

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross



FEATURES



Fama Fraternitatis (VI)

Was It Illusion?

Occultism and Modern Life



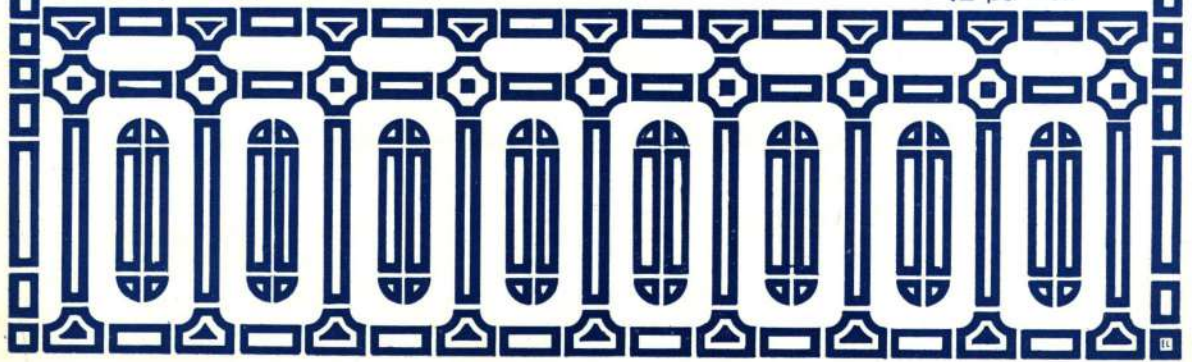
MAY

1937



20c per Copy

\$2 per Year



Now Ready for Delivery
Our New Booklet

The esoteric explanation of an important subject compiled from the writings of this foremost Western Mystic. Recommended to all students of inner truth.

NATURE SPIRITS and NATURE FORCES

BY MAX HEINDEL

Foreword by Augusta Foss Heindel

“Nature . . . requires work of all. This applies to plant and planet, man and beast, and to the fairies as well. They are busy folk and their activities are the solution to many of Nature’s multifarious secrets.”

“The wonderful intelligences we speak of as the Laws of Nature marshal the armies of less evolved beings.”

“Do we ever analyze what it is that makes evolution, why it does not stop in stagnation? If we do, we must realize that there are forces back of the visible which make the alteration in the flora and fauna, the climatic and topographical changes which are constantly going on; and it is then but a natural question, what or who are the forces or agents in evolution?”

The Price 25c Postpaid

Over 40 pages. Set in clear readable type. Bound in heavy Art Paper. This will make a welcome addition to our Rosicrucian Literature.

THE ROSICRUCIAN FELLOWSHIP

OCEANSIDE, CALIFORNIA, U.S.A.

The
ROSICRUCIAN
 MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

JUNE, 1913

MRS. MAX HEINDEL, EDITOR

May



1937

VOLUME 29

NO. 5

Contents

THE MYSTIC LIGHT—			
Fama Fraternitatis (VI)	195	WORTH-WHILE NEWS—	
Was It Illusion? Eva Dowe Nance	198	Woman's Power on the Side of Peace	221
Creative Education		Strange Figures Revealed by Device	
		of World War Mother	222
	G. Ellery Channing 203	QUESTION DEPARTMENT—	
Immortality (poem)		The Water Witch	223
	Ruth Elizabeth Andrews 206	Building Defects in the Physical Body	223
Other Times, Other Customs		Our Motive Power	224
	Victoria M. Corey 207	The Cause of Physical Handicaps	224
Poem	"Tipherith" 210	NUTRITION AND HEALTH—	
The Development of True Spirituality		Vitamin B Undiscovered for Centuries	
	Edward Adams 211		Edythe F. Ashmore, D.O. 225
Poem	Whittier 214	Patients' Letters	229
<i>Occultism and Modern Life—</i> Time		Healing Dates	229
	Victoria M. Corey 215	A Vision	Marie E. Hall 229
THE ASTRAL RAY—		Vegetarian Menus	230
Blueprints and Horoscopes		CHILDREN'S DEPARTMENT—	
	Frank Dynan 216	Wee Ones	Lenore Terry 231
The Evening Sky in May		The Fire in the Forest	L. Furze-Morrish 233
	Dr. H. P. Nicholls 218	ECHOES FROM MT. ECCLESIA	
Astrological Readings for Subscribers'		234	
Children:		ROSICRUCIAN NEWS BUREAU—	
General Reading, John Francis A.	219	News from Centers	235
Vocational Guidance, Frank N.	220		

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

Issued on the 15th of each month. *Change of Address* must reach us by the 10th of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED BY

The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, U.S.A.

The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

There was a time, even as late as Greece, when *Religion*, *Art*, and *Science* were taught unitedly in the Mystery Temples. But it was necessary for the better development of each that they should separate far a time.

Religion held sole sway in the so-called "dark ages." During that time it bound both *Science* and *Art* hand and foot. Then came the period of the Renaissance, and *Art* came to the fore in all its branches. *Religion* was strong as yet, however, and *Art* was only too often under the complete domination of *Religion*. Last came the wave of modern *Science* and with iron hand it subjugated *Religion*.

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*, the only gift of the gods left in Pandora's box, may vanish before *Materialism* and *Agnosticism*.

Such a state cannot continue. Reaction must set in. If it does not, anarchy will rend the cosmos. To avert such a calamity *Religion*, *Science*, and *Art*, must reunite in a higher expression of the *Good*, the *True*, and the *Beautiful* than obtained before the separation.

Coming events cast their shadows before, and when the Great Leaders of humanity saw the tendency toward ultra-materialism which is now rampant in the Western World, they took certain steps to counteract and transmute it at the auspicious time. They did not wish to kill the budding *Science* as the latter had strangled *Religion*, for they saw the ultimate good which will result when an advanced *Science* has again become a co-worker with *Religion*.

A spiritual *Religion*, however, cannot blend with a materialistic *Science* any more than oil can mix with water. Therefore steps were taken to spiritualize *Science* and make *Religion* scientific.

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

In the past centuries the Rosicrucians have worked in secret, but now the time has come for giving out a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspects; a teaching which makes no statements that are not supported by reason and logic. Such is the teaching promulgated by—

THE ROSICRUCIAN FELLOWSHIP

MT. ECCLESIA

Oceanside, California, U.S.A.

The Mystic Light

The Rosicrucian Fellowship

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

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

Fama Fraternitatis

Or, The Confession of the Laudable Fraternity of the Most Honorable Order of the Rosie Cross Written to the Learned of Europe

A Preface to the Reader who is Desirous of Wisdom

(This is No. VI of a series of articles which will represent a digest of the first edition of the English translation of the *Fama and Confession*. Little if anything of even minor importance has been omitted. The spelling, language, and phraseology have been modernized. We are indebted to the generosity of Mr. Manly P. Hall of Los Angeles for the loan of an original copy to use.—EDITOR.)

HERE, gentle reader, you will find incorporated in our Confession thirty-seven reasons of our purposes and intentions which you may seek out and compare according to your pleasure. You may consider within yourself whether they be weighty and sufficient enough to bring you to, and persuade you to take our part.

It requires no small pains to confirm that which men have not yet seen. When it once comes to light we do not doubt but that they will be ashamed of their doubts and conjectures. We know certainly that the time will come when that which we yet keep in secret we shall openly, freely, and with a loud voice publish and confess before all the world. Wish with us, with all your heart, gentle reader, that it may happen with speed.

CONFESSIO FRATERNITATIS

Let no man esteem lightly whatsoever is published and made known to everyone concerning our Fraternity by the *Fama*, nor hold it as an idle invention, much less receive it as though it were but a mere conceit of our own.

It is the Lord Jehovah who (seeing the Lord's Sabbath almost at hand, hastened again to His first beginning, His period or course being finished), turns the course of nature. What heretofore has been sought with great pains and daily labor is now manifested to those who make small effort or scarcely think about it. It is in a manner forced and thrust upon those who desire it that thereby the life of the godly may be eased of their toil and labor and be no more subject to the storms of inconstant fortune. But thereby the wickedness of the ungodly will be augmented and multiplied with their due and deserved punishment.

Although we cannot be suspected by any of the slightest heresy or of any wicked beginning or purpose against the worldly government, we do condemn in the east and west the blasphemers

against our Lord Jesus Christ and offer and present with a good will to the chief head of the Romish Empire our prayers, secrets, and great treasures of gold.

We have thought it well and fit for the sake of the learned to add somewhat more to this and make a better explanation in case there were anything too deep, hidden, or set down over darkly in the *Fama*, or for certain reasons were altogether omitted. We hope that thus the learned will be drawn to us and made more fit and willing for our purpose.

Concerning the alteration and amendment of philosophy, we have declared it weak and faulty, although most people falsely allege that she is sound and strong notwithstanding that she fetches her last breath and is departing.

But as commonly in the same place where a new disease breaks out, Nature there also discovers a medicine against it, so for the manifold infirmities of philosophy there appears the right means whereby she may become sound again and altogether renewed.

We have no other philosophy than that which is the head and sum, the foundation and contents, of all faculties, sciences, and arts. It contains much of theology and medicine, but little of the wisdom of lawyers. It diligently searches both heaven and earth—whatever sufficiently manifests and declares man. All the learned who will make themselves known to us and come into our brotherhood will find more wonderful secrets through us than they have heretofore attained, known, or have even been able to believe or utter.

We labor carefully that there be not only surprise at our meeting and admonishment, but that every one may know that although we highly esteem and regard such mysteries and secrets, we nevertheless hold it fit that this knowledge be manifested and revealed to many.

It is to be taught and believed that our unexpected but willing offer will raise many and divers thoughts in men unto whom as yet is unknown the showing of the sixth state, or in those who by

reason of the course of the world esteem the things to come like those of the present, and who are hindered by all manner of importunities of these their times, so that they live in the world, blind fools who can in the clear sunshine of the day discern nothing except by feeling.

Concerning the first part, we hold that the meditations, knowledge, and inventions of our loving Christian Father—of all man's wisdom from the beginning of the world, either through God's revelations or through the service of the angels and spirits, or through the sharpness and deepness of understanding, or through long observation, use and experience, has found out, invented, brought forth, corrected, and until now propagated and transplanted—are so excellently worthy and great, that if all books should perish, and by God's almighty sufferance, all writings and all learning should be lost, yet posterity will be able in it alone to lay a new foundation and bring truth to light again. Perhaps this would not be so hard to do as to pull down and destroy the old ruinous building and then begin to enlarge the fore court, afterwards bring lights into the lodgings, and then change the doors, staples, and other things according to our intention.

But to whom would it not be acceptable for it to be manifested to every one rather than to have it kept and spared as a special ornament for the time to come?

Therefore, we should rest and remain with all our hearts in the only truth which men seek through so many erroneous and crooked ways, if it had only pleased God to light for us the sixth *Candelabrum*? Were it not good that we needed not to care, not to fear hunger, poverty, sickness, and age?

Were it not a precious thing that you could always so live as if you had lived from the beginning of the world, and moreover, as if you should live to the end thereof? Were it not excellent that dwelling in one place, that people beyond the Ganges and in the Indies could hide nothing, nor those who live in Peru keep secret their counsels from you?

Were it not a precious thing if you could read in one book, and reading understand and remember, all that which in all other books which heretofore have been, are now, and hereafter shall come out, has been, is and will be learned and found out of them?

How pleasant were it if you could so sing that instead of stony rocks you could draw pearls and precious stones; instead of wild beasts, spirits; and instead of hellish Pluto, move princes.

O ye people, God's counsel is far otherwise. He has concluded to enlarge the number of our Fraternity. We have undertaken it with joy as we have heretofore obtained this great treasure without our merit, hopes, or thoughts. We purpose with a like fidelity to put the same into practice, that neither compassion nor pity for our own children will draw us from it, for we know that these unhop'd for goods cannot be inherited or obtained by chance.

If there be somebody that will complain of our discretion because we offer our treasure so freely, and without any difference to all men, and rather to regard and respect more the godly, learned, wise, or princely persons, than the common people, we do not contradict them seeing that it is no slight and easy matter. But withal we signify this much that our *Arcana* or secrets will in no way be common or generally made known. Although the *Fama* be set forth in five languages, and is manifested to every one, yet we do partly very well know, that the unlearned and gross wits will not receive, nor regard it; also the worthiness of those who shall be accepted into our Fraternity are not esteemed and known to us by man's carefulness, but by the rule of our revelation and manifestation. Wherefore, if the unworthy cry and call a thousand times, or if they shall offer and present themselves to us a thousand times, yet God hath commanded our ears that they should not hear them. Further, God has so compassed us about with His clouds that no violence or force can be brought against

His servants. We can neither be seen nor known by anybody except he have the eyes of an eagle.

It has been necessary that the *Fama* should be set forth in every one's mother tongue, because those should not be defrauded of the knowledge who, although unlearned, God has not excluded from the happiness of this Fraternity. These shall be divided into degrees as those who dwell in the City of Damcar in Arabia and have a far different political order from the other Arabians. There govern only wise and understanding men who by the king's permission make particular laws. According to this example government shall be instituted in Europe when certain things come to pass of which we have a description set down by our Christianly Father.

Thereforth our trumpet should be loudly sounded with great noise. That which at present is shown to few in secret as a thing to come declared in figures and pictures, shall be freely and publicly proclaimed, and the whole world will be filled withal.

(To be concluded)



Was It Illusion?

BY EVA DOWE NANCE

IN the fall of 1910 I was over worked and "troubled about many things."

On November 14, 1910, I became very ill and for several weeks I was unconscious, with only fleeting gleams of reality. While I was bodily unconscious I had a great experience, just as real, and seemingly as much in the body as I ever had been.

On this particular day I was doing my family ironing. I suddenly set the iron down, saying aloud, "I simply cannot go another minute." My mind and body were exhausted, and I sank onto the sofa.

I had laid down my burdens at whatever cost to others.

Presently I felt a consciousness of lightness and freedom, and almost instantly I was in the downtown section of my city, standing at the foot of the stairway leading to the office of my physician, Dr. J. D. Whitley. I stood silent a moment, evidently gaining strength, and called in a clear voice: "Dr. Whitley, come up and bring all the medicine you have."

I fully sensed it would be a long and terrific siege, for my subconsciousness had laid down on the job. There followed long, weary spaces of time—struggling to do something or go somewhere—a restless uneasiness, not of body but of the curbed soul. I sought and struggled frenziedly to reach a serene, quiet river, but even though I saw it in the distance I was powerless to reach it. I had many fancies that were clear to me, and yet are so hard to translate into understandable terms—for they are symbolical.

I am naturally a kindly person, yet I did not like my first nurse and was told later I would not let her come into the room. I recall seeing her once standing in the room next to my bedroom, direct-

ing the other women present what to do for me—and I thought it very strange.

During this time I floated easily and gracefully, with a sense of endless seeking; a fruitless urge.

I wore soft clinging gowns.

There were many other persons "floating" in the soft subdued atmosphere, but none spoke to me. All the while I was conscious of places and localities, but not of the home environment, or nurses, or dreaded sponge baths, or soups, or pills. I dimly recognized there were pleasant moments; later I knew it was when the physician gave me osteopathic treatments.

One time I "came back," and two of my relatives were in the act of giving me a drink. The cup was too full and it was taken away just as I was ready to drink. I looked at them in disgust and said, "Don't that beat the devil?"—I was not in the habit of using such language—and slipped into oblivion!

I neither knew nor cared concerning home problems. I slept in wonderful rooms, and floated in freedom. Yet there was a sense of bondage to the helpless body lying in the stuffy room where they only raised the window a few inches in spite of my frantic desire for air. Of course, it did not mean anything to me that it was zero weather.

In this world of my creation there was no voice, except as an intense knowing as the voice of conscience. Later I recognized the difference between day and night, as the body was endurable in the daytime, but I never spent the nights in it.

I thought of days and nights as spaces.

For many spaces I floated over a level plain, overlooking a hemmed-in valley, enclosing a beautiful city with marvelous

buildings, wide streets, and tall spires, but no sign of life. Yet over all was an atmosphere of beautiful, brilliant blue, shining and crystallized as glass. The floating sensation lifted me upward, but I could not seem to float downward toward the city, and I spent many days seeking a path down the precipice. As often as I tried to descend a force barred my way and I was bitterly disappointed. This only increased my determination to enter the Blue City. But when my will had found the way down, I heard the strange Voice say, "If you enter there you will be forever bound under that glittering bondage as are those you see there. It looks restful but binds like fate."

I had to make a choice.

I never again saw the Blue City.

At that time I knew nothing of a soul going backward. I came to understand that symbology later in life and learned its lesson, that earthly ways look glamorous but retard evolution.

This crisis of decision led to a starting on a new trend, but I still sought and yearned for greater freedom which I symbolized as reaching the River, and often being so near, it seemed that inexorable fate clutched me back.

