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MY NEEDS

By DELLA ADAMS LEITNER

*Oh, how I need in every daily task
The help to meet each problem patiently,
To see the good, to find the better way,
To recognize each opportunity.*

*I need the higher wisdom that will meet
The day with zest and thankfulness and cheer,
To give my best unselfishly and find
The truth that heavenly joy is NOW and HERE.*

*I need the strength and health to work and play,
To make the most of everything, and share
The blessings that are mine, and fear no lack,
Finding this joy, not just a task to bear.*

*I need assurance when the way seems long,
A closer walk with Christ, my Friend and Guide;
I need the faith and calmness and the peace
Of knowing He is ever by my side.*

*So many needs—but never does He fail!
His sustenance my soul and body feeds
“According to His riches,” so I trust
This proven word: “He will supply your needs.”*

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

Signs of the Times

By KITTEE S. COWEN



HERE are three distinct classes of people evolving on the earth today, whether we are aware of the fact or not; and these classes may be designated as negative sensitives, nonsensitives, and positive sensitives. These three classes mark the development of the three primary powers of the Spirit, namely: Will, the power to instigate action, imagination, the power to conceive, and Activity, the power to produce.

Of the three classes the negative sensitives are the least advanced in the school of evolution. There was a time in the far-off past when all mankind were negative sensitives. The negative sensitives are those who, though living on this physical globe, sense spiritual beings and realms and at times even contact them, but have no control as to when or how often their consciousness may shift from one plane to another. Their consciousness while in the physical body has not yet become positively focused on this material plane, as at a certain stage in our evolution, the consciousness of each individual **must be**.

The second class, the nonsensitives, are the people who no longer contact beings belonging to invisible planes, but whose consciousness while in the physical body is perfectly attuned to material earth conditions. These people believe that nothing exists that cannot be contacted by the five physical senses, little realizing how far from perfect these senses are at the present time. For instance: It is an indisputable fact that no two people see things exactly alike. Some, like the artist, see more gradations of color, more tints, and hues; other people see variations in the size and shape of the same object. A company of some half dozen people were once admiring a full moon, when one of them remarked on its large size; another said that while it was beautiful, it did not look large to her. Then they all in turn told how large it did appear to them, and to their utter amazement the size varied all the way from that of a silver dollar to that of a wagon wheel. And each person was perfectly sincere. Shapes also vary according to individual sight; and that which is beautiful to one is often unsightly to another as was verified by two people who came upon a garden snake. One of the individuals commented upon its perfect, unusual markings; the other moved rapidly away from the "repulsive creature."

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The sculptor gazing upon an unsightly block of stone, sees within its rugged outlines the image of a priceless piece of statuary. Joyce Kilmer, the poet, looked at a tree and saw God manifesting there. Tennyson meditating on a tiny stream of water saw life everlasting in its constant flow. The musician hears God's majestic voice in the tremendous roar of the waterfall; and who is there that can prove that the physically blind Beethoven did not hear "The Music of the Spheres" and incorporate some part of its sublime melody in his truly inspired symphonies? Again, most of the exquisite odors about us everywhere are never sensed at all by the majority of the people, and there are delicate flavors that are never detected by the, at present, dull taste buds.

If the materialist would be a little more observing and do a little more thinking, he would soon discover that believing only those things real which the five imperfect senses reveal, is a sure mark of ignorance, and is likely to produce a state of crystallization which will retard his development until at last through sheer desperation, each individual breaks the confining sheath for himself and emerges with a firm determination to put aside old, worn-out conceptions and with purposeful

resolution sets about to investigate new possibilities, realizing that many ideas considered impossible yesterday are seriously considered today and put into practical use tomorrow.



At the present time the masses of humanity belong to this middle class of materialists in which class there are many variations; some are just becoming materialistic, some have reached its deepest density, and others are beginning to find out that such a state of existence is by no means satisfactory, and is disturbingly inadequate. Generally speaking, the middle and largest part of this class are still in the depths of materiality and are very hard to reach with anything which savors of ideas which are not in close agreement with their own preconceived, materialistic belief which denies the existence of spiritual substances or agents, and maintains that spiritual phenomena result from peculiar organizations of matter.

The two chief obstructions to the development of man's higher powers are indulgence in alcoholic drinks and excessive and promiscuous use of the creative force. In the invisible worlds there are many different strata, each with its own vibratory rate; and each stratum is inhabited by beings who vibrate to the conditions prevailing in that particular stratum. The higher strata is the abode of such angelic beings as are spoken of in the Bible, and each different class of beings is attuned to the vibrations of each particular stratum. But the lower strata are inhabited by a class of beings much less developed, but which

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are perfectly attuned to the low, bestial vibrations generated by alcohol which raises the vibration of the man's senses just enough to contact this low plane and the beings inhabiting it, but not high enough to contact the vibrations that pertain to any of the upper strata. Contact with this lower stratum subjects the individual to association with low and sensual desires and passions of mankind which on this low plane embody themselves in all sorts of demoniac shapes and forms such as are frequently and actually seen by victims of alcoholism.

The effect of association with these low creations is sometimes carried over into man's normal consciousness, in some cases manifesting in various crimes, all of which tend to separate him from spiritual vibrations and sink him lower and lower into materiality.

There was a time in the far-off past when man's consciousness was not focused on the physical plane. It was through the use of the creative force that he first became aware of his physical body, and then the physical plane to which that body is correlated; and the more often he indulged in the use of this force for the gratification of the senses, the more he shifted his consciousness until it finally became focused on the physical plane to the exclusion of his spiritual development. His animal nature then predominated and he began to live, eat, sleep, and perpetuate his species, much the same as do the creatures belonging to the animal kingdom. The creative force in man is the same force that God uses to create a solar system; and until man also learns to use this force constructively, he will remain of the earth earthy.



The third and most advanced class of human beings are the positive sensitives. These people through the exercise of the will, have so purified their bodies and emotions that while remaining fully conscious on the physical plane, they have developed the power to shift their consciousness to higher realms and there contact beings and forces practically unknown to the materialist; and when these people begin to make their knowledge known, the masses become greatly agitated and are ready to fight every statement made, every new truth revealed, instead of trying to investigate them. However, the cosmic Law of Progression never fails to operate; and in time its results will become so evident that they will serve to dispel all fixed ideas and free the people to contact the truths that their former state of crystallization prevented from entering into their consciousness. All development depends on progress; and progress eternally reveals hitherto unknown actualities. In the language of the great initiate poet, Shakespeare, "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

THE MYSTIC LIGHT

The Only Panacea for the World's Woe

By VIOLA M. FRYMANN, M.B., B.S.

This article is from an inspiring lecture given by the author at Headquarters shortly after her arrival from London. She gives a graphic picture of the lessons of war and points out the path which will lead to world peace and progress.

BEFORE the war the London Center was a hive of activity: services, lectures, and social activities were carried on vigorously. Then came the war, but for the first six months this did not interfere with our life much; during the second six months, one by one our allies were swallowed up by the enemy. In the last six months of 1940 we were faced by a job which *had* to be dealt with. Physically, a mere 25 miles of water, and a few hundred airplanes stood between us and the enemy. We, the people, were in blessed ignorance of the strength of our enemies, and even more blessed was our ignorance of the deficiencies of our own material forces. But one thing *was* clear: that this was a problem over which we *must* be victorious; there was no alternative path. Therefore, all personal conflict and differences of opinion were voluntarily laid aside that the greatest possible effort might be contributed to this vital task. Distinctions of class, race, occupation, education, political opinion, and religious conviction were submerged in the united endeavor to accomplish this great task. Churches were bombed, many were completely demolished. It was very sad to see this wanton destruction of beautiful association with past generations. Yet out of this catastrophe a fellowship and a cooperation developed; members of one unfortunate church were welcomed by

a neighboring church even though not of the same denomination; details concerning ritual and form were forgotten. Men worshiped God in strange churches, in air-raid shelters, in first-aid posts, in ruined buildings, and often in the open air, for they found "fellowship one with another." Truly it could be said, "God is Light," and His Light provided the only guide in those dark and perilous days.

During this period of the blitz, the London Center became widely scattered over the country and its activities almost came to a standstill. But the work went on individually. For many months letters and lessons from Headquarters failed to arrive. Each one was proving to himself the existence and power of the Divine Christ within. This blessed companion alone remained, when all physical companions were cut off. Circumstances taught us: "Draw nigh to God, and He will draw nigh to you." (James 4:8.)

At last the blitz was over; the menace **from the air** was conquered, and America stood by our side. Gradually we were able to return to London, and once again the Center there took up its activities. They were on a very reduced scale, but nevertheless they were regaining strength. Our faithful and earnest president, and our secretary, worked unceasingly to make this Center a haven of peace and strength for all who came

to it. Their thoughts were always for loving, self-forgetting service, to bring the teachings to all those who needed them, and to have in London a Center of help and guidance to all "God's suffering ones." No matter what the difficulties, no matter whether or not we had direct contact with Headquarters, the teachings and healing continued to be directed to all in need of them. We were directed:

"Let us not be weary in well doing, for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good to all men." (Gal. 6:9-10.)

Then one bright summer morning the first flying bomb arrived, and within a week they were coming in their hundreds. Materially they did much damage, but mentally they were the most destructive force that could have been conceived. Despite all reason and will power the ice-cold hand of fear chilled and paralyzed. But as the first horror passed off we realized that this Philosophy was of little value if it could not help us now. The law of cause and effect assured us that we could meet only that which was our ripe destiny, but we most certainly should meet it whether in the deepest air raid shelter or walking in the street. So we conquered fear, and were able to carry on, each in his own sphere. One day we arrived to find all our windows gone at the Center, but fortunately, our room was still whole and work could go on as before, after we had swept away the glass and blocked up our windows.

"For what doth it profit, my brethren, though a man say he hath faith and have not works? can faith save him?" (James 2:14.)

Finally, came the rockets, but like all that had gone before, this was a necessary experience through which we had to pass.

And then at last hostilities ceased.

But even today, almost two years since fighting ceased in Europe, we live in an atmosphere of war and rumors of

war. A conflict between this country and Russia is believed by many to be imminent. In November, 1914, Max Heindel wrote, "In almost every mail we receive letters commenting upon the war, but with very few exceptions there has been no expression of partisanship. This attitude is the only one consistent with the principles of The Rosicrucian Fellowship. We are all joined in an international association, we are all looking for the Kingdom. If men and women were only one tenth part as eager to wage war against their real enemy within the human breast as they are to take up arms against a supposed enemy just across a non-existent imaginary boundary line—then the Prince of Peace would come into His own."

But we know only too well that we have no need to look as far as Russia for thoughts of war. They lie in our very midst. Is there no power which can bring peace to this earth, to the indi-



viduals, as well as to the nations? Peace will never be born in the nations until it is born in the individual. Yes, we all know this, we have all written and said it so many times, but it is more than words we need today. This world stands at a yawning abyss which will surely engulf us all unless we learn the lesson that the Christ came to teach us: to love one another. In 1940 we *had* to succeed, no matter what the odds. Had we not laid aside all personal differences and worked in fellowship you and I would not be here now. But today, the matter is even more urgent than it was then. The battle field is no longer the skies of Kent and Surrey—it is within each one of us. We *must* obey that commandment: "That ye love one another as I have loved you." (John 15:12)

We believe that Max Heindel laid before us "the greatest teaching of all and the most practical," and he described the keynote of the Rosicrucian Teachings thus:

"The value of any particular teaching depends upon its power to make men better *here and now*; to make them kind and considerate at home, conscientious in business, loyal to friends, forgiving to enemies; and any teaching which is easily applied, and will accomplish such results needs no further recommendation."

"Where shall we look for such a teaching? We have a monumental cosmogony, describing world periods, revolutions, epochs, and races. Will that study make men more kind? Or, if we can get them to pore over the mystery of numbers or names in the Kabala, will they become more conscientious? Surely not; therefore such knowledge is of minor import. Will it make men moral if we teach them of involution and evolution, or if we describe the cyclic journey of the Spirit through purgatory and heaven? It will not, necessarily, at least until we have convinced them that under the law of consequence we are subject to rebirth, and reap as we sow. Even a hint of such a belief, however, would turn most people from us.

"But, you will ask, what then is left of our teachings? The greatest teaching of all, and the most practical. One that will arouse no antagonism in any devotee of any religion, or even in an agnostic, for it need not be labeled religious. It will produce most beneficent results from the day it is applied, and affect future lives also, regardless of whether the man who practices it ever heard the word Rosicrucian or learns more of our teachings.

"If you really want to work in God's vineyard—the world—don't isolate yourself; abstract study may be good part of the time, but go out into the world; win the confidence of people in church, club, or shop. *If you set a good example, they will inquire the secret, and you will*

be privileged to give them the greatest teaching ever known: *the secret of soul growth.*"

We thus see the urgent necessity for peace on earth, goodwill to all men, and there are few members of any race or religion who do not see this. But yet peace does *not* exist on earth. Strife and conflict are the symptoms of a very serious disease which afflicts the human race, and it reaches pandemic proportions after a world war in the same way as a famine and physical disease. In the treatment of physical disease we advocate treatment directed to the fundamental cause whether it be physical or spiritual and we believe that the patient's thoughts will do much to make him whole. Let us now apply such a treatment to this dangerous disease that threatens us all at this time.

In the Region of Concrete Thought we find the creative archetypes of all that is in this world, whether it be the physical forms of earth, mineral, plant, animal, or man; whether it be the etheric forces which fill the physical forms with vitality, or whether it be the desires, passions, wishes, or emotions which make us sentient beings. And these archetypes are creative of all their manifestations, which are below as above. Therefore, if the manifestations on earth are to be changed, the archetypes must be formed accordingly, and "even at the present time man molds matter by thought and voice." (*Cosmo*, 537). Thoughts are things and when by thought the archetype has been formed it will become manifest on earth. However, no manifestation will appear on earth until the archetype has been formed.

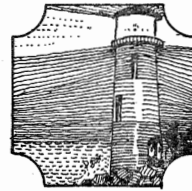
Thus, two tasks lie before us. First, the construction of the archetype of a united body working together in peace and harmony, devoting every thought, word, and action to the dissemination of peace, healing, and comfort to all. Second, the disintegration of the present forms which have brought us to the sad, deplorable, and dangerous point at

which we now stand. This destructive process is intentionally placed second, because only through constructive processes shall we achieve success. But our attitude towards what exists at the moment is of importance if we are to replace it completely. As stated in the *Cosmo*: "Indifference simply withers the object or idea against which it is directed, so far as our connection with it is concerned. . . . If the thought form meets the withering feeling of indifference it depends upon the spiritual energy contained in it whether it will be able to compel action, or simply leave a weak impress upon the reflecting ether of the vital body after its kinetic energy has been exhausted."

