



The
ROSICRUCIAN
MAGAZINE

*Rays From
The
Rose Cross*



FEATURES

●
Objectors from Conscience
'Mysterium Magnum' of the Rose Cross
The Value of Color
Digestion and Reason

●
SEPTEMBER
1941

20c a Copy

\$2 a Year

Problem Solving Books

The Rosicrucian Cosmo-Conception

By MAX HEINDEL

CHRISTIANITY FROM THE MYSTIC STANDPOINT

The most illuminating book of the age. Written in simple language, devoid of technical terms, giving the *Western Wisdom Teaching for Western People*. A complete exposition of the conditions and laws obtaining upon the Superphysical Planes, whither we proceed after death.

You will find here an answer to the riddle of life.

702 Pages Cloth Bound \$2.00 Prepaid
57 Pages Topical Index and 95 pages Alphabetical Index. Illustrated.
607 Pages, Paper Bound, 75 Cents each, four for \$2.00, Prepaid
Same text but Topical Index only

Freemasonry and Catholicism

By MAX HEINDEL

Long ages ago two different and diametrically opposed plans were instituted for humanity by the Divine Hierarchs that guide our evolution. One was Freemasonry; the other was Catholicism.

This book is an esoteric treatise on the facts underlying these two great Institutions as determined by occult investigation. It explains in terms of Mystic Masonry the conflict between the Sons of Cain and the Sons of Seth, and unravels the allegory dealing with Solomon's Temple, the Queen of Sheba, and the Grand Master, Hiram Abiff.

Also, new Light is given on The Path of Initiation; Lucifer, the Rebel Angel; Jehovah, the Race God; Christ, the Universal Spirit

110 Pages, with Index Cloth Bound \$1.00 Prepaid

The Message of the Stars

By MAX HEINDEL AND AUGUSTA FOSS HEINDEL

Previous editions of this standard textbook on *reading the chart* contained 21 pages of index material, Natal and Medical. This new Ninth Edition is greatly improved for study or reference by—

36 PAGES OF COMPLETELY REWRITTEN INDEXES

Part I, Natal Astrology gives nature of planets; signs of the zodiac; functions of the houses; effects of rising signs and planets; natal and progressed aspects; method of Progression and Prediction, etc., etc. Part II, Medical Astrology gives method of astro-diagnosis with 36 actual charts and delineation.

728 Pages Cloth Bound \$2.50 Prepaid

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*

September

1941

VOLUME 33

NO. 9.



Contents

THE CURRENT OUTLOOK—		Children of the Zodiac	
Objectors from Conscience		Lillian Parcell	411
	Joseph Darrow	Astrological Readings for Subscribers'	
THE MYSTIC LIGHT—		Children: Nels A. N.	413
The 'Mysterium Magnum' of the Rose		Vocational Guidance Advice	415
Cross	Max Heindel	WORTH-WHILE NEWS—	
A Night in Embertide (Conclusion)		Music and Mental Health	417
	John Ramel	Doctors Report on Vivisection	418
Illustration by David Murdoch		QUESTION DEPARTMENT—	
Why—The Awakening	A. F. H.	About Meat-Eating	419
"After This Manner Pray Ye."	P.W.	Being Agreeable to Others	420
The Value of Color	Kittie S. Cowen	The Location of Heaven	420
The Search for Happiness		NUTRITION AND HEALTH—	
	Rev. George R. Downing	Digestion and Reason	
Prayer for Light (poem)		Edythe F. Ashmore, D.O.	421
	Alice Ruth Campbell	Patients' Letters—Healing Dates	423
Sufficiency (poem)		Psalm CXXI	423
	Della Adams Leitner	CHILDREN'S DEPARTMENT—	
Western Wisdom Bible Study—Jesus		Coming to Earth Again	
Walks on the Water		Rona Morris Workman	424
	Jane Templeton	Reincarnation (poem)	Raboch 426
A Rosicrucian Catechism—The Vital		ECHOES FROM MT. ECCLESIA	427
Forces	Edward Adams	ROSICRUCIAN NEWS BUREAU—	
THE ASTRAL RAY—		News from Centers	428
The Bible Story in the Stars		Today (poem)	Author Unknown 431
(Part X, II)	Zel L. Morris		

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

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

PRINTED BY

The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, U.S.A.

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 for 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 prostituted in the service of *Religion*. Last came the wave of modern *Science*, and with iron hand it has 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 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 towards 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 has 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 fourteenth 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.

Correspondence Courses in Rosicrucian Christianity, Western Wisdom Bible Study, and Spiritual Astrology, given on the freewill offering basis, are offered to those sincerely interested. Address—


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

The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

Objectors From Conscience

By JOSEPH DARROW

 HE conscientious objector to war is getting his name in the newspapers again as in 1914-18. The latest outstanding example is that of Edward R. Cunningham, a minister of the sect known as "Jehovah's Witnesses," who was arrested a short time ago for failure to report to the conscientious objectors military camp at Glendora, California, to which he had been assigned. As reported in the *Los Angeles Times*, Cunningham asserted that "the laws of God govern over the laws of man. I am an ordained minister and as such am entitled to exemption. I have a command to preach the Gospel. If I should break that law I would go to everlasting destruction."

An article some little time ago in *News-Week* remarked that the army draft hasn't as yet bruised many consciences. It stated that throughout the nation so far only about 80 conscientious objectors have refused to register for the C.O.'s selective service, about 40 of whom have been sent to prison. Out of a total of 30,000 who registered as objectors from conscience, only 6700 have been classified as such by their local draft boards and exempted from combatant duty.

In 1914-18 the C.O.'s were regarded rather contemptuously by officers, soldiers, and civilians alike, and when they went to camp they were usually assigned to exceedingly menial and disagreeable jobs. Now, however, they are being sent to C. O. work camps in various parts

of the country where they will do work of national importance under civilian direction. The government is reopening vacant C.C.C. camps for this purpose. The first to be put into operation is located in a 2200 acre tract of hardwood forest at Patapsco, Maryland. The churches which sponsor their conscientious objectors are required to put up the money to maintain the camps, which amounts to about \$35 a month for each man.

What do the Rosicrucians have to say about this matter from the philosophical standpoint? First, there is the Biblical dictum which says, "Thou shalt not kill." There doesn't seem to be any qualification to that. Then there is the law of non-resistance enunciated in the New Testament which says: "Resist not evil, but overcome evil with good." This is partly embodied by the Hindus in their technique of "passive resistance." Max Heindel, an Initiate of the Rosicrucian Order, gave some important philosophical information on this subject in an article published in 1918. We quote:

"It is well understood by students of occultism that wars are instigated and inspired by the divine Hierarchies, who thus use one nation to punish another for its sins. Even a superficial study of the Bible will furnish many instances. This does not always mean that the victor is altogether righteous, but it does show that the vanquished nation has done wrong and merits the punishment inflicted, usually on account of its arrogance and godlessness. Nor is it a sign that because it is victorious for a long time and extremely difficult to conquer it

enjoys divine favor. At least in a measure such a course may be brought about by the invisible army which supports the arms of the aggressor and prolongs the struggle for the purpose of making the final defeat more thorough and disastrous; also to teach the defenders a lesson that could not be learned in a short decisive struggle."

The divine Hierarchies mentioned above are the Race Spirits who operate under the direction of Jehovah, the God of war. It is the Race Spirits who segregate mankind into national groups, one being assigned to each nation. Wars are not instigated by the Race Spirits, however, as long as mankind is making a reasonable amount of voluntary progress along the lines of righteousness. But when the Cosmic laws have been violated to such an extent that it slows up evolutionary progress below a safe rate, then the Race Spirits make use of man's own evil creations to settle national karma (effects from causes) by war and punish the nations for their sins.

This gives quite a new aspect to the matter. It would appear, therefore, that if a man goes to war, either voluntarily, or involuntarily through the draft, it is a sign that he is one of the agents in the settling of national karmic scores. Moreover, since neither national nor individual karma can be evaded

MENTAL ATTITUDE IS THE CRITERION in the long run, it would indicate that the mental attitude toward war of one who is drawn into it determines whether or not he is committing an additional sin. If he has the strong principles of the conscientious objector, however, and refuses to take part in it under any circumstances, it shows that he has arrived at the point in evolution where he has emancipated himself from the karma of war, and therefore is no longer required to participate in it. So after all it's an individual matter, and the right answer depends upon the stage of evolution of each individual himself.

The article mentioned above gives further information on the status of war. It says:

"From the spiritual standpoint the right or wrong of war hinges upon the question who is the aggressor and who is the victim. When an entire nation runs amuck against another, committing wholesale murder, arson, destruction and pillage, it is impossible to imprison that whole nation and therefore more drastic means of self-defense must be found. In civil life we recognize the law of self-defense [against would-be-murderers] and it would be specious to contend that this right is lost because a million murderers dress themselves in uniform, or because they go out boldly and brazenly proclaiming their intention to kill, or because they lie in ambush by companies instead of singly. Being the aggressors, they are murderers, and their intended victims have an unquestionable moral right to defend their own lives. Furthermore, there rests upon the strong the sacred duty of protecting the lives of those who are too weak to protect themselves."

From the above esoteric principles it appears that the dividing line between the right and the wrong of war is a very slender line, and requires much discrimination and judgment to determine exactly where it lies. In the last analysis every individual must determine this for himself.

"Jehovah's Witnesses," mentioned in the beginning of this article, are an interesting sect. Pastor Russell of New York was its founder, and it was originally known as the International Bible Students Association. The writer well remembers meeting him at the Panama-Pacific Exposition in San Francisco in 1915, where he was holding forth on his interpretation of the Bible. He demonstrated a very keen mind and a wonderful power of exposition. Apparently he based his deductions entirely upon the literal English translation of the Bible, and largely the Old Testament of Jehovah.

Representatives of this sect are frequently seen on the streets of Los Angeles selling their magazine, *The Watch Tower*. They usually exhibit a placard saying, "Religion is a Racket." The writer's curiosity was aroused by these placards, and so he interviewed different ones who were carrying them, asking

them whether their doctrine was not also a religion. Since they used the same Bible as the churches, he asked why one should be classified as a "racket" and not the other. They replied that they believe it to be a false doctrine of the devil that the principal mission of Christ is to save man from purgatory and get him into heaven. They maintained that the "vindication of Jehovah" is of "paramount importance" and that Jehovah's kingdom is the only hope of mankind. They consider that both the Roman Catholics and the Protestants, particularly the former, are not going according to the Scriptures and have got "the cart before the horse," and that this is the cause of the present spiritual darkness in the world. They were vague, however, as to why Jehovah needs "vindication" and why they place him above Christ in authority.

Judge Rutherford is the present head of the organization. His slogan on the platform and over the radio is, "Millions now living will never see death." This

is based on the belief of the THE INNER sect that Christ is the "be-
 TRIBUNAL loved Son of Jehovah," and
 OF TRUTH is shortly to return to earth
 to set up his government as
 king and redeemer under Jehovah God. They state also that in 1914 Jehovah set his Son on the throne and directed him to begin his reign from the heaven world. That in 1918 Christ Jesus came to the Temple of Jehovah and began his judgment of men, which is still going on for the purpose of selecting those who will be eligible to continue living on the earth under the new regime. These will become a part of the "Royal House" and servants under Christ, as set forth in the Year Book of the society.

Truly it would seem that there are no limits to the ramifications of the mind of man when it comes to religion. Each sect believes it has the only true and eternal doctrine. Hence the individual must depend upon his own "inner tribunal of truth" as to which is right and which is in error.

The Western Wisdom Teachings of the Rosicrucians differ very materially from those outlined above. They affirm that Christ came to initiate a higher regime of universal love and brotherhood to *supersede* the separative governments of the Race Spirits under Jehovah, and that He is much farther advanced in the Cosmic scale than Jehovah. Also that He will never return in a *physical* body but in an etheric one. Moreover, that this will not occur until all who survive on earth have developed the soul body to the extent that they can leave the

physical vehicle at will and
 DATE OF thus "meet Christ in the
 RETURN air," who will then rule the
 OF CHRIST world by the law of love.

It is estimated that this *may* occur by the time the sun enters Capricorn by precession, about 2800 years hence, but this depends upon the progress made by mankind in the meantime.

Quite evidently there would be no use in His returning before humanity had perfected itself so as to meet and co-operate with Him adequately. It would be a liberal estimate to assume that one per cent of the people now living in this era of hate, greed, and sensuality have thus perfected themselves, and He won't return until a sufficient number of those who survive have done so. Therefore we fear some are going to be disappointed, and that "millions now living" will not escape death.

But after all is said we have to admire "Jehovah's Witnesses" for having the courage of their convictions. All the philosophical and religious sects of the world are following some line of thought which is above the *deadly materialism* of the present day and are thus accomplishing some good. That materialism, devoting itself entirely to money, ease and pleasure, is never going to get the world anywhere, *except down*, and people who have a vision of spiritual things to come, even though that vision may be distorted in some of its details, nevertheless are doing something to help the world forward.

The Mystic Light

The Rosicrucian Fellowship

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

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

The 'Mysterium Magnum' of the Rose Cross

By MAX HEINDEL



CCASIONALLY we get letters from students voicing their regret that they are alone in the study of the Rosicrucian Philosophy, that their husbands, wives, children, or other relatives are unsympathetic or even antagonistic to the teachings, despite all efforts of the said students to favorably interest these friends and thus obtain companionship, or at least freedom to follow their bent. This friction causes them a certain amount of unhappiness, according to their various temperaments, and we are asked by these students to advise them how to overcome the antagonism and convert their relatives. This we have done by personal letters and have been privileged to help change conditions in not a few homes when our advice has been followed, but we know that frequently those who suffer most acutely are silent and we have, therefore, decided to devote a little time to a discussion of the subject.

It is truly said, very truly, that "a little knowledge is a dangerous thing," and that applies with the same force to the Rosicrucian teachings as to every other subject. Therefore, the very first point is to find out *if you have enough knowledge* to be on the safe side. So let

NOTE: This article was first issued as a lesson to students, July 1, 1916. It is chapter xvii in *Gleanings of a Mystic*, by Max Heindel.

me ask the question: What is the Rosicrucian teaching which you are so anxious to have others share and to which they object? Is it the twin laws of "Causation" and "Rebirth"? They are fine for explaining a great many problems of life, and they are a great comfort when the grim reaper appears and robs our home of some one near and dear. But then you must remember that there are many who do not feel the need of any explanation whatever. They are constitutionally as unfit to apply it as a deaf mute is to use a telephone. It is true that we work to better advantage when conscious of the law and its purpose, but let us take comfort from the fact that these laws work for good to all whether we know it or not, and therefore *this knowledge is not essential*. They will suffer no great loss because they do not embrace this doctrine, and they may escape the danger incident to the possession of "a little knowledge."

In India where these truths are known and believed by millions, people make little effort at material progress because they know that they have endless time and what they do not accomplish in this life may wait till the next or a later life. Many Westerners who have embraced the doctrine of rebirth have ceased to be useful members of their community by adopting a life of indolence, thereby bringing reproach on these so-called

higher teachings. If your friends will have none of this teaching, leave them alone. Making converts is by no means the essential point of the Rosicrucian teaching. The Guardian of the Gate will not examine them as to knowledge, and he may admit some who are entirely ignorant of this matter, and shut the door in the face of those who have devoted their lives to study, lecturing on and teaching of these laws.

Then, if the doctrines of "Causation" and "Rebirth" are unessential, what about the *complex constitution of man*? Surely it is essential to know that we are not merely this visible body, but have a vital body to charge it with energy, a desire body to spend this force, a mind to guide our exertions in channels of reason, and that we are virgin spirits enmeshed in a threefold veil as egos. Is it not essential to know that the physical body is the material counterpart of the Divine Spirit, that the vital body is a replica of the Life Spirit, and the desire body is the shadow of the Human Spirit, the mind forming the link between the threefold spirit and the threefold body?

No, *it is not essential to know these things*. Properly used, this knowledge is an advantage, but may also be a very decided disadvantage to those who have "a little knowledge" in that direction. There are many such who are always meditating on "the higher self" while entirely forgetful of the many "lower selves" groaning in misery at their very doors. There are many who dream day and night of the time when they will take their daily *soul flights* as "invisible helpers" and ease the sufferings of the sick and sorrowful, yet would not spend a five cent car fare and an hour's time to bring a poor, friendless soul in a city hospital a flower and a word of cheer. Again I say that the Guardian of the Gate is more likely to admit him who did what he could than him who dreamed much and did nothing to help his suffering fellow man.

If you could get them to study the Rosicrucian teachings about death and

the life after, you would feel it important that they should also know about the silver cord remaining unbroken for a period of approximating three and one-half days after the spirit has left the body, and that it must be left undisturbed while the panorama of its past life is being etched into the desire body to serve as arbiter of its life in the invisible world. You would like them to know all about the spirit's life in purgatory, how the evil acts of its life react upon it as pain to create conscience and keep it from repeating in a later life the acts that caused the suffering. You would have them know how the good acts of life are transmuted into virtues usable in later lives as set forth in our philosophy.

