



*The*  
**ROSIKRUCIAN**  
**MAGAZINE**

*Rays from  
The  
Rose Cross*



**FEATURES**

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*Think upon These Things*  
*Revitalizing Our Sphere*  
*Midsummer Festival*  
*Color Principles and Their Use*

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**THE ROSICRUCIAN FELLOWSHIP**

Oceanside, California, U.S.A.

The  
**ROSICRUCIAN**  
**MAGAZINE**

*Rays from the Rose Cross*

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**Contents**

God's Measure (poem) Ella W. Wilcox	242	<b>ASTROLOGY DEPARTMENT—</b>	
<b>THE CURRENT OUTLOOK—</b>		Midsummer Festival Alfa Lindanger	266
Think upon These Things		The Children of Gemini, 1949	270
Kittie S. Cowen	243	Reading for a Subscriber's Child:	
<b>THE MYSTIC LIGHT—</b>		Gary T. B.	272
ARTICLES, STORIES:		Vocational Training Advice	273
Revitalizing Our Sphere		<b>MONTHLY NEWS INTERPRETED—</b>	
Mariana Prieto	246	Lindbergh Urges Spiritual Revival	274
"For Jesus' Sake Forbear—"		Rites Launch New Boys' Club	275
Reid Crowell	249	<b>READERS QUESTIONS—</b>	
God's Perfect Plan V. S.	254	Disposing of Surplus Animals	276
The Scheme of Evolution on the		Effects of Studying Occult Philosophy	276
Musical Scale A. E. Taylor	259	Relation of the Blood to the Memory	277
<b>MAX HEINDEL'S MESSAGE:</b>		<b>NUTRITION AND HEALTH—</b>	
Gleanings of a Mystic		Color Principles and Their Use	
(7th Installment)	261	(Part 1) E. P. Herman	278
<b>STUDIES IN THE COSMO-CONCEPTION:</b>		<b>HEALING—</b>	
Lowest Region in the Desire World	263	Sources of Power (Continued)	
<b>WESTERN WISDOM BIBLE STUDY:</b>		O. R. Georgi, D.C.	281
The New Covenant (Continued)	264	<b>CHILDREN'S DEPARTMENT—</b>	
<b>TODAY'S SCIENCE:</b>		Eva's Visit to Fairyland (Conclusion)	
Synthetics	265	Louisa M. Alcott	283

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## God's Measure

*God measures souls by their capacity  
For entertaining His best Angel, Love.  
Who loveth most is nearest kin to God,  
Who is all Love, or Nothing.*

*He who sits*

*And looks out on the palpitating world,  
And feels his heart swell in him large enough  
To hold all men within it, he is near  
His great Creator's standard, though he dwells  
Outside the pale of churches, and knows not  
A feast-day from a fast-day, or a line  
Of Scripture even. What God wants of us  
Is that outreaching bigness that ignores  
All littleness of aims, or loves, or creeds,  
And clasps all Earth and Heaven in its embrace.*

—Ella Wheeler Wilcox

# The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

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## Think upon These Things

By KITTIE S. COWEN



HAVE YOU EVER stopped to think why this globe of clay on which we live, and move, and have our being, came into existence, and why we find conditions as they are today?

If you belong to the two per cent of the people who actually do their own thinking, you probably have given at least a little time to a consideration of these things, and consequently have formed some ideas of your own; but if you belong to the other ninety-eight per cent group, it would be difficult to classify you, and more than likely you are not particularly interested in such subjects, anyway. What you eat, drink, wear, where and how you live, your home, and your amusements are quite enough to occupy your time and absorb your energies. If for any reason your attention is called to first causes, how creation came to be, why mankind and all other living creatures came into existence, and the object, if any, of their being, and of world conditions generally—puzzled, bewildered, even exasperated, you probably turn away. Why bother yourself with such abstruse matters which in your opinion do not concern you particularly anyhow?

If one's object in life be only to sleep, feed and propagate, how much better is he than the animals? And indeed in many ways he is quite on a par with them. However, there is one great difference. Man has a mind, and that is something of such great importance that it sets him above all other known creations. The power to think is the one thing more than all others that distinguishes human beings from the animal kingdom.

Have you ever stopped to consider what thinking really is? If not, it might be well to do a little investigating right now. Thinking is an activity of the Spirit, the real man and woman, which focuses its (the Spirit's) will power on a single object, subject, or thing, and holds it there until the Spirit contacts the life force which animates the object, subject, or thing; and the life force thus contacted reveals the true nature of the object, subject, or thing that is under observation.

It is the life force animating and permeating the substance composing the object, subject, or thing, that must be contacted, for it is this life force that contains the knowledge sought, regardless of the source from which the information is obtained. Very few people are conscious of the process involved in thinking. This limited number realize that thinking requires deep concentration, which concentration in itself is not easy; but they have discovered that solutions to prob-

## —∞ The Current Outlook ∞—

lems usually come to them if the concentration is continued long enough; and they are the thinkers who are directing the policies and activities of the world.

Concentration is a power that can be developed and practiced by anyone of normal intelligence, and it is the way the information acquired by the individual is used, that determines whether the person is a philanthropist, a tyrant, or a demagogue. It should be remembered well, that concentration is a power of the Spirit and therefore is spiritual in nature; and the evil or selfish use of spiritual powers is a misdemeanor that somewhere, sometime, must be met by the perpetrator and the proper adjustment made. Neither are the people who are not doing their own thinking held guiltless. Theirs is the error of mental inertia, and by their very passivity they become partners in the wrongdoing of those who instigate evil practices.

Thinking is a potential power of the Spirit and is developed by practice. Progress and growth depend on the activity of the individual, mental as well as physical, and the activity of both should be under the careful supervision of the Spirit in order to obtain desirable results. Conditions in the world today are exactly what we, the people, have made and are making by our own activities or lack of them. If the people of our present generation could be aroused to this fact, the entire world could be changed into a veritable paradise. Where could the people go to get reliable instruction? To the Sermon on the Mount delivered by the great Wayshower, the Christ, who gave to the world



in that powerful discourse the divine constitution for the righteous government of the world; and if ever the kingdom of heaven is established on this earth, it will and must be in accordance with that divine pattern as enunciated by that holy One. It is inevitable that this righteous government must be installed, for it is only in line with such a world administration that humanity can fulfill its divine destiny.

When God created our solar system He had in mind the fulfillment of a divine plan, the stupendousness of which could be revealed to His numerous creations only as each evolved to a state of consciousness whereby as an individual he could comprehend the marvelous, colossal, evolving scheme. It is only as the Spirit evolves its mental powers by means of thought, that its consciousness will be developed enough to understand the divine plan with its tremendous, ever-revealing possibilities.

At the present time only the pioneers of the human race are able to contact cosmic truths as they are being slowly made known to mankind by great spiritual Intelligences, who by their never-tiring efforts succeed in penetrating the slowly evolving spiritual conscious-

## — The Current Outlook —

ness of a part of the people; and it is this class of Egos who in turn are endeavoring to pass the knowledge on to the masses.

Usually these great Beings work unseen by the most of humanity, for they do not use physical vehicles. However, some two thousand years ago mankind's dire necessity required that One of them, the great Archangel, Christ, come to earth and directly contact the people who had in their midst a few advanced men and women who could receive His message and would give it to their fellow men.

If we would know how few of the people of the world were ready to receive and comprehend Christ's message, and the purpose of His coming, we have only to realize how small a number of the world's population, practically 2,169,868,000, have accepted His teachings. According to statistics, approximately one seventh of the people of the world today are still pagans; and only about one fourth of them are Christians or followers of the teaching given to mankind by the Christ: "Thou shalt love the Lord thy God with all thy heart, and

with all thy soul, and with all thy mind, This is the first and great commandment, And the second is like unto it, Thou shalt love thy neighbour as thyself. A new commandment give I unto you, That ye love one another; as I have loved you, that ye also love one another. Ye cannot serve God and Mammon. But seek ye first the king-



dom of God, and His righteousness; and all these things shall be added unto you."

The radio, wireless telegraphy, the telephone, the aeroplane, all have combined to unite the inhabitants of the world into one grand whole, each part with its own particular abundance to offer for the good of all. Everywhere we find excess commodities that should be shared in order to balance the general need and bring that comfort and contentment which produces understanding, friendship, and genuine good will. We must know each other in order to understand each other. Fear is the prime cause of dissension, and when we dissipate fear a trust is born which will lead to universal cooperation and permanent relationship.

In the light of this instruction it is plain to be seen that competition with its scheming, selfishness, cruelty, money-worshipping (mammon) propensities, is not in accord with the instruction of the world's last great Teacher who again said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Therefore competition must give place to cooperation, which works for the good of all and the eventual brotherhood of mankind.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things" and truth will stand revealed in all of its transcendent beauty.

# THE MYSTIC LIGHT

## Revitalizing Our Sphere

By MARIANA PRIETO



**VITAMINS** MAY revitalize the physical body, but they cannot revitalize the sphere of the real man—the Spirit. Only God and the inner self can do that. However, to recharge or revitalize our life sphere, we must first know something of the forces which have a vitalizing effect on us, as well as of those which have a devitalizing effect.

Thought and emotion are the two great forces which affect us most, and since they are inherent powers of the Spirit, we may use them either constructively or destructively. At our present stage of evolution most people are governed largely by their lower emotions, but the pioneers of humanity are demonstrating a control of both thought and emotion which will be common to all in the future.

Let us realize, first of all, that like Ernest in Hawthorne's story, *The Great Stone Face*, we become like unto that which we think about constantly. Understanding this fundamental fact, we have the best of incentives for striving to control our thoughts—to direct them constructively. However, this is not easy for most people, for the mind is still in a very undeveloped stage. Nevertheless, it can be done—by persistent discipline.

To a great extent the subconscious mind governs our activity sphere, and we must therefore strive for an aware-

ness of our inner thought currents. Sigmund Freud wrote, "Properly speaking, the unconscious is the real psyche." Occult philosophy teaches that the subconscious mind is created by the records transmitted to the vital body by the breath we inspire—a record of everything that occurs about us is impressed upon the ethers of the vital body. Thus every experience we have becomes a part of the subconscious, affecting in some measure our subsequent reactions to the events of the daily life.

Though many people do not recognize the fact, they are actually suffering from a kind of spiritual exhaustion—an inner tiredness, we may say, which is more devitalizing than any physical tiredness can ever be. We need not hope to overcome this type of exhaustion until we achieve a degree of mind control. We must become able to dominate our thoughts to the extent that we can direct them on to a higher plane at will—a plane from which we recognize no petty grievances or irritations.

Sometimes we hear a person say, "I go to church every Sunday, but somehow I just cannot concentrate on the sermons. I try to pray, but my mind wanders and I think of trivial things. I wonder if going to church really does me any good." This person is suffering from a type of spiritual exhaustion. It may be that he has experienced a series of unhappy occurrences that have





drained him of courage and weakened his faith in the Almighty. It may be that he has never learned how to find his God and how to establish contact with Him. It does not matter how many radio transmitters we might have at our disposal, if we didn't know how to transmit a message, it would make no difference how powerful a listening station might be. It could not pick up our message because we would not be able to send it. So it is spiritually in contacting God. The mind used in prayer is our mental transmitter, the broadcasting station, we may say, of the Higher Self, in sending adoration, entreaties, or thanksgiving to our Creator. Blessed are those who have learned to use prayer effectively and practice using it frequently to keep their sphere charged with vitality.

It is also necessary that we understand the emotional side of our nature. The desire body is a tremendously powerful part of our make-up, and in the majority of humanity at the present time it dominates the daily activities. Fortunately, there is the higher side of the desire nature, corresponding to the higher regions of the Desire World, the home of art, altruism, and philanthropy, as well as the lower side of the desire nature, corresponding to the lower regions of the Desire World, in which coarse desires and impulses reign. By exerting the will to love the good and live the pure and helpful life we attract into our individual desire bodies the higher type of desire stuff, which in turn aids us to progress on the spiritual path.

Cheerfulness and kindness are powerful revitalizing emotions. By cultivating the optimistic, happy attitude, especially at meal times, we feed the inner self with easily assimilable food, as well as the physical self. Just as an automobile's battery needs recharging occasionally, so does our inner being need this periodical recharging.

A wonderful fact about cultivating and maintaining the constructive attitude of mind and emotion is that we at the same time banish the devitalizing thoughts and emotions. Such undesirable emotions as fear, worry, anger, suspicion, etc., must be eliminated if we expect to establish a vital, radiating force for good about us, for they actually drain a person of his power. The best way to eliminate these from the nature is to substitute a constructive feeling for the destructive one as soon as the latter appears.

Although we cannot control all the happenings of our life, we *can* control



our reactions to them. Herein lies the key to progress, for in becoming master of our reactions to the people and events of our lives, we become master of ourselves.

There is much talk these days about our escape mechanism and escape fiction and movies. This is quite a normal desire—the desire to “get away from it all for a while”—but the way we gratify this desire is the important issue. Many people today are drinking excessively as a means of escape from reality; others are taking sedatives—even to the point of suicide. These indulgences cannot bring a real escape from unpleasantness, nor can they in any way help one to solve his problems. Actually they only create—and particularly suicide—graver, more serious problems, which we will find even more difficult to solve in a future life.

If we would find real escape, then let us escape to God. Let us go for a long hike in the woods, a picnic by the

seashore, a visit to the mountains, or a view of a glorious sunset. When we escape to Nature, which is God in manifestation, we will find ourselves consoled and revitalized.

One trouble with many people today is that they do not appreciate the dignity and value of silence, allowing their desire bodies to revel in the constant noises that come from the radio and other sources. The great philosophers and prophets of old knew the potentialities of silence. That is why they went to the hills and forests to meditate and commune with Nature—or God. They sought inner peace in solitude and quiet, and were able to find it because they sought in the right places.

It would be well for us to emulate these wise men of old. We are prone to stay imprisoned in the four walls of our homes, or of a movie or other place of amusement. Instead, let us take time to look at the sky. Before the vast expanse of the heavens one cannot help but realize the immensity of the Creator, and enjoy the harmonious color blending of the master Painter as He dips His brush into a colorful palette and streaks the evening skies with innumerable vibrant colors. As these colors blend in magnificent, exalting beauty, so can our emotions blend themselves and lift our aspirations upward.