Now let us open our eyes and look at the task which lies immediately before each one of us. We have a heavy responsibility; we have an urgent matter, not of physical life and death, but of spiritual life and death in which we must succeed. It therefore behooves us to study well what we must do. We have many difficulties, but St. James described the chief one thus: "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity! so is the tongue among our members, that it defileth the whole body. . . . But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." (James 3:5-10)

First, not one of us would be here and in any way associated with this problem if we had not some direct relationship to it. And if each one of us has some relation to its causation, we have also an influence in its continuation. Cause and effect is an immutable law by which we are all bound, and if an undesirable state of affairs surrounds us, then we, all of us, have some respon-

sibility for it. It is the duty of every one to stop and look into his inmost soul and with abject humility ask, "What part have I played in creating this state of affairs, and what am I doing now to perpetuate it?" And let us be concerned only with what is *our* thought or word or deed. When difficulties lie between two individuals, remember that the problem which stands before one is but his mirror image. "Let us not love in word or in tongue but in deed and in truth." If there is someone in our environment with whom converse seems impossible, let it be our duty to make it possible and accomplish it. The greatest animosity can be overcome in this way, if we will not rest until we have reestablished friendly relations. It is one of the most difficult roads to tread, because we must humble ourselves, confess *our faults* in order to express love in our deed, but this principle must be applied to every moment of our lives. When we view a fault in another, let us pause and search relentlessly that we may purge ourselves of that very evil.



Then let us show by our lives, by our every action, that we have indeed love and fellowship with all.

Second, before an edifice can be built, plans must be laid and those who are building must have a mental picture of what they will have constructed. Let us therefore now conjure up in our minds what the Rosicrucian Fellowship Headquarters shall be. It must be a body of men and women who are devoted to the practice of true Christianity, living lives of loving, self-forgetting service to others—and that means to their immediate neighbors as well as to friends elsewhere in the world. The Rosicrucian

Philosophy, astrology, and healing work will be expressions of this life, but if the emphasis be upon the Christian principles, the philosophical stepping stones will assume their rightful places. So intense will be the devotion and loving service among these people that the aura surrounding them will radiate with a brilliance and a power that will attract those advanced souls who are urgently needed if these teachings are to fulfill their highest purpose. But these Egos will not, nay, they cannot, live amongst us until we have built by our lives the spiritual temple that they can enter. "And this temple is so permeated with spirituality that many ordinary people would not feel very comfortable there." No man lives where he is spiritually uncomfortable.

Let us start *now* to build our mental picture of a living temple, radiating a brilliant light in this dark and warring world; and borne by those powerful vibrations, thoughts of help and healing will go out to reach every suffering one

on earth. There is no fear, for these active outpouring of spiritual forces are in themselves complete barriers against evil influences whether physical or spiritual. Evil forces cringe and wilt before the love and spiritual aspirations of the true servant of humanity. Material means will be furnished if the work of service goes on. Harmony will prevail because all are determined that "love never faileth." Wise personal, confidential counsel replaces criticism, for in the faults of others we shall see ourselves.

Through the exercise of the will, that manifestation of the Father, we shall bring to birth *unity*, and through that union with the higher self naught but peace and harmony can endure around us.

And, as Max Heindel besought his students in 1912, let us today and every day henceforth join in the prayer "that the Rosicrucian Fellowship Headquarters may become a most efficient and powerful *spiritual* center."

Measuring Success

By GEORGE SANDERSON



MOST people have a tendency to measure success in terms of material achievement. Someone who has done something unusual, outstanding, or something that has affected a large number of people, or who has even merely acquired a large sum of money, may be considered a success, while someone who has worked in a narrow sphere and accomplished nothing that appeared to have any great material result is not considered successful.

However, true success is within the reach of all, for although it may not be our lot to do things generally considered important, the highest attainment—that which counts before God—is a matter of internal development rather than

external achievement or acquisition. When we realize, as taught in occult philosophy, that we, as individualized Spirits within God, are born here on earth again and again for the explicit purpose of unfolding our latent spiritual faculties into dynamic powers, we can understand that outer circumstances and conditions are but passing things. They are only opportunities for us to learn to love and serve our fellow men—and to share with them, not only our material possessions, but ourselves. Therein lies true success—to achieve such a feeling of unity and love toward all our fellow creatures that we express this feeling in our daily lives.

The blessed Christ taught this in the

parable of the widow's mite. Her gift was insignificant from the worldly point of view, yet it was the greatest of all because it was a true manifestation of love. The rich gave larger gifts, but from a sense of duty, or fear of the priests or God. Worst of all, in one sense, it may have been with the hope of winning an exalted place for themselves in heaven. The desire to lay up treasure in the kingdom of heaven, can be very similar to the desire to lay up treasure on earth. Unless based upon a regard for the will of the Father and for the welfare of all His children, it may be just as selfish as the desire to acquire material possessions.

Selfishness is the measure of real insignificance. Love is the measure of greatness. Selfishness may be very subtle and most difficult to recognize and get rid of. It would be easy for many if it were a matter of losing desire for material possessions, for it takes only a little common sense to see that wealth is much more a source of worry and sorrow than it is a source of joy. However, selfishness is not always so obvious. It may, for instance, take the form of a desire to be admired, to be held in high esteem, to be personally loved. Thus one would never be able to do anything from the pure motive of love, but always with the desire to impress others and himself with what a fine fellow he is.

Practically every one of us has some form of selfishness that is the shame and despair of our better self, the most dangerous of which is when we imagine that we are free from selfishness, for then our selfishness is so subtle and hidden that we are not even aware of it and consequently cannot overcome it.

Selfishness comes from identifying ourselves with the personality; love comes from realizing our unity with others. The idea that we are the personality—or the three bodies—is so firmly fixed in the minds of most of us that we act upon it without even thinking as a mechanical reflex. That is why our selfishness is so hard to overcome. We

act as if our well-being were totally distinct from the well-being of others because we see that in body we are separate. This is spiritual blindness, since we are all one in God, and the well-being of each is the concern of all.

The result of this blindness is selfishness and endless conflict between personalities that imagine themselves to be separate and hence are not concerned with one another. Selfishness is primarily a matter of indifference to others arising from this false belief that we are separate from them.

Of course, love is rarely completely absent from us. Love is interest in others, broadly speaking, and it arises in a rather selfish form. We are interested in others because in various ways they are capable of adding to our own enjoyment of life. But eventually we will learn to love, regardless of our personal considerations. We will so thoroughly realize our unity with others that we will consider their well-being to be our own, just as the mother does for her child.

It is this journey from the narrow idea of separate personality to the realization of our spiritual unity with others that is the important work of life. Generally those who are considered great from the worldly point of view are definitely not great from the point of view of this important work.

We usually attain to positions of prominence by disregarding the wishes and well-being of others and focusing all our energy on ourselves. Thus fame is likely to be a sign of selfishness more often than not. The truly great—the truly successful—are found most often in positions of humility and obscurity.

We often forget what a poor figure Christ Jesus cut from a material point of view. He taught a comparative handful of people, in a second rate country for a little over three years, and then He was put to death by the authorities, at which time many of His followers, including some of His closest disciples, deserted Him. There is a story that en-

deavors to make this point. It goes something like this:

Pontius Pilate had worked long in the service of the Caesars, and finally had retired to spend the remaining years of his life in a beautiful villa overlooking the Aegean Sea. His retirement was not without bodily illness, from a life a little too full of indulgence. Then, too, he found the peace and quiet of his retirement something that the bustle and activity of his life had not prepared him to enjoy.

One day while being carried about the countryside in his litter upon some errand, he was overjoyed to come upon another traveler who had been a friend of his when he was governor of Jerusalem. It was quickly decided that they must visit together and soon they were seated in Pilate's villa, reminiscing over old times.

In the course of the conversation the visitor said, "Do you remember the time when the Jews put up such a clamor to crucify a man because he had broken their law and called himself the son of God?"

Pilate thought a moment and then said, "The Jews are such a fanatical, emotional people. They were always clamoring to have someone crucified. We had our hands full with them. What was the man's name?"

"I believe he was called Christ," replied the visitor.

Pilate thought some more and finally said peevishly, "Oh, I've met so many important people in my life. I can't be expected to remember the name of every Jewish agitator."

Thus, from the point of view of the worldly, Christ Jesus was quite unimportant, and He accomplished nothing of significance in their eyes. What could more clearly illustrate to us the unimportance of apparent success? The Christ was a living embodiment of love and wisdom. In appearance He failed, yet in reality He so mightily succeeded that it is only with some thought that we bring ourselves to realize that He did

appear to fail. The power and influence of the Christ is continually growing, but the mighty Caesars who ruled the world, or thought they did, are passing more and more into obscurity. They had no love and little wisdom.

We should, of course, work to achieve definite results, but we must remember that achievements in the material world have not a value in themselves, for the material world is a means to an end and not an end in itself. The material world is to the Spirit much the same as the bar-bells are to the weight lifter. The weight lifter works with the greatest of effort and accomplishes nothing in the way of external achievement, but his efforts result in the development of himself. In the same way all work is its own reward. It is valuable in itself, for what it does for the inner man—regardless of outer results.

When we wholeheartedly do our sincere best out of love, we have already succeeded even though we may seem to have failed. To do our loving best is the goal. No one can do more. To do the best we can, no matter what the Father has seen fit to give us to do, is to succeed spiritually and be spiritually great. Whether our efforts succeed or not will depend on what the Father in His infinite wisdom sees to be the best.

This continual looking forward to results, to some future, better time, has a tendency to rob the present moment of its richness. The present is not dependent upon the future for its significance and value. But if it has been spent in unselfish service no future moment will ever be more glorious.

We can afford to cultivate a trusting detachment from the results of our work. In fact, we must, if we are going to remain free from worry and discouragement. Worry and discouragement are a direct lack of faith in God. It is as if we thought the mighty God was not capable of succeeding in His work. Worse yet, worry and discouragement at the failure of our efforts have in them a subtle form of egotism. It is as if we

thought the almighty God was dependent upon us. Worry and discouragement arise when our efforts come mainly from a desire to achieve results personally, rather than spring from a spontaneous love that finds its joy in service, irrespective of results.

This fascination we have with results also comes from a lack of perspective that makes us think we are much more important than we really are, and makes us think the events taking place around us are much more important than they really are. History reveals men constantly imagining themselves on the verge of some catastrophe that they think will surely end everything for good and all. Generally it is some war that we imagine which proves the forces of darkness have at last triumphed over God and all is lost. Unfortunately, we sometimes need the extra stimulation that comes from imagining that the world is on the verge of chaos or we would not bother to make much effort at all. The most horrible world wars are barely enough to arouse us to the fact that our values are badly distorted and we had better prepare to put ourselves in better order. But when one's

love is aroused he begins to work vigorously out of love and not fear. At the same time he becomes awake to God as the God of infinite love and he knows that he is secure from all outer disturbances in Him.

Let us have confidence in God, and because we have confidence in Him, let us have confidence in ourselves. He is always with us and helping us. To the extent that we radiate love and wisdom into the world we will be a far more potent power than those who attain great worldly prominence and power from selfish desire, even as Christ towers above the Caesars. People are not attracted to what we teach so much as they are to the power of love we radiate. If we go about downcast, fretting, and worrying about how this or that affair is going to turn out, people will never believe that we have any light to give them. When we go about cheerful and serene, joyous and confident, we then give a direct demonstration to every one who sees us of our love and confidence in God, without even saying a word. In time we will awaken a similar love in the hearts of those we contact. To do that is true success—success before God.

Philemon's Guest

By ALFRED BARRETT

(CONCLUSION)



MORNING would come indeed, and as the sun rose red over the eastern horizon the fishermen would be up about their labors. The children, too, would be up. They loved the morning. There was something strangely beautiful about the Grecian morning. It whispered a peculiar message to their Spirits, and they in turn responded in some mysterious way. The very air was alive with cosmic influence. Though un-

able to understand this, they were happy under its quiet spell. Only Philemon perhaps was truly aware of this mystic atmosphere, and responsive to its charm; for in the eyes of his neighbors he had always been looked upon as a man who knew many things. He could tell them during what phase of the moon to plant their seeds, what days were favorable for a large catch, and why the year before a great darkness had fallen upon the countryside at high noon with the planets becoming visible in their orbits.

Some believed that it was during those early hours that he forgot his sorrow—the illness of his youngest son. He had often told his wife's mother—for she was the only one who understood him—that during the early morn his Spirit breathed better. Life appeared different to him. There was not only the outer color of land, sea, and sky—a beauty unparalleled anywhere else, awakening undeveloped centers within him—but also an inner beauty, a meaning, and a purpose which was ever endeavoring to reveal itself like the Power he knew existed but as yet was unable to tap. Flashes of It shot before him at dawn. New thoughts came to him in that stillness. It was the hour of the Spirit's awakening, the hour of revelation! A new heaven and a new earth opened before him at sunrise. He felt at one with the rhythm of the universe, and better able to understand the cadence of its motion. The quieter he became, the more stillness spoke to him. Silence perhaps held the secret.

Yes, morning would come. On other days of a morning like this, as the sun climbed high in the heavens, herdsmen in the field would often see Philemon turning homeward under the glory of that blazing light which had seen so many cities rise and fall, so many people come and go, so much of the old mystery schools that once flourished; and journeying down towards the ships below, Philemon would think of many things—things he occasionally discussed with Helena's mother. He thought of the sea—he would say—and asked it to yield its secrets, of the stars who now covered their faces and hid their story, of the sun-drenched earth whose glorious colors stirred hidden depths within him.

Yes, morning had come. Today, however, no lone herdsman among the hills saw the accustomed figure of Helena's husband nor his teacher. The two had been under surveillance. The day before Philemon's teacher had been apprehended. He was now being held in

custody near the cliff, where in ancient days all felons were placed before execution. With him was his pupil who, unwilling to part from him, had remained in his company during the night.

Although until recently strangers, these two men were closer than brothers within, bound by that spiritual affinity which knows no barriers of time nor place. Had they been at opposite ends of the earth, they would have still been closer in thought than are often members of the same family united by blood but separated by opposing viewpoints or different states of consciousness. Spiritual affinity joins, but spiritual antipathy disjoins. Space is of no account. Space belongs to the natural world, but states of being belong to the spiritual. For such there is no space, no time, nor deep, nor high. They are one in consciousness.

"Men in our state of thought know no fear," said the scholar, trying to calm Philemon.

"Yes, my teacher, but blind men do blind deeds . . ."

"Deeds blind or otherwise are largely shown by the heavens, Philemon. Nothing evil can happen to a good man here or hereafter. Our charts speak well today for the showing of God's wisdom and love. Let us keep our faces toward the light."

"Yes, they do speak well. I will see the salvation promised."

"God's love has never failed yet—if we cooperate with it and keep the faith. . . . And that is why, Philemon, that joy and sorrow are still our portion. We are in a state of eternal becoming, eternal searching. We are moving toward perfection. The way is rough and the progress slow—but march we must . . ."

"What was that noise?" interrupted Philemon distracted for a second.

"It was probably the tide, Philemon, the eternal tide . . ."

But by this time there came the sound of voices. It had happened. The crowd was on its way—a crowd that had sworn to rid their countryside of this mys-

terious man. With lightning rapidity the doors were opened. Philemon's friend was seized and forced to walk with them to the cliff's edge.

"Over the cliff with him," cried someone.

"Yes, over the cliff," echoed the crowd.

When they had reached the summit the mysterious stranger stood a shoulder's span above them in the warm sun. His profile stood out sculpturesque and sharp, and his hair snow white against the bronze of his polished features. It might have been Plato himself, or one of the teachers of the Eleusinian mystery schools, a creature of purest Ionic blood.

"I am Demetrius," he began.

"Over the cliff with him," cried those in front.

