

The
**ROSIKRUCIAN
MAGAZINE**

*Rays from
The
Rose Cross*



FEATURES

• • •

*That Christmas Feeling
The Christmas Rose
Is There a Panacea?
Releasing Our Inner Powers*

• • •

**DECEMBER
1949**

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The Mystical Interpretation of Christmas



By

MAX HEINDEL

Occultist

and

Christian Mystic

THIS BOOK gives the OCCULT FACTS about what CHRIST did and is doing for the earth and humanity. Also information on the NEW ELEMENT which will supersede oxygen in our air, and the NEW SUBSTANCE to replace albumen in the body.

CHAPTER HEADINGS

The Cosmic Significance of Christmas

Spiritual Light—The New Element and the New Substance

The Annual Sacrifice of Christ

The Mystic Midnight Sun

The Mission of Christ and the Festival of the Fairies

The Newborn Christ

“Christ, the Great Spirit, ushered in a new era in which the nations established under the regime of Jehovah *will be broken to pieces*, that the sublime structure of Universal Brotherhood may be built upon their ruins.”—Page 4.

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INDEX

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MAGAZINE

Rays from the Rose Cross

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Contents

The Supreme Gift	Max Heindel	530	ASTROLOGY DEPARTMENT—
THE CURRENT OUTLOOK—			Pluto: Principle of Frozen Fire
That Christmas Feeling	Kittie S. Cowen	531	(Conclusion) Elman 554
THE MYSTIC LIGHT—			The Children of Sagittarius, 1949 558
The Christmas Rose	Anne Phillips	534	Reading for a Subscriber's Child:
Adonai	Janice Lorimer	536	Mary K. B. 560
Goodwill to Men	Katharine H. Poor	539	Vocational Training Advice 561
Two Soliloquies	V. E. Kurth	543	MONTHLY NEWS INTERPRETED—
Long Have We Wandered (poem)	Mark Halpern	544	Education Behind Penitentiary Walls 562
An Unexpected Journey (Part 2)	Helen Van Cleave	545	Truth 563
MAX HEINDEL'S MESSAGE:			READERS' QUESTIONS—
Gleanings of a Mystic	(13th Installment)	549	Universal Brotherhood 564
STUDIES IN THE COSMO-CONCEPTION:			Christ and the Sins of the World 564
Centers in the Desire Body		551	Differences in the Gospels 565
WESTERN WISDOM BIBLE STUDY:			NUTRITION AND HEALTH—
"Be Ye All of One Mind"		552	Is There a Panacea? O. R. Georgi 566
TODAY'S SCIENCE:			HEALING—
The Science of Man (Conclusion)		553	Releasing Our Inner Powers (Part 1)
			V. May Cottrell 569
			CHILDREN'S DEPARTMENT—
			Lily-Bell and Thistledown (Part 4)
			Louisa M. Alcott 571

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The Supreme Gift



Once more in the course of a year we are upon the eve of Christmas, but it must not be forgotten that the birth of Christ upon earth is the death of Christ to the glory of heaven.

As we live in our body during the daytime, work out the destiny which we have created for ourselves in the physical world, and are then liberated at night into the higher world to recuperate, so also there is this ebb and flow of the Christ Spirit. It dwells within our earth a part of the year and then withdraws into the higher worlds. Thus Christmas is for Christ the commencement of a day of physical life, the beginning of a period of restriction.

What then should be the aspiration of the devout and enlightened mystic who realizes the greatness of His sacrifice, the greatness of this gift which is being bestowed upon mankind by God at this time of the year; who realizes this sacrifice of the Christ for our sake, this giving Himself, subjecting Himself to a virtual death that we may live, this wonderful love that is being poured out upon the earth at this time—what should be his aspiration? What but to imitate in however small a measure the wonderful works of God! He should aspire to make himself more the servant of the Cross than ever before, more closely to follow the Christ in everything by sacrificing himself for his brothers and sisters, by uplifting humanity within his immediate sphere of work so as to hasten the day of liberation for which the Christ Spirit is waiting, groaning, and travailing. We mean the permanent liberation, the day and the coming of Christ.

To realize this aspiration in the fullest measure, let us go forth during the coming year with full self-reliance and faith. If we have heretofore despaired of our ability to work for Christ, then let this despair pass, for has He not said: "Greater works than these shall ye do?" Would he who has the word of truth have said such things if it were not possible to realize them. All things are possible to them that love God.

—Max Heindel

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

That Christmas Feeling

By KITTIE S. COWEN

HAVE YOU SENSED what might be termed "that Christmas feeling" which is everywhere present? Have you noticed the difference in the Sun's rays, the music in the air, the pulsations sent out by the earth? Do you realize the tremendous change that is taking place at this time in all manifested creations from the least to the greatest? Do you know that myriads of Angels and Archangels have drawn close to the earth, permeating its surrounding vibrations with tones of celestial harmony that are now forming glorious patterns of interwoven colors of transcendent beauty? Have you noticed that each change in the pattern is the result of a variation in the ineffable harmony which reverberates and resounds throughout apparently unlimited space, spreading gladness strangely intermingled with pathos, sympathy, love, and expectancy?

During the past fall season, have you sensed the descent of the Christ Spirit and His penetration of layer after layer of the crystalized internal formation of the earth's structure, slowly encasing Himself within it for another season of cramping confinement while the activity germinating force within Him has been maturing and strengthened for release at this time?

The yearly Holy Night and the forty-eight hours following are periods the like of which was never known before Christ's first coming, and nothing so important, so awe-inspiring since the creation of the world has taken place at any time.

This world saving miracle has been reenacted yearly ever since the Christ began His mission of redeeming mankind, cleansing the earth and its vehicles, and fructifying them with His own life force. Never throughout the entire year following the Christmas season does quite such a vibration exist. For those who can sense it, there is a sort of breathless expectancy in all nature at Christmas time. The Music of the Spheres is hushed and low, and the zodiacal hierarchies mute their celestial harmony during this waiting time for the birth of the new life force that will vivify and give abundant life to all created things both within and upon the earth. The hours move slowly, one by one, marking the passage of time. Then suddenly from the very center of the globe a light bursts forth into glorious splendor spreading brilliant streamers of living force in all directions, illuminating the entire interior of the earth, its transparency being visible to all those who have developed the inner sight.

"Holy night"—little wonder that the Angelic hosts burst forth

—∞∞ The Current Outlook ∞∞—

in an anthem of praise and thanksgiving, for they well realize the tremendous sacrifice that has been made by the compassionate Christ and its far-reaching effect on the earth's creations. Could the ear of man but once catch a single chord of that celestial symphony his consciousness would contact, at least to a limited extent, the immensity and purpose of the divine plan conceived and being enacted by the great Being in whose existence we believe and whom we reverence by the holy name of God.

Scarcely has the liberated life force revealed itself when from out its glowing, scintillating depth a form radiating a light even greater than that of the released life force begins slowly to ascend. It is the liberated Christ who has again given of Himself to the uttermost to perpetuate the existence of all created things within and upon the earth.

But listen—the celestial harmony penetrating the earth and its surrounding atmosphere is slowly changing. The life force is already beginning to manifest as it slowly spreads outward in dazzling streamers of flowing light the brilliancy of which appears to make the entire interior of the earth luminous; and its transparency is visible to those who have developed that vision which reveals hitherto unknown creations.



The hushed expectancy no longer reigns. The miracle of renewed life has revealed itself and slowly begins to spread throughout the dense, inanimate earth, and life everywhere becomes apparent. Sensing the great cosmic miracle which is taking place at Christmas time, although not knowing its exact nature, the raised vibration finds expression in mankind in a feeling of joy and gladness and the spirit of Christmas fills the air, even though the true cause of the Spirit's uplift is as yet known only to the few in the vanguard of real spiritual development, but which will be common knowledge to all as the powers of the Spirit begin to manifest. However, these powers cannot and will not manifest in the masses so long as mankind continues to live in his lower desires which create strife, turmoil, bloodshed, and wars.

The highest power of the Spirit is will to which belongs intellect, thought, reason, judgment, self-control, the power to do, et cetera; but these powers cannot be developed so long as the mind, which connects the Spirit with its lower vehicles, is aligned with low desires which generate hate, envy, fear, jealousy, anger, revenge, and greed. However, the Spirit can gain control over the mind by focusing it on high ideals, abstruse problems, or abstract subjects, and holding it steady for a determined period of time; and when once this control has been acquired the powers of the Spirit will

—∞ The Current Outlook ∞—

begin to develop rapidly, for by means of directed and controlled concentration, it is said by those who have accomplished it, that it will burn its way through any obstacle and solve any problem, for if the requisite amount of thought force is brought to bear, there is nothing that is beyond human comprehension.

Note, however, that this ability is not acquired until the necessary powers of the Spirit have been developed by systematic training.

Gradually, one by one, certain individuals are becoming aware of the purpose of earth life, and that its experiences are developing their Spirit powers which in time will perfect them to the degree that they, as Spirits, will be ready to become pillars in the Father's house from which they will no more go out—meaning to repeated existences on this mundane sphere.

Year by year, more and more individuals are becoming awakened and are responding to the higher vibrations that are all about us and which reveal spiritual truths and happenings that we shall see,



and sounds that we shall hear, then we have fitted ourselves to contact them. Each year during the three days of the holy Christmas season is the best time to contact these higher vibrations; but that can be done only through silence and deep, alert concentration. If the mind is focused on spiritual happenings taking place at this time the sight of the Spirit and the spiritual hearing will certainly see the cosmic drama which is being enacted, and hear the celestial symphonies which permeate the ethers, filling all immediate space with sights and sounds the like of which few mortals have ever conceived even in their most exalted imaginings.

Truly the things that the Lord has provided for His children, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." However, it is possible for man to so develop his spiritual powers that at least he can dimly sense some of the exquisite beauty of heavenly conditions and hear heavenly echoes of the celestial music which drifts down into the earth's atmosphere. And the holy Christmas season when the bells ring out their glad message "Peace on earth, goodwill toward man," is the most propitious time to contact the higher vibrations when they are to be found newly released by the great Christ Spirit who so freely gives of Himself, without stint or measure, to all who are willing and ready to receive His annual Christmas gift—His own life force.

The effort to forge ahead and develop the powers of the Spirit more rapidly than those who follow along with the masses is not easy, but the reward is doubly great, as those who have attained some degree of real spiritual insight can readily testify. The Christ Spirit is so very near us at Christmas time, waiting eagerly to greet us when we have prepared ourselves to recognize Him, that one marvels why we are so prone to dally idly along the way.



THE MYSTIC LIGHT



The Christmas Rose

By JANICE LORIMER

*Behold how the Spirit of Christmas grows:
It comes as a Bud and blooms as a Rose.*

FROM the most ancient times the Rose has been the symbol of Love in its many phases, but it has had a secondary significance also, which is, in a sense, derivative; that is, as a symbol of secrecy (the Mystery of Life), when we derive the term *sub rosa*. In our own modern Rosicrucian Mysteries the Rose carries both of these ancient meanings, for it represents the Christ Love, the Mysteries of Golgotha and the Redeeming Blood. Mythologically speaking, the Rose is associated with the Adonis Mysteries, and with the goddess of love and beauty, Venus Aphrodite. In Egypt the Lotus is the flower sacred to Isis, Isis of the Mysteries signifying Mother Nature, hence, knowledges, as Demeter did in the Eleusinian Mysteries of Greece; but the Rose was actually the symbol of the Babe Horus, whom she held in her arms. Venus with Eros or Adonis, Isis with the Babe Horus, Demeter with the virgin Persephone, Mary of Bethlehem with the Christ Child—all symbolical of Mother Nature and her Child of Promise, the perfected human being, the God-Man, the Savior-Man, the Adept!

Even in Christian Europe the cult of Mother Nature was not wholly forgotten. The circle of the zodiac was

the crown of Mary, thus plainly representing the visible world with its crown of stars; and it was to this Mary, the Wisdom Queen, "Our Lady Truth," that the troubadours addressed their songs in the later Middle ages, after the Inquisition had driven the Mysteries underground and it was no longer safe to seek Wisdom openly.

"There is no Rose of such virtue as is the Rose that bare Jesu, alleluiah!" is a mystic mantram reminiscent of the prevailing temper of the mediæval Mysteries, has been illustrated by the figure of the Madonna enthroned in the petals of a rose.

The cult of the Christ Child is thus older far than Christianity. In ancient Persia was known and adored Zarvan, the Ruler Child—clearly the prototype of the Christ Child whom the Magi sought in Bethlehem of Judea, whose coming had been foreseen by the great prophet Zoroaster.

Daniel, in the priestly college attached to the great temple of Bel—the "Word" of ancient Chaldea—and Ezra, illumined in the Field of Ardath, which is in the outskirts of the city of Babylon—were both initiated into the Solar Mysteries, the Mysteries of the Archangelic Christ, who revealed Himself

to His Initiates from the midst of the fiery furnace of the Sun, and foretold to them His own descent upon the earth in the fullness of the age.

This is the Mystery of Christmas, the Festival of the Great Archangel, who rests clothed in the golden fires of the solar orb.

At the time of the autumnal equinox—which is the time of the Feast of St. Michael the Archangel in the Church—a Ray of Spiritual Light leaves the Sun and descends upon the globe of the earth. Slowly it penetrates deeper and deeper into the earth globe, until at the winter solstice it has reached its inmost center, its ultimate depth, whence it radiates outward its forces of cosmic love and wisdom in a great glory of golden light.

Human beings respond to this glory, in which they live and move and have their ressential being, in a great burst of giving. They, too, have taken fire from the golden Sun in the midst of them, and glow goldenly. To the spiritual vision it is as though the earth were transparent as crystal, all forms upon it are transparent, and at the root of this transparency lies the Golden Sun of Life Eternal. This is the psychical origin of the Golden Rose of orthodox Christianity, the badge and emblem of the greatest honor which the church can bestow upon her children. It is the Saturn gold of the alchemist, for at the winter solstice the sun is posited in the sign Capricorn.

The Rosicrucian disciple in his alchemical laboratory daily manufactures this most precious of flowers, this Golden Rose of the Soul, which he calls the Golden Wedding Garment, and he is enthroned in the midst of its radiating petals of fiery splendor.