Let us gaze upon the beauties of Nature and dream great dreams. It has been said that a man with a dream can be stronger than a great army of warriors. This is because the man with a dream possesses a source of spiritual energy which he can use to make of his world an enchanted realm—a realm in which the highest realizations come to pass. Over seventeen hundred years ago the emperor Marcus Aurelius said, "The perfecting of life is a power residing in the soul." This truth applies today as much as it ever did in the past.

At some time, sooner or later, we must each realize that true happiness does

not come from physical or mental pleasures, but rather from the development of an appreciation of our fellow men and the world about us. We achieve calmness and spirituality only when we acquire the ability to recognize true values—values of the Spirit—and apply them in our daily lives. Then and only then can we overcome the doubts, fears, and weariness that assail the wayfarer as he travels life's devious roads, tormented at times by spiritual exhaustion.

Thus we may say that we learn to revitalize our sphere of life by means of the right spiritual or religious approach. True religion banishes the boundaries of country and race, giving a realization of the unity of each with all; it makes us tolerant and helpful to our fellow men. It also supplies us with a basis for belief in life after so-called death. The average man wants to believe in a hereafter. The average man needs to believe in a "land beyond the sunset." Without this belief he is ill prepared to face the mysteries of tomorrow and the trials, perhaps tragedies, of today. Most people do have an inner belief in some sort of life beyond the grave, and from this belief comes consolation and hope. This has been true through the ages.

There is a beautiful Greek legend which tells of Hades, the master of the underworld, and how he carried off Persephone, daughter of Demeter, the goddess of vegetation. Demeter searched for her child in every land, and as she searched the whole world became barren because of her sadness. Then the God Zeus, seeing that everything on earth was perishing because of the grief of Demeter, restored Persephone to her mother, and an arrangement was made whereby for four months of the year, the drab winter months, Persephone lived with Hades as his queen, and the other months, spring, summer and autumn, she spent with her mother, bringing beauty to the world.

This myth was to the Greeks an allegory of death and the resurrection of human life. People found happiness and hope in the recounting of such legends. Other ancient peoples also had similar legends which appealed to the emotions and helped to satisfy man's spiritual wants.

Today we have different religious concepts from those of the ancients, but we, in our secret hearts, seek the same that the ancient peoples sought: consolation, inspiration, and relaxation. True religion is consoling in times of sorrow, inspiring in times of uncertainty and despair, and relaxing in times of tension and anxiety. It brings us into a closer contact with our Creator, God, and thus provides us with a never failing source of strength and courage.

So it is that at the present time people need to embrace a religion that will not

only explain the mysteries of life, and thus satisfy the mind, but one which will also satisfy the cravings of the heart. Esoteric Christianity performs this twofold service, explaining in a logical manner that by living the life of purity, love, and service to our fellow men, we connect ourselves with the mighty spiritual currents which may become manifest in us as a vital energy which pervades our whole sphere of life. As we are each a cell in the great Body of God, the degree of spiritual vitality and power we use in our own individual sphere of action has a definite effect on the over-all condition of the sphere of our Universe. Thus do we, in vitalizing our own sphere, contribute to the good of all, and become co-workers with God and His agents in realizing the "onward, upward, forever" of the Spirit.

## "For Jesus Sake Forbear--"

By REID CROWELL



SEVERAL YEARS have passed since I stood before the low chancel rail in Trinity Church, Stratford-on-Avon, listening to the quiet words of a middle-aged Englishman. His story, with its amazing import, has remained uppermost in my thoughts to this moment, and since the two actors in this strange and unknown drama are now beyond injury of any kind, I feel that I am at liberty to give what information I have concerning this queer affair.

It was in the latter part of April, 1936, that I, Mark Handcock, left London for Stratford, the shrine of England's great dramatist. Since my arrival in London, two weeks before, I had rambled through the old squares and

courts, bordering Fleet Street, which had echoed long ago to the footsteps of the sage, Dr. Samuel Johnson. I had planned to visit every famous literary landmark in the sprawling, soot-grimed city of London, but the death of Sir Lionel Hoxton, the well-known and eccentric Shakespearolator, caused me suddenly to alter my schedule.

Since my Harvard student days the two Englishmen—Dr. Johnson and William Shakespeare—had attracted me more than all others, Naturally, then, I had read much about the famed, misunderstood Sir Lionel Hoxton. I knew that he had given up his earlier profession, that of Egyptology, and had spent the last five years in an ever-deepening study of everything Shakes-

péarean. He had lived in a seventeenth century house in Stratford, in one part of which was kept his many and valuable museum pieces devoted entirely to Shakespeare.

His death had come on April 23. The noon of the following day found me in the old, quaint town of Stratford. As I walked along the narrow, flower-bordered streets, I felt a deep sense of enjoyment in the historical atmosphere which seemed to imbue the mild, scented air with a quality possessing actual weight.

Autos lined the streets, and visitors moved slowly and silently about. Although the funeral of Sir Lionel was not to be held until the twenty-sixth of April, groups of admirers and curiosity seekers were already gathering to pay final homage to the man who



had lost his life at the height of his career.

The afternoon was before me, and I decided to visit the church, which held the remains of the dramatist, before seeking out the Hathaway Cottage and Sir Lionel's house and museum. I entered the gray portals of the old structure, and walked slowly down the dim aisle. The storm clouds, which I had noticed gathering in the western sky, had now obscured the sun, causing deep shadows to form within the gloomy interior of the church.

Before the chancel rail stood a group of ten or twelve persons, listening intently to the professional dronings of a gray-haired guide. I waited for them to move on, as I looked at various inlaid stone markers in the floor. I knew, from diagrams I had studied, that the guide and his flock stood directly before the stone above Shakespeare's tomb.

At last the group left the railing, and

the guide's voice, which echoed sepulchurally, was the only sound in the darkening room. There was an awesome atmosphere present, only partly caused by the threatening storm, which seemed to demand silence. I stood alone, looking at the aged stone. I read the roughly chiseled four-line verse:

*Good Friend for Jesus sake forbear  
To digg the dust enclosed here;  
Bleste be the man that spares thes stones,  
And curst be he that moves my bones.*

How many eyes had stared at this flagstone? Surely, I thought, no other single spot in all England held more attraction.

My thoughts had gone back through the centuries. So engrossed was I with past scenes that I was only dimly aware of a tall, rather thin man standing close to me. I had not heard his footsteps. A quick glance at his profile told me that he was gazing at the stone with the same absorption as I had felt. I moved a step or two. The man raised and turned his head with a slight jerk at my movement.

In the dim light I made out a long face, with refinement showing in every feature. Thick lenses enlarged eyes of an indeterminate dark color. Bushy, steel-gray hair swept backward from a high forehead. He wore a tweed coat which hung in loose straight lines from his slightly stooped shoulders. He was perhaps two inches over six feet tall, and his hands, apparently powerful, moved nervously as I watched. Our mutual stares were becoming uncomfortable, when he said,

"It is a fine day to see the tomb."

An initial roll of thunder sounded dully near at hand. The ever-darkening air was beginning to dampen my enthusiasm.

"I would prefer a sunny day, myself," I said.

"There would be too great a contrast then, I feel. This storm har-

monizes perfectly with the tombs."

The words were spoken quietly, and with such courtesy that I could not feel antagonized.

We were silent a few seconds, as another and louder thunderclap pealed. Then the stranger said, "Will you pardon my asking whether or not you are in Stratford primarily to attend Sir Lionel Hoxton's funeral or to visit Shakespeare's grave?"

I answered, after a short hesitation.

"I may say that Sir Lionel Hoxton's death is the main factor which brings me to Stratford, but I would inevitably have visited the tomb. The tragic news was sufficient to bring me here sooner than I had originally planned."

"Then you know the circumstances of his death?" the man asked somewhat sharply.

"Only what the London papers reported. It was stated that Sir Lionel



had stumbled against a wooden column on which was placed a marble bust of Shakespeare. The bust crushed one side of Sir Lionel's skull, causing death instantly."

My questioner took a deep breath, and his eyelids closed slightly.

"Of course," he said. "I had forgotten the papers carried this fact. Even a provincial coroner could find no trouble arriving at such a palpable cause of death."

He looked tensely at me, as if coming to some drastic decision.

"We have not introduced ourselves, sir," he said slowly, "and perhaps it is just as well for the time being. You appear to be one in whom I may confide. I feel that I must speak to someone, and my story should prove of real interest to you."

He must have known that such a statement would arouse my curiosity.

"I have all afternoon. I shall be glad to listen," I replied almost too readily.

"Good," he said, looking around the now vacant church. We walked to the front pews and sat down. Gusts of rain were now striking the high windows toward the west. A lightning flash momentarily illuminated the interior of the church.

My companion looked about again, as if apprehensive of being overheard. I noticed a small shudder shake his shoulders as if an involuntary chill had passed through him. I waited anxiously for him to begin.

"I suppose you know what everybody knows about Sir Lionel Hoxton?" he asked quietly.

"I've kept up with his Shakespearean activities as well as I might," I answered.

"It might intrigue you to know that much in Sir Lionel's life during the last several years remains unsolved and unexplained."

The man paused, and his eyes turned from me to settle on the verse-carved flagstone.

"You know, then, that Sir Lionel Hoxton was once a foremost figure in Egyptian exploration. You know that he broke relations with his best friend and partner, Guy Moran, who was constantly with him during many of his successful years in the Valley of the Kings."

"I have read as much," I admitted.

"In character Sir Lionel was fearless and courageous, but mixed with these traits was a cynical disdain for his fellow man. He scoffed and sneered at those who believed a curse would follow and slay him who dared desecrate the ancient Egyptian tombs. He was an intrepid explorer. His vitality was of a bursting sort. He often worked without sleep for fifty hours, and he defied the midday sun by going hatless,

protected solely by his great shock of blue-black hair.

"Guy Moran was made of a different cloth. He had an avid scientific interest in bringing new knowledge to light, but the shadow of a solemn curse put upon his head, as a tomb opener, disturbed his thoughts. He became, gradually, so nervous on the subject that Sir Lionel openly jeered at him. So, Guy Moran left Egypt and Sir Lionel Hoxton."

I was becoming absorbed in the man's words, though they but hinted at what might lie ahead. I had even been oblivious to the beating of the rain and the rumbling claps of thunder.

"Not many months after this parting, Guy Moran received a short, terse, letter from his former friend. In the letter Sir Lionel wrote that it was his firm intention to defy a comparatively modern curse. The letter was written in a bantering sacrilegious vein, and ended by saying his next base of operations was to be at Warwick, seven miles from Stratford, in the vicinity of Caesar's Tower.

"That was in 1930. For a while the papers carried accounts of his progress at Warwick. There were finds, none of which was startling. Then his name dropped from the columns for a time. Early in 1931 reports sprang into the news associating Sir Lionel Hoxton with the name of William Shakespeare. Apparently he was becoming engrossed in the life of the great bard. By the end of 1931 he had shown such avid interest in the dramatist, that the public, if you recall, wondered openly at this sudden change of professional loves."

At a pause in the speaker's words, I was again aware of the rain and thunder. We both, by now, were gazing at the stone beneath the chancel rail.

"Sir Lionel was a bachelor, and had, by this time, taken a seventeenth century house at Stratford. An elderly woman housekeeper brought him his meals and tried to keep his growing museum, which was open to visitors,

in some semblance of order. He was now reading Shakespeare exhaustively. His shelves bulged with volumes and commentaries on that subject. He was writing long, incisive criticisms which were gaining international attention. To further research Sir Lionel donated large sums of money to societies in England and America.

"At last it became increasingly clear that Sir Lionel's investigations had assumed the status of a full-fledged complex. To friends and visitors he would talk on no other subject than William Shakespeare. It was noticeable that he was becoming emaciated. His



once robust frame had lost its muscled vigor, and his hair had turned to a dry and ghastly white. His shoulders became curved as a vulture's beak, and his eyes required spectacles as thick as dominoes. It was known for certain that Sir Lionel wore, during his long hours at his desk, the complete costume of Shakespeare's day, down to the last detail of the ornate ruff.

"Meanwhile he was being lauded everywhere as a martyr to the famed dramatist. It was rumored that he was giving not only his fortune but his health as well to the cause.

"And yet, in all this zealous attachment to the great poet, Sir Lionel failed to show the joyful zest he had shown during his Egyptian days. He appeared weighted down with extreme despair. He was never heard to laugh, and never seen to smile. He seemed to be driven onward relentlessly, ceaselessly as if some unseen thing gnawed at his inner-

most consciousness. It was mentioned many times, and this may be important, that Sir Lionel only viewed this church from a distance, and was never seen to enter it at any time. Why was this?"

The question was spoken as much to himself as to me. I waited for him to continue. The storm had subsided somewhat, yet the sound of thunder and the gurgle of rushing rain in water pipes was clearly to be heard.

"Mrs. Heeden, his housekeeper, an eccentric soul herself, at last became so troubled by her master's dominant passion that she served notice and left him. She would say little to questioners, for the most part sighing, staring, or wringing her hands, but an occasional word only surrounded Sir Lionel with greater mystery. By this time, December of last year, the Shakespearolator was rarely seen away from his house.

"The museum, as might be supposed, drew more and more visitors. Yesterday morning, the twenty-third, an elderly gentleman, while studying in the museum, heard a dull sound followed immediately by a startled shriek. He summoned aid. Sir Lionel was found dead on his study floor. A marble bust of Shakespeare, as you have already read, lay at his side. It was evident that Sir Lionel, who had grown arthritic, had stumbled against the supporting column of the bust, causing the heavy object to topple squarely against his head."

I had read the bare details of the tragedy, but the newspaper accounts had had nothing like the sombre effect upon me that this man's words were having. The rain had ceased, and another party of sight-seers were coming down the aisle toward the chancel rail. Evening was coming on darkly. My companion, noticing the intrusion, stood up. I arose with him and together we walked from the church into the wet, Stratford dusk.