You have no doubt been surprised at the assertion that a knowledge of the great twin laws is unessential.

Probably the next assertion that it is immaterial whether others learn about the constitution of man as we know it may have scandalized you, and you will undoubtedly feel shocked to have it stated that the Rosicrucian teaching concerning death and the passing of the spirit into the unseen worlds is also comparatively unnecessary for the purpose we aim to achieve. It really does not matter whether your relatives understand or believe in these teachings. So far as your own passing is concerned, an earnest request that they leave your body quiet and undisturbed for the proper period will probably be carried out to the letter, for people have an almost superstitious regard for such "last requests," and if any of your friends pass over, *you* are there with your knowledge, and can do the right thing for them. So never mind if they refuse to take up that part of the Rosicrucian teaching.

But the student may say, "If a knowledge of the before mentioned subjects which seem of such practical value are immaterial to advancement then it follows that study of the Periods, Revolutions, World Globes, etc., is entirely so. That disposes of everything taught in

the *Cosmo*, and there is nothing left of the Rosicrucian teaching which we have embraced, and to which we have pinned our faith!"

Is nothing left? Yes, indeed; ALL IS LEFT, for those things mentioned are only the husks which you must remove to get at *the meat in the nut*, the kernel of it all. You have read the *Cosmo* many times perhaps. Maybe you have studied it and feel proud of your knowledge of the world mystery, but *have you ever read the mystery hidden in every line?* That is the great and essential teaching, the one teaching to which your friends will respond if you can find it and give it to them. The *Cosmo* preaches on every page THE GOSPEL OF SERVICE.

For our sakes Deity manifested the universe. The great creative hierarchies have all been and some of them are still *our servants*. The luminous star angels, whose fiery bodies we see whirling through space, have worked with us for ages, and in due time Christ came to bring us the spiritual impetus needed at that time. It is also significant in the extreme that in the parable of the last judgment Christ does not say, "Well done, thou great and erudite *philosopher* who knoweth the Bible, the Kabala, the *Cosmo*, and all the other mysterious literature which reveals the intricate workings of nature," but He says, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord. . . . For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink; . . ." Not one single word about knowledge; *the whole emphasis was laid upon faithfulness and service.*

And there is a deep occult reason for this: *service builds the soul body*, the glorious wedding garment without which no man can enter into the kingdom of the heavens, occultly termed "*The New Galilee*," and it does not matter whether we are aware of what is going on, so long as we accomplish the work. Moreover, as the luminous soul body grows in and around a person, this light will teach him or her about the Mysteries without

the need of books, and one who is thus God-taught knows more than all the books in the world contain. In due time the inner vision is opened, and the way to the temple shown. If you want to teach your friends, no matter how skeptical they may be they will believe you if you preach the gospel of service.

But you must *preach by practice*. You must become a servant of men yourself if you would have them believe in you. If you want them to follow, you must lead, or they will have the right to question your sincerity. Remember, "ye are a city upon a hill," and when you make professions they have a right to judge you by your fruits, therefore *say little, serve much.*

There are many who love to discuss the harmless, peaceful life at dinner, oblivious of the fact that the red roast on the table and the cigar in the mouth dull the effect. There are others who make a god of the stomach and would rather study dietetics than the Bible; they are always ready to buttonhole their friends and discourse upon the latest food fad. I knew one man who was at the head of an esoteric group. His wife was antagonistic to occultism and the meatless diet. He forced her to cook his vegetables at home, but told her that if she ever dared to bring meat into *his* kitchen or contaminate *his* dishes with it he would pitch her and the dishes into the street, adding that if she must make a pig of herself she could go and get flesh food in a restaurant.

Is it to be wondered at that she judged the religion by the man, and would have none of it? Surely he was to blame, being "his brother's keeper," and though this is an extreme case, it makes the lesson more obvious. It is to the everlasting praise of Mahomet that his wife became his first disciple, and it speaks volumes for his kindness and consideration in the home, an example we shall all do well to follow, if we would win our friends for the higher life, for though all religious systems differ outwardly *the kernel of all is LOVE.*

A Night in Embertide

By JOHN RAMEL

Reprinted by permission from "L'Illustré Suisse."
Translation from the French by Mlle. Ellen Reibold de la Tour.

(IN TWO PARTS—CONCLUSION)

In Part One. A traveler at a Swiss resort-hotel is warned that "the night of Embertide is a kind of sabbath in the mountains when no one ventures out." He braves this superstition and sets out alone for a certain hut high up in the mountains. A number of weird things happen. Finally he sees a strange creature about to throw an immense rock at him. Apparently there is no escape, but suddenly he is seized and thrown to the ground, the rock passing over harmlessly. His rescuer is a man dressed as a monk who rebukes the dwarf and sends him on his way. The traveler and the monk continue together to the hut, where the monk instructs his companion in certain spiritual principles after which preparations are made for a stormy and eventful night. The monk tells him to fasten his camera firmly to the window sill, pointed toward the summit of the glacier. *Now finish the story:*



HE monk then went out and I followed him. With his stick he traced a circle around the hut and inside it he made some signs which I could not understand. Far down in the valley I saw some lights which disappeared as a mist arose. It was cold outside and I went in to put on a pull-over. I noticed that it was eleven o'clock. Silence reigned.

The monk had seated himself upon a bench near the door. He seemed to be meditating and I did not dare to disturb him.

The silence was intense; the monk got up from his seat, beckoned to me to follow him, pointed to my camera and extinguished the lamp. I opened the lens as the monk stepped outside again. When I joined him he said: "No matter what you see or hear do not put your foot outside the circle I have traced. It is a question of life or death. Remain on the bench and if you are frightened go in." Then he went on up to the barrier

overhanging the abyss which separated us from the glacier.

It was pitch dark.

Suddenly I seemed to hear in the distance the noise of a drum carried on the wind which began to blow; the glacier was dark and greenish; the noise grew louder; I thought of the water swirling in the crevasses. Then I noticed a fog mounting up the glacier like an enormous serpent. Little by little it changed into a procession of phantoms led by others beating on enormous drums. The phantoms were going swiftly towards the barrier, when they reached it, all stopped. I saw corpse-like men and women whose staring eyes in their rigid faces alone seemed human, real spectres of fantastic tales. The noise ceased. Couples formed and a macabre dance followed without either music or noise. All eyes were turned towards the monk, some in supplication, others with an awful grin. They swung round and round more and more rapidly. My blood froze and I grasped the seat to keep myself from running away.

The monk drew himself up to his full height and in a strong voice cried out:

"O God, our Father, let those come who, though sinners, have believed in Thee. Save them from this hell for they have at last understood. I ask it in the name of Thy beloved Son."

At that moment, on the summit of the glacier there appeared a cross, majestic and resplendent; from it beings like angels flew towards the group of dancers and drew away some of them from the partners who tried to keep them but who in the majestic presence of these glorious beings fell down in the void. One couple seemed to wish not to be sep-

arated; the woman wanted to draw her partner with her and would not set him free. They passed close to the monk.

The monk spoke to the woman: "Let him go, my child, for if you love him, he will follow and rejoin you, but now he does not understand." They were separated and she was lifted up by the angels towards the great cross which illuminated all the upper part of the glacier and I saw those magnificent beings speed with their conquest towards the summit. There they disappeared in the intense light of the cross which itself vanished and was seen no more.

A violent wind arose like a whirlwind and a blinding flash of lightning followed; the phantoms seemed to become incandescent. Flash followed flash; thunderbolts fell on the glacier like liquid fire from which emerged other forms impossible to describe, ghastly as a nightmare which reason cannot express, and a hellish dance, a real witches' sabbath began; the thunder growled, the lightning flared and the wind whistled more and more shrilly.

The monk was on his knees praying.

Then the rain began to fall in torrents, looking like a torrent of blood. Behind me the hut shook in the blasts and horrible creatures seemed to want to come up to us and seize us. I was so frightened that all my senses were paralyzed. From one minute to another I thought I would be pulled down in the abyss by one of the monsters stretching his long tentacles like an octopus towards me . . . but something was protecting me: the circle that had become luminous! The devilish monster fixed me with its eyes as if to draw me to it. I still had the strength to put my hand in front of my face to repel that dreadful vision, and with the remainder of my energy I rushed towards the door of the hut which had been blown

open by the tempest. I was thrown in like a ball, my head bumped against something hard and I fainted.

A sunbeam awoke me, and I thought I was in my hotel room awaking from an awful nightmare. But no, I was in the upper room of the hut, lying dressed in my clothes on a mattress, covered with a blanket; my boots that had been cleaned were beside me; in the room below I heard the alarm-clock.

So it was the monk's story that made me dream thus?

I got up and went down. Water was on the fire, a coffee-pot stood on the table as well as a cup and a loaf of bread but no one was there.

I opened the door and stepped out. The monk was not to be seen anywhere, but to my amazement I saw the circle that he had drawn around the chalet. Then—*Have I been dreaming, or?* . . . Full of perplexity I touched my head; there was blood on my hair. *So really I was awake!*

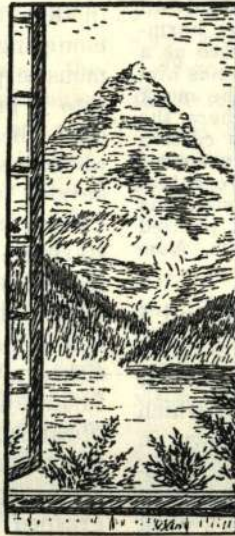
Suddenly the thought came to me that I might find out, thanks to my camera. No, it is useless, for I forgot to close the lens and with the daylight

my film would be spoiled.

I went to get my camera and the most extraordinary thing had happened: the lens had been closed!

Who—I wanted to know? I went out again to see if I could perceive the monk anywhere. I went as far as the stream which was flowing quietly. A light wind was blowing; the air was crisp and clear; the summit of the glacier was shining like a mirror, but there was no trace of a cross.

Then I went back, made some coffee, drank it, ate some bread, and having put everything tidy I closed the hut. I began to go down, still hoping to find the monk again. But not a soul was about. The



glacier looked as usual; at the place where the elemental had tried to kill me a huge stone obstructed the path. I hurried on. On reaching the little blue lake, instinctively I looked, hoping to see the fairies. . . . I crossed the pine forest running, anxious to know if a picture had been taken on my film.

I soon reached the village. The same tango melody could be heard and the same people of the day before were sitting idly about, drinking the same kind of cocktails at the bar. All the guides were gone. I went to my hotel. On seeing me the head-waiter immediately asked me if I was satisfied with my excursion?

"Yes," I answered shortly, and requested him to have all my belongings taken up to my room, keeping back only my camera. I hurried to the village photographer asking him to allow me to develop my film myself which I did with the utmost care. Looking at it in the solution, I could see a great black cross appear, then a sort of dark nimbus around it, and paler, on each side, the mountain and the glacier. When I had got as much detail as possible I dried the film very carefully and had an enlarged print made. A marvelous picture appeared, the exact reproduction of what I had seen the night before, but the diaphanous beings were transformed into a long luminous line of varied intensity, like brilliant clouds, shining, vibrating coming from the sunlike cross, the whole framed by the mountain, and the glacier covered with a carpet of snow. I looked a long while at the picture imagining anew the angels forming the white lines coming down from the cross and ascending again to it in order to rescue the aspiring souls. The bottom of the photograph was dark and confused.

So! I had not been dreaming! but I did not speak of my adventure even to the poacher. I only asked him, if on the way, he had met a monk?

"No," he said, "but some in the village pretend now and then to see him.

You had better go and ask Monsieur le Curé, he probably will be able to tell you something."

I went to see the priest, a fat and jovial man.

He received me kindly. I then expressed my desire to know something about the monk of the mountain.

He smiled and said: "It is a story which comes up every season. As for me, I have never seen him, but my predecessor who was very old told me the following story:

"When I was young," said my predecessor, "my *uncle*, who was priest here, had known a man called Dom Remy, who bought an old chalet in which he lived alone, making a study of chemistry and looking for rare plants. He was kind to all those who came to him, but he never attended mass and my uncle rather objected to him because of this. But as he did nothing but good to everyone my uncle kept the feeling to himself.

"One day Dom Remy begged my uncle to come to him. He found him burning papers in the fireplace. Dom Remy offered my uncle a seat and then said:

"Monsieur le Curé, I must tell you why I have asked you to come; although I seem younger than my age, I know that I have not long to live. In two days you will find me dead in a coffin which I have made ready. I wish to ask you to be kind enough to close it and to bury it in a corner of your churchyard with a simple wooden cross at the head. And could you pray for me? Though I have not often been to your church I believe in the teaching of the Scriptures, and I am not a wizard as you think.

"But I am not wishing to discuss your beliefs nor the dogmas of your church; I would only tell you that I am a "neo-Christian," that having studied material science, I am searching for agreement between it and the spiritual science which Christ taught us and which the world is beginning little by little to understand.

"You will find but few things in the chalet, for I have destroyed my chemical instruments and everything in connection with my experiments as well as other objects and papers which have no interest for any one else. I have no heirs and so I bequeath everything I have to the village. In this chest you will find enough money for

your poor people. To thank you for your trouble, I leave you this very old Bible, one of the first ever printed, and my portrait when I was a student at Salamanca. That is all that I can tell you about myself.'

"The priest was indeed astounded by these words. *He is an unusual man, but not wicked*, he thought, and he was going to discuss with him what he intended to do with himself. But before the priest could open his mouth Dom Remy said:

"It is useless to add anything more; I can read your thoughts, and I assure you I have no intention of putting an end to my life as you suppose, but I know that I have only two more days to live. Do not be troubled for I go to a better world.' And smiling he put the Bible and the portrait in the priest's arms and said:

"I count on you, my friend.'

"The latter did not know what to think and for two days he did not notice anything unusual in Dom Remy's chalet. He told only the mayor of the village what had happened to him. They decided to go at the appointed time to see what was going on.

"The door of the chalet was not bolted; in the middle of the very tidy room they saw the mentioned coffin in which Dom Remy was lying peacefully; he looked as though asleep and the corners of his mouth smiled faintly as if he were enjoying a mysterious and sublime vision.

"The Mayor really believed he was sleeping; he listened to see if his heart were not beating. No more; and his crossed hands on his chest were cold. The two men looked at him a long while then they closed the coffin.

"On a table they found a casket filled with gold and a writing instituting the village as his heir.

"He was buried according to his wish."

"That is what my predecessor told me," added Monsieur le Curé, "and he in turn bequeathed to me the old Bible which is really beautiful—and Dom Remy's portrait.

"The mountaineers and some of the guides say that they have seen Dom

Remy, or rather his ghost, specially when in danger, but hallucinations are very frequent in the mountains and to it must be joined superstition. As for me I have seen only his portrait. Would you like to have a look at it?"

"Yes, with very great interest," I said.

He brought it from another room and placed it in my hands. I was stunned—it was the monk! Quite his features and deportment, though younger and dressed like a scholar of his time.

I could not tear my eyes away from that face, but overcoming my emotion, though regretting to part with it, I handed the portrait back to the priest.

"Would you like to go and see his tomb?"

"Indeed, yes," I said.

We went to the little churchyard. The priest showed me the place. I saw a slab on which Dom Remy's name was engraved with the date of his death, and at the head of it a simple wooden cross. But what miracle was this?—a wreath of fresh roses was hanging on it!

The priest looked astonished. "Who could have placed that wreath?" said he, aloud, but as if to himself.

I did not answer. After all what could I have answered?

I went back to my hotel deeply moved. In course of time I no doubt would have forgotten all about it if one day I had not quite by chance come across a portrait of Christian Rosenkreuz, and under his name I read these words: "May the roses bloom upon your cross." That reminded me of Dom Remy and then I read the story of Christian Rosenkreuz's life, and so I discovered also that of the Rosicrucians and their community.

A flash of insight came into my mind: Dom Remy certainly was an initiated being come to help our poor humanity.

There are times in all our lives when the soul is on its knees whatever may be the attitude of the body.—Victor Hugo.

Why--The Awakening

By A.F.H.

WE are told in the Gospel of John that in the beginning was the Word, and the Word was with God, and the Word was God. From this we may infer that this Word was first a thought and was then sent out into Nature, there to take on substance. Spinning in space, it gathered material, gradually slowing down and crystallizing and at last a living, pulsating world was born.

We may picture in our mind's eye how this positive thought force may be sent out into the negative universe, spinning through space, slowly by its centripetal force crystallizing into a solar system; "And God called the dry land earth; . . . and saw that it was good," Genesis 1st chapter 10th verse.

We again find positive man sending out a thought of love, which when grown into action is accepted by negative woman and a seed is sown. This tiny seed also swirls into matter, slowing down as it gathers material, developing organs, and at last a human being is born.