At Christmas time the ethers are full of the fiery glow of the Spirit of Christmas, which has unfolded from the bud of the autumnal equinox to the full blossom at the winter solstice. But,

as Will Catha has put it,

*This is the joy of the rose
That it blows
And goes.*

So also the Christ Rose which unfolds golden streamers in and about the earth globe, shedding its glory freely, begins to withdraw once more from the earth, and at the vernal equinox ascends once again to The Father where He dwells at the inmost heart of the Sun, the dynamic intelligence behind our solar evolution. The Ascension is consummated at the summer solstice, when again the Christ Glory prepares to descend into its earthly dungeon.



Such is the Mystery taught "under the Rose" from the most ancient times, but which became publicly and plainly manifest through the descent of the Christ Archangel in Palestine, by means of the instrumentality of the divine initiate whom we know as Jesus the Christ.

The Red Rose of Adonis and Horus, in Greece and Egypt; the Silver Rose of Brahma in mystic India; the White Rose of Mary the Immaculate; the Golden Rose of the Christ—all are the flowers of the Holy Spirit which grace the garden of the year, blooming in the soul through all seasons, everywhere present, everywhere beautiful, in some a bud, in some a blossom, in some a seed cup of promise, a Grail of Futurity!

Brethren, behold this Rose! For it blossoms in your own soul-garden, the Rose Garden four-square, as the Masters of the Craft have declared it.

Adonai

By ANNE PHILLIPS

PERHAPS the most compelling name by which Hebrew mystics saluted their God was the name *Adonai*. The very word contains within itself a peculiar radiance, not adequately expressed in its English equivalent, *Lord*. Although it was used as a substitute for the Ineffable Tetragrammaton, yet it had an inner meaning and glory of its own. By the inner eye, the eye of the spirit, it was seen as the golden disc of the sun, a glory of light encircling the form of a great Archangel.

In early Christianity the word *halo* referred only to the partial halo, or aura, of light surrounding the head of a saint or god; the light surrounding the whole body was a *Glory*. This is the personal equivalent of the *Shekinah* *Glory*.

Now when the neophyte begins to sense the inner, or spiritual worlds, he becomes aware of a Sun which shines in that world as our physical sun shines in ours. That Spiritual Sun is the light of the spiritual worlds. Its heat is the warmth of the spiritual worlds. Without that Spiritual Sun, the spiritual or inner worlds would perish as surely as our physical world would perish without the physical sun.

At first the Spiritual Sun, to the still untrained vision of the student-seer, is seen only as a globe of light, and its warmth is felt by the psychic senses even as physical warmth is felt by physical senses. But there comes a time when to the fully opened Eye, the Sun is seen to be the aura of that Archangel who dwells at the heart of our world, the Solar Logos. Hebrew seers, whose vision was open to that Angel-in-the-Sun, hailed Him by the name of *Adonai*, *Lord*.

Now the Spiritual Sun, when seen

spiritually, really consists of three great Beings, called in Christian esotericism The Father, Christ, and Holy Spirit (Jehovah); but, under certain metaphysical laws which govern spiritual phenomena, Jehovah seems to reside not in the solar orb but in the moon, and He was therefore worshipped as a moon god by the Chaldeans and Hebrews, for He works only with planets having satellites. As there is a Spiritual Sun which shines in the interior world, so there is a Spiritual Moon, and that Spiritual Moon is Jehovah, or the Holy Spirit. Hence, the Moon is his symbol. At a still later stage, we learn that there is a spiritual earth, and Initiation conducts us through its nine strata to the Core of Fire at its heart, the Subterranean Fire which is also a SUN to the spiritual vision, and which was also hailed as ADONAI, Lord! For all Life is a mystery of the twofold Divine Fire such as Moses saw leaping in the Bush, and the Bush (the universe) was not consumed but nourished thereby.

When the Initiate looked into the Spiritual Sun, it was that great Archangel whom we now call Christ who was seen. And behind Him was the overshadowing blue orb of the Father, which extended itself to infinity before the spiritual vision, like the azure reaches of Heaven itself.

Such knowledge as this constituted the central core of the Hebrew Mysteries, for the Hebrews shared the Solar Mysteries in common with the rest of the so-called pagan world. Of course, ancient peoples did not use all the same names since they spoke different languages. However, the Idea was the same in all languages, for language is the fruit of the Race Spirits who are Rays of Jehovah-God after a manner of

speaking. That is, they are channels for his influence. Technically, they are called Archangels.

It was an established faith among the Egyptians that the Spiritual Sun was the creator of life, and Moses, as an Egyptian Initiate, could hardly have been ignorant of this teaching. In fact, the Scriptures abound with cryptic references to an esoteric Sun worship, which far-reaching persecution in late centuries was never able wholly to eradicate. Even so late as Malachi we are still able to find evidences of it: "The Sun of Righteousness shall arise with healing in His wings"—a poetic figure of speech? Surely, but fact as well. The Winged Sun was, and is, a well-known symbol of the Egyptian Mysteries. It is the symbol which the Unity School of Kansas City uses to such good advantage.

The Archangel in the Sun was visible to the seers of every race and nation and epoch. How could it *not* be? Even in comparatively recent times Swedenborg, unacquainted with the Mystery teachings in this respect, suddenly had his vision opened and saw the Spiritual Sun. His followers naturally think this was a unique experience but it is nothing of the kind. Many mystics, over periods of thousands of years, have known this experience; but Swedenborg's case illustrates for us how ancient seers in pre-Christian times may also have seen the Archangelic Christ before His incarnation in Pales'ine. To the Persians this Archangel was Mithra; to the Chaldeans Shamash, later identified with the WORD in Christendom; to the Greeks the Archangel was Apollo and Dionysus; to the Egyptians Osiris; to the Phoenicians Adonis and Osir, these being but two names of the god Osiris.

But not only was He visible in the Sun; He seemed to be really present with His worshippers when they entered the spiritual worlds by means of the rites of the Mysteries. We have always to remember that space in our *physical*

sense of the word is virtually non-existent in the spiritual worlds. Space is there, but space and distance are not synonymous spiritually. Therefore the Archangel-in-the-Sun is close at hand or far away, according to our own love of Him and understanding of His Truth.

The Spirit-in-the-Sun was worshipped as a Savior, the Savior Sun, and was understood to be the representative of the Principle of Light in the universe. As the moon shines by reflected sunlight, so Jehovah-God shines spiritually by reflected Christ-Light. Until Christ's advent, His influence reached us *from without* by way of the Jehovistic Principle as a channel.

Light in the spiritual world indicates the presence of Divine Intelligence; heat in the spiritual world indicates the



presence of Divine Love. (But there is a "false light" and a "false heat" which pertain to the Hell consciousness.)

Now it was in keeping with divine revelation to believe that some day the Lord of Light, visible to Initiates in the Spiritual Sun, (the Manicheans and Gnostics called Him Primal Man in the Sun), would descend upon the earth as an earthly Savior, bringing to an end the reign of darkness and establishing in its stead a New Heaven and a New Earth. Such an earthly incarnation had become necessary, said the Initiates, because of the materialism among men, which was shutting out the light of Spirit, particularly in the Occident. The Hebrews did not look for a miraculous descent of the Messiah, or Deliverer, but held that he would be born as a man among men, having both father and mother. In the Book of Enoch He is described as pre-existing with God. This is one of the many Gnostic doctrines which the orthodox Church suppressed. Yet the book of Enoch is quoted in the

New Testament in a manner which shows that Christ Jesus accepted it as a true book of revelation, and that He referred to its esoteric teachings as knowing that His disciples were already familiar with them.

From all of which, we are better able to understand Zacharias's statement in the New Testament (*Luke 1: 78*): "Through the tender mercy of our God, whereby *the Dayspring from on High* hath visited us." Also, it helps to know that the Therapeutae prayed each day toward the rising sun, asking that the Divine Light of Truth illumine their minds.

In India it is Krishna who is worshipped as the Spiritual Sun. In Egypt, the Spiritual Sun was represented by a blue figure in their hieroglyphs, signifying Atum, the Father Principle—or, as Max Heindel speaks of it, the Invisible Father Fire. Now Krishna, in Hindu sacred art, wears *the golden robe of love* (the Hindus speak of it so), and his body is also a lovely delicate blue. He therefore stands as a prototype of a new spiritual race as yet unknown upon the earth. The Spiritual Sun is saluted in prayer by the lover of Krishna: "May that Sun who contemplates and looks into all worlds be our protection. May it illumine our intellect!" Thus in India, too, the Mysteries of the Spiritual Sun were, and are, known, although as yet India has not come to understand the connection between her own ancient doctrine and the advent of the Christ in Palestine two thousand years ago.

We know that in Greece Dionysus was likewise identified with the Mystic Sun, the Light which shines in darkness, the Light that lighteth every man. Euripides says that when Dionysus came to Greece his worship was already known all over Asia, Asia Minor, Chaldea, Egypt, and Syria. Syria here includes Phoenicia and its neighbor Palestine.

Thus we learn that the Mystery of Adonai is a universal Mystery, shared by

all the ancient world, even to the name in some instances, which among the Greeks became Adonis. Adonis is the Hellenized form of the Phoenician word for Lord, and as we know, Adonis is Osiris, and Osiris is Dionysus. (Herodotus quite definitely identifies Osiris with Dionysus.)

We have mentioned that the Mystery of Adonai had its subterranean (Chthonian) aspect, as well as celestial. This accounts for the underground Temples, grottoes, and crypts in which the Solar Mysteries were frequently celebrated. The Labyrinth of Crete seems to have been a Solar Temple of this kind. The Mysteries dealt with the mysteries of the spiritual worlds and held out the hope of immortality for the soul. They taught rebirth, and ultimate salvation from rebirth when the spirit should "stand" and go no more out; hence the term "pillars of the Church." Peter, James, and John are designated *Pillars*. In other words, the subterranean temple represented a descent into the grave and a rising therefrom, in the manner of an Osiris or an Adonis or a Dionysus—these three being one. It is well known that Osiris was preeminently a god of the underworld. So also was Dionysus-Zagreus as worshipped in the Orphic Mysteries: Zagreus means *the Devourer* (in one interpretation of the word), referring of course to death. The central Mystery of the Orphic, as of the Osirian and Adonian cults, was the death and resurrection of the god—Dionysus, Osiris, and Adonis, respectively. The Mystic Marriage also figured prominently in these cults, as it did later among the Gnostics.

Since these are Solar Mysteries, we expect them to have an allegorical connection with the progress of the Sun through the zodiac and with the life cycle of the earth and its vegetation. Pherecydes, the teacher of Pythagoras and reputed founder of the Orphic Mysteries of the sixth century B.C., made

use of a cave to demonstrate the solstitial and equinoctial turnings of the Sun in its annual circuit. This reminds us of the Mithraic grottoes, and suggests also a remarkable parallel with the birth of Jesus in a grotto and His coming forth from a cave-tomb on Easter morning, events which every Rosicrucian student knows occurred at the winter solstice and vernal equinox, respectively.

There is an ancient tradition that a secret crypt existed under the Temple of Solomon in which esoteric teachings of Enoch were hidden. Enoch also is associated with the Solar Mysteries. This name means "the Initiated," or "the Teaching," and he was a Son of Cain. To our own day Mt. Moriah is honey-combed with artificial caverns, due to the fact that the surface of the hill was

not wide enough to accommodate all of the Temple structures, and the hill was therefore built up, tier upon tier, leaving many subterranean passageways and caves in its interior under the Temple area.

When the Christ, so long foreseen and His descent told in the Mysteries, at last did come to earth, He, as the supreme Hierophant of all Mysteries, set aside the ancient rites and the secrecy and limitation attendant upon them, saying, "Whosoever wills may come." The ancient schools had outlived their usefulness, and with the coming of the Christian Dispensation they went into the discard—not primarily because of persecution but because an entirely new cycle was inaugurated by the Arch-angelic Christ.

Goodwill to Men

By KATHARINE HILLWOOD POOR

"GOODWILL to Men" is a statement of that *new law* which the Lightbringer gave to mankind at a critical juncture, "Love ye one another."

Much has been written and spoken of brotherhood and goodwill in this pivotal age of world history. The most important thing yet remains to be done, to exemplify it: bring it out into active demonstration and practice into mankind's world.

As human consciousness slowly expands to include enlarging conceptions of truth, so must it eventually reach a realization of goodwill as an actual working principle of nature and of life. Through preceding ages, a few have reached this realization and as a consequence, seekers of the higher life learn of the Elder Brothers of mankind, the Brothers of Goodwill, and other names

of identical meaning.

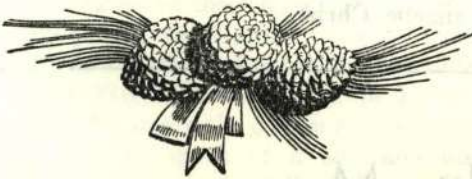
These all imply a banding together, a unity of individuals working as one in a common purpose with a common objective, and it is a true exemplification—upon certain levels of existence—of diversified, progressing units united as one and working to bring into outer being actual groups of men of goodwill to make peace a reality. This indicates unity of consciousness, though its expression may be through differing visible forms, and prefigures the attainment of the consciousness of goodwill by all humanity.

In this separative, materialistic age, this is the model upon which humanity must mould its future thought and action if it is to progress according to evolutionary law, because, speaking in terms of mundane time, the future is

birthed from the present as the present is evolved from the past, and a basic foundation must be made upon which to build the future.

Beginnings of the law of goodwill were made on the physical plane when the ideas—meagre and immature—became rooted in the racial mind that man collectively was stronger than man singly. Thus even in primitive tribal wars, the concept of a brotherhood of goodwill existed, although incomplete in character.

As time passed, secret orders, fraternities, religious, social, economic, and governmental organized groups have been brought into working activity, all sourced in the underlying principle of a unifying brotherhood of goodwill put



forth from high inner powers, and which although debased by the increasing dominance of man made materialism, yet foreshow the beginnings of a brighter day.

All of these efforts are *filtering through* from Primal Sources. They are attempts to implant in man's dense material consciousness the impulse and stimuli which will result in soul awakening and the birth of universal goodwill, with its practical outworking upon the entire plane of human life.