"I am Demetrius from Athens," he continued unruffled. This time the murmur of voices subsided. . . "And this is Philemon, my pupil."

A muffled sound of disapprobation ran through the crowd like wind through forest trees. The village children had now gathered around.

"Be gentle," Demetrius resumed. His eyes were fixed on high.

"We are waiting for the heavens to speak."

Everyone looked about as if dumfounded.

"He's a magician," suddenly shouted one of the bronze-featured fishermen nearest Demetrius.

"Yes, a magician," echoed another.

"A magician!" roared the crowd. "Away with him!"

"No! No!" cried Philemon endeavoring to stop those surging forward.

"Father! Father!" came a voice in the distance. The crowd listened.

"Philemon! Look! Look!" said a neighbor pointing to a youngster coming up along the narrow path.

"Philemon! it's your sick boy! Look!" interpolated one in the rear.

The crowd had turned to see what was happening.

"Father! Mother! here I am! I can

walk!" cried the boy, rushing into the arms of his mother who had been the first to greet him.

"Oh, my boy!" sobbed Helena. "Yes, you are well. Oh, my boy! You are whole at last!"

"My little son!" murmured Philemon, with repressed emotion.

"It is true. It has taken place just as Demetrius said. The heavens have spoken," said Philemon aloud.

Those who had come to perform an evil deed were now astounded and ashamed. They no longer desired to punish.

"This is a good omen," they said one to another.

"Yes, a very good omen," repeated the rest. "Let no harm come to this man."

Most of those who had stood by Demetrius were now dispersing. Every eye was on Philemon's child. A miracle had occurred. The boy had been instantaneously restored to health. Demetrius stood silent. He was looking over a chart which he held in his hand.

"It is a miracle, indeed," others were now saying.

"My little boy!" cried Mrs. Necropoulos, still weeping. "The gods are good to us after all."

Demetrius was now standing beside her. Mrs. Necropoulos, filled with reverential joy, embraced his feet.

"Loose him, and let him go. Loose him, and let him go!" she entreated.

Demetrius had already been set free, however. The crowd was too eager to see what had taken place to pay attention to Demetrius and the Necropoulos family who were now walking home together, trailing those who had just preceded them.

That night the shadow had lifted from the saddened home of Philemon. The lights at last were burning brightly. As the family and their guest were seated in the little study overlooking the hills of Euboea—at one time Aristotle's home—Demetrius had put up some

(Continued on page 308)

A Little Journey

By IDA SMITH



ONE day I was sitting quietly engrossed in Max Heindel's little book on Nature Spirits.

"What are you reading, honey?" my husband asked curiously.

"I am reading about fairies," I replied.

"Now surely, darling," my husband went on a little chidingly, "you don't believe in fairies, do you?"

"We-ell," I replied, "maybe they don't really call them fairies. But what would you do," I asked seriously, "if you had a great big shop, lots larger than the one you have, with quantities of detailed work to do—would you do it all by yourself?"

"No, of course not. I would hire some helpers."

"Well, you do not deny that God created our world, and everything that is in it—that all nature is in a constant process of growing. The rocks are changing their forms, some of them producing beautiful, mathematical crystals. Millions of flowers grow each spring and are colored in myriads of hues, in definite, lovely patterns. How do you suppose God does it all, by pushing a little button?"

"Oh, I do not know," my husband laughed. "Such mysteries are too deep for me."

After pondering awhile, he said, "There is something that I have never told to any one. Perhaps you can explain it, you are so fond of mysteries.

"When I was a young lad, I was one of my father's 'helpers.'" Here he gave me a mischievous grin. "But I was a little too large for him to call me a 'fairy.'"

I smiled, and he went on:

"It was my chore at night to bring in

the cows. One night one of our young heifers was missing. It was too dark to hunt for her, and my father was quite angry. He told me that I must get up early in the morning and search for her—and not to come home until I had found her.

"That night I went to bed badly worried. However, I soon fell asleep, and dreamed that I found the heifer drowned in the creek. She had evidently tried to get a drink and had slipped and become tangled in the roots of a tree. I knew the spot well, and my dream was very clear and real.

"The next morning I quickly went to that spot, and there I found the heifer drowned, just as I had dreamed she would be. Every detail of my dream was there before me in reality. I never dared to tell my father how I found her, because he would have said I was crazy. In fact, I have never told it to any one before."

I gave my husband the Rosicrucian interpretation of that dream, and explained to him how, when we sleep, we leave our dense body and travel in our vital body. I explained to him that, impelled by his anxiety, he had actually gone down to the creek in his vital body, and had found the heifer. The interesting part was that he was able to remember it so clearly.

The still more curious part to me was, and is, that he should have had an experience like that, when he has always been quite materially minded, while I, who have studied the deep things of the Spirit all of my life, have never had one. However, I do not question the work of the Guardians of our destiny, because I know that there is a good reason for everything that happens.

Letters to My Missing Son

By GRACE WILLEY WAKEMAN

(Fourth Installment)

At the time I wrote these letters I had no idea of having them published. The writing of them brought my son very close to me in spirit, and, too, I wished to keep a record of the vivid dreams I had concerning him. However, during the summer of 1946, the Inner Voice kept telling me that God wanted me to have them published. Finally, I decided that no matter how much it hurt, I must be disobedient no longer.—THE AUTHOR.

Christmas Eve, 1942

Dear Bill:

I am still keeping on with these letters to you, in spite of the fact that we received a cablegram today saying that you were buried in Germany. It gave the name of the place and the cemetery and seemed very definite, until it ended up by saying, "This is a German report and has not yet been confirmed."

We had just sat down to lunch, when the cable came, and I was sure that it was word to tell us you were safe. Dad read it and was very still for a minute or so.

"What is it?" I asked.

"Bill's gone, Grace," he said, in a lifeless voice.

"I don't believe it," I cried.

Then he read the cable to me.

"I still don't believe it," I declared stoutly. "Give it to me and let me read it with my own eyes," I demanded.

I read it. It seemed very final.

"Well, I guess I'll have to believe it now," I said silently to myself. Just for a moment, I felt as if the bottom had dropped out of my world.

Then, just as if someone was standing behind my left shoulder—Dad was on my right—a man's voice replied to my unspoken thought, saying:

"No, you don't have to believe it."

With that I lifted my head and looking at Dad said, "I still don't believe it."
Mother.

* * * * *

Christmas Day, 1942

Dearest Bill:

Last night just before I went to sleep, I prayed, saying:

"Dear God, if Bill is still alive let me see him in my dreams tonight."

I dreamed that I was over in Germany, in the seacoast town where they claimed to have buried you. The soil was very light colored and fine—cream colored, it seemed to me, and there was no great amount of vegetation, just a lot of low-growing bushes, unlike any I have ever seen. They appeared to have no, or very few, branches, but many leafy stems springing from each root. I, walking among these bushes, stooping and parting them with my hands, was looking for your grave. I couldn't find a sign of a grave anywhere. There was nothing but the soft, light-colored sand. Then I heard you calling me. As I straightened up, I realized that I was facing toward England, looking across the North Sea in a southwesterly direction. Your voice was coming from somewhere behind me. You said:

"I am over here, Mother, and I am very much alive."

I turned the upper part of my body, looked back over my right shoulder, and there you were. You were some distance away and there appeared to be water and bushes or trees between you and me. I could see you only from the waist up. You were smiling that beautiful, engaging smile of yours. Then I wakened. And am I happy! I want to

January 22, 1943

run through the house, dancing and praising God. How good He is!

When I went downstairs to the kitchen, Dad came in from the living room, where he had just switched on the Christmas tree lights, for it was still dark. He had been crying. He broke down again, as I crept into his arms, and it was a little while before he could speak.

"Just as I snapped on the lights of the tree," he said, "I heard Bill speak to me. It was his voice and no other. 'Atta boy, Dad, carry on,' was what he said."

Then we wept in each other's arms. I was weeping because of Dad's sorrow. I was not mourning for you myself, because I knew that your spiritual body could be here, while your physical body slept over there, somewhere. I know that one does not have to be dead in order for his spiritual body to function, consciously or unconsciously, in another part of the world. But Dad would think I had taken leave of my senses if I tried to tell him anything like that. Anyhow, I thought it was much better for his peace of mind for him to believe that you had passed on, because he worried so much about you. He kept picturing you as wandering around, cold and hungry and perhaps suffering greatly, whereas, I see you always as God's perfect child, protected, sheltered, healed, and nourished by God's omnipotent Life and Love. I am thankful that he will not send you any more worry thoughts to cross-check all the glowing, uplifting, healing God-thoughts that I am continually sending to you, in the Name and through the power of the blessed Christ.

I didn't go to church this morning, because I have had a touch of flu. Dad went alone. When he came back, he told me that you had sat beside him all through the service. He could feel your shoulder brushing his. I think that made him very happy, if a little sad, because he could not see you or speak to you.

Love, Mother.

Dear Bill:

I dreamed not long ago that I was standing beside your narrow bed, which was in a rough bare room. It seemed to me that it was a basement room. There was a stoutish, pleasant-faced, middle-aged woman standing near the foot of the bed. I was at the head of the bed.

You were lying there, very white, very still, and very thin. I was happy to be there so near you. I cannot recall that I felt any particular anxiety concerning you. The woman at the foot of the bed seemed more anxious than I. Suddenly, I noticed your eyelids begin to flicker weakly. The woman noticed it, too. She called into another room, "He's coming around, Doctor!" I didn't notice if the Doctor came in or not, for my eyes were glued to your face. Presently, you opened your eyes in a weak dazed manner, then suddenly your eyes became wild, startled, staring. You sat bolt upright in bed and cried out, "I want Mother!" I calmly sat down on the head of the bed, held my arms out wide toward you, saying, "I am right here, darling!"

You immediately relaxed, lay back in my arms and fell sound asleep. Just as you so often did when a little child. You were always like that, so easily quieted if I were near enough to speak to you. When you waked from a nightmare screaming, all I had to say was, "Everything is all right, Bill, Mother is here." Then you would go right off to sleep again. Even when you had scarlet fever and started up in the night, raving in delirium, as soon as I reached your bedside and spoke, you came right out of it and asked me what you had been saying. That is a bit unusual in case of fever, I think.

But to go back to my dream. The doctor spoke then, saying, "He will be all right now." It seemed that I sat there for hours and hours, holding you, loving you, and rejoicing over you. The next morning when I awakened, I could

still feel the dear weight of you in my arms. No one knows how happy I was all that day.

I began to think that you had been suffering from concussion for months, perhaps, and lying in a coma. If so that would account for the feeling that you were so often in the room with us, and Dad hearing you speak to him on Christmas morning.

Love, Mother.

* * * * *

January 26, 1943

Dear Bill:

Last night, I seemed to be sitting in a crowded room. I had an idea that it was an air raid shelter. But suddenly, I heard the most inhuman noises, half groans and half screams, coming from an inner room. It was terrifying. Two women sat opposite me. One of them spoke to the other and nodded at me, saying, "That's her son. The doctors are working with his leg trying to restore action to his knee." "My son!" I seemed dazed. Then, suddenly I knew they must mean you. I jumped up and ran. Then I awakened. I did a lot of praying for you that day, darling. I thought that God let me hear that so I would pray for you and protect you against pain. In another sense I felt thankful because it gave me the assurance that your leg had been saved.

Mother.

* * * * *

8:25 P.M., September 18, 1943

Dear Bill:

Dad and I have just come back from taking Laddie dog for a walk down to the river. It is cool and windy tonight and the sky is filled with dark, bluish clouds. They looked rather pretty, but depressing. Dad is in a dark mood this evening. It has been one of those days when he can't get you out of his mind. I can always tell when he is thinking of you, Bill, because of the pained, haunted look in his eyes, and it almost breaks my heart. I am not able, seemingly, to do or say anything to ease his

suffering, for if I say that I believe you are still alive and will yet come home to us, he appears to consider it is just wishful thinking on my part. When I feel too lonely for you I go into the sitting room, take your photo from the mantel piece, and looking into your smiling face, talk to you and pray with you. I hope and pray at such times that my messages may be carried even across the world to you, so that you may know I am not mourning for you and that I am still expecting you to come home to us, in God's good time—and God's time is always best. Good night, son. God bless you, dear.

Love, Mother.

* * * * *

9:15 P.M., October 13, 1943

Darling Bill:

It is a year today since you failed to return. I've been yearning for you and praying for you all day. I went to the church and knelt at the altar rail and prayed for you and Ted. May God bless you both, now, this very minute.

Love, Mother.

P.S.—I am writing this in bed. I hear Dad coming up. He'll want me to be settled down ready to sleep. He is tired and falls asleep almost the instant that his head touches the pillow.

Mother.

* * * * *

10 P.M., November 5, 1943

Darling Bill:

It's been a rather outstanding day for me. I invited five women who have loved ones overseas to come here for a prayer meeting. We had prayers for peace and for divine guidance and protection for service men and women, and especially for the wounded and the missing.

An inner voice has been urging me to start a prayer circle of this kind since before the war broke out, while we were still in Saskatchewan. And all these years I have been resisting it, turning a deaf ear to that inner voice. I don't know now why I should have found it so hard. I suppose because it is not

conventional. I thought it was up to the churches to start Cottage Prayer meetings, not an ordinary person like me.

The Inner Voice, not only told me to start the meetings, but also what type of service to have. It must be non-sectarian and not too orthodox and not too scientific. The general idea, I think, is to bridge the gap between the very conventional, orthodox way of praying and the very scientific manner of praying. Although I am a member of the Anglican Church, I have made a very close study of many different Christian philosophies, and I have found good in all of them.

I wish I had known as much about scientific prayer before you went away as I do now. I think if I had known enough to explain to you that there are spiritual laws governing prayer, just as there are chemical laws governing chemistry, or natural laws governing nature, or physical laws governing the functions of our physical bodies, you would have understood and found Christianity reasonable, instead of just mystical. Also, that scientific prayer works in harmony with spiritual law and gets just as definite results as when we work with chemical laws. The only difference is that whereas, chemical laws work, more-or-less, on the invisible plane, spiritual laws work on the invisible plane, and one of the ingredients that must be present in every experiment in prayer, to get the most satisfactory results is FAITH.

I had copies of the order of service all typed out and ready months before I could get up courage enough to invite any one to join me in this unusual prayer service. Now I wonder what made me so timid. We had a very nice meeting. We cried a little, because Mrs. Johnson's son had just been missing a month. Another had two sons missing, and I have you missing. They were all members of bomber crews. We started a service and healing list. We read the names aloud and then said the twenty-

third Psalm in unison for all of you. I think it is a lovely prayer. It covers every phase of life. And it is affirmative. Affirmative prayers of praise and adoration are more powerful than prayers of supplication, although the two may be combined.

I am very sorry I didn't start it years ago, because once we got started it wasn't hard at all, but was a happy, comforting experience. If you hadn't been missing I might not have mustered up the courage to start it at all. The meeting gave me a great spiritual uplift because at last I was being obedient to the heavenly Voice.

Later, I had another reason for being thankful for that spiritual uplift, for while we were at supper, the express man delivered your personal effects from England.

If it hadn't been for the spiritual fortitude I had received through our fellowship with God that afternoon, I know it would have been much harder for me. And I do hope that my composure helped Dad.

Love, Mother.