The human spirit which is encased within the body has entered upon another school-day of life. It is necessary that the child should, during its period of building of the vital body, be protected by guardians, be they the rightful parents or appointed ones. The first seven-year cycle is a period of faith and of trust. The child is full of questions. The infant mind is ever seeking for an explanation of the things which it sees and it is also open to impressions. Every word or act of those about it helps to mold its character—for good or ill.

This infant grows toward the age of puberty when the desire-body has developed. Then comes the critical age, when the reasoner is not yet fully awake, but when the precocious boy thinks he

knows it all. His ideals of the future are so big. He is going to do great things, and he will no longer accept the advice of his guardians. He strikes out for himself and in his mind he is going to master the world, but alas, he finds that his air castles crumble. He passes through many disappointments. He is tempted and he falls, sinning and repenting, one day elated and full of hope, and the next day he finds himself in another blind alley.

Finally, he reaches the age of reason, and the mind through many trials becomes sobered. He looks back at the risks and the impulses of his youth with sadness, wishing that he had heeded his elders and had thus saved many wasted years.

As age advances and the mature mind can analyze the problems of life, the man is more ready to accept the advice of others, and the bigger the soul, the more readily does he accept guidance. He knows that life is full of problems and his knowledge and experience in the great school of life are but as a drop of water in the great ocean.

Again the spoken word is sent out from man, or a thought is expressed in a book, and a seed is sown.

In the eighth chapter of Luke, Christ Jesus said:

A sower went out to sow his seed: and as he sowed some fell by the wayside; and it was trodden down, and the fowls of the air devoured it.

And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

And some fell among thorns; and the thorns sprang up with it, and choked it.

And other fell on good ground and sprang up, and bare fruit an hundredfold.

And so man is constantly sowing seeds, speaking the word which he hopes will bring peace and happiness to someone

else. Some seeds may fall by the way-side where people with their criticism and sneers will tread them underfoot. Some materialists' minds may be as a rock which lacks moisture, and the seed dies; or it may fall among thorns, and other teachings which may lead along paths of pleasure and the senses may come in and choke it.

The seed may be sown and lie dormant for some time and the sower may think that his planting has been in vain, when suddenly it begins to quicken, and life springs forth. The man in whom the spiritual word takes root, in whom the Christ child is born, may have been one of the greatest materialists and scoffers. But somehow he begins to think of what so-and-so said some time ago. Or a thought may come to him of something he had read in a book in the past; it may have been years ago, but now he sees the thing from a very different viewpoint, and wonders why he never saw it before.

The case of a woman comes to the mind of the writer: through disappointment in her church she was drifting dangerously. She had become a pure materialist. While seeking in her soul-hunger she was attracted to a band of students who were interested in the Hermetic teachings. In the course of the evening the subject of rebirth was discussed, at which the woman scoffed. The idea of being reborn she refused to accept. Several months after this a friend lent her the book entitled *The Brother of the Third Degree*, by Will Garver, and she was convinced after reading this book that rebirth was a fact.

Why is it so difficult to impress a man at one time when at another he will accept facts seemingly without any effort? Planetary aspects have prepared the soil. Especially is this true when there is a good aspect between the two higher spiritual planets, Uranus or Neptune and the Sun, Moon, or Mercury. Then the

seed which is sown falls upon good ground and is most likely to bear fruit. The thought which has been accepted may remain dormant for a while, but suddenly it is given life from these planetary vibrations. The spirit receives this new life, and the man who had never thought of living the spiritual life, who had been satisfied to eat, drink, and be merry, at once becomes deeply interested. He is like the man who has been denied physical food. He is so hungry that he wants to just swallow it whole and is ready to eat anything to appease his hunger.

When the spiritual seed begins to grow, the newly awakened man is ready to accept whatever he may find. He is full of questions and wants to know the whys and wherefores of everything. He

may be likened to a hen which is turned loose in a field strewn with grain. She rushes here and there, picking the seed hungrily in her eagerness to get as much as she can. She rushes from

place to place, not realizing that she need only stand still, for the seeds are all about her.

This newly awakened man in his eagerness to get all possible knowledge often faces great danger. He is unable to discriminate, and childlike he also trusts everyone who claims he can give him a grain of knowledge. Naturally, this man must be protected from dangerous teachings. If it lies in our power, we must help him to grasp the truth from the most sheltered side, and warn him against all paths that may lead into danger. Until the spiritual child has grown and has learned discrimination, he must be protected.

But there comes a stage in the soul's development that it reaches the age of spiritual puberty and the man now thinks he knows it all. He is in that precocious state in which he wants to tell others what they must believe. He has great ideas as to what he is going to

❖ ❖ ❖
*Two things stand like
 stone:
 KINDNESS in another's
 trouble,
 COURAGE in your own.*
 —Abram L. Gordon.
 ❖ ❖ ❖

do for humanity, how he is going to change the whole world. He has dreams of being an Initiate, and sometimes his precociousness leads him into most dangerous byways.

In his impatience to reach Initiation he will not listen to the counsel of the wiser ones who know, but he wants to take the short path. He may want to get into the sheepfold by some other way than the door, and that way is sometimes his undoing and he falls into a pit. Alas, how many poor souls are today incarcerated in insane asylums, although they are not really insane: they have not heeded the warnings. Their impatience to develop has led them to try the dangerous negative methods, and they have ignorantly evoked the spirits from the Desire World. Such spirits are sometimes prone to cling to these negative ones, and their reason becomes clouded. An obsessing entity may drive the seeker out of his own temple, and he is then classed among the insane. Many precocious ones, who may have some slight occult development, are most desirous of becoming leaders and teachers before they are able to control themselves, and they become blind leaders of the blind.

As the spiritual child develops and matures into the man, he is more ready to accept the advice and guidance of those whom, he knows, have had more experience. He begins to see that divine knowledge is so vast, the field is so great, that what he knows is as a tiny grain of sand on the shores of a boundless ocean. He also becomes convinced that to find the truth he must seek within and not look to the far-off fields.

It is all within and about his own temple, the physical body, which must first have a thorough cleansing. His thoughts, his food, his actions must be changed, otherwise the Christ-Child which has been awakened cannot thrive and grow.

The windows of the temple must be clean, so that the pure light of God may shine in through them.

If he is a wise man he will know that if he builds a house from one side only, his house will topple and fall. So must his spiritual house be built slowly and carefully. Both streams of life which feed the spiritual child, the positive and negative forces, must be equally induced, otherwise the child will be abnormal and its life will be short.

When the negative stream which comes through the heart and the emotions and has its apex in the pituitary body, alone is stimulated, then we have a one-sided development, a negative medium. This is much the easier method, but a dangerous one which may force the spiritual child out of its cradle.

The positive life-stream, the purely mental, has its path through the spinal cord with its apex in the pineal gland. Development along this path alone may be accomplished, but it is also fraught with danger.

For like the first path, its development alone is abnormal, and the spirit is then sometimes driven out of its temple by an obsessing entity.

But when the wise aspirant uses discretion, keeping both his emotions and his intellect under control, the heart and head must work together. By love and unselfishness they become then like a team of horses that are held safely in check.

When the above two organs have, by the proper life and love, been developed, and the golden wedding garment woven, the golden glow of which is found within the third ventricle, then the bridge is built between the positive pineal and the negative pituitary bodies. Then the great desire of the aspirant is at last accomplished: he is then free to enter the invisible world at will, which is truly a birth into the spiritual worlds.

*Sympathy is the safeguard
of the human soul
against selfishness.*

—Carlyle.

"After This Manner Pray Ye"

By P. W.

Prayer is like the turning on of an electric switch. It creates a channel through which the divine life and light may pour itself into us for our spiritual illumination. Faith in prayer is like the energy which turns the switch.—Max Heindel.



ET us offer ourselves as channels for this divine life through prayer!

Let us fill our hearts with faith and a deep, inner realization of the infinite power of prayer!

Let us "link ourselves with the inexhaustible motive power that spins the universe" by means of earnest prayer!

Let us integrate all our highest faculties and harmonize our body, mind, and spirit in prayerful praise and adoration to God!

Let us seek for our prayer a real sanctuary, a holy place vibrant with reverence and peace, where voices are hushed and communion invited!

Let us fly to our prayer sanctuary in eager anticipation of the delights in store for us, filled with praise and adoration, and thus prepared to receive a downpouring of the Spirit of Love and Light.

Let us emanate from a worshipful spirit that invisible Force which carries us into the very presence of God!

By means of prayer let us seek favor before the face of our heavenly Father and receive the immersion in spiritual light which transforms the sinner to the saint and places around him the golden wedding garment of Light, the luminous soul body.

Let us soar to the throne of our Father on the wings of *Love* and *Aspiration*, propelled by intense earnestness, there to enjoy a time of sweet but silent communion more delightful than any other

state or stage: at one with God in prayer!

Let us increase our fervency of spirit by the constant supplication: "O God, increase my love for Thee so that I may serve Thee better from day to day. Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my strength, and my Redeemer."

Let us pray scientifically, as Christ Jesus taught His disciples:

"Our Father Who art in heaven," we reverently address the Creator of all things.

"Hallowed be Thy name," the human spirit of our individual differentiation of the Trinity prays to its counterpart, the Holy Spirit.

"Thy Kingdom come," the individual life spirit beseeches its divine counterpart, the Christ.

"Thy will be done," the individual divine spirit prays to its counterpart, the highest aspect of Deity: the Father.

"Give us this day our daily bread," the divine spirit petitions the Father for the dense body.

"Forgive us our trespasses as we forgive those who trespass against us," the life spirit beseeches the Christ for the vital body.

"Lead us not into temptation, but deliver us from evil," petitions the human spirit to the Holy Spirit for the desire body.

"Deliver us from evil," all aspects of the individual spirit unite in petitioning Deity for the mind.

"For thine is the Kingdom and the power and the glory, forever, Amen."

Let us stabilize and tranquilize our lives with prayer!

Let us practise this basic exercise of the spirit, making prayer a habit—living in constant praise and adoration of God!

The Value of Color

By KITTIE S. COWEN



IN the consideration of color we are here concerned only with manifestations belonging to our own solar system, and the God from whom it emanated, for He is the immediate source of all things existing on all the seven planes—Physical, Desire, Thought, Life Spirit, Divine Spirit, Virgin Spirit, and World of God.

In the Rosierucian philosophy we read that God enfolds within His Being all that is, as the white light embraces all colors. In manifestation God appears threefold, as the white light is refracted into *three primary* colors, blue, yellow, and red; and wherever we see these three colors they are emblematical of the three great primary powers of God, namely, Will, vested in the Father, spoken of in the Bible; Love, vested in the Son; and Activity, vested in the Holy Spirit.

Blue, yellow, and red are the true primary colors for the reason that they are vibrating forces *issuing directly* from God. The four secondary colors depend on these three primary colors for their God power—orange drawing from yellow and red, green from yellow and blue, purple from blue and red, and indigo from blue, yellow and red.

Blue, pure spectrum color, represents the highest religious devotion. It is a radiating color, radiating toward an inward center—conducive to the deepest concentration. It has an inherent lustre all its own. It is active in nature. Blue always indicates some kind of activity along devotional lines. It has a cooling, soothing electrical effect.

Yellow, pure primary color, indicates the highest spiritualized intellect and has an inspiring, illuminating effect upon the mental faculties. A thought by which the thinker rises to a higher knowl-

edge of spiritual things appears clothed in beautiful light yellow. Yellow is a radiating, luminous color having an inherent lustre all its own. It radiates outward from an inner center, and its nature is to attract to itself. It is the center of luminosity. Its presence always indicates intellectual activity. It contains a highly expansive principle. It acts principally on the nerves, and is laxative in its nature.

Red, pure spectrum color, is an evenly radiating color with an inherent lustre all its own. It is an active, exciting color at nearly the center of heat. Red represents the physical nature and is closely allied with germination in the plant, animal, and human kingdoms. Red invariably has a stimulating effect upon the mind and body as it increases the activity of the arterial blood.

Orange is produced by mixing equal parts of yellow and red. This lowers the vibration of yellow. Yellow spiritualizes the mind while red lowers the vibration; combining yellow with red (activity) develops a mental *pride*, and *ambition* to shine above others. Orange is the color of the golden ray of the sun which feels its innate power and manifests as a love of authority in mankind. Orange is stimulating to the brain and nerves. Orange mixed with brick-red (red and black in which red predominates) lowers its vibration and portrays a *low type of intellect*.

Green, pure, clean, indicates adaptability and sympathy and is extremely quieting. Pure green is always the expression of growth. Green is the color vibration of our earth.

Purple, which harmonizes blue and red, is both soothing and stimulating. It partakes of the nature of will and activity. It tones up the system without exciting the

nerves. It animates the venous blood and the digestive system.

Indigo is a combination of all colors. It contrasts with orange and is electrical in nature, taking strongly of both blue and violet characteristics, and is cooling and soothing to both the blood and the nerves.

Black, being the result of all colors being absorbed, denotes concealment and repression and indicates hatred, malice, revenge, and similar low feelings. Associated with this color are such expressions as "dark forces," "black magic," "brothers of the shadow," "black magicians," and necromancers (those who deal out death). Black is foreign and hostile to life. Surrounded by absolute blackness no physical being can do anything.

White represents pure spirit — light — and it alone has the real power to overcome black. This is well illustrated in carbon, which is pure black. Clarify it with white and it becomes clear and transparent, and then it is a diamond, a pure white, flashing from itself all the colors which the black previously absorbed and concealed. Truly "The Word was God . . . in Him was life, and the life was the *light* of men. And the light shineth in darkness."

The primary rays of Divine *Life* are sent out by the sun and produce Life (blue), Consciousness (yellow), and Form (red) upon each of the planets, Mercury, Venus, Earth, Mars, Jupiter, Saturn, and Uranus. Each of these planets receives the sun's rays in a different measure, according to its nearness to the sun and the constitution of its atmosphere. The beings upon each planet receive these sun rays according to their stage of development. They absorb the color or colors suitable to them, and reflect the remainder upon the other planets. This reflected color or colors, as the case may be, bears with it (or them) an

impulse of the nature of the beings with which it has been in contact. Accordingly, divine Life and Light come to each planet directly from the sun and are also reflected to each planet from each of the other six planets. This sunlight, direct and reflected, carries with it the subtle influences of all the spirits inhabiting the sun and the other planets. In this varicolored light we live and move and have our being.

The rays coming directly from the sun produce spiritual illumination; the rays reflected from other planets tend to produce added consciousness, soul growth, and morality; and the rays reflected from the moon give physical growth.

The occult scientist sees twelve colors. Four of these colors are quite indescribable, but the fifth, the middle one of the five, is similar to the tint of a new-blown peach blossom and is in fact the color of the vital or etheric body. The color of the white-race physical body, flesh color, is a mixture of light pink with a little yellow. All color in all of the four kingdoms—mineral,

plant, animal, and human—is deposited by the forces which work along the negative pole of the light ether. These forces are intelligent beings of varying grades, both subhuman and superhuman. What we call the "Laws of Nature" are great Intelligences which guide more elemental beings in accordance with certain rules designed to further their evolution.

As all color is produced by sound vibration, there is a very close relation between sound and color. We know that any two consecutive notes in the musical scale are discordant, and so it is with color. The consecutive color arrangement is red, orange, yellow, green, blue, indigo, violet. Accordingly, red discords with orange; orange discords with yellow; yellow discords with green; green discords with blue; blue discords with indigo; and indigo discords with violet.

The fact is, that of all God's gifts to the sight of man, color is the holiest, the most divine, the most solemn. . . . The purest and most thoughtful minds are those which love color the most.

—Thomas Starr King.

The neutral colors, black, gray, and white, are not positively discordant with any of these, yet they have an effect on all of them, for black lowers the tone of all colors, white heightens the tone of all colors, and gray makes them seem more brilliant by contrast. White combines best with blue, then with light red, but badly with orange. Black combines best with red or rose, then orange, then yellow, and poorly with light green.

The harmonious colors in relation to dress are not only interesting but of special value, for the reason that the colors we are constantly carrying around with us in our clothing exert a far greater influence on us and our associates than is generally realized, because each one has a special vibration all its own.

Blond people look well in light colors. Pale faces appear less pale when greenish tints are worn, but purple is likely to emphasize the bilious appearance of a face if a yellow tint in the skin is pronounced. If the face is overflushed a red ribbon worn near it will give a paler cast.

Brunettes look better in tints a little darker than those used by blondes, and blue forms a harmonic contrast to auburn hair. When the red is too prominent, blue should not be worn.

White or light colored clothes transmit more light to the body than those of any other color, while dark colors convey very little light to the body, and black practically none. The reason for this is that white reflects light in all directions, while black greedily absorbs the light rays and prevents their escape in any direction. White or light underclothes should always ordinarily be worn as they are also agents in transmitting light rays to the body. However, when a person is very cold, pale, and bloodless, yellow and red can both be used to a good advantage.

Contrasts of the positive colors such as red and green, blue and orange, yellow and purple, are really too glaring and have a better influence when toned up a tint or two by being combined with white. Their strong stimulating effect can be noted when used as military costumes or

for theatrical performances where much vivacity and energy are required.