At last I reached a long sloping plain and beyond lay a wide expanse of gleaming water that darkened into luminous yet dusky forests in the distance. With incredible speed I eagerly sank into the glorious stream. I gloried in its exquisite embrace, and was entranced by its delicious ease. Such happiness, pleasure, and infinite joy—words fail to express it.

Every nerve and atom thrilled with Life.

Did this infinite harmony last ages or minutes?

I do not know.

Time did not enter into this experience. A great hand, or some immense force, scooped me up gently but firmly and deposited me on the same velvety grass I had hoped to leave forever, and I wailed, "God has rejected me, I can't stay on earth, and He won't have me in heaven."

Then the body was a tightening prison and the earth air smothered me. I began to realize that while I thought I wanted death, what I really wanted was Life abundant, and death could not give it to me, and I was learning this lesson: "I am a living Soul." I knew something of the immensity of life, but my puny "self" was unwilling to eke out existence again. The toil, the poverty, the bleak-

ness of earth life, after this unencumbered freedom, seemed impossible. How to pull that withered body into working shape again?

And I did not try!

While this had been another crisis for me, it had also been a crisis in the broken home, for my son Ross, my daughter Fern, and kind Aunt Mollie had taken ill and were in the hospital with typhoid fever. The father and other children had suffered days of weariness, anxiety, and

immeasurable problems. In my wanderings I had completely ignored them and their worries. The day they were taken away I "awoke" long enough to see a neighbor lady sitting by me gazing upon me with intense pity. I wondered why—but it was too much to think out—so I drifted away.

I found it very easy to escape all responsibility—even of thinking. The only way I know the time was by checking it later with the members of my household.

I *knew* nothing of the illness of those just mentioned, but the *real I* visited a hospital, that is, rows of white beds with no visible walls. I *knew* one corner was



my daughter Fern's room, and another empty corner room was my husband's. I did not then place my son Ross. Later I learned my son and daughter each had corner rooms, and three years later my husband did occupy the "empty corner room" I had seen.

I did not disturb them, and had no emotion about it, just as I had no feeling of regret for the son and father left at home with heavy burdens.

Suddenly I felt an urge to see how my son Ross was handling his disease. I floated easily for a space, and alighted before a large building facing the north. It was not necessary to open the door. I made several turns in the long corridors and entered a corner room where my son lay asleep. I pressed my hand carefully on the abdomen and thought, "It's all under control, only in one spot on the right side and they will care for that."

I did not examine my daughter Fern, as I felt her case was beyond my aid. Again I evaded responsibility.

I later learned that for many days her life hung in the balance.

Months afterward I told of my "visit" at the hospital, but was told it did not face the north as I had thought, but three years later when my husband occupied his "empty" corner room I recognized every corridor and turn, and easily located the room my son had occupied. To this day my directions are always wrong, and east is north to me in Springfield.

The greatest experience I ever had, I can only feebly describe.

I had been accomplishing marvelous things in my plane—was it the astral or just imagination—working with beautiful, brilliant colors. My work and discoveries were of immense value to the world, and if I could get it across, I would be free for higher works.

It was so thrilling and I understood it so thoroughly—but I cannot find words to describe it as I did not carry it plainly back after the first half hour of consciousness. I then felt capable of carrying it into completion.

I was some time returning to the body as I was loath to leave the scene of my triumph. I was in a state of elation, had strength and perfect consciousness, but the nurses thought I talked wildly when I tried to tell them what seemed so plain to me, of atoms, chemicals, and scientific things. I recognized layers of stratosphere—of which I had never heard at that time. I was in that state of divine strength for some time but the cold wall of materialism floored me! I simply talked a language not understood and I was humanly humiliated when I learned they thought me "flighty."

The numb body was pitifully disappointing and the extreme change from the ecstatic spiritual body to a helpless "clod" caused me much distress of mind. The weight of the disbelief of those about me, and their coldness, sapped my new-found strength, even though this time I stayed "awake" a long time.

After I had basked in the River of Life (as I called it) I had many relapses into deep coma, but I always "knew" I could not die. When I realized the concern and weariness of friends, and when I could not speak or even raise a finger, I would think, "They don't know I could not be killed with a sledge hammer."

By Christmas I was conscious at frequent intervals. I wondered why I never saw my son Ross and my daughter Fern. I decided they were dead, as I remembered very clearly my visits to the hospital and their critical condition.

I was too weak to ask questions.

I was happy that they never would have to go through the misery of death again, and when about the last of March I was told that they were still in the hospital and that my son would be home soon, I felt a pang of regret and pity for them. My daughter Fern was not able to leave the hospital until in June.

I did not try to get well for it seemed such a long hard pull to get the shattered body back to health. In all these months I had not had physical pain, but with

returning consciousness, it seemed every cell in my body was asserting its life, screaming in pain and agony.

In the face of all of this my Will took up the idea of regaining health, but—self—rebelled still.

My faithful physician who had carried my burdens both night and day met with an accident in which he suffered a broken limb! I immediately went into oblivion, and—escaped all worry.

Then there came a clearer gleam.

Two other physicians, the family, and several friends were in the room. It was strangely quiet. My husband asked the doctor if he thought I was gone. The doctor replied, "There is life yet."

The old white-haired doctor was standing at the foot of my bed, and I was standing beside him. We were watching the poor silent body, the rest with pity and deep concern, but I felt no pity or emotion. I was completely detached. As he spoke the word "Life," I turned to look at him. I was vitalized, electrified by the word.

Why had not some one said it before?

The eighty-five-year-old doctor was a fine old Army Surgeon, who had spent a long life in service to his country and humanity. To my great amazement his entire body was transformed into a thing of rare beauty. It was illumined with a clear, soft radiance. I felt a respect, a reverence for him, such as I never had felt even for God. I realized with that strange inner "knowledge" that this beautiful body was the result of the many years of his consecration to his chosen duty of healing the many ills of mankind.

And I, a shrunken, undeveloped, misshapen elf, had dared to not want to live. I turned to the bed. "Oh, I *can't, can't* go back," But I knew I must choose.

Then the Voice, so quietly, "If you go back your son will prosper." I felt his need of me, and I went back to the emaciated body.

My son did need me in after years, when his beloved wife passed away leaving a day-old baby in my care.

Riches in money were not the promised riches (though he fared well), but he has grown into a knowledge of riches greater than gold—the wisdom of spiritual life.

After these months of coma, consciousness, unconsciousness, convulsions, and ecstatic experiences, I lay weak and spent! The physicians pierced my limbs and kindly informed me that while I might get well I would never walk. I thought grimly, "I'll show you."

I *knew* I would walk again.

Nine months after I had stood at the foot of the stairway asking the physician to come and "bring his medicine," I got out of bed, and in another month I walked awkwardly and slowly.

All these months I had lived phases of a conscious life. I often thought one or more persons were occupying the bed with me. When really rational I asked the nurse who slept with me at night, and she said no one did. I wonder if I recognized my several bodies.

My son had the same experience when ill with typhoid fever. He complained bitterly to the nurse that "those other fellows shared the bed," but he had to "take all the sponge baths and the castor oil."

Before this experience I had been mildly curious about ghost stories, spiritualism and signs, but got very little enlightenment.

I have long been able in some degree to translate the Bible into its spiritual meanings. At the time of which I write I knew very little of reincarnation or the theory of souls leaving the body and returning, or the pictures of the illumined atmosphere, or protons, electrons, etc., but in all this time it seemed that I traveled far in knowledge. It seemed that I came to know what was done "In the beginning" of Genesis 1:1. I recognized the breaking away of the bubble from omnipresence, and the forming of gases and chemicals. I seemed to have had my part in growth of bodies and understood the union of body and soul.

It was as though I had been given many initiations and teachings, from the

time of first leaving the body and calling the doctor to care for the body while I was receiving the instructions culminating in the glorious color harmony that I brought back so vividly, until I was forced to take up physical life and work out the spiritual lessons into conscious everyday living. I never had been particularly enthused with living and had imbibed the church idea of the glory of death, but now I glory in living and know man's greatest achievement will be perfecting his body temple. I had always accepted the world philosophically as being the place where we have to live.

There came a day when my bed was drawn to the window and I looked out on a spring scene—a bridge, a hill, a small hut a man had built of old boards, boxes, and scraps of tin, and a neat cottage beyond. To me it was truly a scene of beauty. I was still enamored with the glamour of those other scenes I had quitted.

A trotting dog, a delivery wagon, a carriage—each was glorified with the poetry of motion.

The healthy human form was indeed divine. In all my wanderings I saw only one glorified human being—the splendid old doctor; but to my disappointment, when I sought to engage him in conversation on the matter later, he did not understand, for, to him, his body was truly weak and decrepit.

The things of this life have not lost that glamorous fairness to me. Since then my very mind is clearer in real understanding of what I once questioned so unbelievably and vaguely. I seem to get the meaning of occult ideas more easily.

I am overjoyed by the useful life I have been led into and have learned to expect greater things yet.

During my recovery I had a strange sense of intuition of common happenings. I would tell my nurse what they were having for dinner. I knew who was calling on the telephone. My hearing was acute. All things were glorified, taste was intensified, feelings very delicate. I am sure all the functions will be more enjoyable when freed from mental dross, and the human brain will be able to carry more delicate vibrations.

My spaces seemed to fall into three crises.

First, the Blue City and the River of Life in the higher realms when I had no pain, and when I knew each cell and organ had an individual life, vitality, and—possibly a soul, which led to personal vision of an advanced soul.

The vision of the Blue City taught me the lesson (so necessary) that human indulgence to the full is glamorous and exciting, but later binds down with doddering old age, painful ailments, regrets, loss of delight in physical and spiritual life.

Second, the River of Life represents the liquidity of life, ever flowing vitality, ever dancing and increasing. By cultivating spiritual understanding, all things, study, work, even old age, are a delicious going on, a time of transition into a plane for which we are prepared.

Third, the tedious time of physical pain taught me the futility of personal aspirations, such as the desire for position, power, ambition, sex, greed and luxury, and led me to see the glory of the regenerated body.



Creative Education

BY G. ELLERY CHANNING

EVERYWHERE, worried and bewildered by problems of unnecessary economic and social distress, people are saying: "Something must be done!"

But just what this "something" is, or *how* it can be done, only a few seem to know. It is true we are conscious that the Law of Love must have provided a way to create a fellowship of peace, abundance, and constructive advancement. A true fellowship to this end is offered, but only accepted by the few.

The vast majority of the people are only dimly conscious that something has to be done to lead us to that promised land. Something—to take us over the mountainous barriers made by financial greed, hate, and fear. People look to leadership to do this for them. They are not as yet awakened to the fact that it is up to each one now to cooperate by constructive thought and action. Individually, we must *intelligently* cooperate if we are to use constructively the abundance around us for human progress.

The new leisure that is coming to us is surely for that purpose, and creative education therefore our immediate goal. And there is need not to lose time.

Bewildered, many believe that "one more war is needed" to "straighten out" economic threads tangled by our deficiencies. Yet how often has history proved that the weeds of war, even in victory, but scatter the poisonous seeds of destruction. What is needed, is not that tearing down, but the development of creative thought by the people, upon which we can advance as a race, to our true heritage. When people develop the ability to think things through constructively, they will soon replace with economic security the unnecessary poverty

made by the worship of money by mistaken men. Abundance will be created by loving fellowship in service.

The general ignorance of the dynamic law of love is largely due to the grossness of the creative life. Sensuality blocks the development of greater brain areas, and keeps the race down to the jungle level.

Science tells us that the average person uses a very small part of his potential mind power, and that the brain areas used are too intensely focused upon money matters, physical pleasures, and sex. This makes for an unbalanced state of mind. True constructive thought is blocked, resulting in our hospitals' being filled with mental cases.

Without co-ordination of mind and spirit, creative thought results in mental confusion. Disheartened then, the average person *transfers attention* to other directions that require little, if any, real thought.

This largely consists of newspapers, thought lulling movies, and jazzy radio programs which cater to this desire for mental escape. Also wrestling, prize fighting, steeplechasing, and gambling, to name some of our worst diversions, inject the old jungle poison of conflict, and further a false idea of manhood. We know it takes more courage to face ourselves and think constructively, than the bloodiest conflict ever staged. Money-mad men take advantage of this weakness, and cater to the mental instability of their fellows, ignorant that they are destroying their own true happiness and advancement.

The remedy is creative education—a re-creation of the mental process on true principles that will widen the people's vision, and open a mind power that will



enable them to take control of their country peacefully. Young and old, educated in love's creative power, can reverse the present false system of getting; and by constructive thought, bring a democracy of "Giving" that will sanely and efficiently solve every economic problem. The inflow of creative power into physical and mental expression, is, as Max Heindel so well states in the *Cosmo-Conception*, the great awakener to truth.

Truth can be given through creative education in action. Wonderful ideals of wisdom, joy, and love have been envisioned, and now is our time to activate them into life. Action is the weaver of truth into the being. It is at the moment of *doing* something creative, that the brain develops in real (spiritual) directions. Youth, whose highest ideal is to serve, will find a fellowship in modes of action, along creative lines, that will flower into ever finer forms of service.

The method suggested as best promoting creative education, is in the acting out of these ideals in games, dramas, and pageants. And also, by creative expression in writing, painting, and music. By this wide diversity in the creative arts, every development needed in life can be practically taught. And through this comprehensive choice, the individual will himself find his real bent, especially when it is understood that all creative development is to fit him for fellowship in service.

Some splendid experiments have been made with children along creative lines in other fields. Examples are Mary H. Lewis in her outdoor schools in New York; Caroline Pratt in city and county schools; while Edith E. R. Mumford in her work to attune the child consciously to spiritual ideals shows that the child has a natural bent toward spiritual laws, and when helped to creative expression, finds joy in education.

From the age of three, even younger in some cases, children can be started to develop inventiveness by a careful stimulation of their creative imagination. This should always be combined with means to express this creative urge. Drawing, colors, and rhythm to *fine* music, are most helpful. As early as possible, children should be awakened to the beauty and joy of the creative nature, and led to feel that what they make is to give others happiness also. This will build a real sense of their responsibility toward others. By means of little games of "father and mother," which delight children, this ideal will grow in their hearts and minds until sordid concepts of the "street" will find little lodgement.

When older, more ambitious games, songs, and dramas can be introduced that will show through dramatic action how the power of love joyously solves problems. While at first material may be furnished by the teachers, it is best thought out and acted entirely by the children. This assuming of responsibility, co-ordinates the creative power and its expression, so that the mentality and the physique of the child are developed in balance. In this balanced action, the child finds that union with the inner self which will be a guiding power to help throughout life.

The normal spontaneity of spirit resulting from such creative education opens the way for children to absorb education without strain. Freed from the self-consciousness of forced learning, children develop quick mental responses and grow vigorous bodies, which brings a strong love for the outdoors and nature.

As progressive changes in our educational system are opposed, it would seem advisable to start this creative education at first in advanced centers, such as our Rosicrucian Centers, and in the homes of those sincerely interested in the advancement of the race. A three-point program is suggested:

First: A brief talk may be given by the Leader-Friend on the purpose of the games, songs, dramas, or pageants to be used, in which it is constantly kept in mind that the great aim is the development of love as the power in creative expression. Then an assignment of an active part to each child, as far as possible, according to his or her choice. As an aid toward individual development, the songs, costumes, colors, music, and dialogue used should be the product of the children. In this unity of effort, individual responsibility is developed for the success of each part.

Second: Rehearsing of parts follows—singing, composing, and designing in which the children are helped to express themselves freely in their individual bent, being reminded that the aim is creative development by each for the success of the whole idea. In this period I have not mentioned the actual dancing, as that is to be especially emphasized in the third period. But in this second part of the program, the pattern and meaning of the dances to be given could be thought out by those who take part.

Third: The final point of the program is a period of what may be called co-ordinate dancing, that is, movements and dancing that co-ordinate body, mind, and spirit. The Leader-Friend keeps in mind the three objectives desired in this creative expression: beauty, love, and joy. The first movements should start with a simple co-ordination of feet, hands, and head. In concluding the program, these movements would develop into a dance rhythm, the children expressing in their individual ways, love, beauty, peace, rest, etc. Only the finest music should be used for these dances. This is especially important, as it is the spiritual power in

real music that awakens into action the true note of the child. By connecting with this inner melody, there is built up a co-ordination of physical, mental, and creative action that develops true balance.

In these games, songs, dances, and dramas will be found such a variation of creative activities that every child can find a medium for his or her particular talent. Through the unfoldment of individual talent the child is taught to think naturally and spontaneously. Especially is this true when the dramas present in their action, everyday problems. The child is then trained to think constructively, and so absorb deeply, all the creative training needed to make a responsible and efficient citizen. And more than that, the natural love of the child has been preserved, not choked. So that youth, trained to creative thinking, faces the world consciously equipped to meet its requirements joyously and lovingly.

It is this consciousness of living under the law of love, that is most vital. Children can be shown then at a time when most idealistic, the value and beauty of wholesomeness so that when they come to the time of marriage, they have learned the necessity of a clean mind and body



if they are to have a fine creative love life. This creative responsibility will mean that children will be a contribution to the upbuilding of a finer race.