(To be continued)

PHILEMON'S GUEST

(Continued from page 303)

charts and was explaining the strange events which had come to pass.

On his way to Thebes in Boeotia, there were certain indications, according to his chart, that he was to meet a fellow student in whose home he would sojourn for awhile. A strange occurrence was to come about there, one containing danger for him. If he were to perform his duty, however, toward his pupil, he might rise above the situation; the marvel would appear, and he would have accomplished his mission.

Demetrius had performed his duty to the letter; Philemon's loyalty had endured to the end; and the little boy had been instantly restored to health. The heavens had spoken, and another triumph of spiritual law had come to pass.

MAX HEINDEL'S MESSAGE

Taken from His Writings

The Web of Destiny

(ELEVENTH INSTALLMENT)

The Creation of Environment—the Genesis of Mental and Physical Disabilities

(Continued)



IT was also found that often an Ego had gone wrong in past lives because of a lack of kindly influence on the part of those who composed his immediate family, and who should have given to him their loyalty, support, and love. The lack of this sympathetic environment did not, of course, excuse his misdeeds in the eyes of the law, and he was forced in later lives to expiate the misdeeds of the past. However, in such cases the tables were usually reversed; the family, which in past lives had been indifferent to him, would now dote upon him and thus would feel keenly whatever sorrow and suffering he must go through on account of his past. Thus they expiated their part in making him what he was because of their lack of sympathy and kindness.

These are extreme cases; but, naturally, one cannot draw a definite lesson from cases not clearly marked; the more bluntly events stand out, the easier it is to tabulate them. The law which holds good in extreme cases would also hold good in lesser places, with modifications in proper degree to cover choice of environment.

The foregoing facts show us clearly that we are truly our brother's keeper, and that it behooves every one of us to



show all the sympathy and kindness we possibly can to those who are in misfortune, either in or out of our families. Upon the face of things and looking at life from the viewpoint of our present embodiment alone, we may not seem to have any responsibility for the condition of a scapegoat relative. Nevertheless, if we could view the larger life, if we could see behind the veil, probably we should find that we ourselves had helped him to sink into degradation.

We frequently hear the expression that such and such a person is the "odd one" in a certain family; and we may nearly always take it that the poor soul so designated is a stranger among strange people, having to stay there for this life on account of some misdeeds in the past. "Blood is thicker than water," says an old proverb; but as a matter of fact, the tie of blood is of no consequence unless the Spirits in a family are bound to one another by love or hate from the past, which determines their real relationship in the present life. An Ego may be clothed in the flesh of a certain family, it may sit at their board and have a legal right to a part of their estate, while still it is as much a stranger to them as a passing tramp who begs a meal at their kitchen door.

Do you remember that the Christ said, "For I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in." And then, "Inasmuch as ye have done it unto one of the least

of these, my brethren, ye have done it unto me." When we find such a person, one that is "odd," lonely, and strange in his environment, it should be our endeavor as Christians to emulate the example set forth by our Lord; we should endeavor to make such a person at home and cultivate his acquaintance for Christ's sake, regardless of the supposed oddities.

The disabilities which affect humanity may be divided into two large classes: mental and physical. The mental troubles are particularly traceable to the abuse of the creative function, when they are congenital, with one exception which we shall note later. The same holds true in case of impairment of the faculty of speech. This is reasonable and easy to understand. The brain and the larynx were built with half of the creative force by the angels, so that man who, prior to the acquisition of these organs, was bisexual and able to create from himself alone, lost that faculty when these organs were created and is now dependent upon the cooperation of another of opposite polarity or sex in order to generate a new vehicle for an incoming Spirit.

When we use the spiritual sight to look at a man in the Memory of Nature during the time when he was yet in the making, we find that wherever there is now a nerve, there was first a desire current; that the brain itself was made of desire substance in the first place and also the larynx. It was desire that first sent a motive impulse through the brain and created those nerve currents, that the body might be moved and obtain for the Spirit whatever gratification was indicated by desire.

Speech, also, is used for the purpose of obtaining a desired object or end. Through these faculties man has obtained a certain mastery over the world, and if he could just flit from one body to another, there would be no end to his abuse of his power for gratifying every whim and desire. But under the law of consequence he takes with him into

a new body, faculties and organs similar to those which he left behind in the one preceding.

When passion has wrecked the body in one life, it is stamped upon the seed atom. In the next descent to rebirth it is therefore impossible for him to gather sound material with which to build a brain of stable construction. He is then usually born under one of the common signs, and usually, also, the four common signs are on the angles; for through these signs passionate desire finds itself difficult to express itself. Thus the powerful impulse which formerly ruled in his brain and which might be used for the purpose of rejuvenescence is absent; he lacks the incentive in life and therefore he becomes helpless—a log upon the ocean of life—often insane.

But the Spirit is not insane. It sees, knows, and has a keen desire to use the body, though that be an impossibility, for often it cannot even send a correct impulse along the nerves. The muscles of the face and body are therefore not under the control of its will. This accounts for the lack of co-ordination which makes the maniac such a pitiable sight. Thus the Spirit learns one of the hardest lessons in life, namely, that it is worse than death to be tied to a living body and unable to find expression through it because *the desire force* necessary to accomplish thought, speech, and motion *has been spent in unrighteous living* in a previous life and left the Spirit without the necessary energy to operate its present fleshy instrument.

(To be continued)

Insanity is always caused by a break in the chain of vehicles between the Ego and the physical body. This break may occur between the brain centers and the vital body, or it may be between the vital and desire body, between the desire body and the mind, or between the mind and the Ego. The rupture may be complete or only partial.—*Max Heindel.*

Studies in the Cosmo-Conception

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken from The Rosicrucian Cosmo-Conception.

Race Spirits Versus Brotherhood

Q. How does the Spirit of man differ from that of the animals?

A. The human Spirit is individualized, an Ego. It is evolving free will and responsibility.

Q. Is man, then, wholly under the control of his own Spirit?

A. No, he is, in varying degrees, under the domination of a family, tribal, or national Spirit, which operates through his blood.

Q. How will man free himself from such domination?

A. As man becomes emancipated he gradually ceases to think of himself as "Abraham's Seed," as a "Clan Stewart Man," as a "Brahmin" or a "Levite"; he is learning to think more of himself as an individual, an "I."

Q. What does development of that "Self" accomplish?

A. The more he cultivates that "Self," the more he frees himself from the family and national Spirit in the blood, the more he becomes a self-sufficient citizen of the world.

Q. Ought we not to develop the Not-Self rather than the Self?

A. There is much foolish, even dangerous, talk of giving up the Self to the Not-Self; only when we have cultivated a "Self," can we sacrifice ourselves and give up the *self* to the WHOLE.

Q. How can we test our readiness for such surrender?

A. So long as we can love only our own family or nation we are incapable of loving others. We are *bound* by the tie of kin and country. When we have burst the tie of blood and *asserted ourselves* and become self-sufficient we may become unselfish helpers of humanity.

Q. Will this mean the loss of one's family?

A. When a man has reached that stage he will find that, instead of having lost his own family, he has gained all the families in the world, for they will have become his sisters and brothers, his fathers and mothers to care for and help.

Q. Where is the Race Spirit strongest?

A. In countries where people are most fettered the Race Spirit is strongest; the more advanced the nation, the more freedom is given the individual.

Q. How does man free himself?

A. The more in harmony a man is with the law of Love, and the higher his ideals, the more he frees himself from the Spirit of the Race.

Q. Is not patriotism a commendable ideal.

A. Patriotism, while good in itself, is a tie of the Race Spirit. The ideal of Universal Brotherhood, which identifies itself with neither country nor race, is the only path which leads to emancipation.

Q. Does not Christianity foster such Brotherhood?

A. The present Christianity is not even a shadow of the true religion of Christ. That will remain in abeyance until all race feeling shall have been overcome.

Q. When will this be?

A. In the Sixth Epoch there will be but one Universal Brotherhood, under the Leadership of the *Returned Christ*, but the day and the hour no man knows. It is not fixed, but depends upon how soon a sufficient number of people shall have commenced to live the life of Fellowship and Love, which is to be the hall mark of the new dispensation.

WESTERN WISDOM BIBLE STUDY

Initiation of Eutyclus



And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days: where we abode seven days.

And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

And there were many lights in the upper chamber, where they were gathered together.

And there sat in a window a certain young man named Eutyclus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him.

When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

And they brought the young man alive, and were not a little comforted.

—Acts 20:6-12.

These verses give an excellent example of biblical passages which, on the surface, seem inconsequential, but when interpreted in the light of occult philosophy contain profound and significant truths. This particular passage refers to initiation, an inner experience during which the candidate is taught to use the spiritual power he has stored up by purity, love, and service to others.

The coming of the Christ as indwelling planetary Spirit of the earth made initiation possible for all. "It rent the veil which the Race Spirit had hung before the Temple to keep out all but the chosen few, and it made the Path of Initiation free thenceforth to whomsoever will. . . . As the blood flowed on Calvary, it bore with it the great Sun Spirit, Christ, who by that means se-

cured admission to the earth itself and since that moment has been its Regent. He diffused His own desire body through the planet, thereby cleansing it from all the vile influences which had grown up under the regime of the Race Spirit. . . . We owe it to Him that we are able to gather for our desire bodies purer desire stuff than formerly. . . . Since Christ came, purifying the desire body of our planet, the connection between all human dense and vital bodies has been loosened to such an extent that, by training, these vehicles are capable of separation. Therefore, initiation is open to all."

The apostle Paul, emulating his adored Teacher, gathered together his followers wherever he went and spent as much time as he could instructing them according to their needs. That some were ready for initiation is evidenced by this incident. The "upper chambers" referred to many times in the Bible are symbolical of the high states of consciousness reached by those who had prepared themselves. *Sleep* and *death* were words often used to refer to the condition existing when the candidate was being initiated into the higher realms. The silver cord had not been severed, but the attention of the candidate was focused for a time upon a higher plane.


The young man Eutyclus was evidently ready for initiation into a high degree, as indicated by the reference to "the third loft." It is taught that the lesser initiations correspond to the layers of the earth. "There are nine such strata and the central core, making ten in all. These strata are revealed to the initiate gradually. One stratum becomes accessible to him at each initiation, so that at the end of the nine lesser initiations he is master of all the layers, but has not yet access to the . . . core."



Astrology Department

Saturn's Command: "Thou Must Fulfill"

By ELMAN BACHER

 HIS material is offered to all astrological students in the hope that it will serve to clarify the purposes and mundane significance of the vibration of Saturn. It is of vital importance that all astrologers be able to present to those they assist a *constructive* picture of *why* and *for what* this planet is as it is in any given horoscope.

Obstruction, crystallization, disappointment, poverty, frustration, and the like are the only terms by which some students identify the vibration of Saturn. We beg to inquire: "How, in the name of everything that is enlightened, can such terms be used to calm the quivering nerves of the apprehensive client?" If the horoscopolical pattern is to be studied for solutions to problems, each planetary vibration must be approached from the standpoint of its *significance* in the Solar Spectrum and its importance in the evolution of the Ego. To the degree that we can philosophically understand *why* a planet is as it is in the chart under consideration, we are, mentally and psychologically, so much better able to deal with the problems and conditions represented.

Saturn is the symbol of *the physical plane*, through which all agencies of mind, emotion, and Spirit manifest for evolutionary purposes. It is the vibration of *objectification* and *manifestation*. Its position in the horoscope shows where the expression of Spirit is *most heavily condensed*; the *point of greatest respon-*

sibility; the *area of unfulfillment in the past*, therefore the *area of greatest spiritual effort* in this incarnation. (The last phrase explains the exaltation of Mars (energy) in Capricorn, the sign of Saturn's rulership; Venus, as beauty, is the principle of Perfected Manifestation, and Saturn is exalted in Libra, sign of Venus' rulership.) Saturn, the outpost of mundane vibrations, sets the boundaries for every experience and every cycle of experience. Therefore, the great command of Saturn is "Thou must fulfill!"

Fear is one of the words that is most frequently used to indicate one of Saturn's principal qualities in negative expression. *Fear* is our reaction to any threat to our sense of security or well-being. *That which is spiritually unfulfilled represents insecurity on the inner planes*. So Saturn, afflicting, is the indicator of that which the Ego, or Higher Self, recognizes as being the most incomplete or the most lacking in fulfilled expression.

Assisting a client to "approach his aspects" without fear is one of the principal purposes and duties of the astroanalyst. When Saturn aspects are interpreted to represent *needs for fulfillment*, an appeal can be made to the person's sense of integrity, self-respect, strength, courage, and competence. Assist him to feel "capable of handling his situations" so that his attitude is constructive. Study his chart carefully so

that you can find "soul-agencies" by which the needed fulfillments can be most successfully realized. A good Mars indicates courage and the ability to work hard; a good Moon gives the protective impulse; Jupiter denotes benevolence and abundance; Neptune represents faith and inspiration, etc. Also, the "long-range-viewpoint" is particularly applicable to presenting the solutions for Saturn problems. *Patience* is one of the keywords for a "good Saturn," and patience, as a quality, is required to fulfill Saturn aspects—whatever their nature. When a person uses the virtues of Saturn he tackles the problem at its roots. To the degree that Saturn comes to represent, in the person's mind, certain constructive qualities *within* does Saturn cease to be misunderstood as a burden or a frustration.

Saturn never indicates a complete denial of every phase of its position, as some students are inclined to think. Its position in any house shows conclusively that *fulfillment, therefore experience in some form, is of utmost importance.* There are as many *avenues of experience*

in each house as there are *meanings* of the house. If Saturn implies a denial in some form, it automatically indicates that fulfillment of that house *must be made in some other form.*

To think that Saturn frustrates expression of the house of its occupancy or rulership is a miscomprehension of the purpose of its vibration. It indicates that *unfulfillment must be overcome by experience.* The "frustrating effect" of Saturn is shown by the conjunctions, squares, and oppositions that it makes to other planets. It is the *other planet* that must contribute to Saturn's work. The person, in this incarnation, is compelled *by his spiritual necessities*

to direct the energies of the *other planet* from expression in its own house to the house occupied by Saturn. Hence, Saturn has been termed the "whiplash of fate," the "heavy hand of karma," etc. Since there are many types of "Saturn's patterns," the "whiplash" effect is shown in varying degrees by different types of aspects. It is important to study the chart carefully from this standpoint in order to understand to what degree the person is, spiritually and psychologically, "earth-bound."

First, the most "earth-bound" of all, the conjunction of Saturn with one of the dynamic planets (Mars, Sun, Jupiter, and Uranus), with no alleviating sextiles or trines. In this instance, a planet which is "outgoing" in expres-

sion is compelled to forsake the house of its rulership and "express itself in terms of Saturn's requirements" for fulfillment of the conditions of its house position and house rulership. Thus, the dynamic planet is "enslaved," "in bondage to earth."