Too much of the dark element in the colors of clothing degrades the light into heat and prevents the light's finest chemical action on the human body.

Any set rules cannot be made in the use of color, for the reason that all shades, tints, and hues can fittingly be used at all times for the clothing of people in general. Neither can arbitrary rules be made, for the reason that individual tastes, preferences, and requirements cannot justly be disregarded, except in cases where the judgment has become abnormal owing to some mental perversion.

It is well to know that the complementary colors, or those which contrast harmoniously, are: red and green, yellow and purple, blue and orange; red-gray and green-gray, yellow-gray and purple-gray, blue-gray and orange-gray, red-purple and yellow-green, red-orange and blue-green, yellow-orange and blue-purple, light red-gray and light green-gray, dark red-gray, and dark green-gray, deep blue and deep orange.

The way to find harmonious contrasts is as follows: Take as a basis the three primary colors, blue, yellow, and red. Combine blue and yellow and we have *green*. The color *red* which is *omitted* in the *combination* is the harmonious contrast to the color *green* which was produced by the *combination*. Combine blue and red and we have *purple*. The color *yellow* which is *omitted* in the *combination* is the harmonious contrast to the color *purple* which is *produced* by the *combination*. Combine yellow and red and we have *orange*. The color *blue* which is *omitted* in the *combination* is the harmonious contrast to the color *orange* which is *produced* by the *combination*.

Using either one of the three primary colors as a basis and combining it with any of the other secondary colors, also gray, and any number of harmonic contrasts can be worked out; and harmony is always conducive to health which is so necessary for the well being of mankind.

The Search for Happiness

By REV. GEORGE R. DOWNING



IN any point of space or section of time, wherever man's consciousness is felt, there is an Infinitude above and beneath him; Eternity encompasses him on either hand. Tones of Sphere-music, and tidings from loftier worlds pervade his atmosphere continuously with holy influences—even in the thickest press of trivialities or the din of busiest life.

Happy the man so spiritually attuned that he may hear similar vibrations from harmoniously responsive chords within his own heart, and see legibly written in fit characters there the solemn import of the law of human Brotherhood.

All nature is engaged in a ceaseless quest—the search for happiness. Every living creature shares this yearning; it is the essence of life itself. What is the cause of its rarity in human experience when it is so universal elsewhere? Each flower and shrub and tree rejoices after a refreshing shower and seems to radiate gladness when bathed in golden sunshine, and the joyous play of animals bears witness to the happiness inherent in nature.

But men are different. They seem willing to accept nothing as it comes to them in its pure state from the hand of the Almighty. They must add the 'human touch,' often to the detriment of the divine state in which it was proffered. Instance their basic natural requirements and their acquired desires; logic requires that these should be the same, but they are not. The things which most men desire are not worth having. When this is really felt—actually realized, not merely said, all desire for them ceases.

Men seek happiness through fulfillment of desire, and there is no such thing as fulfillment of desire. Desire is

a part of the driving life force and will never cease to manifest. It is not to be fulfilled. It is to be directed.

To me, "I am a jealous God" means that our ultimate, permanent happiness must be found in Him—in compliance with the inexorable Laws of The Absolute, and not by the wayside.

The ideas men have as to how happiness may be obtained are as varied as the characters of men themselves. The search is not confined to one class or time; artist and philosopher, scholar and scientist, laborer and poet; all men of all ages have shared in it. All have sought and still are seeking an elusive happiness which, like an alluring sprite, tantalizes us with hopes, yet as we are about to grasp it, ever dances out of reach.

This is well! If we could appropriate some minor happiness into our lives permanently, which satisfied us, we would seek no further. The Absolute, Eternal Happiness, God, lies far beyond all this. And how would we find Him if we were allowed to rest in any earthly, mortal gratification?

Anyone's lifetime experience proves this to be true, for the basis of any true happiness is to be found only in right thinking, speaking, and doing, and in no other way.

Righteousness being the basis of happiness, its opposite—sin, must be the cause of unhappiness. Sin is often given a place of too great prominence in our consciousness. If you don't want anything to stay around, don't feed it. And if you do not wish to retain sin, don't think about it. The law is the same.

Brought into its proper perspective, all sin amounts to is just this: Whatever activity injures your body, or retards your mental development and function, or lessens your appreciation for the

Beautiful and True, or decreases your power and influence for Good in your community—that activity is wrong for you. Sin loses much of its glamor and intrigue, when thus brought out into the light, within a scope so easily to be handled.

Leaving sin (we'll find no happiness there) and going back to our original theme, Happiness, we will find among human beings a yet more intense yearning, and though they follow many different pathways in their search for mortal happiness, the results will be equally unsatisfying to the Soul.

Why? Because the Light and Urge that impels our search for mortal happiness is but a feeble reflection of the Greater Light that compels our ceaseless journey toward God.

No mortal creature has ever experienced true happiness. Their greatest knowledge can be but the least amount of unhappiness they have known at any one time. Happiness is governed by the law of imponderables—the same as water. The quantity of water in this universe transcends the imagination. While we are experiencing all the water we can see, feel or sense, there will still be the expanses and depths of other oceans beyond our perception.

The ways in which happiness is sought vary also with the age of the souls who seek it. Child-men, those who stand upon the lower reaches of the long road of human attainment, try vainly to find happiness in coarse pleasures and indulgences—revels and orgies of sense and passion, while the more advanced seek by other means to gain the same illusion.

Each man's conception of the source of mortal happiness is peculiar to himself; the important point to remember is that all are engaged in the same eternal quest. In this mankind is one.

The most powerful motive spurring men to

action is desire, and the heart of desire is this yearning for happiness. Whether it be distorted into sense gratification, physical content, emotional pleasure or mental satisfaction—all of which soon vanish like pricked bubbles—nevertheless the longing still endures and will continue to endure until the secret of happiness is known.

It is a true intuition which tells us that happiness is our birthright, and causes us to shrink from sorrow and protest against suffering, to accept joy without question when it comes, as something akin to our own nature. An imperative instinct affirms that—

*The Soul of Things is Sweet;
The Heart of Being is Infinite Bliss.*

Why is this so? Turning to the great scriptures of the world, we shall find the answer plainly given. It has long been proclaimed in the East that "Brahman is Bliss," and in the West we have been taught that "God is Love." When the extremes of the world are thus united in thought we may be sure that it voices an eternal truth.

And to this truth we should not forget to add another which has been told many times by the saints throughout the ages, and that is the Unity of the Human Spirit and God.

We all recall the beautiful prayer of The Christ: "That they all may be one, as Thou, Father, art in me and I in Thee, that they also may be one in us," and in the words of St. Paul: "But to us there is but one God, the Father, of whom are all things, and we in Him." In the East

it was spoken by Krishna in these words: "Nor is there aught, moving or unmoving, that may exist bereft of Me."

By inevitable logic we deduce that the human spirit in its essence shares the attributes of God, and the eternal bliss of that mighty God-life of calm, poise, and peace. One

PRAYER FOR LIGHT

By ALICE RUTH CAMPBELL

*Light of a million stars
That shine on me tonight,
Give us just a glimpse
Of the grandeur of the Light!*

*Song of a million hearts,
Beat sweetly for the right.
God of a million Suns
Clothe us in the Light!*

cannot easily imagine God being disturbed, annoyed, or hindered in the execution of His affairs.

In this world of physical activity, where the power of the spirit is dwarfed and limited by the bodies in which it is clothed, this inherent attribute of bliss manifests itself as the longing for happiness. Have there not been moments when, lifted out of our usual thought attitudes by emotional exaltation or spiritual self-surrender, there has swept over us an indescribable feeling of utmost joy and bliss, under the sway of which our daily worries and troubles seemed as unreal as vague forms assumed by a whorl of smoke, and the highly-prized plans and the tightly-clasped possessions of our small personal selves as trivial as our long-forgotten toys of childhood?

These flashes of the Inner Life, which can neither be commanded nor invoked by the ungoverned Soul, must be awaited in the silence of the lower mind. They tell us what we really are, revealing to us something of the soul-consciousness to which we do not commonly respond.

We are like people living and struggling amidst the phantasms of a troubled dream, believing that the harrassing (thought) forms about them are real; thinking that the sorrows and disappointments, trials and privations and griefs which visit them are verities. When

these thoughts occupy our minds, they are words—words; with which we condole ourselves in the greatest of soul-stultifying vices—self-pity. Certainly these conditions have existed in our consciousness; but none of them has ever hurt the mind, the soul, the spirit—the permanent part of you.

No, it is the lower order of manhood, the lesser mind, of uncertain and unstable development that cringes before these. And it is only when the light and life of the Spirit descends and floods the mind and soul that we really awaken and understand that these experiences are deliberately placed in our path as appropriate opportunities (to us) for soul-growth, growth which we might voluntarily have made by self-discipline.

He who abandons the ordinances of the Laws of his own being to follow the dictates of his own desires, anger, or covetousness, attains neither perfection nor happiness. All knowledge of the Higher Path, for him, must wait.

No greater happiness and enjoyment can accrue to a human soul, than being united with and guided in all things by the Divine within us. When we succeed in detaching ourselves and breaking loose from the allurements and illusions of time and sense, the lower and higher natures become harmonized and union with the Divine becomes a living fact and reality in our existence.

Sufficiency : : :

BY DELLA ADAMS LEITNER

*What a joy it is to find
In the silence that we know
God's providing love so kind
Never fails and He will show*

*All who seek that they may share
His sufficiency each day
As He takes the load of care
From our burdened hearts away.*

*How our every need He fills,
That our lives may fuller be,
How the storms of life He stills
As Christ did on Galilee.*

*And He shows us as we wait,
In that quiet, restful time,
We may learn a love so great
That our lives will be sublime.*

WESTERN WISDOM BIBLE STUDY



Jesus Walks on the Water

By JANE TEMPLETON



And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid. (Matthew 14: 22-27.)

For most people there is but one world: the material, physical world in which they can see, hear, touch, taste, and feel. The more enlightened person, however, knows that higher worlds of finer substance exist, and that we are now being prepared to live in them in the future. Much of the teaching of Christ Jesus pertained to future conditions wherein we will function in more ethereal states of matter, as He did at the time He was upon the earth.

The vehicle which humanity began to evolve through living the life of love and service as taught by Christ Jesus is the soul body, and He emphasized the importance of acquiring this luminous "golden wedding garment" by numerous veiled references to it in His parables, etc. Interpreting the above passage from the esoteric viewpoint, we would understand that He is assisting His disciples into the invisible realms, away from the multitudes, indeed, in the soul body, which is spoken of as a "ship." Only

the vanguard of humanity, such as the disciples, had soul bodies at the time of Christ Jesus, and the multitude could not follow into the invisible realms for lack of a suitable vehicle. Then, "He went up into a mountain apart to pray," which may be interpreted to mean that He withdrew into a high state of consciousness to prepare for work on the inner planes with His disciples.

The disciples, not being thoroughly trained in functioning on the inner planes, were having their difficulties, and their "ship" was "tossed by the waves" of the desire world. The desire world, particularly the lower regions, is a turbulent place for those not fully prepared to function there, but Christ Jesus, with His power over all conditions, was able to bring harmony wherever He chose. His ability to "walk on the sea" indicates that He had entirely mastered His desire nature, the goal set for every spiritual aspirant.

Among the first tests given the neophyte on the inner planes is that in regard to fear. Many experiences of various kinds are given to train the aspirant not to fear, for until he has conquered this emotion to a considerable extent he cannot cope with the beings on the invisible planes. Some of these are exceedingly repulsive and dangerous in appearance, but may easily be kept in their places by an attitude of *poise* and *faith*. "Perfect love casteth out fear," and as we evolve the soul body through love and service we automatically dispel the lower emotions. An inner realization of the Christ Presence leaves no room for negative feelings, for the spirit responds to the assurance of the words: "Lo, it is I, be not afraid!"

A ROSICRUCIAN CATECHISM

The Vital Forces

By EDWARD ADAMS

Q. If the vital body of the hand leaves the dense body, what happens?

A. The etheric hand of the vital body hangs below the dense arm like a glove.

Q. What causes the prickly pain?

A. The etheric points cause this when the etheric hand re-enters the dense body.

Q. How does the vital body react in hypnosis?

A. It divides and hangs outside the dense body, one half over each shoulder, or lies around the neck like the collar of a sweater.

Q. Why is not this prickly sensation felt in a case like this?

A. Because part of the hypnotist's vital body has been substituted for that of the victim.

Q. What takes place when anesthetics are used?

A. The vital body is partially driven out along with the higher vehicles.

Q. If the application is too strong, and the life ethers are driven out, what happens?

A. Death takes place.

Q. In comparing the ordinary person with a materializing medium, what is the difference in their vehicles?

A. In the ordinary person the vital body and the dense body are quite firmly interlocked. In the medium they are loosely connected.

Q. If an entity uses the vital body of a medium, where does the vital body issue from?

A. It issues from the left side, through the spleen.

Q. What is the general effect upon the medium?

A. The vital forces cannot flow into the body and the medium becomes exhausted. Some resort to stimulants to counteract the effects.

Q. How is the vital force from the sun used by us?

A. It is absorbed by the vital body through the etheric counterpart of the spleen.

Q. Then what takes place?

A. This force becomes rose-hued and spreads along the nerves all over the dense body.

Q. If this vital force is lacking what happens?

A. The dense body will remain inert.

Q. When the dense body has become paralyzed what has happened?

A. The vital body has become diseased and the vital force can not flow.

Q. In most sicknesses where does the trouble lie?

A. In the finer and higher vehicles.

Q. Therefore, usually unknowingly, what do most physicians use?

A. They use suggestion, which works on the finer vehicles.

Q. With what qualities can a physician imbue his patient in order to speed his recovery to health?

A. With faith and hope.

Q. In health how do the vital forces of the vital body act?

A. They radiate in straight lines in every direction from the physical body.

Q. During ill health how do they act?

A. Then the lines of vital fluid are crumpled and bent, showing the lack of force behind them.

Q. When one is healthy what do these vital forces expel?

A. They expel germs and microbes which are inimical to health.

Q. What happens in sickness?

A. The vital forces do not readily eliminate germs; therefore the danger of contracting disease is much greater when the vital forces are low.

(References: *Cosmo*, pages 61 to 64)

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.

The Bible Story in the Stars

By ZEL L. MORRIS*

The Constellation of Gemini

"And so shall we ever be with the Lord."

(I Thess. 4:17)

(IN TWELVE PARTS—PART TEN)



GEMINI. We see here two youthful looking figures peacefully sitting together, with their feet resting on the Milky Way. Their heads lean against each other in a loving attitude. The one holds a great club in his right hand, while his left is clasped around the body of his companion. The other holds a harp in one hand and a bow and arrow in the other. Both the club and the bow and arrow are in repose, the same as the figures which hold them. The club, uplifted, lies against the shoulder of the one, and the bow, unstrung, rests in the hand of the other. The picture looks like a readiness for warlike action, but at the same time like a joyful repose after a great victory already gained.

Ancient Greece called these figures *Apollo* and *Hercules*. The Latins called them *Castor* and *Pollux*. The old Denuderah Zodiac gave the sign the name

Clusus, or *Clastrum Hor*, which means the place of Him who cometh. It is represented by two human figures walking, or coming. The second appears to be a woman. The other appears to be a man. The old Coptic name was *Pi-Mahi*, the united, as in brotherhood, or in one fellowship. The two brightest stars in the figure are, according to the ancients, *Apollo* (in the head of one), which means ruler or judge, and *Hercules* (in the head of the other), who cometh to labor, or suffer. Another star (in the left foot of one) is called *Al Henah*, which means hurt, wounded, or afflicted; *Wasat*, which means set, seated, or put in place; also (in the knee of the other) *Mebstuta*, which means treading under feet; *Propus*, the branch, spreading; and another, *Al Giauza*, the palm branch.

Grecian myths show *Apollo* (*Castor*) and *Hercules* (*Pollux*) heroes of extraordinary birth—sons of Jupiter. They were supposed to appear at the head of armies; and as they had cleared the seas of pirates, they were looked upon as the patron saints of navigation. They were held in high esteem by both Greeks and Romans, and the common practice of

*This series of articles shows the Scriptures in the constellations, as digested from two books now out of print, *The Gospel in the Stars*, by J. A. Seiss, and *The Witness of the Stars*, by E. W. Bullinger.—Z.L.M.

taking oaths and of swearing by their names has descended to our own day in the swearing "by Gemini."

Here the two great primeval truths are presented in two persons; for the two natures were one Person, "God and man in one Christ." As man, suffering for our redemption; as God, glorified for our complete salvation and final triumph. We see in this picture the Messiah's peaceful reign. All is rest and repose. We see "His days," in which "the righteous shall flourish; and abundance of peace, so long as the moon endureth." (Ps. 72.) The sign shows us the union of the Seed of the woman with His redeemed, His congregation, as set forth in all His word as the hope and joy of His people, to be fulfilled at His revelation and coming.

