . Were it not for this potent source of spiritual vibration, materialism must long ago have totally squelched all spiritual effort, for there has never been a darker age from the spiritual standpoint than the last three hundred years of materialism."

"The Elder Brothers have been very seriously concerned for the last century regarding the fate of the Western World, and were it not for their special beneficent action in its behalf, we should have had a social cataclysm compared with which the French Revolution were child's play. The trained clairvoyant can see how narrowly humanity has escaped disasters of a nature so devastating that continents would have been swept into the sea."

When we come to examine this materialistic state of humanity in the light of the esoteric Rosicrucian Philosophy, we find it is largely due to the fact *man is creating simultaneously in four worlds, but he can see the effects of his creating only in one world, namely, the physical.* The forms that he creates in the other three, viz., the etheric, desire, and mental worlds, are invisible to him, and that is where the trouble begins.

If he were clairvoyant so that he could see the effects that are being produced in these other regions by his thoughts, feelings and acts, he would be able to correct himself and change his course before too much damage was done. But being blinded by matter, he doesn't see these invisible forms and the inharmony which they embody, and therefore he never finds out about them until that inharmony is brought home to him through Karma, that is, through the materialization of his thought forms. Then he may become sick, he may suffer great loss of some kind, or he may be dragged into a war, but he doesn't know the reason for his misfortunes and blames Fate. He doesn't know that his destiny is all self-created.

That is the general condition today of the masses of humanity. We have been ignorantly violating for centuries the laws of the three invisible planes which are all about us, and now we are reaping the harvest in the form of a world war, a world cataclysm. Of course man learns between earth lives in purgatory all about the invisible forms of disharmony that he has been creating, but that is too late to do any good in the present incarnation.

The outstanding reason for the rapid growth of materialism in the past three hundred years is the development of physical science, which has explained the workings of the visible universe to a very great extent. Physical SCIENCE science is a very necessary development. But it has been so A GOD ingenious and has found out so much truth, so many facts, that finally a large section of humanity has come to believe that science is infallible, that it is a sort of god. Therefore they have come to worship it almost as a god, thereby forgetting and ignoring the Master Designer, the Master Operator of the Universe, who is the real God. Thus science is directly responsible for bringing us to the present era, which is a transition period between

the Age of Faith and the Age of Occult Knowledge; that is, between religious faith on the one side and esoteric knowledge of the invisible planes on the other. The result is chaos, confusion, a modern Babylon, punctuated by war and international strife.

The Age of Faith has been waning for a long time—faith in the infallibility of ecclesiastical dignitaries, priests, popes, ministers. Their dictums are no longer believed by a large section of humanity. On the other hand, there is a certain small part of mankind who may be said to belong to the School of Knowledge. These are the sensitives of the race who are able to sense the existence of the invisible planes of nature and observe something of their laws and workings. Occult or esoteric schools such as that of the Rosicrucians are a part of this general School of Knowledge.

But there are only a comparatively few sensitives in the world, not enough to definitely change the current of events at the present time. Thus we are between the Schools of Faith and Knowledge. The adherents of the School of Faith have lost their grip, and the followers of the School of Knowledge have not yet got theirs. Therefore we have the chaos of which we have already spoken. People are groping blindly in all directions, seeking the light, but not finding it because they are blind.

Columnist Boake Carter, whose writings are syndicated in the *Public Ledger Inc.* and various other newspapers, some time ago gave an analysis of present conditions in the world which was very close to the mark. He was speaking about a conference of international labor organizations which was then being held in New York City. This conference was endeavoring to work out a solution of various economic and labor problems. Carter had this to say about the conference and those who took part in it:

“I think I’m pretty safe in betting a week’s salary that not one of the conferees ever mentioned the name of God or even gave a thought that the godlessness of the world might have something to do with its mess today, and might have something to do with whatever future is developed in this universe.

“Now a Master Manufacturer produced this universe—the world, the trees, grass, waters, and all things therein. The scientific balance of the elements has been the source of amazement of all science for generations. . . . The Master Manufacturer gave to human beings a Book of Instructions known as the Bible, which contains a description of the Machinery. It contains advice on how it should be operated, economically, financially, nationally, individually, agriculturally—in fact, instructions within its pages cover every conceivable form of cosmic and human activity. . . .

THE “MASTER MANUFACTURER” AND HIS BOOK But we have groups of very puzzled people busy writing all manner of theses, rules, regulations and recommendations about how they are sure the world’s machinery should be operated, never once thinking about reading the Master Manufacturer’s Book of Instructions. And then they wonder why the world winds up in the ditch.”

It is very true that we are never going to make a success of running this complicated world machine of ours unless we know and follow the Master Manufacturer’s Book of Instructions. Mankind has not been following that Book, and therefore it has run the machine off the road and nearly wrecked it.

We have stated above some of the outstanding reasons for the present undesirable condition of the world. But there was a certain cosmic event that occurred in prehistoric times from which it has all stemmed. That event, together with its consequences and the way out, will be the subject of the second and concluding article of this series.

The Mystic Light


The Rosicrucian Fellowship

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

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

The Relation of Music to Spiritual Growth

By KATHERINE BREID

“ ONE other ranks so high as as the musician. . . . His is the highest mission, because as a mode of expression for soul life, music reigns supreme.” These are the words of Max Heindel, and they have inspired me to write this treatise on the relation of music to spiritual growth.

When I say “Music” I mean just this, and only this: *Real Music*—which is euphony, a great gift of God. A good deal we hear today that is called music is just the opposite—Cacophony, and does not emanate from God, but from the distortions of the human mind. It is in the same category as disease, which is an abuse of God’s gift to man, by man. God gave us the musical vibrations to use in the building up of melodies into beautiful harmonies and rhythms, but man often destroys them by using inharmonious combinations, as he destroys health by abusing his body feeding it food that does not harmonize with the body’s constituents.

The God of our solar system is represented by the form of a triangle, symbolizing the triune *Power*. From this Power emanate the three qualities or points of the triangle, which are Will, Wisdom, and Activity. The first, or highest power is Will, and this radiates in its vibration Melody and the color Blue. The second power is Wisdom and this vibration is Harmony and the color

Yellow. The third power is Activity, and this vibration is Rhythm and the color Red. So we see that music and color are one and the same thing, differentiating as sound in music and sight in color: both the same vibration.

Now just as we get different combinations of colors from the three primary colors mentioned, so we get a combination of sounds from the blending of the three major, or primary vibrations of music, which is *Euphony*, thus proving that the highest attainment in music is reached by a *perfect balance* of Melody, Harmony, and Rhythm.

On the other hand discord—or cacophony, is the result of an *unbalance* in the combining of Melody, Harmony, and Rhythm, and it has the same effect on the sensitive ear as a violent combination of color has on the sensitive eye. Only undeveloped ears, lacking completely in sensitivity, can listen with pleasure to jazz and other blatant sounds called erroneously by the name of Music. Just as there are people who can look at a painting and not sense the gradations or blendings of color, so there are people who cannot sense the fine combinations of the three elements of music. To them there is no difference between real music and its abuse: jazz, hot rhythm, etc.

Melody and Blue are linked to the mind. Melody is an agreeable succession of a series of single musical sounds sensed

through the ear, and through the ear connected with the brain, the physical vehicle of thought. Therefore, through the mental body man is able to contact Melody and the color Blue. Harmony and the color Yellow are linked to the desire body. Harmony is a combination of accordant sounds heard at the same time: concord. It is related to our desire body through our feelings and emotions, on which it and the color Yellow have an influence. Rhythm and the color Red are linked to the vital body.* Rhythm is a regular recurrence of accents, or beats, and is expressed by the power of God in action and motion. The active, or vital force of the sun is absorbed by the vital body during health, and it in turn feeds this force to the physical or dense body.

Each and every thing existing has its own keynote or tone. Keppler tells us he heard the different keynotes of the planets. Max Heindel tells us that the occult scientist "hears the music of the marching orbs. He knows that the twelve signs of the Zodiac and the seven planets form the sounding-board and strings of 'Apollo's seven-stringed lyre.' He knows that were a single discord to mar the celestial harmony from that grand instrument there would be 'a wreck of matter and a crash of worlds.'"

In the Heaven World although color and sound are both present, it is the tone that is the originator of the color, and it is this tone that builds all forms in the Physical World. Max Heindel also says, "The forms we see all around us are the crystallized sound-figures of the archetypal forces which play into the archetypes in the Heaven World. The musician can hear certain tones in different parts of nature, such as the wind in the forest, the breaking of the surf on the beach, the roar of the ocean and the sounding of many waters. These combined tones make a whole which is the keynote of the Earth—its 'tone.'" The writer has also heard this tone, and quite

distinctly, in the stillness of the forest. In fact, to the ears of the writer it is more perceptible there in the deep stillness than anywhere else. Richard Wagner heard this also, for he has expressed it in his opera "Siegfried."

Some examples of these "certain tones in different parts of nature" that Max Heindel tells us the musician hears, are found in such works as "Clouds" and "The Sea" by Debussy. In the latter composition the tone of the spirit of the sea is magically depicted, climaxing with the highly realistic "Dialogue of the Wind and Sea." Another is "The Pastoral Symphony" of Beethoven, in which he expresses the different tones of nature, among which are the birds, the brook, and the storm. Mendelssohn heard the tone of the sea when he visited Scotland and incorporated it in his symphonic work "Fingel's Cave." Rimsky-Korsakow depicts a storm at sea in "Scheherazade" most realistically. As a young man he had been at sea as an officer in the Russian Navy, and this afforded him ample opportunity to grasp this tone of nature in both sea and storm. In fact, he was inspired to write his first symphony while at sea on a three year cruise. These are only a few of the many examples that could be cited to prove this.

The Second Heaven is the real home of music, for it is the realm of tone. When the spirit leaves the First Heaven which is in the Desire World, it enters into the Second Heaven, which is in the Region of Concrete Thought. Now it is completely free of its past life, and lives in perfect harmony with God. When it enters this region it awakens to its surroundings to the sound of the music of the spheres; music that far transcends any that it has ever heard on earth.

This realm is indeed, a veritable paradise for the composer, for here he can bask in the sound of music such as he may have dreamed about composing while in the physical body but was unable then to translate into concrete form. Here he composes to his utter content. Moreover, "The musician takes with him

*Max Heindel says the color of the vital body itself is that of a new-blown peach blossom; that is to say, a hue of red.

grander melodies when he returns, to gladden the heart of man in his exile to earth conditions." If he desires to be reborn as a musician (and I cannot imagine a fine musician relinquishing the choice) he will prepare himself for it while in this realm. He will learn to build ears, hands, and nerves that are super-sensitive. He is helped in this by the teachers of the higher Hierarchies. Max Heindel tells us that the proportion of musical ability is dependent on the adjustment of the semicircular canals of the ear, and that it is not only necessary to have the proper adjustment of these canals, but there must also be an extreme delicacy of the "fibres of Corti," of which there are about ten thousand in the human ear, each capable of interpreting about twenty-five gradations of tone. These fibres, in the ears of the majority of people, do not respond to more than from three to ten of the possible gradations. An ordinary musical person has no more than fifteen sounds to each fibre, but the master musician requires a greater range.

Therefore, it is easy to comprehend why the teachers from the higher Hierarchies must help the musician—especially the composer—for, as Max Heindel says—"the higher state of their development merits and demands this, and the instrument through which man senses music is the most perfect sense organ in the human body."

Mozart composed at the incredible age of five years, and had completed a symphony before he was ten, at eleven an oratorio, at twelve an opera, and by the time he reached eighteen years he had composed something like twenty-three sonatas, eighty-one symphonic works, nine masses, three oratorios, five organ sonatas, and many other works too numerous to record. Schubert, by the time he had reached sixteen years had,

among many other works to his credit a symphony, and by the time he was twenty-one he had written five more. Mendelssohn began to compose at twelve years, had written a symphony at sixteen, and the enchanting overture to "Midsummer Night's Dream" at the age of seventeen. These, and many other examples of great composers being able to compose music of such high classical development at so early an age that it did not give adequate time for such high musical development, prove that they were musicians in many previous incarnations. In former lives they were always raising, or increasing, their ability to attain the perfect balance of the three phases of music by building, with

the aid of the teachers from the higher Hierarchies, each time they were in the Second Heaven between incarnations, an archetype more sensitively attuned than the last to grasp the musical vibrations of the Cosmos while in the next physical body.

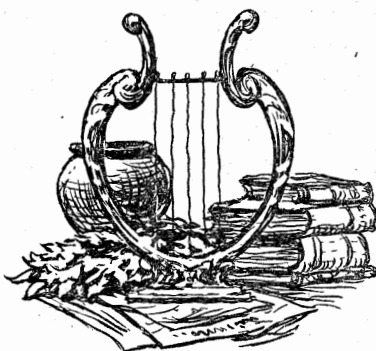
There is a similarity in the figuration followed out in music and color, and this figuration has a relation to the regulation of our cosmic existence in numbers 1, 3, 7, and 12; this is as follows:

In the figure 1 we have God; the whole scale of music; the whole color of white, which is in the light of the sun.

In the figure 3 we have the three phases of God, which are Will, Wisdom, Activity; the three phases of music, which are Melody, Harmony, and Rhythm; the three primary colors, which are Blue, Yellow and Red.

In the figure 7, we have the seven Hierarchies, the seven Worlds, the seven Planets of our Solar System. In music, the whole scale contains seven notes. In color, White contains the seven colors of the spectrum.

In the figure 12, we have the twelve



signs of the Zodiac, the twelve Elder Brothers. In music the seven tones of the whole scale are broken up into twelve semitones. In color the seven colors of the spectrum are broken up into twelve colors, five of which (between red and violet) are seen only by the trained clairvoyants.