Second, a dynamic planet squared or opposed by Saturn, with no alleviating aspects. This type of "frustra-

FREE WILL VS. ASTROLOGY

The arrangement of the planets in the natal horoscope of a person constitutes a pattern of activities and events for his ensuing life, a day in God's great school of life. Its general nature is the result of previous lives on earth. Since the stars *impel*, but do not *compel*, the exactness with which this pattern is followed depends upon the *free will* the person exercises in living according to spiritual law and *ruling his stars.*

tion" allows much more leeway for the afflicted planet to express itself than the first instance because it does have, by influence of house rulership and house occupancy, "room to breathe." Because no other planetary contacts are "enjoyed" by the dynamic planet, in this case, its expression has to be made in terms of *constructive Saturn qualities* in order that its own negative expressions may be avoided. This "vibration blending" does, then, give the planet scope for expression in its own house, and its house of rulership, if otherwise unoccupied, is also activated. The requirements of Saturn's house of occupancy are fulfilled much more satisfactorily

and constructively to the degree that the *constructive qualities of the dynamic planet are "poured" into Saturn's house.* This process on the inner planes corresponds to the redirecting of water from its original, or natural flow into the field by irrigating channels. The dynamic energies of the planet are as life-giving water to Saturn-Earth. Until this process is done consciously by positive transmutation, the person will be compelled by his spiritual necessities to do so—"unconsciously"—and the result will be the suffering we call "frustration." On the inner planes, Saturn has the first—and last—word. Progress in the larger sense cannot be made until Saturn's needs are fulfilled and its expressions perfected.

Third, a dynamic planet, with one sextile, squared by Saturn which has no other aspects. In this instance, the dynamic planet has alchemical assistance from the planet that it sextiles; but Saturn, having no other "expressions," acts as a "vampire," sustaining itself on the "life blood" of the dynamic planet. Because the alleviating aspect is a sextile, not a trine, this aspect seems to indicate a "chronic" or lifelong condition. If it is not "worked on" and "worked with," it is easy to perceive the possibility that in the next incarnation Saturn will also afflict the sextiling planet as well as the one it now afflicts—a heavy burden!

Fourth, a dynamic planet squared by Saturn, but having one trine. This repeats, to a degree, example three with the qualification that the trine promises much more in favor of the Saturn-squared planet. This example may indicate also a lifelong condition, but the dynamic planet will have much more capacity for self-expression and compensating factors for the Saturn square can be utilized for greater happiness and well-being. The person or persons represented by Saturn will be the agencies of restraint and responsibility, but the persons who "tie in" with the trine aspect will be those who compen-

sate for the deficiencies induced by the Saturn fulfillments. In every one of these "Saturn-patterns," the development of the constructive qualities of Saturn is the purpose of the aspects.

Fifth, Saturn conjunct or afflicting one of the "negative" planets (Moon, Venus, Neptune, or neutral Mercury). Saturn, as Earth, is itself "negative" or feminine. However, its function, being gravitational, does imply "action" or "process." (Capricorn, its sign of rulership, is cardinal, and so is Libra, its sign of exaltation.) In this type of Saturn affliction, the other planet—particularly Mercury, Venus, or Neptune—needs the dynamic stimulus of another planet to energize its expression, or serious crystallization can result. Even a semisextile to the afflicted planet must be considered of value in this case, as it does indicate a start, a "reaching-out" for the afflicted planet.

Saturn gives us the clearest picture of our identity with experience on the physical plane, and thus, serves as a "measuring rod" of our progress on the particular cycle of manifestation we are now on. Let us consider examples of Saturn as "cycle-development-indicator":

Saturn unaspected: The start of a new cycle of "earth experience"; there is little "ballast" in the nature, except if Capricorn is rising, or Saturn is in the first house; scope of expression is indicated by planets in Capricorn or planets in the house ruled by Saturn. If the latter conditions are shown in the chart, the promise of a well-aspected Saturn is indicated for future incarnations if the house of Saturn's occupancy and disposing influence are expressed in terms of *saturnian virtues* and *constructive qualities*.

Saturn with one semisextile: A start on the path; contact has been made with the chart through direct expression with one planet; the birth of an alchemical agency through the planet aspected.

Saturn with one sextile: a member, in good standing, of the family of planets; an effective channel for transmutation;

agency of restraint if the aspected planet is dynamic and otherwise afflicted; promise of future trine.

Saturn with one square: treated, in part, in the earlier part of this article; a "vampire," drawing energy from the planet aspected; need to express two-fold constructive qualities through house of occupancy; this condition of Saturn can indicate a blessing in disguise, though felt as a frustration, if the chart contains many cardinal and/or mutable afflictions—in which case the fulfillment requirements of Saturn serve to give focus and "point" to energies that would otherwise be disordered and incoherent. The person who possesses this kind of "set-up" will redeem the aspect, and himself, if he lovingly, willingly, and courageously *accepts* the opportunities to *work and live with his Saturn, not against it in conflict.*

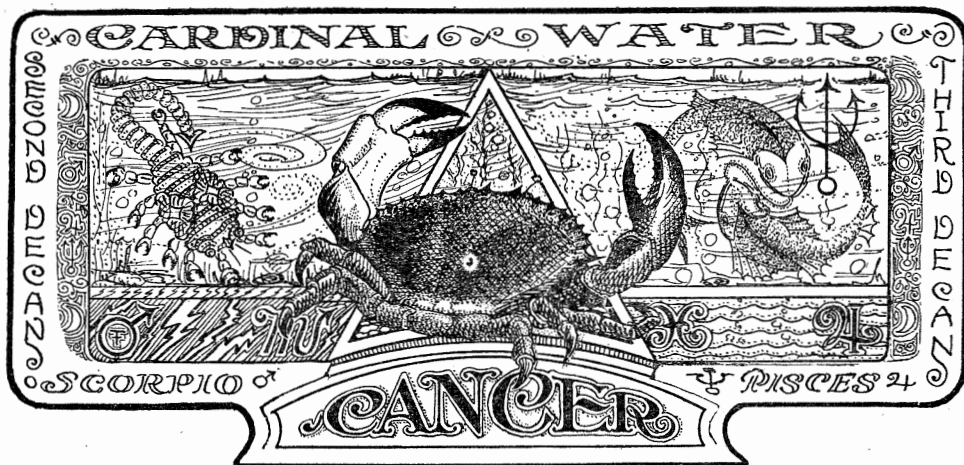
Saturn with one trine: the planet aspected has been productively and harmoniously integrated with Earth; through Saturn's house, wisdom has been developed and knowledge can be beneficially expressed to others; older and more mature people benefit the person through the house of Saturn's occupancy—they serve to stimulate that which he has already built into his pattern; a reliable counteractive to "escape tendencies"; a trine from Saturn to any planet is a "point of maturity" for the planet itself; Saturn, in this case, is a most effective "antagonist" for the squares and oppositions of the planet so aspected; a trine aspect of Saturn is a "flowering" of the Saturnian virtues.

Saturn with one opposition: a frictional aspect that draws the energies of the planet aspected into the opposite side of the chart; a "polarizing" through responsibility and fulfillment needs; an "exchange of currents" is indicated by this pattern, each planet needs the virtues of the other for mutual fulfillments and the establishment of balance on the inner planes.

Saturn afflicted with various aspects: a varied development of Saturnian quali-

ties, representing different stages of growth that has gone on for a long time. The person with this pattern is well along on the cycle, much has been learned, much is yet to be learned; integration with Earth has been made in many different degrees and many types of "Saturn experience" is indicated for this incarnation; the qualities of the planets which receive the trines and sextiles from Saturn can be utilized, alchemically, to harmonize the afflicted planets; the person so represented is, in relation to this cycle, an "old soul"—give careful analysis and consideration to his trines in order to gauge his ability to transmute the squares.

Saturn unafflicted: Saturn identified with other planets through sextiles and trines is indicative of great development and soul power. It serves as a "counteractive to evil" second only in scope to Sun trine Moon; it is a panacea for any frictional aspect in the horoscope and the Saturnian virtues can be used as aides to any psychological problem indicated by other planets; if cadent in a chart containing many frictional aspects in cardinal signs and houses, its power may remain dormant during the early years of life, but since it promises much of value in the life of the person, it will, sooner or later, be activated into full expression; progressed Sun or Mars square or opposition natal unafflicted Saturn may indicate the period of activation—the energies of the dynamic planetary "thrust" can waken Saturn to its objectification. A person with such a Saturn should not ignore *any responsibility* that comes to him—he has the power to fulfill it and he must utilize it to direct and give scope to his other planetary conditions. The person with unafflicted Saturn is blessed with the assistance of those in authority, and those who are advanced on his particular paths of life expression. They are truly his "brothers in Spirit"—since both he and they have distilled Wisdom from their response to Saturn's command: "*Thou must fulfill!*"



The Children of Cancer, 1947

Birthdays: June 22nd to July 23rd



THE sign Cancer, represented by the Crab and coming fourth in the zodiac, is the first of the watery triplicity. It is also a cardinal, emotional, psychic sign, and we therefore find the children born when the Sun is in this part of the zodiac of a changeable, receptive, sympathetic nature, concerned primarily with fourth house matters: home, real estate, material security in the latter part of life, and antenatal and post-mortem life.

The vitality of the Cancerians is usually rather low (since Cancer is at the nadir in the natural horoscope), so that even if not actually ill, they may be dreamy and indolent. They prefer a peaceful existence and are usually hospitable and agreeable in the home if not required to do too much physical work. Seldom do they pick a fight, but can hang on tenaciously and speak up promptly when drawn into an undertaking involving a cause they have espoused.

The Sun in Cancer at birth tends to make the first part of the life barren of fruit, but favors success in the latter years. Being inherently timid and retiring, the Cancer native usually has to strive diligently to make a place for

himself in the world—though often urged forward by an inner desire for the approval of others. (Perhaps a reflection from the ambition of Capricorn, its opposite sign).

Since Cancer is a psychic sign, many Cancerians are interested in the occult and frequently have psychic experiences. They want and need friendship, but may be quite reticent about seeking it. They are inclined to expect the other person to take the initiative in becoming acquainted, but once acquainted, they can become quite dictatorial in directing their friends. At the same time, they should be given credit for a loyal, conscientious attitude toward friends and obligations. Discretion is natural to them, so that as a rule they make safe confidants.

The restless Moon rules Cancer, and consequently those born under this sign usually make many changes in residence, position, etc. However, they are not actually fickle, or flippant, their innate tenacity, conscientiousness, and caution keeping them oriented properly in most cases. A vivid imagination, a retentive memory, the power of mimicry, and a liking for children, enable them often to become capable writers, actors, teachers, and parents. Since Cancer rules

the stomach, the natives of this sign often have digestive difficulties, especially if they succumb to a tendency to worry and fret.

A square of the Sun to Neptune in Libra ushers in the solar month beginning June 22nd, and lasts until July 9th, indicating that the children born during this period have at some time in their past lives misused spiritual power, and have been unethical in their partnership relations. This will manifest in a susceptibility to negative psychic influences and a tendency toward drinking to excess, as well as to deception in partnerships. Early training should be given in the cultivation of honesty, unselfishness, and spiritual integrity. From July 2nd to July 19th the Sun forms a trine to Jupiter, giving a goodly measure of health, wealth, and happiness. The native has a sunny, jovial disposition, an innate kindness and sympathy, as well as good judgment and executive ability. The conjunction of the Sun with Mercury from July 9th to July 20th favors the memory and mentality during the days the orb is more than three degrees.

From June 25th to July 8th Venus in Gemini conjuncts Uranus, which tends toward an unconventional, undependable attitude toward relations with the opposite sex unless Venus is well aspected by other planets. A trine of Venus to Neptune in Libra lasts from June 21st to June 27th, indicating musical ability, a fertile imagination, deep emotions, and a nature that is pure and chaste. Companionship of an esthetic nature is favored. Beginning at the same time, but lasting only through June 24th, Venus sextiles Saturn in Leo, bringing out the qualities of tact, diplomacy, system, and economy. This aspect also indicates high moral integrity and the deserved trust of associates.

Mercury is in Cancer all the solar month, and it makes a trine to Jupiter on June 21st and 22nd, and from July 11th to July 21st. Children born during these days will bring cheer and sunshine

into their environment because of their happy, optimistic nature. The memory is retentive, the mind broad and versatile, and there is ability to reason and form correct judgments. Law and literature are favored. From June 21st to July 4th Mercury sextiles Mars, giving a mentality that is keen and resourceful. The native is enthusiastic and energetic, fond of argument and debate. He is also apt to be witty and pungent in speech, as well as versatile and dexterous.

During the whole of the solar month, from June 21st to July 23rd, Saturn is in sextile aspect to Neptune, favoring success in worldly affairs. This configuration brings out all the saturnine virtues: honor, self-reliance, determination, etc., by which the native gains the confidence and esteem of others. However, for those able to respond there is an even greater reward: the ability to study and understand occult and mystical subjects and to become proficient in the practice of them. From July 4th to the end of the solar month Saturn also sextiles Mars, giving to those born during this period a capable, determined, and energetic nature, equipped for sustained action and the obtaining of unusual results thereby. The executive ability, dominant forcefulness, and endurance of these people are remarkable, and consequently they are constantly accomplishing what others cannot achieve. On account of these qualities they always rise to prominent positions and are much esteemed on account of their ability. However, they are seldom liked, for this aspect also indicates a tendency to be hard and cruel. Physical strength and health are favored.

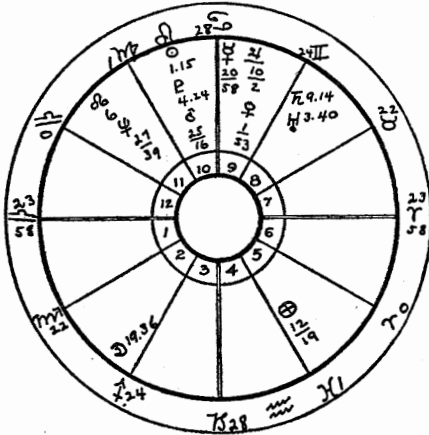
All the children born this solar month have Pluto conjunction Saturn and sextile Neptune, a configuration likely to exert a powerful and elevating influence upon the social conditions of their generation. Idealistic aims, a definite, constructive purpose, a visionary yet practical nature, interested in both occult and temporal matters, are theirs.

Reading for a Subscriber's Child

JOHN E. F.

Born July 24, 1942, 11:55 A.M.

Latitude 40 N. Longitude 121 W.



A most affable and sociable person is indicated by this chart. Libra is on the Ascendant, the peace loving and artistic Venusian sign, which imparts to its natives a feeling for harmony as one of the most important factors in life. Venus in Cancer adds to the strong conjugal affection of the Libran which usually takes precedence over all other interests.

Libra is the sign of the scales, or the balance. This works out in two ways. First, through the love of justice, always being able to see both sides of a situation, for the mind is separated from the senses, and they balance one against the other. The other way manifests in moods. The Libran is at times extremely happy, and then without any apparent reason, this mood suddenly changes, and the spirits drop down into deep depression.

The Sun in Leo and in the tenth house brings ambitions and the ability to rise to the height of the social scale. This will also place John F. in some responsible position eventually, to which all Leos aspire, for they love to rule

others, regardless of the type of position they may have. There is a strong sense or honor and a determination to carry through any project undertaken, no matter what the odds.

The Sun is sextile Uranus in Gemini and Neptune in Virgo in the 11th house, indicating a very idealistic, intuitive individual, with original ideas which will be put into actual use. Most of the planets are elevated, thus making it possible to bring before the public whatever message this boy may have. He will also receive considerable assistance through the friendship of people above him in the social scale, thus further promoting his social or professional career.