Great movements, some of them sourced in prehistoric days, such as the Masonic and Rosierucian Fraternities, and in later days many religious and ethical systems of thought, are efforts toward the practice of goodwill. Their original impulse—since, however, degraded and materialized by ambition, love of power, and priestcraft—came from high unified sources which unremittingly labor for human uplift and true race progress.

Through all material efforts made for

the betterment of human life conditions upon the planet may be discerned the influence of goodwill. Upheavals of degenerate governments substituting new systems are movements of eventual progress even though the instruments used are imperfect and their methods crude and cruel.

Goodwill to men may be thought into human life as a component part of it upon an everyday working basis, and in no other way may human improvement be made so visible and potent and widespread. Changing world conditions indicate possible—and probable—change for each individual, and adjustments have to be made to fit individual need. To a mentality cast in set and rigid lines of preconceived ideas, adaptation to new attitudes of thought and endeavor is not easy. Outworn ideas must be met and surmounted and all thought debris discarded, if the sought-for heights are to be climbed. Those of flexible mentality and quick intuitional faculty have fewer obstacles to meet, but all without exception, should cultivate an elastic and progressive mental attitude so that the circumstances of today's rapidly changing aspects may be comprehended and handled.

Today we see the word *goodwill* coming more and more into common usage in various ways. Everytime the word is used, a *will to good* is launched into the atmosphere, and its circle of effect is constantly enlarging. Times change and ideas and methods must keep pace as races develop and advance. Methods adapted to the development of one race may be unsuitable for another. While processes of inner spiritual culture remain the same "yesterday, today, and forever," methods used must be suited to each racial epoch and these may differ outwardly although inner results are universal.

A new world cycle—a dispensation—is in the making. Many and various lines may be observed drawing toward a center, of fundamental importance

in the development and progress of human mentality, for this is embedded in the underlying causes of all outer events. Every outer material event may be traced back to its inner cause in the evolving mental faculty of man.

Strange and uncoordinated these appearances sometimes seem, but all denote progress of the individual and the world.

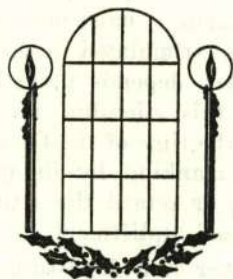
Mind, from the depths below to the heights above, is capable of infinite expansion, and all things finite work to unfold and develop the powers of mind. Through mental agency outer events are projected from high mental planes to material levels.

Many ideas of racial and planetary significance are waiting in the ethers for the mind of man to reach and bring forth into the human material world for its betterment and use. Broader and truer ideas of government are constantly evolving for the use of man in building the new Order of Goodwill; the social life of humanity so enlarged and uplifted that all resemblance to the imperfect and futile life of today is lost in the universal idea of Goodwill toward Men. To the watching eye, the eager and anxious heart, here and there a light appears, prefiguring and promising that "life, liberty, and the pursuit of happiness" have not perished from the earth, and that the commandment "Love ye one another," the law of Goodwill, shall yet become effective. As time passes and these lights coalesce, a flame irresistible shall rise from the heart center of an evolved people, to guide, uplift, and unite all divergent elements into one great Being pushing on to its glorious future, a higher expression—Goodwill—of a nation grown beyond the lower levels where dissensions, self-seeking wars and tribulations abound and are allowed to hold sway.

Civilizations rise and fall; nations are born and die; races flourish and decline; individual lives manifest and disappear all in consonance with evolutionary law, and the outer semblances

of these temporary appearances pass into oblivion. Yet one truth, the eternal germ of the One Life they each and all express, the *will to good*, the Will to God, remains and is forever active in the outworking of Cosmic Law, which in its direct application to our human evolution is the law of Goodwill. To these races, nations, and civilizations, at certain periods, come those Great Ones known as Teachers, who bring new and higher ideals of thought, life, and action, appropriate to the period, which can be accepted by the people to whom they are given.

Study of this subject shows that



throughout all time in all such appearances—greater and lesser, major and minor—may be traced the fundamental principle of goodwill. This cannot be repeated too often nor be given too great emphasis.

Love, brotherhood, and goodwill, are terms synonymous in meaning. Each word demands deeper understanding before it can be exemplified in the material world. The phrase "the One Life" expresses the basic principle of goodwill, of oneness. In the Divine Plan, separation as such does not exist in reality but only in temporary form appearance, and herein is seen the basic ideation from which emanates the principle of goodwill. Each unit must evolve through manifold expressions in physical vehicles toward the God idea of perfection. Its unfolding consciousness gradually expands to the inclusion of all as One; from an intellectual comprehension to

a spiritual realization of the law of goodwill as the law of life.

Perfected brotherhood and goodwill must mean the attainment leading to Christhood. From the plane of the Christ consciousness goes forth into the world today, even as on that first announcement day, the words "Peace, Goodwill toward men!" It prefigures the appearance, first of the diffused Goodwill principle, second of the manifested and glorified form (in diversified units) of the great Master Force who embodies the principle of Goodwill.

This great Being increasingly dominates world thought today and rightfully so, for as He precipitates His force upon the earth, it must necessarily raise the earth so stimulated in the vibratory scale. Much depends upon human response to this stimulus, for according to it rests the time of the Great Appearance and mankind by its preparation can hasten or retard the actual coming and spiritual upliftment.

No Teacher or Elder Brother of whatever period or cycle has given to man as His primal purpose, intellectual systems or cosmogonies. Their office is to infuse the heart force, the Love radiation, ethical and moral impetus of goodwill to men, without which humanity would remain deep in materialism for long ages to come.

One quality marks the goodwill force in whatever form it manifests. It is the quality of service. Service put forth in the objective world selflessly, is the sure label of the Christ disciple of goodwill. Though he walks obscure among men, unknown, perhaps despised, let it be remembered that so walked the Great Christ Himself, unknown save by those attuned to such knowing. Effort made in active service produces sure results upon all planes and in all worlds. Ever the indwelling Christ is marked by simplicity of life, of thought, of concept, seeking not itself, but All.

Though He may come in "power and

glory" as literally believed by many, or in the heart's stillness, only those will meet the great recognition who have earned the right thereto by their unceasing service and adherence to the laws of Goodwill, the Golden Rule of Life. Not only the results above hinted will accompany the "Coming of the King," but a change in world conditions (already begun) with marked bearing upon present nationalities and races. Conditions of upheaval, unrest, chaos, license, crime, and war, always mark a transition period between two major cycles; a tearing down must precede a building up. Much more is this true today when the incoming cycle preludes an imminent divine influx.

The goodwill stimulus is noted and dreaded and violently opposed by the hosts of evil in lower man which answer the call of hate and greed. Therefore the war between Goodwill and evil will must rage until the day when Man—real superman—arises to his goodwill stature and takes over his age long heritage.

The Christ plays His great part, the leading role, in the drama of a changing civilization. He came to overthrow the forces of mammon and to demonstrate the man of goodwill who mayhap smites that he may eventually heal. Truly a revolutionizing as well as evolutionizing force, He seeks to found a new order of life on the sure and eternal foundation of Goodwill.

Conditions aforesaid are clearly seen as of today. Greater intensifying will be observed ere the crisis, countless changes in outer methods and forms. The course of events is unmistakable, the processes are sure in their results, although the ultimate may not be definitely visible as yet. The Great Day will come when the Christ will return to reign over another Day in Life progress, for then Man will have proved his right to a better world, the *Kingdom of Men of Goodwill*.

Two Soliloquies

By V. E. KURTH

I

ALONE—the very word sends hollow echoes resounding down, down the empty corridors of my soul.

Alone—the echoes throb slowly, deliberately, gnawing silently at the remaining raw shreds of heartstrings.

Happiness? Joy? How can I know them again? How can a clod of breathing clay, isolated from all cooling dews of sympathy and understanding, become anything but dust?

Oh, I have cried through nights blacker than the blackest moonless nights—nights more terrifying for their awful, unbroken stillness. I have groped frantically through the black emptiness; my clutching hands sometimes found a solid wall—I fell at its foot, crying, sobbing in a wild ecstasy of joy and relief! I had found something to cling to, to rest by, to pour out my aching soul to—only to have it dissolve, melt into utter nothingness, endless, black nothingness!

Is there no one in this black stillness with me? No one who understands, no one who knows? No one I can turn to? I am so tired, yet I cannot stay still . . . Somewhere there might be someone, something . . . Oh, this endless blackness . . . If I could only die, then all anguish, pain, vain searching would melt into delicious, soothing sleep . . . To rest . . . No! Death might be worse . . . Oh, when will it end?

II

ALONE—the very word sends echoes of exulting bells pulsing through the sun-bathed halls of my soul!

Alone—the echoes throb, ring out a song of oneness to every bursting fiber of my being!

Sorrow? Pain? How can I know them again? How can the harvester, surrounded by the ripe fruits from his own gardens, yearn for products of another's loving care and labor?

Oh, I cannot tread another's path, nor walk by the light of another's making; nor can anyone follow in my footsteps, for no one else walks as I do. Guided by an ever more brilliant shaft of light, I shall climb to heights as yet beyond the range of our dimmed, human vision—heights which all will reach, but each alone and by a different path. From these peaks I shall look far, far out over the past, and far, far up into the future—and I shall keep on climbing, free, unfettered, alone! I shall turn and look down, and back, and have more to see, more to contemplate, more to marvel at!

And then I can, perhaps, kindle higher for all who follow the golden torch which lights the way; I can, perhaps, make the slope less steep for climbers who come after me—and they for others who come after them! Oh, where can it end?

Long Have We Wandered

Long have we wandered, O Thou Mighty Spirit of Love and Truth,
 Far have we strayed, far from Thy Healing Light.
 Now we want Thee and Thee alone, for Thou art all
 In Thee we find all that is most True and Beautiful and Good;
 In Thee we find all that we have ever lost,
 Increased a thousandfold, never to be lost again.
 In Thee we find all that we have been seeking through the ages
 Seeking it blindly in all our sorrows and all our joys;
 Hoping to find the Eternal Infinite Imperishable One
 In the fleeting, illusory, transitory multiplicity of earthly things,
 Which must have an end, having had a beginning.
 But now we know we shall find that for which we have been seeking—
 Seeking for it futilely among the baubles of worldly vanity.
 We shall find the *PEARL OF GREAT PRICE*
DIVINE CONSCIOUSNESS
THE PEACE THAT PASSETH ALL UNDERSTANDING
 In Thee and Thee alone, O Thou Mighty Spirit of Love and Truth.
 And we shall find it to be more wondrous far
 Than anything we have ever dared imagine
 Even in our most hopeful dreams.
 For Thou art ever waiting with patient Understanding;
 Ready to flood us with Thy Healing Love,
 Once we tire of our childish toys and come to Thee,
 O Thou Mighty Spirit of Love and Truth.
 For when we send up our love to Thee,
 Thou sendest back Thy bounteous Love to us,
 Greater far than ours by infinite measure;
 So that it overwhelms and floods our being
 Till we needs must pour it out to all who live in the world.
 Yet the more we give to others, the more Thou givest us;
 For Thou hast become the fountain of Selfless Love within us,
 The Eternal Fountain of Love Divine
 Out of which we shall drink for evermore
 And never thirst again

—Mark Halpern

An Unexpected Journey

By HELEN VAN CLEVE

Part 2

THE afternoon following the incident with Mary and Grace I spent alone. I had strolled to the bridge overlooking Half Dome when the roar from Yosemite Falls made me want to go there, and before I realized it, I was gliding as swiftly as thought and stood before the great rush of water. A picnic group was there, and one among the group saw me and became quite agitated at my sudden appearance. I hurried away and sat down in a secluded spot.

Suddenly, Jack Dalton stood before me. "Hello," I said. "I didn't know you were here."

"I'm not, really," he assured me. "You see, I'm out of my body, too. I was thinking of you before I went to sleep, so as soon as I slipped out of my body, I came to you. Don't forget, though," he said with a twinkle in his eye, "that I am actually in Seattle, sleeping."

"Then you aren't really here after all?" I asked, relieved to know that I didn't have to explain anything on the flesh and blood basis.

"Well, I guess I'm here," Jack answered my question, "or I couldn't see you and these other people. But I left my physical body at home. This is really the life. No cumbersome body to be bothered with or anything. Yet we think the real life is the one lived in the physical body. What are you doing here," he asked abruptly, "dreaming, too?"

"I don't think so," I confessed. But to avoid explaining I asked, "Which is dream and which is real?"

Jack laughed and admitted he didn't know either, but that if he was dreaming now he hoped he wouldn't wake up. Then before I had a chance to

ask him where he was going from Seattle, he was gone. He did not go, he just wasn't there, as though he never had been. I suppose he "woke up."

I think that sight of Jack and the knowledge that he was in the north was responsible for my decision to leave the Valley. Shortly afterward I found myself in Seattle, where I would have to go to take the boat on the overnight trip to Victoria, thence to Alaska via the Inland Passage. Now that I knew Jack was in Seattle, I would be extra careful until I got aboard the Princess Pat and pulled anchor, leaving land and Jack behind. Somehow, I did not wish to meet him "out of the body" again.

It was a relief when the ship pulled anchor that starry night, and we got under way, though I should have realized that distance is practically nonexistent on the inner planes.

The next morning I saw the sun rise faint and cold over a distant snow-capped mountain. The water was glossy clear and a gull sailed low over its surface, reflecting his graceful beauty in its depths. A school of porpoise followed the boat for some distance.

Then the silence was broken by a familiar voice close behind me. Yes, it was Jack, but this time he was in the flesh and without the seeing eye he had when we met near the Falls of Yosemite. He did not see me. I was both happy and sad at the discovery.

The boat made short and frequent stops at small fishing villages, Skagway being the last port of call. I went ashore at each stop, seeing all I could. I wanted to complete the trip as I had planned and, as it turned out, that is what I did.

I did not realize it then, but my soul, figuratively speaking, was asleep,

had been asleep all these years. But an awakening experience awaited me. Looking back now, everything seems to have been planned, the time and all, and I suppose I could not have changed it had I willed.

Of course I knew nothing of what lay before me, then, so I was absorbed in ways and means of the moment when I hit upon an expedient, a compromise with present conditions. Late that night I went out on deck and found Jack in his astral body, just as I had hoped.