We can raise our vibrations through music. That was one of the reasons music was chosen as a means of spiritual expression in church ceremonies. The origin of the heart-appealing melodies of the negro spirituals composed and sung by the negroes while in slavery in our own southern states has always been somewhat of a puzzle to musicians. The negroes did not bring these melodies with them from Africa, yet many of them can be traced to compositions originating in Europe and Asia. It is the writer's opinion that the occult theory might be that these melodies were a direct inspiration to the enslaved negroes from their own race spirit, in an endeavor to lighten and make it possible for them to carry the terrible burden placed on them by the white man in enslaving them, for the singing of these spirituals was a tremendous outlet for the sorrow of these highly emotional people. The source of their lyrics was almost always spiritual, in most cases they were inspired by the Bible, and the spiritual effect upon the negroes by this outlet was also very great. This is an instance of the raising of vibrations through music.

Music is a great nerve tonic. If one is tired and will sit quietly and relaxed listening to classical music the vibrations of the body can, in a very few moments, be raised above the point of fatigue. At the present time experiments are being conducted in the various hospitals of this country for the application of healing power in music. Its true force as a healing power is only superficially understood generally. When we learn to use music in the proper relation to our different bodies: the mental, desire, and vital bodies, and through the vital to the dense body, we will no longer require

medicine to heal. This also applies to the use of color in healing.

The words of Max Heindel—"As a mode of expression for soul life, music reigns supreme" are indeed true, for there are passages in great musical compositions of so sublime a nature that the presence of God can very readily be felt. Some I might mention are the opera "Parsifal" by Wagner, where the motif of "The Last Supper" and its symphonic evolution are unforgettably solemn and sublime, and the motif of "Faith" sung higher each time it is repeated, is like faith ever mounting a higher plane in an endeavor to reach God. Also in "The Passion According to St. John" by Bach, the lofty veneration that is never absent is climaxed by the pure and calm chorus "Rest Here in Peace, Redeemer" that is spiritually transcendent. It has been said of Cesar Franck that "he conversed not with men but with angels." There are passages in the Symphony in D minor and "The Redemption" by this deeply mystical composer when one can well imagine this to be true.

When a musician writes a composition on paper it is only a remnant of what he hears within himself when he tunes in on the Cosmic vibrations. Any composer will agree that his improvisations are far beyond in musical eloquence that which he has been able to transcribe to paper. No matter how great the composition he writes, it is, in concrete form, not as sublime as what he heard in his soul when he was inspired, which is really tuning in on the Cosmic vibrations. We are, doubtless, in our present state of development unable to fully transform these musical currents, or vibrations, into a material form on paper.

Bach is called our greatest musician because he was able to penetrate higher than any other musician into the Cosmic Plane and tune in on the musical vibrations there. But even Bach has not pierced the highest vibration, or current, so when we consider the perfection of his music according to our present standards, we are overawed at the thought

and anticipation of something higher. Perhaps we can look forward to the realization of this in the Aquarian Age, when our state of evolution will be advanced enough to blend Art, Religion, and Science into a spiritual whole.

And so we find the relation of music to spiritual growth is summed up in a few words, thus:

With God all is Melody, Harmony, and

Rhythm, for the thoughts of God are Melody; the creations of God are Harmony; the movements (or gestures) of God are Rhythm.

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The Rosicrucian Magazine, November 1941.

Self-Forgetting Service

By LEWELLYN LISSAK

WHEN we heard that our friends, Mr. and Mrs. Wray, had escaped from Singapore and were in South Africa, but that their small baby was in Australia with the Fraser family, also refugees from Singapore, we were anxious to know how the family became so separated. And in reply to our inquiry came this most wonderful story of loving, self-forgetting service, and the reward that followed.

When conditions were getting too serious in Singapore for women and children to remain, unless the women could be of service, they were ordered out of the colony, and on this order the Fraser family left for Australia; but the case was different with Mrs. Wray. She was a nurse and badly needed to help care for the hundreds of wounded soldiers being brought in from the front lines and so she was torn between these two duties, taking her baby to safety or remaining to care for the soldiers, and she finally made her own decision. As Mrs. Fraser's mother-love was great enough to include another's baby, Mrs. Wray sent her precious baby to Australia with the Fraser family while she remained in war-torn Singapore to nurse the wounded. She stayed at her post until the Japs were so close that everyone was fleeing for their lives and Mr. Wray in-

sisted that his wife leave with the few women still in Singapore. This she did, leaving her husband on the dock, and both wondering if they would ever see each other in this life again.

Now comes the happy part of this story—the reward that followed so quickly. When the ship that Mrs. Wray was on, docked at Durban, South Africa, her husband met her on the pier. After all the women had left Singapore he was able to board a ship which docked in Durban two hours before the ship Mrs. Wray was on, having come a shorter route. Then they went to the Authorities to see if there was any possibility of getting their baby from Australia to South Africa, but they were assured that it was absolutely impossible. Of course, they were disappointed, but they had been cared for so well thus far, they were prepared to wait, indefinitely if need be, for the baby.

Regardless of what the authorities had told them, the Fraser family arrived in South Africa with the Wray baby in less than six months. When people give such loving, self-forgetting service as Mrs. Wray did, there are no "authorities" nor man-made laws; no war nor submarine infested oceans that can keep their reward from them.

Divine Love the Ground of Peace

By VERNON C. HILL

“**M**Y peace I give unto you, not as the World giveth, give I unto you.” (John 14:27.)

Our Lord tells us that He has a peace of His own to give us. He does not say whether the world has a peace of its own to give us, or not (although this may be implied). He only says that His way of giving it is not like the way in which the world gives whatever it has to give.

The earnest endeavor of Christ to give to the disciples what was really a profound secret, hitherto, and in the simplest possible language forbids us to think that He wished to envelop this truth with an air of mystery. Yet it is well known to occult students, and subsequent events have undoubtedly proved, that there was present to the mind of Christ a much more profound and broader issue than that little group of men were even dimly aware of, viz., that the assuagement of their grief and sorrow at the departure of One Whom they had come to look upon as being essential to their spiritual welfare, was something that was bound up with the Advent of the Holy Spirit. By that act of intervention there was to be imparted to them a divine principle, and an inward experience of the Holy calm so superlatively displayed in the life and character of Christ Jesus. The coming of the Holy Spirit was to give an awareness, first, of the necessity for the departure of Christ in the body, secondly, the reality of His return to them in the spirit. “You heard me tell you I was going away and coming back to you . . . I tell you this now before it occurs, so that when it does occur you may believe.” (John 14:27-28.)

A situation such as we have before us will be appreciated by most occult students, who will at once read the contrast

of the attitude of the disciples with that of Christ. They were viewing the whole affair exclusively from the personal point of view, Christ was visualizing it both from the personal and the cosmical aspects. Without this background which occult science has revealed it is practically impossible to gather the full meaning of Christ's words.

It is a truth well known to Rosicrucian students that Christ became linked with our humanity in a material sense when He entered into the body of Jesus at that august and solemn event transacted on the banks of the Jordan, when John the Baptist, who was an Initiate, proclaimed His spiritual status by describing Him as “The Lamb of God which taketh away the sin of the World.” It was in this outward and material sense that His followers knew Him and felt the benign influence of that Great Personality. Yet it is equally true to say that while He was in this world He was not as yet part of it in the cosmical sense. That is to say, Christ had not become our indwelling Planetary Spirit as He is today.

At the Crucifixion on Golgotha, He entered the Earth by means of the shed blood of Jesus. By this sacrificial act there was set free, not only to the disciples but to all humanity, that divine effusion which is to bring redemption to all mankind—the Christ impulse, or Christ Love. Someone has truly said that “Incarnation was limitation, Ascension was expansion.” The Apostle Paul, years afterwards referred to this experience as “the shedding abroad in our hearts of the Love of God by the Holy Spirit which is given unto us.”

This was a spiritual enduement which was to invest these humble men with a new power, causing a fresh orientation

not only to that particular phase of life through which they were then passing, but to all the disharmonies, discords, and disorders that the world would confront them with. To use the classic words of George Fox, henceforth they were "to live by the virtue of that life and power, which takes away the occasion for all wars."

The realization of this gives to the words of Christ a new meaning, viz., that the Christ Love is the only ground from which a true and lasting peace can be brought about. If we care to analyze this more closely we may do so by stating that peace is not so much a by-product of pure love, understanding as we do that by-products lose something by separation from the original substance. It would be more to the point to say that it is the Love of Christ manifesting in peaceful ways to peaceful ends.

We do well to remember that Christ gave other gifts than peace; among them, His joy, which He tells us in another chapter takes its rise from the same source of perfect Love. In fact, we may include in this category all those gifts of the spirit enumerated by St. Paul in I Corinthians, 13th chapter; as becoming potent only as they are rooted and grounded in Love. Thus by the sum of all its parts do we arrive at a partial understanding of the basic power of the universe—Love.

It is the full recognition of this which gives us the clue to so much failure to achieve the end we have in view. It is just our inability to estimate the close relationship which exists between the part and the whole which lies at the root of failure in our peace adventures; in other words, our seeming inability to see that it is *the whole* which lends strength, beauty, and efficiency to all the parts.

Where pure love abides, there the peace of God is; sin, disharmony, insecurity, doubt, disease, yea, even that

arch-enemy of the soul—"fear"—hath no dominion over it, or better, the soul hath dominion over such. For "perfect love casteth out fear."

Where love is lacking, insidious deterioration has already entered in and we sink to lower levels, levels on which the mind becomes the guiding monitor, and inferior expedients are adopted. To the Rosicrucian student the mind alone is an unsafe guide, for the reason that the vehicle of mind was the last to be added to man's composite being and is the least developed of all his bodies and therefore the least to be relied upon. The most advanced in intellect have failed by this means alone to eliminate those things which make effectual barriers to real peace of the soul. Nay, things rather tend in the opposite direction, for building on their ingenuity people are constantly searching for substitutes and expedients in place of the real panacea. Nevertheless there will arrive a time when head and heart, intellect and love, will converge into a spir-

itual unity, neither doing violence to the other.

What further retards Love's conquest is that the mind in man is still tightly bound up with his desire body, the vehicle of feelings and emotions which was given in the Moon Period by the Lords of Individuality and is now in the second stage of its evolution. Since the time when this vehicle was first acquired by man, the Ego has accomplished much in guidding it by conscience into right channels and in exercising a restraining and constraining power upon emotion and passion. All the same, if we diagnose the thoughts, actions, and motives of those whom we meet day by day it is only too plainly apparent that desire often has a baneful effect upon the mind.

Thus, the mind being largely separated from the heart conforms to worldly standards, approximating to peace of a negative quality or becoming bound up

*We mortals dream of higher
spheres
Our present disavow,
But if we are immortal ever,
We are immortal now.*

—Eve M. Bacon.

with creature comforts and desires. How often we pray for peace, when the real desire at the back of it is that things may be made easier for us. Here in England one hears constantly repeated such words as "What a blessing it would be if we could obtain such a state of things as enjoyed before the war." This may be a natural thing to most, but it is a surface view revealing as it does a total misunderstanding of the laws of Cause and Effect with their attendant consequences, and moreover, it reveals a lethargic spirit which is contrary to the laws of progress. It brings to the mind the forceful words of Thomas Carlyle, "A brutal lethargy is peaceable, the noisome grave is *peaceable*. It is not an aspiration springing spontaneously from a heart buttressed by divine Love, which sees in the rough and tumble of life the magnet which draws out that which is best within man."

Again there are those whose great desire is to be saved from distress and suffering, but he that is endowed with the peace of Christ seeks not to flee the cross but rather to know that profound anchorage of the soul which leads him into the diviner mystery of the fellowship of Christ's sufferings. Christ at this time was at the very storm center of a world seething with hatred and unrest, He was facing the ordeal of His cross, yet it was out of that maelstrom that He spoke of His peace. What acted as ballast to His soul in passing through that tremendous ordeal was that He was able through the cross to "see of the travail of His soul," to see o'er the wrecks of time the working out of that divine impulse which was then liberated and which will find full fruition in due time.

Let us turn now to a wider view of the conquest of peace; yes, we may fittingly use that word "conquest," for as we have already seen, the peace of Christ is not a negative thing. Although we have considered this subject mainly from the standpoint of the individual, the same guiding principle is bound up with all those national and world-wide move-

ments which have been ushered in, ostensibly with the object of solving all problems with which we are familiar. Able and clever men have sought to bring peace into industry, and often too with right intentions. We should be going against facts if we stated that nothing had been accomplished in this direction; yet it is admitted generally by most thinking men that the results achieved have been very largely in the nature of a truce which has been secured as a vantage ground from which to gain further concessions from the heavy burdens of life.

In all these vast and intricate undertakings we search in vain for the dominant note of Love. The reason for this is not very difficult to ascertain. The basis on which these reforms and palliatives have been formulated has been on what is often termed the basis of justice. Justice alone, we aver, is an intellectual concept which varies in every individual, race, and country. In Shakespeare's "Merchant of Venice" Portia shows very clearly how wide of the goal at which we are aiming, strict justice can be—

"And earthly power doth then show
likest God's
When mercy seasons justice; there-
fore, Jew,
Though justice be thy plea, consider
this—
That in the course of justice, none
of us
Should see salvation."

What surely is required, then, is justice with a "plus." Faber in his immortal hymn came much nearer the mark when he wrote—

"There's a kindness in His (God's)
justice, which is more than liberty.
For the Love of God is broader than
the measures of man's mind
And the Heart of the Eternal is most
wonderfully kind."

One of the things which I have sought to prove in this article is that peace alone is not to be directly aimed at. If we aim at it, we shall not hit it. To grasp at peace, for its own sake, would be selfish-

ness, and the peace of Christ is the negation of selfishness. This is what the World is offering us today, peace on its terms. The minds of those inside the churches and outside have been occupied for many years in formulating schemes for international relations and universal brotherhood; yet these things remain in the air because we have not that love which never faileth, nor the vision which makes practicable our ideals of good. The essential thing, then, to be worked out is a Peace with that Love which lends vision to service, for "where there is no vision the people perish."

What Would You Choose?