Mars in the 10th in Leo trine the Moon in Sagittarius supplies energy and fearless independence, and along with it the keen sense of honor and responsibility to accomplish anything he may set out to do.

The Moon, ruling the Midheaven, closely links up the personality with the professional life and social standing, and tends to bring one before the public. In fact, John cannot escape coming before the public in some manner. He is always frank and outspoken, yet a diplomat, generous and kindhearted. He has an inclination for the study of law and philosophy, and would make a good teacher. There is a fondness for riding and for sports of a dignified type. There will be a strong desire for change and travel, especially in foreign countries. But for the fact that the Sun and Mars are placed in a fixed sign, which gives ambition and determination to succeed, John might become a rover and ne'er-do-well.

Venus and Jupiter in Cancer show a strong tendency to overeat, along with a great desire for rich tasty food. This in turn will affect the health unless control of appetite is taught during the early years.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No readings given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—Editor.

Musician. Commercial Artist

EMILE D.—Born June 30, 1918, 1:00 P.M. Lat. 46 N. Long. 74 W. The Moon rules the Midheaven and is placed in the sign Pisces, sextile Venus and trine Neptune. This combination indicates a deep appreciation of beauty and harmony, with a fertile imagination and the ability to express through music with extraordinary inspiration and feeling. The ability to compose music is shown, as well as to write poetry. Libra rules the Ascendant and Venus is placed in Gemini trine to Mars in Libra, showing exceptional dexterity. This favors a vocation as a commercial artist. This artistic trend may also be used as an interior decorator, as there is an interest shown in this direction through the Cancer Midheaven, with the Sun and Mercury in Cancer. There is ability to teach music, perhaps original methods being used, since Uranus is in Aquarius in the 5th house trine Jupiter in Gemini.

Dietitian. Surveyor

JACK E. N.—Born March 23, 1929, 12:30 P.M. Lat. 47 N. Long. 120 W. Aries is on the Midheaven, indicating the vocation, and Mars, its ruler, is in Cancer, which rules the Ascendant. Mars sextiles Venus and Jupiter in the 10th house. This gives a great interest in food and its preparation. This boy will be unexcelled in the ability to prepare and appreciate good food. This qualifies him as an excellent chef. The Moon, which rules the Ascendant, is in Virgo and trines Jupiter, which helps to direct the interest in food into the more scientific side of this subject. Thus he could make dietetics his profession, and at the same time be of great service to others. These same configurations give

a love of gardening, and ability to succeed as a horticulturist or florist. The Sun and Uranus in Aries, with Mars, ruler of Aries, on the Midheaven trine Mercury, would also indicate ability as a surveyor.

Advertiser. Salesman

GEORGE D. P.—Born December 5, 1933, 7:00 A.M. Lat. 41 N. Long. 74 W. In this chart Libra, ruling the Midheaven, and Sagittarius ruling the Ascendant, have equal powers governing the vocation. Jupiter is in Libra and in the 10th house, sextile the Sun in the 1st in Sagittarius. This combination gives a desire to travel and gain through foreign affairs, as well as success in government work. George has organizing ability which eventually will probably bring him a public appointment. Mars in Capricorn makes a good executive also. He likes public life which gives plenty of scope for action, and will make a good salesman, insurance agent, or advertiser.

Chemist. Reporter

SON OF BLANCHE M.—Born August 1, 1917, 9:20 A.M. Lat. 30 N. Long. 82 W. Mercury is the deciding factor in the vocation of this boy as it rules both the Midheaven and the Ascendant. We find it placed in Leo in the 12th house, sextile Mars in the 10th. This gives an interest in things of a scientific nature, especially in scientific research, or in chemistry. Virgoans are especially capable as technicians, and their outstanding ability for detail and precision makes them good draftsmen. Jupiter in Gemini gives a love for mathematics. This combination also favors work as a photographer, printer, or newspaper reporter.

Monthly News Interpreted

Race by Rockets to Mars Forecast

WASHINGTON, March 19. (A.P.)—A race to establish military outposts on Mars, using rockets with a velocity of 26,000 miles an hour to span the 40,000,000 miles from the earth, was forecast tonight by Maj. James R. Randolph.

"Rockets capable of going to Mars may come more quickly than we now think possible. And when they come there will be a race to get there first with an adequate expedition," he wrote in the Army Ordnance Association Journal. The association founded in 1919, is a civilian organization pledged to a policy of preparedness.

Citing American occupation of World War II bases in remote parts of the earth, such as the Aleutians and the lonely reaches of the Pacific, Randolph declared:

"In World War III we cannot limit such occupation to the earth alone. We must extend it out into space as far as rockets can go and to our neighbor worlds in space."

An attack from Mars, he said, would afford "vastly greater opportunities for secrecy and surprise" than a sudden assault from earth.

He also noted the prospect of sending "satellite ships" to cruise in the vast unknown outside the earth's air belt and circle "round and round the earth like man-made moons."

The whole problem of space navigation, he said, depends on the development of a multiple-unit rocket, composed of standard-sized rockets, each acting independently and capable of being "stacked together" to make a rocket of any desired size and speed. As the propulsion power of each section is exhausted it would be cast off, finally leaving only the "pay load" section to reach its destination.

The Ordnance Journal, describing Randolph as a noted mathematician and engineer, said his views "may appear at first glance" to be an outline to a Jules Verne story.

"But in this day of atomic energy, jet propulsion and man-made satellites," the magazine said in an editorial note, "the possibility of interplanetary travel comes ever nearer." . . .

"All materials and supplies, even oxygen, would have to be sent there from the earth," he said, "and every ton delivered would require more rocket power than would be needed to send it to Mars."

Martians Pictured

Moreover, air resistance could be used as a brake in landing on Mars, while reverse rocket action would be required in landing on the airless moon.

Randolph, declaring there is reason to believe that Mars is inhabited by "intelligent life comparable to human life," envisaged the Martians as living in "an old, settled and very stable world in which all people dressed and thought and acted very much alike."

If human beings lived on Mars, he said, eventually they would become enormous-chested creatures in order to breathe with the low air pressure.

"Their arms and legs would become very slender because of the lessened gravitation," he wrote, "and a man who weighs 150 pounds here would weigh 57 pounds on Mars."

"He would be correspondingly more active and could move vastly greater loads with less effort."—*Los Angeles Times*, March 20, 1947.

In contacting the planet Mars there are many things to be taken into consideration. To begin with Mars is approximately 243,000,000 miles from the Earth, its atmosphere is very rare, and much less dense than that of the earth, and its temperature is believed to be much below that which prevails here. However, its seasons are supposed to be substantially the same as those of the earth, and its sidereal day has been found to be practically the same length as our own. These are facts which our astronomers believe to have been proved with a fair degree of certainty. But aside from them, very little is known so far as material science is concerned.

However, the advanced occult scientist has a good deal more information which has been given out from time to time. Among other things scientists of the occult state that the planet Mars is inhabited by a class of beings far in advance of those inhabiting the earth. These beings do not have a physical body, their lowest vehicle being composed of *ether*, and therefore they do not breathe oxygen. They are stragglers from the angelic life wave which fell so far behind in their development that they had to have a separate planet on which to continue their evolutionary work. How-

ever, they are much more advanced than our humanity and in many ways are very skillful in working with unseen forces, also with the ethers of which there are four grades, namely: chemical, the most dense; life, less dense; light, still less dense; and reflecting, the most rare of the four.

Should man be able to reach the planet Mars, unless he had an extension of sight he would not be able either to see or contact the inhabitants evolving on that sphere and accordingly he would think that it was uninhabited; and furthermore, he would not be able to function in the rarefied atmosphere prevailing on and around Mars.

If I Were to Live Again

If I were growing up again I would cultivate modesty—not because the Bible preaches it as a virtue, but because conceited people are invariably the most crashing bores. I would learn to save money—not for the good it would do me, but for the fun of giving it to those who are in greater need. I would learn in telling a story to whittle it to its absolute minimum. There is no greater pest than the long storyteller. Whatever my profession, I would learn, purely for my own pleasure, to do something with my hands—bind books, carpenter, and so on. I would study as seriously as possible, but as a side issue, one of the arts, whether painting, music, dancing, sculpture, writing, or singing. I would always keep one of the world's great books at hand. I would commit 20 good English poems to memory. Finally, I would be fussy about my grammar, improve my speaking voice, dress neatly and, if Providence only gave me strength, learn to mind my own business.—Frank Crowninshield in *Omaha Woodmen Magazine*, April, 1947.

The author of this article, whether he knows it or not, is making a good start for his next incarnation on earth. It is not until we recognize our faults and resolve to mend them that we begin to make real progress on the path of evolution. In fact, there are very many people who go through life little if any better than they were when they began that particular day in life's great school, and some there are who retrograde instead of making any progress.

Each earth life is just one day in God's

great school, and if we learn well the lessons as they are presented, we are sure to make rapid development; and each life when we return we are much better equipped to go forward than we have ever been before. Furthermore, when we once realize that each one of us is the sum of his or her own past endeavors, and be that sum little or great, we alone are responsible for it, the sooner we cease to waste our time trying to find some outside agency to blame for our own shortcomings and all else that we do not like in relation to ourselves and our environment.

Every lesson well learned gives the individual added power and ability to advance more rapidly and to develop his consciousness to the extent that he will be able to contact many worth-while things that heretofore he had never dreamed existed. One of the greatest of these is the *knowledge of rebirth*, which knowledge changes one's whole outlook on life, its meaning, the divine plan, and the omnipotence of God who created all things that are and ever shall be in our vast solar system.

A knowledge of rebirth, which includes many other opportunities to make good, brings hope to the despairing and assures the aspiring one that he or she will certainly have more than one chance to convert all of his high aspirations into actualities.

A knowledge of rebirth throws much light on the Bible statement: "For whatsoever a man soweth, that shall he also reap." The verity of this statement has been questioned by many people, for the reason that it is often self-evident that there are those who do much evil during their lifetime and practically go untouched so far as making amends is concerned. The Law of Rebirth explains the Law of Cause and Effect by showing that debts not liquidated in one life are held over for settlement in some future incarnation, and furthermore, the settlement is done in such a way that it works out for the ultimate good of all concerned.

READERS' QUESTIONS

Sea Food as a Part of the Diet

Question:

Up in Maine sea food (lobsters, clams, oysters, crabs, etc.) are considered quite a delicacy. Are they valued for their iodine content as necessary food for the body? Are they injurious from an occult viewpoint? I thought that perhaps since they do not contain red blood they are not so bad to eat as beef, etc. However, I suppose life is life, after all, is it not?

Answer:

People who live where sea food is plentiful naturally acquire a taste for it and enjoy eating it, regardless of its specific food content. However, it is generally conceded that most forms of it contain considerable iodine, minerals, etc., and you are right in concluding that, in general, it is more desirable for human consumption than is the flesh of the more evolved animals.

To understand this matter thoroughly, we should first consider the law of assimilation. This law states that "no particle of food may be built into the body by the forces whose task it is until it has been overcome by the indwelling Spirit," because he must be absolute and undisputed ruler in the body, governing the cell lives as an autocrat, or they would go their own way as they do in decay when the Ego has fled.

"It is evident that the dimmer the consciousness of a cell, the easier it is to overpower it, and the longer it will remain in subjection. The different kingdoms have different vehicles and consequently a different consciousness. The mineral has only its dense body and a consciousness like the deepest trance. It would therefore be easiest to subject

foods taken directly from the mineral kingdom. Mineral food would remain with us the longest, obviating the necessity of eating so often; but unfortunately we find that the human organism vibrates so rapidly that it is incapable of assimilating the inert mineral directly. . . . We cannot assimilate any mineral until it has first been transmuted in nature's laboratory and built into the plants.

"The plants have a dense and vital body, which enables them to do this work; their consciousness is as a deep, dreamless sleep. Thus it is easy for the Ego to overpower the vegetable cells and keep them in subjection for a long time. Hence the great sustaining power of the vegetable.

"In animal food the cells have already become more individualized, and as the animal has a desire body giving it a passional nature, it is easily understood that when we eat it is harder to overcome these cells which have animal consciousness resembling the dream state, and also that such particles will not stay long in subjection. Hence a meat diet requires larger quantities and more frequent meals than the vegetable or fruit diet."

In view of the above we see that the degree of consciousness which has been evolved by a being is a chief factor to be considered in regard to that being's suitability for human food. Animal life is sentient life, but of course the consciousness in the higher animals is keener than in the lower. Thus from both the physical and spiritual viewpoints the lower forms of animal life are more desirable as food than the higher ones.

However, from the purely spiritual viewpoint, it is inadvisable to use any of the animals for food. Eventually, we

must reach a stage of unfoldment where we realize the unity of all life, and that "as soon as we take *life* we are destroying *form* built by God for His manifestation. The animals are evolving Spirits and have sensibilities. It is their desire for experience that causes them to build their various *forms*, and when we take their forms away from them we deprive them of their opportunity for gaining experience. We hinder their evolution instead of helping them, and the day will come when we shall feel a deep disgust at the thought of making our stomachs the burying ground for the carcasses of murdered animals. All true Christians will be abstainers from flesh foods out of pure compassion. They will realize that all life is God's life, and to cause suffering to any sentient being is wrong."

tain much of value to any spiritual aspirant when studied in the light of occult philosophy. For instance, the *Psalms* are not merely songs of praise and worship. They are hymns of the Spirit's growth and victory—the triumphant joy of the initiate unfolding his inner powers. David's harp symbolizes the initiatory vibrations, while individuals in his life represent certain powers or faculties with which he has to deal on the Path. *Job* typifies the neophyte who renounces all earthly things for spiritual gain. Every aspirant must face the loss of worldly possessions, of loved ones, of physical health, and must be subjected to misunderstanding and persecution from friends. Likewise do the other books of the Old Testament reveal to one who has the key the sacred mysteries of the Initiatory Path.

THE RELATION BETWEEN THE OLD AND NEW TESTAMENTS

Question:

In our Temple Service it is stated, "The Bible has been given to the Western World by the Recording Angels, who give to each and all exactly what they need for their development. They are above mistakes, and if we seek the Light, we shall find it there." How do you reconcile this statement with the fact that only the New Testament gives the Christian Religion, the religion for the Western World?

Answer:

It is true that the New Testament gives the Christian religion, which has love and unselfishness as its basic tenets, while the Old Testament pertains to the race religions of Jehovah, which are based upon law, fear, and obedience. Obviously the New Testament is of far more importance to the Western World than the Old Testament, since it provides us with the principles of progress needed at this time.

However, we should remember that the whole Bible is a Book of Initiation, and the books of the Old Testament con-

THE DANGER OF CRITICISM

Question:

You teach that we should not criticize others, but are we not here to unfold and use our powers, such as discrimination, judgment, etc.?

Answer:

Yes, it is certainly our duty to unfold our inherent spiritual potentialities, but it is also our duty to learn to be *impersonal*. By discrimination we learn to discern truth from error, good from evil, with *no feeling involved*. The ability to examine facts in a calm, impersonal way, and then to formulate a correct judgment based upon those facts is the goal toward which we should strive. The important point is to rise above the selfish interests which pervert our viewpoint and color our judgment. We should remember, too, that if we want the constructive forces to grow—and overcome the destructive forces—we must by repetition of thought and word give power to the desirable things about us. Therefore, it is much wiser in every way to see the good and strengthen it by *thought and word*.