LEPUS, THE HARE

The ancient Zodiacs showed this figure as a serpent, trodden under Orion's foot; also a hawk with a serpent in its claws. It was also called *Bashti-Beki*, the *Offender confounded*. Names of some of the stars in the figure include *Nibal*, *Rakis*, and *Sugia*, which mean *the Mad*, *the Caught*, *the Deceiver*.

This constellation shows and records the nearing end of the Enemy and the close proximity of his utter overthrow when the heavenly union is celebrated. "He shall tread down the wicked" (Mal. 4) and every enemy will be subdued under His feet.

CANIS MAJOR, THE GREAT DOG

This is the great dog, anciently the Wolf, the special hunter and devourer of the hare. The principal star in this constellation is the most brilliant and fiery in all the heavens. This star is called *Sirius*, from *Sir* or *Seir*, which means *Prince*, *Guardian*, *the Victorious*. In the ancient Akkadian it is called *Kasista*, which means *The Leader*, and *Prince* of the heavenly host. The Sacred books of Persia contain many praises of the star *Tistrya* or *Tistar* (*Sirius*), *the Chieftain of the East*. The figure in the

Egyptian sphere was often given as *Naz-Seir*, or *Nazir*, which means *the Sent Prince*. In this unexpected quarter we find the nearest and most literal foreshowing of the name, given in place as a designation of the Seed of the woman, of whom Matthew said, "He came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called *Naz-Seir-ene*." (Matt. 2:23.) Names and meanings of some other stars in this constellation are, *Mirzam*, *the Ruler*; *Muliphen*, *the Leader*, *the Chieftain*; *Wesen*, *Shining*, *Illustrious*; *Adhara*, *the Glorious*; *Al Habor*, *the Mighty*; *Al Shira* *Al Jemeniya*, *the Prince* or *Chief of the Right Hand*; *Seir*, *the Prince*.

The names of the stars have no meaning whatever as applied to an Egyptian Wolf or a Greek Dog. But they are full of significance when we apply them to Him of whom Jehovah says: "Behold, I have given Him for a witness to the people, a leader and commander to the people." (Isa. 55:4.) Here is the true Pollux, the real *Sirius*, the mighty *Chieftain*, the *Wolf* or *Eagle* coming upon the enemy, the glorious *Hero* of salvation, arrayed in brightness and triumphing in the greatness of His strength.

CANIS MINOR, THE LITTLE DOG

Just as this chapter begins with two persons in one in the sign Gemini, one victorious, the other wounded; so it ends with a representation of two princes, one of whom is seen triumphant and the other as the Redeemer. The brightest star in this constellation is *Procyon*, which means *Redeemer*, and it tells us that this glorious *Prince* is none other than the one who was slain. This is confirmed by the next star (in the neck) which is named *Al Gomeisa*, *the burthened*, *loaded*, *bearing for others*. The names of some other stars in the figure are: *Al Shira* or *Al Shemeliya*, *the Prince* or *Chief of the Left Hand*, answering to the star in *Canis Major*, one right, the other left, as the two united youths are placed; *Al Mir-*

(Continued on page 414)

Children of the Zodiac

By LILLIAN PARCELL*

Aries



Mars

Child of the Ram, ruled by the flaming Mars,
Your destiny is written in the stars!
Lead others through the fray to joy anew,
You have the courage and the will to do!

Taurus



Venus

The glamour of the toreador is yours!
Enchantment that is magic and allures!
For Venus walks with you by day and night
And sheds on you her beauty, her delight!

Gemini



Mercury

Child of a thousand moods, be still and know
God's way is right though lashing gales may blow.
Your feet of clay have wings that they may soar
To higher worlds of thought for evermore!

Cancer



Moon

Your ship that sails upon the sea of life
Is like the Ark that weathered flood and strife.
The Goddess of the Moon directs your course,
Be watchful that there be no sad remorse.

Leo



Sun

The beaming God Apollo smiles on you
And wraps you in his cloak of fiery hue.
His energy, his power are yours to give!
Fulfill your destiny . . . live and let live!

Virgo



Mercury

You hold within your palm the golden grain,
The wheat of service, and the tares of pain.
Remember, there are those who must be fed,
Weed out the tares, and give them *living bread!*

*Copyright by the author
in *Feet of Dawn*.

Libra*Venus*

Your crown of glory is your power to weigh
 With measured judgment, matters of the day.
 Guard well these precious gifts that Venus brings—
 Grace and beauty of which the poet sings!

Scorpio*Mars*

Fanned by desire, and the God of Mars
 Are secret fires that leave remembered scars.
 You have unfaltering will and power to partake
 Of hidden truths . . . your life they will remake!

Sagittarius*Jupiter*

The archer's aim is high and very far,
 Aiming to touch the heart of a bountiful star.
 It is Jupiter that pours his chrismic fire—
 Showering abundance, fulfilling your heart's desire.

Capricorn*Saturn*

The hoary God Saturn seals your fate—
 The dark and gloomy 'Keeper of the Gate.'
 Though seemingly, he closes out the sun—
 He leads you to the Everlasting One!

Aquarius*Uranus*

The Gods have chosen you to bring the dawn
 Of progress when it seems the light has gone.
 The seed of truth lies dying in the earth—
 Pour on the living water of rebirth!

Pisces*Neptune*

Neptune bathes you in the mystic sea
 Of new ideas, new things that are to be!
 Hold to your course, and do not go astray—
 Tomorrow's oak the seedling of today!

Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscope of *ONE* of our subscribers' children, age up to twenty-one years. This includes a general reading and also vocational guidance advice. The names are drawn by lot. Each FULL year's subscription, either a new one or a renewal, entitles the subscriber to an *application* for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are NOT given with EACH subscription, but only to the ONE CHILD whose name is drawn each month.*

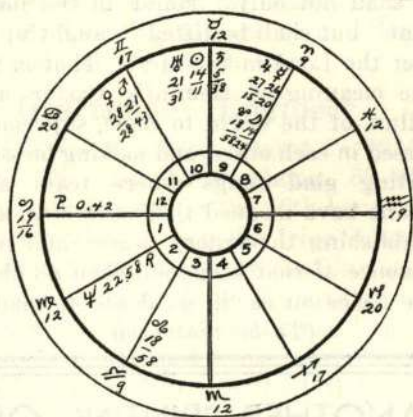
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

NELS A. N.

Born May 4, 1940, 11:56 A.M.

Latitude 38 N. Longitude 122 W.



We have for our monthly reading the horoscope of a little boy with fixed signs on all four angles and the vital, fixed, and fiery sign Leo on the Ascendant. The Sun which is the ruler of the horoscope is the highest elevated planet and is in the 10th house conjoined the Midheaven. The Sun being in Taurus and the Ascendant being Leo, the young man may have some difficulty within himself, for he will be forever thwarting his own efforts; there will be an inner struggle between the two fixed signs on his Ascendant and Midheaven. However, this is a very strong and a very fortunate horoscope, for we find all but one of the planets elevated above the earth and making favorable aspects, with but a few exceptions.

The planet Mercury which has rule over the mind is in the 9th house con-

joined to the optimistic and magnanimous Jupiter; also Mercury is sextile the impulsive and quick-witted Mars and the artistic and amiable Venus, giving the boy a quick mind, very much alert and at the same time very kindly, humanitarian, and peace-loving. This native, if given the opportunity and the training can be of great help in guiding a war-torn mankind into spiritual paths; this type of mind through its loving persuasion can do much with those who need the right leader, for this boy will be a leader in whatever position he is placed.

With Mercury and Jupiter in Aries, the sign of leadership, and with both sextile to Mars and to Venus, and semi-sextile Uranus we would by all means advise the parents to give this boy the proper education and all of the spiritual encouragement possible. The pulpit would seem to be the natural tendency of this mind, but with Uranus and the Sun in Taurus in the Midheaven trine the mystical Neptune, this boy through his own choice may lean towards mysticism and be affiliated with churches which are liberal and free from sectarianism.

The aspect of Saturn to Pluto may give him some trouble, for there are no horoscopes which are all good. The Lords of Destiny take care that as souls come back to earth, they must learn certain lessons through stumbling blocks, because if things come to them too easily, and their lives are too smooth they are prone to drift in the paths of least re-

sistance and become drones instead of workers. Therefore it is ever best that a soul be given some difficult obstacles to surmount.

The chastizer, Saturn the Reaper, is usually the one to bring us our trials, and in this horoscope we find him conjoined the Midheaven and square Pluto in the 12th house. We believe, however, that this square will affect him in health more than in anything else; with Saturn in the sign of the throat (Taurus), and with Uranus also in this sign, the boy should be trained right from the beginning to understand that he cannot indulge in all sorts of indigestible foods and keep his health. This applies especially to sweets and those health destroying imitations of sweets which are now permitted to be sold near the schools.

If he is not fed properly he may develop adenoids or have trouble with the tonsils, which latter should not be removed, for there is a sympathetic connection between the organs of sex and of speech. It has been found that serious throat and lung diseases are often the result in later life of removing the tonsils, also that because of the sympathy between Taurus and its opposite sign Scorpio, trouble may be experienced later with organs ruled by Scorpio, namely, the bladder, descending colon, urethra and genital organs in general.

THE BIBLE STORY IN THE STARS

(Continued from page 410)

zam, the Prince or Ruler; and Al Gomyra, who completes or perfects.

The second dog differs from the first only in being smaller and feebler, and following a little behind the first, as the saints, like unto their Lord, follow Him whithersoever He goeth. In the Egyptian Zodiac this constellation has a human figure with the Eagle's head; hence a sign of humanity exalted to power against the Serpent-Seed. It is called *Sebak*, that is, *Conquering, Victorious.*

The Procyon is a starry symbol of those heavenly armies which come forth

along with the King of kings and Lord of lords to the battle of the great day of God Almighty, to make an end of misrule and usurpation on earth, and clear it of all the wild beasts which have been devastating it for these many ages. Death gone. Mortality swallowed up of life. Union with the King complete!

The records in the stars combine with the records in the Book to picture to us a most sublime destiny for the congregation of believers. They are betrothed to Christ even now and love Him and oft have sweet and blessed communion with Him, by faith and not by sight. We are promised that the time is coming when we shall not only "stand in the judgment" but shall be lifted "caught up to meet the Lord in the air." That is the true meaning of Gemini's Castor and Pollux, of the world to come, supremely blessed in each other, and making blessed, putting glad songs where tears and groans have moaned their *miserere*, and establishing the order, peace, and permanence of that kingdom when all shall "be peace on earth, good-will to man."

(To be continued)

ANOTHER PRINTING OF 1942 EPHEMERIS

•
Containing the outstanding features which make our Simplified Scientific Ephemeris invaluable.

- Time of Moon's entrance into each sign.
- Time of Sun's entrance into each sign.
- Seconds position of Longitude of Sun.
- Monthly Longitude, Latitude, and Declination of Pluto.
- Daily aspects with time of Culmination.
- 24-hour Logarithm Tables.
- Large, clear, readable type.

25c Prepaid

•
Back Years from 1857

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

VOCATIONAL GUIDANCE ADVICE

THESE PAGES are a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information: Sex, place of birth; year, day of month, and hour; full name. No readings given except in the Magazine and only for persons over 14 years old.—EDITOR.

Business Manager. Nurse

MARY K.—Born December 3, 1920, 8:15 P.M. Lat. 43 N. Long. 88 W. We find three planets, namely, Jupiter, Saturn, and the Moon in Virgo. Jupiter is trine Venus, and Jupiter, Saturn, and the Moon are all sextile Mercury, ruler of Virgo. People with well aspected planets in Virgo make good nurses and are most interested in the healing of the sick. Bookkeeping and ability as a business manager are also shown.

Draftsman. Engineer

ROLAND M.—Born August 27, 1924, 10:30 P.M. Lat. 23 N. Long. 82 W. With Mars elevated in the 10th house in the electrical sign Aquarius trine Saturn exalted in Libra, we advise drafting and electrical engineering in the employ of the government. Pluto conjoined Venus in Cancer in the 3rd house and Venus trine Uranus in Pisces in the 11th house with Mercury at home in its own sign Virgo and in the house of the publishers suggests authorship, poetry along metaphysical lines.

Writer. Lecturer

OMAR G.—Born June 2, 1913, 10:00 A.M. Lat. 38 N. Long. 104 W. This young man has struggled for years for success along literary lines yet we find four planets in Gemini, the sign of the writer (which is intercepted in the 10th house), and three of these planets, the Sun, Mercury, and Saturn are in conjunction and are trine Uranus in Aquarius showing possibility of success in writing along occult and engineering or scientific lines. Also, Moon in the 9th house sextile Neptune in Cancer, indicates lecturing on metaphysical and occult subjects, as the elevation of the planets would attract the public. Saturn

conjunct Mercury, ruler of the Ascendant, presents obstacles to be overcome, not yielded to. Make your goal the good you can do, rather than "success" and you can go far.

Actor

WILLIAM M.—Born July 28, 1912, 11:55 P.M. Lat. 52 N. Long. 107 W. With Moon and Uranus in 10th house, both conjoined Midheaven and sextile Jupiter in its home sign Sagittarius, and the Sun at home in Leo conjunction Venus and trine Jupiter, we find marked talent for the stage or the movies.

Dude Ranch

CHARLES K.—Born December 11, 1927, 6:00 A.M. Lat. 48 N. Long. 122 W. Sagittarius shows deep interest in horses and cattle, and having 28 degrees of Sagittarius on the 2nd cusp, brings into the 1st house four planets, namely, Mercury, Mars, Saturn, Sun, also the Dragon's Tail. Jupiter is in its home sign Pisces conjoined to Uranus in the 4th house and both Jupiter and Uranus trine the Moon in Cancer. We would advise a ranch where horses and cattle are raised, a dude ranch where people are given an opportunity to live out in the open.

Musician

LA VERNE M. L.—Born October 10, 1917, 6:45 A.M. Lat. 40 North. Long. 83 W. Four planets, namely, Neptune, Saturn, Moon, and Mars in the sign Leo and in the 10th house and three of them sextile the Sun and Jupiter, show wonderful musical aptitude, especially for the pipe organ, also stringed instruments.

Teacher of Mechanics

RALPH E. O.—Born May 16, 1926, 5:30 P.M. Lat. 46 N. Long. 74 W. With

Uranus and Mars in the 5th house and Uranus trine Saturn and sextile the Sun and Mars sextile Mercury we would advise the vocation of teaching in mechanical arts.

Public Work

ROBERT E. P.—Born September 14, 1923, 2:55 P.M. Lat. 34 N. Long. 118 W. With Mercury conjoined Saturn in Libra in the 9th house, sextile Neptune in Leo in the 7th, public work is shown, such as lecturing, the ministry, religious work, or teaching. Proper voice training is important.

Electrical Work

HUGH MacD.—Born February 12, 1915, 10:30 P.M. Lat. 51 N. Long. 118 W. With Mars, Moon, Uranus, Sun, and Dragon's Head all in the electrical sign Aquarius, and Neptune conjoined the Midheaven in the watery sign Cancer, you could be a fine electrical engineer, on the sea for the government. Jupiter conjoined Mercury and both sextile Venus, some talent for art. But by all means take up electrical work.

Foods and Confectionery

W. H. V.—Born May 20, 1920, 11:20 P.M. Lat. 39 N. Long. 77 W. Moon is conjoined Pluto in the 6th house in Cancer the sign ruling the home and the stomach, and these planets sextile Saturn and trine Uranus. Also with Venus, Mercury, and the Sun in Taurus which rules the palate, we would advise confectionery, cooking, or restaurant management for this man.

Dietitian. Chemist

SARAH A. B.—Born August 1, 1921, 1:45 P.M. Lat. 25 N. Long. 82 W. With Mars, Mercury, Moon, and Pluto all in the sign Cancer which has rule over foods and their preparation, and Mercury sextile Jupiter and Saturn in Virgo, this woman would make a fine manager in the home or elsewhere; chemistry of foods would be interesting and successful for her.

Farming. Animal Husbandry

P. J. S.—Born October 28, 1901, 12:30 A.M. Lat. 52 N. Long. 5 E. This man has the Sun in Scorpio sextile Saturn and Jupiter, Saturn in its own sign Capricorn, the sign indicating the earth, farming. Mars, Uranus, and Venus are in the sign Sagittarius which has rule over the animal, and the Sun is also trine Neptune. We would advise farming and animal husbandry.

Commercial Art

SHIRLEY M. F.—Born November 25, 1921, 3:00 A.M. Lat. 40 N. Long. 105 W. Saturn, Moon, Mars, Jupiter, and the Dragon's Head are all in Libra, the sign on the Ascendant; Saturn is sextile the Sun and Moon, and Mars and Jupiter are semisextile both Venus and Mercury. Thus we find very fine indications for art work, originality in designing, architectural drawing; also organizing ability.