HIS morning a smiling little fellow of eight years who lives in the big white house next door came over to visit as I was out planting rose bushes in the garden. His big, luminous eyes were misted with dreams as he looked out over the sun-burnished ocean and told me of the great deeds of valor and prowess he would accomplish when he was no longer a small boy. Then with childish candor he looked up into my eyes and asked, "If you could be a great, big success in anything in the world you wanted, what would you choose?" But before I could find words to reply, he was gone like a ray of sunshine in swift pursuit of a little stray terrier that had shown its inquisitive nose beneath the garden gate.

But as I continued working, I thought about his little question so eagerly and childishly put. After all, I pondered, what would be my choice? As I thought, I looked back down the vista of the years:

Yesterday, at twenty, I think I should have chosen the path leading most quickly to great riches, luxury, thrills, expensive pleasures, adulation and fame; in fact, a place among the scintillating stars of Hollywood appeared to me as the end and all of the brightest goal life could ever offer.

Today, in my thirties, I look back at that fellow of twenty with genuine wonderment and a great sadness and compassion as I bow my head in humility to remember that I was once he. Cocky, he was, with that get-what-you-want from the world and to Hades-with-everybody-else attitude. He was something big, he thought. Something *big* and *special*! He would show the stupid world! His glorified super-Self would shine like an Arcturus among a greater number of astonished fireflies. He couldn't see poor struggling humanity through the hard, cold effulgence of his own false aura. Perhaps the three wise and patient Fates weaving the inevitable threads of human destiny smiled a sorrowful little smile as they beheld him. They *knew*!

They knew, indeed, for that fellow was burned in the painful fires of his own selfishness, self-pride and greedy ambition. But from his lifeless ashes another Self was born. A stranger who humbly lifted his head to behold himself reflected in the sad eyes of a ragged street beggar; in the bewildered eyes of an old man hobbling by on a cane; in the eager eyes of a child; in the patient eyes of a mother; in the brave eyes of a father. Mirrored in the heart of humanity he knew himself. He had learned finally, after many lives, that sorrow and tears are often more precious than diamonds and pearls and that, paradoxically enough, failure can be the greatest of all successes.

Thus, today he would choose only one career—a Life of Love and Service. Whether it would be in the field of religion, business, a profession, or the Arts—it makes no difference. Each is a flame issuing from one and the same fire. All can be combined in any one, or any one expressed in all. So no matter what the path might be, he would only ask that he might walk it humbly and reverently; his hands the hands of *service*; his heart the heart of *humanity*; losing his life in the lives of others and thus finding it an hundredfold.—P.V.

The Quest

By ROSE W. TAYLOR



WE open our eyes to the light, you and I, and we look about us, vaguely trying to comprehend.

The World says, "Two new babes are born to earth"; but you and I know better. We are travelers, sojourning for a short time, pausing but a moment it may seem, this a necessary part of the long trail that carries us so far—so far—on the great quest.

They bend above us as we lie helpless in the tiny bed.

"Twins!" they call us, and we look at one another when they hold us close together, and dimly, out of the vanishing past, we remember—but they can not know. They are too full of this life. Yet they, too, are seeking something they cannot define.

And out of the past it comes back to us—less and less clearly—so we must think quickly! Another life before this one—a life full of hardships and justified by attainment—for now we know that only out of hardship comes progress, and the soul is cleansed with hard rubbing.

That last life—what was it? Quickly, twin soul! Think quickly! For these earthly ties close in around us. How difficult to recall! But what matter? They, too, were there, loving us—only now they have forgotten. They have been too much with this world. Hark! One of them is bending over us. What is she saying?

"I wonder what they are seeing—those innocent eyes of babes!"

Who is that one? Now we remember! She was our companion over part of the trail that is past. She does not realize that; but she is seeking too, though she can not remember the quest.

And now she is bending over us. She is saying, "Mother's little darlings!"

Mother? Mother? What does that mean? She clings to us; holds and pro-

TECTS us, and her love is unselfish and sweet. We have known her as more than a companion. She was our teacher. It all comes back now—but she seems to have forgotten. Oh, why has she forgotten? She has been here much longer than we have. How sad we felt when she left us to go on without her loving help and instruction! But now, in our seeking of the great quest, we have found her again, and she is clinging to us. "Hush," she is saying, "My Darlings! My own sweet, precious babes!"

We must be careful, dear twin soul of the same Star Ray. It will be hard, but we cannot let her cling to us too fondly, or, blinded by her great love, she would hold us and herself back. Yet she can still teach us many things, new lessons, while we help her to remember the old. How sweet to have found our dear one again. But we must not forget the long trail—and the quest.

And now to recall quickly, before the picture has faded in the brighter light of the present. That past life—those past lives—all blended into one, all tending to one goal! I see in your eyes that you, too, remember.

There were people like these, many of these same loving ones who bend over us, calling us theirs.

This man, whose eyes smile at us as though amused. Listen! He is having things all his way, teasing Mother.

"Funny little wigglers!" he laughs. "I don't see why you want to name the boy Robert after me. But they are twins, so I guess in that case the girl will have to be Roberta."

Now he is more serious. "I hope, Mother, the girl grows to be like you. There couldn't be too many of you!"

"And the boy like you, dear," she answers, smiling.

You can see our parents love one another very much.

The man—where have we known him? Oh, yes! Those eyes that flash, and that firm mouth. Now I know him. His name was "Courage," and he guided us and our teacher back there, over the trail, in that life we have almost forgotten.

You and I, always so dear to one another in a friendship greater far than the passion the world calls "love," ever choosing the same path, following the same upward trail, each one reaching a hand to the other, have finally blended our destinies into this mutual birth—and they call us "twins." We shall, indeed, go through this life together, and on and on together, until at last we come to the end of the quest.

Do you remember our friendship? It began long before this state of existence we have just left. There have been other planes of life too—between these fleeting earth lives. But there or here, it seems that we have been always struggling onward, though at times falling back, and always we have known harmony and discord, love and hatred, evil belief and good, and through it all—progress.

And there were two others. Do you remember them? One you loved and one I loved more than life itself. Sometimes we found them and they journeyed with us, yet not always understood, and at other times discord separated them from us, or else we passed them unknowing, to find and lose them again in another life. So closely is passion woven into human progress that often we mistook it for the call of the Soul, and allowed that nearer, burning light to obscure the greater, steady glow of Love—the love that binds together souls from the same ray through eternity. But you will find her again, and I shall find him. Then we shall understand, for our own sight is clearer than ever before, and we shall not forget that only when the two parts of one soul, masculine and feminine, strength and life, protection and love, are perfectly united, each spirit complete in itself,

shall we comprehend the meaning of the Quest.

Now she is bending over us again, holding us tightly to her breast, crooning a low song. It is very pleasant to be here, twin soul of mine—very pleasant and lulling. "Robert and Roberta," she is whispering. "My babes!" And again she is singing.

Robert and Roberta! What does a name mean, dear Robert? Did we bear those names before, and have we forgotten? What did she teach us, she who is our mother now and who does not remember? What did she teach us about the meaning of a name? And those other two—Mary and James. When shall we meet again—and where? And the quest? We must not wander far from the trail, though a little by-path winds entrancingly before us—the happy path of childhood, when life is so all-engrossing, so beautiful, so unreal, yet so true! It is peaceful to lie here, dear Robert, on Mother's warm breast, lulled to sleep, to dream—but even through the dream of this life we must not forget the greater quest.

And now our mother is humming softly, a lullaby. Crooning, she calls back echoes from her own soul; but she does not remember. She is kissing our heavy lids, and the trail behind is growing dim, and ever dimmer.

How warm, how soft with flowers—how sweet, this little by-path! Sleep, dear, sleep with me upon her loving heart. After all, there is plenty of time in which to remember—the quest.

Robert, dear, we kneel together—you a man full grown, and I a woman, while she whom we hold dearest in all the world lies before us, quiet in death.

Mother! dear, dear Mother! Can you never speak to us again? Never press on ours your roughened hands, hardened with toil for us? Oh, Mother—dear Mother—so marble still! Ours you are. You belong to us. How can we let you go?

But they have taken her from our

mortal sight, and we are left sorrowing, clinging—clinging—to her. They have covered her dear form with flowers. Her form, her semblance! Dimly I recall something hazy from the past. What is it, Robert, dear twin brother, that we have forgotten?

And she, too; does she remember now? Flowers, dear Soul, flowers on the little by-path, soft and warm. Ah, no! The path is hard and cold—and the flowers have withered. We have been wandering, you and I, seeking something. What was it? The words of the minister who paid her the last spoken tribute—what were they? "In quest of—in quest of Life Eternal."

Robert, dear brother, our eyes are blinded with tears but we must retrace our steps, even over the stones with which we builded our childhood castles, until we find the trail again. And then—what were we seeking, dear? We must try to remember; try, try to remember, you and I!

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Once more, twin soul of mine, we lie helpless. Our mother and father have long since gone beyond mortal sight, and the World says that of two parallel lives Old Age has claimed its own. And wrinkled faces bend over ours, following us soon, but clinging to us still—Mary and James.

Do you remember how we met them, Robert? First James came to me; then Mary found her smile reflected in your own. It all seemed a bit of the world's romance. For you, moonlight on the lake; for me, a common-place meeting suddenly illumined. Then the little quarrels and reconciliations; but no one seemed quite so wonderful as Mary, and no one so precious as James. We four have walked together through the years, brother. And now you and I are going on into the dim beyond.

Their loving eyes are filled with tears, Robert, and it is cruel to leave them; but we could not make them understand. We

are ready to go onward, brother, and we have no fear of the unknown that lies before. Our mother seems so close to us now, almost as though hovering near, bending to kiss the eyes of tired babes.

Why do they try to hold us back? We cannot see them now. We only feel their sorrow, and we suffer because of their tears. It is growing dark, yet not darkness of night, only a heavy mist. We cannot go on through the mist, for a frail cord is binding us to earth, and they cling to us and will not let us break the cord. Now I am back with them again. I see their faces once more, dimly, for a moment—and I would not want to stay, for their faces are blurred with tears, and the cloud is even denser than before. You are holding my hand, or is it James? Dear, dear, dear James! He clings to me and will not let me go. If he could only know that it is but for a little while, a short distance along the trail, until we meet again.

At last the cord has broken, and we are free—yet there is still the mist. You are close beside me. Keep close, dear one, and help me to remember. We look back briefly. How can we bear their sorrow? They stand beside our still bodies (those mere semblances of our real selves). They cover our forms with flowers, and weep, feeble and broken-hearted. Oh, if we could only make them understand. We are not dead. We are living, thinking, going onward along the trail. And since we are alive, free, in this wider universe, they, too, will live on. Now we know the parting is but for a brief period of time, and we look away from them, and reaching upward, try to penetrate the mist.

Gradually our confusion gives way to light. Together we struggle forward, by mutual desire. I feel beside me the radiance of your Soul, the golden light of your thought, the violet blue of your fervor, the rose-crimson of your love.

And one approaches from afar. Clearer the light about us, and brighter the way.

Beneath our feet a trail of milk-white stars!

We look back toward the planet that would even yet draw us with magnetic force—and you, who are wiser than I, whisper, "It is the Earth—and they will follow soon."

Then for the last time we turn our faces away from Earth toward the continuance of life to come. Yet the light is too bright for our eyes, and we pause, clinging to one another, and afraid.

As we hesitate, a presence draws near. On our bowed heads her tender hands—and we dare to look upward.

"Mother!" I whisper. "Teacher!" you cry. But she smiles, and from the white, pure glory of the gentle Spirit before us there comes to our consciousness the words, "I am Unselfed Love."

"Mother! Teacher!" our memories echo. But at least we understand.

And now another stands beside her, one strong and yet tender.

"Dear Father!" we greet him. "You, too, are with us!"

"I come to lead you, dear children," he answers. "But do not call me 'father.' There is but One Father of all. My name here is 'Courage.' I will go ahead. Have no fear."

Following him, our mother leads us each by the hand, and her soft voice continues:

"Unselfed Love and True Friendship traverse with Courage the trail of Eternal Life. But a little while we must tarry, awaiting Love's spiritual fulfillment, and when they whom you love have followed and overtaken us, we shall have ended the Quest—*this* quest.

"And now," she adds, "I need not speak to you in terms of time, for you have passed into that higher sphere where Time is no more."

And so we linger in that beautiful realm of Peace, reviewing our earthly mistakes and deeds well done, learning well the lessons experience has taught.

Then, finally we are lifted into a glorious vibration of joy as Unselfed Love, still our teacher, bids us "Behold!"

We turn, our eyes following the direction of her outstretched arm. And as we stand waiting, out of the mist from which we have so lately come, two Souls emerge, their way hastened by strong desire. Near and nearer they come along the pathway of the stars, till with outstretched arms to clasp them to us—we see Mary and James!

What is exultation but perfect joy? the joy which knows no further longing, the ecstasy of completion!

We move onward together, Unselfed Love before us, her white garments flowing outward in sheer splendor, until we come to a broad archway which has no door, and at the top of the arch the words, carved in iridescent pearl—

"Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you!"

With arms uplifted, our guide points to the glowing words.

"And all these things—Unselfed Love, True Friendship, Love's Fulfillment!"

She smiles, and beckons. Then glides with bowed head through the archway.

Joyfully we follow her, you and Mary, James and I. And while infinite radiance unveils our spiritual sight, revealing perfect harmony—

"The Quest!" you cry. "The Quest!" I echo. We have come to the end of the Quest!

Quest

By W. VERNAL SEARLES

All places seemed to look the same,
And disappointed, I sought in vain
To snare at chance
And bring content
Of having found my God.

I sought in temples great and small
Across the land and sea, but in them all
There was no word for me,
'Twas then I searched within my soul,
And lo, God was abiding there.

The Palm of Victory

By ELLEN McCAFFERY, A.M.



HE palm tree is the tree of the conqueror. Darius had it engraved on his coins. Palm Sunday is so inseparably connected with the triumphal entry into Jerusalem that the meaning of the palm is known to all. Martyrs are represented carrying its branches.