NUTRITION AND HEALTH

ROSICRUCIAN IDEALS—The Rosicrucian Teachings advocate a simple, harmless, and pure life. We believe that a vegetarian diet is most conducive to health and purity; that meat of all kinds, as well as alcoholic drinks, tobacco, and stimulants, is injurious to health and spirituality.

As Christians we believe it is our duty to refrain from sacrificing the lives of animals and birds for food, and so far as possible to refrain from use of their skins and feathers for wearing apparel. We consider vivisection diabolical and inhuman.

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and to clear the channel for the inflow of higher forces. Our motto is: *A sane mind, a soft heart, a sound body.*

Health from the Seven Seas

By DR. A. J. HAWORTH

PART I



N the mad rush that has gripped the world, especially during and after the last two wars, many fundamental verities have been lost by civilized man as a whole—at least temporarily. Under the strain of war he becomes more brutal; during a depression he waxes more fearful; and when money is easy he gets greedy and often wasteful. These mental phases could not be so flagrant if humanity directed its intelligence more wisely in emphasizing the true values of life.

In fact these man-made wars, depressions, etc., could have been avoided if the masses had been trained along natural lines. Not until public schools bear down on teaching the youth that, while knowledge is fine, human kindness comes first, will wars cease. The peacemakers of today need go no farther than the public schools. Boundary lines, atomic power, and treaties mean nothing toward peace to men who do not *really* want it.

Of course, out of this confusion emerges a sadder but wiser humanity. Nothing is ever lost—good or so-called bad. Truth—not *who* is right but *what* is right—will come to all in time through sorrow and great spiritual, mental, and physical discomfort generally. The metaphysician teaches that pain im-

presses the Ego according to its impressionability, and the same is true of pleasure. The youth is naturally more impressionable than the adult.

However, many adults through long suffering are ready for a “new deal” now. The time was never riper in the history of man for a rechecking of true values and an endeavor to inculcate them into the minds of the coming generation, and the best place to start is the physical body. It must be cleansed and vivified. No mind can operate properly in a sick body.

All this emotional upheaval and rush for profits has caused some curious things to occur regarding our national health. The mob psychology of “get rich quick” has caused a large percentage of American farmers to deplete the top soil of the vital organic minerals. With a low mineral content the plant is nutritionally below par and the soil finally becomes unable to sustain the plant itself. Rotation of crops has been discussed and even tried quite a little, but when the market looms favorable for a given product that product is planted and given a hypodermic of synthetic fertilizer.

Besides this, nature has taken her toll. Floods and erosion carry to the sea annually millions of tons of the vital top soil, while man is busy building sky-

scrapers instead of devices to prevent this loss.

Now, with their backs to the wall, the farmer and the government are getting rather panicky about soil conservation, soil feeding, crop rotating, and cooperative measures of all kind. The earth is man's heritage and he may mould it much as he may his body—if he becomes more interested in what he puts into it than he is in what he puts upon it.

Food shortages persist here, and starvation stalks Europe. The fruits and vegetables contain much less vitality than even ten years ago. By actual government tests certain sections of the country show 20 to 30 per cent less vitamin and mineral content than did the same crop grown on the same land a few years ago.

Economists predict that the shortage will soon cease and that by 1950 plenty of food will be produced—in fact a surplus, which will be dehydrated, quick frozen, and otherwise preserved to keep indefinitely. Plant breeders, locker-plant operators, refiners, and chemically mineralized gardens are boring into the public consciousness. Let us not be fooled by this trend. Nature can and will furnish mankind with fresh, natural, well fortified food for his month to month consumption. The hoarding and commercial aspects which give quantity and lack quality are "false goods."

The United States Government is doing a great deal to establish soil conservation and to "rebuild" the soil and preserve its production of nutritive food. The Soil and Nutrition Laboratory at Cornell University states that some of the fruit-and-vegetable-growing regions of the eastern seaboard harvest crops so deficient in vital minerals that the supply to our great cities makes the food very questionable as to "protective" power. If foods fail to protect people from disease the death and disease rate mounts quickly.

Tomatoes grown in a hot house contain half as much vitamin C as those

grown in the Sun. Certain northern apples have five times as much vitamin C as a McIntosh, for example, and this vitamin is the chief protective factor in the diet. Again, certain varieties of plant life attract more minerals and vitamins in the same area than others. The rust-resistant Marquis wheat, the standard commercial wheat of the West, has 25 per cent less vitamin B than the Regent and the Renown, and the protein content of wheat increases from east to west across the state of Kansas, depending on the nearness to the surface of the limestone layers.

Quick freezing and processing companies expect to sell about a million quick freezing units to the public in the next two years. The housewife is able to save around 37 per cent by getting fruits, meat, and vegetables from locker plants. There are about 6500 in operation now, with plans to double the amount in three years. This may make the demand for off-season produce decline, but on the other hand we have the air transport which gives the housewife in Chicago fresh strawberries from Texas the day after they are picked. This Aquarian trend of distributing fresh food will save us from the dehydrated, processed, and devitalized foods.

Dehydrated food had its chance during the war when soldiers were fed tons of it. They did not like it, for it had little flavor and fell short on vitamin content. Thus far the operators of these plants have been unable to retain the flavor and the vitamins, especially the all-essential ascorbic acid or C factor.

However, at least one new idea has been contributed by dehydrators that appears to be very good. Sugar cane juice, in its natural state, is extremely rich in vitamin and minerals, and the sugar produced from it by dehydrating has an excellent flavor—something like maple sugar—and costs much less to manufacture than the commercial sugar. The latter is drained of vitamins and rendered highly acid, and is eaten by

most people in much larger quantities than should be.

Another food discovery out of war necessity was made by the Russians. When proteins became scarce they found that sunflower seed had 52 per cent, which is more than our richest source of non-animal protein—the soy bean, which has 40 per cent protein. Still another important discovery is that yeast is not only our best source of vitamin B but contains our cheapest protein. It takes months to grow peanuts, sunflower seed, and soy beans, and years to grow animal protein, but a few hours to produce yeast protein.

Thus we see that with the advent of plenty it will pay to know our food *source* and its approximate nutritional value, remembering that the condition of the soil where it is grown is the first consideration. It is also well to realize that the more man tampers with it after it is harvested the less vital energy it is likely to have. There should be intelligent preparation for the table. Overcooking and discarding the pot liquor is a very common mistake. Old fruit and vegetables have lost a lot of the chemical and life ethers, and those picked green in a distant state or country to ripen during transit are not mature. The fruit sugar is not there, nor are other vital factors. However, as mentioned, air transport is taking care of that.

Now, until the situation is remedied, it may be well to have a look at sea vegetation. The far east countries have been using sea plants in their diet for years. The Japanese soldiers did not fight on rice and rotten fish heads. They had an abundance of powerful concentrated foods from the four hundred and thirty-five known edible sea plants.

Realizing that many regions have been "milked dry" of many essential minerals, pioneers in matters of diet are beginning to "break soil" in the oceans, especially the Pacific, and around the West Indies. The United States scientists and government researchers are

starting to "mine" the treasures of the seas and are finding plants that contain as much as twenty times the amount of mineral content as land-grown plants of the same weight. This is also true of vitamins. Much of the farm land that has been stripped and starved produces food that has very little iodine and phosphorus, for example, and the sea plants are loaded with these minerals. Sodium chloride, which we use in the form of table salt enough to harden the body tissues prematurely, is also found in very large amounts in the organic or harmless state in sea plants.

Agar and some other sea plants have been retailed for a number of years and used on the table in various forms by a few people, but this is only the beginning. The government has many men on expeditions now getting a line on the last possibilities in this field. There is at least one large company that imports sea vegetation extracts and manufactures both mineral and vitamin wafers to help people suffering from mineral and vitamin deficiencies. It is claimed on good authority that fifty million people in the United States suffer from mineral lack. This is believable in view of the following facts assembled and released by the United States Public Health Bureau:

The past half century has shown a 400 per cent increase in insanity, Bright's disease 650 per cent, heart disease 400 per cent, anemia 300 per cent, diabetes 1800 per cent, epilepsy 450 per cent, cancer 308 per cent. Eight million people have tuberculosis, and the same number are ill from some other cause every day in the year. Fifteen million children have some defect.

Sinus trouble is found in 75 per cent of the population, one in every thousand has diabetes, four hundred thousand children die yearly from blood deficiency and anemia, and at puberty only one out a hundred has sound teeth.

To cope with this rising tide of physical ailments, the hospitals of the United

states have increased from one thousand in 1900 to six thousand, five hundred at the present, and a quarter of a million doctors assisted by a third of a million nurses are kept busy.

The writer has no intention of scaring any one or painting a pessimistic picture, but the metaphysician considers it a duty to help remedy untoward conditions by informing the public and suggesting such remedies as are natural and reasonable. Certain doctors who are politically minded and eager for wealth and favorable publicity have caused some newspapers to inform the public that the death rate of the citizens of the United States has decreased. This is true but very misleading. The *adult* death rate has *increased*, but due to modern sanitation and better care of babies, the *infant* death rate has so decreased that when averaged with the adult rate there is an overall slight decrease. This adult death rate will not decrease or even hold its own until drastic measures are taken to get the right kind of food into the American diet.

Diphtheria and other contagious diseases are more prevalent in cities where the food is distant from its source. Urban ill-health makes for a lot of surgery that could well be avoided by proper diet, even though the vital factors were lacking to some extent. The cell intelligence drains every atom it can from food for its needs and does its level best to reject harmful waste matter.

In farming the ocean, the minerals seem most important, for there can be no doubt as to the heavy content. However, unless sea plants are harvested from shallow off-shore waters where they can get sunlight, the vitamin content is bound to be a matter of question. Of course, there are thousands of acres of sea weeds floating in vast sheets, especially in the Caribbean Sea and vicinity, that are being harvested now with big barges which hoist them aboard and grind them to powder after **they are dry.** The United States Gov-

ernment is very interested in this procedure and so are many private companies in America. These plants floating in the tropical sun for months should have plenty of vitamins. No exact figures are available yet on this, but some laboratories have found that sea vitamins are sometimes hundreds of times more potent than those found in land-grown plants.

If fifty million people are suffering from mineral deficiencies, it's about time we found our individual mineral needs and a means to supply the lack quickly and safely. There is no way of doing this which is anywhere near as accurate as the horoscope, although physical methods of tissue examination, blood analysis, etc., are a great deal of help.

The rising sign, ruling the dense body, is the chief indicator, and lacking that, the sign which is strongest by planetary occupation. If there happens to be an angular sign having one or more of the major planets (Sun, Jupiter, Saturn) in a critical degree, essentially dignified, or exalted, this would be the key to the mineral affinity. Once the main mineral need is determined, the next step is to furnish an abundance of it—in the organic form, of course.

This will insure an adequate base for the food elements and a medium for vitamin metabolism.

Medical astrologers have always known that each sign of the zodiac has a chemical and mineral affinity for the physical body that was generated under the predominating influence of a particular sign. Chemical rays, working through the chemical ethers of man's vital body, begin work at conception. The chemical ethers that help make up the matrix of the embryo have an outstanding definite connection with the particular sign, and as the physical atoms are marshalled into an orderly whole each atom is impregnated with a preponderance of certain minerals—one or two being prevalent.

(To be continued)



Joy--the Health Giver

Health and cheerfulness mutually beget each other.—Addison.



THE joyful life is the abundant life, which includes physical, and mental health. True joy comes from within, being based upon faith—complete faith in the wisdom and justice of God, our Creator. Such faith is possible even to the reasoning mind, for an understanding of the twin laws of rebirth and consequence gives the basis necessary for intelligent faith—faith based upon knowledge.

The joy that springs from inner peace and contentment aids the proper functioning of the processes of the body, keeping one youthful and useful in Christ's Vineyard. The mind of the joyful person retains the elasticity of youth, the readiness to deal with the problems of life. Truth appears in more shining clarity and purity to those who live in the joy of faith and trust toward Divinity. Joy is the priceless lubricant which keeps the wheels of life oiled and running smoothly.

Occult philosophy teaches us an important truth when it explains that "thoughts of worry, fear, and anger interfere with the process of evaporation (of the solar force) in the spleen, a speck of plasm is the result, and this is at once seized upon by a thought elemental which forms a nucleus and embodies itself therein. Then it commences to live a life of destruction, coalescing

with other waste products and decaying elements wherever formed, making the body a charnel house instead of the temple of the indwelling living Spirit.

"Given the same amount and kind of food, the person of serene and jovial disposition will live longer, enjoy better health, and be more active than the person who worries, or loses his temper. . . . Were a scientist to analyze the bodies of these two men, he would find that there was considerably less earthy matter in the body of the kindly disposed man than in that of the scold."

* * * * *

Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

June	5—12—19—25
July	2—9—16—22—29
August	6—12—18—26

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.

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The Rosicrucian Fellowship

Oceanside, California, U.S.A.

PATIENTS' LETTERS

California, January 14, 1947

Dear Friends:

Again I come, bringing a heart full of gratitude for the answer to our prayers. My husband is gaining in every way, and we are so humbly thankful. His doctors are very much amazed that he is even alive, and our neighbors admit they have seen a miracle performed. However, we acknowledge God's healing power and give Him full credit. God bless all the Helpers in the good work.

—M.F.M.

California, April 27, 1947

The Rosicrucian Fellowship

Dear Friends:

We have felt your powerful work this past week. The Divine Power is certainly bringing about changes for the better. Some changes have seemed marvelous, so powerful is the Light that works in the affairs of this family in need.

I'm trying to become more adaptable to the swiftness with which affairs are now responding, since we asked you for help.

—N.G.

California, April 28, 1947

The Rosicrucian Fellowship

Dear Friends:

My little granddaughter went through the operation Saturday morning and is getting along fine. She seems quite happy and chatters away to herself, and my son has just told me that she could be brought home. I think it is wonderful.

Thanking you for your loving thoughts and prayers, I am

Sincerely,

—B.E.

To Restore Your Health

YOU MAY SOLICIT the aid of the Invisible Helpers who work on the body of the patient during sleep. They are under the instruction of the Elder Brothers of the Rosicrucian Order. Contact with them is made through application to the Healing Department, and maintained by a weekly report. You will receive suggestions on diet, exercise, etc. in harmony with the work of the Invisible Helpers. This Department is supported by free-will offerings. If you are ill and would like to avail yourself of the help to be obtained through this system of healing, address.

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

Children's Department



Cornelia Finds the Air Spirits

By H. V. GOODELL AND E. A. GOODELL

PART I

“I FEEL like flying today!” cried Cornelia, arms outstretched and face uplifted to the morning sun, as she jumped lightly over a garden weed.

“Hop!” she said, jumping on one foot, and then, “Hop-Hop!” as she leaped over two more weeds.

“I wish I could just step up into the air and walk on it,” was her next remark, with hands held high. The soft spring air rippled in waves of gentle resistance about her face, lifting her golden curls and caressing her finger tips.

“Air is blowing songs in my ears, Mother,” she called. “I wish I could hug the air!”

The imaginative child scooped up an armful of air and hugged it close to herself.

“All right, Cornelia,” smiled her mother, “you play you’re a humming-bird and make friends with the wind and the honeysuckles. I’ve got things to do in the house.”