"Hello!" Jack cried in surprise when he saw me. "What are you doing here? Why haven't I seen you on deck? Are you on this boat too?"

"I'm asleep at home," I answered,



"with a high fever. At least, my body is there and as long as this part of me is free, I intend to take a trip to Alaska. So, to answer your question, I am and I am not on this boat."

Jack laughed, then grew serious. "I wish you were really taking this trip," he said. "What a time we could have."

Jack looked wonderful to me there, and seemed as real to me as when we were in our physical bodies. I watched him lovingly. Suddenly his keen, penetrating eyes were not smiling, and that strong jaw of his looked stern. The humorous, rather caressing look had left his eyes and they were thoughtful and anxious.

"Vida," he said, "what about that high fever and coma? I'm worried,

dear. I've been a fool to wait so long, and as soon as I get back from this trip I shall go straight to you. But how much more romantic to have you here and propose on shipboard! When you are well again, this is exactly what we shall do—together."

It was a happy prospect, but the next morning Jack had forgotten our nighttime encounter and did not seem to be thinking very much about Vida Holmes! Nancy, a vivacious blonde whom I had noticed as she came aboard the Princess Pat, was not much in evidence the first day, because of the rough going over Queen Charlotte Sound. I guess that is why there were not many passengers on deck, but it didn't take Jack and Nancy long to find one another the second day, when, laughing, she told him about crossing the Sound.

Nancy would naturally attract anyone's attention. She had the most contagious, happy laugh imaginable. Her eyes were blue and her soft blond hair curled appealingly over her brow and waved back softly about her head and neck.

I was troubled and unhappy and went to my cabin early that night. It hurt to watch them together for I was at a complete disadvantage. Perhaps I was being punished for my waywardness in tampering with things which I did not understand and was not spiritually developed enough to attempt. This trip was my own idea. I had forced it, in a way. Spiritual and psychic demonstrations were not for me yet, and I realized it more every minute. Jack had thought it the life when he was asleep and out in his higher bodies. Now he seemed very much awake.

I was uneasy that night and went out on deck. It was pitch dark and I judged almost midnight. The fog was heavy and our boat whistle blew constantly. I became quite interested in listening for the answering whistle from passing boats and estimating their

probable distance from us. It was like listening to thunder to judge how far or near the storm is by the length of time that elapses between the lightning and the thunder clap. Then the lightning struck, so to speak, for there was a great shock as the boat hit something. Three reverse bells sounded, then another, and the engine stopped and we seemed to float from the stern. The bow was fastened, lodged perhaps in a rock or an iceberg.

Passengers hurried out on deck, and though it was too dark to see anyone clearly, voices were distinctly audible.

"Oh, I'm frightened. What is going to happen?" Nancy's voice said, close to my shoulder. I did not move. There was no danger of her hitting against me for she could not have felt me if she had. I was not prepared to hear Jack's voice so close, and when he answered her I was startled. Then I realized that was unreasonable, because I was there too, and did not think that strange.

"Don't be afraid, Nancy," he said. "Nothing will happen. That wasn't a severe shock and they will have it fixed in no time. Better go back to bed before you catch cold. This fog is bitterly cold."

I could hear Nancy's teeth chattering as she moved past me. "Will you come along and protect me?" she asked in a small, frightened voice. Jack must have exhibited his willingness to comply with her request for I heard her say, "Oh, thanks. You are so big and strong and dependable."

"Oh," I gasped, under what might have been my breath. "Dependable!"

I could hear them move off together, along with the other passengers, as they went below. Soon a new sound beat on my consciousness—metal on metal—and I knew the damage was being repaired. The sound kept company with my thoughts through the long night. Only, instead of bang bang, it seemed

to say, Jack, Nancy . . . Jack, Nancy.

My Alaskan trip was no longer a thrill after that night. Prince Rupert, Albert Bay, and Juneau all passed with but little interest for me. All I could seem to think of was a cold foggy night and Jack with another girl—and I was powerless to speak or do anything.

They always went ashore when the boat made its short stops. Nancy was young, vivacious, and certainly good to look at. I liked her in spite of myself.



Once they had strayed too far and were at the end of a town when they heard the "all aboard" whistle.

"Let's run for it," Jack said, holding out his hand. Nancy responded at once. They ran down the walk together, laughing.

Oh, for the relief of tears! But tears were not for me. One feels so intensely in the astral form, freed of material flesh. Heartache was very real, even intensified.

Now I was terribly anxious for the trip to end, but for some reason which I did not understand, I wanted to finish the trip I had begun. So it was that I stayed with the ship, figuratively and literally, to the end, not only to Skag-

way, but all the way back again. Only this time the idea seemed to be *given* to me, impressed upon me, as though some Spirit higher than my own, wanted it that way. However, I did not realize that at the time.

After we reached Seattle and I had boarded the train south, I was a little upset to find that Nancy was on the train with me. Of course, she could not see me. Neither of us knew then of the awful experience that awaited us.

There were a lot of nice people about my own age on the train, some from the Alaska boat, and they soon got together in the observation car to look at Mt. Shasta, which we circled for some distance. I sat there, too, enjoying the view and the young people's chatter.

There were two University of California men in the group who were on their way back to college. They kept the party entertained all the time, for they were the youngest of the bunch and full of stories and fun. Then there were two girls travelling together, and

a young widow, Mrs. Hill. I liked the latter very much, and admired the way she tried to hide her deep sorrow. Nancy seemed to like her too and thought it might relieve Mrs. Hill to talk to someone about her late husband. So when they were together, she told Nancy a little of her life.

She had just graduated from college when she met her husband. They had fallen in love and married after a ridiculously short time, and it was well they did, for the war came soon after. At this point in her narrative Mrs. Hill fell silent and twisted the ring on her finger. I so wanted to put my hand over hers but of course she didn't even know that I was there. Nancy did it for me, though.

Just then the train gave a lurch. We were going at a terrific speed and the jolt knocked the girls out of their chairs. Then there was an awful crash and the world went upside down and the train with it.

(To be continued)



MAX HEINDEL'S MESSAGE

Taken From His Writings

Gleanings of a Mystic

(THIRTEENTH INSTALLMENT)

The Immaculate Conception

(Continued)

HAVING been taught in the process of initiation the influence of stellar rays upon parturition, the next body provided will be generated by initiate parents without passion, under the constellation most favorable to the work which the Ego contemplates. Therefore the Gospels (which are formulae of initiation) commence with the account of the immaculate conception and end with the crucifixion, both wonderful ideals to which we must some time attain, for each of us is a Christ-in-the-making, and will some time pass through both the mystic birth and the mystic death adumbrated in the Gospels. By knowledge we may hasten the day, intelligently cooperating instead of as now often stupidly frustrating through ignorance the ends of spiritual development.

In connection with the immaculate conception misunderstandings prevail at every point; the perpetual virginity of the mother even after giving birth to other children; the lowly station of Joseph, the supposed foster father, etc. We shall briefly view them in the light of facts as revealed in the Memory of Nature:

In some parts of Europe people of the



higher classes are addressed as "well-born," or even as "highwellborn," meaning that they are the offspring of cultured parents of high station. Such people usually look down with scorn upon those in modest positions.

We have nothing against the expression "wellborn;" we would that every child were wellborn, born to parents of high moral standing no matter what their station in life. There is a virginity of soul that is independent of the state of the body, a purity of mind which will carry its possessor through the act of generation without the taint of passion and enable the mother to carry the unborn child under her heart in sexless love.

Previous to the time of Christ that would have been impossible. In the earlier stages of man's career upon earth quantity was desirable and quality a minor consideration, hence the command was given to "go forth, be fruitful, and multiply." Besides, it was necessary that man should temporarily forget his spiritual nature and concentrate his energies upon material conditions. Indulgence of the sex passion furthers that object, and the desire nature was given full sway. Polygamy flourished, and the larger the number of their children, the more a man and a woman were honored, while barrenness was looked upon as the greatest possible affliction.

In other directions the desire nature

was being curbed by God-given laws, and obedience to divine commands was enforced by swift punishment of the transgressor, such as war, pestilence, or famine. Rewards for dutiful observance of the mandates of the law were not wanting either; the "righteous" man's children, his cattle, and crops were numerous; he was victorious over his enemies and the cup of his happiness was full.

Later when the earth had been sufficiently peopled after the Atlantean Flood, polygamy gradually became more and more obsolete, with the result that the quality of the bodies improved, and at the time of Christ the desire nature had become so far amenable to control in the case of the more advanced among humanity that the act of generation could be performed without passion, out of pure love, so that the child could be immaculately conceived.

Such were the parents of Jesus. Joseph is said to have been a carpenter, but he was not a worker in wood. He was a "builder" in a higher sense. God is the Grand Architect of the universe.

Under Him are many builders of varying degrees of spiritual splendor, down even to those whom we know as Freemasons. All are engaged in building a temple without sound of hammer, and Joseph was no exception.

It is sometimes asked why initiates are always men. They are not; in the lower degrees there are many women, but when an initiate is able to choose his sex he usually takes the positive masculine body, as the life which brought him to initiation has spiritualized his vital body and made it positive under all conditions, so that he has then an instrument of the highest efficiency.

There are times, however, when the exigencies of a case require a female body, such as, for instance, providing a body of the highest type to receive an Ego of superlatively high degree. Then a high initiate may take a female

body and go through the experience of maternity again, after perhaps having eschewed it for several lives, as was the case with the beautiful character we know as Mary of Bethlehem.

In conclusion, then, let us remember the points brought out: that we are all Christs-in-the-making; that sometime we must cultivate characters so spotless that we may be worthy to inhabit bodies that are immaculately conceived; and the sooner we commence to purify our minds of passionate thoughts, the sooner we shall attain. In the final analysis it only depends upon the earnestness of our purpose, the strength of our wills. Conditions are such now that we can live pure lives whether married or single, and cold, sister-and-brother relationships are not necessary either.

Is the life of absolute purity beyond some of us yet? Be not discouraged; Rome was not built in a day. Keep on aspiring though you fail again and again, for the only real failure consists in ceasing to try.

So may God strengthen your aspirations to purity.

(To be concluded)

*To be a little kinder
 With the passing of each day;
 To leave but happy memories
 As I go along my way;
 To use possessions that are mine
 In service full and free;
 To sacrifice the trivial things
 For larger good to be;
 To give of love in lavish way
 That friendship true may live;
 To be less quick to criticize,
 More ready to forgive;
 To take the bitter with the sweet,
 Assured 'tis better so;
 To use such talents as I have
 That happiness may grow.*

—Unknown

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.

Centers in the Desire Body

Q. Are there organs in the desire body?

A. There are no organs in the desire body, as in the dense and vital bodies, but there are centers of perception, which, when active, appear as vortices, always remaining in the same relative position to the dense body, most of them about the head.

Q. Are these active in most persons?

A. In the majority of people they are mere eddies and are of no use as centers of perception. They may be awakened in all, however, but different methods produce different results.

Q. What are these results?

A. In the involuntary clairvoyant developed along improper, negative lines, these vortices turn from right to left, or in the opposite direction to the hands of a clock—counter-clockwise.

Q. How do they appear in the voluntary clairvoyant?

A. In the desire body of the properly trained voluntary clairvoyant, they turn in the same direction as the hands of a clock—clockwise, glowing with exceeding splendor, far surpassing the brilliant luminosity of the ordinary desire body.

Q. Of what benefit are these centers?

A. These centers furnish the individual with means for the perception of things in the Desire World, and he sees and investigates as he wills, while the person whose centers turn counter-clockwise is like a mirror which reflects what passes before it. Such a person is incapable of reaching out for information.

Q. What is the reason for this?

A. The reason for this belongs to a later chapter, but the above is one of

the fundamental differences between a medium and a properly trained clairvoyant.

Q. How can they be distinguished?

A. It is impossible for most people to distinguish between the two; yet there is one infallible rule that can be followed by anyone: *No genuinely developed seer will ever exercise this faculty for money or its equivalent; nor will he use it to gratify curiosity; but only to help humanity.*

Q. May a teacher of this art charge for lessons?

A. No one capable of teaching the proper method for the development of this faculty will ever charge so much a lesson. Those demanding money for the exercise of, or for giving lessons in these things never have anything worth paying for. This rule is a safe and sure guide which all may follow with absolute confidence.

Q. Where is the desire body rooted,

A. The desire body is rooted in the liver, as the vital body is in the spleen.

Q. How does this vehicle compare with the vital and dense bodies?

A. It is not nearly so well developed. In a far distant future man's desire body will become as definitely organized as are the vital and dense bodies.

Q. How will that profit us?

A. When that stage is reached we shall all have the power to function in the desire body as we do now in the dense body, which is the oldest and best organized of these bodies of man—the desire body being the youngest.

Reference: *Cosmo*, 67-68

WESTERN WISDOM BIBLE STUDY

"Be Ye All of One Mind"



Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

Let him eschew evil, and do good; let him seek peace, and ensue it.

For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

And who is he that will harm you, if ye be followers of that which is good?

I Peter: 8-13

In the injunction by Peter, "Be ye all of one mind," we have the keynote of the New Christian Dispensation, which was to be under the influence of the unifying Sun Spirit, Christ, instead of under the sway of the Race Spirits and their Leader, Jehovah, who works through the Moon.

Prior to the coming of Christ as the indwelling Planetary Spirit of the earth the regime of *law* prevailed, whereby man was influenced from without to obey the laws given by their divine Leaders for fear of punishment if he did not. How different was the teaching of love and brotherhood inaugurated by the Christ! Henceforth the ideal was to be the cultivation of the inner Christ qualities of fellowship, compassion, and love, to the extent that the aspirant should be impelled from within to do right for right's sake—not for the sake of reward or for fear of punishment.

Hence we find the Apostles constantly emphasizing in their letters to the converts of the new faith the need of prac-

tising in their daily lives the virtues that stem from a recognition and realization of the oneness of each with all. The more we feel the unity of spirit which pervades all created things, the stronger becomes the inner urge to say and do only that which will be of benefit to our fellow men. The tongue refrains from evil, the lips speak no guile, and we find the inner peace that comes when we "eschew evil, and do good."