This would surely seem a vital lesson for adults to learn also, because research has shown that parents attuning consciously with the spiritual power of love are those who have brought exceptionally fine children into the world. Investigation has clearly indicated that in proportion as spiritual love is brought consciously into procreation, in that exact degree are the children from that finer union imbued with exceptional health, joy, and wonderful mental vigor.

Nothing is lost in this progress toward true creative expression. All that is lovely and good is preserved. Just as dancing to finer music will gradually replace sensuality, so the lower forces are gradually replaced by a more joyous and lovely expression.

This opens the way for children so conceived to develop naturally the spiritual mind faculties, such as true telepathy, attunement, and the spiritualization of the body. A vital protection now, for the forces of conflict must be replaced by those powers of love or the race will go down.

The invention of machinery is taking the place of the toiler, and giving an opportunity to learn through creative education those greater human powers that must transcend machinery if we are not to become its slaves. It is spiritual development that we need. And no one, child or adult, can recognize spiritual law until he has evolved it in creative action in his own life.

People plead that something must be done. They sense that the race is at a crossroads. Is it to be a return to war, or a moving onward to the power of love? Is it to be economic conflict, or an abundance in fellowship?

Creative education will point the way to the right road—a way that, directed by Love, will lead us into an ever finer fellowship of service.

Immortality

BY RUTH ELIZABETH ANDREWS

The last red ray of day has burned to dusk,
And flash of star-fire lights the twilight mist.

I stand and bare my soul unto the night,
And worship its white-flaming sacredness.
Each tiny leaf, each star, each gleaming tree

Grow to be part of me, till I know well
That I am one with this white Mystery!

☆

Another day has softly slipped away
To darkness, and another night now dreams

To pearl-pure dawn, wrapped in a silver veil.

God's perfect peace drifts round me
where I wait. . . .

Never can Beauty die! Such nights as this
But pass beyond the range of mortal sight,

To merge in timelessness and living light!

☆

Never can Beauty die! Each rapturous hour

That glorifies existence, each heart-tie
We cherish, every dream too dear to share,

All loveliness that seems so quick to pass
Is part of us forever, ours to keep,

When we but see with eyes that pierce
Today

To the Tomorrow of Eternity!



Other Times, Other Customs

BY VICTORIA M. COREY

DURING every transitional period of the world's psychology there is manifested a growing contempt and disregard for established moral codes and ethics and the institutions that foster them. As the logical outgrowth of such a situation many false cults, so-called "spiritual groups," and pseudo-scientific organizations spring up and flourish like the mighty toadstool for a brief and often noxious period.

Man, realizing instinctively that the animating force within his body plays a much more important part in daily life than the faith of his fathers would admit, gropes in darkest ignorance for a clue to solve the infinite complexities of his own nature and the resulting complexities of his environment. When his fathers repeated in blind obedience, "In Him we live and move and have our being," they were repeating an abstract formula of some process of regeneration which they had no faintest desire to put to the test of experiment. They recognized no psychological problems and were content to leave their spiritual unfolding to the Day of Judgment.

Today with neurological clinics scattered over all our cities, with psychiatrists probing into the wherefores of every human motive and impulse, man feels the necessity of becoming acquainted with this mysterious, unmeasured force which seems to be somehow identified with himself. Small wonder that he should succumb to the lure of the pseudo-cultist who offers immediate understanding of that force and promises instant results in its use.

Men have spent their lifetimes for many generations attempting to understand and utilize the force of electricity. If you ask any electrical scientist to explain in a few lessons its origin and its

nature and instruct you completely in its use and scope, he will stare at you in pity for your lack of imaginative comprehension. Yet gullible man (gullible, because he is unacquainted with the subject and so eager) wholly believes the expounder of the cult when he tells him he will instruct him in the knowledge and use of all mysteries of heaven and earth in the course of but a few lessons and for a quite nominal sum. He innocently hopes that for the expenditure of a few dollars and a few hours of otherwise wasted time he will become a superman performing miracles to revolutionize the world.

It rests with the clear-sighted to strip the layers of tinsel and illusion from that great army of "intellectual itinerants" which sweeps our country preying upon those hidden desires, that deathless spark of hope that points man on to distant horizons. Many honest investigators have spent their lives in the study of man and his latent abilities; but their work has been bandied about by the pseudo-psychologist, faddist, and religious racketeer until the true significance of their words has become lost in the blatant claims of the unscrupulous.

The originator of the cult appeals to man's eagerness and his great desire for a deeper knowledge, and reaps a fortune in money and personal publicity. For even in times when it is difficult to buy the necessities of life, man always has his small pence to expend in the hope of satisfying the hunger that is in his soul.

Now this leader may be sincere. He may have picked up a smattering of psychology and assimilated a certain knowledge of a few natural laws. He may have an enthusiastic flair for contacting human nature; he may have a stimulating flow of bodily magnetism. In

his unbounded enthusiasm and rather sadly circumscribed amount of real knowledge, he sets out in answer to a "call" within. He appeals to the fancy of the people; the crowds and their money flow to him. He is successful; the Divine Power is pleased with his work and has rewarded him. Let him be a witness to the just working of the Law.

But you, poor man, who have followed him—what have you gained from your association with him? What are you now? Are you the superman, possessed of power; or are you the same questing man you were before, your imagination stimulated perhaps by possibilities undreamed-of and still too remote for human attainment, and sadly disillusioned by the failure of your too-flamboyant hopes?

The toadstool sprang up in the morning and vanished at night. Your cultist is right in preaching of latent powers in man and nature as yet unsuspected by humanity at large; there are always greater knowledge and greater power in the universe for man's seeking. The true knowledge, the true power stirs, expands, and grows in the dark through long days and nights. Even when it presents its first feeble green shoot to the light and air, it grows slowly; and more growth occurs under the ground than above it. A good root development, so necessary to solidarity and long life, is a slow, unseen process; and upon it depends the life of the plant.

The more stolid, conservative man, still obedient to the creed of the ages past, accepts the toil of the week-day and the prayers of the day of rest with contentment. He views the restless throngs that flock to the pseudo-cultists with contempt and distrust. He sees too many of them wrapped in aimless dreams and hears them mouth vague, meaningless sentiments. Contrary to the hope of at-

taining mastery over self and the world, which drove them to their apostasy, they are showing themselves to be fitted for constructive work neither in the physical world nor in the spiritual realms. They have become the followers of a constantly shifting line of self-styled teachers. They have lost the little mastery and independence they once possessed. The fate of the Lotus-eaters is theirs.

Consequently the conservative man and all established moral institutions regard the cultist and all modern philosophical institutions with distrust and proclaim them false and a menace to the moral and ethical development of the world. The real crux of the situation, however, lies in the fact that the established institutions have expanded and developed their moral codes too slowly to meet the growing

needs of a rapidly advancing civilization. Institutions of learning and of research have increased man's knowledge tremendously in the present century; but the institutions to which is entrusted the task of turning that knowledge into usable, workable

When you make a mistake don't look back at it long. Take the reason of the thing into your mind, and look forward. Mistakes are lessons of wisdom. . . . The past cannot be changed. The future is yet in your power.—Hugh White.

material for man's everyday progress have moved too slowly to satisfy his demands. He must, therefore, if he feels the divine urge of growth and progress in his heart, turn from the old creeds of an earlier, simpler day to new creeds which reflect light and meaning upon the complexities of the present age. There are today new creeds, new philosophies which meet those requirements.

Not all modern philosophies are promulgated by the exploitation of a self-seeking personality. Man's knowledge has not all become adulterated since the days of Socrates, nor have all philosophers become degenerate in these modern times. As long as there are true and fearless minds to formulate growing ideals for the age, so will there be clear, unfettered tongues to give them utterance before the people. The philosophy

of eternal growth and progress is becoming ever clearer to us through our increasing knowledge of the nature of man and the universe. The selfless investigators into the secrets of Life ask nothing for themselves. The Ideal is their only reality. A happy race of men, leading richer, fuller lives, banded together in realization of their oneness with the universe is their only goal. They do not burst upon the eyes of the world in extravagant advertisements or glaring headlines. They promise nothing more spectacular than steady, clear-eyed acceptance of life if man is but willing to face it courageously, and mount with it to ever higher levels of understanding.

Every man is seeking a teacher or organization in which he can put his trust. How may he discriminate between the self-seeking religious

racketeers and the cosmic-minded educators of the race? Let him choose the teacher who fosters his powers of reason and tells him to state his own formula, then prove for himself if it be logical and true, one who teaches him to reason

from the cause to the effect and then back again to determine the ultimate values of an act or event. But let him never relinquish his own independence of mind and action. Let him never rest his responsibility upon the shoulders of another. If his guiding philosophy does not make him more capable of standing on his own feet and bearing his burdens alone, let him abandon it straightway; for it will prove to be a vampirizing illusion which will lay waste his mind and body.

What, then, may man expect to find in the new-age philosophy? First of all, in the advanced light of knowledge concerning man's physical origin and subsequent long and gradual evolution, philosophy has assumed a more comprehensive viewpoint of life and its purpose. Instead of the outmoded picturization of

the old creeds in which life appears as existing on a level, monotonous plain, dwindling away to a distant mirage of pearly gates and golden streets, we find a vision of life higher and vaster than the universe itself. The new-age philosophy adds a further dimension to the picture. Life becomes a pulsating force urging ahead, pulling upward, seeking within, working without. Rather than an inanimate line extending into the distance it is a progressing vibrant spiral, growing, expanding, up into the mighty reaches of the heavens.

The student learns that his existence today depends upon the events of yesterday; another will arise tomorrow under conditions created through his efforts today. He learns that he can no longer live selfishly, impersonally. He owes an

important debt to life, to that kindled spark of Fire within himself and in every man, woman, and child he contacts. His every thought and action becomes a force that helps or hinders someone.

No longer is he answerable to himself; he

becomes obligated to a life of aspiration in the service of Eternal progress. His every idle dream becomes a wasting of needed force, his every purposeless breath, an abhorrence in Nature. That may not sound very pleasant; it sounds, in fact, as if he were giving up everything that once made life sweet in exchange for nothing more comforting than a martyr's crown. But just a little thought will prove that to be not the case. There is a well-known, respected quotation to the effect that he who loses his life shall save it. The statements above outline the formula for a life of complete, satisfying fulfilment if carried out generously, wholeheartedly in the zeal of aspiration.

Man cannot discard the old codes of living without first finding new and adequate ones for the present age. The

Discontent is the want of self-reliance; it is infirmity of will. We pass for what we are. Character teaches above our wills. As soon as the man is at one with God, he will not beg. He will then see prayer in all action.—Emerson.

student of the new philosophy must become well grounded in the basic laws which it teaches. After he becomes familiar with them and their action upon him, he is taught to free himself from the childish manner of repeating laws and principles by rote. He must become a strong man, standing upon his own feet, living his own life within those laws. He must incorporate them into his life in such a way that they become a firm, indivisible part of his being. When he speaks of them thereafter it must be not in the words of the book, nor in the words anyone else has ever spoken, but in words distinctly individualized, words that no one but he can speak.

Every human being is entirely different from every other; no two reach one conclusion through the same lines of reasoning. There are as many ways of stating a fact as there are people to state it. The student of philosophy has failed in his studies if he has not found his own approach to life and learned to formulate his own code of morals, based upon the laws he has proved to be true.

As he is constituted so differently from every other person, the actions of which he is capable differ greatly from those of every other. Things may be expected of him which would not be expected of another; likewise there are certain things which are permissible for him at his stage of development, which would be not only unsuitable but against the laws of pro-

gress for another. Certain habits of life are suitable to him and give him great happiness and a sense of satisfied fulfillment; those same habits might be entirely too subtle for the comprehensive life of another and be entirely beyond his powers, causing him great unrest and making his life quite futile if he attempted to follow them.

The proficient student is taught to see the principles of his philosophy in their exact relation to his own life, and, with an understanding of his own nature, to draw up a code of laws which guarantees a busy, well-spent, and happy life. He learns that when he disregards his code he is automatically unhappy—not because such a line of action may be frowned on by any other people or body of people, for he is now beyond the power of other people's opinions to hurt him—but because, at his stage of mental and emotional development, such action is not mete and proper for him, and is against his nature. He keeps a carefully scrutinizing eye upon his code, however, to make sure no castoff superstitions or borrowed aphorisms have crept in unawares. He watches all the changes of growth of his complex nature to be sure that adequate modifications and additions are made to the code to serve his growing needs. It is a living guide by which his life is directed. When it fails to keep up with his evolution: or when he wanders away from it, he becomes a disorganized, aimless derelict.

That which Today seems Fact, but lately may
 Have seemed the idle figment of a dream;
 And martyrs have dared death for things that seem
 Like old wives' fables, heard by us today.
 Fiction and Fact surround us with a spray
 Of ever-shifting mist, and those who deem
 That they can trust therein, will rue their stay.
 Soul! Be thou true to that which seemeth true
 To thee, but fret not if it disappear
 Before Tomorrow's sun like morning dew.
 That which we gain from that which we revere,
 Outlasts old creeds, yea, and creates the new;
 For Worship is the Star by which we steer.

By "Tipherith" in *The Year's Rosary*.

The Development of True Spirituality

BY EDWARD ADAMS

IN occult circles, that is, among occult students and followers of the higher philosophy, there is much talk about spirituality. The beginner in occult philosophy hears the word bandied about from mouth to mouth and being a common word it is used to designate many things that are true and also many things that are false. But to one who is an aspirant, who is trying to live the higher life, the word has a most important significance. It describes that invisible something which emanates from one who is really "living the life." One cannot place one's finger upon it—but it is there—it cannot be kept hidden. And we can rest assured that the man or woman who possesses true spirituality has earned it, it was not received as a gift. It was developed by means of hard work, patient perseverance, suffering, love, service, self-sacrifice, and living high ideals.

The development of true spirituality is not an easy thing and anyone who thinks it can be acquired overnight will find that he is sadly mistaken. Most students of the occult were attracted to it through the mind. That is, occult philosophy acted as a magnet to our minds and so strongly interested us that we inquired deeper into it and some of us really studied hard to learn these wonderful truths.

In the beginning we were seeking knowledge primarily. But when we learned that there was a certain Divine Plan which God had conceived; then those who were ready, those who had the broader vision, who recognized truth, who had faith, decided that they wanted to live in harmony with this Divine Plan. They felt the urge to serve humanity and assist their brothers to climb the path to Godhood.

Occult knowledge is really an interesting and wonderful thing to possess. But far more paramount, more important, is the possession of spirituality. Knowledge alone in itself is worthless, but a bit of knowledge properly applied is a jewel. If our knowledge were suddenly taken away from us what would we have? Would we possess nobleness and beauty of character? Would the light of true spirituality shine forth from us—inspiring in others a desire to be like us? Most students of the occult have quite enough of the intellectual development at the present time. We all have at least enough to comprehend these mystical teachings. The important thing which we want to do is to put some of our present knowledge to work—to apply what we have learned.

We must not desire knowledge for itself alone, we must desire it that we may help ourselves and be of assistance to others. Our final goal in acquiring knowledge is that we may be better fitted to serve humanity.

One of the greatest troubles found in people who are drawn toward the mystical is that instead of digging down and learning the things that would help them to "live the life," they want their information and knowledge handed to them on a golden platter. They will go and listen to lecturers on the occult philosophies but they will not set themselves to the task of gaining these truths for themselves. They will not even try to live what they have heard. One woman was heard to say after hearing a well-known Rosicrucian lecturer: "That was an interesting and beautiful lecture but I really haven't time to live that way." We must live the beautiful principles of our philosophy. That is why we are studying and searching for truth—that we may live it. And even

though we fail to live up to our high ideals, we must never cease for a moment to cherish and preserve them in purpose.

Coming down to our plan of developing true spirituality we now understand that we must study and learn of the mystical teachings which have been given out to mankind, then begin to live what we have learned. And while on the subject of learning let us issue a warning. If we find a teaching that seems to suit heart and mind let us follow it and build a firm foundation of it into our consciousness. Let us not wander from school to school, from order to order, gaining a little here and a little there. Let us not be "metaphysical tramps." One-pointedness should be our key-word.

In the development of true spirituality we should eliminate any instructions concerning the awakening or developing of the spiritual powers. Spiritual sight, learning to leave the body consciously, and working consciously on the inner planes come in the course of esoteric training, which is not given publicly. This esoteric training is given

only after the aspirant has earned it. We are pointing out the steps of the path that lead to this reward. Many people think that after a little study and application they can immediately project themselves out into space and go where they will on the inner, spiritual planes. They believe spiritual sight will be given them quickly but they learn that these things come only after years of study, hard work, loving service to humanity, and patient persistence. If they do not decide to dedicate themselves wholly to the task they will never gain these faculties. And besides, these faculties are never developed for themselves alone. They are only to be used in serving our fellow men—never for curiosity or for personal gain.