Executive

LOUIE B. B.—Born October 7, 1914, 10:00 P.M. Lat. 25 N. Long. 82 W. With the planets pretty well scattered over the chart this young man is somewhat versatile and will find it hard to stick to one thing. With the Sun in Libra in the 5th house and Mars and Mercury conjoined in the 5th house in Scorpio we advise teaching of voice or expression. The trine of Sun to Jupiter in Aquarius in the 9th house shows executive ability, especially in governmental offices.

Children's Nurse

CATHERINE C.—Born September 26, 1884, 4:00 P.M. Lat. 40 N. Long. 90 W. At her age we would advise a vocation which does not take years to learn. Venus and Jupiter are in the sign representing schools and children; Jupiter is trine the Moon in the 10th house and sextile Saturn in Gemini in the 4th house, indicating love for children and fine influence over them. Hence we would advise work in a children's institution as nurse, for we also find Mercury and Uranus conjoined in Virgo, the sign of the nurse, trine Neptune.

Worth-While News



Music and Mental Health

Members of the National Federation of Music Clubs learned yesterday that music has a well-defined part in the building of civic health, and today they will be told of its aid in rebuilding the health of the mentally sick individual when Dr. H. E. Chamberlain of Sacramento, director of the State Department of Public Welfare, speaks at luncheon on "Music and Mental Health."

"As a public officer I advocate cutting expenses everywhere except for those things that afford public music," Dr. Frederic Woellner, Civil Service Commissioner, said in yesterday's luncheon address. "Music has become a definite war emergency; its need is a symbol of civilization and if we lay it aside we have put away something that will make life more bearable, that will build up the moral and spiritual strength of our people."

Music is a vital factor in the construction of peace and progress, in the opinion of Dr. Woellner. . . . "It is the universal language that meets a very special need."—*Los Angeles Times*, June 25, 1941.

Music is one of the most effective agencies in the restoration and maintenance of health. It is intimately connected with the nervous system, the emotions, and the mind. To produce results, however, it must be skillfully applied.

Each individual has a keynote located in the lower part of the back of the head at the base of the brain. If this note is struck slowly and soothingly, it will build and rest the body, tone the nerves, quiet the emotions, and restore health. If, on the other hand, it is sounded in a dominant way, loud and long enough, it will kill as surely as will a bullet fired from a gun.

In a mass assembly one has no way of knowing individual keynotes; hence in a crowd there is always danger in sounding a loud, dominant, prolonged note on any instrument, and the continual dinning of jazz blasts on the eardrums of children is likely to develop a race of neurotics.

In discarding the ragtime, jazz, swing,

jitterbug noises, nothing of real music is lost and physical well-being is greatly protected. In their appeal to sensual, sensational desires through an excessive variety of so-called harmonic combinations, of discordant successions of intervals between notes arising out of the complexities of modern key relationships, and the distracting chords resulting, no *new elements* have really been introduced, but merely a *confusion* and an *overlaboration* of the *old ones*. In the equally *overemphasized* rhythmic musical elements found in certain kinds of popular so-called music, the real musical experience cannot descend through harmony into artistic movement activity but is, as it were, forced down into purely physical gyrations inelegant in the extreme.

Pythagoras well said that the lyre might be regarded as a secret symbol of human construction—that the body of it represented the physical form, the strings the nerves, and the musician who played it, the spirit of man. "Playing on its nerves," he said, "the spirit has created an harmonious, normal functioning, which, however, may at times be easily changed into discord (sickness) if the nature of the man becomes defiled." Plato, another great mystic, deprecated the idea that music was intended solely to create cheerful and agreeable emotions, but maintained rather that it should inculcate a love of all that is noble and an aversion for all that is mean, degrading, and low and that nothing could more strongly influence man's innermost being than melody and rhythm. He was so firmly convinced of this fact that he advocated that the introduction of a new and presumably enervating musical scale would endanger the future of a whole nation, and that it was *not* possible to

alter a key without shaking the very foundation of the state. He insisted strongly that it was the paramount duty of the Legislature to suppress all music of a lascivious character and to encourage only that which was pure and dignified.

The God of our solar system is the source of all that is good. Evil, which is a perversion of good, creates discord, which finally manifests in some form of physical dis-ease. Music is brought down from the heaven world and has the innate power to disintegrate disease germs. However, it should never be used indiscriminately, for its application is a science all in itself. It is most encouraging to know that some of our physicians have discovered its therapeutic value and it is hoped that the time is not distant when both music and color will be included in the curriculum of their medical schools.

Doctors Report on Vivisection

Dr. Charles Bell Taylor, M.D., F.R.C.S.: "The public would not tolerate vivisection for a day if they did not believe the animals were rendered insensible, and the plain fact is that they are not rendered insensible. . . . It is the public who are anesthetized. . . ."

"The practice of cutting open living animals, literally the practice of dissecting them alive, which is called vivisection, is in my judgment, to be condemned. First: Because there is no necessity for it; because it has been proved to be not only useless, but misleading. . . . Second: Because it is a cruel abuse of the power God has given us over the lower animals. Vivisection is a veritable hell on earth. If anything could exceed the hideous cruelty of vivisection, it would be the childish absurdity of the claims to benefit mankind, which are made by its advocates."

"No good ever came out of vivisection since the world began, and in my opinion, no good ever can."

Dr. George Wilson (In memorandum of report of Royal Commission): "The real advance in modern medicine has depended almost entirely on clinical diagnosis, therapeutics and pathology, guided by a careful study of natural causes, but not upon experiments on animals, which are inherently misleading in their application to man, and therefore, always more or less unreliable."

H. W. Magoun, M.D., Ph.D.: "I regard vivisection as not only horrible—it is criminal. Moreover I am convinced it does more harm than good to the practice of medicine and surgery."

E. H. Hawkes, M.D.: "I believe that vivisection blunts the moral sense to such a degree as to become a strong force in the production of criminals."—*Los Angeles Examiner*, July 10, 1941.

It is most interesting to note that our medical doctors are beginning to stress the evils of vivisection and to openly advocate its abolishment. However, evil and purposeless as it is on the physical plane, our doctors, as yet, little realize the terrible punishment that the vivisector draws down upon himself when he enters purgatory after death.

Relative to the vivisector's after-death experience Max Heindel states: "As for the vivisectionist's purgatory, we have seen some cases in which the orthodox hell with its devil and pitchfork is a place of mild amusement. Yet there are no exterior agents of outraged nature to punish such a one. But only the agonies of the tortured animal contained in his life panorama (which he sees and feels after death) reacting upon him with threefold intensity (because the purgatorial existence is only one-third the duration of the previous physical life). These people (vivisectors) do not realize in the slightest degree what they are storing up for *themselves*, or the torture chambers would soon be emptied and there would be one horror less in the world."

Time after time in the columns of our magazine we have brought these facts to the notice of our readers hoping that the information would penetrate their consciousness and that of our probationer doctors enough to cause them to institute a holy crusade against this atrocious, inhuman practice. It is therefore most gratifying to find that some of the more courageous doctors are bravely expressing their opinions on this subject and lending their support to the speedy abolishment of these needless horror chambers.

Question Department



About Meat Eating

Question :

Why do the Rosicrucians object to meat eating, and is there any really bad effect, either physical or spiritual, that results from this practice? I know so many truly good people who eat meat and think that it is perfectly all right for them to do so. In fact the majority of mankind use it as their basic means of sustenance. Please give me some definite information on this subject.

Answer :

The Rosicrucians do not teach that everyone should be a vegetarian *at once*. In fact they teach that the vegetarian diet generates an abundance of energy, much more than flesh food. This energy is not only physical but *spiritual*, so that if a man leads a sedentary life and is of a material disposition, engaged, perhaps, in some sordid business transactions or other line of strictly material endeavor, this spiritual energy can find no vent and is therefore apt to cause systemic disturbances. Only those who live an active, outdoor life where the abundance of energy generated by the vegetarian food can be thrown off, or who transmute that energy into spiritual endeavor, can thrive on a vegetarian diet.

Besides, the Rosicrucians recognize the fact that heredity of many generations has made man partly carnivorous, so that in the case of most people the change from a mixed diet to vegetables should be gradual. Therefore no hard and fast rules can be laid down which will apply equally to all people. Accordingly, everything one eats as well as everything else connected with the personality should be determined by the person himself or herself individually. Therefore the Rosicrucians are not trying to con-

vert anyone to vegetarianism. They are simply placing facts before the people for their own consideration.

The Rosicrucians know that all creation is slowly evolving from the clod to God. They know that on our earth at the present time there are four separate and distinct life waves, mineral, plant, animal, and man, all of which are evolving through the medium of forms, and that there is no life in our solar system other than the life of God which animates everything that is; therefore when we take *life* we are destroying the *form* built by God for His manifestation.

The animals are evolving spirits and have sensibilities. It is their desire for experience that causes them to build forms. When we take their forms away from them we deprive them of their opportunity for gaining experience, thereby hindering instead of helping them in their evolution.

Meat was added to man's diet in order to lower his vibration and thereby densify his physical body to the extent that he might contact and function in the physical world. It also developed his energy and fostered courage. When meat was added to man's diet (in the Atlantean Epoch), the animals were not nearly so conscious of life on the physical plane as they now are, and therefore the loss of their physical form did not mean so much to them as it does at the present time. Furthermore the animal's passionate desire body was much less developed than now, and its physical body quite differently constituted. It is natural that we should desire the very best of food; but every animal today has in it the poisons of decay. The venous blood is filled with carbon dioxide and other noxious products on their way to the kidneys and pores of the skin to be expelled as urine and perspiration. These loathsome sub-

stances are in every part of the animal's flesh and when we eat such food we fill our own bodies with toxic poisons. Hence much of our illness is due to the use of flesh food.

The earth has reached the nadir of physical density and its future evolution now depends on its etherealization. Man has also reached the nadir of physical density and much of his future development depends on raising the vibration of his physical body in order that he may separate the light and reflecting ethers from it and build them into a new vehicle, the soul body, in which he will function when the earth becomes etherealized and the physical body is discarded. Meat-eating directly hinders this process, for it generates low cunning, self-assertion, ferocity, and depravity, and lowers the vibration, and the energy obtained from it is largely expended in digestion. In other words, meat-eating is no longer in line with the evolution of the pioneers who are forging ahead in their development; but for those who are not yet ready to take this forward step, it is still permissible. The time is coming, however, when all must either give up this practice or else fall behind in their evolution, which certainly is a most serious matter.

BEING AGREEABLE TO OTHERS

Question:

I notice that in your literature you place much stress on being agreeable to those whom we contact. Now I can force myself to be pleasant to people whom I do not like, but is that not practicing deceit, and forcing my true individuality into subjection which in time will have the effect of weakening it and thereby making it unstable?

Answer:

The kind of individuality that would permit itself to be disagreeable to people whom it does not like shows a deplorable need of self-discipline, for the reason that such an individual is yielding

to the unevolved regressive tendencies of an undisciplined desire body. This is opposed to the scheme of evolution, which is ever working toward the realization of universal brotherhood. Before this condition can be effected, each individual must have learned to recognize the fundamental unity of each with all, and to realize that the interests of the whole must of a necessity take precedence over those of the individual.

Permitting one's self to dislike others indicates that such a one is either foolhardy or else ignorant of the laws of nature. It is a cosmic fact that we cannot injure others either by word, deed, or action without injuring ourselves, for as we give so shall we receive. Our own puny disbelief in the working out of this law does not alter its unwavering action one iota.

Requiring one's self to be courteous, pleasant, and obliging to others is the first step in the general scheme of personal advancement, and when one forgets self in the larger outlook of lovingly serving others where service is needed, he is beginning to make real progress on the path of evolution.

Kindliness is the duty of all, and it is not practicing deceit unless it is done with the intention of securing favors or personal gain of some kind.

THE LOCATION OF HEAVEN

Question:

Where is heaven located?

Answer:

The first heaven is principally in the fourth dimension of space; the second and third heavens are principally in the fifth dimension. These heavens, however, touch our three-dimensional universe in the outer ethers of the earth, far beyond the physical atmosphere. Thus in the latter sense heaven may be said to be a place. But as the greater part of heaven is in the spiritual fourth and fifth dimensions, it is spiritual in nature and cannot be regarded as a place in three-dimensional space but as a state of consciousness—*within you*, said Christ.

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.

Digestion and Reason

By EDYTHE F. ASHMORE, D.O.

ARK TWAIN is supposed to have written: "Everybody talks about the weather but nobody does anything about it." I wish to borrow the form of that sentence to say that everybody talks about digestion and nobody knows much about it, at least those don't who do the most talking. One may scarcely open the day's mail without finding a pamphlet advertising some nostrum accompanied by a long harangue about the aids to digestion it offers, as though digestion needed any aid other than good food and normal living habits.

I wish to take a simple example to explain how easily people listen to those who know little or nothing about digestion. Not once a year but perhaps one hundred times, I am asked, "Should we eat acids and starches at the same meal?" Let us reason together. One cannot carry starch, which is a carbohydrate, any further than the stomach to find an acid secretion *already there*. That is as true of the baby as it is of the old man. Do you suppose a baby would like milk if it were not sweet? That means it contains milk sugar or lactose.

Another question about a baby: "Why is human milk so much better for the baby than cow's milk?" Because the protein of human milk is more largely

lactalbumen than casinogen and when it meets the acid in the stomach and the enzyme rennin, it forms a soft, fine porous curd which holds it in the stomach long enough for the digestive processes to begin. In addition the milk contains water, fat, mineral salts, especially calcium and phosphorus, and vitamins. That should mean that all these factors in food may be eaten at the same meal and that in feeding the baby human milk all are taken into the stomach at the same time. The old adage that the babe is father to the man should suggest that the digestive processes do not change with age and that the only way there can be any difference in any human being at any age is when disease or allergy changes the normal into the abnormal.

There is a good deal of criticism in some places about the people who like to eat. Strange as it may seem to the unthinking, liking to eat should be the desire of all for it gives appetite which is the urge to eat, stimulated through the sight, smell, taste, and even the remembrance of certain foods, and it really starts some of the action of digestion. We say that the mouth waters and actually it does, or at least when the salivary glands begin to secrete, the saliva poured out consists of water, mucin, protein in small part, inorganic salts, and an

enzyme called ptyalin or salivary amylase. It acts upon the carbohydrates in the food, that is, upon starches and sugars, and converts the complex into the simple, into dextrin and glucose; in other words it attempts to reduce the starch and does do something towards it when it is given time.

It is amazing to see the rapidity of action in which individuals seek to swallow the food they are eating, especially the carbohydrates. It would seem that no one remembers that bread is largely carbohydrate and if one would start the digestion of the starch, one would masticate it thoroughly and turn it over and over in the mouth until it is what it should be, a soft, pulpy mass, called a bolus. The roughage foods are usually more carefully masticated for their very roughness teaches one to prepare them for descent through the alimentary canal.

I know that one very insignificant fact, namely, the faintly alkaline reaction to the saliva, has attracted more attention from the faddists than almost any other. There is one observation they should have made long years ago and that is that the bolting of starches by most business men and some women has not brought any healthy individual to the grave and while we deprecate the habit, we know that there is another alkaline secretion waiting to take care of the starches with plenty of amylase, maltase, invertase, and lactase in it from the cells in the upper part of the small intestine and the pancreas. It is not supposed that the amounts of the enzymes will be unlimited so that they can take care of excessive portions of one type of food at any meal, neither are meals supposed to consist of one kind of food. A balanced diet is needed by each of us, no matter what our age, race, environment, or occupation; therefore in the economy of nature we manufacture enough of each enzyme to take care of the accompanying meal.

If we consider the shape and size of the stomach, when it contains a meal, then we shall better understand the di-

visions the anatomists have made of the organ. There is of course no digestion in the esophagus. It is merely a collapsible tube that leads to a reservoir for whatever is poured into it. The large globular portion of the stomach remains rather inert for about thirty minutes or longer while the salivary process may go on if enough of ptyalin went with the food. I have often recommended patients to swallow frequently after the meal was over for they could in this way carry more of the saliva down to the almost stationary food. Gradually the elastic walls of the fundus begin slowly to contract and the more fluid part of the mass moves on into the middle part or "body" of the stomach as it has been called. Here it is that the cells that secrete the real gastric juice are found and they begin to pour that fluid out more and more as the food approaches and passes them. The secretion is rich in hydrochloric acid.

The muscular movements of the middle and pyloric parts of the stomach are contractions in the form of waves, rhythmic and recurring, and spoken of as peristaltic. There are diagonal, circular, and longitudinal fibres in the muscular walls of the stomach. Each individual contraction travels at the rate of about an inch per second so that it takes a few seconds to pass from the fundus to the pylorus, the opening into the intestinal canal, which is kept tightly shut by the contraction of very strong circular muscle fibres. When the acidity of the gastric contents has risen to a certain point, the pylorus opens and a peristaltic wave sends a gust of the stomach contents into the duodenum. The acid material on the intestinal side of the pylorus stimulates it to contract so that it remains closed until the alkaline digestive fluids secreted into the duodenum have neutralized all the acid sent in with the stomach contents and then it relaxes and allows another discharge of acid material into the intestine.