Thus do we become more "righteous," so that the ears of the Lord "are open unto our prayers." In other words, the more the inner awakening, the more effective our prayers. As the late Dr. Alexis Carrel so effectively put it: "Within the depths of consciousness a flame kindles, and man sees himself for what he is when viewed in the light of spiritual reality. He discovers his selfishness, his silly pride, his fears, his greeds, his blunders. Out of this grows a sense of moral obligation, intellectual humility, and thus begins the journey of a soul toward the realm of grace."

The "realm of grace" is truly the realm of the Christ, whence we "inherit a blessing" because of having learned to practice the law of love—being of one mind, compassionate, loving, sympathetic, and courteous. We learn that prayer is really a way of life, a "living in the Presence," with "the face of the Lord" ever before us, by means of which we attract to us the two higher ethers that form the golden wedding garment, or soul body. This is the vehicle in which we shall meet the Christ when He returns, and it is also our impenetrable armor against all evil influences. This is the true insignia of those who are "followers of that which is good," and of those who are "all of one mind"—in Christ.

TODAY'S SCIENCE

The Science of Man

(Conclusion)

THROUGH the enlightenment gained from the new, complex study for which the name, "Science of Man," has been suggested, it is becoming possible to make dependable generalizations about human nature in relation to group activity. Such knowledge, wisely applied, will help to usher in the new order and the One World.

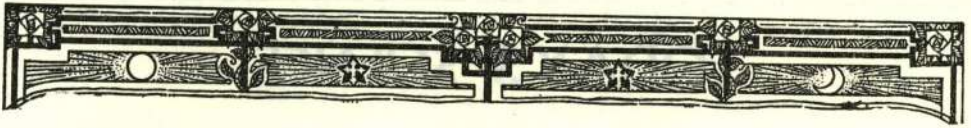
A world-wide picture reveals that in spite of shifting standards, mankind is surprisingly alike everywhere, often outwardly fearful, grasping, cruel, and selfish, yet ever capable of admirable self-sacrifice, courage, and virtue, seeming to need but the pressure of circumstance to demonstrate an unsuspected savagery or an equally unsuspected nobility. It seems that no man lives an entirely wholesome and constructive life when lacking some concept of a Deity upon whose divinity he may draw in his hour of need. All world religions being of divine origin, truly religious people tend to reveal identical traits of kindness, patience, charity, honesty, etc., regardless of the faith they follow.

Other universal similarities are to be seen in the fact that no society exists that has not some form of government, all of which place limits upon the acquisition of property. Private ownership of personal possessions is universal. Prestige is the major incentive for effort, usually coming before money or possessions. Every normal human being needs a status, a place, a group to which he belongs. He also needs a response from his group. Hermits and recluses are abnormal everywhere. For the majority, monogamy is universal, although some

form of polygamy is experimented with by minorities everywhere at some time or other. There is no normal person who is not the product of his culture as well as of his heredity.

"Everyone of us is culture bound practically from the cradle," says Stuart Chase. "The customs we learn from parents, other children, teachers, policemen, etc., determine our behavior throughout our lives. When one becomes aware of how he is culture bound, however, he is freed a little from his bonds. He can look over the walls of his own culture from time to time, and see other people behind their walls. Perhaps for the first time in his life, he begins to understand and appreciate the peoples of different cultures. It may seem strange that science should be the cause of a great spiritual experience, but so it is."

Social scientists do not pretend to have all the facts. They admit as much and have a long list of what they call "the great unanswered questions." Here are a few: What kind of economy can provide *both* freedom and economic security for all? How can leaders be protected from the demoralizing effects of their own powers? What can be done to elicit more agreement and less contention in group meetings and in group work? Most group rows are based upon delusions, but what techniques can help squeeze out delusions? They believe that given another generation of free inquiry, most of these and other formidable questions can be answered. Techniques will then be available to remake society—in accordance with the universals of human nature and with the similarities underlying the behavior of all groups.



Astrology Department

Pluto-- Principle of Frozen Fire

By ELMAN

PART TWO—SCORPIO

WE find meditation on a sign or a planet as it relates to the "abstract horoscope" to be a reliable foundation for all study of interpretative astrological science. By "abstract horoscope" is meant a wheel with Aries on the cusp of the first house, Taurus on the second cusp, and so on around the wheel. This applies the thirty degrees of each sign to its related house. The placement of the planets in the signs and houses of their dignity complete the picture.

In Part I of this series we considered the sign Scorpio in its "square relationship" to the other three fixed signs—the signs of "resource of emotional power," which are the sustenance of the cardinal signs preceding them.

Now we must consider Scorpio in its relationship to the other two signs of its element—water. Our design will be a blank wheel with Cancer on the cusp of the fourth house, Scorpio on the cusp of the eighth, and Pisces on the cusp of the twelfth. These cusps are connected by straight lines forming an equilateral triangle. Of the three water signs and houses, one—the fourth—is in the lower, or "ego-consciousness," hemisphere; the other two are in the "soul-consciousness" hemisphere. To consider the fourth:

This is the second aspect of cardinal "I AM" consciousness; it is the "I AM" in terms of the Ego's relationship

with heritage, family background, racial consciousness, and identification with the streams of Life. Cancer, cardinal-water, is generative in the sense that it is our "home-building" consciousness; it is our base (the lowest point of the wheel) from which we rise up through the succeeding evolutionary patterns.

Scorpio and the eighth house sustain the seventh house, which is our focal point of most intensified relationship consciousness in marriage (love) or in enmity (unfulfilled love). Consequently the intense, concentrated emotional power of Scorpio—through sex-impulse and its derivations—is needed here. Scorpio is generation and its spiritualizations through regeneration in love.

Pisces and the twelfth house symbolize water as an enveloping agency. Abstractly considered it is the essence of the past brought over into the present. All the mutable signs and houses are "modulations" from one vibrational or environmental quadrant to the one following. The twelfth house is the modulation from one incarnation to the next—or considered converssely—it is the essential key to understanding what, in the past, impelled the present incarnation. It symbolizes the emotionality of the water signs in its most transcendent and impersonal aspects of universality of Love, Sympathy, and Compassion-Understanding. Cancer is emotional identification with family; Scorpio is emotional identification in partnership

Pisces is emotional identification with world causes, universal welfare, and evolutionary progress as expressions of the most spiritualized faculties and consciousness.

The water signs, in composite, symbolize our faculties as "sounding-boards;" our "vibrational responsiveness to other people's vibrational patterns;" "sub-conscious instinctive family feelings," "subconscious desire-impulses" and "subconscious memories from past incarnation."

Since the foundation of all astrological interpretation is "Know Thyself," suggest acquaintance with the water-sign pattern by turning the design we have created so that your Ascendant sign falls on the cusp of the first house. Even if your natal chart has intercepted signs, this turning of the wheel will give you a picture of how, in general, the water-sign consciousness applies to your individual astrological variation. Study it carefully, with emphasis on the cusp carrying Scorpio, for pursuance of this discussion. Approach it in this way: "Scorpio indicates the concentration of my desire-consciousness in such-and-such house in such-and-such quadrant of my chart." Meditate retrospectively on your past experiences pertaining to this pattern. Apply this technique by placing Scorpio on all cusps of an otherwise blank wheel. Elasticize your mental approach by applying the water-sign trine and the fixed-sign square to the twelve possible abstract positions.

Our next consideration of the sign Scorpio will be in its relationship to Libra, the cardinal sign preceding it. On a blank wheel put Libra on the seventh cusp and Scorpio on the eighth;

from the center of the wheel darken the lines representing the seventh and eighth cusps and then shade in the seventh and eighth houses so that they stand out from the other houses. This is for the purpose of alerting you to the intense emotional signification of this two-house and two-sign sector of the wheel.

Libra, cardinal-air, is the vibratory correspondence of the first house of the soul-consciousness hemisphere; it initiates the third sector of the wheel by the dynamic action of the magnetic attraction of two people to each other. The egoistic, individualistic "I AM"—Adam

PLANETARY VIBRATIONS

Each planet of our solar system is the body of a great spiritual Intelligence, reflecting divine Light and Life upon its sister planets and their inhabitants, thus encouraging the growth of consciousness and moral development. The impulse sent out by each planet partakes of the nature of the beings with which it has been in contact, and we therefore live in the vari-colored light of all the Planetary Spirits and the beings upon all the planets.

—of the first house extended into "I am a unit in family relationship" of the fourth house becomes, in the seventh, "I am one of the two complementary factors of an intensely focused emotional experience pattern." Venus, as ruler of Libra, is the abstract symbol of the "Eve-consciousness" of every human being, the agency of redemption for the isolative egoism inherent in all

of us and the essential channel by which we all find the source of our cultivations and refinements through exchanges in mutuality—in all phases and levels.

Scorpio, succeeding Libra, is the desire-food by which this redemptive experience is sustained and the eighth house is the process of generation, regeneration, renewal, and transmutation by which is distilled Understanding—leading from the eighth house into the transcendences of the remaining four houses of the wheel. Add to our design a straight line from the ninth cusp to the Ascendant, enclosing the last four houses. This four-house sector is consciousness resulting from transmuted expressions of the desire nature; spiritualizations made possible by love. Apply

this design to your own chart in meditation. Elasticize by studying it as it applies to the twelve possible positions in the abstract wheel. Utilize the basic key word approach to the sectors and to the individual houses, keeping in mind that Scorpio conveys the intensity of the desire nature; the focal point of sex consciousness; the chapter of experience which requires the utmost of your regenerative and transmutative powers; the levels of your emotional awareness that demand the improvement of vibratory quality by love; and the improvement of expression by constructive action.

PART THREE

PLUTO AND PLUTO-MARS

The viewpoint is maintained here that Pluto is the ruler of Scorpio; Mars is the co-ruler as the active expression of Pluto. And for these reasons:

The essential qualities of a planet's "spiritual nature" must coincide with the essential qualities of the sign it rules. Mars is not only the Principle of Energy but it is the expression of that energy in Action. Its sign is Aries—the initial step of the wheel, the "new life," the consciousness of Being and Doing. Its essence is dynamic in every way: thrusting, energizing, impregnating, stimulating, and vitalizing. It is the abstraction of individual selfhood contending with Life and its component parts as things to be overcome through the urges of self-maintenance and self-expression.

Pluto, remote and slow moving, is the abstracted essence of the fixed, congealed, and compressed nature of Scorpio—the most rigid of all the signs. (Leo, fixed-fire, glows with power and radiance; Taurus, fixed-earth, is fruitful and expressive; Aquarius, fixed-air, is a vibration of genius—transcendent and inventive; of the water signs, Cancer is responsive and moody; Pisces is extremely impressionable and subtle.) Scorpio,

smouldering with the compression of its inner fires of intense feeling, expresses its utmost infrequently but then with great and telling effect. Volcanolike, these expressions are made when the urge to express exceeds the capacity to withhold and the energy-releases are made for far-reaching effects and results. Let us refer again to the design of Libra-Scorpio with the line drawn from the ninth cusp to the Ascendant. What does this design essentially convey?

In periodic recurrence—revolution after revolution of the wheel—it symbolizes the need for reincarnation for the greater spiritualizations of the consciousness due to failures or unfulfillments of the partnership-regeneration patterns of the previous incarnation or cycle of incarnations. The Ascendant carries on its back the whole sector of four houses which include the ninth, tenth, eleventh, and twelfth. Pluto, as ruler of Scorpio, stands at the portal of spiritual life—on any phase—from relationship to relationship and—and this is significant—the relationship-essence of the past to the present and from the present into the future. The last four,

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR A READING

Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 14. The names are drawn by lot each month, but unless there is an unusually large number of applications you may have more than one opportunity for a drawing. Application for reading should be sent in when the subscription is made or renewed.

Data required are name, sex, birth-place, and year, month, and date of birth, also hour and minute as nearly as possible. *If Daylight Saving Time was in effect this should be stated.*

We do not read horoscopes for money and we give astrological readings only in this Magazine.

houses of the wheel represent the "Wine of Spirit" distilled from all fulfilled relationships.

Now if, at the commencement of incarnation, the Ego is unable to say "I AM," of what use is incarnation? The fact that incarnation is made is proof that the Spark of eternal, indestructible Consciousness is seeking further spiritualizing no matter how limited the capacity for self-expression may be. The congenitally crippled, the blind, the mentally deficient, and all such defective persons are personifications of the expression of the lower hemisphere of the wheel—consider this carefully—loveless releasements of the generative and regenerative factors. The on-going of life is regeneration; those lives that seem to be back-going are themselves objects of devotion, sacrifice, and love for parents, or others, who need extreme measures to release their resources of knowledge, compassion, and sympathy; thus the processes of improvement and regeneration are maintained and perpetuated. The ninth, tenth, eleventh, and twelfth houses not only represent people who live in spiritualized consciousness, but they also represent the patterns of work or service that are extended to those who personify evil destiny in their afflictions of suffering and ignorance. In other words, those who have learned the lessons of the eighth house distill, for service to all, those spiritualized powers by which afflictions and suffering can be, and are, redeemed. Therefore, enlightened people regard every incarnation as significant and of value; their viewpoint extends beyond the superficial and transitory; they perceive the Laws of Life in expressions and recognize that there is the possibility for the regeneration of any and all phases of human existence.

The approach made by modern corrective psychology—let us refer again to our design—is to help the person who is physically, emotionally, or mentally-psychically afflicted to re-establish his

ability to say "I AM" in terms of (1) physical healing and improvement of physical capacities; (2) the understanding of his emotional patterns of fixation, fear, frustration, or inhibition so that the inner complexes and compressions may be released and an upsurge of self-confidence, sexual-emotional health, relationship realignment, optimism, joy, and love be established; (3) disciplines and directives for stronger and more efficient mental awareness so that the person may bring himself into clearer alignment with things and people around him. All of these factors point directly to a higher level of "I AM" consciousness. There is no other basis for living life in constructive and fruitful terms.