The cultivation and growth of the soul is not a task which can be accomplished in a few months, nor in a year or more, and sometimes it even takes lives to accomplish what we have set out to achieve. The sooner the start is made the better.

One of the first signatures of spirituality is faith. The Bible says in Hebrews 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen." We must have absolute faith in our teaching and its principles. Naturally if we are going to live our religion we must believe in it. We must have the faith of the inner spirit, which is encased in a physical body and living in a physical world, being temporarily

blinded by physical matter. The ego must not pin its faith on things of this transient physical world, but on things of the spiritual world. What would be the good of our trying to live a spiritual life if we did not believe in our goal? True faith is faith that keeps us in our narrow path, that inspires us to our daily tasks and to loving service, that holds

*We shape ourselves the
joy or fear
Of which the coming life
is made,
And fill our Future's
atmosphere
With sunshine or with
shade.*

*The tissue of the Life to be
We weave with colors all
our own,
And in the field of Des-
tiny
We reap as we have sown.
—Whittier.*

before us our shining ideal—striving to attain it. This is the faith that one who treads the path must have, a faith that is as a veritable Rock of Gibraltar—strong, steadfast, ever-enduring.

Patience is a beautiful quality which all aspirants must learn to develop. We must have patience in all things and especially in developing ourselves. Patience keeps us ever at work, trying again and again when we have failed, rising each time we have fallen, rising each time to loftier heights. We have traveled a long road from being a tiny spark differentiated in God, the Divine Flame, up to our present status. And there is a long road ahead of us to the goal of achieving divine Godhood. Patience is a virtue which is well worth acquiring.

Self-control is another trait which we must express. Self-control at all times and in all situations. There is much force and energy in us which if expressed in the wrong way can drag us down to the gutter, and if transmuted and used in the right way can raise us to the stars. When one decides to tread the path he must begin systematically to weed out all the desires, wishes, and indulgences which tend to pamper and rouse the lower self. We should never give expression to anything which we know is detrimental to the cultivation of the higher self. We must first learn self-control in our physical world in everyday life so that when we attain entrance into the spiritual worlds we shall be poised and steady. Self-control is an absolute necessity on the inner planes. We must learn to control all appetites which pertain to the physical, such as food, sex, and so forth. We must learn control of the temper, which can bring such disastrous results if given unrestrained play. Control of the mind is another important necessity. The mind must act as a brake upon the body with its impulses and desires. The mind is the controlling factor of the spirit, hence all self-control begins with the mind. When we begin to control all of these undesirable characteristics, then our more spiritual self can manifest and express itself.

Godliness—that in itself speaks volumes. The word can be analyzed in many different ways, but to aspirants let it be a term meaning “to express the high principles of the God within.” Each person is at a slightly different stage of evolution and to each of us the word means something different. We all have a spark of the Divine Father within us and we seek to develop it to its full powers. We are still a long distance from

Godhood, yet we acquire God’s characteristics by imitating Him the best we know how. Take this thought to heart.

Courage—how the very word seems to vibrate strength and power. The aspirant needs courage when he has finally decided to tread the path of holiness, for he has to face the trials, temptations, and hardships which confront him in life. He knows that he has not chosen an easy path when he dedicated himself to humanity and he must fortify himself. He must have the courage to stand by his convictions and his principles, even though the whole world defy him. He must follow truth, no matter how hard or how long the journey. He must fight the good fight. He must keep the faith.

There is one step on the path which often proves a stumbling block. That is the giving of one’s self, in other words, self-sacrifice. Since man first became conscious of his own separate identity he has been too selfish, too all-for-himself. He must learn that we are really all one, that what hurts or benefits himself—hurts or benefits all. In

giving himself to the world he unconsciously draws the world to himself; he is one with all humanity. We all have sacrificed certain things in order to develop ourselves in this mystical work and we shall be called upon to make even greater sacrifices. We should place ourselves upon the altar and make ourselves a living sacrifice to God. Only then will the Divine Flame come down and consume us with the perpetual fire of the Spirit. This is the inner fire that never lets the aspirant waver, never allows him to turn aside from the path. Let us offer ourselves up as living sacrifices, giving ourselves daily to the world.

Service is another requisite of the aspirant in developing true spirituality. This is a very important part of our life

Silence is the element in which great things fashion themselves together; that at length they may emerge full-formed and majestic into the daylight of life.

... Nay, in thy own mean perplexities, do thou thyself but hold thy tongue for one day; on the morrow how much clearer are thy purposes and duties!

—Thomas Carlyle.

and if we do not serve we shall certainly not attain success in spiritual development. Every day will bring opportunities to serve someone; perhaps it will be just some small act of kindness, nevertheless it is just as important as a larger deed. If we serve faithfully in the smaller things then later we shall be given greater opportunities.

We must want to serve, we must pour out our love as we serve. It is really not the act itself that matters, it is the thought behind it, the feeling that prompted it. We are truly serving in the highest sense when we give part of ourselves with each deed. Do we realize what a moment of gladness we can give someone by a little deed done with a smile? It lightens up the day and makes the world seem less cold and hard. That is one of the things we mean by service.

The last quality to be mentioned is the most important of all. It is love—that binding, unifying quality which is the expression of the heart. The heart side of our nature is the side which needs building up. If we neglect to develop our heart expression then some day in a future life we shall have to retrace our steps and bring our heart expression to the level of our other faculties. If one is lacking in other qualities which are needed by the aspirant and has love, he has something which will help him to develop them in time. Then too we can have all the other necessary qualities but if we lack love then we lack the crowning jewel. We may have but a rough uncut diamond in our possession but by cutting and polishing we finally bring out the hidden fires and lights which are within. Our diamond of love may also be shaped and polished until it catches the light of love from God and reflects it from a thousand brilliant facets.

Love is the divine force which sustains our Universe. Without it the planets and the other worlds in space would not continue their orderly dance. God so loved the world that He sent His Son, the Great Sun-Spirit Christ, down to us to

help and aid us. And Christ would not have come into this confining, limited existence if He had not loved us—He would not have made the supreme sacrifice as He did. His love is the shining example, He gives Himself to us yearly. Can we not try, in our own small way, to become true Christians, Christ-like? Let love so fill our hearts that it bursts its confines, flowing out and out to all humanity.

Just a few of the real steppingstones to true spirituality have been given, but they are the most important. Remember that just thinking about them will not develop them; we must go out into the world and live and experience them, building them firmly into our natures. We must go out and walk in the shadow of the cross. It has been our privilege to receive these wonderful teachings; let us show our thankfulness by living them. They will bring us a glorious reward. With the possession of true spirituality we can go out into the world and face life, no matter what comes to us, knowing that behind us is the guiding hand of the Father. He will show us the steep path that leads ever up, and up—to the Light that is shining and welcoming home His tired and wayward children. Let the beautiful words of our Temple Service be in our hearts as we go about our daily work: "Loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God."

Through the harsh noises of our day
A low, sweet prelude finds its way;
Through clouds of doubt, and creeds of
fear,
A light is breaking, calm and clear.

That song of Love, now low and far,
Ere long shall swell from star to star!
That light, the breaking day, which tips
The golden-spined Apocalypse!

—Whittier, in "Chapel of the Hermits."

Occultism and Modern Life

ooooo

BY VICTORIA M. COREY

ooooo

Time



AS it the late Arthur Brisbane who wrote: "The foolish and thoughtless speak of 'the passing of time.' Time does not pass: WE PASS; time stays on forever"?

Have you ever considered what your life would be if you had no such thing as *Time* to reckon with? If you had no concern with the past and no fears or hopes of the future? Think how important the present would become to you! Too many people live either in memories of the past or dreams and speculations of the future.

Marcault and Hawliczek, in their book, *The Evolution of Man*, define the present as: "the moment of experience, whose duration is due to the persistence of attention, lasting as long as the emotional mood persists" and say it "appears to change in mental and practical activity." Many students of occultism and mysticism suffer from dreamy vagaries of the attention and live in a flickering present lacking in purpose.

If we were conscious of the urgency of the *Now*, we would impress the etheric record of each breath with acts and emotions of such significance that our lives would be magnified many times in importance. Let the thought recur often: This moment will never return again—impress it with such significance that it will live through the years. Life is a continuous passing of such moments—make them a torchlit procession of inspiration. Take the joys and the duties as they come, seize them and make them yours. Don't lose them by relegating them to the future. You have no future; you have only the *Now*.

How awe-inspiring to mortals are the ways and thoughts of those who are beyond the pale of Time! Their intentions

are so stripped of nonessentials, so direct, so infinitely simple that man is aghast when but a glimpse of them is vouchsafed him. Man's thinking would become more effective and more nearly akin to the Creative Ones' if his consciousness were not limited by his inadequate time sense. Did you not thrill to the plots of those creatures of fiction who existed through the centuries in the talking picture of a few years ago, "The Mummy," and the recent one of "Lost Horizon"? Their desires were evil and self-willed; but they were refreshingly unhampered by consideration of either past or future. To them countless centuries were but the constant Present. Marcault and Hawliczek say that superimposition of the future upon the present is "inviting the future into the present" and is the index of development. They say, "The Time Consciousness of the New Age is that of Eternal Becoming."

Experiment with what you call "time"! You can shorten or lengthen a minute as you please for it exists within your own consciousness. You can extend that consciousness of time to embrace all the joys, all the beauty and glory of the world about you, the full essence of friendship, the balm of serene, gracious living, all the opportunities of serving your fellow men, and the peace of contemplation on the Divine, in the ever-present *Now*. If your time sense is properly tuned there will be no mad rush in your days—you will never need say "I would love to do it—but I haven't time."

Our minds move sluggishly, our time sense is slow. Step it up in tune with the Infinite. Stejnmetz says, "On a body moving with the velocity of light length vanishes, becomes zero and time stops."

The Astral Ray

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

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

Blueprints and Horoscopes

BY FRANK DYNAN

THE ride had been long and tiresome and at that moment the train was passing through a rather desolate and uninteresting country but the young man was not noticing the desolate landscape, he was studying the astrological chart of one of his dearest friends. So deeply immersed was he that he did not notice the interest which he had apparently aroused in one of his fellow passengers across the aisle until he heard a voice at his elbow saying:

"Young man, you do not really believe in that, do you?"

The young man looked up to find a tall, well dressed man eyeing him quizzically. The energetic personality and the clean cut bronzed features proclaimed the speaker to be a man whose work kept him much in the open.

The young man studied the older one briefly for a moment and replied:

"Brother, you do not happen to be an engineer, do you?"

The older man smilingly admitted that such was the case. As a matter of fact he was even then on his way west to superintend the construction of a section of railroad through a difficult and mountainous country and had the blueprints of the proposed structure in his luggage.

"You really do not believe in blueprints, do you?" asked the young man, smilingly.

"Believe in them!" replied the engineer. "Every important structure in the world must be worked out in detail on paper even down to the last bolt and nut or shovelful of gravel long before the project itself is even commenced."

By this time, many fellow passengers were leaning forward, listening attentively to the conversation.

"In other words," the young man replied, "those blueprints in your luggage show accurately and exactly what is going to be developed in the future, in respect to a certain project, and you, as a trained engineer, can study these blueprints and tell exactly what the proposed project covers, exactly how it is to be constructed, how much material it will require and how much time it will take, whether it be four months or four years."

The engineer readily assented that such was the case. The young astrologer went on:

"In other words," he said, "this constructive project is worked out and built in the world of thought before it is possible for it to become a physical possibility. Or you may say it is a picture or

chart of a structure that already exists in the world of thought but has not yet been developed into physical proportions, is that correct?"

"Quite correct," replied the engineer.

"Now this astrological chart," said the young man, "occupies the same place in respect to a certain physical incarnation of a certain Ego that your blueprint does to a certain physical incarnation of a certain structure.

"And just as an engineer can study a blueprint and see the coming proportions and labor of a certain project from beginning to end, so can an astrologer study a natal horoscope and see the future physical, moral, and spiritual structure of the Ego from birth to death. A natal horoscope is God's blueprint of the physical incarnation of an Ego and its lines and figures are depicted with infallible accuracy in the scroll of the stars.

"Any competent astrologer can prove to you that what I am telling you is true; it can very easily be demonstrated."

The intelligent engineer was visibly impressed by the straightforward earnestness and logic of the young astrologer.

"It seems to me," he remarked, "that a man in possession of this knowledge could make a very easy living in the world; in fact, he could very easily become rich."

The young man smiled. "My friend," he said, "if you ever have any time you wish to waste, you might waste it in trying to find a rich spiritual astrologer.

"In your own engineering profession, and in other professions, there is a code of ethics, but the truly advanced spiritual astrologer is governed by something higher even than ethics. The enthusiastic curiosity of his early student years has long since been replaced by deep reverence and respect, for he knows that when he is gazing at a natal chart he is standing in the presence of the Human Spirit, the third aspect of the immortal threefold Ego, which comes direct from

the Creator God, and even had he the slightest inclination to do so, he dare not transgress this divine privilege."

The engineer nodded understanding.

"But how and where can you put this knowledge to practical use?" he asked.

The young man answered without hesitation:

"While the scope of astrology is limitless," he said, "and applies to every angle of human life, its chief effectiveness probably lies in the field of astro-diagnosis, in the arresting and elimination of disease. Every hospital should have a department of astro-diagnosis, conducted efficiently and systematically. The chart of every physician, nurse, and patient should be at the disposal of this department. In the maternity ward, the weakness of every child should be pointed out to the parents or authorities with unmistakable emphasis."

He paused an instant, then said, "I could go on indefinitely pointing out the many avenues which this marvelous science can follow for the spiritual and physical uplift of humanity, but I mention the pathological angle because I hope some day to be permitted to serve in this field."

"And I believe," said the engineer, "that if your ability as a delineator is developed proportionately with your motives and methods of application, you will succeed."

"That is just the trouble," replied the young man, as the train came to a stop and he reached for his bags. "Skilful delineation calls for reason and intuition of a rather high order.

"Well, good-bye, my friend," he said as he waved a friendly farewell and swung down from the train.

"Good-bye," said the engineer, "and I hope we meet again."

"We will," he said smilingly, as the thoughtful gaze of the other man followed him into the crowd.

"A most remarkable young fellow," he murmured to himself, as he resumed his seat.

The Evening Sky in May

BY DR. H. P. NICHOLLS



MAY brings to view no great constellations flaming with first magnitude suns. However, those star groups which I shall describe, are very interesting. In ancient and modern statuary, Justice is represented by the figure of a blindfolded woman, holding in one hand a sword, and in the other a pair of scales, or balances. Virgo the Virgin was venerated by the ancient peoples of Rome and Greece as the Goddess of Justice, and many ancient star maps show her holding in her hands a pair of scales, or showing the scales as part of her equipment.

Libra, or the Scales, consists of but four stars visible to the naked eye. Imagination is required to see in them the outline of a pair of scales. The Romans gave the group the name *Libra* or "the scales" in the days of Julius Caesar, and farmers in that day knew that when Libra appeared in the heavens, it was time to plant their winter crops. The Greeks held that the constellation represented a man named Mochus who they claimed invented weights and scales. The peoples of India and Arabia all agreed that this group of stars represented an old-fashioned balance scale, such as apothecaries use to this day. One of the stars in this group is of a decided greenish color and as such is visible to the unaided eye. Look in the South, east of Spica for Libra.

Giants, dragons, and serpents figured largely in story and song in the days of our forefathers. This month there appears in the skies a great straggling group of many stars interwoven back and forth representing the giant *Ophiuchus*, who carries on his knees—he is sitting down—a huge snake, *Serpens*. This gigantic figure of pre-Christian mythology was supposed to be a doctor. The serpent he holds represents the Wisdom

he needs in carrying out his work. The shoulders of this giant are represented by two pairs of stars almost opposite each other, while the head of the serpent consists of five stars forming an X in the sky quite near the Northern Crown, and under the "keystone" in Hercules. Look in the East for this group during May.

Flying now into full view comes the Swan, otherwise known as Cygnus, and the Northern Cross. This constellation is also said to represent Orpheus, who was changed into a swan at his demise, and was placed in the heavens near to his beloved golden-stringed harp, Lyra. The Arabs called the group "The Flying Eagle," and the ancient Greeks named it "The Great Bird." The Swan's head is represented by a beautiful colored double star named Alberio. Its long neck, craned out in full flight is made up of four stars which are a great way apart. The outstretched wings are formed by three stars set crosswise to the neck. The tail is represented by three or four smaller stars, the peer of which is Denib. This star is notable, and excels our sun ten thousand times in brightness. In years to come Denib will be so near this planet as to outshine every other star in brilliance.

There are a number of star groups which are called Polar Constellations owing to the fact that they revolve in immense circles around Polaris, the Pole Star. These groups are never quite out of our sight at any time during the year, although some of them are partly so. The names of the Circumpolar Constellations are: Ursa Major, Ursa Minor, Draco, Cephus, Bootes, Cassiopeia, Perseus, Auriga, Cygnus, The Giraffe, and the Lynx. The planets Jupiter and Venus are morning stars: Jupiter until July 15 and Venus the rest of the year. On May 23, Venus will be brightest star.

Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscopes of two of our subscribers' children. The first reading is for a child up to fifteen years old and is our usual general reading. The second reading is the vocational reading for a child between fourteen and twenty-one years old. In the cases of children aged fourteen and fifteen, *be sure* to specify which reading is desired. The names are drawn by lot. Each FULL year's subscription, either a new one or a renewal, entitles the subscriber to an application for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are NOT given with EACH subscription, but only to the TWO CHILDREN whose names are drawn each month.*

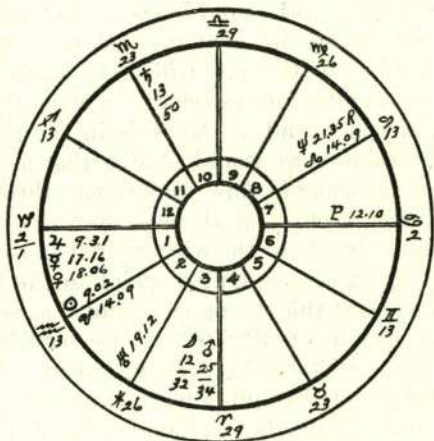
In applying be sure to give name, sex, birthplace, and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

JOHN FRANCIS A.

Born January 29, 1925, at 5:30 A.M.

Latitude 44 N, Longitude 79 W.



When we find a horoscope with many planets in the first house and with the Sun also in this same house we may say that the individual will have a dominant and an attractive personality, and things will come to him more easily than to the one whose planets are all in the sixth, seventh, and eighth houses. The period represented by the first, second, and third houses is what we may term the spring-time of the life, when everything is attracted to us more quickly. Especially with the sign Capricorn on the Ascendant and with these planetary positions—together with the Sun in a fixed sign and Mars in its own sign Aries, John will not wait for things to come to him but he will go after them and in a persistent manner.

People with such configurations are usually successful at whatever they make up their minds to do.

This boy will be unusually bright, for with Mercury sextile Saturn, the mind will be deep and analytical; with Venus conjunction Mercury he will have a soft and a persuasive method of handling people, and Uranus also sextile Mercury will give a quick and an active mind, offsetting somewhat the slowness of Saturn.

BUT, we find a very dangerous planetary configuration to Mercury as both the Moon and Mars are square to it from cardinal signs and Mercury is in an angle. We would advise being on guard against these two aspects for they are very powerful and the boy should be warned against using his mentality to get the best of his friends. He should be careful to stick firmly to the truth at all times, for the wonderful aspects in the first house may at one stroke be undone, and the Moon-Mars square to Mercury might become a great handicap. This square is strengthened by opposition and square of Pluto from an angle and a cardinal sign.

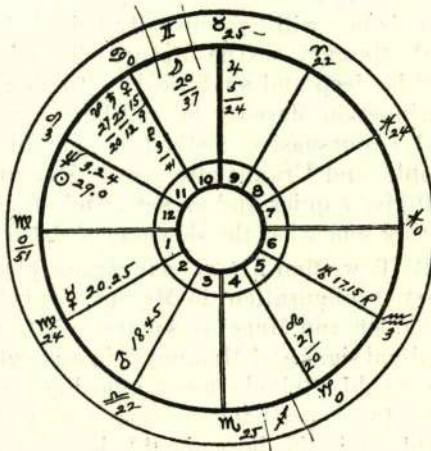
All of the planets but one are in fixed and cardinal signs which is an indication of a strong soul with many lessons to learn. If, however, he can respond to the generous, optimistic, and humanitarian Jupiter, strongly placed near the Ascendant, he will through Jupiter attract the best, but should the domineering Mars-in-Aries rule then we may say that trouble is awaiting him on every side,

Venus is very prominently situated in the first house and is conjoined to Mercury which is the ruler of the sixth house, the house of employment. Venus rules the fifth house representing schools and children; and Venus is also ruler of the tenth house, indicating those who employ this native. Instructor of the young, teacher or professor of a college, or a position where he may have rule over schools and places of education would be advised.

Vocational Guidance

FRANK N.

Born August 22, 1916, at 5:24 A. M.
Latitude 42 N. Longitude 88 W.



In the horoscope which we are using for our vocational reading we have a boy with the common sign Virgo on the Ascendant but fixed signs on the cusps of the tenth and fourth angles, and the Sun in the fixed sign Leo. This gives us a boy who though having a common sign on the Ascendant still has all but two of his planets in fixed and cardinal signs which will give him persistence and determination. The Sun, however, is conjunction the Ascendant and being in the last degree of Leo, we may consider that much of the Sun's influence will be expressed through the sign Virgo.

He has a very well aspected Moon posited in the tenth house in Gemini, a Mercurial sign, and Mercury is also in its night sign Virgo and in the first house.

These two planets will give this boy a very bright mind. The Moon is also trine to both Uranus and Mars and all three are in air signs. The Moon is making five good aspects and only one evil one which is that to Mercury, so we would consider that a vocation wherein the Moon plays a prominent part might be the one most lucrative.

Uranus in its own sign Aquarius occupies the sixth house and is trine the Moon and Mars. Uranus is the sign of invention, and with the Moon, Mars, and Uranus all in airy signs, it seems to indicate that some time this young man would become interested in radios and airplanes. He may invent methods which will improve these two means of transportation—of sound by radio, and of human beings by airplane. Mars in good aspect to Uranus will give engineering inclination, especially electrical engineering, and as Mars is in the house of finances we would predict that money would come to this young man through these mechanical devices and he will never want for the wherewithal to live.

We find one danger point in the horoscope of this young man, and that is the elevation of Jupiter. The astrologer might mistake this for a good sign. Yes, an elevated Jupiter will always lift the native above the common lot, but Jupiter will also do this: he brings things so easily, and they come to the individual with so little effort that the danger lies in his proneness to kill ambition. Extreme optimism is apt to lead into the dream state, especially with an elevated Pluto sextile Jupiter and semi-sextile Neptune in the twelfth house, the house of the dreamer and the mystic. Jupiter may become a danger if the young man is not careful.

The active life of an engineer will be best for him, particularly with Saturn conjunction the Dragon's Tail in Cancer which will give some difficulty with the digestive organs. Hence it might be well to keep in the open air; choose a vocation which will give activity in the sunshine and in the open.

Worth-While News



Woman's Power on the Side of Peace

An exchange of messages between British and French women has taken place.

BRITISH WOMEN: We will allow neither pride nor prejudices, nor memories of past misunderstandings to become obstacles on the road which must shun all war. We must learn that modern world conditions have made us neighbors and like good neighbors we must bear each other's faults. It is the role of the women of Europe to erect a New World based on the Fraternity of all mankind.

FRENCH WOMEN: We proclaim our immense love for peace. We are waiting with hope for the blessed day on which women's pity will be powerful enough to remove the horrors of war entirely from the lives of civilized people. We appeal to the practical sense of those who are assuring domestic economy for the organizing of a more harmonious world in which solution by force will be replaced by intelligence and sentiment.

In peace time, repopulation is preached to us. While at the same time preparations are made to destroy atrociously the fruits of so much effort. It is this which destroys good will; the knowledge that tomorrow will undo what was accomplished yesterday. In the face of this terrible danger, we ask all French women to unite our forces to make a single strong whole capable of opening the way to a new world made up of Equality for all nations, negotiation, reconciliation and universal entente on the absolute respect for the new international order. Under the guidance of the Mothers of the world this creative order must prepare the way for the abolition of war.

We, the women of France, beseech the women of Europe to unite with us to save humanity.—*World Peace*, July 1, 1936.

“Mother the hour has come. Do thou take charge of all things.”

Woman's suffrage has opened the door of opportunity to the women of almost all nations. In lands where for centuries women have been veritable slaves they

have been given freedom to vote and to take part in politics and administrative reforms and regulations.

In the past woman's influence has been silently felt in the home and in the lives of our great men, but she has been denied free expression. Even though she gave birth to statesmen and encouraged them in their work, she has been held in mental bondage and classed as the weaker sex, which meant that men generally considered the mentality of woman as inferior to that of man. The great changes which are taking place as a result of the new age which is dawning have opened the doors to woman and she is daily proving her worth and convincingly stepping to the front in administrative and political fields, so that she can no longer be called the weaker sex. Physically she is also benefiting from this freedom: she no longer covers her face from the rays of the sun, nor fears to exercise in the open air. In games she is taking her part with the man and the result is a hardier and healthier body, which is also an indication of a keener and more active brain.

Universal peace lies within the power of woman when she joins with her sisters in cooperative harmony, the woman of each nation pledging herself to meet the woman of every other nation in a concerted effort to bring about peace. When each mother will pledge herself to bring up her sons to recognize and to work for peace, then this longed-for, prayed-for day will not be far off. Woman is just beginning to awake to the fact that she can reform the world, that the power and the might is in her small hands if she will only use this power for the good of all. Upon the elevation of woman, the world's redemption hinges.

Strange Figures Revealed by Device of World War Mother

A new step toward solving mysteries of the upper atmosphere and its relation to the astral body of man is claimed to have been discovered through the development of a new instrument designed by Mrs. Alice Praster, 210 Phelps Street.

Operated by electrical impulses, the new instrument is said to record images of human faces and various symbols present in the outer reaches of the upper atmosphere that have heretofore been invisible to the naked eye.

In substantiation of the statement, Mrs. Praster yesterday exhibited photographic reproductions of images recorded on the instrument.

The images, or "intelligences," as she refers to them, appear in the photographs as masses of light and shade similar to the wood-cut type of drawing, or an ordinary pen and ink sketch, with varying degrees of halftone appearing between the lines.

In explaining the phenomena, Mrs. Praster believes the figures to be semi-opaque masses of the astral body floating in the upper regions of the ether and visible only through the use of a highly technical apparatus, the nature of which she said, cannot be divulged.

In present stages of development Mrs. Praster feels it unwise to reveal the technical principles of the device. On questioning she did admit that results obtained were similar in many respects to the work carried on by the late Thomas Edison during the last few years of his life.

The photographic reproductions on close examination reveal masses of human faces and figures, almost all of which are reversible; that is, at one angle there appears the figure of a man. By turning it to another position an entirely different figure is presented and so on around the entire circle.

Hundreds of reproductions are filed in the laboratory of Mrs. Praster, including many ancient characters as well as numerous modern faces, recorded over a period of many months of scientific study.

Although the work is now in its infant stage of development, Mrs. Praster feels confident that future study will bring many changes toward its perfection and as a result expects to devote her life to its development.—*The Sunday Times-Union*, Jacksonville, Florida, March 7, 1937.

The above article indicates that a time is near when scientists will perfect instruments with which they will be able to see the chemical ethers as they may be seen without such aid by one who has the

sixth sense developed. These ethers may be perceived in innumerable forms. Not only are they seen in form but scintillating in the most wonderful glowing colors, appearing as stars, cubes, pyramids, and a variety of other geometrical forms. The writer has often rubbed her eyes when this sight was first developing, believing it to be optical illusion.

These images which are recorded by Mrs. Praster through her new device are very difficult to set into form for the reasons that they move so rapidly and change their shapes so often that it is impossible to describe their forms. However, with her instrument she seems to have caught the faces and figures, which can only be accomplished through excessive speed.

Science will before long be able to produce instruments which will be of great value in safeguarding airships which frequently contact streams of ethers so dense that they act upon an airship similarly to a powerful ocean wave. These ether waves are at times very dangerous.

As the earth nears the new Aquarian Age, the ethers will become denser. Max Heindel tells us in *The Web of Destiny*, "Now, however, the Christ currents are becoming more and more forceful and their static electricity is being liberated. The etheric impulse which they give will inaugurate a new era, and the sense organs now possessed by mankind must accommodate themselves to this change." This denser ether is already affecting certain persons who have not been able to adjust themselves, and the result is that numbers of cases of heart failure are reported for which doctors fail to find the cause. These changing periods ever require a readjustment of humanity. When the fog condensed the earlier Atlanteans were forced to develop lungs in order to breathe the clearer atmosphere. So must the present humanity develop spiritual lungs with which they may contact the etheric region; they must again move up—onto the heights of the spiritual world.

Question Department



The Water Witch

Question:

What is the nature of a *water witch* and why does it operate for some people and enable them to locate water in the earth whereas it will not work for others?

Answer:

This is an etheric phenomenon. A person whose vital body is rather loosely connected with the dense physical vehicle becomes a channel for the flow of the etheric currents which flow around and interpenetrate the earth. Ether is a form of physical matter, although highly attenuated. Therefore a flow of ether is capable of producing, under certain conditions, physical phenomena. There is a magnetic connection between currents of water in the strata of the earth and the etheric currents in the atmosphere. A person who has a loose connection between his etheric body and his physical vehicle is capable of becoming a sort of connecting switch or station between the etheric currents above and the etheric currents below the earth's surface. The currents above may be regarded as positive and the currents surrounding the water or under the water as negative.

Thus, when the connection is made through the etheric body of a person these currents flow through him and through the bent sapling which he holds in his hand and which is also a conductor for the etheric currents. This produces a magnetic pull or tension in the piece of sapling, tending to pull it down toward the currents in the earth so as to establish a more direct line of connection between the higher and the lower etheric currents. Thus we have the phenomenon of the sapling bending downwards in the hands of the man who holds it. People

whose etheric bodies are not loosely connected, are not capable of acting as a switch or connection station in the above matter and therefore, the water witch will not work for them and they cannot locate the subterranean currents of water.

BUILDING DEFECTS IN THE PHYSICAL BODY

Question:

I understand the spiritual cause of harelip, namely, that it is the working out of cause and effect; but I should like to know how the law is able to manifest in a physical body.

Answer:

The immediate cause of harelip is a defect in the archetype which the ego builds in the Second Heaven. The archetype is a true pattern according to which the physical body is constructed. The defect is the result of the ego's effort in the former life to be free to move along what is called unconventional lines of thought or action. If the unconventional line taken by the ego was evil, there is a resultant deformity in the body, and we call such a one a "defective"; but if it was good, then the ego may build into its next archetype a peculiar construction which will permit it to express itself in the coming life as a genius.

It is well to remember that in all cases the spirit is not defective and that it is manifesting on the physical plane for the purpose of gaining experience. The body which it builds is the very best it is capable of making, and its use is to gain the particular experiences which it came to learn in each new life.

The nature of the deformity, and the locality where it is found, are indications as to what the particular line of

wrong past action was. Harelip is a physical deformity which manifests as a cleft in the upper lip, and it may also appear in the lower one. Many times it affects the roof of the mouth as well. The mouth and throat come under the rule of Taurus, which controls the expression of thought. The abuse of mental powers in one life leads to physical disabilities in later existences; and the sign Taurus in this instance points to the possibility of lewd thoughts being instilled into the minds of listeners by means of suggestive speech. All of which comes into evidence when the archetype of a new body is built in the Second Heaven.

OUR MOTIVE POWER

Question:

What is meant by cold-blooded animals? In what way does their power of movement differ from that of the ego?

Answer:

Cold-blooded animals are divided into two general classes. One class has vitality and motion but no red blood and no separate desire body. The other class has a liver, red blood, and a separate desire body.

Where there is vitality and motion, but no red blood, there is no separate desire body. The creature is simply in the transition stage from plant to animal and therefore it moves entirely in the strength of the Group Spirit.

In the cold-blooded animals which have a liver and red blood, there is a separate desire body and the Group Spirit directs the life currents *inward*, because in the case of these creatures the separate spirit (of the individual fish or reptile, for instance) is entirely outside of the dense vehicle.

The cold-blooded animals are so low in the scale of evolution that they as yet have no life *within* themselves, but are worked upon by the Group Spirit entirely from without. It is the Group Spirit which generates the life-giving currents responsible for the animation of these creatures. These currents pass

inward to sustain the nascent life until it shall be able to respond and begin to send currents outward from itself.

The heat of the blood is the vantage ground of the ego, and the Lucifer spirits from Mars aid in maintaining this heat by dissolving iron in the blood to attract oxygen which maintains life. The red ray of Mars working in the whirling vortex of the liver energizes the desire body. In the liver, Mars frees the iron from the waste materials of the blood, and magnetizes it anew, so that it may serve us in performing the required muscular labor.

THE CAUSE OF PHYSICAL HANDICAPS

Question:

If a physical body is seriously handicapped in one life can the owner come to birth in the following incarnation in a normal body, or does it take more incarnations than one to overcome such a tremendous defect?

Answer:

Ordinarily speaking, each individual possesses a body that is as good as he is able to build. Between lives in the Second Heaven while on the return trip to earth, each ego builds an archetype for the next physical body which he will use in his coming earth existence. Arriving here he uses that vehicle and in so doing finds out where he has made mistakes. Later while in the heaven worlds preparing for a new birth he rectifies these mistakes and builds the archetype for a much better body for his next physical incarnation. However, there is an exception to this rule and that is when an individual has sinned against the Holy Ghost, that is, dissipated the creative force. Then such an one has committed the "unforgivable sin," and the only way to pay this debt is to return to earth life in a physical vehicle the efficiency of which is impaired. In this way the ego learns the lesson that the creative force is sacred and should never be used for the gratification of the senses, but only for the creation of thought and new physical forms for incoming egos.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also, as far as possible, to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

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

Vitamin B Undiscovered for Centuries

BY EDYTHE F. ASHMORE, D.O.