The healthy stomach will usually empty in from two to seven hours. Fluids

(Continued on page 430)

Patients' Letters

New York, June 15, 1941.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I am glad to say that the Invisible Helpers have healed my eczema.

I had been suffering from eczema for seven years and it is wonderful not to have the terrible itching.

I am careful not to eat too many starches in my diet; I eat lots of raw vegetables and fruits and the diet is helping me.

I hope the Invisible Helpers will continue to heal me.

With best wishes to all the friends in the Healing Department.

Lovingly,

—R.L.

Washington, April 21, 1941.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I feel that much progress has been made in my health. Thursday and Friday I had no pain at all and my back felt fine. My tonsils and eyes have both been fine, and I no longer have the dragged-out feeling.

There is also a big improvement in my emotional nature and I seem to have more control over my feelings. When I am tried I don't get upset over things like I did awhile back.

May God continue to bless you in all that you do.

Sincerely yours in fellowship,

—Mrs. G.V.

New Zealand, March 27, 1941.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

This report shows improvement in all directions, which I particularly attribute to a change in thinking. My weight has risen about three pounds in the past few weeks and that has made me a little more cheerful.

I think that I mentioned in my last report that I have commenced to study radio. This has taken my mind off myself and created a new interest in life.

Thanking you for your past help and hoping that soon I will be able to report a complete cure.

I am,

Yours very sincerely,

—C.J.

California, April 8, 1941.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

Just a line to express my deep appreciation, for I am feeling better.

God bless you,

Gratefully,

—P.C.

Healing Dates

August 4—10—18—24—31

September 7—14—21—27

October 4—11—18—24—31

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

People Who Are Seeking Health

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

Psalm CXXI

The great safety of the godly, who put their trust in God's protection.

I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Children's Department



Coming to Earth Again

By RONA MORRIS WORKMAN

Reprinted by permission from "Lessons in Theosophy"

GRANDFATHER was reading when he heard Mary Ellen calling and at his answer she ran in from the garden. "Please, Grandfather," she cried, "come out and talk with us. Billie and Jane are tired of playing and it is too lovely to come into the house. Please come!"

"But what shall we talk about?" asked Grandfather, as he settled himself on the garden bench with the three children on the grass at his feet.

"Please, sir," said little Jane, "could you tell us about our having other lives here on earth? I don't see how we could."

"Well, we do," interrupted Billie. "I know I was a soldier once upon a time. I had—well, maybe it was a dream, only I was wide awake, and I saw myself marching past a great castle wall with other soldiers and we wore steel caps and leather jackets and I carried a shield and a spear."

Grandfather touched Billie's dark hair. "I imagine you have many times been a soldier, lad. You are the type who would fight for that which you believed, but perhaps in this life you will learn there are other ways of fighting than with guns and spears."

Grandfather sat quietly thinking, then he said: "Yes, my dears, we have all lived before—many, many times. Sometimes we have been very poor, sometimes rich, sometimes we have been born into one nation, at other times into an entirely different race and locality. It is all a part

of our training. Just as when you go to school. The first year you are in the first grade room, as when you were in the first grade of humanity which would be some savage tribe. When you learned the lessons in that grade, you were promoted to the next higher grade and to another room where you were given different and perhaps more difficult lessons to learn. And so, just as you go to the elementary school, and then to high school and then to college, just so do we go through our lives, learning our lessons in different places, with different people, and sometimes, just as in school, if we fail to learn our lessons we have to take the same grade over again."

"But what kind of lessons do we have, Grandfather?" asked Mary Ellen curiously.

"Lessons of many kinds, dear. In your first grade at school you have only a few things to learn, isn't that true? Well, when you were just a first-grader in life you had only a few simple lessons. Perhaps you had to learn to be kind, or to find that if you hated and killed someone you would have to suffer. Or perhaps you learned that it was wrong to steal. Of course you didn't become perfect in even those simple lessons in just one life so you had to repeat some of them over again in the next grade in this school of Life, along with some new lessons."

"Well, I am glad," said little Jane tossing her head, "that I was not a boy. I don't think boys are very nice."

Billie grinned because he knew that he had pulled her curls just before Grand-

father came into the garden and that was one reason that Jane didn't like boys.

Grandfather's eyes twinkled. "That is too bad, Jane, because I am very sure that you have been a boy many, many times, yes, and perhaps a very naughty little boy sometimes." Jane's eyes became very wide indeed and Billie laughed as he watched her.

"Yes, indeed," continued Grandfather. "We are born sometimes as a boy child and sometimes as a girl, because the Lords of Karma or Destiny, who guide our lives know that we must learn to understand Life from the viewpoint of both a woman and a man. We must become perfectly balanced in our understanding." Again Grandfather's eyes had a little twinkle behind his glasses. "Maybe next time, when you are a little boy you will remember how it hurt when Billie pulled your curls today and then you will not be a bad boy who pulls the hair of little girls."

Billie sat up amazed. He had thought that no one saw him. With a quick, forgiving little gesture Jane slipped her hand into Billie's and said, "Go on, Grandfather, tell us more."

"Sometimes we are born into very poor families, and it seems very hard to us. We do not remember just why the Lords of Destiny sent us where we are, but if we are patient and try very hard to live our lives as beautifully as we can, understanding will come to us and we will see just what lessons we must learn. Poverty seems very hard but it often gives the strength and sympathy and understanding which we need and which we could not have gained had we been born into a wealthy home."

"You mean, Grandfather, that we have to *know* what being poor really means?" asked Mary Ellen.

"Yes, that is it, exactly, my dear. Often those who are wealthy live very foolish lives, and are souls who have not reached the place where they are strong enough for the hard lessons. This is not always true of course. And if the wealthy one will use his money to help the life around

him, the animal and the human lives, he will learn many lessons also. It takes wisdom and love and understanding to use money wisely. There are many very wealthy men and women who are great souls and who learned their hard lessons in other lives."

"But, Grandfather," asked Mary Ellen anxiously, "how do the Lords of Destiny know where to send us to be born?"

"Well, you see, my dear, we have what we call karmic ties or debts of destiny with people; we do things, we love them and we hate them, we owe them kindnesses, or they have done wrong to us and we have been unkind to them. All these actions of theirs and of ours have set into motion a chain of force which binds us to other people and to other places. We must return and live near those same people and to those same places in order to pay our debts to them and to give them a chance to repay us."

"Oh, yes, that is the Law of Action and Reaction. I have heard about it before," said Mary Ellen eagerly.

"And I will tell you how it works. The Lords of Destiny know of these actions, and know what must be done in repayment and so we are brought back again and given our chance to learn our lessons together."

"Do you think Billie and Mary Ellen and I have been together before?" asked Jane, her blue eyes very wide.

"I am very sure of it, my dear. You have been dear friends all the years you have lived in these bodies, and I am sure that you have been that in many other lives, and will be again."

"But do we just go on and on, being born over and over?" Billie asked soberly.

"For many, many lives we do, but it depends upon us and upon how quickly and well we learn our lessons as to how soon we can 'graduate' and not be born again. The Buddhists call it, 'The Wheel of Rebirth.' There will come a time when we have learned all the lessons which life on this earth can teach us and then we

are given the choice of going on to other earths for more advanced learning, or of staying here and helping those who are still attending this 'School of Life.'"

"Do some stay here, Grandfather?" asked Mary Ellen.

"Yes, my dear, some have and we call them Masters, or Teachers and sometimes Elder Brothers. I will tell you about Them too, some day, if you want me to do so."

"Oh, we do want to listen to that story, sir, but first tell us what we do between our lives on this earth? Where do we go? How long do we stay away before we are born again?"

"Sometime, Billie, when we have time I will tell you about the after-death life, but now I will only say that when we are finished using our physical bodies we go to the lower desire world where our faults are shown to us so clearly that we resolve not to repeat them. Then we go to the higher desire world, called the first heaven. That beautiful world is

not far away, but is right here all mixed with our physical world just as air is mixed with all water. We live there awhile and when we have learned the lessons it can teach us we are ready to go on into the higher heaven-world, which is a very lovely place indeed. There we remain until we are ready to be born on this earth again. The time that we spend in the other worlds depends upon many things. Sometimes we are not born again for many hundreds of years and sometimes we come back very soon."

"And now, sir—" but Billie never finished his question for black Anna, the cook, appeared in the kitchen door and called, "Does you chilluns want some hot cookies right fresh frum de oven?"

There was a shout of pleasure from all three of the children and a clatter of shoes on the garden walk as they raced for the kitchen door, leaving Grandfather smiling at their happy laughter as he picked up the book he had been reading and found his place in it.

LESSON POEM—

Reincarnation

*A strain of music from afar,
A simple chord, a ray of light,
The tremble of a single star,
A voice that whispers in the night,
A hope fulfilled and nothing more
Brings thoughts we must have lived
before.*

*The roaring of the tempest fierce,
A magic word, a whispered sigh,
Stand out upon the road of time,
As landmarks of an age gone by,
And speak with tongues we know once
more,
Words that we've heard long years
before.*

*So, every tune that wakes the soul,
And every thought that thrills the
sense,
Brings knowledge of eternity,
And makes our faith the more intense;
We know our souls have lived before,
We know they'll live
forevermore.*

—Raboch, from *The Lotus Song Book*.

Echoes from Mt. Ecclesia



S old faces, smiling at their return, mingle with shy new faces, quick to respond to the open welcome of the summer school, the individual facets of kindred minds contribute to the brilliancy of a common ideal. Night-time lectures and social gatherings heightened by music are a spiritual joy, especially as the thoughtful generosity of Mr. Lynn Vivian has provided a grand piano for the school term, that none of the artist's skill may be lost to the attentive audience. Dr. Bruce Gordon Kingsley's inexhaustible lore clothes his interpretation of the Wagnerian operas in resplendent dress, while Miss Christine Houseman's lectures present a significant phase of healing through color and music.

The program for Mt. Ecclesia's Fourth Annual Convention promises a splendid opportunity for discussion of the problems of deepest concern to Rosicrucian students. On Saturday morning, August 16, at nine o'clock, Mrs. Max Heindel, President and Co-Founder of the Rosicrucian Fellowship, will open the session. After her greeting, Mr. Herbert Hood will set forth the ideals of the Convention, and several workers at Headquarters will speak. The Convention Banquet, for which reservations are required, is scheduled for noon and will pursue its merry course with Mr. Lynn Vivian as toastmaster. In the afternoon Miss Perl Williams will act as Chairman of the Center and Study Group Section, which will discuss field problems, center activities and self-reliance in center work. Mr. Vivian will also lead the meeting of the Probationers in the evening, as they consider their duties as individuals and as members of the Fellowship. For others, an entertainment is planned.

Sunday's schedule calls for discussion of the Rosicrucian healing work, beginning at 9:30 A.M. There will be three talks: "A Day in Our Healing Depart-

ment" by Miss Joyce Lunsford, "The Genesis of Disease" by Dr. Leon Patrick, physician in charge of Mt. Ecclesia Sanitarium, and "Good Food for Good Health" by Dr. Edythe F. Ashmore. At 11:00 A.M. music by the Fidelio Ensemble, directed by Mme. Zinaida Moiseieff, will close the program.

Participation in local activities fosters good will. At the Fourth of July parade two cars represented Mt. Ecclesia Sanitarium; this entry received special mention. On July 18 to encourage the youngsters taking part in the coming pageant, "The Quest of the Holy Grail," Mrs. Max Heindel delivered a charming illustrated talk in the Christian Church, on "The Grail."

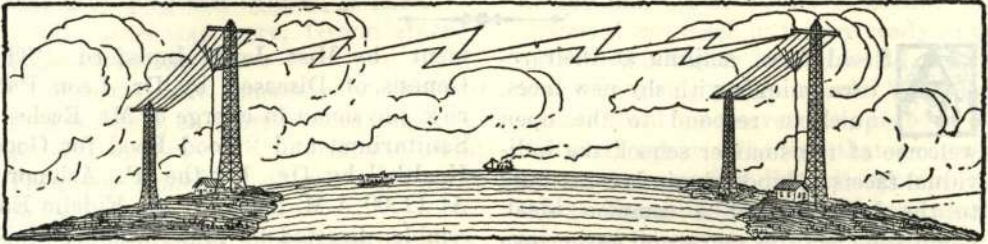
Mrs. Arline Cramer, Fellowship delegate at the Third West Coast Astrological Convention in Oakland, June 26-29, reports: "Great credit is due Mrs. Lenora Conwell, as Chairman of the Executive Committee. She managed a great undertaking with the utmost organizing ability and fellowship of spirit.

"The purpose of the Convention was well presented by specialists in the broad field of the Science and Philosophy of Astrology. The city officials of Oakland who addressed the delegates were impressed by the high standard of culture.

"The many speakers presented aspects of Astrology in relation to religion, science, law and medicine in the abstract, and as applied to practical mundane and personal affairs. The vast scope of the Sacred Science demands specialists in every department of human research work. Therefore we hope that those who find treasures of truth will unite their discoveries for the benefit of all. The Convention was a demonstration of that Fellowship among Astrologers."

"Astrology and Natural Law," the address given by Mrs. Cramer, will be printed in a later issue of this magazine.

Rosicrucian News Bureau



• • • •

*"The crest and crowning of all good,
Life's final star, is Brotherhood."*

—Edwin Markham.

Yes, Universal Brotherhood is the future goal for humanity!

Before this exalted state of humanity can exist, however, the barriers of race and creed must be abolished. The words of Thomas Paine, "The world is my country, and to do good is my religion," are to become a reality in the hearts of men before our emancipation from the race and religious ties is accomplished.

Under the Jehovistic regime which existed before the coming of the Christ, selfishness and separateness flourished. Man lost sight of the fact that we are all *one within God*, and became enmeshed in auras of crystallized desires and thoughts. When Christ came, however, the tremendous vibrations which penetrated the earth from Golgotha began to dispel the shell of fear bred by inexorable law, and the principle of altruism commenced to take a greater hold upon humanity. Man's limited sphere of immediate interest was expanded to include the welfare of his fellow beings.

Every year since that time the Christ Ray "comes" again, according to cyclic law, bringing a fresh spiritual impetus for the earth and its inhabitants. The powerful influx of spiritual power which begins to permeate the earth at the autumnal equinox brings with it greater opportunity for dispelling the crystal-

izations of selfishness and egoism within man and for preparing the way for a higher state of things.

Every expression of selfless love in thought, word, or deed adds to the luster of the individual soul body, as well as the auric atmosphere of our planet, and brings nearer to us "Life's final star." As individuals and as Groups, let us greet the incoming Christ Force this autumn with a heartfelt determination to express more of His presence in our daily lives, thus hastening the day of Universal Brotherhood.

SPRINGDALE, CONNECTICUT.

"We have a very nice Study Group here now," writes the teacher of the class, Mrs. Lillian E. Smith, "meeting once a week. The students are doing good work, and a president, secretary, and treasurer have been appointed. Our Group meetings are always opened with a concentration period, and we are endeavoring to foster the impersonal attitude in our class work."

This last point is one we are glad to have mentioned, for the fullest success of any group depends in no small measure upon the ability of its members to work together for a common purpose in an impersonal manner. As Max Heindel so beautifully puts it: "We are to learn the lesson of working for a common purpose, without leadership; each prompted alike by the Spirit of Love from within

to strive for the physical, moral, and spiritual uplift of all the world to the stature of Christ—the Lord and Light of the World.”

ST. PAUL, MINNESOTA.

Some attractive subjects are listed for the Sunday Devotional Service lecture in a recent report from this Center: “Greater Love Hath No Man,” “The Recurring Circle of Life and Death,” “Roses on the Cross,” and “Shadows of Aquarius.”

The annual picnic of this Group which was held recently in one of the beautiful city parks was enjoyed by an unusually large crowd.

The secretary writes that it has been a source of joy during the past months to see some of the long-absent members returning to the Center. “We are trying to build,” she adds, sounding a real New Age note.

LAGOS, NIGERIA, AFRICA.

“We are convinced that there is no time better suitable for the wider propagation of the Fellowship Teachings than at the present,” writes our correspondent from Lagos, and goes on to tell of efforts made to increase the distribution and sale of our books and other literature in that section. That these efforts are bearing fruit is attested by the numerous applications for our Preliminary Philosophy Lessons which come in from time to time.

An appealing note of optimism is always sounded in the letters and reports from these friends. With unbounded cheerfulness are they learning to make steppingstones to greater heights out of the various obstacles they meet on the Path!

STAMFORD, CONNECTICUT.

The class which was started in this city last October has made splendid progress during the months since its beginning. The secretary of the class writes us, “We have just finished the

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

STUDY GROUPS AND CHARTERED CENTERS

IN THE UNITED STATES AND CANADA

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

Boston, Mass.—168 Dartmouth St., Rm. 201.

Burlington, Vt.—91 No. Union St.