"The museum will be open for a

short time yet; perhaps we may visit it together," my companion said.

I agreed readily and walked by his side down the narrow street. Rain-weighted bushes and flowers drooped motionlessly. A heavy flower-fragrance filled the moist air. A few people passed us with solemn faces.

Ahead of us stood the rambling house of Sir Lionel Hoxton. It was an old, paneled structure, with faded red tiles, shining wetly now, on the sloping roof. We filed through the narrow museum doorway and entered the lamp-lit room. The mellow room was filled with books, old folios, prints, paintings, busts, play-bills and cases of sixteenth century costumes. Everything was intimately connected with the life and time of William Shakespeare.

We moved with the others about the room, observing the well-catalogued objects. It was a rare and costly collection Sir Lionel had assembled. An iron bar, waist high, kept the too-curious from touching any of the more valuable exhibits. I sensed a heavy atmosphere in the room; of a doom that had fallen and left its mark.

Suddenly I felt the man at my side halt and stiffen. He was looking intently across the guarding bar at a square glass case. Inside the case, which was unmarked by any card, lay a yellowed, century-stained skull on a base of deep-piled, purple velvet cloth. I stared at the skull, and felt a sudden tingling at the roots of my hair. I sensed the eyes of my companion on the side of my face, but I could not turn my gaze away from the case with its grisly object. The thought that had sprung into my mind was untenable. The skull, grinning at me from its place on the velvet cloth, had the incontestable, the distinguishing feature: the high, full-rounded, mathematical brow of William Shakespeare!

I turned with a violent effort to the

*(Continued on page 269)*

# God's Perfect Plan

By V. S.



WITH THE present world emphasis on the difficulties between Capital and Labor, we often hear it said that "God is a worker." This, of course, is true; but it is equally true that God is a capitalist.

This becomes obvious to the student of the Rosicrucian Philosophy, when it is realized that God has an enormous investment in the solar system. His capital consists of what He evolves from His own being, through labor—the labor we so often sum up as Will, Wisdom, and Activity, the three manifestations of God.

The concentration of Will which created the proper condition in the Cosmic Root-substance; the Wisdom which arranged the details; and the Activity which put it into effect, with the never-flagging wisdom still holding things together—the exercise of these qualities forms the spiritual power which is the "capital" of God.

They are powers developed through untold aeons of experience, and at some time *we* shall have a like accumulation of wealth. Some people find that thought exhilarating. Some may find it somewhat sobering, as they realize the tremendous work to be done. Yet even as fortunes have been accumulated here on earth by careful saving and wise investment, so in time may we expect to reap the results of the arduous years of training our wills and learning wisdom through our various lives on earth.

We may picture God as a capitalist, deploying His resources to the greatest advantage, and using the efforts of His apprentices to benefit themselves and Him at the same time; and within this great structure, this body of God, a certain form may be discerned, which has certain parallels in the modern busi-

ness world, and to a business person it is rather interesting to work out the correspondences.

The solar system bears the same relation to the Universe, as earth with its various countries bears to the solar system.

Let us imagine an automobile company with its factories and assembly plants. As business grows it expands into other countries and sets up factories there. Just so the activities of our solar system have expanded until we have all the planets, like the different countries of the earth, each with certain activities going on related to the business of the system as a whole. And on the earth planet in particular, with which we are familiar, we have a variety of work being done—a sort of huge factory with many processing plants, laboratories, and workshops of every conceivable sort, because the product we are making is intricate and complex.

Having got this idea of the earth as a huge, sprawled-out factory, and of the other planets as other similar factories in distant countries, we can see how the Solar God is operating a large-scale business, set in the greater frame of the Universe. The Universe again is a much larger business and is in turn linked to other universes, with the Cosmos as a background—a macrocosmic picture of what the earth's business world shows in miniature.

We spoke just now of automobiles. Actually *our* company is working on something infinitely more complex. The product we are making is nothing less than soul growth, which means certain forces that will be incorporated in time into the Spirit of man, to make that very "capital" of which we spoke just now—the God force that is the sum and



substance of all that is.

Naturally such an intricate and valuable product takes a long, long time to make, and we are only beginning to understand its potentialities.

What little we have succeeded in processing has to be carefully guarded—though curiously enough, the only way to guard it is to keep it in constant use.

We on earth have very little knowledge indeed of what goes on in what we are calling the “other factories of the company”—the other planets of our solar system. We have been told that the Egos being “manufactured” there if we may use the word, are very far developed in some of these workshops, and in others they are quite unevolved. But in our own factory we see a great variety of different laboratories and processing units—all the different countries and races of the world—where humanity is seen in various stages of consciousness, just as you might see the products of a factory in all sorts of stages, from the most elementary to the fairly well finished.

Unfortunately we have not as yet had many of the finished article to show for our trouble—of course we cannot speak of an Ego as being “finished,” but it does at some time finish its development as far as a certain planet—or factory—is concerned.

The next thing we notice is that the management of our company is trying to enlist the intelligent co-operation of the workers in speeding up production and obtaining the best possible article in the way of an Ego. For a long time these workers could not be so appealed to, because they lacked any sort of mind. Since being given minds, however, they have shown a distinct tendency to misuse their limited powers, and it seems many are deliberately sabotaging the work.

A pessimist might say the history of man is one long “sit down strike,” as far as spiritual development is con-

cerned, with a few pioneer Egos here and there trying to lead the masses into the greater freedom that true work means.

The labor unrest today is blamed on the exploitation which the earthly capitalists have allowed; also upon ignorance of the workers, upon poor publicity of management aims, upon lack of public relations counsel, etc. The labor troubles of our Creator, however, have been due to the peculiar defect of the system itself, as we have mentioned, and as dealt with at length in the Rosicrucian Philosophy, in the teaching concerning the mind and desire body. Suffice it to say that the problem now is to educate man to the existence of an intelligent plan and the desirability of co-operating with it, that through creative labor he, too, may share in the soul growth produced.

For some time the appeal of the various religions to the heart side of man has procured some results, but the time is rapidly approaching when fewer and fewer of the workers respond to this, some indeed labelling it “propaganda.” Therefore the intellectual conception of the occult schools, the teaching of the definite plan, becomes necessary for those who will avail themselves of it. Small bands of such people have always pioneered the work in one way or another.

Actually the structure of our company is seen to be a sort of co-operative corporation. The investment of a little faith makes one eligible for certain dividends, and to take all one's earnings of soul growth, and return them to the corporation, means cumulative earnings—compound interest—a secret of power which few have known, or of which few have availed themselves.

But, you say, before I invest in a company I want to know something of the management.

The product is excellent. We are given to understand there will be an

unlimited market for it. The company's plant and equipment are extensive. It has been in operation for time beyond our computation.

But what are its resources and backing? What the experience of the directors? Who are the men behind the concern? These are the questions we would ask of an earthly business firm. Can we answer them in regard to God?

The Rosicrucian Philosophy teaches that each factory or planet is under the management of a Being known in our terminology as a Planetary Spirit. His is the task of maintaining production, first of all by sustaining the planet itself, seeing that it keeps in its orbit, stabilizing and energizing all forces connected with it, and giving the means of life, physical and spiritual, to the workers upon it.

These Planetary Spirits collectively form a sort of council, the "7 Spirits before the Throne," and presumably collaborate in the work to be done throughout the solar system, as the various factories in any country might collaborate in various ways. In dealing with the analogy of a board of directors, it is somewhat a temptation to consider the hierarchies of the zodiac in that capacity, as they circle our little solar system in awesome majesty—*not* unlike a circle of men about a table, grave, wise, powerful, a perpetual board meeting, guiding the destinies of the busy little company within its circle.

However, to be strictly accurate, we have to return to the consideration of our solar system as a sort of private company, of the kind familiar to business men. In such companies the directorate consists of three individuals, as the law states that there must be at least three directors, and in the case of the Solar God we have three active forces corresponding to the three directors. It is that great mystery of the Three in One; an executive composed of the Will, Wisdom, and Activity forces. Everything

within the system is part of these great forces, is actually within them, and they act upon all the planets and evolving life waves, much as a very active executive committee acts upon a business concern.

We can see this more clearly as we look at our own earth factory and the particular version of the Trinity which deals with our affairs.

When the Rosicrucians speak of the Father, the Son, and the Holy Spirit, they refer to three individuals who focus, upon the earth, the qualities of the Solar God.

There are three leading members of the life waves immediately higher than our own, namely: Jehovah or Holy Spirit—Angels; Christ or Son—Archangels; Father—Lords of Mind.

Note these appointments were made on merit, for each of these individuals was the highest initiate of his own life wave, and earned the right to direct affairs of lower life waves along the lines in which he had specialized. We do not know whether they were appointed or volunteered, but in any event they are qualified for the job. Each therefore directs, for our benefit, the particular force for which he is best qualified to focus.

The president of a company, at the head of affairs, inspires the policy, supplies the driving force which guides the business. As chairman, he has a casting vote at meetings and can influence matters in subtle ways. We will say then that the Father is President. The vice-president takes the place of the president when necessary and may have special duties from time to time. This is the Son carrying out the will of the Father. The secretary attends to detail and co-ordinates, and has a great deal to do with the actual *form* in which things finally emerge. This suggests Jehovah.

Each in turn takes over the duties of managing director, who is actually

responsible for the every day running of the establishment. Jehovah managed our affairs until Christ took over by gaining access to the earth at His crucifixion. At some distant time when we have learned the work to be done under Christ's managership, we shall learn to deal with the forces focussed by the Father.

Another familiar phenomenon in the business world is "The Interlocking Directorate." We may see several companies of entirely different name and constitution, but which are virtually controlled by the same power, so that the activities of one company will always be in harmony with the activities of the others. This is done by having several men appear on the directorate of each company. When we see the same names cropping up on each directorate, we know that the policy of the several companies will be shaped by the same men, although ostensibly they are quite different organizations.

Our solar system reflects this in an interesting way. Take for example the Christ ray which is so familiar to religious students. We know about the activity of the terrestrial Christ, His work in and for and with the earth being so beautifully set out in *The Rosicrucian Cosmo-Conception*.

We know, too, that that Christ ray is reflected in the Spirit of man, for the God within has likewise its Christ ray in the form of what we call the Life Spirit. Now we find this Christ is an expression of the solar Christ, the same force operating throughout the solar system. And when we look beyond, out into the Universe where the Supreme Being administers affairs, what do we see? The same name on the Board of Directors. In the solar system he is referred to as "Wisdom" and in relation to the Universe he becomes the "Word," but we know both are expressions of the same Christ principle.

So we see that from the Supreme Being, owner of the Universe, down

through the Solar God who is head of our own particular company, down to the Managing Director of our local factory, and finally to the evolving god within man himself, the ultimate worker with the forces of soul growth—we have the same force in operation. Thus we might say that the Supreme Being, owner of the Universe, has some say in what goes on right within our auras—yours and mine! Definitely, an interlocking directorate that weaves together the affairs of our minute individual worlds with the grandeur of the cosmos.

The same thing, of course, is true of the other phases—the Power Aspect, Will, the Father, the Divine Spirit in man; and Motion—Activity—Jehovah, the Human Spirit in man. All are represented throughout the worlds, and this enables the same policies to be pursued in a general way, and ultimately the same ends realized.

So, to summarize the points of our analogy, we have firstly:

Investment of funds for definite return; that is, the investment of labor and time creates soul growth, which in turn enables more profitable labors, which creates greater soul growth. *God* gives, not selfishly, but give in love to evolving kingdoms within Himself. *We* give to those around, beneath, above, until we shall arrive at the stage of the gods who contain worlds within themselves; but always the outpouring of love in wisdom and in power—the investment of a capital that is forever building greater assets.

We must work within the structure of the company as we see it—we must study the plan, by-laws, and rules of the company, the bulletins and directions of the management, and our own capabilities as workers, so that we may find a place in the factory and begin to have a conscious, intelligent part in the work. Then progress really accelerates.

From a purely selfish viewpoint, we

have a chance now to "get in on the ground floor," as stock salesmen put it. The demand for shares in God's company is light, so far, because comparatively few people are educated to its possibilities. By beginning to work earnestly now, ours will be the more difficult work of the pioneers—the more hazardous undertaking—the greater risk of our capital—but the returns will be that much greater. By the time the majority of people awaken to what is going on, the wise ones will have accumulated considerable capital. In other words, their soul growth will be well established and will enable them to reach positions of responsibility and trust which will allow ever greater expansion of the powers of the God within.

As stated in the beginning, the basic investment is one of faith. There must be belief in the logical ordered way of life revealed by occult philosophy through its messengers—and its true messengers have always agreed on the fundamentals.

To have that faith is to know that God, the great capitalist, has resources which so far as we are concerned are unlimited—to know that he is linked with the greater resources of the Supreme Being and the lords of still other Universes, and that the combined wealth of all and probably far greater, is behind this effort represented by our solar system. It is to know that Wisdom, which so far as we are concerned is infinite, is directing the activities of our company, and that it will continue in Activity until full production has been reached. It is to know that profits beyond our dreams are available for those who will join now the workers who are engaged in processing this marvellous thing called soul growth. It is to realize unexpected dividends of joy and satisfaction, as one progresses little by little in the work.

It is to have a job and a goal, and therefore to have self-respect, happiness, and the true freedom.

It is to feel a part of the great project and at the same time to feel the pleasure of the individual creative worker.

It is to take pride in one's particular workshop and in the plant—our earth planet—as a whole; to want to promote better relations among the workers and between labor and management.

Because it is a profit-sharing enterprise, each man feels himself a shareholder in the company and co-operates gladly, so that his life is revitalized by vision and expectancy and harmony.

All this on the investment of faith, though as one continues in the work, faith gives way to knowledge.

When the dividends begin to come in, we know that we are "in on a good thing." Faith and works we invest; wealth we receive. If God is a worker, He is also a capitalist; and we, His creatures, proceed on the same lines.