Now we must consider that from incarnation to incarnation an inner life starts with each emergence into sex awareness and the recognition of partnership experience. More destiny can be created from the pattern of one marital experience than from any other single factor in human development. All of the essential factors are involved: sexual exchange, rearing of children, economic problems, relationship entanglements, etc., making a composite of very complex emotional reaction patterns. Since we all are individuals, regardless of how close or bound we may feel to our partners, we cannot, ultimately, and should not try to, get away from the consciousness of "I AM." Even to try to effect this inner cleavage is to ensure, to a degree, the wreckage of integrity, the undermining of self-confidence and the depletion of ability-expressions. The "I AM" of Mars-Aries should be—and eventually must be—a thing of honest self-awareness, integrity, and emotional health. Until this springboard is made the basis of our "leap into life" we risk floundering in swamps of indecision, falsity, and all manner of tragic complications. Pluto, as ruler of our intense desire-capacity, is released through Mars either as an
(Continued on page 574)



The Children of Sagittarius, 1949

Birthdays: November 23 to December 22 types. Most of them have a great love

NATIVES of the common-fire sign Sagittarius seem to fall into two general types, as symbolized by the Centaur, a creature half man and half horse. Those in whom the animal traits of the sign predominate are prone to live by their wits through shady deals, questionable occupations, gambling—seeking always to indulge and aggrandize themselves. Very much the opposite are those manifesting the qualities of the human part, the Celestial Archer. The latter are devoted to high standards of living, are true to principle, convention, and their religious and social ideals, and are generally honored and respected for their integrity, unimpeachable conduct, and philanthropy. Among them are found many occupants of legal, religious, medical, educational, and political positions where higher learning, idealism, and benevolence are necessary.

Sagittarians, ruled by the benevolent planet Jupiter, are usually of a cheerful, optimistic disposition, having a nonchalant, easygoing manner. They are genial and understanding, and, desiring the goodwill of others, seek to make a favorable impression upon people of all

types. Most of them have a great love of personal freedom and truth and may seem continually occupied with a restless search for experience and wisdom. Through a desire to impart the fruits of their experience or discoveries to others, they may excel as writers, lecturers, ministers, legislators, etc. They are usually fond of formulating theories, opinions, and legal or moral codes, are firm believers in law, custom, and convention, and are outspoken in the conclusions reached through reason or insight.

A deep desire to comprehend underlying causes and principles, and much faith in universal law and order, as well as in Divine Justice, are usually manifested by the natives of Sagittarius. As children they learn quickly from observation, are usually truthful and obedient, but may be restless, immoderate, and blunt. Acquiring tact, persistence, and a sense of responsibility in youth will prove very profitable in later life.

As the solar month opens the Sun is in conjunction with Mercury, and remains so until December 4. This aspect favors the memory and mentality when the orb of influence is more than three degrees.

Also in effect as the solar month begins is the sextile of the Sun to Jupiter. Lasting until November 30, this vibratory influence favors health, wealth, and happiness. The disposition is sunny and jovial, as well as kindly and sympathetic. These natives have good judgment and executive ability, and do well in religious and governmental work.

Venus trines Saturn from November 23 to November 30, also, indicating for those born during this period such fine traits of character as tact, diplomacy, thrift, honesty, and high morals. The native earns the honor and esteem of his associates.

Another Venusian aspect during this same period is the trine to Mars. This vibration gives ambition, aspiration, energy, and good earning capacity. However, it also inclines toward inordinate affections and too free spending.

A splendid mental influence is also in effect as the solar month begins: the sextile of Mercury to Jupiter, but lasts only three days. Here is one of the finest assets in life, for it gives a cheerful, optimistic disposition, with the ability to keep up the spirits in the hours of adversity. The mind is broad, versatile, and able to reason correctly. Success in law and literature is favored.

From November 29 to December 18, Venus is in conjunction with Jupiter, one of the best signs of success and general good fortune. It favors the accumulation of wealth and a happy marriage, as well as musical ability. The native is optimistic, generous, hospitable, tolerant, and fond of the pleasures of life.

Mercury squares Saturn from November 30 to December 11, indicating a need for cultivating optimism, tolerance, truthfulness, and unselfishness. Unless the native does cultivate these virtues, he is apt to be bitter, sarcastic, and melancholic, and consequently shunned by his fellows.

Another difficult mental influence is in effect from November 30 to Decem-

ber 11: Mercury square Mars. Those with this configuration are quickwitted, sharp, and alert, but also excitable and impulsive. They will need definite training in truthfulness, kindness, tolerance, and poise.

From December 1 to December 17, the Sun sextiles Neptune, intensifying the spiritual vibrations in the aura and thus favoring the development of the spiritual faculties. There is a definite love for the occult and musical ability of an inspirational nature.

A less desirable solar aspect, the square to Saturn, begins December 3 and lasts until December 19. The tendency of this vibratory pattern is to lower the powers of resistance and to bring opportunities for spiritual progress in employment and partnership relations. Particular attention should be given to the training of these children in unselfishness, gratitude, and optimism.

From December 4 to December 22, the Sun squares Mars, endowing those born during this time with an abundance of energy and the faculty of leadership, but these are apt to be used destructively. There is a fiery temper and a susceptibility to burns and fevers.

Mercury squares Uranus from December 8 to December 17, indicating an erratic mentality and sudden changes in life. The mental attitude is apt to be anarchistic and destructive.

Another negative mental aspect begins December 18 and lasts the rest of the solar month: Mercury square Neptune. Children born with this aspect should have special training in decisive thinking and acting, truthfulness, and uprightness of conduct. Practice in concentration would be helpful.

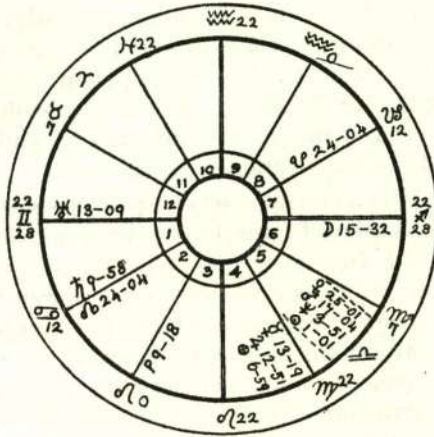
Mars squares Uranus from December 18 to December 22, a vibration indicating the need for training in self-control, cooperation, and tolerance. Children with this aspect will need much patient handling if they are to learn to use this power constructively.

Reading for a Subscriber's Child

MARY K. B.

Born September 23, 1944, 9:55 P.M.

Latitude 47 N. Longitude 112 W.



The most noticeable feature of this child's horoscope is that all of the planets except one are below the horizon, and four of them, including the Sun, are in Libra in the 5th house. The life will be more subjective than objective, and the chief interest and activity will center around partnership, children, and entertainment. With seven planets in mental signs, and a mental sign rising, Mary's nature is preponderantly mental.

The Sun in the sociable, partner-loving sign Libra, in conjunction with Neptune in the 5th, sextile Pluto in Leo in the 3rd, and square Saturn in Cancer in the 1st, indicates one who is fond of art, music, and pleasure, but who is apt to be selfish in partnership and other personal relations. The conjunction with Neptune gives an interest in the occult, which can be utilized by Mary's parents to great advantage in teaching her unselfishness and stability. Venus and Mars also in Libra in the 5th accentuate the talent for music and art, as well as the affectionate side of her nature. An early marriage is probable, but the best time for this important step will be when

her progressed Sun conjuncts the natal Venus.

The Moon in Sagittarius in the 6th, sextile Mars, trine Pluto, square Jupiter and Mercury in Virgo in the 4th, and opposing Uranus in Gemini in the 12th, indicates an alert and active personality, with a fondness for outdoor life and travel. There is apt to be an erratic, impulsive side to her nature, however, which she should be taught from her earliest years to control.

Mercury in Virgo, in conjunction with Jupiter, and sextile Saturn, gives a keen mind, capable of clear reasoning, good judgment, and deep thinking. However, the square of Mercury to the Moon and Uranus gives a tendency toward an erratic, impulsive mentality, which may result in hasty actions and decisions that will not be for her best interests. The old adage of counting ten before one speaks can be used to much advantage in training this child. She will have many and varied interests: science, literature, diet, and chemistry, as well as art and music, but she should be taught the wisdom of concentrating her interests and activities.

Saturn in Cancer in the 1st, square the Sun and Neptune, indicates possible difficulty with the functions of the stomach and kidneys, unless a simple, wholesome diet is used.

The liberty-loving Uranus in Gemini gives an original and intuitive side to the nature, with an interest in aviation, electricity, radio, astrology, etc., and the trine to Mars strengthens the constructive interests in these fields. However, the square to Jupiter and Mercury, along with the opposition to the Moon, indicates eccentricity and difficulties in travel. Since Uranus rules the 10th house, Mary is likely to participate in radio entertainment, for which she should have considerable talent.

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.

Banker, Manufacturer

ROBERT S.—Born May 16, 1911, 9:45 A.M., Lat. 49 N., Long. 123 W. The aggressive, pioneering sign Aries is on the 10th house of this chart, and its ruler, Mars, is in Pisces in the 8th, sextile the Sun, Saturn, and Mercury in Taurus in the 10th, and trine Neptune in Cancer in the 12th. The Sun also trines Uranus in Capricorn in the 6th. The Moon is in the ambitious sign Capricorn, trine Mercury and Saturn in Taurus, and sextile Jupiter in Scorpio in the 4th. The masterful Leo is on the Ascendant. This man will be a leader in whatever profession he chooses, and he has the ability to succeed in various fields of endeavor: as a banker, manufacturer, builder, or statesman. He should also be an able singer.

Milliner, Beautician

PATRICIA A. H.—Born June 23, 1935, 12:25 P.M., Lat. 48 N., Long. 122 W. This young lady has the changeable sign Cancer on the Midheaven, with its ruler, the Moon, in Aries in the 7th, square the Sun in Cancer in the 9th, and Mercury in Gemini in the 9th. The Sun sextiles Uranus in Taurus in the 8th, and trines Saturn in Pisces in the 6th. The artistic sign Libra is on the Ascendant, and Mars is in this sign in the 1st, sextile Venus in Leo in the 11th. This native should have an interest in and a capability for handling a position dealing with millinery, cosmetics, etc. She might be better satisfied to travel in their interests, rather than to operate a shop in one place.

Telegrapher, Auditor

JAIME L.—Born February 5, 1910, 10:35 A.M., Lat. 35 S., Long. 58 W. Here we have the 27th degree of the persistent, ambitious Capricorn on the Midheaven, and its ruler, Saturn, in Aries in the 12th, sextile the Sun in Aquarius in the 10th, trine the Moon in Sagittarius in the 8th, sextile Pluto in Gemini in the 3rd, square Neptune in Cancer in the 3rd and Uranus in Capricorn in the 9th, and opposing Jupiter in Libra in the 6th. Neptune, as well as the Sun, is intercepted in Aquarius in the 10th, trine Pluto and sextile the Moon. The aggressive Aries is on the Ascendant. This man should be in a profession having to do with communication and travel. He has the ability to succeed as a telegrapher, airline executive, radio emcee, or as an auditor.

Dentist, Merchant

LEO J. S.—Born October 31, 1933, 10:50 A.M., Lat. 41 N., Long. 74 W. The artistic sign Libra is on the 10th house cusp of this horoscope, and its ruler, the lady Venus, is in Sagittarius in the 12th, in conjunction with Mars, and trine the Moon and Uranus in Aries in the 3rd. The Sun is in Scorpio in the 10th, sextile Neptune in Virgo in the 8th, and square Saturn in Aquarius in the 1st. The first degree of Capricorn is on the Ascendant. This young man will no doubt be interested in medicine and dentistry. He could do well in these fields, and he could also serve capably as a merchant (dealing with silks, etc.), shipper, or optometrist.

Monthly News Interpreted

Education Behind Penitentiary Walls

The latest issue (of the *San Quentin News*) to reach us carries as its lead story the announcement that "108 Students Graduate Here." In a penitentiary newspaper this is an eye-stopping headline and the story beneath it is a history-making development in modern penology.

Each of the graduates had served time for having committed a felony.

It was the first graduating class in San Quentin history, and Warden Clinton T. Duffy, who personally handed out the diplomas, termed it "San Quentin's finest hour . . . a great step forward." The band played, the glee club sang, there were guest speakers and the traditional processional march of graduates to the rostrum. In the audience were 2000 fellow inmates, teachers and special guests.

The largest group receiving diplomas was in the eighth grade elementary division, which was represented by 76 graduates. The remaining 32 received diplomas ranging from high school to the University of California and University of Iowa correspondence courses. Four men received National Schools correspondence diplomas, while one was graduated from LaSalle Extension university.

"Diplomas and certificates issued do not mention the prison in any manner since they are released by the State Department of Education in Sacramento," the *San Quentin News* points out.

The importance of this new educational program within the walls of a felony prison cannot be overemphasized.

And then on the back page of the *San Quentin News* is a stirring editorial, which concludes:

"You will someday walk out of prison a free man, and you will take on 10 more years, and three times 10, of life. And the years ahead may be the most fruitful of all, if the will is within you.

"Use your prison life today. Make it work for you. Dare to show all that your life is not made or destroyed by one experience—even prison.

"Yours will not be without trials and temptations, but in the heart of you, you will remember the doubts suffered and promises sworn. And you will find a strength, for you will know that prison must not be again."—M.B.

Los Angeles Daily News, Sept. 22, 1949

Warden Clinton T. Duffy and these

associated with him in promoting education for the inmates of San Quentin Prison cannot be too highly commended for this forward step in demonstrating the brotherhood of man in the right way. There is probably no human being who has not sinned to some extent, the great difference being the extent to which the error has wrought disaster either to the instigator or others. All crimes, be they great or small, have their source in wrong thought, and the kind of thoughts that the individual entertains depends, to a great extent, on early training both in the home and the school. Self-control should begin early in the child's education, and this can best be taught by means of example. No parent is worthy of the name who has not learned to a great extent to control his or her emotions. It is much easier to refrain from forming a habit than it is to break one after having formed it.

Both in the home and in school the emphasis should be placed on the things to do instead of on those not to do. A display of temper regardless of what direction it may take is always a mark of lack of self-control and is never commendable and reveals a deplorable lack of self-discipline in the individual.

All through nature everywhere we find polarity: for without the combination of positive and negative energy there could be no action; and action is necessary to produce results. Children can be taught right action very early in life by the parents living in their presence the right things to do.

The negative pole of the mind is exceedingly active in the child. This is the power to receive, which accounts for children and youths being very teachable. During this period the individual does very little original thinking, usually accepting and believing what he sees or is told. At about the age

of twenty-one the positive pole of the mind becomes dominant and individual thinking begins. This is the time designated by law as the "age of accountability." When once adults understand why children and youths are not really responsible for their actions, then parents, teachers, and adults as well, will begin to realize the tremendous responsibility which is theirs in setting the right examples before them.