Calgary, Alta., Can.—108 14th Ave. W.

Calgary, Alta., Canada.—Young People's Group 1536 15th Ave. W.

Chicago, Ill.—Room 719, Ashland Bldg., 155 N. Clark St.

Chicago, Ill.—c/o Mrs. Magdalena Goveia, 4921 Montana St.

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

Denver, Colo.—404 Tabor Bldg.

Detroit, Michigan.—115 W. Adams.

Grass Valley, Calif.—Off Byrens' Drive.

Indianapolis, Ind.—411 Pennsylvania Bldg.

Kansas City, Mo.—2734 Prospect.

Long Beach, Calif.—361 E. First St.

Los Angeles, Calif.—2523 W. 7th St.

Los Angeles, Calif.—511 N. Eastern Ave.

Milwaukee, Wis.—234 Fine Arts Bldg., 125 East Wells St.

Milwaukee, Wis.—627 No. 6th St., Room 10.

Minneapolis, Minnesota.—420 Masonic Temple, 6th and Hennepin.

New Orleans, La.—429 Carondelet St., Room 201.

New York City, N. Y.—160 W. 73rd St.

Omaha, Neb.—301 No. 31st St.

Portland, Ore.—627 N. E. Laddington Ct. Tel. La. 3803.

Reading, Pa.—W.C.T.U. Hall, 6th and Franklin Sts.

Rochester, N. Y.—307 Burke Bldg.

Schenectady, N. Y.—13 Union St.

Seattle, Wash.—920 Pine St.

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

Tampa, Fla.—405 Grand Central.

Toronto, Ont., Canada.—40 Leopold Ave. Tel. Lakeside 6796.

Utica, N. Y.—11 Clinton Place.

Vancouver, B. C.—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

Study Groups and Chartered Centers in Other Countries

AFRICA

- Kumasi, G. C.*—Ben T. Vormawah, Box 69
Lagos, Nigeria.—P. O. Box 202.
Obuasi, G. C.—P. O. Box 43.
Sekondi, G. C.—P. O. Box 224.
Takoradi, G. C.—c/o E. Oben Torkonoo.

ARGENTINE

- Buenos Aires.*—Calle Carabobo 836.

AUSTRALIA

- Sydney, N.S.W.*—2 Cronulla St., Carlton.

BELGIUM

- Brussels.*—74 rue Stevens Delannoy.

BRITISH GUIANA

- Georgetown.*—69 Brickdam.

CHILE

- Santiago.*—Dominica 25.

CUBA

- Havana.*—San Francisco 473, Vibora.

ENGLAND

- Liverpool.*—71 Upper Huskisson St. Telephone, Heswall, 304.
London.—95 Belgrave Rd., Victoria, S.W. 1.
West London.—35 Cranley Gardens, S.W. 7.

JAVA

- Bandoeng.*—Lembangweg 77.

MEXICO

- Mérida, Yuc.*—Calle 41 No. 496.

NEW ZEALAND

- Auckland.*—C. 2; People's Health Club Room, 4th Floor, Victoria Arcade, Queen St.

PARAGUAY

- Asunción.*—Louis Alberto de Herrera, Republica Francesa.
Asunción.—Garibaldi 118.

PHILIPPINE ISLANDS

- Manila.*—1324 Espiritu, Singalong Subdivision, Santa Ana.

PORTUGAL

- Lisbon.*—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

- Amsterdam.*—20 Nickerie St.
Apeldoorn.—Lavendellaan 16.
Arnhem.—Mesdaglaan 18.
Den Haag.—Secretariaat: Sadeestraat 12.
Rotterdam.—Claes de Vrieselaan 51.
Zaandam.—Langestraat 24.
Zeist.—32 Jan Meerdinklaan.

URUGUAY

- Montevideo.*—Galicia 2137.

first course of astrology and have five members who have continued to the end. We intend starting the second course this fall and are informed that there will be a number of new students to take advantage of this class. Out of thirty-seven class meetings, of which three were not held due to bad weather last winter, and one due to the death of my father, we had a total of 390 in attendance. This gives us an average of about twelve at our meetings, which we feel is quite encouraging for a first season's effort."

In a talk at the close of the season's meetings, one of the members aptly pointed out that "the course in Astrology given by the Rosicrucian Fellowship is based upon spiritual principles and is really as far in advance of some astrology schools as the Philosophy is beyond ordinary orthodox religion."

DIGESTION AND REASON

(Continued from page 422)

tend to leave the stomach fairly quickly; carbohydrates pass out faster than proteins, and proteins faster than fats, while mixtures of fats and proteins leave the stomach more slowly than either alone.

The hydrochloric acid starts the digestion of proteins in the stomach and of emulsified fats by the action it has in connection with the enzymes which it activates. No digestion is *completed* in the stomach and there could be no digestion at all unless the mass of food therein remained acid. When we hear persons speak of taking soda upon any and all occasions, we realize that they have not the least idea of what the purport of that addition to the stomach contents will be, for if there should be no regular closure of the pyloric opening during a meal, we should have a sagging of that end of the stomach in time. Soda neutralizes acid and one very effective work of the gastric juice, namely, that of destroying or rendering innocuous many virulent organisms, would be prevented. Some people believe that soda will prevent gas

formations in the stomach. That is not true and in fact some gas is an assistant to digestion in that it acts as bulk does in providing more body for the maintenance of the digestive process and peristalsis. Most gases are caused by bacterial action in the intestines and sometimes by poor cooking which does not make even good waste products of what should be food. Certain persons have idiosyncrasies against some vegetables, as for instance onions, cabbage, and navy beans, and these cause intestinal gas.

Under ordinary conditions the amount of nutritive material absorbed from the stomach is much less than that absorbed from the intestine and this I shall discuss in a later article.

Today

*With every rising of the sun,
Think of your life as just begun;
The past has cancelled and burned deep
All yesterdays, then let them sleep;
Concern yourself with but today,
Grasp it, and teach it to obey
Your will and plan. Since time began
Today has been the friend of man;
You and today, a soul sublime,
And the quiet heritage of time:
With God Himself to bind the twain
Go forth, brave heart! attain! attain!*

—Author Unknown.

Additional Dealers

(Continued from page 432)

- Tacoma, Wash.—C. A. Thorell, 708 St. Helens Ave.
Tampa, Fla.—E. M. Holder, 1002 Horatio.
Washington, D. C.—Henry Austin, 909 Ridge Road, S.E.
Brentano's Book Stores, Inc., 1322 F. St., N.W.
Oriental Esoteric Library, 1207 Q. St., N.W.
Roach Drug Co., 8th and G Streets, S.E.
The Willard Hotel, Newsstand, 14th and Pennsylvania Ave. N.W.
Woodward & Lathrop Department Store.
West Hartford, Conn.—The Case Book Shops, 16 La Salle Road.

Mt. Ecclesia

Sanitarium

**NON SECTARIAN
NON PROFIT**

OCEANSIDE, CALIFORNIA, U.S.A.

The Sanitarium System is a common sense regimen for placing the patient in that mental and physical condition which is best adapted to the spontaneous exercise of the body's inherent activities toward self-conservation, repair, and restoration of normal function.

Modern Equipment and Therapy

Physical, electro- and hydro-therapy. Separate sections for men and women. Short-wave diathermy, massage, colonics. Skilled operators; graduate nurses. Vegetarian diet.

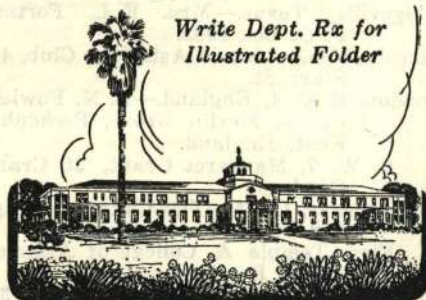
Public Patronage Solicited

Sympathetic care given chronic cases, nervous, convalescing, and aged patients; post-operative and heart cases.

The Sanitarium does not accept surgical, or obstetrical cases; alcoholics, drug addicts, or mental cases.

Non-Profit. Very moderate charges.

Resident Physician, D.O., M.D.



Dealers Carrying The Rosicrucian Fellowship Publications

All Rosicrucian Fellowship Centers also carry Fellowship Publications.

- Akron, Ohio.—Burt G. Smith, 612 Metropolitan Bldg.
- Atlanta, Ga.—Kimsey's Book Shop, 129 Carnegie Way. N. W.
Longworth's Book Shop, 106 Forsythe St. N.W.
- Baltimore, Md.—The Remington-Putnam Book Co., 347 N. Charles St.
- Bellingham, Wash.—W. C. Orrill, 1237 State St.
- Boston, Mass.—Metaphysical Club, 25 Huntington Ave.
- Buenos Aires, Argentine.—Mrs. Henry C. Scheffer de Valentin Andraea, Avenida del Tejar 2319, Belgrano, F.C.C.A.
Nicholas B. Kier, Talcahuano, 1075.
- Buffalo, N. Y.—The Sun Publishing Co., 50 Ashland St.
- Calgary, Alta., Canada.—J. J. Gamache, 1002 1st St. W.
- Capetown, South Africa.—Utting & Fairbrother, Ltd., 129 Longmarket St.
- Chicago, Ill.—Brentano's, 29 S. Wabash Ave.
Fellowship Book Supply, 326 S. Campbell Ave.
Marshall Field & Co., 121 N. State St.
D. G. Nelson, 56 E. Grand Ave.
Time Aspected Charts, 32 North State St., Room 1410.
- Cincinnati, Ohio.—John G. Kidd & Son, Inc., 19 East 4th St.
Fountain News Shop, 426 Walnut St.
- Cleveland, Ohio.—Phoenix Book Shop, 1872 W. 25th St.
- Colombo, Ceylon.—Frewin & Co., 40, Baillie St., Fort.
- Columbus, Ohio.—McClelland & Co., 100 N. High St.
- Dallas, Texas.—Schmalzried Book Shop, 1023 Main St.
- Detroit, Mich.—A. E. Arbuckle, 9333 Carleton Ave.
Temple of Light, 412 W. Grand Blvd.
- Grand Rapids, Mich.—Raymer's Book Store, 5 North Division St.
- Heswall, Ches., England.—Mrs. Beryl Sp. Dean, The Sun Dial.
- Kansas City, Kans.—Astro Science Pub. Co., 723 Highland Ave.
- Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
Dr. B. Alta King, 2816 Prospect Ave.
- Kingsville, Texas.—Mrs. E. L. Fortman, P. O. Box 1082.
- Lincoln, Neb.—Lincoln Astrology Club, 4147 Starr St.
- London, E. C. 4, England.—L. N. Fowler & Co., 6, Merlin Grove, Beckenham, Kent, England.
S. W. 7, Margaret Grant, 35 Cranley Gardens.
- Los Angeles, Calif.—The Church of Light, 818 Union League Bldg.
First Temple & College of Astrology, 733 S. Burlington Ave.
Philosophical Research Society, 3341 Griffith Park Blvd.
- Florence I. Virden, 4544 Ben Ave., North Hollywood.
Chas. H. Wolfram, 11514 S. Broadway.
- Manila, P. I.—H. F. Tibayan, 1324 Espiritu St., Singalong Sub-Division
- Merrick, L. I., N. Y.—Disciples Retreat, Gormley Ave. and Nassau St.
- Minneapolis, Minn.—Powers Mercantile Co.
- Milwaukee, Wis.—Astrological Study Studio, 922 N. 27th St.
Des Forges & Co., 427 East Wisconsin Ave.
- New York, N. Y.—The Baker & Taylor Co., 55 5th Ave.
Brentano's, 1 West 47th St.
Doubleday, Doran Book Shops, 244 Madison St.
The Gateway, 30 East 60th St.
Harmony Book Shop, 112 W. 49th St.
Macoy Pub. & Masonic Supply Co., 35 W. 32nd St.
- Oakland, Calif.—The Holmes Book Co., 274 14th St.
Kahn's Department Store.
- Philadelphia, Pa.—Archway Book Store, 47 N. 9th St.
Leary, Stuart Co., 9 S. 9th St.
Scientific Book Co., 2539 N. 8th St.
John Wanamaker.
- Portland, Maine.—Loring, Short & Harmon.
- Portland, Ore.—Hyland's Old Book Store, 913 S.W. 4th Ave.
- Reading, Pa.—Chas. M. Stein, 460 S. 3rd St.
- Sacramento, Calif.—Philipp Grell, 1618 7th St.
- Salt Lake City, Utah.—Wilson's Book Exchange, 113 East 2nd South St.
- San Antonio, Texas.—H. A. Moos, 223 N. St. Mary's St.
- 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 José, Calif.—Metaphysical Center, 80 E. San Fernando.
- Santa Barbara, Calif.—Channel News Agency, 905 De La Vina St.
Copeland Book Shop, 1124 State St.
- Santa Monica, Calif.—Diane Van, 613 Santa Monica Blvd.
- Seattle, Wash.—The Bookmart, 622 Pike St.
Raymer's Old Book Store, 905 3rd Ave.
- Sekondi, Gold Coast, W. Africa.—Ben T. Vormawah, P. O. Box 129.
- 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., 550 Central Ave.
- Sydney, Australia.—Dymock's Book Arcade Ltd., 424-426 George St.
- Syracuse, East, N. Y.—Florence M. Simon, 101 E. Ellis St.

(Please see additional dealers on page 431)

STUDY —————

Philosophy, Astrology, and the Bible

BY CORRESPONDENCE

All the Rosicrucian Fellowship courses of instruction are without fees. They are available in several languages. The cost of printing, distributing, and other expenses in connection with them is met by Freewill Offerings.

Philosophy —————

The Philosophy courses deal with the several planes of nature, the after-death conditions, rebirth and the law of consequence, the nature and mission of Christ, initiation and future development. There are three courses, based upon *The Rosicrucian Cosmo-Conception* as textbook: the Preliminary Course, 12 lessons; the Regular Student Course, a monthly letter and lesson, open only to those who have completed the *Preliminary*; the Supplementary Course, 21 lessons.

Astrology —————

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. They are taught as a phase of mystic Christianity and are not to be confused with fortune-telling practices. The Junior course contains 26 lessons; the Senior, 12 lessons; the Senior Extension, 13 lessons.

The Bible —————

The Western Wisdom Bible Teaching is a correspondence course of 28 lessons compiled from the writings of Max Heindel. This Course, by making clear the inner meanings of the Scriptures, reveals the underlying principles upon which both science and religion are based. Max Heindel, an Initiate of the Order of the Rose Cross, gives a scientific analysis of Genesis which has "restored" the Bible to thousands.

A postcard inquiry will bring application blank and detailed information

THE ROSICRUCIAN FELLOWSHIP

OCEANSIDE, CALIFORNIA, U.S.A.

Manuscript Competition

THE ROSICRUCIAN MAGAZINE OFFERS FIVE PRIZES FOR THE FIVE BEST MANUSCRIPTS SUBMITTED BY OCTOBER 1, 1941

First Prize	\$50.00
Second Prize	25.00
Third Prize	15.00
Two \$5.00 Prizes	10.00

Acceptable articles which do not win cash prizes will be retained and one year's subscription to THE ROSICRUCIAN MAGAZINE given for each. The subscriptions will begin at the close of the competition. *All other manuscripts will be returned to writers.*

NOTE—*No manuscripts can be acknowledged.*

Manuscripts must be received in OCEANSIDE on or before OCTOBER 1, 1941, to be eligible for entry.

Names of winners of cash prizes and of subscriptions will be announced in the JANUARY 1942 issue of THE ROSICRUCIAN MAGAZINE.

SAMPLE COPY OF MAGAZINE SENT FREE ON REQUEST

WHAT TO WRITE

Articles on the Rosicrucian Teachings, philosophy, mysticism, and occultism. Occult Stories based on above.

Articles correlating Science, Religion, and Art.

Articles on various phases of Nutrition and Health, such as: Vegetarianism, Importance of Vitamins, Use of Exercise and Sun Baths, Ancient and Modern Uses of Color and Music in Healing, etc., etc.

Articles on Astrology.

Children's Stories—for those 10 to 16 years old.

We do not accept articles or stories on mediumship, crystal gazing, or other negative forms of psychic development; nor on controversial subjects, such as warfare and politics.

CONDITIONS

Manuscripts must contain a minimum of 2500 words. If possible they should be typewritten, on but one side of the paper, and in DOUBLE SPACING. Write "Manuscript Competition" at the top of first page; also your name, address, and number of words. More than one entry may be submitted by the same writer.

The decision of the judges shall be final.

We sometimes find it necessary to make slight modifications in articles and stories submitted to bring them within the requirements of our Philosophy. Manuscripts are only accepted subject to this provision.

Who May Compete

Anyone who is not a resident employee here at Headquarters in Oceanside, California. We hope that this announcement will be a "call to service"—not only to members of our association but to all metaphysical writers, experienced or amateur, to make some of their material available to our pages for the instruction, comfort and inspiration of a world so greatly in need.

Please send your articles early. Thank you.

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