NEARLY five thousand years ago a Chinese writer described a disease that occurred quite commonly among his people and which has been identified all down the centuries as beriberi. American physicians would prefer that it be called multiple peripheral polyneuritis because the tissues first affected are the nerves of the feet and then, if not overcome, the nerves of the legs. Like many other diseases it was given every known kind of treatment without favorable termination or discovery of the cause until the biochemists attacked the problem. I do not wish to get ahead of the story, however, for in telling a part of the history of the research, one may give some valuable dietetic facts.

The first really important study of this deficiency condition was made by a young medical doctor attached to the Japanese Navy. He felt that it should be his life work to eradicate this dread malady from the men of the fleet and from the people of his land. At that time ten to twenty per cent of the enrolled men had the disease and many of them died. Dr. Takaki sifted over the theories of causation and eliminated them one by one until but two remained, one the infective germ hypothesis and the other the nutritional deficiency supposition.

For research in the first of these he needed further medical education, especially in laboratory methods, so he went to London, learned the English language, and five years later was graduated from one of their medical schools. Attached as he was to the Japanese Legation, he was given many courtesies by the officers of the British Navy which enabled him to learn what food rations were daily apportioned to their men, the combinations of foods, and the exact percentages of the different food essentials then known.

Returning home he set to work at his mission with a will and very shortly determined that beriberi was not an infectious disease. That left him only the possibility of finding a nutritional cause. For the purpose of this research he was granted the privilege of sending out training ships of naval students, one after another, until a solution had been found. The first ship was to cruise 272 days, carry 276 men and to sail north and south to test the effect of all climates, for beriberi was then thought to be a disease of tropical countries. When the ship returned it reported 169 cases with 25 deaths. The diet had consisted chiefly of polished rice, some vegetables, small amounts of fish and meat, and totaled a daily allowance of fifty ounces to a man.

Now the British Navy fed their men more food and larger amounts of protein so Dr. Takaki decided to follow their example when he sent out the second ship over the same course, with the same number of men, and cruising the same number of days. He increased the food ration to seventy-eight ounces, doubled the amount of protein, increased the amount of vegetables one-third, substituted ten ounces of whole barley for five ounces of polished rice, and added one pint of milk. The ship returned with a record of only fourteen cases and no deaths and the few who had been afflicted had not partaken of the prescribed ration. Dr. Takaki was made an admiral and his dietary plan was adopted by the Japanese Navy.

But science does not accept such evidence as proving any theory for Admiral Takaki could offer no scientifically adequate explanation for the results; however, he published the story of his experiments with the purpose of establishing a rule among the other nations for their navies which was adopted by all those who used rice to any extent. The ships of the western nations supplied flour in its stead, which was in those days usually whole wheat and rye.

About 1894 discoveries had been made which literally changed the complexion of the bread men ate. There was substituted for the dark flours the new roller processed white flour, which we know today to be a very incomplete food, probably deficient in more dietary factors than any other food except refined sugars. Because it remained longer in a good condition on ships, it almost immediately replaced the dark flours carried for bread. Simultaneously came outbreaks among the sailors of the white race, one Norwegian ship especially being almost unmanned due to the number of cases on board. Believing still that protein was the food that brought relief, that part of the ration was doubled without effect. Then the captain who had carried along barrels of rye flour for his own use, shared his bread with the sailors and all

became well. Outside the Scandinavian countries few read the Norwegian language, so his discovery helped little.

In Java, in 1899, a Dutch scientist by the name of Eijkman noticed that the hens in the yard of the prison hospital showed symptoms in their legs not unlike those of the patients suffering from beriberi. He began a series of experiments and observations which were eventually to lead to the discovery and identification of vitamin B.

He found out that the hens were fed principally the left-over rice from the patients' trays. He asked himself: "Is the disease caused by too much starch? If that is true, then feeding them the same amount of tapioca or sago will produce the same symptoms." His conclusions were found to be correct.

An amateur would have stopped right there, but Dr. Eijkman went on with the starchy foods, and potato was the next one tried but the hens and pigeons remained healthy and normal. He had made another observation—the birds who ate wild rice in the fields had no untoward symptoms, so he fed unpolished rice to the hens in the prison yard and they showed no signs of the disease. It was after this that he made his great discovery: he fed polished rice and a solution of the silverskin polishings which had been removed by machinery, to the fowl and they remained healthy. In 1897 he announced to the scientific world that the rice polishings contained some food factor that was necessary to health. The Dutch Government was induced to try using a mixture of one-fourth red or unpolished rice and three-fourths polished rice in the food of their native prisoners and from the fearful record of four thousand cases in every ten thousand men the ratio was changed to four hundred cases among one hundred and fifty thousand men.

Following Dr. Eijkman's return to Holland, one of his assistants, Dr. Grijns, continued the experiments, seeking another food which would contain the essential factor in the rice polishings. He found that a certain green bean grown

there in Java when added to the polished rice, prevented and cured beriberi. He also published his findings but the Dutch language was not as commonly read then as it is today and it was a decade later before a young Polish chemist, Casimir Funk, read of Eijkman's experiments and in a laboratory in London carried them on, isolating a crystalline substance which he named "Vitamin Beriberi."

Perhaps we might think that beriberi is never found in our country but that conclusion would be wrong for there have been many epidemics in institutions, especially in asylums and among the Oriental colonies living in California. The diets are not wholly lacking in vitamin B, but the foods containing it constitute so little of the regimen that some of the symptoms of the disease are present. It is a long time in developing. The feelings of pins and needles in the feet and of numbness in the legs are complained of many times with no idea in the minds of the patient or the physician that a food deficiency may be the cause.

One of the greatest research workers in nutrition is Dr. Robert McCarrison, director of the Pasteur Institute of South India. He goes so far as to suggest that any of the following conditions may be due to lack of vitamin B: Anemia, colitis, constipation, headache, indigestion, pain and stiffness in the legs, heart trouble, arthritis, and endocrine insufficiency; in fact, any patient who comes to him complaining of sour stomach, bad taste in the mouth, or any of the forenamed symptoms, receives a prescription calling for a large dosage of vitamin B from whole wheat germ, extract of brewer's yeast, marmite, as it is called in England, or vegex, as it is known in this country. Following his directions, the cases are often cured or in a large measure relieved of their symptoms.

The idea of curing disease by food is so astonishing to some persons that they are incredulous. Centuries of drug-taking have created in them systems of thinking which preclude the possibility of any change to normalcy without an

adjunctive treatment by extraneous means. Many people are only willing to grant to diet the quality of "helping" the case. The fact is that the discovery of vitamins is the greatest medical advance of the century. I heard a distinguished biochemist, internationally known, make that statement within the month. He believes, as we do who have been earnest students, that the fullest knowledge of which we are possessed should be imparted to all who have anything to do with feeding human beings.

Dr. Anna Morgan and her assistant, Miss Barry, at the University of California, planned a novel method of educating some children in the public schools in nutrition. They selected two groups of underfed children in age from eleven to thirteen and for one school year of thirty weeks had them follow the plan of eating two rolls at school every day, at the same time observing and studying two groups of rats who were fed some of the same rolls in amounts proportionate to their size. The Alpha group had rolls made of fifty per cent wheat germ and fifty per cent white flour. The Beta group had rolls made only of white flour. The increase in weight of the Alpha group at the end of fifteen weeks was three times the increase in weight of the Beta group. The rat groups measured up proportionately to the same increase. Then the experiment was reversed with the same result and needless to say, that at the end of the school year all the children of both groups wanted wheat germ rolls. The improvement in their general condition was noticeable, as it was also in the rats. Each child had received no less than five ounces of wheat germ for fifteen weeks.

In the underfed and weak child, growth is a sign of vitamin B sufficiency in the diet. In the adult increased vitamin B added to the diet repairs wear and tear in the body, maintains vigor in the muscles, especially those of the heart and alimentary tract, and gives a sense of well being.

From the foregoing we have seen that the whole grains, especially whole wheat, including the wheat germ, middlings, whole rye, and whole barley contain large amounts of vitamin B. Other sources are egg yolks, fresh green beans and peas, cow's milk, the leaves rather than the roots and flowers of vegetables, dandelion greens and turnip tops; rutabaga and raw tomato. Vitamin B is soluble in water; which means that it will dissolve in water, therefore care must be taken not to let those foods stand in water nor start cooking in cold water, nor boil in too much water so that some of it might be thrown away when the food is cooked. A slight acidity is helpful in preserving vitamin B so it may be well to add a small amount of lemon juice to the water in which the food is cooked. Again, as in the case of the other vitamins, no soda should ever be added to the food because it is destructive to vitamins.

A subscriber has asked me to discuss the cooking of fresh green beans, and as they are a good source of vitamin B, I may as well answer her question now. She complains that most people undercook green beans. It is true that raw green beans and undercooked ones have a roughness that may not be borne well by certain people. The raw bean or the undercooked one may be chopped fine and used as a salad. One of the first rules of nutrition is to prepare food in such a way that it shall commend itself to the taste of the child or adult. To steam green beans or boil them with just enough water to prevent burning is probably the most satisfactory way of preparing them. The time needed in boiling depends upon their freshness and one-half hour is usually enough near sea level. Cooking should be slowly done and the kettle should be covered. Overcooked beans are, to my way of thinking just as unpalatable as undercooked beans. The seasoning should be added late in the boiling, and butter just before removing from the stove. Personally, for appearance' sake, I prefer to have beans shredded before boiling and it takes less

time to cook them. As the seeds may come out of the beans in shredding, especial care should be taken to include them as they are very nutritious.

The subject of vitamin B in nutrition has so wide a scope that a second article will be included in the June number.

Teachings of the Rosicrucians Given by Correspondence

Is this magazine your only means of contact with the profound and fascinating Rosicrucian Philosophy? If so, you will be interested in knowing about our correspondence courses in the Philosophy, in Astrology, and in Bible Study.

The *Philosophy* courses deal with such subjects as the several planes of nature, the after-death conditions, rebirth and the law of consequence, the origin of our universe, the nature and mission of Christ, initiation and future development.

The *Astrology* courses deal with the science of the stars in the light of occult philosophy. They set forth the cosmic aspects of astrology and its application to daily life in accordance with spiritual law. Astrology is taught as a phase of mystic Christianity and is not to be confused with fortune telling practices.

The *Bible Study* course deals with the understanding of the Old and New Testaments from the Rosicrucian viewpoint. Students learn that there is a reasonable basis for uniting science and religion.

Material considerations need keep no one from taking these courses. They are available on the freewill offering plan. It is left with the student to make contributions as the heart inclines and the purse permits.

A Postcard Inquiry Will Bring Detailed Information.

The Rosicrucian Fellowship
Mt. Ecclesia
OCEANSIDE, CALIFORNIA, U.S.A.

Patients' Letters

Healing Dates

Connecticut, January 27, 1937.
Rosicrucian Fellowship,
Oceanside, California.
Dear Friends:

I am happy to report a decided improvement in the knee. The swelling that has been so persistent has begun to disappear decidedly.

Not only physically has there been improvement, but a wonderful peace and contentment has been over me through it all.

The last two weeks have been filled with experiences that would ordinarily have left me mentally upset, but I came through without the usual mental condition. A new spiritual understanding has permeated my being, a confidence has come that I have never known before.

Words are inadequate to express my appreciation unless to ask for opportunities to give this new awakening to others.

May His blessings guide you and the Invisible Helpers that your work may reach all that suffer either physically, mentally, or spiritually.

Most sincerely yours,
—G. W.

Colorado, February 27, 1936.
Rosicrucian Fellowship,
Oceanside, California.
Dear Friends:

This is to inform you that as far as I am able to judge my case, your efforts in my behalf have been entirely successful. From the first writing I steadily improved, after months of doctoring with no results.

Every day I remember you gratefully in my prayers. It will be my happiness a little later to send you a thank offering to help along your great work. May God bless you.
—Mrs. S. F.

California, January 3, 1937.
Rosicrucian Fellowship,
Healing Department,
Oceanside, California.
Dear Friends:

Thank you so much for your special prayers. My cold has been greatly helped, in fact, when I wrote my letter asking for special help I began to feel lifted, and my cold began to go immediately. This Christmas has meant so much more than ever before in my life because of the light I have gained through the teachings of The Rosicrucian Fellowship.

Am so happy to at last become a subscriber to The Rosicrucian Magazine. Through it I hope to gain more Light with which to help others and with which to help myself, as well as the hope that I may keep more close to the Rosicrucian Fellowship which is our "center," the very heart of all of us.

May God prosper you in all your ways.
Sincerely,
—L. E.

April 3—10—16—23—30
May 7—13—20—28
June 4—10—16—24

Healing meetings are held at Mt. Ecclesia on the above dates at 6:30 P.M. If you would like to join in this work, begin when the clock in your place of residence points to 6:30 P.M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to the Invisible Helpers.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done largely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department is supported by freewill offerings. For further information, address, The Rosicrucian Fellowship, Oceanside, California.

A Vision

BY MARIE E. HALL

On the Path, an endless chain of patient toilers climbing up: The one ahead needs spiritual help and earnestly prays—immediately finding in his eager hands a brimming cup of the Water of Life, the Divine Love and Mercy. The slogan on this Path is "Pass it on," and, as he turns with the cup to pass it to the one below, it is miraculously filled again for the famished toiler, and so on down the endless chain. Thus, the Divine Fellowship, the law of our being, "Each in all and all in all," ordained from the foundation of the world to continue to give as we receive—to help our fellow man, keeps the cup of Divine Mercy welling full. Amen. "So teach us to number our days, that we may apply our hearts unto wisdom."—*Psalms* 90:12.

VEGETARIAN MENUS

BREAKFAST

½ Hr. Before Breakfast

Fruit Juice, 8 oz.

Figs and Cream

Cornbread and Honey

Wheat Germ Shake

DINNER

Potato Soup

Fresh Green Onions

Soybean Croquettes with

Mushroom Sauce

Artichokes with Melted

Butter

Savory Parsnips

Blueberries (in sauce)

SUPPER

*Tomato and Avocado
Cocktail*

Fresh Asparagus on Toast

Fresh Pineapple and

Cottage Cheese Salad

Loganberry Juice and

Milk Punch

RECIPES

Wheat Germ Milk Shake.

Ingredients: 1 tablespoon honey, 1 tablespoon wheat germ, 1 cup milk, vanilla to flavor.

Mix honey, vanilla, wheat germ, and milk in a shaker or a glass fruit jar. Fasten cover tight and shake well. When milk is frothy, pour it into a tumbler and serve at once. A little shaved ice may be added.

Soybean Croquettes.

Ingredients: 3 cups soybean puree, 1½ cups cut celery, 1 cup tomatoes, ½ cup whole wheat bread crumbs, 2 tablespoons butter.

Puree the cooked soybeans, add the cooked celery, bread crumbs and butter. Fry onions to golden brown, add to the tomatoes, then combine with the soybean mixture. Shape into croquettes; roll in cracker crumbs or cornflakes. Dip into egg and milk mixture and roll again in crumbs. Place on a greased sheet and bake in a moderately hot oven.

Savory Parsnips.

Ingredients: 4 medium sized parsnips, 3 tablespoons butter, 1 medium sized onion, celery salt.

Wash and scrape parsnips. Boil until tender; drain. Cut in quarters, put in shallow pan and add butter and minced onion. Bake until parsnips are slightly browned. Before serving sprinkle with chopped parsley.

Potato Soup.

Ingredients: 1 cup sliced potatoes, 3 cups water, 2 sliced onions, 1 teaspoon salt, 1 tablespoon butter, ¾ teaspoon celery salt.

Cook the sliced potatoes and onions in the water until tender. Rub through a colander. Add butter and the water in which the potatoes were cooked. A half cup of top milk may be added if a richer soup is preferred.

Loganberry Juice and Milk Punch.

Ingredients: ½ cup of loganberry juice, ¼ cup raspberry juice, ½ cup chilled evaporated milk.

Add the chilled evaporated milk gradually to the loganberry juice, stirring constantly until well blended, then add raspberry juice, chill with a little ice and serve.

Avocado and Tomato Cocktail.

Ingredients: 2 cups of tomato puree, 1 large avocado, lemon juice, onion juice, and a bit of garlic sufficient to flavor according to taste.

Drain the puree from a large sized tin of tomatoes, to this add seasonings of onion juice, lemon juice, garlic, celery salt. Peel the avocado, then slice and cube, being careful not to mash it. Add the avocado to the prepared tomato puree, chill and serve with cheese crackers, or knackerbrot.