It is not easy to change the impressions made on the mind of the child when it reaches its majority, for the reason that the nature of the negative pole of the mind is to attract, receive, bind, and hold; but it can be done if once the will becomes thoroughly aroused; and this can be accomplished through the positive power of reason. Herein lies the hope of redemption for those unfortunate individuals who have gone so far astray as to become menaces to the public welfare. It is encouraging, however, to know that such people are not wholly beyond reclamation. In fact, when once the truth is established in their consciousness their whole character may change; and it is possible for them to become some of the world's most dominant factors in bringing about reforms and instigating all sorts of activities designed to promote the welfare of their fellow men.

Here is where such men as Warden Duffy can truly become a real God send. Criminals become what they are because their mental calculations are wrong; and they will remain criminals until they are convinced of that fact, and that there is a right way which is open to them when they choose to change their course of action.

Truth

Man's mind is powerful, great and wonderful, yet it is far short of perfect. Men cannot agree with each other upon what is

truth, or what important, nor yet upon what is trivial. Few minds comprehend the divine tongue. No man is perfect. That's why judges err and wise men do foolish things. The wise, the foolish and all between claim each to have the light and right and truth in his own exclusive possession. I say one thing, you another, and our neighbor yet another. But truth is present somewhere. Truth is stable. It is lasting. It is our job to study and search that we may become less foolish, more wise and nearer to the truth.—*Judge C. Clyde Myers, 32^o, Kansas City, Kans.*
Scottish Rite News Bulletin, June 20, 1949

It is a well-known fact to all advanced occult students that each individual possesses three other vehicles in which he functions besides the dense body, namely: a vital body, a desire body, and a mental body. Of the four vehicles the dense body was developed first, the vital body next, then the desire body, and last of all the mental body, which is usually designated as the mind. At the present time the undeveloped mind forms a kind of cloud around the head and shoulders and acts as a sort of mirror reflecting the outer world to the indwelling Spirit which in turn expresses itself in words and thoughts by means of which it is able to compel action when desired.

Owing to the faulty mirror (mind), man at the present time finds it almost impossible to convey truth in its entirety to the outer world even though the Spirit self may see facts and know them as they actually are. Again there are times when the mind allies itself with the desires and refuses to carry out the dictates of the Spirit, the two forming what might be called a sort of lower will; and the practically helpless Spirit sees its lower self getting into all kinds of trouble even to the commitment of really evil acts.

The judge who wrote the foregoing article has certainly glimpsed some phases of the truth and most ably expressed his ideas in such a way that all who read his message will be benefited by the thoughts so well set forth. Such men as he are surely a blessing to the world so desperately in need of true enlightenment.

READERS' QUESTIONS

Universal Brotherhood

Question:

By "universal brotherhood" do you mean the complete equality of all the races? If so, then how do you explain evolution, which would seem to necessitate the different states of evolutionary development, and consequent inequality?

Answer:

According to the Rosicrucian Philosophy the term "universal brotherhood" means that all men of all races are brothers in the sense that they are all children of God, are all one in Him, and all have a common goal. There are varying states of development among human beings, however, and therefore it would be inconsistent to affirm that they are "equal" in regard to the present unfoldment of their inherent powers of Spirit.

The Western Wisdom Teachings postulate that there are seven great Periods or Days in our scheme of evolution, during which sixty billion Virgin Spirits are to evolve from a state of all consciousness to a state of self-consciousness, thereby increasing the consciousness of their divine Creator. Some of these differentiated Spirits progress more rapidly than do others, and there is therefore a great variance in the evolutionary status of individuals and of groups—or races. The most progressive, the white race at present, is at the front of evolution, while the least progressive (the black race) is at the rear of evolution. As individuals progress they are reborn in the next higher race.

In the light of this teaching it is

obvious that different social, political, economic, and educational systems are needed by the different races. Those more nearly "equal" in point of development can mingle, and even intermarry, with less frictional results than those more widely separated on the evolutionary ladder. However, in spite of the evolutionary differences that exist between races, we are all God's children—one as dear to Him as another—and it is the duty of the more evolved to aid by education, goodwill, etc., the progress of those having lesser development. In fact, we should all feel very humble in this matter, for we are all stragglers. Had it not been for the assistance of those who have been more zealous on the Path than we, our own lot would be much more difficult than it is!

Christ and the Sins of the World

Question:

Did Christ actually die for the sins of the world and may people be forgiven their sins by believing on Him? To what extent was Christ divine?

Answer:

Christ is a mighty Being belonging to the Archangelic life wave, the humanity of the Sun Period—the second Great Day in our septenary scheme of evolution. To Him was assigned the special work of coming to the planet earth to assist mankind in their evolution during a certain period. Christ is divine and so are we. His divinity is of a higher

grade or degree than ours because the life wave to which He belongs is two steps in advance of our own, and He is the highest Initiate of that life wave. Therefore He is much nearer the divine Source than we.

On Golgotha Christ gained access to the earth through the flowing blood of Jesus, whose body He had inhabited for three years, and from that time on He has been the indwelling Planetary Spirit of the earth. Through the influence of the Christ the vibration of the earth was raised, the etheric region made less dense, and the desire world cleansed so that we have since been able to obtain purer desire stuff with which to build our desire bodies, thereby rendering our desires more amenable to the Spirit within than they were formerly. In consequence of this we have been able to exercise self-control in a greater measure, which is enabling us to work out our own salvation.

Moreover, Christ is continually influencing us by the spiritual vibrations sent out by Him from the center of the earth, which emanations constitute the inner urge toward right living and spiritual endeavor which all mankind feels at the present time. Thus Christ is in reality the Savior of the world and did take upon Himself the sins of the world, but not in an individual sense. That is left for each person himself to attend to—by repentance, restitution, and reform. However, the aid which the Christ gave and is still giving makes it possible for him to do this, when otherwise he would have failed and eventually gone back to chaos, his evolution thereby being incalculably delayed.

Actually, we are "saved" by living the life of purity, kindness, and helpfulness—by purifying our vehicles and performing our duties toward our fellow men, not believing this, that, or the other creed or doctrine. There is, however, a distinct advantage in knowing the truth and in believing the doctrine

which is based upon truth, for we are thereby better able to cooperate with it. Since the sacrifice of Christ and His assistance to mankind is based upon truth, it is a distinct advantage to know this fact and believe it, although it is not absolutely essential. The so-called heathen races are progressing in their spiritual evolution because of the influence of the Christ, just the same as we are, despite the fact that they do not yet know of His great sacrifice.

Differences in the Gospels

Question:

In reading the Gospels, I have noticed that all four are quite in accord with the moment of the death of Jesus on the Cross, but with reference to the fact that "the Sun was darkened and there was an earthquake, and the day was darkened for some hours," there is an exception, i.e., St. John, the beloved disciple of Christ, does not mention that the day was darkened nor anything special with reference to the death of the Savior.

Answer:

The Gospels are formulae of initiation of four different Mystery Schools, and while they have many basic likenesses, they also differ in some respects. The Gospel of St. John differs in several respects from the others, giving particular attention to the oneness of life and religion of the Father. It is the only Gospel that describes the raising of Lazarus, which symbolizes the First Great Initiation (by means of which comes the first realization of the glories of the Religion of the Father). It is also the only Gospel which mentions the scourge of small cords, the rite of the Foot-washing, and the denial of Peter.

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.*

Is There a Panacea?

By O. R. GEORGI, D.C.

THE secret of good health is to keep the cell molecules of the body at the proper rate of vibration. This, in the ultimate sense, requires considerable knowledge of the physics of universal energy to which all chemical laws are subservient.

It is known that each atom is a specific field of energy. Matter is, so to speak, a condenser of this energy. Atoms differ from each other by the arrangement and frequency of this field. Thus all matter is composed, from the hardest flint to the exceedingly specialized molecules of the pituitary and pineal glands, through which man may acquire conscious comprehension of universal life.

Much interesting and valuable knowledge has been ferreted from Nature in the last three hundred years. Countless minute details of physiological phenomena have been studied. The oxidation mechanism, for instance, is quite well understood. As an example we may cite that if there is too great an accumulation of pyruvic acid in the blood, less oxygen is used in the **brain tissue**. If B-vitamin factors are added in such a condition the oxidation is raised to normal with resultant improvement of the total pathology.

Another example of painstaking investigation is choline, which prevents the

conversion of amino acids and sugars to fats under the influence of cholesterol. Guadinine has been found important in the oxidation of ammonia. It is also known that practically all organic structural elements are toxic when excessive amounts are formed in the blood stream. This pertains also to calcium, iron, iodine, and many others which have been used profusely in recent years. The observations of these chemical processes could be repeated ad infinitum. The fact remains that Mother Nature does not care one iota what we say about her doings. So far as nutrition is concerned the truth is that the whole, natural, unadulterated foods in proper amounts furnish the best and safest building blocks for the physical body. Nature's laboratory will then function smoothly regardless of what we think or speculate about it.

In this 20th century of deficiency diseases and crass starvation in many parts of the world, it has been calculated that the earth does not produce enough food stuffs to feed its entire population properly. Therefore many do not receive adequate nourishment. However, economists do not calculate properly. Vast stretches of extremely fertile land are not used to produce food at all, but downright poison. In 1946 Americans alone smoked more than 350 billion cig-

arets, or about 2324 per capita. In 1915 the per capita consumption was only 180. If all the vast tobacco plantations were converted into orchards and grain fields, if countless millions of tons of carbohydrates which are now distilled into alcohol were used for food, the situation would change at once. And so would the pathetic cry of the cancer and heart ailment "researchers."

Another relatively unexplored field of conserving energy is of a moral nature. If the tremendous creative energy in man were harnessed he would require less than half the present food intake, especially of the expensive proteins. Spermatozoa which are constantly created in astronomical figures can be absorbed from the seminal vesicles when they reach a certain age. Their physiological value lies in increased function of the muscle, nerve, and brain tissues. The heart muscle is especially strengthened by these vital forces. The substance is similar to vitamin E, which is won from the wheat hearts and which in high potency doses gives remarkable results in certain heart ailments.

There are afoot these days many health movements which stress natural living and which make a veritable god out of physical vitality, husky frames, bulging muscles, and bronzed skins. While all these are desirable in themselves, their adherents become stuck with their Adonis figures, or their imagined ones. A certain finesse, a certain spiritual sparkle is lacking because many have become so selfish and narrow in their health phobia that they are downright obnoxious. Their spiritual imbalance expresses itself in a health neurosis. The ancient truth that man lives not by bread alone is evidenced more realistically by these health apostles than by any other group.

It has been estimated that from 50 to 70 per cent of all ailments are caused by a diseased mind and soul. We may safely say that practically all diseases are the inevitable consequence of ignor-

ance, which is a negative quality of mind. Above all man still dies, and altogether too young, considering the effort expended in growing a body. Cholesterol deposits, fibrosis, and calcium crystallization cause the circulatory systems and other tissues to harden slowly and relentlessly. Thus all physiological processes become gradually impaired and man dies of "old age" at various stages. The sour pussés invariably go first. You will rarely find a centenarian to be of a morbid nature. The happy and cheerful personality has a much greater energy because it gives to others joy and in turn draws from the great cosmic reservoir. There is the case of the lady



who survived pneumonia at the age of ninety and then came to the doctor's office and demonstrated how they did the Virginia reel seventy years before. Much vital energy is transmitted by this buoyant type.

The psychic nature of man, consisting of moods, urges, wishes, desires, and compulsions, causes much havoc to the physical structure. It must be remembered that we are dealing here with actual energies which surge within and immediately around the body. These forces impinge upon themselves and often disturb the vital body which is the immediate field of energy for the physical body and may be likened to an electro-magnetic field of great plastic tenacity. A violent storm may break the sturdiest oak, and so it is with an intemperate desire nature in relation to the vital body. This peaceful and constructive transforming station of Nature's energies is exposed to much abuse from a morbid desire nature. A particular grudge or hatred or vice may

be centered on one part of the body and exert a steady grind until the organ deteriorates under the strain. Many dark vortices are found in people of a particularly hateful nature. The liver function is disturbed and serious systematic ailments may result. Greedy people turn the desire force inward. The vital forces are hampered in their free function and the body crystallizes rapidly, causing arthritic, gouty, fibrotic conditions.

The higher and nobler emotions produce opposite results. A well-balanced desire body has an even tempered rhythm. This causes free circulation of the blood and an unimpeded conduction of nerve impulses. Many toxins are fanned out of the body into the surrounding atmosphere through its centrifugal force and the body mechanism runs smoothly, expressing radiant health.

The desire body as a whole does not attain this well-balanced state without mental and spiritual discipline. Ideas and motives must be in harmony with the beneficial cosmic will and principles.

Much disharmony is brought about by the poisonous darts of an undeveloped mind. They fill the realm of thoughts with dissenting vibrations, such as hatred and self-seeking, and disrupt an otherwise harmonious surrounding. Many people are sensitive enough to receive unknowingly such thoughts which can leave their imprint whether they are spoken or not. The great danger lies in the fact that thoughts act like catalysts which can touch off the desire body into immediate action. We must watch therefore what we think, and our ability to select what we will think is our nearest faculty to divine power. We can do practically anything we want with our mind—create peace or war.

The mind may be disciplined by logic and may thus arrive sooner or later at the inevitable law of cause and effect. Happy is he who thoroughly understands this law, for he will be spared

much grief. The mind can evolve any system of philosophy by which man can live, but no matter what it conceals it will still remain only an intellectual concept. It is split in a million little factors. Always restless, it lacks essential unity. New ideas, new problems arise constantly in a changing world, and with them come new uncertainties. The old concepts may prove worthless and the thinker becomes harassed. The emotional nature at once registers the uncertainty and expresses itself in various negative moods. The vital body transmits the moods by over-inhibition or over-stimulation to the nervous and glandular functions. The entire physical body feels disturbed or expresses



definite symptoms which have their direct origin in the mind.

In order to gain certainty concerning life's real purpose we must go one step higher. We must go to the source of life itself. Man's innate life energy is in direct contact with the universal spirit or he could not take one single breath. This spirit must be realized above all in order to understand fully his true being and purpose.