If weights are tied to this tree to bend it, as soon as the weights are taken away, it will spring upright, hence it became the symbol of the triumph over giant circumstance, a symbol of the unswerving purpose of the ego in the face of all difficulties and obstacles. There is an old saying about the tree which expresses this thought:

*The more it is oppressed,
the more it flourishes.*

*The higher it grows,
the stronger and broader the top.*

So the palm tree in a general sense symbolizes victory. God is a God of Victory, hence through the spiritual life we are victorious. We contain the essence of the holy palm. The ancient people believed that it contained much resin, and as resinous wood burns well, the tree was a symbol of the fire essence of God.

In one ancient stone carving of the Babylonians we have the priest depicted as touching the nape of the neck of the initiate with a cone from the date palm tree, revealing the fact that they understood the mysterious power that is aroused when the kundalini forces are awakened.

Among the Greeks we find that Latona, the mother of both Apollo and Diana, is said to have dwelt awhile in the Island of Delos. She was there taking refuge from the wrath of Juno. She gave birth to the two children under a palm tree. We must remember that Apollo was the Sun god and Diana the Moon goddess,

hence we realize that the myth reveals the awakening or birth of the forces lying in the pineal and the pituitary glands.

Solomon had figures of palm trees engraved on the walls of his Temple (I Kings 6:29). The temple is mystically your own soul built without any noise. If the soul does not contain the essential uprightness of the moral forces symbolized by the palm, it is no worthy temple for the presence of God. If the fire essence is not awakened, it is not completed. The soul reaches up to God only when the living fire and enthusiasm of God is enkindled. The fire is only kindled through service.

In the story of St. Christopher we are told that a small child desired to be carried across a ford. A storm raged but St. Christopher decided to carry the child, then as he stepped into the ford the waters rose and the crossing called forth every ounce of strength he possessed for the child grew heavier also at each step. Finally he reached the other shore and found that the Child had become a full grown man and was the Christ. At first we think the spiritual life easy but as we grow in it, we have to develop every power within us, for task after task meets us and difficulty after difficulty. Nevertheless we cannot help reaching the other shore when we carry Christ for in Christ is the victory. In the Church pictures and statues we recognize St. Christopher because he always carries a palm tree for a staff. Roman Catholics treasure their images of St. Christopher and repeat the lines:

*Whoever shall behold the image of
St. Christopher*

On that day shall not faint or fall.

Ezekiel had a vision of a new Temple (Ezek. 41:19). He saw palm trees engraved on every post, and between the

palm trees were representations of the cherubim, each with two faces—one the face of a man and the other the face of a lion; that is, the polarity of Aquarius and Leo. The cherubim were symbols of the creative force of God operating on nature, the desire and love nature of the Lion, the sign of Leo, becoming perfect in the spiritual man, the sign of Aquarius; or, man is only perfect when the fire and love of God is kindled within his heart.

In the Book of Chronicles (II Chron. 28:15) there is a remarkable reference to the palm tree. Ahaz, King of Judah, had been defeated by the King of Israel and the latter had treated the prisoners so abominably that God sent a prophet to him, who spoke with such effect that: "The men of Israel clothed all that were naked and gave them to eat and to drink, and anointed them, and carried all the feeble upon asses and brought them to Jericho, the city of palm trees."

The City of Palm Trees! A city means a soul, so the phrase means that the Israelites did at last what was the right thing to do. Their souls were released from the weights of hatred, so sprang upright. Jericho had formerly been destroyed and it had been commanded that it should never be rebuilt. Yet here it is mentioned again. When it was destroyed it symbolized self-righteousness. It was therefore the first city to be destroyed before the Israelites could enter their promised land. All through the wilderness God was training the people to stand upright. They had started as a miserable race of ex-slaves in bondage to their fears and desires. At last, however, they were fit to cross Jordan, but they had become proud of their virtues. They had become self-righteous, hence self-righteousness had to be destroyed and never rebuilt.

In the Book of Judges (4:5) we have reference to the inspired prophetess Deborah who "dwelt under the palm tree of Deborah . . . in Mount Ephraim." The word Deborah means a bee, or a divinely

inspired soul. We have representations of goddesses with bodies of bees among the Greeks. Bees were sacred to Aphrodite or Venus. Krishna is represented with a blue bee over his head. Christ is sometimes called "aethereal bee." The bee was a symbol of chastity also. Hence, since we are told that Deborah dwelt under the palm tree and that her name meant a bee, we are doubly sure that she was upright. But she was more than this, she was an initiate ready to flame forth with the inspiring fire of God. She was the one whose song caught hold of the hearts of her people and caused them to put to rout Sisera, whose name means "he who binds you in chains." Swedenborg tells us that all these kings and chieftains with whom Israel warred are none other than some one of the seven deadly sins.

Of course Deborah must be victorious. How could the dweller under the palm tree be otherwise? So she sings her great song of triumph, a song that has come down through the ages and thrills us now even as it thrilled men in other centuries:

*Awake, awake, Deborah,
Awake, awake, utter a song . . .
The Lord came down for me against
the mighty!
The stars in their courses fought
against Sisera.
The River Kishon swept them away,
That ancient river, the River Kishon.
O my soul, march on with strength!*

Every man under the palm tree echoes this song, "O my soul, march on with strength!" This is why super-abundant energy, strength, and courage flow into every man of God to meet with every crisis.

In one of the old legends concerning the infancy of Jesus, we are told that when the Holy Family was journeying down into Egypt, a palm tree leaned down to give shade to the young Child and the mother. The meaning of this story is first that even the righteousness

(Continued on page 471)

Free Will in Relation to Thought and Emotion

By OTTO GEORGI



WHEN we analyze the word "will" we find that it is a symbol conveying the thought of a force, for no other concept comes so close to this puzzling quantity of both philosophy and psychology.

Will is an inherent characteristic of man. A similar force may exist, however, in other life groups, for instance, the plants or animals; perhaps it is the unknown quantity of the "élan vital" or simply the "will to live," without which we would be prone to engender a very fatal and pessimistic philosophy.

We have come to think of will as a definite power of our psychological make-up, one which is closely linked to other characteristics, such as self-consciousness, motive, environment, and memory of experience.

Considering the *application* of the will force, we hit inevitably upon the question of choice between alternatives. It is obvious that most alternatives as such, meaning the courses of action to choose from, are entirely conditioned. The will is thus *determined* almost to the point of regulation by the condition, primarily, of the physical structure itself.

Suppose I want to go to a house a few blocks away; I will soon find that the possibilities of getting there are conditioned by streets, stairs, etc. I *must* take a certain road even though I should ardently desire to take the very shortest way to my destination. Other buildings make fulfillment of this desire impossible. Hence my choice of the road or roads is determined, and so is the means of my travel: I may walk, take the street-car, or an automobile. In either case the vehicle must be in conformity with the physical structure of the environment, and my freedom of applying my will in such cases is relatively limited.

We shall now consider the freedom of the will in regard to mental processes. There is no doubt that the very act of thinking is an act of will, no matter how subtle and tenuous the procedure may be. The mind offers a much greater range of possibilities of exerting the will than the dense physical world. We may sit still and deliberately think on a million different things and have them flashed upon that inward eye of the mind like a motion picture and yet not move our body an inch. One thing is certain, however, that before we act we must, consciously or unconsciously, set up some sort of mental archetype of what we are going to do and the fact is that we are at liberty to manipulate our thoughts in any direction in which we are capable of going. We may literally think upon what we please to think. But even here our will is not entirely free but conditioned or limited (1) to our capability of forming ideas and conclusions, both of which are based primarily upon thought, discipline, and experience with society and nature; and (2) to our capability of imagining types of thought.

There is another consideration which we must regard together with the subject of free will: the problem of the conflict of volition.

For instance, I may come to the conclusion that neither alcohol nor tobacco are conducive to my physical well-being and I decide to stop these habits. My will or strong intent is all set to execute the order but, try as I will, my good intentions are often overruled the minute I put them to the test. It seems as if *another* will-force tries to impose itself upon my intent and will not let me have my own free way. Here I am confronted with the paradox of compelling myself to do what I do not wish to do.

A similar process occurs when I find myself being urged to think when I don't want to think at all, as during or after heated arguments. Some emotional force seems to take dictatorial charge over my whole psyche and produce an uncontrollable storm in the sea of the mind.

This brings us to the conclusion that men are also motivated by sheer emotional impulses and not by mental decisions only. The Chinese proverb truly says—"Great souls have wills; feeble ones have only wishes." And in our vocabulary the phrase "wishful thinking" betrays accurately the emotional connotation of the thought processes; in fact, this emotionalism proves to be a mighty obstacle to calm and clear thinking and also to putting into practise the idea emanating from a well-trained mind.

At any rate, we are free to choose between thoughts per se; we may act or not act according to physical laws governing the circumstances, and the strength of our will power which may be aligned with either the lucid reason or habitual or spontaneous impulse. Therefore, the greater our intellect and the stronger our will-power, the greater will be the freedom to act according to the rules established and sanctioned by our own logic. If, as says Epictetus, all philosophy lies in two words, *sustain* and *abstain*, a goodly amount of well-directed and resolved will is undoubtedly required.

A moral direction is thus of major importance. Morality means a high standard of thought, emotion, and action. The Christian concept is renunciation of self-will which in most human beings is composed of an unexpurgated body of desires and of an overly materialistic mind. This wanton self-will is to be elevated and amalgamated with Divine Will. This presupposes of course a knowledge of the great cosmic Father's assignment to the human species.

We are told in the Lord's Prayer that the will of the Father is done in heaven. We, therefore, will have to aspire to

"what is done in heaven." Heaven is usually conceded to be an ideal condition of complete harmony, bliss, and perfection of all life forces.

The Bible expresses very emphatically the free volition with which Jesus expressed the greatest answer to the problem of correct living: "Not my will but thine be done." He knew that only perfect love can shed enough light and power into the emotional and intellectual constitution of man to set him free forever from the colossal errors which are perpetrated in these realms continually.

This will of the Father, i.e., to unselfishly love all beings, should be done, not just because it is a religious precept but because it is the right thing to do, because it is the only way that will insure permanent peace and happiness.

Victorious

By DELLA ADAMS LEITNER

*When burdens press there come to me
These thoughts sublime and true;
As I repeat them o'er and o'er
They bring me faith anew—
"My peace I give," "I am with thee,"
And "Be thou not dismayed,"—
Christ's promises of comfort,
Each hour a present aid.*

*Through mystery and darkness,
Through trouble and through pain,
I will not yield the faith I have
That all will be made plain.
These precious truths are mine to keep,
They cannot be denied,
And so I safely trust in Him,
My Savior and my Guide.*

*Temptations may beset me
And worries may inveigh,
But clinging closer to His side
I keep the upward way.
"Thy will be done"—the Master's
prayer,
Reveals the way to me,
Until I realize with joy
I've made the victory.*

A ROSICRUCIAN CATECHISM

Three Phases of Memory

By EDWARD ADAMS

Q. Where is the success or failure of a projected thought-form imprinted?

A. On the negative atoms of the reflecting ether of its creator's vital body.

Q. What part of the thinker's record does this thought-form become?

A. The subconscious mind, or memory.

Q. Why is this record more important than that of the memory to which we have conscious access?

A. Because the latter is made up from imperfect and illusive sense-perceptions; it is the voluntary memory or conscious mind.

Q. What is carried by the ether in the air we breathe?

A. It carries an accurate and detailed picture of all our surroundings.

Q. What other than material things does it carry?

A. The conditions each moment within our aura.

Q. What is transmitted to our lungs?

A. The slightest thought, feeling or emotion is transmitted to the lungs, where it is injected into the blood.

Q. What is the blood?

A. One of the highest products of the vital body, and the direct vehicle of the Ego.

Q. Upon what are the pictures which the blood carries impressed?

A. On the negative atoms of the vital body, to serve as arbiters of man's destiny in the *post-mortem* state.

Q. To what life does the memory, both conscious and subconscious, relate?

A. It relates *wholly* to the experiences of *this* life.

Q. What does memory consist of?

A. Of impressions of events on the vital body.

Q. Can these be changed or eradicated?

A. Yes, it depends upon the elimination of these impressions from the ether of the vital body.

Q. What is the superconscious memory?

A. This is the storehouse of all faculties acquired and knowledge gained in *previous* lives, although perhaps latent in the present life.

Q. Where is this record engraved?

A. It is indelibly engraved on the life spirit.

Q. How does it manifest ordinarily?

A. As conscience and character which ensoul all thought-forms.

Q. How does this conscience work?

A. Sometimes as counsellor, sometimes compelling action with resistless force, even contrary to reason and desire.

Q. In what type of people is this superconscious memory above the necessity of clothing itself in mind stuff and desire matter in order to compel action?

A. In advanced people whose vital body has been sensitized by a pure and holy life, by prayer and concentration.

Q. What danger does this superconscious memory sometimes avoid?

A. The danger of being subjected to and perhaps overruled by a process of reasoning.

Q. How does it sometimes impress itself directly upon the reflecting ethers of the vital body?

A. In the form of intuition or teaching from within.

Q. Is this of advantage to us?

A. The more readily we recognize it and follow its dictates, the oftener will it speak, to our eternal welfare.

(Reference: *Cosmo*, pages 91-92)

WESTERN WISDOM BIBLE STUDY



The Annunciation

By JANE TEMPLETON



And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth.

To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her, and said, Hail, thou that are highly favored, the Lord is with thee: blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. (Luke 1:26-33.)

This passage describing the angel Gabriel's announcement to Mary of the coming of a son to her is one of the most beautiful and sacred in all the Bible. To the mystic and occultist it is also one of the most significant, for it foreshadows the ideal of attainment for all of humanity.

The angel indicates to Mary that her purity and chastity have caused her to find "favor with God," so that the great honor of becoming the mother of Jesus will be hers. An immaculate conception is to be hers, in no way inconsistent with her ideals and life of purity and chastity.