Children's Department



Wee Ones

BY LENORE TERRY

CORAL was discontented, and all upset, inside. At breakfast was she not always expected to eat oatmeal? And at lunch, invariably she was expected to eat and like spinach, which to her seemed green and weedy. Again in the evening some form of cereal usually appeared. She would not have cared so much about that, if, once in a while she could go out of doors all alone, and wander around by herself.

Coral, you see, was not very old in years—not quite four—yet she had been wise beyond her age, even when a tiny baby. Her blue eyes had shone with knowledge. Perhaps when she slept, smiling, she dreamed of the beautiful land she had come from. Perhaps when awake, watching the movements of those about her, she had some knowledge of the meaning of life.

This particular morning she stood by the kitchen window. Her small pointed chin came just above the sill. How she wished that she were taller—tall as Daddy so she would not have to stand on the very tips of her toes to be able to see the pretty leaves in the yard. She pressed her nose to the glass. How nice it would be if she were out in the sun, playing with the leaves.

She did not always like to mind her mother. She had ideas of her own about what she should do. Today she wanted desperately to go out in the yard. Something seemed to be calling her . . . calling . . .

She glanced over her shoulder. Her mother had left the kitchen. Coral heard

her moving around in the bedroom. The back door was open, and Coral felt that she could easily push the screen outward. She tiptoed from the window, hesitated a moment, then slipped through the door, and out into the big yard.

She felt very brave and defiant. As she ran across the yellowed grass toward the biggest pile of leaves, yellow, red, and brown under the tall old tree in the middle of the yard her heart pounded. She could not keep her feet from dancing.

When she reached the tree, she stood very still. She felt very small out in the big world all alone. Swiftly she forgot her grievances. She wondered why the trees were whispering, and what they could be saying so interesting. The bright silent sunbeams with the leaves dancing across them made a strange, shivery feeling go up and down her back.

Suddenly dozens of leaves flickered through the air as the whispering in the tree tops grew louder. They flew toward Coral. One bright, yellow leaf stopped to kiss her nose. Another sat on her shoulder.

"Hello, leaf," she murmured.

Then it hopped down and hurried with the others across the slope of the lawn. When there they climbed in piles against the fence.

"Come on. Come on."

Was it the leaves which called in those faint, tinkly voices?

"Come on. Hurry."

As fast as her little red shoes would carry her, Coral trotted after the leaves.

There was such a nice pile of them in the corner, under the brownish red vines which hung over the fence. Coral decided it would be nice to sit on them. They would make such a lovely noise when crushed.

"Look out, there. Be careful," someone squeaked.

Coral whirled around. She saw a small face peering at her from under one of the brightest leaves.

"Lo," she whispered, not at all surprised.

"You nearly smashed me," the wee one replied in a small voice.

"Sorry."

"That's all right, Coral," the tiny fellow told her.

He smiled, and a million wrinkles appeared on his pointed face, like sunbeams.

"Who are you?" Coral's curiosity was getting the best of her.

"One of the wee ones who live under the leaves," he answered.

"You see," he continued as Coral sat down very carefully on the grass, "every year when the trees get ready to go to sleep for the winter, they give us their leaves for cloaks. Trees like to wear green. So when their leaves change color, they give them to us, in exchange for the things we do to help them the year round. We are getting out provisions for winter now; the dead flower petals for our coverlets; the castaway shells of the crickets to make our furniture. When the first snowflakes fly we toss our worn-out cloaks into the air and scamper away to our homes in the wonderland places. Grown people seldom see us. And not many children do, only children like you, Coral, for you always have understood many things, and always will."

He stopped to rest, after his long explanation.

"Oh!" whispered Coral. "What is it like in the wonderland places?"

By watching closely, now, Coral saw little pointed feet twinkling under every leaf. Now and then a bright little face peered up at her.

"There the sun shines all day," the little fellow continued. "Little girls can be outdoors all the time, if they mind their mothers. There are other fairies—water spirits, rainbow fairies in their many-colored gowns. And our spinach . . . we like it better than you like ice cream."

"Do you?" This was hard for Coral to believe.

"Oh, yes. Spinach is nice, you know. Isn't it green like the trees and grass in summer? Doesn't it remind you of summer gardens with the sunbeams, and the rain, and the nice brown earth which smells so fresh and good? Think of that, as we do, and you'll always like to eat spinach."

"But oatmeal—um—"

"Oh, oatmeal: that always makes us think of fields of waving grain, so prettily tasseled."

Coral thought very hard. Perhaps he was—yes, she was sure he was right.

"Wish I could be there with you," she sighed.

"Perhaps—some day—you may go. But listen, Coral, I'll see you here again some day."

And he skipped swiftly away—away down the side of the fence, through the gate, into the street.

"I forgot," Coral cried, "I forgot to tell him when." She jumped to her feet. She felt light as any feather. At first it was easy to follow the wee one.

Other leaves were scurrying from all over the yard. Some of them flew over the fence. Others slipped under it, and some went through the gate.

"Some day—some day," the leaves chanted.

Coral ran after them. Unhesitatingly she followed through the gate. She wanted to hear more, and when the little man would be back. She must catch him. Her brown hair blew around her face.



Her red shoes twinkled brightly. Down the grassy bank and into the street she followed the frisking leaves. She was getting tired. She wished they would come back.

"Some day," a voice called faintly. Silvery laughter floated back to her.

"Wait," she called.

Someone touched her on the shoulder. She looked up. It was her mother, with her face like snow, so white. She lifted Coral into her arms. Coral felt so safe and happy. She would always mind her mother now, and like her oatmeal and

spinach. Maybe some day she would see the wee ones again. He had promised.

"You must not run away, Coral," was all mother said.

"Coral followed leaves. Didn't run away."

"There's the vegetable man coming," her mother cried, "I must hurry and see if he has some nice fresh spinach."

Coral did not care. She did not mind the idea of spinach now. She did not say anything, but she knew the tinkling was not that of the vegetable man's wagon. It was the laughter of the wee ones under the leaves.

The Fire in the Forest

BY L. FURZE-MORRISH

ONE dry, cold winter's night long years ago a wandering peddler found a secluded clearing in the forest and lit a fire to warm himself. He was very careless, and after he had warmed his feet and hands for a little while he went away, leaving the embers of the fire burning.

Then the salamanders, or fire fairies, in the flames, reached out and drew in more fuel, gaily playing in the fire. As it crackled and flames again shot up, the salamanders started to dance in and out, holding hands and whisking round and round, faster and faster. So happy were they that they did not notice a wind springing up.

The wind was created by the air fairies, or sylphs. They had felt the chill before dawn and began to fly about quickly in eagerness to see the rising sun. So fast did they fly toward the east that a strong wind rose and began to blow on the fire in which the salamanders were dancing. The flames bent before the wind and crackled fiercely, creeping along the ground and burning up leaves and fallen twigs. The wind grew so strong that presently it blew the fire into some under-

growth on the edge of the clearing. This burned quickly and huge flames leaped up and started to burn the trees. The fire traveled rapidly and soon it came near a village in the forest.

The people in the village awoke and heard the fire roaring. They ran outside and saw the flames bearing down on them. Then they called on the gnomes, the earth fairies, to help them.

"Oh gnomes!" they cried. "Put out the fire, lest it burn us all with our children and houses!"

But the gnomes could do nothing. It was their work to look after the trees and flowers and make things grow on the earth. The fire was even burning up all their trees and shrubs and they were powerless to do anything.

Then the people, finding the gnomes could not help them and seeing the fire growing bigger and bigger and coming nearer and nearer, appealed to the undines, or water fairies, to put the fire out. Their need was so urgent and their calling so full of distress, that certain students of the Wise Ones heard and interfered to put out the fire. Summoning

(Continued on page 239)

Echoes from Mt. Ecclesia



Easter

BEGINNING Saturday at noon the automobiles began to come into the spacious drive of Mt. Ecclesia, and within a few hours Headquarters was bubbling with activity and by sundown every room was filled with guests. The Temple of Healing, the Ecclesia, where the Probationers meet each evening for healing prayer was well filled with Probationers. It is most encouraging the number of members who are now taking the vows for the Probationary work, and the Temple in which they meet each evening at six-thirty has become so beautifully vibrant with this healing force that visiting Probationers remark about its strength.

The musical program rendered by the Fidelio Quartette and their vocal soloists on Saturday evening was truly a musical treat. These members are all active workers in the Los Angeles Fellowship Center, and the writer can assure you that she has never enjoyed a more soul satisfying concert in many years. The weather had given us much anxiety; even as late as Saturday afternoon heavy clouds accompanied with wind made us all feel that our Sunrise service the next morning might be very wet, but, with winds blowing all night and occasionally a few drops of rain, lo, and behold, at five o'clock Easter morning a beautiful clear sky greeted us, an ideal day.

The place where the Easter services have been held each year since the opening of Mt. Ecclesia is at the emblem in front of the Library Building. It consists of the first cross which was planted by Max Heindel at the turning of the ground on October 28, 1911. This white cross is surrounded by a large star of bright yellow African daisies which are now in bloom; around this golden star is a beautifully kept green lawn, the whole

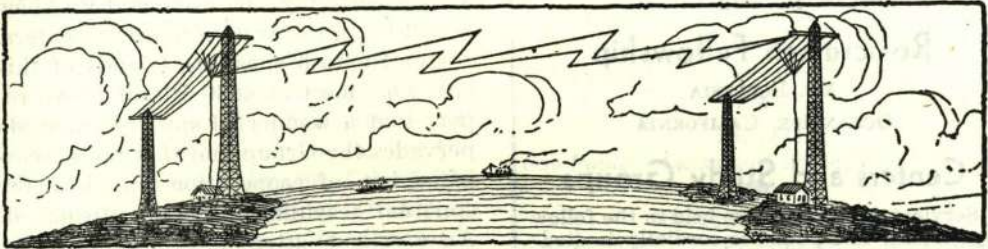
protected by a low hedge. The members and friends group themselves around this circle, and the speaker takes the position just before the cross.

The service was opened at the moment the sun rose by a salute on the cornet, the player standing upon the roof of the east portion of the Library Building. The Fidelio Quartette and soloists on the veranda of this building continued the musical program. The sun rose from behind the clouds which were banked low over the Palomar Mountains due east from Mt. Ecclesia. (Here the largest telescope in the world is being installed.) The inspiration received at this beautiful scene, as the speaker, Judge Carl Davis, started his address while all faced the silver-lined clouds with the glorious sun just coming up from behind them will long be remembered. After the exercises at the cross the crowd while singing "He Is Risen" marched to the Chapel where the services were concluded.

At eleven A.M. Mrs. Max Heindel gave an address on "The Day of Immortal Hope" in the Chapel, which could not hold all who desired to hear.

The Dining Room at twelve noon, was a most interesting sight. Tables were prepared for 125 guests, but numbers had to wait until a second group could be seated. The spirit of good fellowship shone in the smiling faces of our members and guests, and in the happy faces of many of our older students who have been absent for some time but who had again returned to pay us a visit. At seven-thirty the address of the evening, "Spiritual Vibrations," was given by Mr. Charles Cooper. Truly this Easter was a season of the most spiritual and comradely feeling, and all who visited Headquarters feel that they would like to return soon.

Rosicrucian News Bureau



In the Western Wisdom Teaching one of the cardinal points taught is the development of the faculty of self-reliance, and the acquirement of this essential sterling characteristic comes only through the unfolding of the basic God-like potentialities inherent in each individual. In our work of giving "loving, self-forgetting service to others"—individually and collectively—an important duty is to help others unfold the latent faculties within.

Our Centers should be not only focusing points from whence radiate high, spiritual vibrations, but they should in a measure, at least, serve as training schools for developing the faculties of the aspirants who congregate there "in spiritual conclave."

Every member who can serve in any capacity should be given the opportunity to do so, for the more *active* members a Center has, the more successful that Center is likely to be. Enthusiastic, well-directed effort in Center activities should be held up as a goal to be attained by every member of the Group. No one who is a "leaner" can at the same time be a helper. Each must learn not only to stand alone, but must cultivate that Inner Tribunal through which a contact is made with the Divine Source of wisdom, and from which comes a constant renewal of zest and enthusiasm for spiritual endeavor.

The more *zealous, self-reliant helpers* our Centers can develop, the more can

they aid in accomplishing the humanitarian purposes of the Elder Brothers for humanity.

UTICA, NEW YORK.

Encouraging news of a renewal of activity in this section, also, has been coming to us lately. Several of the Utica members recently visited Schenectady and Mr. Fred Schwender gave an inspiring talk on "Immortality Now" to a large and interested group of people.

Mr. Schwender is doing some exceedingly fine work in gaining the cooperation of the General Electric Company in regard to installing electrical refrigerating machines in the undertaking establishments throughout the country. The proper care of the dead we know to be a vital factor in humanity's progress, and it is most gratifying to see this phase of our work receiving such enthusiastic attention. From the reports that have been coming in, some real progress is being made.

LOS ANGELES, CALIFORNIA.

Our Center at 2523 West 7th St. reports that "at the semiannual meeting of the members of the Rosicrucian Fellowship Center of Los Angeles it was voted to accept the offer of the Fellowship to furnish cloth bound copies of the 'Cosmo' for one dollar to any member wishing to donate to a public library. Donations were started and twenty books

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA

Centers and Study Groups

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

Addresses of unchartered Centers and Study Groups may be had on request.

CHARTERED CENTERS IN THE U. S. A. AND CANADA

- Burlington, Vt.*—91 No. Union St.
Calgary, Alta., Can.—108 14th Ave. W.
Calgary, Alta., Canada.—Young People's Group, 1318 15th Ave. W.
Chicago, Ill.—Rm. 1622, Capitol Bldg., 159 N. State St.
Chicago, Ill.—Room 802, Auditorium Bldg., 431 S. Wabash Ave.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 708.
Columbus, Ohio.—253 N. Hague Ave.
Dayton, Ohio.—Y. W. League, East Room, 2nd floor.
Denver, Colo.—1088 Broadway.
Indianapolis, Ind.—319 N. Pennsylvania St.—3rd Floor.
Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—2523 W. 7th St.
Los Angeles, Calif.—4830 Floral Drive.
Milwaukee, Wis.—Fine Arts Bldg., 125 East Wells St., Rooms 236-238.
Minneapolis, Minn.—1008 Nicollet Ave.
New Orleans, La.—429 Carondelet St., Room 201.
Portland, Ore.—Room 316 Dekum Bldg.
San Diego, Calif.—Rm. 9, 1039 7th St.
Shreveport, La.—1802 Fairfield.
St. Paul, Minn.—318 Midland Trust Bldg.
St. Petersburg, Fla.—532 Ninth St., South.
Toronto, Canada.—c/o Mary Tamblyn, 611 Delaware Ave.
Vancouver, B. C.—Room 12, Williams Bldg Cor. Granville and Hastings Sts.

were given that evening. Such love and cooperative work we wish to share with the other Centers, and the Fellowship." This is certainly fine work and we know it will be an inspiration to other Centers.

Our Spanish speaking friends of this city who meet at 4830 Floral Drive report that a wonderful spiritual attitude pervades the Group and that an increasing spirit of cooperation and love for spiritual teachings is being displayed. An excellent attendance at the Sunday Evening Service is reported.

LA PAZ, ILOILO, P. I.

The Secretary of this enthusiastic Center informs us of a recent election of officers and a number of constructive measures taken. An anatomy class has been started under the direction of a physician member of the Group, and a Philosophy Class for beginners has been added to the list of activities.

Our two Groups in the Philippines are doing most commendable work in helping to disseminate the New Age Teachings in their part of the world.

BRIDGETOWN, BARBADOS, B. W. I.

This faithful Group continues its good work, a recent report showing a very encouraging number in attendance at classes. The Secretary writes that "the priceless Rosicrucian Teachings are working wonders among the Group. We are making a very hard struggle to bring the spirit of the Teachings into our daily lives, and many of the students have stated that they have an entirely new outlook on life." An excellent example of what a study of the Western Wisdom Teachings may do for those who follow them.

LONDON, ENGLAND.

Reports from this Center mention two very successful public lectures recently given. More than fifty were present on each occasion, and plans are now being made for a lecture especially to attract the young people. The Sunday Evening Service has been attended by an increas-

ing number during the past several weeks.

A cordial invitation is extended by this Center to friends who may be planning to attend the coronation.

DULUTH, MINNESOTA.

It is a pleasure to hear of some activity among our friends in this city again. Some lectures will be given during the week ending April 24 by one of our faithful workers of long standing, Mr. Alfred Johnson. We hope that Mr. Johnson's efforts will meet with much success, and that the formation of a Study Group may be one of the results of his endeavors in that vicinity.

ROTTERDAM, THE NETHERLANDS.

The reports we receive from the Secretary of the Center at the Claes de Vrieselaan in this city show great activity. Three classes in the Philosophy and two in Astrology are conducted each week, and all are well attended.

The weekly Healing Service and Sunday Evening Devotional Service are also held each week, and after the Healing Service a lecture is given dealing with the occult interpretation of the Bible.

KUMASI, GOLD COAST, WEST AFRICA.