This brief consideration has touched only the high lights of the subject, but it has given an idea of God as a very practical business man. To follow the analogy to a conclusion, one feels inclined to say, without irreverence, that we might adjourn our meeting with a vote of thanks to our Board for their unflagging efforts, and especially to our managing director, the Christ Himself, for His patient devotion to an extremely difficult job.

Let us promise Him our loyal support. Let us try to make it a more intelligent support—as we seek to understand and work out the plans which God has for the expansion of His interests, which of course are also ours. Let us cease being selfish capitalists, seeking what we may get before we are willing to give.

When we understand the way in which God does business, we shall know that giving—wise, informed giving, but without thought of return—is the true method of expansion, and the secret of him who would accumulate spiritual capital.

# The Scheme of Evolution on the Musical Scale

By ARTHUR E. TAYLOR

World of GOD	T 8	SATURN	SUN	MOON	EARTH	JUPITER	VENUS	VULCAN
		1 <sup>b</sup> violet 2 <sup>b</sup>	3 <sup>b</sup> indigo 4 <sup>b</sup>	5 <sup>b</sup> blue 6 <sup>b</sup>	7 <sup>b</sup> green-yel. 5 <sup>#</sup>	4 <sup>#</sup> orange 3 <sup>#</sup>	2 <sup>#</sup> red 1 <sup>#</sup>	white c
World of VIRGIN SPIRITS	II es d							
Divine Spirit	nr		*					*
Life Spirit	△			*			*	
Human Spirit	ml				*	*	*	
Concrete Thought	∞							
Desire World	v							
Etheric Region	∞							
Chemical Region	∞							

EDITOR'S NOTE: *The original manuscript of this article was re-written by Max Heindel before being published in the March, 1917, issue of RAYS FROM THE ROSE CROSS.*



S OCCULT mysteries are revealed to us, we readily grasp the significant fact that throughout all the complexities of the World Wisdom runs an orderly principle. The first thing which is apparent to students is that the Cosmos is built upon the 1-3-5-7-10 and 12 aspects. It is non-essential to go into detail regarding these correlations, but it is sufficient to say that the twelve semitones of the octave conform in every detail with the cosmic scheme—in fact to a bewildering degree, because it must be remembered that when we consider the building of the octave we are intruding into the world of tone, which is the very basis of physical manifestation. The following

outline is but a rudimentary one and can only be considered a foundation for further study.

Although we have twelve semitones to the octave conforming with the twelve months and twelve Hierarchies, etc., unless we have considered the musical scale from the occult point we are confused as to why we make certain divisions in the particular places which we do. We know that the human ear is pleased with a limited number of whole tones and then desires a half tone, in building the scale. We cannot say “do-re-me-fe-se-le-do” and be pleased with it, yet it is an orderly succession of whole tones. The great question is, “Why do we require a half-tone here and there, and what is the significance of the proper division?”

Before going further we must review certain essentials in the scheme of evolution as explained in *The Rosicrucian*

*Cosmo-Conception.* We see that God is a Triune expression of the positive pole of the Supreme Being in manifestation. Also that this triune expression of the Oneness is capable of a septenary division, the seven Spirits before the Throne which collectively are God. Furthermore, each planetary Spirit is a trinity capable of a septenary division also. The Ego is also a threefold Spirit and has emanated from itself a threefold body which it guides by means of the link of mind and from which a threefold soul will be extracted. It is significant that we have a threefold Spirit, yet on the form side of the manifesting seven worlds we have four divisions, four vehicles, a threefold body, and a mind. *The Rosicrucian Cosmo-Conception* teaches us that three Hierarchies were brought over from a previous manifestation to finish their evolution in our scheme, and these same three have now in the Earth Period charge of the three aspects of ourselves—the Divine, Life, and Human Spirit.

We note that we are the fourth life wave in our present scheme to become conscious and thereby check the plunge into matter. We are also taught that there were in addition to these seven mentioned life waves, five more which had passed into liberation—who could gain nothing by a further manifestation and only remained to assist us by giving the necessary spiritual impulses to help us to awaken the threefold Spirit. Thus we see that while we have twelve colors—five of which are invisible to physical vision—and twelve orifices of the body—five of which are closed—there are just as surely twelve tones to the octave, seven of which constitute the virgin scale, with the interspersing of five more to give us the simple chromatic scale from which all the heavenly themes come which “bring to the Ego the message from its home and speak to it in a language which no pen nor canvas can equal.”

With the help of the accompanying

diagram, let us now divide the musical scale into the proper divisions relative to the scheme of evolution as outlined in the *Cosmo-Conception*. In the World of God there are two Hierarchies which gave some assistance to us—the nature of which is not yet revealed—and then withdrew into liberation. These are Aries and Taurus—D flat and E flat. At the close of the Moon Period the other three who had remained solely to give us assistance in awakening the three aspects of the Spirit, withdrew also. These are Gemini, the Seraphim; Cancer, the Cherubim; and Leo, the Lords of Flame. F sharp for Gemini, G sharp for Cancer, and A sharp for Leo. We have now placed the five Hierarchies which are in liberation—two in the World of God and three in the World of Virgin Spirits.

This leaves us seven which are in manifestation. We see that there are three worlds of which the Virgin Spirit is an integral part, and that the Divine Aspect is the highest. Also, that the three Hierarchies brought over to complete their evolution with us are at present in charge of these three aspects in regular order of state of being commencing with Virgo. So the virgin key of C is the home world of the Divine Aspect. So also the three whole tones of C, D, and E are the keynotes of the three aspects of the Spirit and are Virgo, Libra and Scorpio—the three life waves which were brought over to complete their evolution in our scheme, and which are at present in charge of those same three aspects.

Now we come to a very significant fact! This threefold Spirit is going to emanate from itself a threefold vehicle by means of the archetypal forces, and at a later time is going to be given a separate unit of the archetypal forces as a mind, a separate thinking vehicle. Let us particularly bear in mind that the idea which emanates from the Region of Abstract Thought, the present home

(Continued on page 286)

# MAX HEINDEL'S MESSAGE

*Taken From His Writings*

## Gleanings of a Mystic



(SEVENTH INSTALLMENT)

### The Sacrament of Communion

Part II (*Continued*)

**W**E HAVE already lived through a mineral, a plant, and an animal-like existence before becoming human as we are today, and beyond us lie still further evolutions where we shall approach the Divine more and more. It will be readily conceded that it is our animal passions which restrain us upon the path of attainment; the lower nature is constantly warring against the higher self. At least in those who have experienced a spiritual awakening, a war is being fought silently within, and is all the more bitter for being suppressed. Goethe with masterly art voiced that sentiment in the words of Faust, the aspiring soul, speaking to his more materialistic friend, Wagner:

“Thou by one sole impulse art possessed,  
Unconscious of the other still remain.  
Two souls, alas, are housed within my breast,  
And struggle there for undivided reign.  
One, to the earth with passionate desire,  
And closely clinging organs still adheres;

Above the mists the other doth aspire  
With sacred ardor unto purer spheres.”

It was the knowledge of this absolute necessity of chastity (save when procreation is the object) upon the part of those who have had a spiritual awakening which dictated the words of Christ, and the Apostle Paul stated an esoteric truth when he said that *those who partook of the Communion without living the life were in danger of sickness and death*. For just as under a spiritual tutelage, purity of life may elevate the disciple wonderfully, so also unchastity has a much stronger effect upon his more sensitized bodies than upon those who are yet under the law, and have not become partakers of grace by the cup of the New Covenant.

### *The Sacrament of Baptism*

Having studied the esoteric significance of our Christian festivals, such as Christmas and Easter, and having also studied the doctrine of the Immaculate Conception, it may be well now to devote attention to the inner meaning of the sacraments of the church which are administered to the individual in all Christian lands from the cradle to the grave, and are with him at all important points in his life journey.

As soon as he has entered upon the journey of life, the church admits him into its fold by the rite of *Baptism* which is conferred upon him at a time when he himself is irresponsible; later, when his mentality has been somewhat developed, he ratifies that contract and is admitted to *Communion*, where *bread* is broken and *wine* is sipped in memory of the Founder of our faith. Still further upon life's journey comes the sacrament of *Marriage*; and at last when the race has been run and the Spirit again withdraws to God who gave it, the earth body is consigned to the dust, whence it was derived, accompanied by the blessings of the church.

In our Protestant times the spirit of protest is rampant in the extreme, and dissenters everywhere raise their voices in rebellion against the fancied arrogance of the priesthood and deprecate the sacraments as mere mummery. On account of that attitude of mind these functions have become of little or no effect in the life of the community; dissensions have arisen even among churchmen themselves, and sect after sect has divorced itself from the original apostolic congregation.

Despite all protests the various doctrines and sacraments of the church are, nevertheless, the very keystones in the arch of evolution, for they inculcate morals of the loftiest nature; and even materialistic scientists, such as Huxley, have admitted that while self-protection brings about "the survival of the fittest" in the animal kingdom and is therefore the basis of animal evolution, self-sacrifice is the fostering principle of human advancement. When that is the case among mere mortals, we may well believe that it must be so to a still greater extent in the Divine Author of our being.

Among animals might is right, but we recognize that the weak have a claim to the protection of the strong. The butterfly lays its eggs on the underside

of a green leaf and goes off without another care for their well-being. In mammals the *mother* instinct is strongly developed, and we see the lioness caring for her cubs and ready to defend them with her life; but not until the human kingdom is reached does the *father* commence to share fully in the responsibility as a parent. Among savages the care of the young practically ends with attainment of physical ability to care for themselves, but the higher we ascend in civilization the longer the young receive care from their parents, and the more stress is laid upon mental education so that when maturity has been reached the battle of life may be fought from the mental rather than from the physical point of vantage; for the farther we proceed along the path of development the more we shall experience the power of mind over matter. By the more and more prolonged self-sacrifice of parents, the race is becoming more delicate, but what we lose in material ruggedness we gain in spiritual perceptibility.

As this faculty grows stronger and more developed, the craving of the Spirit immured in this earthly body voices itself more loudly in a demand for understanding of the spiritual side of development. Wallace and Darwin, Huxley and Spencer, pointed out how evolution of *form* is accomplished in nature; Ernest Haeckel attempted to solve the riddle of the universe, but no one of them could satisfactorily explain away the *Divine Author* of what we see. The great goddess, *Natural Selection*, is being forsaken by one after another of her devotees as the years go by. Even Haeckel, the arch naturalist, in his last years showed an almost hysterical anxiety to make a place for God in his system, and the day will come in a not far distant future when science will have become as thoroughly religious as religion itself. The church, on the

(Continued on page 282)



## 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.*

### Lowest Region of the Desire World

Q. What is helpful in understanding the Desire World?

A. To arrive at a correct understanding of the Desire World it is necessary to realize that it is the world of feelings, desires and emotions.

Q. How are these controlled?

A. These are all under the domination of two great forces—Attraction and Repulsion, which act in a different way in the three denser Regions of the Desire World from that in which they act in the three finer or upper Regions, while the central Region may be called neutral ground.

Q. What occurs in the neutral Region?

A. This central Region is the Region of feeling. Here interest in or indifference to an object or an idea sways the balance in favor of one of the two previously mentioned forces, thereby relegating the object or idea to the three higher or the three lower Regions of the Desire World, or else they will expel it.

Q. Which force operates in the three higher Regions?

A. In the finest and rarest substance of the three higher Regions of the Desire World the force of Attraction alone holds sway, but it is also present in some degree in the denser matter of the three lower Regions where it works against the force of Repulsion, which is dominant there.

Q. What purpose does it serve there?

A. The disintegrating force of Repulsion would soon destroy every form coming into these three lower Regions were it not that it is thus counteracted.

Q. What occurs where this force of Attraction is lacking?

A. In the densest or lowest Region, where the force of Repulsion is strongest, it tears and shatters the forms built there in a way dreadful to see, yet it is not a vandalistic force. Nothing in nature is vandalistic. All that appears so is but working towards good.

Q. What is the nature of the forms found in this lowest region?

A. The forms here are demoniac creations, built by the coarsest passions and desires of man and beast.

Q. What is the tendency of these forms?

A. The tendency of every form in the Desire World is to attract to itself all it can of a like nature and grow thereby. If this tendency to attraction were to predominate in the lowest Regions evil would grow like a weed. There would be anarchy in the Cosmos.

Q. How is this prevented?

A. This is prevented by the preponderating power of the Force of Repulsion in this Region. When a coarse desire form is being attracted to another of the same nature, there is a disharmony in their vibrations whereby one has a disintegrating effect upon the other.

Q. How does this affect the evil in the world?

A. Instead of uniting and amalgamating evil with evil, they act with mutual destructiveness and in that way the evil in the world is kept within reasonable bounds.

Q. How is a lie treated in this Region?

A. When we understand the working of the twin forces in this respect we are in a position to understand the occult maxim, "A lie is both murder and suicide in the Desire World."

Reference; *Cosmo* 42-43

# WESTERN WISDOM BIBLE STUDY

## The New Covenant

(Continued)



Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

And after the second veil, the tabernacle which is called the Holiest of all;

Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

And over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly.

Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building.

Hebrews 9:1-11

In this passage St. Paul describes the "first covenant" as exemplified by the ancient Tabernacle in the Wilderness, the Atlantean Mystery School, in order to prepare the minds of his Hebrew converts for what he wishes to teach them concerning "a greater and more perfect tabernacle." He recalls for them the various parts of the tabernacle, the significance of the different parts,

the duties of the priest in interceding "for the errors of the people," and points out that "the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing."

Thus the Apostle, with admirable skill and insight, seeks to impress his listeners with the fact that although the "first covenant" was divinely planned and ordained, it was to serve only for a certain length of time. Now the time has come for a new covenant under Christ, "an high priest of good things to come." His coming presages the building of "a greater and more perfect tabernacle, not made with hands."

In this mystical statement St. Paul refers to the *soma psuchicon* he mentions in writing to the Corinthians, or the soul body, as it is termed in the Western Wisdom Teachings. This is to be the garment man will use in the New Dispensation, built of the two higher ethers (light and reflecting) as individuals learn to love and serve their fellow men. It is the awakening and subsequent activity of the Love Wisdom Principle in man which urges him to throw off the bonds of selfishness and willingly follow the path of purity and loving service, and thus prepare himself for living in the New Age.