A highly spiritual ego can be born only to parents of a like nature, and therefore Mary, probably the highest initiate ever to have been born in a feminine body, was chosen to be the mother of the one who was to give over

his lower vehicles for the high mission of Christ's use during His three-year sojourn upon the earth. Both she and her husband, Joseph, were "virgin," or of such a high spiritual nature that they could generate a body without passion. Thus were they able to provide a pure and holy vehicle for the incoming ego, Jesus.

The mother of the New Age will find in Mary her perfect ideal. She will understand that the incoming ego forms its vehicles in accordance with archetypes in the higher realms, and that the archetypes have been fashioned by the actions of the ego in past lives. Negative forces of selfishness, greed, etc., create inharmonious patterns that are revealed in distorted bodies, while the constructive forces of love, helpfulness, etc., build health, strength, and grace. Only those egos who have lived along spiritual lines in past lives can come to her if she is herself of the spiritual type, and knowing this, she will direct her life along spiritual lines.

As is the case with all the incidents in the life of Jesus, the Annunciation, or announcement of the coming Christ Child, comes to every spiritual aspirant. After a certain period of spiritual effort, conscious or unconscious, he becomes aware of definite changes taking place within his vehicles. This is because he has, by love and service to others, attracted to himself a goodly quantity of the higher ethers and purified himself so that the vibratory rate of his entire being has become accelerated. To those on the conscious path this is a wondrous portent: the coming birth of the *Christ Within*.

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.

Letter on Progressions from Ann to Florence

DEAR FLORENCE:

Several times lately I have started this letter to you but found that, although I seemed to be filled with ideas nothing would come forth and get itself said on paper. Astrology is so vast, so deep, and so elusive a study that often words seem to be inadequate, too paltry to express the glittering glimpses of God's work that is granted to the student.

Florence, dear, you say you are having trouble with Progressions. Perhaps you are making the common mistake of trying to forecast events and pre-ordained outcomes. This, dear friend, is impossible.

There was a time in the history of man—and not so far back either—when this could be done, when humanity was almost a complete slave to its emotional impulses. But man is now learning to shape his own life even though that shaping leaves much to be desired in constructive effort.

Always remember that an event is not a set and definite something that pops out at us suddenly but rather is it an affair that has been shaped and molded by us, by our thoughts and actions over many years. It is the culmination of activity in time.

Here we humans are, sparks from the Divine Fire, little flames of God-force pulsating with the mystery men call life. A conglomeration of atoms of attraction

and repulsion are we, held together by a great cohesive fire. Madly we whirl through space clinging to the bosom of the earth. Round and round we go, confused among ourselves yet guarded and guided by the great Father-Fire. Tiny sparks are we, yet indispensable to Him who set us out within Himself to roam in His wonder-filled realm.

It is this dual movement of our present home, the earth, this round-the-axis whirling and the streaming through space that marks off what man calls Time. It brings the high vibration of eternity down to a near static state so that man may cling and climb once more on its slow beam.

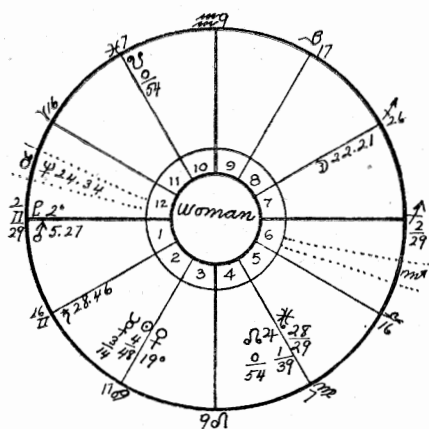
And so, out of the filled space about us we attract and crystallize all that we need just as surely as the Lord Christ Jesus precipitated loaves and fishes for his hungry friends. We lack however the *consciousness*, the understanding of effort, that was His.

It is, then, this essence of matter that the chart will show. The vibrations that will (in time) become crystallized space—or matter. The progressed chart shows the *time* when such crystallizations will be due. Whether those vibrations will actually precipitate an event is not always indicated and what the outcome will be is seldom seen, especially by the casual student.

Let us take a look now at the chart we are using as an example. In 1937 we see

the progressed Sun squaring the natal Neptune from the fourth house to the twelfth. And the idea that we want to keep in mind is that the native was born under a Cancer Sun.*

We see involved at the time of the culminating progressions, the native's motherhood, her deep emotional nature indicated in her Cancer Sun. Now that it has come to the challenging aspect of a square to the house of karma or just debt we expect a crisis of some kind . . . probably suffering through one of her children. That a public scandal will be involved is sure. Taurus is in the tenth house relationship to Leo as you know, spelling notoriety, and when these two signs are in destructive aspect to each other through the activities of certain



planets they indicate sensuality and lust for power and a projection of intense self-will.

So there comes to this woman at a certain time the result of tendency toward a low type of love, sensual and self-indulgent, manifested over many years. This characteristic was crystallized, set out from her, made concrete in her child. She herself by her actions and thoughts had made of this daughter of nineteen what she was: a girl addicted to most of the modern vices with which our civilization is tainted. But do not forget that the daughter when coming to rebirth

chose these particular parents because of the material she could use in paying her just debts.

One year before these aspects were to culminate an astrologer friend made a foolish forecast for this native, saying that in the following year she would return to the life of dissipation from which she had turned away at the time of a sudden spiritual awakening several years before. Fortunately she had begun to study astrology and being spiritually illuminated because of her conversion she knew better than to take his prophecy for a fact. She knew in her heart that it could not be true. How futile for any astrologer to judge the nativity of one on even a little higher plane than his own!

What really happened was that when the vibrations came to a clash the woman had to undergo the torture of seeing her beloved daughter drink life's bitter potion to the last dregs.

The event, though tragic, brought blessings in its wake. It ushered in a lovely baby whose shadowed birth affected beneficently all within the household, moving them to tenderness that was sublime. It brought about the redemption of the girl herself. It completely altered the outlook of the native's husband, who, ever since their marriage, had looked upon lust as a necessary adjunct to all married life. He saw in his daughter's tragedy the horrible result of man's unbridled passion and he turned with loathing from his animal self.

This event—and the need for compassion it called forth—raised the vibrations of the native herself. To such an extent was this true that a visiting friend who was both occultist and astrologer said one day: "You must have Sun trine Neptune in your chart, so strongly do I get those vibrations from you." As you can see, that is not true but it shows that even in the midst of a tragic and fixed square we can build a trine if we so desire.

This little talk is given, Florence, in the hope that you will see the folly of
(Continued on page 461)

*This chart is calculated for the approximate birth hour of 2:00 A.M., June 26, 1885. Latitude 41 North. Longitude 83 West.

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.*

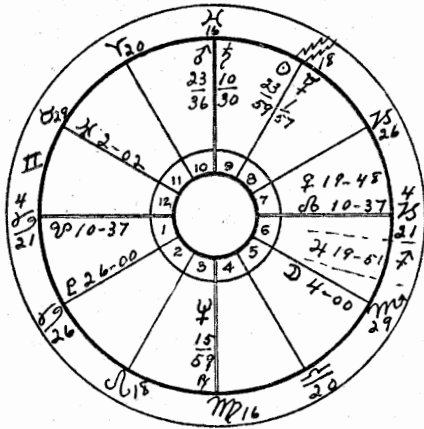
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

VIRGINIA K. G.

Born February 13, 1936, 1:25 P.M.

Latitude 35 N. Longitude 102 W.



We have the horoscope of a child, or rather an ego incarnated in a physical body, who has come into this life to pay many debts of destiny, to receive payments due her, and also to learn many lessons. Astrologers who are familiar with the spiritual side of this Science state that the horoscope is the scroll within which is shown the status, or the progress which a human soul has made on the path of evolution.

Where we find many afflictions they indicate certain debts of destiny which are "ripe" and which the soul has come into incarnation to liquidate. At the same time they present lessons to be learned. If this is done with patience and love, if these trials soften instead of harden the individual, then he or she has made progress and has advanced considerably on the path.

This child has the watery and mystical sign Cancer on the Ascendant and the life ruler, the Moon, is in the 5th house square Mercury, trine Saturn, opposition Uranus, and trine Pluto. Mercury and the Moon are considered as the rulers of the mind, which in this case will be very active and keen but also stubborn and liable to want to scatter and dissipate its forces. The parents should keep her mind directed in one channel at a time and thus help the child to prevent her mind from wandering.

The Sun in the fixed sign Aquarius is sextile Jupiter, which is strong in its own sign Sagittarius. This will be a wonderful balancing influence and will aid in steadying the mental qualities. It will also help greatly in softening the Mars-Saturn tendencies which are shown by these two planets being posited in the Midheaven in the 12th-house sign, Pisces, which is rated as the sign of self-undoing. With Mars and Saturn the highest elevated planets, she may respond very strongly to the inclination to ride roughshod over others. Hers is a dominant spirit which should be taught to consider the rights of others before she makes demands on them. There is a soft side to her nature as shown by her Venus in Saturn's sign Capricorn, a Venus which is sextile Saturn and trine Neptune, and will, if cultivated, be of the greatest benefit to this child. The Mars-Saturn influence from the Midheaven will sometime bring this child into prominence, probably through the influence of the father.

Jupiter in the 6th house is considered most helpful in finding and holding lucrative positions, and with Jupiter sextile the Sun in the 9th house (ruling religion and law), she should be encouraged to use her mental capacities in the study of law especially. With Mars and Saturn in Pisces and elevated she would be very efficient in the research work connected with cases for court. Women lawyers are today becoming increasingly popular, and present indications are that more and more women will become successful lawyers. The effect of the war will probably be that at the time this child is old enough to "go to work" women will be serving in vocations not even known now.

We find the planet Pluto in the sign Cancer in the 1st house. Pluto in this sign creates strange and unusual appetites, especially if afflicted, and Pluto is square Uranus in the sign ruling the palate (Taurus), which will cause this girl to prefer foods which will not be best for the health. Jupiter being in the common sign Sagittarius square Mars in Pisces, this unusual desire for foods which tickle the palate may cause her to suffer from coughs and colds. The child should be taught moderation in eating, together with proper selection of foods.

LETTER ON PROGRESSIONS

(Continued from page 459)

trying to judge of future happenings by the use of keywords only. The materialistic astrologer friend mentioned awhile back was given to such an interpretation and failed miserably, as you see, to prophesy correctly.

A spiritual awakening on the part of just one of the participants in any tragedy can change the aspect of the whole affair. It can take the calamity in tender and compassionate hands and mold it into a blessing for all concerned. "And I, if I be lifted up from the earth will draw all men unto me."

Love to you, dear friend,

from ANN.

The MESSAGE of the STARS

By MAX HEINDEL AND
AUGUSTA FOSS HEINDEL

Ninth Edition

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

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.

Foreign Diplomat. Law

DAVID M. LaM.—Born April 17, 1918, 9:45 P.M. Lat. 40 N. Long. 86 W. In this horoscope Scorpio is rising and the life ruler, Mars, is in Virgo in the 10th house and trine Mercury, giving a quick and dynamic mind. The Sun in Aries (a Mars sign) is trine the Moon in the 9th house and sextile Uranus in Aquarius in the 3rd house. If he acquires proper training and direction he has the capabilities, mentally, to rise in the diplomatic service or the legal field.

Dietician. Food Manufacturer

PHILLIS P.—Born April 10, 1916, 11:30 P. M. Lat. 43 N. Long. 88 W. Pluto, Saturn, Moon, and Neptune are all posited in the sign Cancer, giving interest in things which are used as foods, and we find Mars in Leo, the sign of the leader, trine Mercury, Jupiter, and the Sun in Aries, which is on the 4th house, showing the quality of leadership. This woman in order to be happy must be an executive or manager of her own business. We advise that of manufacturing and dispensing foods of advanced and popular types.

Author. Lecturer. Politics

VIRGIL P.—Born February 3, 1923, 3:45 A.M. Lat. 46 N. Long. 118 W. With Mars in Aries sextile Mercury, and the Sun in the friendly sign Aquarius, in the 2nd house (finance), with Uranus in the 3rd house (writing) trine Pluto and Jupiter, and Venus on the Ascendant in Sagittarius, sextile Saturn in the 10th house, lecturing and writing, especially along modern lines of thought, should bring success, for we also find that the Moon in the 9th house (the higher mind) is sextile Pluto. Venus in

the first house shows a pleasant personality, while the Sun trine Saturn in the 10th house indicates both profit and prestige by painstaking effort and perseverance.

Publisher. Reporter

CLARENCE W. F.—Born October 23, 1913, 6:04 P.M. Lat. 47 N. Long. 122 W. Mars and Neptune are in the 3rd house representing writing and Venus is in the 5th house ruling publishing houses and newspaper offices. Venus trine Uranus in its home sign Aquarius and conjunction the Midheaven, this young man could become well known and successful through publications; and with the Moon in Leo sextile Saturn in Gemini and Mercury in Libra, his mind is keen and his writing would be catchy and have a strong appeal to the public.

Cashier. Accountant

MURIEL M. C. O.—Born February 23, 1928, 5:20 A.M. Lat. 46 N. Long. 74 W. This young woman has three planets in Aries, intercepted in the house of finance the 2nd house, namely, the Moon, Uranus, and Jupiter and all are sextile Venus. The Moon and Uranus are also sextile Mars which is conjunction the Ascendant in Capricorn. These configurations give ability to come to a decision quickly, also executive ability, manager-ship. Banking, handling of accounts or exchanges, and similar vocations would be advisable.

Salesman. Nurse

EDWARD H. G.—Born April 26, 1886, 2 A.M. Lat. 40 N. Long. 75 W. One who is past 50 years of age may find it difficult to start in a vocation which takes years to learn. This man has Mars and

Jupiter in the nurses' sign of Virgo, with Mars sextile Saturn and trine the Sun. This would give healing powers or adaptability to the vocation of nursing, a field in which both men and women are greatly needed. Aquarius on the Ascendant, with Venus intercepted in the 1st house, and three planets in the 7th house indicating the public, salesmanship would be the second choice for this man.