A very nicely arranged booklet from this Center informs us that "The Kumasi Study Group was inaugurated on the 24th day of February, 1934. Six persons were present at the inaugural meeting. On and on and on the work has grown, and the loving service of the Rosicrucian Fellowship has spread to the most remote corners of our district. The Center has now increased from the original six to a total number of about 60 members, 3 of whom are Probationers, 25 Regular Students, and 32 Preliminary Philosophy Students."

An inspiring report, and we heartily commend the zealous members of this Group who are laboring so diligently to spread the New Age Teachings in their part of the world.

Chartered Centers in Other Countries

BELGIUM

Brussels.—74 rue Stevens Delannoy.

BRAZIL

Sao Paulo.—Caixa do Correio, 3551.

BRITISH GUIANA

Georgetown.—108 Thomas St., Kitty Village.

ENGLAND

Liverpool, Eng.—71 Upper Huskisson St., Telephone, Heswall, 304.

London, Eng.—21 Gloucester Gardens, Bayswater.

GOLD COAST, WEST AFRICA

Abokobi.—c/o J. M. Boi-Adzete.

Kumasi.—Mr. Ben T. Vormawah.

Sekondi.—P. O. Box 224.

Takoradi.—c/o E. Oben Torkonoo.

NIGERIA

Lagos.—c/o Mrs. G. La Page, P. O. Box 202.

ARGENTINE

Buenos Aires.—Humberto 10 No. 2091.

PARAGUAY

Asuncion.—Louis Alberto de Herrera, Republica Francesca.

Asuncion.—Garibaldi 118.

PERU

Lima.—Box 637.

PHILIPPINES

La Paz, Iloilo, P. I.—19 Burgos St.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—Gabriel Metsustraat 24.

Apeldoorn.—de Ruyterstraat 44.

Arnhem.—18 Mesdaglaan.

Breda.—34 Speelhuislaan.

Den Haag.—Secretariaat: 88 Roelofsstraat:
Vergaderplaats: de Ruyterstraat 67.

Rotterdam.—Claes de Vrieselaan No. 51.

Rotterdam.—308 Bergweg.

Zaandam.—Oostzijde 386.

The Rosicrucian Cosmo-Conception

The Rosicrucian Textbook

BY MAX HEINDEL

THE answer to the riddle of life is embodied within the philosophy so graphically set forth in this book—a book wherein Science and Religion meet and truly portray Christianity to the people of the Western World.

Astrology is, primarily, a Spiritual Science rather than of mundane nature. *The Cosmo-Conception* shows Astrology in the proper light—its intimate relation to philosophy—as no other work has done.

More than seven hundred pages, beautifully bound in cloth, with gold lettering, postpaid for two dollars. Paper covered copies at seventy-five cents each, or four for two dollars.

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

The Web of Destiny

How Made and Unmade

BY MAX HEINDEL

THIS work consists of seventeen of the ninety-nine monthly lessons sent out by the author to his students during his last years in the body. They carry a message of Christian love mingled with divine wisdom, which only the initiate into the deeper mysteries can give.

The Web of Destiny is really four books in one. Besides showing the occult forces which shape our destiny, it also explains the occult effect of our emotions—prayer as a magic invocation—and practical methods of achieving success. The cloth bound volume of a hundred and sixty-seven pages is but a dollar and one-half, postpaid.

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

READING, PENNSYLVANIA.

A very interesting letter telling of the activities of the members in this city accompanied the last report. In addition to the regular weekly classes in Philosophy and Astrology, time is being devoted to the development of speakers by having ten-minute talks given on some phase of the Philosophy. Most of the members are taking advantage of this opportunity and the results have been very gratifying.

Plans are being made to increase the Center activities as soon as a more suitable meeting place can be found.

RACINE, WISCONSIN.

This earnest little Group meets every Monday night to study the "Cosmo." A concentration and a reading of the Rosicrucian Prayer precedes each class. We especially appreciate the statement made in this Group's report that "we wish to feel even a closer and better understanding of the work, and hope the time will come when we can be of real help in the work." Perhaps many of our smaller Groups do not fully realize the extent of their help in the Fellowship work, but it is *very real*, indeed. Each one adds substantially to our strength and we eagerly welcome each new addition to our ranks.

MISCELLANEOUS REPORTS.

Reports from Columbus, Ohio; Shreveport, La.; St. Petersburg, Fla.; Tampa, Fla.; and Dayton, Ohio, give encouraging assurance that the faithful members in these cities are continuing their earnest efforts to "mass their coals" in spiritual endeavor.

A persistent continuance of class work in the Rosicrucian Teachings establishes a vibration which adds strength to the combined forces for *Good* in the world, and thus aids the Elder Brothers in accomplishing their purposes during this difficult period in our evolution. Our especial gratitude to the courageous and consecrated members of our smaller Study Groups!

THE FIRE IN THE FOREST

(Continued from page 233)

the undines, they told these fairies what they wanted them to do.

Then it started to rain and rain, heavier and heavier, until the whole ground was soaked with water and the fire was quenched. Nobody was burned, and only one small corner of one of the gardens in the village was scorched. It was lucky that the people in the village in those days knew that there were fairies to help them and did not try to put the fire out all by themselves, or laugh at the fairies; otherwise all the gardens might have been burned instead of just that one small corner.

All the same the people taught their children to be very careful with fire, and those of them who had laughed at the fairies changed their minds.

**25% Price Reduction on
BOUND VOLUMES**

OF

**SIMPLIFIED SCIENTIFIC
TABLES OF HOUSES**

[Vols. 1, 2, and 3, Latitudes 25 to 60
In One Volume, clothbound .. **\$1.50**
(Formerly \$2.00)

These Tables of Houses are also printed in three separate booklets with paper covers. They are numbered 1, 2, and 3, and include the Latitudes listed below:

- Vol. No. 1. Latitudes 25 to 36 degrees
- Vol. No. 2. Latitudes 37 to 48 degrees
- Vol. No. 3. Latitudes 49 to 60 degrees

Price 50c Each, Postpaid.

By our original method which is fully explained in all volumes, they are usable for both North and South Latitudes.

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

**Read With a Purpose
ROSICRUCIAN BOOKS**

On the Philosophy

The Rosicrucian Cosmo-Conception ..	\$2.00
Paper bound 4 for \$2.00; single copies	.75
The Rosicrucian Mysteries	1.50
The Web of Destiny	1.50
Mysteries of the Great Operas	1.50
Ancient and Modern Initiation	1.50
Gleanings of a Mystic	1.50
Letters to Students	2.00
Teachings of an Initiate	1.50
Rosicrucian Philosophy in Questions and Answers	2.00
Freemasonry and Catholicism	1.00
In the Land of the Living Dead	1.00
Mystical Interpretation of Christmas	.50
Mystical Interpretation of Easter ..	.25

Astrology Books

Message of the Stars	2.50
Astro-Diagnosis	2.50
Simplified Scientific Astrology	1.50
Rex and Zendah in the Zodiac	1.50
Tables of Houses (3), each50
The three cloth-bound in one vol. ..	1.50
Simplified Scientific Ephemerides	
1857-1937—each year25
Ephemerides, bound (20 years)	5.00
Astrological Charts, small 5; large ..	.25

Booklets

How Shall We Know Christ?15
Rosicrucian Child Training50
Christ or Buddha?20
Evolution10
Earthbound10
Salads for Vegetarian Menus25
Rosicrucian Lectures, each10
Complete set of 20 Lectures	1.50

ABOVE PRICES INCLUDE POSTAGE

*Rosicrucian Books in
Foreign Languages:*

Spanish, German, Dutch, French, Italian,
and Swedish. Catalogue with price list on
request.

Discount given to dealers

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

Dealers Carrying The Rosicrucian Fellowship Publications

- Akron, Ohio.—Burt G. Smith, 612 Metropolitan Bldg.
Sun Publishing Co., 507 Everett Bldg.
- Atlanta, Ga.—Longworth's Book Shop, 106 Forsythe St. N.W.
- Baltimore, Md.—The Remington-Putnam Book Co., 347 N. Charles St.
- Barcelona, Spain.—Francisco Sintés, Ronda de la Universidad 4.
- Bellingham, Wash.—W. C. Orrill, 1237 State St.
- Bloomfield, Conn.—Russell N. Case.
- Bombay 7, India.—The Popular Book Depot, Grant Road.
- Boston, Mass.—Metaphysical Club, 25 Huntington Ave.
- Buenos Aires, Argentine.—Mrs. W. H. Valentine Andreae, 2091 Humberto I. Nicholas B. Kier, Talcahuano, 1075.
- Calgary, Alta., Canada.—J. J. Gamache, 1002 1st St. W.
- Capetown, S. Africa.—Utting & Fairbrother, Ltd., 129 Longmarket St.
- Chicago, Ill.—Louis J. Hlavacek, 2650 Wilcox St.
- Cincinnati, Ohio.—Hughes Book Shop, 9 West 7th St.
- Cleveland, Ohio.—Phoenix Book Shop, 1872 W. 25th St.
- Columbus, Ohio.—McClelland & Co., 100 N. High St.
- Crystal Bay, Minn.—The Occult Book Shop.
- Dallas, Texas.—Schmalzried Book Shop, 911 Main St.
- Detroit, Mich.—A. E. Arbuckle, 9333 Carleton Ave.
Doubleday, Doran Book Shops, 18 Adams W.
Temple of Light, 458 Ledyard St.
- Grand Rapids, Mich.—Raymer's Book Store, 5 North Division St.
- Heswall, Ches., England.—Mrs. Beryl Sp. Dean, The Sun Dial.
- Hollywood, Calif.—Book Shop of the Stars, 7108 Sunset Blvd.
- Houston, Texas.—D. Mendoza, 1513 B. Decatur.
- Kansas City, Kans.—Astro Science Pub. Co., 814 Quindaro Blvd.
- Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
Dr. B. Alta King, 2816 Prospect Ave.
- Kingsville, Texas.—Mrs. E. L. Fortman, P. O. Box 1082.
- Kumasi, Gold Coast, W. Africa.—Ben T. Vormawah, P. O. Box 37, Gold Coast Railways.
- Lincoln, Neb.—Lincoln Astrology Club, 4147 Starr St.
- London, E. C. 4, England.—L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus.
- Los Angeles, Calif.—Advance Book Co., 628 W. 8th St.
The Church of Light, 818 Union League Bldg.
DeVorss & Co., 843 S. Grand Ave.
Chas. H. Wolfram, 11514 S. Broadway.
- Manila, P. I.—H. F. Tibayan, Records Division, Bureau of Posts.
- Merrick, L. I., N. Y.—Disciples Retreat, Gormley Ave. and Nassau St.
- Milwaukee, Wis.—Astrological Study Studio, 922 N. 27th St.
- Minneapolis, Minn.—Powers Mercantile Co.
- New York, N. Y.—The Baker & Taylor Co., 55 5th Ave.
Brentano's, 1 West 47th St.
Doubleday, Doran Book Shops, 244 Madison St.
The Gateway, 30 East 60th St.
Harmony Book Shop, 108 W. 49th St.
Macoy Pub. & Masonic Supply Co., 35 W. 32nd St.
- Oakland, Calif.—The Holmes Book Co., 274 14th St.
Hardy's Bookstore, 915 Broadway.
Kahn's.
- Omaha, Neb.—Mrs. Lottie F. McLaughlin, 301 N. 31st St.
- Philadelphia, Pa.—Archway Book Store, 47 N. 9th St.
Leary, Stuart Co., 9 S. 9th St.
John Wanamaker.
- Portland, Maine.—Loring, Short & Harmon.
- Portland, Ore.—Hyland's Old Book Store, 913 S.W. 4th Ave.
- Providence, R. I.—Occult Book Center, 42 Westminster St.
Philosophical Book Center, 266 Weybosset St.
- Reading, Pa.—Chas. M. Stein, 460 S. 3rd St.
- Riverside, Calif.—Albert Ackerman, 3762 9th St.
- Sacramento, Calif.—Philipp Grell, 1618 7th St.
- San Antonio, Texas.—H. A. Moos, 331 W. Commerce.
- San Diego, Calif.—Alcove Book Shop, 816 Broadway.
- San Francisco, Calif.—The Emporium.
Metaphysical Library & Book Shop, 177 Post St.
San Francisco News Co., 657 Howard.
- San Jose, Calif.—Metaphysical Center, 80 E. San Fernando.
- Santa Barbara, Calif.—Copeland Book Shop, Next to P. O.
- Santa Monica, Calif.—Diane Van, 613 Santa Monica Blvd.
- Seattle, Wash.—The Bookmart, 622 Pike St.
Raymer's Old Book Store, 905 3rd Ave.
Florence I. Virden, 3821 W. Barton St.
- Spokane, Wash.—Clark's Old Book Store, 831 Main Ave.
- St. Louis, Mo.—Doubleday, Doran Book Shops, 310 N. 8th St.
- St. Paul, Minn.—St. Paul Book & Sta. Co., 55 E. 6th St.
- St. Petersburg, Fla.—K - B Printing Co., 546 Central Ave.
- Syracuse, East, N. Y.—Florence M. Simon, (P.O. Box 595), 17 Kinne St.
- Tacoma, Wash.—C. A. Thorell, 708 St. Helens Ave.
- Tampa, Fla.—E. M. Holder, 1002 Horatio.
- Vancouver, B. C., Canada.—The Torch, 657 E. Hastings St.
- Washington, D. C.—Henry Austin, 4215 Ridge Road, S.E.

Summer School at Mt. Ecclesia

July 6 to August 20, 1937



SCHEDULE OF CLASSES

	9:00-9:50	10:00-10:50	11:00-11:50
Monday	Sr. Astrology	Anatomy & Physiology	} Correlation of Philosophy with Music, Art, Science Astro-Diagnosis Sr. Philosophy Sr. Philosophy
Tuesday	Sr. Astrology	Bible Course	
Wednesday	Jr. Astrology	Center Work	
Thursday	Jr. Philosophy	Anatomy & Physiology	
Friday	Jr. Astrology	Jr. Philosophy	

The Rosicrucian Philosophy: A comprehensive study of the "Cosmo-Conception," the textbook of the New Age teachings, given to humanity by the Brothers of the Rose Cross through Max Heindel; a thorough course in "The Web of Destiny," "Rosicrucian Mysteries," "Mysteries of the Great Operas," and other writings of Max Heindel; also an illuminating Bible Course from the Rosicrucian viewpoint.

Astrology: Setting up and reading charts, progressions, astro-diagnosis, and keywords.

Anatomy and Physiology: Their correlation to the Rosicrucian Philosophy.

Expression: Wednesday evenings, 7:30 to 8:30.

LECTURES

In addition to the above courses there will be various lectures by well qualified and experienced members and guest lecturers.

RECREATION

Friday evenings are reserved for social affairs. An opportunity to know each other better and appreciate each other more.

ACCOMMODATIONS

Rooms will be available at the following very reasonable rates:

Rose Cross Lodge	\$6.50 to \$8.25 per week, one person in room
" " "	7.75 to 9.50 per week, two persons in room
Cottages	2.00 to 4.00 per week, one person in room
" "	3.00 to 5.00 per week, two persons in room

Vegetarian meals in our cafeteria are served at the following rates: Breakfast 30 cents, dinner 40 cents, supper 30 cents. Weekly rate of \$6.00 during continuance of the Summer School.

Working for board and room will not be possible. A deposit of \$5.00 is required in advance to secure accommodations. This will be applied on the first month's room rent.

FEEES

There are no fees, but the expense of conducting the courses will be met by voluntary contributions from the students.

PURPOSE OF THE SCHOOL

This school will give instruction in the above-mentioned subjects to all who are interested in the New Age teachings; it also aims to prepare teachers and lecturers for the field, and for Center instructors.

THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.

Location of the Heavenly Bodies For Every Day of 1938

COMPLETE AND ACCURATE INFORMATION NEEDED BY EVERY ASTROLOGER
AND ASTROLOGICAL STUDENT

1938 Ephemeris

THE INTERNATIONAL SIMPLIFIED SCIENTIFIC FAVORITE
WHICH SAVES TIME, MONEY, AND EYESIGHT

*First Edition of the 1938 Ephemeris
Sold Out—Second Edition Now Ready*

SIX OUTSTANDING FEATURES OF SUPERIORITY

- 1.—Seconds Position of Sidereal Time.
 - 2.—Seconds Position of Longitude of Sun.
 - 3.—Daily Aspects with time of culmination.
 - 4.—Time of entrance of Moon into each sign.
 - 5.—Time of entrance of Sun into each sign.
 - 6.—Monthly position of Pluto.
-

Sent Postpaid to Any Address for 25c per copy

Simplified Scientific Ephemerides of any year back to 1857
may be had at this standard price of 25c each.

Bound Volumes of 20 years for \$5.

Astrological Charts, small, 5c each; large, 25c.

THE ROSICRUCIAN FELLOWSHIP

MT. ECCLESIA

Oceanside, California, U.S.A.