Concerning the all important soul body, or "wedding garment," Max Heindel points out that it is "latent within every one. It is made more massive, lustrous, and resplendent by the spiritual alchemy whereby service is transmuted to soul growth. It is *the house not made with hands* . . . Every one who is striving to aid his fellow men thereby garners within himself that golden treasure, laid up in heaven, where neither moth nor rust can destroy it."

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# TODAY'S SCIENCE

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## Synthetics



ONE OF THE wonders of our times is the quantity of synthetic materials and products appearing everywhere. Every advance in technical and chemical research makes it possible for Science to combine elements unrelated in nature and thereby add to the already large number of new or different substances. This has been true particularly of the last few decades, for although synthetic products have long existed, they have never been in anything like the present number.

More or less disreputable practices have led many to feel that synthetic means something artificial, perhaps a shoddy substitute. This may or may not be the truth. The majority of synthetics are as good or better than the thing imitated, many are entirely new and are real improvements. Utility and economy are often involved. We have synthetic fireplace logs made of saw-mill wastes, synthetic bricks made of coal dust and pitch, synthetic gasoline and other fuels, all made up of substances formerly wasted.

Many medical drugs, construction materials, industrial chemicals, and raw materials, household furnishings, fabrics, cosmetics, dyes, and most plastics may be classified as synthetics. When needed, atomic elements not appearing in nature have been created. On the undesirable side are to be found many of the synthetic foods. Here the modern synthetic process serves no good purpose because food that is adulterated, artificial, or imitational is devoid of the relatively unknown yet all essential vital forces without which nothing can be a wholesome food. Lacking these living

forces derived largely from the Sun, inorganic substances cannot be built into living tissue and must remain foreign matter the body ejects as quickly as it can. This of course does not apply to foods made by combining plant and animal substances that are already foods. The latter are not true synthetics.

Protein, to mention one of the several types of food, cannot as yet be produced synthetically. Were it possible to build up proteins with various ingredients, the way would be opened for countless products which could be used in place of nuts, dairy products, and flesh foods. Moreover, it might be possible to create primitive forms of life since all life is based upon protein. Should the Beings who direct the unfoldment of God's Plan ever deem it desirable, Science may eventually be given the secret of how nourishing food can be produced by synthesizing the minerals of the earth with water, air, and solar energy. This would make farm animals unnecessary and gradually do away with the need of much vegetable farming. Since food could then be produced cheaply and abundantly, starvation would vanish from the earth.

The power of synthesis, the ability to unite what is diverse, is an attribute of Spirit, of God. There is an as yet little noted but definite relationship between the constantly increasing number of synthetics on the one hand and the marked tendency toward racial integration and international unity in human relationships, on the other. With inevitable consistency, whatever man does to others or to himself reflects itself in the matter of the dense world.



# Astrology Department

## Midsummer Festival

By ALFA LINDANGER



IN ROSICRUCIAN Christianity Lecture No. 9, *Astronomical Allegories of the Bible*, Max Heindel has given the world a beautiful concept of the Wisdom-religion of the ages, combined with the factual knowledge of our solar system, much of which from time immemorial is embodied in the so-called solar myths.

According to the Western Mystery Teachings the evolution of Man and Nature is immutably bound up with the Divine Hierarchies, who govern the planets and the signs of the zodiac; and that the passage of the Sun through the twelve signs of the zodiac marks man's progress in Time and Space.

This is true relativity, or cosmic-inter-connection between God and His created World.

The center of our solar system is the Sun, the fixed Day Star, source and giver of life, light, and heat to the earth and other planets forming this solar system.

The course of the Sun through the zodiac is the basic measurement of time in the year of twelve months, and the measure in space of three hundred and sixty degrees.

The four seasons, or quarters of the year, are the four Cardinal points of the zodiac: the Spring and Autumn Equinoxes, and the Summer and Winter Solstices. Solstice means "standing still," Sol or Sun remaining at its high-

est—or lowest—declination about three days before reversing its motion north or south of the earth's equator.

In the Book of Joshua, 10th chapter, we find a reference to the Summer Solstice in the story that Jehovah fought for Israel in "the valley of Gibeon" and delivered up their enemies. Joshua, chosen by Moses to lead his people into the "promised land," commanded the Sun to "stand still upon Gibeon, and the Moon in the valley of Ajalon" until the battle was won. Joshua was a learned man, and he knew that this was the astronomical time of the Summer Solstice, and also that there would be a Full Moon. So there were practically twenty-four hours of light in which to overcome the Amalekites, or those who would hinder God's people to enter the promised land—Canaan.

From the occult standpoint, the four cardinal, or quarter points in the Sun's passage through the zodiac, symbolize outstanding periods or events in the life of Christ, the Son of God, becoming the indwelling Spirit of the Earth. At the Vernal, or Spring Equinox, the Sun crosses over the celestial equator at its eastern node (nodes mean Passover), and is symbolic of the Crucifixion and Resurrection of the Saviour. This is the time of Easter; the Sun enters Aries, sign of the Ram, becoming "the Lamb of God."

Nature awakens, the seeds sprout,

and the earth puts forth its precious wealth of buds and blossoms, and the fulness thereof.

The culmination of the solar energy upon earth finds the physical activities of nature at their highest, when the Sun goes into Cancer and reaches its highest declination on the twenty-fourth of June. It is the Summer Solstice, symbolizing the Transfiguration of Christ, and His Ascension to the Throne of the Father. The heavens rejoice, and the Christian church celebrates its great festival, Pentecost—the outpouring of the Holy Ghost upon the disciples.

This is the time usually chosen for administering the Sacrament of Holy Baptism—a rite dedicated to the salvation of souls. Who-soever has successfully undergone, or partaken of, the Sacrament of Baptism and thereby acquired spiritual power, is forthwith tempted as was Christ Jesus, in order that it may be definitely decided

whether the aspirant will place himself upon the side of good or evil. For spiritual powers may be used for evil as well as good, depending upon the motive and character of the one who wields them.

Again, according to the Rosicrucian Philosophy, the Christ as Planetary Spirit of the earth, must return. His divine sacrifice must continue until humanity has attained perfection. Therefore “He comes again” each year to revitalize the earth, to spiritualize the human mind, and stimulate altruism in every heart. In short, to speed up evolution, according to the divine plan.

In September the Sun reaches its western node, passing downward into south (astronomical) declination. It

enters Libra, the sign of the scales, where, symbolically, we *prove* our worth: to be weighed in the balance, and *not* found wanting.

A wave of wondrous light envelops the earth, penetrating the sensitive heart, expanding and uplifting the pious in their devotion and dedication to service in His name. This marks the feast—or time—of the Immaculate Conception, the kindling and flaming forth of the Christ love and compassion upon all the world.

Then later, in December, the Mystic Midnight Birth is heralded in joyous angel voices at Christmas, the most beloved festival of all. The orb of Life and Light has entered Capricorn, sign of the Redeemer, where it once more turns Northward, to begin again the work of awakening the sleeping earth, renewing its fertility to bring forth the food, which is to save us from famine, inspiring our hopes of eternal freedom from fear and want. . . . Thus the cycle of a new year commences.

*The Sun intones his ancient song,  
'Mid rival chant of brother spheres;  
His predestined course he speeds along,  
In thund'rous path throughout the  
years.*

—Goethe

All feasts of the year commemorating cosmic events, religious or otherwise, are connected with the motion of the stars through space. *Sun worship* was the main deification by the old pastoral, or agricultural Aryans in the dawn age of mankind, after they became more settled in cultivation of crops and herds. The Summer Solstice—a midsummer festival, which is not generally observed as a

#### 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.

religious or spiritual feast any more, especially not in the Western hemisphere, the New World—was in the past ages held in special reverence by the ancient Sun worshippers, notably in the Northern lands, where the summer is short and the Sun's heat and light are intense for six weeks especially, when the Sun stays above the horizon day and night. In fact, there is no darkness at all. However, the opposite is the case in midwinter.

The worship of the Sun lingered long after Christianity became mandatory in the Middle and North European countries. Pagan customs and traditions of a thousand years were hard to break. Rooted into their very beings was the mystery of the nature forces, the contest of light and darkness, and their own dependence upon certain rites and rituals to ward off evil and to insure the comfort and security of their flocks and homes. Therefore the Midsummer Festival of the Sun God was incorporated into the early Christian religion.

For instance, June twenty-fourth was made the Name-day, or nativity of John the Baptist. According to the gospel of Saint Luke, John was born six months before Jesus; so now we understand the symbolic words, when John says: "He must increase, but I must decrease."

Midsummer night, between June twenty-third and twenty-fourth, also called St. John's Eve, in commemoration of the nativity of John the Baptist, was and is especially regarded as a time of magic, witchery, and elysian enchantment. In the far, far North, where the Midnight Sun, in full view above the horizon, does not set between May twelfth and July 29—a marvellous sight to behold—there the ancient beliefs in the mystery of nature forces are strong and expressed in a festival of frolic, of dancing around St. John bonfires, which are lighted all over the countries on hills and knolls.

[Fire is another form of the solar power, a friend as well as a foe, representing life-sustaining warmth, and a protection against wild animals, as the shepherds of old used it. For instance, in pre-Christian times the Scottish people called kindled rubbish and dried bones Bane-fire—to frighten away wolves. *Bane* means curse—*bon* means joy. These fires or flames were also symbolical of purification, cleansing, making the domestic animals fertile and productive.

[Another interesting and curious belief was in the potency of healing herbs, gathered in the witching hour of midnight on St. John's eve, when the dew was heavy on the vegetation.

William Shakespeare's classic comedy and fantasy, *Midsummer Night's Dream*, is chiefly based on the folklore of magic, mystery, and bewitching elves and fairies, together with pranksters' drollery and merriment—all primitive expressions of the human urge for throwing off cares and burdens of every-day

## Horoscopes for Subscribers Children

Should you wish to avail yourself of a possible opportunity to have your child's HOROSCOPE delineated in this department, subscribe to this Magazine for one year, and accompany your subscription with an application for a reading. RENEWALS count the same as a subscription. Readings are given for children up to 14 years of age. They include a general character, health, and vocational analysis.

ONE name only is drawn each month, but unless there is an unusually large number of applications, you may have more than one opportunity for a drawing.

BE SURE to give: Name, Sex, Birthplace, and Year, Month, Day (of month), and Minute of birth, as nearly as possible. Also please be sure to state if *Daylight Saving Time* was in effect.

NOTE: We give horoscope readings ONLY in this Magazine.

life, giving vent to playful abandon in joyful participation of nature's beauty and bounty.

The Sacrament of Marriage is another holy feast which belongs to midsummer. June is the traditional marriage month. The first miracle by the Christ was changing water into wine at the mar-

riage feast in Cana, as a token of the New Dispensation. Faith and imagination transmuted into SPIRIT—the spirit of Immortality.

The lesson of the Summer Solstice is Union, Cooperation, Reflection: "Be still—and know, that I am God."

"FOR JESUS SAKE FORBEARE—"

(Continued from page 253)

man at my side. I knew I was glaring. I was unable to speak. He answered my question as wordlessly as I had asked it. Slowly, with absolute steadiness of eye, he raised and lowered his head three distinct times.

\* \* \*

We left the museum, my thoughts whirling with the wild probabilities that filled them.

"No one but you and I knows, and we have no absolute proof," the man began, when the museum had been left behind. "The idea is inconceivable, but Sir Lionel Hoxton was an inconceivable man. I believe his work at Warwick was a daring blind that allowed him access to the church at Stratford. The church at night is always securely locked, but Sir Lionel would have a different plan than mere lock-breaking. He knew from his Egyptian experiences the value of tunnels. How far from the church he may have begun his toil is a matter of debate, but to one of his type a period of months would not be too long a time to spend in digging if at the end a goal was reached.

"In this case his goal was Shakespeare's tomb. He was determined, judging by the letter he wrote to Guy Moran, to show his defiance of the curse put on a disturber of the dramatist's bones. Probably the skull was all that remained within the coffin, for tomb-diggers in the year 1796 claimed to

have peered through a hole in the tomb's side and saw no bones to be visible."

The speaker was talking freely now. He strode along at a jaunty step. His face was relaxed and color was returning to his drawn, pale cheeks.

"No one can doubt that Sir Lionel suffered terribly," he continued. "And no one can doubt, had they the facts, that his suffering was close-linked to Shakespeare, and in no way connected with an Egyptian curse. You notice Sir Lionel's death came precisely on the date of Shakespeare's death. Was that nothing more than a mere coincidence?"

He ended with a short laugh. He appeared to be unaccountably relieved. The tragedy of Sir Lionel's last years, coupled with the fresh remembrance of the skull in the case, had both depressed and shaken me. I spoke my wonderment at his new-found buoyancy.

"You seem to be in good spirits," I said in a thin, tense voice.

"If you had been a person on whom an Egyptian curse had supposedly been placed, would you not be relieved to know that another, under the same threat of doom, had met his death, not through an Egyptian curse, but in a manner obviously and totally disconnected with anything Egyptian?"

I nodded in assent as he spoke. Then I turned and faced him wordlessly.

"Yes," he said simply, "I am Guy Moran."



## The Children of Gemini, 1949

Birthdays: May 21 to June 22

**C**HILDREN BORN with the Sun in the common, airy sign Gemini are usually bright and alert, and among the most interesting and easily guided. Having an active mind and a desire for knowledge, they are apt to acquire a considerable fund of information concerning many subjects. Although they tend to be tolerant and broad rather than profound, they usually take an active part in various activities and are often found among those who help to shape the thought and policies of their times.

The Gemini natives tend to be impersonal, fond of revealing the relationship between things, and in establishing correlations between things and people. Thus they are often drawn to public speaking, teaching, and writing, or, being fluent talkers, they may become salesmen or agents. Versatility, changeability, and adaptability are among their outstanding characteristics.