Post Office. Cashier

ALGA B.—Born March 7, 1924, 4:15 A.M. Lat. 40 N. Long. 74 W. A number of planets are clustered about the cusp of the house of monies, the 2nd house, with the Sun in Pisces, conjunction Uranus, and Mercury sextile Mars, Mars being ruler of the 10th house. We would suggest a vocation where this woman is employed by the government in the postal service or as cashier or accountant in some other governmental branch.

Linotyping. Publishing

WILLEHADO R.—Born December 5, 1916, 5:30 A.M. Lat. 23 N. Long. 102 W. Jupiter and the Moon are in conjunction and trine Mars, both Jupiter and the Moon being in Aries, the home sign of Mars, and in 5th house (publishing), with the Sun and Mercury in conjunction in Sagittarius and sextile Uranus. This man would be successful in any vocation pertaining to printing, publishing, and writing. Newspaper reporting would also be successful as a vocation.

Hotel Manager. Saleswoman

DOLLY H.—Born January 20, 1903, Lat. 42 N. Long. 82 W. Hour unknown. Flat chart. With the Sun in Capricorn and four other planets, Saturn, Venus, Mercury, and Jupiter in Aquarius, the next sign, and probably in the same house, this young woman would be most successful as manager of some institution in which the public is entertained, hotel, club, resort, etc.; also as saleswoman she

would be a success—Mars in Libra (the public) trine Venus and Mercury in Aquarius (friends).

Rental Agency. Hostess

HENDRIKA C. S.—Born March 13, 1889, 3 A.M. Lat. 52 N. Long. 5 E. Any one at the age of fifty-three cannot attempt a profession or vocation which requires years of preparation. However, with a prominent Jupiter conjoined the Ascendant Capricorn and trine Venus, a strong Mars in its own sign Aries trine Saturn the life ruler, we suggest social hostess, hotel manager, rental agency, service station operator, or any service to the public.

Chemistry. Massage

JAMES F.—Born October 5, 1896, 6:42 A.M. Latitude 40 N. Long. 80 W. Mercury is conjunct the Ascendant in Libra, also conjoined the Sun, trine Mars, Neptune, and Pluto in Gemini. Jupiter and the Moon are in Virgo, sextile Saturn and Uranus, chemistry, or the science of healing through laying on of hands, as in massage or osteopathy; Jupiter sextile Venus indicates ability to acquire wealth.

Merchant. Manufacturer

CESAR B.—Born February 5, 1928, 5 P.M. Lat. 30 S. Long. 70 W. With Venus in the 6th house conjunction Mars and sextile Mercury in Pisces, Jupiter and Uranus conjunction in Aries, the Sun in Aquarius in the 7th house sextile Saturn in the 5th, this man would find success as a merchant and as a manufacturer and salesman of fabrics.

Publicity Contact

DORRIT O. R.—Born November 20, 1898, about 5:30 P.M. Lat. 18 N. Long. 76 W. Here are four planets all clustered in the 7th house, Uranus, Saturn, Venus, and Mercury; and Uranus and Saturn are trine Mars in Leo. This woman would be most efficient as a saleswoman, promoter, or in any vocation where she deals with the public.

Worth-While News



Sterilization Law Held Unconstitutional

WASHINGTON, June 1.—The United States Supreme Court unanimously ruled unconstitutional Oklahoma's criminal sterilization act, providing for the sterilization of any person thrice convicted in the state of certain "crimes amounting to felonies involving moral turpitude." The court held that the act invaded basic human rights and in the majority opinion handed down by Associate Justice William O. Douglas declared that "Marriage and procreation are fundamental to the very existence and survival of the race. The power to sterilize, if exercised, may have subtle, far-reaching and devastating effects. In evil or reckless hands, it can cause races or types which are inimical to the dominant group to wither and disappear."—*Nature's Path*, July 1942.

In considering defectives as a class it is quite necessary for one to realize first that the indwelling spirit, the real man or woman, is not a defective at all; it has had innumerable past lives during which it has contracted many debts of destiny and reaped corresponding experiences therefrom. However, all of the experiences that could not be reaped in one life are simply held over until the next or later lives, for they are never lost. It is also a fact that no one, however efficient he or she may be, is capable of expressing in one body all the attainments that have been acquired in his or her many previous lives. Therefore, there are many apparent abnormalities brought to the attention in the investigations of physical researchers, who have found cases of ignorant persons in the peasant class in the present life who, when placed in a hypnotic state or in a trance, have been able to speak Greek and Hebrew and even to discourse most learnedly on abstract subjects.

The spirit in the beginning may be likened to a diamond in the rough which is being gradually ground on the grindstone of experience. In each life a new

facet permits the light to enter and adds that light to the lumination already obtained through the facets ground in many previous lives. It is by means of this process that man will eventually develop the perfect light which will make him divine.

Because of our limited perception we call certain actions good and certain other actions evil, when in reality from the broad point of view, it is all simply a matter of experience. Some people seem to be fairly perfect in this life, at least they do not appear to be out of the ordinary enough to be marked, and therefore we call them normal; others being quite different from the rest, we in our ignorance of the real individual, call defectives, and a similar standard is used in judging the human body, although as a matter of fact no one possesses a perfect body; nevertheless we take an average body as a standard, and any thing that does not measure up to it we call defective. We allow those who are not very different from the general run mentally to go about unmolested, but confine those who have a decidedly different turn of mind. We also pay no attention to the ordinary deformities of the body, but designate those who are materially different from our standard, as physical defectives; and there are those who go even farther, and maintain that they have a perfect right to destroy anything or any body that is not up to the standard that they consider to be normal.

The fact is that the normal, physical body is the result of a certain mode of life in previous existences which was then standard. But that which is considered the defective mind and defective body are the results of the efforts of the spirit to be free to move along what most of the people call unconventional lines

of thought and action. Therefore genius and idiocy are linked dangerously close, and any doctor who attempts to cut short the life of a child whom he considers a defective is just as liable to deprive the world of a great genius as he is to rid it of a poor creature who would be a burden to himself and others. It is therefore the duty of every doctor to do all in his power to prolong the life in the body so that the spirit may gain the experiences it came to earth life to acquire. If that life is to be cut off, nature will take care to do that herself.

Sterilization of the human body is a crime committed against the spirit. The creative force in mankind is centered in the brain and the organs of reproduction, and the destruction of either center seriously affects the other one. The creative power in man is spiritual in nature and the person who deprives an individual of this creative force, be it a doctor or any one else, is directly interfering with the function of this spiritual force, and will sometime, somewhere, be required to pay a penalty for his interference commensurate to the terrible crime which he has committed against both God and man.

Vitamin-Filled Cakes Benefit War Workers

EAST HARTFORD, Conn., August 15. (I.N.S.)—In a vitamin test case, 500 Pratt & Whitney workers who were given small vitamin-filled chocolate cakes rolled up this record over a "control" group who received none: man-days of work lost, down 90 per cent; material spoilage, down 37 per cent and excess earnings up 17 per cent.—*San Diego Union*, Aug. 16, 1942.

There is but one *life force* in the universe, and that is the life which emanates from God; and this force permeates every living creation. It is this force which the scientists are endeavoring to separate from the various forms which it permeates and which they have named vitamin, because they have found that it appears very close to the essence of life. By elimination of the grosser portions of substances, they are able to approach the

life essence more closely; but they are not able to extract the pure essence because it is a spiritual substance which cannot be extracted by material means.

Americans Becoming Taller

Americans are growing taller, a national trend which has been noted particularly in the Army and women's colleges. Not long ago, a survey of physical statistics in a number of American colleges for women revealed that the average college girl of the present day is one inch taller than her mother was when the latter matriculated about 25 years ago.

Estimates of the increase in height of today's soldiers over those of 1917-18 vary from one to two inches. This has been accompanied by a step-up in average weight from five to fifteen pounds over that of the troops in the first World War.

Explanations for this upward trend in the size of male and female Americans vary, but the chief general reason given is that infants have been better and more intelligently fed. Improved medical knowledge of child hygiene and prevention of disease also have enabled children to grow into adults sounder of body than ever before.—*The Chariot*, August 1942.

The archetype or pattern of the physical body of man is built by him on his way to rebirth, with the assistance of Great Beings of unmeasurable wisdom; and according to this pattern is his physical vehicle formed.

America is the melting pot, the "seed" ground, for the formation of the New Sixth Epoch Race, and naturally this race will differ considerably from the races which exist at the present time. For instance: the arms and lower limbs of this race will be longer, their bodies more lithe; their long and somewhat narrow heads will have a high crown and their foreheads will be almost rectangular. Their skin will lose much of its rosy hue and will be much whiter with a slight bluish cast.

These changes have already begun to appear among the inhabitants of America and it is gratifying to note that the scientists are becoming cognizant of the fact that something noticeable is taking place in the physiological structure of man, although they are not yet aware of the true cause of the change.

Question Department



The Living Bread of God

Question:

It is stated in your literature that the twelve Brothers of the Rosicrucian Order have physical bodies, and that even Christian Rosenkreuz, who is at the head of the Order, has such a body and can function in it when he so desires. Now the question that I want to ask is this: Do these highly developed men partake of food in the same way that we ordinary mortals do?

Answer:

Yes, it is quite true that all of the Brothers of the Rosicrucian Order, including Christian Rosenkreuz, do have physical bodies in which they function when they so desire. These exalted men understand all of the laws of nature and live in perfect harmony with them; consequently they are not continuously breaking down the cells of their physical bodies, and as a result these cells are not in need of constant repair, and therefore the Brothers find it necessary to partake of food only at intervals measured by years. Furthermore, the word of God has become to them a *living bread* and it is therefore their principal sustenance. It was this *living bread* to which Christ Jesus referred when He said to Satan, "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."

THE REVEALING TRUTHS CONCEALED IN THE MEMORY OF NATURE

Question:

Nowadays, one frequently runs across articles referring to what is called "The Akashic Records." These articles seem a bit vague, as though the authors were not quite sure of their ground; but one point on which they all seem to agree is, that these records reveal the past exist-

ence of a great continent called Atlantis, located under the waves of the Atlantic ocean and that this continent was some sort of an earthly paradise, and that the people inhabiting it were vastly superior to those now existing, we being sort of degenerates of a past great civilization. Then, too, I have recently seen newspaper articles mentioning such a continent and one paper had an outline map of it. Is it true that there really are any such records as mentioned, which record information similar to that given out by these writers?

Answer:

Yes, there are such records as you mention. The Rosicrucians speak of them as the "Memory of Nature." "Akasa" is a Sanskrit term meaning ether, and it is used in some philosophies to designate the substance in which all cosmic events are recorded. The Rosicrucians state that there are three records of cosmic events. The lowest record is found in the reflecting ether surrounding the earth; the second one is located in the Region of Concrete Thought; and the third one is in the World of Life Spirit.

In each of these regions there is a more or less complete record of *every event* which has ever occurred, but only the record located in the World of Life Spirit is absolutely permanent. Furthermore, it is possible for any properly qualified seer to verify this statement.

Relative to Atlantis: It is quite true that the Memory of Nature contains a complete record of that lost continent which ages ago sank beneath the waves of what is now called the Atlantic Ocean. These same records show also that the inhabitants of that continent were not a superior race to our own, but that the masses were exceedingly primitive so far as evolution is concerned.

The masses of the Aryan race are far more advanced than were the greater part of the Atlanteans. However, the Atlanteans had not become so deeply immersed in matter as the Aryan race has, therefore they retained more of their original spiritual perception and spiritual knowledge, and they were able therefore to manipulate certain forces of nature which modern man cannot. But this ability did not represent true superiority; rather, it revealed the fact that the Atlanteans had not involved so far away from the old negative form of spiritual cognition as has the man of the present age. As this more complete *involution* was necessary before man could start on the upward arc of *evolution*, on which he will spiritualize his vehicle and regain his knowledge of spiritual truths in a positive, conscious way, it is evident that the Aryan races which are now evolving these added powers are far in advance of the Atlanteans who in their time were still working on the downward arc of involution.

The bodies of the ancient Atlanteans were not nearly so highly developed as are those of the Aryan race, nor were the spirits using them as completely indwelling. Only the more highly evolved of the Atlanteans were able to enter Aryan race bodies, and these vehicles are now far more highly evolved than were those of any preceding races or peoples. It is possible for individual spirits to fall behind in their evolution; but new races are ever moving forward. That is Cosmic law, and Cosmic law is unvarying in its manifestations.

JESUS AND HIS DISCIPLES

Question:

I have heard it stated by more than one person that Jesus and His twelve disciples have all been reincarnated several times, and that they are all inhabiting physical bodies right now. Some people have even gone so far as to claim that they, or some of the people they

know, are various ones of the disciples. One man claimed to be John and another said he was Peter. What is your opinion on this subject? Some of those laying claim to such lofty development appear very human to me indeed.

Answer:

Jesus and His disciples have never reincarnated in physical bodies, although they are all perfectly able to do so. The reason is that He, with His band of twelve highly trained helpers, is working with the various churches from the invisible planes, and that work is entirely unconnected with material affairs. However, it is usual for a great Teacher to come in each age; and as we are now nearing the cusp of the Aquarian Age, we may confidently look forward to the coming of such a One, who more than likely, will be Jesus, as this Teacher is coming to give the Christian Religion impetus in a new direction.

When Jesus and His disciples do reincarnate again it will not be necessary for them to announce themselves to the world, for the life led by each will proclaim his identity.

THE SOUL OF ANIMALS

Question:

Is there any place in the Bible where the immortality of the soul of an animal is recorded?

Answer:

No, nor is there any place in the Bible where the immortality of the soul of man is recorded. The Bible teaches that "the soul that sinneth it shall die"; also that the body returns to dust, but that *spirit* returns to God who gave it. As a matter of fact, the animals as yet do not have souls, but their spirits are immortal. At a later time in the evolution of the animals when they have been given a mind and become accountable for their actions they will generate from their threefold body the threefold essence which we designate as soul, as mankind is doing at present.