How can we attain such an extended consciousness?

First and last, man must seek. This does not mean a shallow seeking in books, lecture halls, running from one place to another, or in fact looking outside of ourselves. The ultimate truth is sealed within and the search must be conducted with an uncontested and unswerving desire for truth. Thus we shall eventually break the seal which separates our spiritual self from our mortal shell. Paradoxically enough the easiest way to attain is to be absolutely still. Spiritual life is a quiet affair and does not come with trumpets

(Continued on page 570)



Releasing Our Inner Powers

Part 1

RENEWED youth, life, courage, and poise are the inevitable results of a release of those inner powers of the Spirit which are latent within each one of us. The creative, constructive attitude of mind and feeling is the magic key which unlocks the door to these inner treasures.

Thought is force and energy, and as immensely powerful for good or ill as that equally mysterious and intangible force called electricity. Hence equal care is required in the handling of our mental processes, if desirable results are to be obtained. Truly, thoughts are things, and every thought we think becomes a part of our mental aura and life.

When directed properly (by the Ego, or indwelling Spirit), the human mind accomplishes good things continually in all phases of life. These vary in significance, power, and degree according to the strength of will injected into the thought form sent out. "By the power of will we project an idea through the mind, where it takes concrete shape as a thought form by drawing mind stuff around it from the Region of Concrete Thought."

Individual and collective thought, working along creative lines, produces all that is beautiful, useful, and really worth-while in life. **Negative thought**

processes, through the constant contemplation and visualization of troubles and obstacles of all kinds, tend always to interfere with normal, healthful reactions and to hinder progress of any kind.

A cheerless outlook upon life breeds gloom and obstructs the flow of vitality and health in the physical organism. On the other hand, a cheery, optimistic spirit drives dull care away and replaces gloom with happiness, sickness with health, and lack with plenty.

—V. May Cottrell

(To be continued)

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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:

November	2—9—16—22—29
December	7—13—20—26
January	3—10—16—23—30

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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IS THERE A PANACEA?

(Continued from page 568)

and fanfares. Sitting still must not be a negative process, however. It is an alert feeling-seeing-hearing process all at once, since spirit is the consummation of all life. To perceive this voice of the silence we must practise meditation daily. Along with meditation, concentration and prayer are indicated, for then our knowledge will have a fruitful objective in daily life. The process may thus be quickened as definite forces are attracted and set in motion. The eventual revelation is astounding and nothing in the world can equal it.

Illumination may come suddenly, as in the case of St. Paul, or it may come gradually as in the case of Jacob Boehme. After a definite spiritual experience, which is always effected by one or more illuminati, the soft glow of a white inner light is perceived. There may also be a golden radiance, a bluish or a rosy light. Dark streams of various hues of the nether worlds may be recognized, but always a white point will hover above as the unerring guiding star toward which the Ego must steer. At times this white spark may kindle the soul, flooding the entire being of the devotee with great peace and bliss. Gross disease will disappear as every cell of the body is activated with new life. The fundamental unity of each with all is realized. It is no mere ideal any longer. The mystic has reached the consciousness of the realm of the Life Spirit or the effulgence of the Christ if he follows the path of Christian mysticism. The Ego realizes then that it has reached the safe port and does not clamor to be this or that any longer; it has realized with humble exaltation the powers, beauty, and wisdom of the illumined spirit self known since time immemorial as the I AM THAT I AM, the true panacea for all problems.

Children's Department



Lily-Bell and Thistledown

By LOUISA M. ALCOTT

Part 4

HE came one day, while wandering through the garden, to the little rose he had once harmed so sadly. Many buds now bloomed beside her, and her soft face glowed with motherly pride as she bent fondly over them. But when Thistle came, he saw with sorrow how she bade them close their green curtains, and conceal themselves beneath the leaves, for there was danger near, and, drooping still more closely over them, she seemed to wait with trembling fear the cruel Fairy's coming.

But no rude hand tore her little ones away, no unkind words were spoken. A soft shower of dew fell lightly on them, and Thistle, bending tenderly above them, said:

"Dear flower, forgive the sorrow I once brought you, and trust me now for Lily-Bell's sake. Her gentleness has changed my cruelty to kindness, and I would gladly repay all for the harm I have done; but none will love and trust me now."

Then the little rose looked up, and while the dew drops shone like happy tears upon her leaves, she said:

"I will love and trust you, Thistle, for you are indeed much changed. Make your home among us, and my sister

flowers will soon learn to love you as you deserve. Not for sweet Lily-Bell's sake, but for your own, will I become your friend; for you are kind and gentle now, and worthy of our love. Look up, my little ones, there is no danger now; look up, and welcome Thistle to our home."

Then the little buds raised their rosy faces, danced again upon their stems, and nodded kindly at Thistle, who smiled on them through happy tears, and kissed the sweet, forgiving rose, who loved and trusted him when most forlorn and friendless.

But the other flowers wondered among themselves, and Hyacinth said:

"If Rose Leaf is his friend, surely we may be; yet still I fear he may soon grow weary of this gentleness, and be again the wicked Fairy he once was, and we shall suffer for our kindness to him now."

"Ah, do not doubt him!" cried warm-hearted little Mignonette. "Surely some good spirit has changed the wicked Thistle into this good little Elf. See how tenderly he lifts aside the leaves that overshadow pale Harebell, and listen now how softly he sings as he rocks little Eglantine to sleep. He has done many friendly things, though none save Rose Leaf has been kind to him, and he

is very sad. Last night when I awoke to draw my curtains closer, he sat weeping the moonlight, so bitterly, I longed to speak a kindly word to him. Dear sisters, let us trust him."

They all said little Mignonette was right, and, spreading wide their leaves, they bade him come and drink their dew, and lie among the fragrant petals, striving to cheer his sorrow. Thistle told them all, and, after much whispering together, they said:

"Yes, we will help you find the Earth Spirits, for you are striving to be good, and for love of Lily-Bell we will do much for you."

So they called a little bright-eyed mole, and said, "Downy Back, we have given you a pleasant home among our roots, and you are a grateful little friend, so will you guide dear Thistle to the Earth Spirits' home?"

Downy Back said "Yes," and Thistle, thanking the kindly flowers, followed his little guide through long, dark galleries, deeper and deeper into the ground, while a glowworm flew before to light the way. On they went, and after a while, reached a path lighted by bright jewels hung upon the walls. Here Downy Back, and Glimmer, the glowworm, left him, saying:

"We can lead you no farther. You must now go on alone, and the music of the Spirits will guide you to their home."

Then they went quickly up the winding path, and Thistle, guided by the sweet music, went on alone.

He soon reached a lovely spot, whose golden halls were bright with jewels, which sparkled brightly, and threw many-colored shadows on the shining garments of the little Spirits, who danced below to the melody of soft silvery bells.

Long Thistle stood watching the brilliant forms that flashed and sparkled round him, but he missed the flowers and the sunlight, and rejoiced that he was not an Earth Spirit.

At last they spied him out, and, gladly welcoming him, bade him join in their dance. But Thistledown was too sad for that, and when he told them all his story they no longer urged, but sought to comfort him. One whom they called Sparkle (for her crown and robe shone with the brightest diamonds) said: "You will have to work for us, ere you can win a gift to show the Brownies. Do you see those golden bells that make such music as we wave them to and fro? We worked long and hard ere they were won, and you can win one of those if you do the task we give you."

And Thistle said, "No task will be too hard for me to do for dear Lily-Bell's sake."

Then they led him to a strange, dark place, lit up with torches, where troops of Spirits flew busily to and fro, among damp rocks, and through dark galleries that led far down into the earth.

"What do they do here?" asked Thistle.

"I will tell," replied little Sparkle, "for I once worked here myself. Some of them watch above the flower roots, and keep them fresh and strong; others gather the clear drops that trickle from the damp rocks, and form a little spring, which, growing ever larger, rises to the light above, and gushes forth in some green field or lonely forest where the wild birds come to drink, and wood flowers spread their thirsty leaves above the clear, cool waves, as they go dancing away, carrying joy and freshness wherever they go. Others shape the bright jewels into lovely forms, and make the good luck pennies which we give to mortals whom we love. And here you must toil till the golden flower is won."

Then Thistle went among the Spirits, and joined in their tasks. He tended the flower roots, gathered the water drops and formed the good luck pennies. Long and hard he worked, and was often sad and weary, often tempted by unkind

and selfish thoughts; but he thought of Lily-Bell, and strove to be kind and loving as she had been. Soon the Spirits learned to love the patient Fairy, who had left his home to toil among them for the sake of his gentle friend.

At length came little Sparkle to him, saying, "You have done enough; come now, and dance and feast with us, for the golden flower is won."

But Thistle could not stay, for half his task was not yet done; and he longed for sunlight and Lily-Bell. So, taking a kind farewell, he hastened through the torch-lit path up to the light again, and, spreading his wings, flew over hill and dale till he reached the forest where Lily-Bell lay sleeping.

It was early morning, and the rosy light shone brightly through the lily leaves upon her, as Thistle entered and laid his first gift at the feet of the King of the Brownies.

"You have done well," said he. "We hear good tidings of you from bird and flower, and you are truly seeking to repair the evil you have done. Take now one look at your little friend, and then go forth to seek from the Air Spirits your second gift."

Then Thistle said farewell again to Lily-Bell, and flew far and wide among the clouds, seeking the Air Spirits; but though he wandered till his weary wings could bear him no longer, it was in vain. So, faint and sad, he lay down to rest on a broad vine leaf that fluttered gently in the wind. As he lay, he saw beneath him the home of the kind bees whom he had so disturbed, and Lily-Bell had helped and comforted.

"I will seek to win their pardon, and show them that I am no longer the cruel fairy who so harmed them," thought Thistle, "and when they become my friends again, I will ask their help to find the Air Spirits. If I deserve it, they will gladly aid me on my way."

He flew down into the field below, and hastened busily from flower to flower, till he had filled a tiny blue bell

with sweet, fresh honey. Then he stole softly to the hive, and, placing the blue bell near the door, concealed himself to watch. Soon his friend Nimble-Wing came flying home, and when he spied the little cup, he hummed with joy, and called his companions around him.

"Surely, some good Elf has placed it here for us," said they. "Let us bear it to our Queen; it is so fresh and fragrant it will be a fit gift for her," and they joyfully took it in, little dreaming who had placed it there.

So each day Thistle filled a flower cup, and laid it at the door; and each day the bees wondered more and more, for many strange things happened. The field flowers told of the good spirit who watched above them, and the birds sang of the same kind little Elf bringing soft moss for their nests and food for their hungry young ones. All around the hive had grown fairer since the Fairy came.

But the bees never saw him, for he feared he had not yet done enough to win their forgiveness and friendship; so he lived alone among the vines, daily bringing them honey, and doing some kindly action.

At length, as he lay sleeping in a flower bell, a little bee came wandering by, and knew him for the wicked Thistle. He called his friends, and, as they flew murmuring around him, Thistle awoke.

"What shall we do to you, naughty Elf?" said they. "You are in our power, and we will sting you if you are not still."

"Let us close the flower leaves around him and leave him here to starve," cried one, who had not yet forgotten all the sorrow Thistle had caused them long ago.

"No, no, that were very cruel, dear Buzz," said little Hum. "Let us take him to our Queen and she will tell us how to show our anger for the wicked deeds he did. See how bitterly he weeps! Be kind to him, he will not

(Continued on page 575)

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PLUTO: PRINCIPLE OF FIRE

(Continued from page 557)

agency of destruction, domination, greed, crime, perversion, and disease, or is it an expression of courage, self-reliance, constructive activity and work, the arduousness of true love-impulse, the health of rewarding sexual-mutuality, and the luminous spark by which life is expressed with warmth and light, joy, and progress.

When your life seems to reach a point of stagnation and, through a feeling of inertia or depletion, you feel unaware of new directions and new paths of growth, but you do want to continue progressively, look to your chart and point your attention at the cusp carrying Scorpio to alert yourself to your resources. Then, by consideration of the house carrying Aries and the potential indicated by your Mars, find out how you can say "I AM" in bigger and better terms than ever before. This is the process on the inner planes:

You are aware of a strong desire to move ahead with your life in some way. Desire, unreleased and unexpressed, banks up until congestion sets in; this congestion results in envies and jealousies of others, self-pities and a diminishing of self-respect and self-confidence. Futilities and superficialities are resorted to in order to fill up the "aching void" and your life goes wandering off into all kinds of (really unwanted) byways and detours.

So—you know you must do something with yourself from your own center of awareness. Your start of anything is made with your Aries and/or first house consciousness; an enlarged or extended consciousness of your Aries-Mars potential is the key for greater release of your desire for on-going. Not what someone else thinks you might do, should or should not do, but what your horoscope says is your pattern for progress.

Without renigging on legitimate responsibilities or trampling unjustly on anyone you will respond to the first

opportunity that synchronizes with your progressive purpose. Your response will be in terms of "good Mars"—eagerly, enthusiastically, courageously, and positively. You say, in effect, "I wish to release something of the best that I have to offer to my own life and to my relations with other people—something from the deep, hidden resources of my consciousness and abilities. I am determined to make this a worthy and constructive contribution to be expressed and fulfilled with honesty, integrity, and courage."

By such an attitude, and inner feeling, the resources of Pluto, the collective desire body, are released into life through you and serve to feed the spiritual vibrations and consciousness of all who contact you. This, in short, is the redemption of relationship, the essence of love-experience.

LILY-BELL AND THISTLEDOWN
(Continued from page 573)

harm us more."

"You good little Hum!" cried a kind-hearted robin who had hopped near to listen to the bees. "Dear friends, do you not know that this is the good Fairy who has dwelt so quietly among us, watching over bird and blossom, giving joy to all he helps? It is he who brings the honey cup each day to you, and then goes silently away, so that you may never know who works so faithfully for you. Be kind to him, for if he has done wrong, he has repented of it, as you may see."

"Can this be naughty Thistle?" said Nimble-Wing.

"Yes, it is I," said Thistle, "but no longer cruel and unkind. I have tried to win your love by patient industry. Trust me now, and you shall see I am not naughty Thistle any more."

(To be continued)

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