There is a neighborliness and a willingness to accept others as they are, as well as a bright, kindly disposition, which makes these children appreciated and enjoyed by their associates. They

feel the need of mixing freely with others, and it is difficult for them to remain still or alone for long at a time. However, in spite of an innate desire for constant expression, they may become irritable and restless as a result of overstudy or too much restraint. A generous amount of light, outdoor exercise is a necessity for their best welfare.

Four different planetary configurations are in effect all this solar month, all favorable: Mercury trine Neptune, Saturn sextile Uranus, Mercury sextile Pluto, and Neptune sextile Pluto. Thus the children born during this month will all have certain characteristics in common: a mind peculiarly adapted to the occult art, ability as a magnetic healer, ambition, determination, ability to concentrate and systematize, a strong intuition, and mechanical ability. The aspects of Mercury and Neptune to Pluto will doubtless strengthen the mental inclination toward the occult.

Several other aspects are in effect as the solar month opens, the square of the Sun to Saturn lasting until May 30. This aspect lessens the physical vitality and resistance, and brings opportunities for lessons in unselfishness, tolerance,



optimism, and generosity, particularly in regard to employment, marriage, and litigation. If these children are taught early that they themselves have brought about the conditions of their lives, and that only they can change them, they will be much better fortified to progress in this life.

A more fortunate solar aspect is also in effect during this time: the trine to Jupiter. This configuration indicates health, wealth, and happiness, along with a nature that is jovial, optimistic, generous, trustworthy, and religious.

From May 21 to May 29 the beneficent effects of Venus trine Neptune and sextile Pluto will be in effect. Children with these configurations are musically inclined, and may become famous in that field. The imagination is fertile, the emotions deep, and the nature pure and chaste.

Venus is in conjunction with Mercury from May 23 to May 31, an aspect indicating a person who is cheerful, companionable, good-natured, and sociable. There is also ability for music and poetry, and the native is apt to be suave, affable, and persuasive.

Beginning May 26 and lasting until June 11, the Sun trines the occult Neptune, favoring the possibility of developing the spiritual faculties. The spiritual vibrations in the aura are intensified, and the native may hear the harmony of the spheres. If Mercury gives the requisite dexterity, musical ability of a high inspirational order is probable.

The Sun sextiles Pluto from May 28 to June 13, increasing the attraction to the occult, and strengthening the ability to penetrate the invisible worlds in search of information.

Beginning June 2 and lasting until June 12, Venus is in conjunction with the original, independent Uranus. The effect of this aspect depends largely upon how it may be swayed by other configurations in the horoscope. Due to the fact that Uranus is sextile to

Saturn during this period, and since there are no adverse aspects to either Venus or Uranus at this time, it is probable that the conjunction will work to quicken the mental and intuitive faculties, increase the native's personal magnetism, and give a love of music, art, and poetry.

As the conjunction of Venus with Uranus ends, the square of Venus to Neptune begins (June 12), and lasts the rest of the solar month. This aspect makes the person liable to sorrow, loss, and trouble, especially through the marriage partner or anyone else in whom he trusts. People with this configuration should be particularly careful to avoid anything which has in it an element of chance or speculation, for they are sure to lose, especially in dealing with large companies or corporations.

The conjunction of the Sun with Uranus begins June 13 and lasts the rest of the solar month, making those born during this period high strung, nervous, and of uncontrolled emotions, ready to fly into hysteria on any or no provocation. It predisposes to such nervous disorders as St. Vitus dance, epilepsy, and lack of coordination, and the native is apt to be impulsive and unreliable, without regard for the conventionalities, and highly impatient of any human restraint upon his liberty. These children will need special training in self-control, relaxation, high moral standards, and the sanctity of marriage.

From June 18 to June 22 the dynamic Mars is sextile to the occult Neptune, a vibration which intensifies the emotional nature and gives a leaning toward the study and practice of occultism and mysticism. When other testimonies in the horoscope concur, the martial energy directed toward the psychic subjects denoted by Neptune often helps the person very materially in his aim to penetrate into the invisible worlds in a conscious manner.

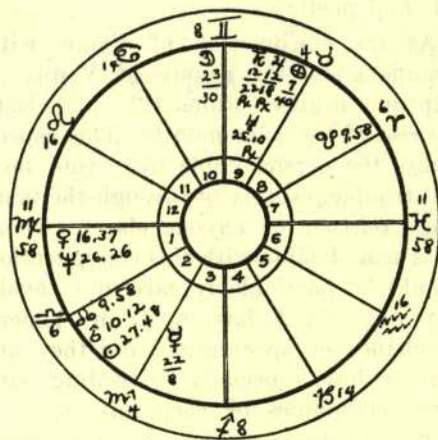
## Reading for a Subscriber's Child

GARY T. B.

Born October 21, 1940, 2:50 A.M.

Latitude 45 N.

Longitude 96 W.



The emphasis in this chart is upon the artistic, musical, literary, and spiritual tendencies, the native being predominantly a sensitive, refined, and spiritually inclined person.

The Sun (individuality) is in the Venus-ruled, partner-lovign sign Libra in the 2nd house, trine to the Moon in the versatile, literary sign Gemini in the 10th, square to Pluto in the 11th. Conjugal love is the dominating trait of the Librans, and in this case it is accentuated by the presence of Mars in Libra. The trine aspect of the Sun to the Moon is a strongly favorable indication for a happy marriage, as well as for general success in life. There is an innate desire and ability to carve one's own way toward the heights. The presence of both the Sun and Mars in the 2nd house bespeaks a free spender, but in this case it springs largely from an understanding of the law that regulates our receiving in proportion to our giving.

The mercurial sign Virgo on the Ascendant accentuates the literary ability

of this boy, and gives an interest in science, diet, and hygiene. The physical body is sensitive, made more so by the presence of Neptune in the 1st house, and will require harmonious, peaceful surroundings for its best welfare and expression. Venus on the Ascendant gives a lovable, suave, and winning personality.

Mercury, governing the concrete mind, is in Scorpio in the 3rd house, sextile to Neptune, and in opposition to Uranus in Taurus in the 9th. The mind is keen and naturally inclined toward the occult, and there is ability as a magnetic healer. However, there is also a tendency to be erratic and unreasonable at times.

A fortunately stabilizing influence is found in the conjunction of Saturn in Taurus in the 9th, trine to Venus in Virgo. This configuration accentuates the kindly, sympathetic, optimistic, and generous side of the nature, and favors wealth, travel, social prestige, and a happy marriage. The trine of Uranus to Neptune from the same signs and houses strengthens the intuitive and healing powers, and is productive of dreams and visions of a prophetic nature. There is a love for travel and exploration of the Physical World, as well as of Nature's finer and invisible realms.

With the proper training and direction this child can give a very high type of service to the world. The spiritual inclinations are sufficiently strong so that whether he uses his talents as a writer, artist, lawyer or lecturer, he will be inclined to emphasize the progressive, uplifting things of life. A conscious effort to broaden his scope of interest so that it includes all humanity will insure his progress where it is most needed in this life-day of God's School.

# 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.*

## Reporter. Translator

**GEORGE H. C.**—Born May 17, 1909, 2:00 P.M., Lat. 38 N., Long. 122 W. The inquiring sign Gemini is on the Midheaven in this chart, and its ruler, Mercury, is in its home sign, in the 9th house, in conjunction with Pluto and the Dragon's Head, sextile to Saturn, and trine to Mars. Pluto is in the 10th, and Neptune is also in the 10th, in Cancer, square Saturn, and opposing Uranus. The mercurial, analytical sign Virgo is on the Ascendant. The Sun and Moon are both in the musical and artistic sign Taurus, the Sun being in the 9th house, in conjunction with Venus, trine to Uranus, and square to Mars. This native should be in some kind of clerical or literary work which requires travelling: a secretary, reporter, critic, or translator.

## Nurse. Pet Dealer

**PHYLLIS T.**—Born May 7, 1921, 3:30 A.M., Lat. 41 N., Long 99 W. The 28th degree of Sagittarius is on the cusp of the 10th house in this chart, and its ruler, Jupiter, is in Virgo, in the 6th, trine the Sun, Moon, and Mercury in Taurus in the 2nd, and opposing Uranus in Pisces in the 12th. Saturn, ruler of Capricorn, 19 degrees of which are in the 10th house, is also in Virgo in the 6th, trine the planets in Taurus. The latter planets are sextile Uranus. The psychic sign Pisces is on the Ascendant. This young woman has both musical and artistic ability which she could use to advantage as a naturopath (using color and music to heal), nurse, or jeweler. She could serve well as a pet dealer, bookbinder, or accountant.

## Dietitian. Engraver

**ELISABETH V.**—Born July 31, 1919, 5:00 P.M., Lat. 34 N., Long. 117 W. In this chart also the music and art loving sign Libra is on the Midheaven, and its ruler, Venus, is posited in Virgo in the 8th house, sextile Mars in Cancer in the 7th. The Moon is in Libra, in the 9th, sextile the Sun and Neptune in Leo in the 7th, and to Jupiter in Cancer in the 7th. Mercury is in Leo, in conjunction with Saturn, and in opposition to Uranus in the first degree of Pisces in the 2nd. The ambitious, persistent sign Capricorn is on the Ascendant. This native has an artistic side to her nature, but also practical business ability. She could give competent service as a dietitian, dealer in ready-to-wear, photographer, bookbinder, or business executive.

## Musician

### Travel Bureau Operator

**JANET B.**—Born December 12, 1934, 7:29 A.M., Lat. 41 N., Long. 74 W. Here we find the musical and artistic sign Libra on the cusp of the 10th house, with its ruler, Venus, in Sagittarius in conjunction with the Ascendant and the Sun, sextile Saturn in Aquarius in the 2nd, trine Uranus in Aries in the 4th, and square Mars in Libra in the 9th. The Moon is in Pisces in the 2nd, trine Jupiter in Scorpio in the 11th, square Mercury in Sagittarius in the 12th, and in opposition to Neptune in Virgo in the 9th. Jupiter is also sextile to Neptune, Sun, and Mercury. This girl has considerable talent for music, and with proper training could succeed in that field. She also is interested in travel, and could serve well as a travel bureau operator.

# Monthly News Interpreted

## Lindbergh Urges Spiritual Revival to Combat Science

NEW YORK, Aug. 21 (AP)—Charles A. Lindbergh today urged a spiritual revival across America to combat science "which is destroying the very civilization which created it."

Asserting that he grew up a disciple of science and felt it was "more important than either man or God," Lindbergh said he now understands "spiritual truth is more essential to a nation than the mortar in its cities' walls."

"We are in the grip of a scientific materialism," he said, "caught in a vicious cycle where our security today seems to depend on regimentation and weapons which will ruin us tomorrow."

Lindbergh said he learned three great truths from World War II experiences. In a 1943 test flight at Willow Run, during which he blacked out in a 15,000-foot power dive, he learned man gains power but loses the quality of life by worshipping science.

Lindbergh said the American way of life would continue neither in a world ruled by force nor under a world government "which carries no reliable guarantee of continuing equality and a democratic system. It, too, would be subject to intrigue and usurpation by a dictator, while the majority of its people would be inexperienced in the safeguards essential to maintaining democracy and freedom . . .

"Our salvation, and our only salvation, lies in controlling the arm of western science by the mind of a western philosophy."

*Los Angeles Examiner*

In relation to religion, science, and art Max Heindel gave out some most illuminating information. We quote:

"Religion, Art, and Science are the three most important means of human education, and they are a trinity in unity which cannot be separated without distorting our viewpoint of whatever we may investigate. True religion embodies both science and art, for it teaches a beautiful life in harmony with the laws of nature.

"True Science is artistic and religious

in the highest sense, for it teaches us to reverence and conform to the laws governing our well-being and explains why the religious life is conducive to health and beauty.

"True Art is as educational as science and as uplifting in its influence as religion. In architecture we have a most sublime presentation of cosmic lines of force in the universe. It fills the spiritual beholder with a powerful devotion and adoration born of an awe-inspiring conception of the overwhelming grandeur and majesty of Deity. Sculpture and painting, music and literature inspire us with a sense of the transcendent loveliness of God, the immutable source and goal of all this beautiful world.

"It was a detriment to the world when Religion shackled Science. Ignorance and Superstition caused untold woe, nevertheless man cherished a lofty spiritual ideal then; he hoped for a higher and better life. It is infinitely more disastrous that Science is killing Religion, for now even Hope may vanish before Materialism and Agnosticism. Such a state cannot continue. Reaction must set in. If it does not, Anarchy will rend the Cosmos."

Charles Lindbergh is truly a great thinker among a few others who have grasped the truth. It is impossible to deny or defy the laws of God for any great length of time without reaping disaster. They are the laws on which our solar system was founded, and when the foundation is weakened, sooner or later the structure must fall if something drastic is not inaugurated. No person or group of persons is greater than the Creator of our solar system. Hence, if they do not change their ways they are bound to bring grievous misfortune upon themselves and their ob-

jectives will end in failure. "God is not mocked: for whatsoever a man soweth that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

## Rites Launch New Boys' Club

PASADENA, Feb. 27.—Rated the finest institution of its kind west of the Mississippi river, the Pasadena Boys' Club, a \$400,000 project, was formally dedicated today.

The club, in charge of Director C. S. Thompson, is located at 363 East Villa street.

David W. Armstrong, executive director of the Boys' Clubs of America, said:

"Here the boys of Pasadena will build fit bodies. You have unique features in your craft classes. I know of no other club as well equipped with shop crafts as this.

"Out of this club will come the artisans, civic leaders, business and professional men of the future."

Two Fred G. Adamson trophies were presented to the club's two boys of the year by Allyn Barber.

The recipients were Richard Crooker, 11, Junior Boy of the Year, and Arthur Peterson Jr., 16, Senior Boy of the Year.

Dedication acceptances were by Don McMillan, city manager, and John Meyer, representing the Boys' club. John Sexson was another speaker and the benediction was by Bishop Joseph McGucken of Pasadena.

The auditorium was filled by more than 500 spectators and thousands inspected the clubhouse and grounds. Facilities include a games room, two-court gymnasium, locker rooms, arts and crafts, machine shop and photography laboratory.

A swimming pool is under construction. Also proposed are a baseball, football and track field, radio and television rooms, a gem-cutting shop and two libraries.