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.

"In His Heart"

AN ADDRESS IN THE PRO-ECCLESIA

By MAX HEINDEL



ONE coal will not make a fire, but where a number of coals are heaped together the heat which is latent in each may be kindled into a flame, emitting light and warmth. And it is in obedience to this same law of nature that we have gathered here tonight that by massing our spiritual aspirations for the healing and helping of our suffering fellow men we may do our modest share toward lifting the pall of sorrow that now broods over their lives, and that we may hasten the day of the kingdom to come, where suffering and sorrow shall have been abolished and where even death shall have ceased to have dominion over men.

We are holding these Healing Meetings on nights when the moon is in a cardinal sign, because at that time the maximum of cosmic energy is infused into whatever we start and there are then the best chances for a successful issue. Thus we are taking advantage of the forces in the universe, and thought is the vehicle which we use to transmit the healing power.

But before power can be transmitted

it must have been generated; and to do this efficiently we should understand accurately what is the method. There is one teaching of the Christ which thoroughly explains the matter. It is: that as a man "thinketh in his heart, so is he." That saying goes to the very bottom of the matter; for though we may profess with our mouth to believe certain things and thus deceive others, yes, even ourselves, only what we really believe in our hearts, what we think deep down in our hearts, counts. If we profess with our mouth that we believe in God, to live the life, to do unto others what is right regardless of what they do to us, such and similar high standards of conduct, we may still live a double life and be hypocrites. But if we really think these things from the bottom of our hearts it will not be necessary for us to make professions. Every single act of ours will proclaim just exactly what we think in our hearts and what we believe. People will very soon find out just what kind of a person we are by watching our actions rather than by listening to what we say.

Let us realize that every thought is a spark issuing from the Ego; that the moment it is born it draws around itself a certain kind of material appropriate to

NOTE: This article was first printed in the July 1915 issue of this magazine.

its nature. This thought-form may be sent to others for good or ill, but eventually there is a reaction upon ourselves, good for good and ill for ill. It is an actual fact and not just a mere poetical saying that "thoughts, like chickens, come home to roost." Anyone who has spiritual sight unfolded sees around every one of us a subtle auric atmosphere which is colored according to our particular trend of thought; though, of course, the basic color is determined by the racial and national characteristics.

If we think in our hearts thoughts of optimism, of kindness, of benevolence, of helpfulness and service, then those thoughts gradually color our atmosphere in a certain manner which is accurately expressive of all those different desirable qualities or virtues. And as our bodies are built by the mind into an expression of our mental attitude this will again react upon our physical body, bringing to us health and well being. For that reason the teachings of New Thought are true when they state that in this manner health and prosperity are achieved; though no one who is really spiritually minded would ever use such means for attaining material wealth; but this is merely another way of proving the truth of the saying of Christ that if we "first seek the Kingdom of God and His righteousness," all other things will be added.

The prophet of Israel also gave this assurance when he said: "I have been young and now am old; but never have I seen the seed of the righteous begging for bread." It is the law of the universe that if we work with God, then God will certainly take care of His own in a material way. "Are not two sparrows sold for a farthing? Yet not one of them falls to earth without your Heavenly Father knoweth it; are ye not worth more than many sparrows?" All through the word of God we have the promise that as long as we labor faithfully, honestly, and to the very best of our ability, striving for the things of the kingdom, working in His vineyard, then He will take care of us.

When anyone has created about himself or herself an auric atmosphere of helpfulness, of kindness, by actual service; for it is not enough that we desire to be of service, but we must strive day by day to serve to the very utmost; we must lie down every night tired in the happy consciousness of being real servants of Christ. But when we have done this we shall find a changed world. We shall find in other people the very same qualities we possess, because this auric atmosphere of ours is as a glass through which we must look at everybody. The whole world is colored by our own aura just as if we were in a room with windows of red glass; the world outside, trees, houses, and everything else would appear red.

As a matter of actual fact we view the world in which we are living through that auric atmosphere and if that is vibrant with benevolence and kindness we find all about us people who are benevolent and kind, for we call out the qualities in them which we ourselves express, upon the same scientific principle that when a tuning fork is struck it awakens the vibrations of other tuning forks of identical pitch, and the people who meet us are invariably attracted by and respond to that which we have in ourselves.

Therefore, a man who is benevolent, as said, feels the benevolence and kind-heartedness of other people. A man who thinks mean and worrisome thoughts, who is pessimistic and habitually thinks thoughts of unkindness toward others will call forth in them the same traits of character that he sends out. We are vibrating at a certain pitch and the seed atom in the heart is the keynote of our physical existence and of the vibrations that go out from us through the physical world.

It is of immense benefit to know this scientific fact for we can control our thoughts and through them every condition of life. It behooves us therefore, to cultivate habitually optimism, helpfulness, benevolence and kindness, so that we may be of greater value in the

world's work. Unless we have these qualities in some degree it is impossible for us to do the work we have come here to do tonight, namely, to help and heal others.

Thousands of students all over the world have concentrated their thoughts here during this day as they do every day when there is a healing meeting at Headquarters. This aggregation of thoughts now floats over the Pro-Ecclesia, a mighty force. The Rosicrucian emblem on the west wall is the instrument or focus through which we shall send it out into the world. We have there the five-pointed golden star and the four-bladed cross. The five and four make the mystic number nine which is the number of Adam or humanity. The cross is pure white, symbolical of the fact that anyone who desires to become a helper of humanity must purify himself from all evil; and though, while we attempt to do this we fail time and again, let us remember, there is no failure except in giving up the Quest. The seven roses which garnish this symbol are symbolical of the cleansed blood.

While humanity and the animals which have red, warm blood are filled with passion and desire, the plant is passionless. The red rose, being the generative organ of the plant, therefore stands as a symbol of the immaculate conception which takes place when the Christ is born within, cleansing us from the sins of the past and sanctifying us to the work of the future. This is the great ideal toward which we aspire; and let us concentrate our thoughts upon the central white rose in the emblem which stands for the pure heart that is in such an unselfish Invisible Helper. Let us pray that our thoughts may be as pure as that rose so that we may be able to generate thoughts of purity, strength and helpfulness and trust in God in spite of all discouragements.

Above everything, let us, when we have done our part, trust the results to God, eliminating our own personality.

We are too weak to battle with cosmic forces; but God is omnipotent. We would not attempt to cross the ocean in a row boat, which is almost certain to be swamped; but if we commit ourselves to a large and well-built liner the chances are greatly in favor of our surviving any strong wind that may beset us. It is also similar in the voyage toward our spiritual goal. If we endeavor to stand in our own strength we are very apt to fail; but if we commit everything to God and pray to Him for guidance, then we shall find our chances for success are greatly increased. And by prayer is not only meant the prayer of the lips but rather the prayer of the heart. As Emerson puts it:

Although your knees were never bent,
To heaven your hourly prayers are sent;
And be they formed for good or ill,
Are registered and answered still.

Bible Emphasis on Heart

Some *nine hundred* references to the heart are found in the Bible, as shown by a cursory examination of *Cruden's Concordance*. Of its upwards of 220,000 citations, to find 900 or nearly three pages given to this one word is significant of its importance. The subject begins with an explanatory note, as follows:

HEART

(The word heart is used in Scripture as the seat of life or strength; hence it means mind, soul, spirit, or one's entire emotional nature and understanding. It is also used as the centre or inner part of a thing)

The first reference noticed in point of position in the Bible is Genesis 6:5—
“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.”

I Samuel 16:7—“For man looketh on

(Continued on page 478)

Patients' Letters

Illinois, July 27, 1942.

Dear Friends:

Thank you so much for the help you have given my husband. This improvement is amazing, even to the doctor. On Memorial Day he was sure X. would never recover and now his blood has increased from 20 to 70 per cent and the doctor says when it reaches 80 or 85 he will be cured.

He is strong enough now so he can work in the garden and mow the lawn for hours at a time, and he has gained several pounds. In spite of his increase in weight he is getting much smaller around the waist so that trousers which he couldn't button at the waistline are now too large. So the cancer tumor is evidently on the decrease in size.

I believe his name may be taken from the healing list now, as with the carrot juice and the cancer tea he should be able to keep on improving and I know that you have many on your list to pray for and we must not take more of your time than is necessary.

Words cannot express my gratitude for all you have done for him and may God bless you and the wonderful work you are doing.

When my husband gets to work again I hope to send you a more substantial offering.

Gratefully yours,
—K.W.

Massachusetts, July 9, 1942.

Dear Friends:

Would like to tell you of an experience about a week ago with the Invisible Helpers.

I woke up out of sound sleep and was lying on my side. I felt the presence of one of the "Invisible Healers." I felt a hand or what you call an etheric hand enter my body from the region of the lower spine and actually felt this force enter inside my body and work or manipulate inside. All the working and studying would never have made me realize how really powerful a force these Healers and workers are, as did this actual experience and I am very grateful for this.

Enclosed find love offering.
With love,
—H.X.

Kansas, June 1, 1942.

Rosicrucian Fellowship
Healing Department,

Dear Friends:

I want to thank you for what you did for me. I know you helped a lot. Even my doctor said it was a mystery and a miracle, how I recovered. He admitted he was amazed.

Sincerely yours,
—Mrs. T.V.E.

Healing Dates

September 4—11—18—24
October 1— 8—15—21—29
November 5—11—18—25

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.

THE PALM OF VICTORY

(Continued from page 453)

signified by the palm tree has to render homage to the King of Righteousness; secondly, that Jesus was an initiate from infancy.

The palm in symbolism seems to have meant victory, not only in the physical world, not only in the moral world, but also victory over death. This is the reason why it is always shown in the hands of the martyrs. This is why the natives of Jerusalem honored Jesus by throwing branches of palm trees at his feet. But let us note that they certainly expected that he would keep his physical body alive. Even the disciples expected this. Even they were not prepared for his re-appearance after death. Let us ponder over this mystery. Are we like the disciples and the people of Jerusalem? Are we awakened sufficiently to dwell under the palm tree and to say with our hearts—

*O death, where is thy sting?
O grave, where is thy victory?*

Children's Department



The Mystery of Sunee

By EMILY W. LORTCHER

(PART THREE—CONCLUSION)

In Part One and Two. "Sunee" is the name by which five-year old Donna knows a little girl about eight years old who is her *invisible* playmate. Her mother finally persuades Donna to promise not to play with Sunee any more, and Sunee stops coming. Donna tries to be happy, but grieves for Sunee. After some months a strange thing happens—Mercedes, daughter of her mother's sister in India, comes to America to visit Donna and to the amazement of all except the little visitor, Donna joyfully claims her as Sunee. This part of the mystery is solved when the child says that Mercedes is really her name but that her daddy says she is his sunshine so she has always been called Sunee! *Now finish the story.*



EXT morning everybody was up early at Donna's house. They were too excited to sleep. Sunee jumped out of bed as soon as she heard Donna's voice and in a few minutes they joined Mother and Daddy in the garden to talk until breakfast.

Sunee and Donna ran to the Swan Bench near the pond where they used to talk before Sunee went away; the same one where Mother had held Donna on her lap the day she promised not to play with Sunee any more. And on the big seat under the willow sat Mother and Daddy.

"I love the garden so much," Sunee said. "I often came to watch Donna ride her little pony."

"Why, Sunee!" exclaimed Donna. "How could you see my pony? Daddy didn't get him for me until after Mother sent you away."

Sunee smiled into Donna's puzzled eyes. "Mother didn't send me away, Donna. You did."

Donna's big eyes opened wider. "Oh, no, Sunee. I wished and wished that you would come back."

"And I did come back—but you couldn't see me any more."

"You came back?" Donna asked. "Why, Sunee, I looked for you every single day since you went away."

"I know you looked for me, Donna, but since the day Mother said your playmates would laugh at you, you felt so ashamed that you decided you wouldn't tell anyone about Sunee anymore. Being ashamed pulled a little 'curtain' over your eyes so they could no longer see me. My daddy calls that *pride* and he says pride keeps people from seeing things that are right before their eyes."

Donna was thinking hard for a little girl. "I did feel ashamed, Sunee, when Mother told me people would laugh at me and call be a baby, and I did tell myself that I wouldn't talk about you any more. But I didn't tell anyone else, not even Mother."

Sunee took Donna's hand. "You didn't need to tell anyone, Donna, but yourself, because it was you and not Mother who pulled the curtain over your eyes. And then you did something else. You were afraid, afraid that maybe you were dreaming, as Mother said, and that Sunee wasn't real after all."

"I did think that, too, Sunee, after Mother told me I didn't really see you."

"Yes, I know," said Sunee, "and that pulled another little curtain over your eyes, Donna. My daddy has talked to me so much about the different curtains. He called that curtain *doubt*, and he says

that doubt keeps us from seeing so many things that can make us happy."

"But my playmates couldn't see you at all, Sunee," said Donna. "Did they have pride- and doubt-curtains, too?"

"Yes, and many others, some of which you don't have. That's why you could see me and they couldn't."

"What other curtains, Sunee?"

"Oh, a great many, Donna. Selfishness, unkindness to animals, not telling the truth. And temper, too. They make pretty thick curtains."

Donna began to rub her eyes hard.

"Oh, you can't feel them that way, Donna," laughed Sunee, "because they cover your eyes from the *inside*. And when we get angry and hate people we pull down the thickest curtain of all. Then we can't even see that the sun is shining or that the sky is blue. We don't hear the birds sing and we walk right past the loveliest things and don't see them at all."

Donna's face brightened. "I never hate anybody, Sunee, and I love all the animals. I couldn't be unkind to even the tiniest ones."

"I know that, Donna dear," Sunee said lovingly. "That's why your pets all love you too and are not afraid of you. But many children hurt birds and animals and hate other boys and girls. You don't do those dreadful things, Donna, but you do get angry when nurse puts you to bed and you don't want to go. And you always want to be leader in your games, don't you? And if your playmates say Jean can lead better than you and they choose her, you don't like it and you feel unhappy about it. Do you like Jean, Donna?"