The screen door relaxed its spring with a musical “rrrrrnnngg” behind Mrs. King’s retreating steps.

“‘Ring’ goes spring
For Cornelia King.
Sing, screen, sing!”

These words echoed like a refrain in the consciousness of the little girl as she sprang clear of the earth, hoping to hurdle her old play wagon. Although it was not very high, the width of it caused her to catch one toe on the far edge, and down she went. She wasn’t hurt, but the sudden fall surprised her and she did not try to get up at once. The sky above her, blue as Cornelia’s eyes, seemed to be filled with millions of sparkling, dancing dots, some of which came near to her and then disappeared.

To watch the sparkles more closely, Cornelia arose—with a surprising sense of lightness that made her wonder. Several little pairs of hands seemed to be assisting her upward. All about and above her head came drumming, whirring sounds, like that of many humming-bird wings. Reaching down to brush the dust and fox burrs off her dress, she noticed her shoe was just a bit scuffed at the toe which had caught on the edge of the wagon.

“What’s the matter with my eyes?” wondered Cornelia aloud. She pushed one golden curl out of the way to see better. Now she was sure of it: the ground was a hundred feet beneath her!

Just then she heard an airy little laugh, which came from behind the pres-

sure under her left arm. Cornelia turned her head and peered over her left shoulder. And what do you suppose she saw? Some exquisitely formed angel-like beings smiling at her! Such pretty heart-shaped faces they had, and such delicate wings, vibrating with a whirring sound. Scores of these tiny winged beings appeared around her like a cloud of fairy air spirits, which they were.

Supported on both sides by some of them, Cornelia felt the gentle lifting sense by the constant upward pressure under her arms. The earth dwindled away so that it looked like a checker-board now, made of orderly squares of green and yellow and brown. Her own home looked like a dot on the corner of a postage stamp. Above her the air spirits by the thousands were all holding something in their cupped hands.

"They are each lifting a drop of water," said one who supported Cornelia, as if in answer to her unspoken question. "We're making clouds today." (For the sylphs are intuitive—they sense impressions before they are voiced.)

"Then you're the sylphs, aren't you?" asked Cornelia, wonderment and delight in her upturned gaze. "I knew I'd meet you some day. Oh, I believe, you're the prettiest of all!" She turned to the sylph nearest her left shoulder. "What is your name? Mine is Cornelia."

"I'm Tanjean," smiled that little being. "The others here are Patma, Clairene, Sheeriel, Zephyr, Feyrose, and Pureva."

Tanjean indicated the rest of her escort with a wave of her dainty hand.

"Thank you, Tanjean; I'm glad to know you all. And do you have some nicknames?"

"Yes, indeed! I'm called Tan for short. Pat is for Patma; Clairene is Rene; Sheeriel, El; Zephyr, Zef; Feyrose, Fey; and Eve for Pureva. If you don't remember them all, just ask and we'll tell you," finished Tanjean as she and the other sylphs slowed down the speed of their flight.

"Seventeen thousand feet high—just

right!" sang out Patma at Cornelia's right elbow. "Nice and cool up here, isn't it, Cornelia?"

"Oh, it's wonderful!" replied the delighted little girl.

The sylphs above were releasing their handfuls of water vapor, which instantly turned into a soft white cloud.

"Let's make Cornelia into a sylph like us, so we can all play without having to carry her," suggested Clairene.

"Yes, let's!" All the sylphs were enthusiastic about the idea. Together they sang:

"Cornelia fair,
Take to the air.
Try your wings—
A brand new pair!"

Then the sylphs let go of Cornelia. Much to her delight, she found herself floating easily in the buoyant air which her pretty little wings engaged with a vibrant whirr like that made by a hummingbird as it darts about and hovers over honeysuckle blossoms. It was no effort to keep up in the air, for Cornelia was now as small and light as any of these ethereal beings.

"Is that a city down below?" asked Cornelia, trying to make out some great grayish-white buildings. "I can hardly see through the clouds."

"Yes," replied Tanjean, "but these are not clouds here. This haze is smoke from man-made industry and traffic. A good rainstorm would do it a service. Earth people forget the need for pure air, but we never do."

Now Cornelia saw a wondrous sight. All the little air spirits got busy and pushed cloudlets together until they made one great, tightly packed cloud which turned purple and blue in the face from the pressure.

Finally, Mr. Cloud could not stand the "push" another minute. He had held his breath so long that it suddenly burst from his lips outward from his swelled up cheeks. When this was over, another thing happened.

Down poured the rain, washing and

purifying the smoky air until Mr. Cloud had emptied himself of all there was to him. Then Cornelia saw through the clear atmosphere a clean-faced city shining in the sunlight.

With twittering birdlike sounds, the seven sylphs gathered about Cornelia, who was speechless with astonishment.

"Wait until we get up to thirty thousand feet," giggled Patma. "Of course, it's quite cold up there, but trying to make snowflakes at high temperature is like beating thin cream that won't whip."

"Oh, I'd like to go up high and see how a snowflake is made!" As she finished making this wish, Cornelia climbed higher. Some of the sylphs followed her upward.

Taking the lead as usual, Tanjean said, "Feyrose, take Cornelia up to the weather ceiling and show her how to form snow, ice, and frostlike patterns. Some are even good enough to etch on window panes of earth houses."

"Thank you, Tanjean," remarked Cornelia, though a wee bit of disappointment shadowed her voice. "Aren't you and Patma and the others going too?"

"Cheer up, Cornelia," smiled Tanjean, showing her tiny dimples. "We're just going to gather ether and light from their source. We'll be back soon. But you go on up with Fey. She's been flipping out frost pictures for the last nine hundred and ninety-nine years, and she's good at it. She's whipped out more snowflakes and blown more ice balls into the air than thousands of younger sylphs have."

With those parting words, Tanjean, Clairene, Sheeriel, Patma, Pureva, and Zephyr fluttered softly away into the blue ether.

"You don't look nine hundred and ninety years old," ventured Cornelia, feeling the cooler air as they ascended skyward.

"Oh, we sylphs have a healthy life, flying around in the tonic air. Ah, here we are at thirty-one thousand feet. Almost too high for any density, but we

can make prettier, more delicate snow laces here."

Feyrose then made an apparently meaningless maneuver. Before long, however, Cornelia learned the reason for it.

"I'm gathering all the fine water vapor I can scoop up from this rarefied air," sang out Feyrose as she continued diving, darting gracefully up and down, hither and and yon.

"Now watch how I do this, Cornelia. I've gathered the water of crystallization and I've also woven new designs in the process. So look closely now."

Winging near to the breathless, hover-



ing Cornelia, the little air spirit seemed almost to somersault into a knot, then—

"Snap!" She sprang out of it, blowing into her tiny closed fist and quickly turning her little wrist. Quick as a wink, out popped an exquisitely formed, star-shaped snowflake, which she caught between the fingers of her right hand.

The delighted Cornelia held out her hand to touch the lacy white thing. But Feyrose had let go of it too soon, and Cornelia watched the snowflake float very slowly, turning and slipping earthward very much like a bit of thistledown or dandelion seed does.

"It's gone!" despaired Cornelia.

(To be continued)

MT. ECCLESIA NEWS



DURING the latter part of April the workers and other residents at Mt. Ecclesia had the pleasure of welcoming into their midst a charming fellow student from London, England: Dr. Viola M. Frymann. Although already a graduate physician, this progressive young woman has come to Los Angeles to study osteopathy and thus further fit herself for serving humanity. With her friendly, sincere manner, Viola, as we were soon calling her, fitted into our resident "family" as if she were already personally acquainted with us all. Her alert, wholesome attitude toward life, coupled with a store of knowledge and understanding unusual for one in the early twenties, made her an interesting and stimulating conversationalist. She was reared a vegetarian and occult student, her mother having been a Probationer of the Fellowship for many years, and has thoroughly demonstrated in her own life the superiority of the vegetarian way of life. She was also able to demonstrate gratifyingly the sustaining nature of the Rosicrucian Teachings during the war years, as indicated in her article appearing in the Mystic Light section of this issue of the Magazine. We look forward to future visits from this dedicated co-worker in Christ's Vineyard.

The month of April also brought a wedding into our midst! Two of our Sanitarium workers, Miss Helen Clark and Mr. Henry Bowen, were quietly married at the Methodist Church in Oceanside, the Rev. J. J. Woodson, officiating. After a short trip to San Francisco, the bride and groom left for Massachusetts, where they will visit relatives before returning to California.

Mrs. Phoebe Issit, Probationer from Kansas City, Missouri, has been a welcome guest at the Mount for a number of weeks.

The presence of Mrs. Josephine New-

ton, member of the Cleveland, Ohio, Center, was enjoyed during the several weeks she recently spent with us.

Mrs. Melvin Harthrong of Seattle spent a week with us during the early part of May. Mrs. Harthrong is a Probationer of many years standing and has been a staunch supporter of the Fellowship work in her city.

Returned to enjoy the hospitality and pleasant climate of Headquarters is Mrs. Kathlyn Cooper of Lunenburg, Mass. This congenial friend visited us during the summer of last year, and we are happy to have her with us again.

Another welcome "returnee" is affable Bill Milford, who has come from Arizona to spend the summer at Mt. Ecclesia for several years past.

Two other appreciated (and appreciative) guests at the Mount for some time past are Mr. and Mrs. E. Wyckes, who are building a home across the highway from the Fellowship grounds. We shall regret their leaving us when the times comes, but are glad to have them remain nearby as neighbors.

From Los Angeles for a recent week-end came Mrs. Elizabeth Bingham and Miss Neetina Strobach, friends of Mrs. Patsey Ellis, author of *Rag-a-Tag* and other charming stories for children.

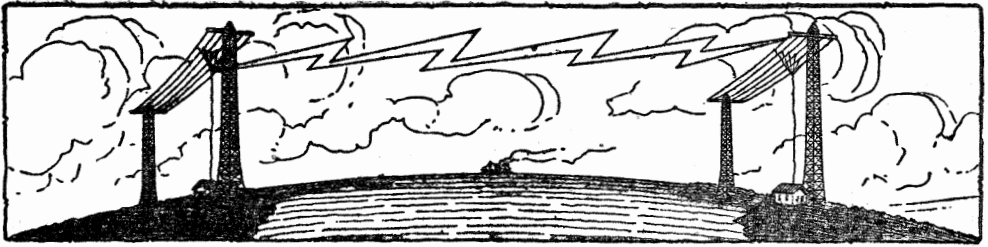
Mrs. Grace Tadlock of Davenport, Iowa, is now employed in the Sanitarium as assistant worker to her sister, Mrs. Nellie George.

Mr. Roupert Campbell, student from Arizona, has been added to our staff of workers, at the present time being an assistant on the grounds.

WANTED AT MT. ECCLESIA

An experienced gardener to help care for the grounds. Fellowship student preferred, but others considered. Write for application blank.

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



Center and Study Group Activities Of The Rosicrucian Fellowship

*We kneel, how weak; we rise, how full
of power!*

*Why, therefore, should we do our-
selves this wrong,*

*Or others—that we are not always
strong,*

*That we are ever overborne with care,
That we should ever weak or heart-
less be,*

*Anxious or troubled, when with us is
prayer,*

*And joy and strength and courage
are with Thee?*

—Trench.

One of the most encouraging signs of humanity's spiritual awakening today is to be found in the numerous "prayer movements" being conducted with increasing zeal all over the world. People interested in helping to establish a sound world structure for peace and progress are realizing more and more the magical power of true prayer. Herein lies a great opportunity for soul growth, also. One of the most valuable effects of prayer comes from the fact that it trains the individual away from negative, destructive thinking. By persistently training ourselves to enter into a state of praise and thanksgiving—which constitute the essence of true prayer—at every opportunity, we direct our energies into the *positive life*, aiding the Higher Ones who strive unceasingly in our behalf. *Evil withers and dies when ignored.* By the same law, the good increases and flourishes from interest and

attention. Then let us pray—in thought, in word, and in deed. Let us pray—continually and wholeheartedly. *Prayer changes things!*

CALGARY, ALBERTA, CANADA

For many years past the faithful students and probationers of this city have held aloft the Light of the Rosicrucian Teachings, and recent reports from them indicate that a full program of activities is being continued in the usual manner. There are weekly classes in the Philosophy and astrology, the Sunday Devotional Service, the weekly Healing Service, Probationers' Meetings, and a Sunday School. Subjects listed for the Sunday lectures include: "The Risen Christ and the Returned Christ," "Mind and Process of Thoughts," "Tolerance in Religion."

CLEVELAND, OHIO

The secretary of this Group sends us a neatly typed report regularly each month, listing the weekly Philosophy and astrology classes. During recent months some interesting classes in the Philosophy have dealt with that all-important subject: soul growth. Different phases of the subject have been discussed under such headings as: "Soul"; "Conscious Soul, Intellectual Soul, and Emotional Soul"; "Relation of Words to Soul Growth"; "Building a Soul Body"; and "Use of Prayer to Gain Soul Power."

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

A spiritual Religion cannot blend with a materialistic Science any more than oil can mix with water. Therefore, because the Great Leaders of humanity saw the tendency toward ultra-materialism which is now rampant in the Western World, they took steps to counteract and transmute it at the auspicious time. They did not wish to kill budding Science as Science had earlier strangled Religion, for they saw the ultimate good which will result when an advanced Science has again become a co-worker with Religion.

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

The Rosicrucian Teachings are given to the world by means of *The Rosicrucian Cosmo-Conception* and other works of Max Heindel, Initiate and Seer, and authorized messenger of the Rosicrucian Order, and by Correspondence courses in esoteric Philosophy, Scientific Astrology with spiritual interpretation, and Bible Study which gives the occult or hidden meaning to many scriptural passages. *These lessons are not sold; it is contrary to Rosicrucian principles to give spiritual aid for a material consideration. Students' voluntary offerings largely support the expense of printing, postage, etc.*

A written request to be enrolled in any of the above mentioned classes is all that is necessary. THE ROSICRUCIAN FELLOWSHIP considers it a sacred privilege to promulgate these uplifting and inspiring Teachings.

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

NEW YORK CITY, NEW YORK

The friends of this city who meet at 266 West 73rd St., continue to carry on the Work with their accustomed devotion and persistence. In addition to the regular weekly Philosophy and astrology classes, they conduct a class in Bible study, which provides an excellent means of attracting new students—those who are looking for something more reasonable than many of the orthodox interpretations of the Holy Scriptures.

Our prayers go out to these loyal co-workers, and to all others endeavoring to aid the constructive forces in their continual efforts to bring peace and progress into the affairs of the world.

If any of our members or Centers have old copies of *The Rosicrucian Magazine* for which they have no further use, there are many friends in foreign countries who would be very happy to have them. One of these, who recently wrote us, is: S. G. Wretham, "Lyndhurst," Forest Road, Workingham, Berks., England.

Lists of Dealers and Centers

We publish in alternate issues of this Magazine complete lists of dealers carrying The Rosicrucian Fellowship publications; also lists of the Study Groups and Chartered Centers of the Fellowship, both in the United States and abroad. These lists are omitted in the intervening issue in order to make the space available for our articles and notices. This applies to the present issue. Anyone wishing to obtain the name and address of any Dealer or the address of any Center or Study Group will find them in the June issue. They will also be printed in the August number.