Ben F. Smith, president of the club, said the entire cost of the project was raised in Pasadena and that it is debt-free. He praised "phenomenal participation by merchants and all others."

*Los Angeles Examiner*

After the death of the physical body

the Spirit passes into the Purgatorial Region where it is purged of all evil, and when it returns to earth again for another day in life's school it is free from all its former evil propensities, and any naughty activities in which the child may engage is prompted by a natural curiosity. However, at the age of approximately fourteen, the desires and emotions are unleashed and the child enters upon the most dangerous period of its life—the time of hot youth from fourteen to twenty-one—for the positive power of the mind has not yet come into action to act as a brake upon the desire nature. This period of adolescence is the time when both parents and teachers should practice the utmost tact, kindness, and patience, for at no time in life is a human being so much in need of sympathy and understanding as it is during the seven years from fourteen to twenty-one when the desire nature is rampant and unchecked. The activity power of the Spirit is exceedingly strong and should be allowed to express itself under proper direction. This power in itself is not evil. It is the immature mind not able to form correct judgments that causes all of the trouble. And here is where such organizations as boys' clubs, where they are taught to build fit bodies and prepare themselves for useful occupations in the world, are of inestimable value, not only to the boys, but to the whole world of which they are destined to become a vital part.

What the world needs is more boys' and girls' clubs properly conducted, and fewer reform schools. Children are inherently good and if they go wrong in later life something is wrong with the home and school, where they get their early training, and with their later associates. Truly we are our brother's keeper in more senses than one, and if we were as ready to help as we are to condemn, the world would be a much better place in which to live. Success, Pasadena, to your most worthy project.

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## READERS' QUESTIONS

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### Disposing of Surplus Animals

*Question:*

For many years we have been vegetarians, using milk, cheese, and butter to supplement vegetables and fruits, as recommended by Max Heindel. For the past few years we have enjoyed keeping some goats, as they make lovable pets. We are, however, confronted with the problem of disposing of the surplus kids. On commercial goat farms they are sold to be slaughtered for meat, as are calves in the big dairies. This practice is, of course, repulsive to us, but we usually cannot give them away except to people who in turn sell them to the butcher or else kill them for meat for their own use. Any information you may be able to give us in regard to solving this problem would be greatly appreciated.

*Answer:*

This is a problem which confronts every spiritual aspirant who keeps animals for milk and butter, and one which, in the last analysis, has to be solved by the individuals concerned. However, let us consider all the aspects of the problem.

As occult students we know that there is a responsibility attached to our every action, and as we progress on the path we become more and more keenly aware of the importance of everything we say and do. By carefully observing the results of our actions, as manifested in the conditions about us, we learn discrimination in determining our lines of conduct.

Now, if we decide to keep animals for the benefit they can be to us, and that benefit involves bringing additional animals into the world, then of course ours is the responsibility of seeing that all such animals are properly taken care of. If we are not able to keep the additional animals, nor place them where we believe they will be well cared for, then we find ourselves unable to reconcile the keeping of the animals with our spiritual ideals. In our opinion, whenever we reach the point where a certain line of conduct conflicts with our ideals, we should change our line of conduct. Certainly the inner voice should always be heeded in this, as in all other matters.

Another point: it is no longer really necessary to use milk, butter, and cheese, now that modern processes have made vegetable and nut protein more available. Avocados and soya beans are both excellent sources of protein, and there are the various nuts. Many people are finding that these foods supply them with all the proteins they need, and they are therefore no longer dependent upon foods derived in any way from animals.

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### Effects of Studying Occult Philosophy

*Question:*

If a person is inclined to be high-strung and nervous, do you think there is any danger of his mind becoming unbalanced from a study of occult philosophy?

Answer:

No, we do not think so. On the contrary, we believe that the study of occult philosophy can be very beneficial.

The Rosicrucian Philosophy and philosophies of a similar character which explain the forces of nature that operate behind the scenes in the invisible worlds, and which the ordinary man does not perceive, are purely educational in nature. There is nothing any more upsetting or unbalancing about these subjects when they are studied from the standpoint of gaining knowledge than there is in the study of chemistry or electricity, both of which deal with some of the finer forces of nature.

However, if the student begins to practice developing or breathing exercises which sensitize his finer vehicles, and thus admits forces from the invisible worlds for which he is not prepared, then he may incur the danger of becoming unbalanced in some department of his nature. Also, if one does not use discrimination in pursuing his daily activities and neglects his duties for the sake of delving into the finer departments of Nature, he may become one-sided in his development, which tends towards negativeness. As a result he may open himself up to some of the forces on the inner planes with which he is not equipped to grapple, and thus lose his poise. Furthermore, if one dabbles in spiritualistic phenomena, the ouija board, automatic writing, etc., he runs the risk of inviting into his aura disembodied entities which will have a very derogatory influence upon him.

On the other hand, when one exercises judgment and discrimination—just good, common sense—in studying occult philosophy, the same as he does in studying material science, only good can result, because the knowledge gained puts into his hands a weapon of great potency with which to fight the battle of evolution to far greater advantage than otherwise. With the knowledge that one

obtains from occult philosophy one is able to advance in evolution at a much more rapid rate than before, because he is able to cooperate consciously with nature, and therefore he avoids the ignorant violation of her hidden laws. He also performs work which will perfect his vehicles and unfold latent faculties which the ordinary man may not obtain for many lives to come.

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## Relation of the Blood to the Memory

Question:

It is stated in *The Rosicrucian Cosmo-Conception* that memory is intimately connected with the blood. How is it connected?

Answer:

It is only the subconscious memory that is connected with the blood. Memory, both conscious and subconscious, consists of the impression of events and surroundings on the vital body. The ether contained in the air we inspire carries with it an accurate and detailed picture of all our surroundings. This ether mingles with the blood stream, and through its agency the pictures it contains are carried to and recorded on the seed atom of the dense body located in the left ventricle of the heart; and they are also recorded on the negative atoms of the reflecting ether, which is the seat of memory. These records constitute the subconscious memory. On these same etheric atoms the Ego makes a record of all its experiences and the things related to them. This record constitutes the conscious memory. The blood is the vehicle of the subconscious memory, which is in direct touch with that department of the Memory of Nature situated in the highest division of the Etheric Region.

# 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.*

## Color Principles and Their Use

By E. P. HERMAN

### Part 1



**COLOR, LIKE MUSIC,** or sound, is based upon cosmic principles, and if we would use it effectively in our lives to help and heal, it is necessary that we understand the nature of these principles and how they operate to affect our physical, vital, desire, and mental bodies. Every color has its own particular rate of vibration and wave length, as well as tone, and if we study this basic factor of life from the spiritual viewpoint, we will have revealed to us secrets of Nature which can be of tremendous value in our efforts on the Path. Indeed, the time is fast approaching when a knowledge of the proper use of the finer forces of Nature will be essential to constructive living, for humanity has passed the nadir of materiality and is now to live in more etherealized bodies upon a more etherealized earth.

In the Western Wisdom Teachings we are taught that "God is Light," and also that "God is one and indivisible." At the same time we find that as the one white light is refracted into three primary colors: red, yellow and blue, so God appears in a threefold role during manifestation by the exercise of the three divine functions of *creation, preservation, and dissolution.*

"When He exercises the attribute of *creation*, God appears as Jehovah, the Holy Spirit; He is then Lord of law and generation and projects the solar fertilizing principle *indirectly* through the lunar satellites of all planets where it is necessary to furnish bodies for their evolving beings.

"When He exercises the attribute of *preservation* for the purpose of sustaining the bodies generated by Jehovah under the laws of Nature, God appears as the Redeemer, *Christ*, and radiates the principles of love and regeneration *directly* into any planet where the creatures of Jehovah require this help to extricate themselves from the meshes of mortality and egotism in order to attain to altruism and prolonged life.

"When God exercises the divine attribute of *dissolution*, He appears as the *Father* who calls us back to our heavenly home to assimilate the fruits of experience and soul growth garnered by us during the day of manifestation. This Universal Solvent, the Ray of the Father, emanates from the Invisible Spiritual Sun."

It is further taught in the Western Wisdom Teachings that the light from the Sun, which is the physical body of a great Spiritual Power, is transmitted both directly and indirectly. The direct solar ray is absorbed by the Spirit of



the human being, which has its seat in the head; the ray reflected by way of the planets is absorbed by the brain and spinal cord; and the ray reflected by way of the Moon enters our system through the spleen. Each of these rays is threefold, and "in the lunar ray which supplies our vital force, the blue beam is the life of the *Father* (Will), which causes germination; the yellow beam is the life of the *Son* (Wisdom), which is the active principle in nutrition and growth; and the red beam is the life of the *Holy Spirit* (Activity), which stimulates to action, dissipating the energy stored by the yellow force. This force is particularly active in generation."

In addition to the three primary colors: red, yellow, and blue, there are also secondary colors: green (blue mixed with yellow), orange (red mixed with yellow), and purple (red mixed with blue). Indigo is made from a combination of all three of the primary colors. These seven colors constitute the chromatic spectrum and represent the Seven Spirits before the Throne, each having its individual vibration and wave length, as well as its particular mission in the Kingdom of God.

With these basic facts in mind, we are prepared to consider the effects of the different colors upon human beings, and how to use combinations of the various tints and shades to advantage in our daily lives. It has been demonstrated beyond dispute that a proper use of color in our surroundings—our homes, offices, schools, hospitals, recreation centers, and transportation facilities—as well as in our clothes, can contribute much to our health and general well being.

*Blue*, the primary color symbolizing the Father or Will Principle, and correlated to the Divine Spirit aspect (which has its stronghold at the root of the nose) of the human being and to the skeleton of the physical body, always suggests

coldness. It is soothing and calming in its effects, even to the point of melancholia and depression. It may also be inspiring and conducive to intellectual devotion in a proper setting. Blue is essentially a sedate rather than a gay color, even when it is brilliant. The blue haze seen in mountain canyons is a manifestation of the Father Principle through the chemical ether. Its planetary vehicle is Jupiter, which rules the blood in which the indwelling Spirit finds expression, though his activities are confined principally to the arterial circulation. He furthers assimilation and growth, and therefore he rules the liver.

Dr. E. D. Babbitt, of whom it has been said that since the time of Sir Isaac Newton, no man in science has left a higher heritage for humanity, in his profound treatise, *The Principles of Light and Color*, tells of a number of instances in which treatments of sunlight through blue glass relieved sciatica, inflammation, hemorrhage of the lungs, neuralgia, rheumatism, nervousness, and tumor. Maniacal patients were calmed by being placed in rooms which had been painted blue. In these cases we see the *dissolving* effect of blue upon crystallized parts of the physical body, as well as its soothing effect upon the higher vehicles.

*Yellow*, the second of the primary colors, represents the Wisdom or Christ Principle of Deity—the attractive, cohesive, nourishing, and harmonizing force in Nature, which finds its chemical expression in the oxygen, a solar element. It is correlated to the Life Spirit aspect of man, which has its seat primarily in the pituitary body and secondarily in the heart, and to his vital body. The nerves are greatly affected by yellow, due to the fact that the Love-Wisdom Principle is correlated to the etheric solar fluid which traverses the nerves throughout the body. Since the soul body, composed of the two higher

ethers of the vital body, is the vehicle of intellect or reason, we can see why yellow is also mentally stimulating, cheering, joyous, and optimistic. At the same time it is correlated to the intuitive faculties, which work through the Life Spirit and pituitary body. Venus and its higher octave, Uranus, which govern assimilation, are the planetary exponents of yellow.

*Red*, the third of the primary colors, representing the Holy Ghost, Activity, or Creative Principle in Nature, is correlated to the Human Spirit aspect of man (which is focused primarily on the pineal gland and secondarily in the brain and cerebro-spinal nervous system) and to the desire or emotional body, and stimulates the warm red principle in the human system. Since the brain and nerves are expressions of the desire body, it naturally follows that red has a very energizing effect upon the nervous system, particularly upon the motor nerves. Red is expressive of ardor and the sanguine passions, and is therefore peculiarly a military color. It dyes the flag of defiance and symbolizes (in its purer vibration) vitality, courage, and power. Mars is its planet.

Dr. Babbitt found that treatment of patients by means of sunlight through yellow glass, and by water charged through yellow glass bottles, relieved costiveness, bronchial irritation, and paralytic conditions.

Paralysis, consumption, physical exhaustion, and chronic rheumatism were found to respond to the use of red.

*Green* is the secondary color made from a mixture of blue and yellow. Here we have a combination of the Will and Wisdom Principles without the energizing, exciting, creative red, and consequently we find green the most restful and generally pleasing of all the colors. It has the soothing quality of blue and also the spiritual warmth of yellow, suggesting hope and immortality. It is said that green is the keynote in the

vibratory scale to which Nature upon this physical planet responds, and consequently the material manifestations of Nature are wrapped in garments of green.

*Orange* is the secondary color obtained by a mixture of red and yellow, or by combining the Wisdom and Activity Principles. It is a warming, cheering, forceful color, suggesting the Sun, symbol of physical and spiritual life. It is also bound up in connotations of wealth (gold), fruitfulness, the material intellect, and has an invigorating and festive effect.

*Purple* is the secondary color made by a mixture of red and blue, or by combining the Will and Activity Principles. It is the color of dignity, nobility, state and regal power, and royalty. When the blue predominates its effect tends to be depressing; when the red predominates it becomes an exciting color. In the Tabernacle in the Wilderness, which was the Atlantean Mystery School, only the blue of the Father, and the red of the Holy Spirit, together with their mixture, purple, were used, because this structure was designed for a period previous to the time of Christ. "The yellow Christ Ray was hidden in the white part of the veil until in the fulness of time Christ would appear to emancipate us from the ordinances that bind, and initiate us into the full liberty of Sons of God, Sons of Light, Children of Light, Phree Messen or Mystic Masons."