Donna pouted a little. "I used to like Jean until they always made her leader instead of me." Suddenly Donna looked ashamed. "I don't hate her, Sunee, but I don't like her any more. Is—is that a curtain, Sunee?" she asked anxiously.

Sunee hugged Donna hard. "Indeed it is, a very heavy curtain which my

daddy calls *jealousy* and it gets thicker and thicker as we grow older."

Donna looked troubled. "Can't I take those curtains off again, Sunee?"

"Of course you can, Donna," Sunee hurried to say, "every one of them. I'll help you just as my daddy helped me. We'll watch what you do, and say, and even think, every day to see if you are pulling a curtain on or off. My daddy did that with me until I did the things which made me see clearer. Soon I was able to see so many beautiful things—real fairies, Donna, and the brownies. I can see what the animals are thinking and understand what they are saying, too. And, Donna, I can even make them understand when I talk to them so they obey me. And you will do all those things too, as soon as your curtains are gone."

Mother and Daddy had been listening to every word. Now Mother said: "But I don't understand, Sunee. How could even Donna see you when you were way off in India and she was right here in America?"

Sunee's face looked as bright as the sunshine. "Auntie," she said, "do you ever travel in your dreams? Visit people or places?"

"Why, yes, dear, nearly every night, because I dream often, and sometimes I dream about people and places, but of course I don't visit them."

"Auntie, you do visit them," said Sunee, her eyes shining. "You don't just dream about those people and places—you go there yourself. Your body doesn't but *you do*. If you could visit the same places in the daytime you would find them exactly as you saw them in your dream."

"I sometimes wondered about that, Sunee," Mother said slowly. "I have several times dreamed of changes made in the homes of my friends. I saw them so clearly that I visited them next day and found them exactly as I saw them in my sleep."

"Of course you did, Auntie," ex-

claimed Sunee, "because you had been there while you thought you were asleep. You didn't go in your heavy body; that was asleep on your bed, but you did go in your Dream Body, just as wide awake as you are now. That was the body I traveled in when I visited Donna in the garden. It looks just like this body—Donna thought it was this body when she saw me—only it is light as a feather so we can easily speed through the air in it."

"Where is that body now?" asked Daddy, quite excited.

"You're living in it all the time, Uncle, only you can't see it by day because it is covered with this heavy body. But as soon as your heavy body goes to sleep you slip right out of it. Then you find yourself as light as the air in your Dream Body and you can go anywhere in the world almost in an instant."

Mother too was excited. "How wonderful!" she exclaimed. "So that was how you were able to come from far-away India to play with Donna right here in our garden."

"Yes, Auntie. You see, we have night in India while you have daytime. That's why I could come while Donna was awake."

"But, Sunee," Mother said, "I never know where I am going in my Dream Body, as you call it. I just find myself wherever it takes me. How could you come to Donna whenever you wanted to?"

"Daddy taught me how to go anywhere I want to go, Auntie, and you can do it too. Just before you go to sleep you must think very, very hard of the person or place you want to visit and as soon as you leave your body in sleep you find yourself there."

"Why couldn't we see you in your Dream Body as Donna did?" asked Mother.

Sunee threw her arms about Mother's neck, "Auntie, dear," she laughed, "it's because grown-ups have many more curtains over their eyes than children do. Many children have playmates that

grown-ups can't see. Often they are little boys and girls that don't have a heavy body at all. They live in their Dream Bodies all the time."

Donna jumped up. "Sunee," she said eagerly. "Can't I go with you when you travel in your Dream Body?"

"That's just what I want to teach you to do, Donna dear. I want to take you to India to visit my daddy and mamma, and to other places much more wonderful than India or America."

"Oh, Sunee, will it take me long to learn?"

Sunee hugged her little cousin tenderly. "No, Donna. Not if you try hard enough—every day—to pull the curtains off your big blue eyes."

Just then the breakfast chimes sounded through the garden. Donna and Sunee ran merrily up the path, and Mother and Daddy, as happy as the children, and very, very thoughtful, followed them into the house.

The End.

The Man-Made Road

By ETHEL F. MCMILLAN

I travel along a man-made road
As I live my daily life;
A road that only I can build,
My highway of joy or strife.

Some parts of the road are smooth and
oiled,
While others are hard and rough;
It winds through shadows and into light,
Down into valleys and out on the bluff.

But running along my path of life,
There are many other roads
Traveled by those who build and grow,
Who, like me, have heavy loads.

I lend a hand and give a word
Of comfort, and share a tear;
I learn my lessons and do my best
To smile in the face of fear.

Each day that I travel I'm nearer my
goal.
May I live my life to the brim,
And face with a smile the last steep
stretch
Of road that leads over the rim.

Echoes from Mt. Ecclesia



HERE is very much interest among our members regarding the Fellowship Song Book. Advance cash orders have been received so that we lack only about one hundred dollars of the necessary cost price. Therefore with the cash we have on hand the manuscript now goes to the music printers in Los Angeles. We eagerly anticipate being able to tell you on this page in the November issue that we have started mailing out the books. In the meantime we urge all who desire copies of this first limited edition to send us their orders as soon as possible.

Color and color therapy receive special attention from esoteric students as well as from the hard working physical scientists who carry on unceasing laboratory research. In a talk in our library, Mrs. Hellen Cash of Rochester gave us an interesting résumé of progress in adapting the use of color to bettering physical and mental conditions. Mr. and Mrs. Cash were here for a brief visit to their California home. They were accompanied by their friend Mrs. Gertrude Greene of Churchville, N. Y.

Another pleasant event was a "talk party" composed of the Spanish-speaking and Spanish-studying friends at Mt. Ecclesia. Among them was a Sanitarium guest who has returned quite recently from a trip to Latin American countries, also a temporary helper in the Spanish department who is a native missionary.

A very large number of very small workers, all female, have been added to the force at Mt. Ecclesia—to help in the Victory gardens and orchard—eight colonies of *bees*, "with supers." One of the resident workers has installed them with the expectation that next season Mt. Ecclesia will have its own honey supply.

The six special lessons of the Summer School Correspondence work which be-

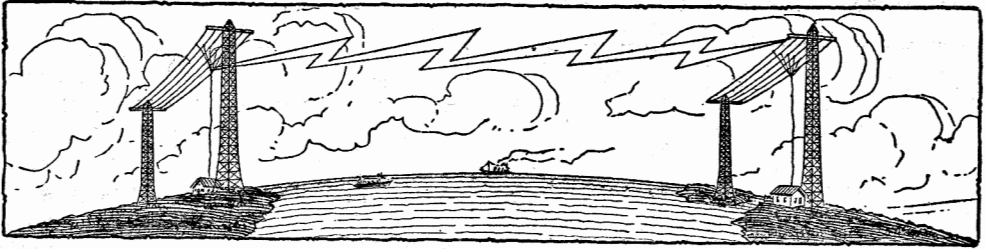
gan July 15 have now been mailed out to all those who returned their answers promptly, and the teachers hope that all the others will finish their lessons as quickly as they can. In writing to a member at Mt. Ecclesia a friend says: "I know you will be interested to know that I am taking all your Summer School Correspondence Courses. I am finding them very helpful and inspiring. I shall be sorry when I have finished them; they come to me like very welcome friends."

Another friend writes regarding the influence which our literature and teachings have in building and sustaining morale: "Remember that here in America our public libraries carry your books, and our Government gives you all the facilities of the Post Office for carrying your magazines, lessons, and literature . . . and it is not likely that they have overlooked the value of morale.

"If Governments pay so much attention to these matters it is only because of the appeal to the individual and I think it will be conceded that those who seek your teaching only do so because they have begun to think for themselves.

"It is not to be expected of course that everyone will agree with your students in thinking that yours are the highest and most advanced spiritual teachings we have, but none will deny that your position in that field is unique. Emphasizing as they do the importance of the individual, your teachings can only be allowed to exist in a democratic state; indeed it is probably around such teachings that democracy has grown; so it follows that to diminish the effort in spreading them is to weaken democracy itself. Your readers and students, those thousands to whom you have 'restored' the Bible, get great spiritual help from your efforts and it is not unlikely that their numbers will greatly increase. . . ."

Rosicrucian News Bureau



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“ as one layeth
A worn-out robe away,
And taking another sayeth:
This will I wear today,
So putteth by the spirit
Lightly its garment of flesh
And passeth on to inherit
A residence afresh.”

—Sir Edwin Arnold.



WITH millions of human forms being torn from the spirits which they house these days, the message given in the above lines becomes of supreme importance. The continuity of spirit, the evanescence of the physical form! Participants in the world-struggle, ever faced by the possibility of so-called death, are being forced into a more thoughtful consideration of the true nature of the passing of the spirit.

The knowledge that actually “there is no death” gives one the key to the why and wherefore of existence, bringing a comfort and solace that nothing else can bring. It enables us to realize that pain and suffering are self-inflicted and for a purpose; that we have, individually and collectively, created the conditions about us and can therefore change them if we will; that even wars serve a divine purpose. By accepting the *doctrine of rebirth* we come to realize that there is an eternal principle of progress which is moving us on to a higher goal, and that by aligning ourselves with this current of progress we may hasten the day of uni-

versal brotherhood in which love and unity will be established facts.

Blessed service may therefore be rendered these days by passing on to others the golden truth of rebirth. Thus may we, as individuals and as groups, encourage them out of the mire of despair and futility into the sunshine of *hope, understanding, and faith.*

MEXICO CITY, MEXICO.

The Fellowship Group started in this city more than a year ago has continued its classes and meetings, with much interest and sincere enthusiasm shown by the students. A number of visitors and new students have come into the class during the year, and our correspondent writes, “All our students are in a very good spirit and anxious to do something tangible and practical for the good of humanity.”

Some of Max Heindel’s “Letters to Students,” as well as chapters from the “Cosmo,” have been used as a basis for class work and talks given, and the weekly Healing Meetings have recently been added to the other activities.

ROCHESTER, NEW YORK.

As announced in our News Bureau last month, the annual Conclave of the Rosicrucian Fellowship groups in the Eastern States will be held in Rochester this year, on the 10th and 11th of October. A tentative plan has been arranged, as follows:

Friday evening, Oct. 9—
Reception of visiting delegates and
assignment to homes of members.

Saturday, October 10—

10 A.M.—Music and Meditation
Election of Conclave Chairman.
Address of Welcome — Irving
MacArthur.
Business Meeting.
Round Table Discussion.

12 Noon to 2 P.M.—Adjournment for
lunch.

2 P.M.—Music and Meditation.
Short Talks on Thought Forms.

4 P.M.—Tea at home of Mrs. Hellen
Cash.

8 P.M.—Music and Meditation.
Lecture on "Light, Love and
Brotherhood," by Sidney R.
Moller.

Sunday, October 11—

9:30 A.M.—Meeting for Probationers
led by Joseph E. Schrack.

The thought for the meeting to
be, "Assignment for Probationership."

11 A.M.—Morning Devotional Service,
Mrs. Minnie Mansfield, speaker.

12 Noon—Dinner—Conclave delegates
guests of the Rochester Center.

Afternoon—Sight seeing and social
program to be arranged.

8 P.M.—Evening Devotional Service.

"It is hoped that every delegate will
come prepared to add something along
the line of our Conclave Theme of Uni-
versal Brotherhood. We know that this
Conclave can be a success only if every
one who attends feels that he is adding
something by his presence, his prayers,
and his thoughts."

BARBADOS, B. W. I.

The past year has been a busy and en-
couraging one for the friends of this
Fellowship Group also, we are happy
to find from their letters and reports.

The secretary writes, "Our work is
progressing splendidly," and her re-

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 follow-
ing 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.

Cleveland, Ohio.—Carnegie Hall, 1220
Huron Road, Room 916.

Denver, Colo.—P. O. Box 3,

Detroit, Michigan.—115 W. Adams.

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, Minn.—2020 Nicollet Ave.

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.

Santa Ana, Calif.—438 So. Sycamore.

Seattle, Wash.—1913 Westlake.

Schenectady, N. Y.—13 Union St.

St. Paul, Minn.—318 Midland Trust Bldg.

Toronto, Ont., Canada.—1495 Queen St. W.,
Apt. 40, Telephone LA. 6796.

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.
London.—39 Cleveland Sq., Bayswater W.2.
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.

ports indicate a very satisfactory attendance at classes and Services. At some of the special occasions during the year, such as Easter, there were as many as seventy-five present.

In addition to the regular Philosophy and Astrology Classes, this Group includes the Sunday Devotional Service, the weekly Healing Service, and a Sunday School for children, among its activities.

BIBLE EMPHASIS ON HEART

(Continued from page 470)

the outward appearance, but the Lord looketh on the heart."

Proverbs 23:7—"For as he thinketh in his heart, so is he."

The teaching of the Old Testament is corroborated and approved by Christ Jesus and the Apostles in the New Testament:

Matthew 9:4—"And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?"

Mark 11:23—"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

Luke 6:45—"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh."

Acts 8:37—"And Philip said, If thou believest with all thine heart, thou mayest."

II Corinthians 9:7—"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

John 14:1—"Let not your heart be troubled: ye believe in God, believe also in me."

A study of this Bible teaching will yield treasures of insight and understanding.—E.C.

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.

Dealers Carrying The Rosicrucian Fellowship Publications

All Rosicrucian Fellowship Centers also carry Fellowship Publications.

- Akron, Ohio.—Burt G. Smith, 612 Metropolitan Bldg.
- 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 1510; Emily Bielenin evenings to 9 o'clock.
- 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., 160 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.
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- 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.
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Raymer's Old Book Store, 905 3rd Ave.
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- Washington, D. C.—Henry Austin, 909 Ridge Road, S.E.
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Oriental Esoteric Library, 1207 Q St., N.W.
Woodward & Lathrop Department Store.
- West Hartford, Conn.—The Case Book Shops, 16 La Salle Road.