*White* and *black* are not, strictly speaking, colors. White represents the light from which all colors are refracted, while black represents the darkness which absorbs all light rays. Both, however, bring about reactions from human beings just as definitely as do the colors. Symbolically, white signifies pureness of living, as well as innocence, gentleness, piety, and modesty. Black expresses all that is opposite to white—

(Continued on page 282)



## Sources of Power

(Continued)

**N**OW, HOW ABOUT *permanent* power and buoyancy? Can this age-old dream of humanity ever become a reality? Why should it not? Has humanity not fulfilled many a fantastic dream already? We outfly birds in the air. We talk across continents with the speed of lightning. We hear the golden voice of Caruso, now dead many years; look through thick steel plates by means of special rays; and watch a football game one hundred miles away from a comfortable armchair at home.

Ingenious as these mechanical and technical achievements are, they are nevertheless relatively impermanent and require constant extraneous attention. However, they furnish the best proof of what the innate creative Spirit of man is capable of accomplishing. The germ of greater permanency is possessed by living things: plants, animals, and man. The hoary Mariposa trees in Yosemite National Park are known to be 5,000 years old. Some low forms of animal life do not die at all in the sense that they leave a cadaver. They multiply by fission and each half grows into a complete animal by taking up food. But even higher animal forms can attain a remarkable life span. Cobras and elephants may live several hundred years, and the turtle up to 2,000 years.

Man has higher spiritual faculties than any of these mentioned species, and in this lies the key to immense longevity. He is capable of creating

something fundamentally new. With this creative power at his disposal he can imagine and bring into physical form new models of almost any shape and size. But, what is most important, he can control his own life forces, and prolong life indefinitely. In learning to do this he finds the key to the more abundant life of which Christ Jesus, the Leader of the New Dispensation, spoke.

—O. R. Georgi, D. C.

(To be continued)

• • •

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:

May .....	2—9—15—22—29
June .....	5—11—18—26
July .....	2—9—16—23—29

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

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**The Rosicrucian Fellowship**

Oceanside, California, U.S.A

## MAX HEINDEL'S MESSAGE

(Continued from page 262)

other hand, though still extremely con-  
servative is nevertheless slowly aban-  
doning its autocratic dogmatism and  
becoming more scientific in its explana-  
tion. Thus in time we shall see the  
union of science and religion as it  
existed in the ancient mystery temples,  
and when that point has been reached,  
the *doctrines and sacraments* of the  
church will be found to *rest upon immu-  
table cosmic laws of no less importance  
than the law of gravity* which maintains  
the marching orbs in their paths around  
the sun. As the points of the equinoxes  
and solstices are turning points in the  
cyclic path of a planet, marked by  
festivals such as Christmas and Easter,  
so birth into the Physical World, ad-  
mission to the church, to the state of  
matrimony, and finally the exit from  
physical life, are points in the cyclic  
path of the human Spirit around its  
central source—God, which are marked  
by the sacraments of *baptism, commun-  
ion, marriage, and the last blessing.*

(To be continued)

## COLOR PRINCIPLES AND THEIR USE

(Continued from page 280)

sin, death, crime, woe, and destruction.  
It is the color of mourning, and should  
be used as little as possible in our clothes  
and surroundings.

A mixture of black and white pro-  
duces neutral grey, which, next to black,  
is the dreariest of all colors. The grays  
are sober and modest, contributing to  
the expression of gloom, sadness, frigi-  
dity, fear, the spectral, age, decrepi-  
tude, and death. However, beautiful  
harmonies can be produced by the use of  
tints and shades of grayed colors in  
place of normal hues.

(To be continued)

# Children's Department



## Eva's Visit to Fairyland

By LOUISA M. ALCOTT

(Conclusion)



**WHEN HE DWELT** forgotten and alone, seeking to give no joy to others, possessing none himself. Life was sad and dark until the untiring Elves came to his dreary home, bringing sunlight and love. They whispered sweet words of comfort—how if the darkened eyes could find no light without, within there might be never-failing happiness; gentle feelings and sweet, loving thoughts could make the heart fair, if the gloomy, selfish sorrow were but cast away, and all would be bright and beautiful.

They brought light-hearted children who gathered round him, making the desolate home fair with their young faces and his sad heart gay with their sweet childish voices. The love they bore he could not cast away, sunlight stole in, the dark thoughts passed away, and the earth was a pleasant home to him.

Thus their little hands led him back to peace and happiness, flowers bloomed beside his door, and their fragrant breath brought happy thoughts of pleasant valleys and green hills; birds sang to him, and their sweet voices woke the music in his own soul, that never failed to calm and comfort. Happy sounds

were heard in his once lonely home, and bright faces gathered round his knee, and listened tenderly while he strove to tell them all the good that gentleness and love had done for him.

Still the Elves watched near, and brighter grew the heart as kindly thoughts and tender feelings entered in, and made it their home; and when the old man fell asleep, above his grave little feet trod lightly, and loving hands laid fragrant flowers.

Then went the Elves into the dreary prison houses, where sad hearts pined in lonely sorrow for the joy and freedom they had lost. To these came the loving band, with tender words, telling of the peace they might yet win by patient striving and repentant tears, thus waking in their bosoms all the holy feelings and sweet affections that had slept so long.

They told pleasant tales, and sang their sweetest songs to cheer and gladden, while the dim cells grew bright with the sunlight, and fragrant with the flowers the loving elves had brought, and by their gentle teachings those sad, despairing hearts were filled with patient hope and earnest longing to win back their lost innocence and joy.

Thus to all who needed help or comfort went the faithful Fairies; and when at length they turned toward Fairyland, many were the grateful, happy hearts they left behind.

Then through the summer sky, above the blossoming earth, they journeyed home, happier for the joy they had given, wiser for the good they had done.

All Fairyland was dressed in flowers, and the soft wind went singing by, laden with their fragrant breath. Sweet music sounded through the air, and troops of Elves in their gayest robes hastened to the palace where the feast was spread.

Soon the bright hall was filled with smiling faces and fair forms, and little Eva, as she stood beside the Queen, thought she had never seen a sight so lovely.

The many-colored shadows of the fairest flowers played on the pure white walls, and fountains sparkled in the sunlight, making music as the cool waves rose and fell, while to and fro, with waving wings and joyous voices, went the smiling Elves, bearing fruit and honey, or fragrant garlands for each other's hair.

Long they feasted, gaily they sang, and Eva, dancing merrily among them, longed to be an Elf that she might dwell forever in so fair a home.

At length the music ceased, and the Queen said, as she laid her hand on little Eva's shining hair:

"Dear child, tomorrow we must bear you home, for, much as we long to keep you, it were wrong to bring sorrow to your loving earthly friends; therefore we will guide you to the brookside, and there say farewell till you come again to visit us. Nay, do not weep, dear Rose Leaf. You shall watch over little Eva's flowers, and when she looks at them she will think of you. Come now and lead her to the Fairy garden, and show her what we think our fairest sight. Weep no more, but strive to make her last hours with us happy as you can."

With gentle caresses and most tender

words the loving Elves gathered about the child, and, with Rose Leaf by her side, they led her through the palace, and along the green, winding paths, till Eva saw what seemed a wall of flowers rising before her, while the air was filled with the most fragrant odors, and the low, sweet music as of singing blossoms.

"Where have you brought me, and what mean these lovely sounds?" asked Eva.

"Look here, and you shall see," said Rose Leaf, as she bent aside the vines, "but listen silently or you cannot hear."

Then Eva, looking through the droop-



ing vines, beheld a garden filled with the loveliest flowers; fair as were all the blossoms she had seen in Fairyland, none was so beautiful as these. The rose glowed with a deeper crimson, the lily's soft leaves were more purely white, the crocus and humble cowslip shone like sunlight, and the violet was blue as the sky that smiled above it.

"How beautiful they are," whispered Eva, "but, dear Rose Leaf, why do you keep them here, and why call you this your fairest sight?"

"Look again, and I will tell you," answered the Fairy.

Eva looked, and saw from every flower a tiny form come forth to welcome the Elves, who all, save Rose Leaf, had flown above the wall, and were now scattering dew upon the flowers' bright leaves and talking gaily with the Spirits, who gathered around them, and seemed full of joy that they had come. The child saw that each one wore the colors of the

flower that was its home. Delicate and graceful were the little forms, bright the silken hair that fell about each lovely face; and Eva heard the low, sweet murmur of their silvery voices and the rustle of their wings. She gazed in silent wonder, forgetting she knew not who they were, till the Fairy said:

"These are the Spirits of the flowers, and this the fairy home where those whose hearts were pure and loving on the earth come to bloom in fadeless beauty here, when their earthly life is past. The humblest flower that blooms has a home with us, for outward beauty is a worthless thing if all be not fair and sweet within. Do you see yonder lovely Spirit singing with my sister, Moonlight? A clover blossom was her home, and she dwelt unknown, unloved; yet patient and content, bearing cheerfully the sorrows sent her. We watched and saw how fair and sweet the humble flower grew, and then gladly bore her here, to blossom with the lily and the rose. The flowers' lives are often short, for cruel hands destroy them; therefore it is our greatest joy to bring them hither, where no careless foot or wintry wind can harm them, where they bloom in quiet beauty, repaying our care by their love and sweetest perfumes."

"I will never break another flower," cried Eva, "but let me go to them, dear Fairy. I would gladly know the lovely Spirits, and ask forgiveness for the sorrow I have caused. May I go in?"

"Nay, dear Eva, you are a mortal child, and cannot enter here; but I will tell them of the kind little maiden who has learned to love them, and they will remember you when you are gone. Come now, for you have seen enough, and we must be away."

On a rosy morning cloud, surrounded by the loving Elves, went Eva through the sunny sky. The fresh wind bore them gently on, and soon they stood again beside the brook, whose waves danced brightly as if to welcome them.

"Now, ere we say farewell," said

the Queen, as they gathered nearer to the child, "tell me, dear Eva, what among all our fairy gifts will make you happiest, and it shall be yours."

"You good little Fairies," said Eva, folding them in her arms, for she no longer was the tiny child she had been in Fairyland, "you dear good little Elves, what can I ask of you, who have done so much to make me happy, and taught me so many good and gentle lessons, the memory of which will never pass? I can only ask of you the power to be as pure and gentle as yourselves, as tender and loving to the weak and sorrowing, as untiring in kindly deeds to all. Grant me this gift, and you shall see that little Eva has not forgotten what you have taught her."

"The power shall be yours," said the Elves, and laid their soft hands on her head, "we will watch over you in dreams, and when you would have tidings of us, ask the flowers in your garden, and they will tell you all you would know. Farewell. Remember Fairyland and all your loving friends."

They clung about her tenderly, and little Rose Leaf placed a flower crown on her head, whispering softly, "When you would come to us again, stand by the brookside and wave this in the air, and we will gladly take you to our home again. Farewell, dear Eva, Think of your little Rose Leaf when among the flowers."

Long Eva watched their shining wings, and listened to the music of their voices as they flew singing home. When at length the last little form had vanished among the clouds, she saw that all around her where the Elves had been the fairest flowers had sprung up, and the lonely brookside was a blooming garden.

Thus she stood among the waving blossoms, with the Fairy garland in her hair, and happy feelings in her heart, better and wiser for her visit to Fairyland.

(The end)

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## THE SCHEME OF EVOLUTION

*(Continued from page 260)*

of the Ego, and the thought form built by it, are dependent upon the archetypal forces and all that constitute one world. Thus we have a semitone between the Human Spirit and the concrete region which is on the form side of the seven worlds. We note that this same semitonal division occurs between Scorpio and Sagittarius—that is between the previous scheme and ours. This gives F for the keynote of Sagittarius—the Lords of Mind—who gave us a germ of mind composed of the same material in which they were human in the Saturn Period. Building on, we have G, A, and B for Capricorn, Aquarius, and Pisces, respectively, and for the three-fold body. This completes the outline with seven tones of the virgin key, three whole tones for the Hierarchies which were brought over and for the three aspects of the Spirit which they at present have charge of, and four more whole tones for the life waves of the present scheme of evolution, with a semitone division between the two schemes of evolution and also between the spirit and matter portions of this present scheme.

The next point to consider is that if we start with the key of C and proceed with the trinity we are successively carried through the keys of 1-2-3-4-5-6-7 flats. The key of seven flats, being identical with five sharps, carries us by the same process through 5-4-3-2-1 sharps back into the key of C. Another very significant fact is that each keynote in flats or sharps is the complementary keynote of the other on a septenary basis. That is to say, the key of one flat is six sharps—2 flats, 5 sharps—3 flats, 4 sharps—4 flats, 3 sharps, etc. Now we note that by starting with the key of C and proceeding through the flat keys we bring in successively the keynote of the Hierarchies in the proper



order in which they appeared to help us to awaken the three aspects of the Spirit, with the addition of Aries and Taurus from the World of God. It is significant that the keynote is in those who did not manifest, but gave spiritual impulses only. On the other hand, we shall see later that the keynotes of the sharps falls on the seven tones of the virgin key in regular order, but with this difference: instead of being spiritual impulses it will be the conscious Spirit sounding its own keynotes on its three aspects and four vehicles in regular succession, lifting itself from the nadir of materiality by spiritualizing its vehicles as a threefold soul by which to enhance itself. Thus we see that the flats carry us to the nadir and the sharps lift us up from this somber depth with the brilliancy of an awakening soul, to carry us away from the suppression we have had to dwell in. Now let us build the seven Periods of manifestation into the seven and a third octaves.

At the dawn of our first Period of manifestation—the Saturn Period—the Lords of Mind (humanity of the Saturn Period), the Angels (humanity of the Moon Period), and ourselves, Pisces, the newly differentiated Virgin Spirits, all have to wait until the proper conditions are made for their further development. So at the very beginning, Virgo, Libra, and Scorpio—the three Hierarchies brought over to complete their evolution—will manifest first. These are followed by the Sagittarius Hierarchy, the Lords of Mind, who after recapitulating their previous stages, become human. Thus we start with the virgin key of C for Virgo and sound the keynotes of Libra and Scorpio next for the Trinity of Hierarchies brought over which manifest first, and which at the present Earth Period have charge of the three aspects of our Spirit. Sagittarius becoming human in this Period, sounds the key of F or one flat.

(To be continued)

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