



The
ROSICRUCIAN
MAGAZINE
RAYS FROM THE ROSE CROSS



FEATURES

The One Force A Call to Arms
A Formula for Happiness

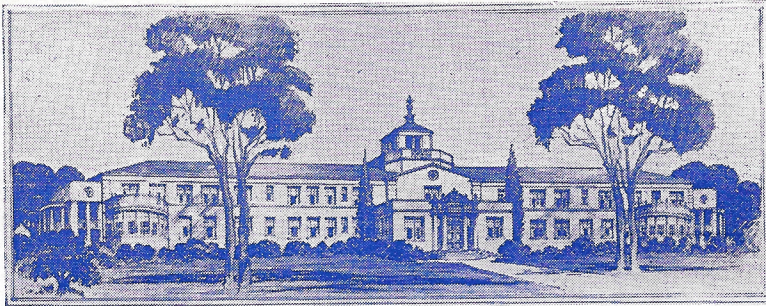
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THE ROSICRUCIAN FELLOWSHIP

SANITARIUM DEPARTMENT
Oceanside, California, U.S.A.

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

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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 under the complete domination of *Religion*. Last came the wave of modern *Science* and with iron hand it subjugated *Religion*.

It was a detriment to the world when *Religion* shackled *Science*. *Ignorance* and *Superstition* caused untold woe. Nevertheless man cherished a lofty spiritual ideal then; he hoped for a higher and better life. It is infinitely more disastrous that *Science* is killing *Religion*, for now even *Hope*, the only gift of the gods left in Pandora's box, may vanish before *Materialism* and *Agnosticism*.

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

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

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

In the 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.

THE ROSICRUCIAN FELLOWSHIP

MT. ECCLESIA

Oceanside, California, U.S.A.

The Mystic Light

The Rosicrucian Fellowship

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

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

The following article received a FIFTH PRIZE in our manuscript competition

The One Force

BY DR. A. J. HAWORTH



IT IS ALMOST universally agreed that there is but One Source of Power, from which emanates the One Force, and the Universal Source is of necessity the support of man and of all forms of life. The nature of divine power is to consciously and voluntarily make changes within itself, and by intelligently utilizing the force issuing therefrom, produce similar changes in other things. For force or energy has direction whereas power has not. So we may say that force or energy is power in action; and where there is action there is reaction. The result of this process is stress or strain which produces friction.

This process is evident to our eyes in the physical world. In fact, without friction or activity in the dense form, there could be no evolution of the spirit which inhabits it. However, as man grows closer to and more aware of his spirit he realizes more and more that he is essentially formless, and has merely been using form birth after birth in order to attain final perfection.

True occultism teaches that God, the Source of Power, is Love, and that He created this world to serve as a school for His children in order that they might evolve and gain God-like power and wisdom. Love is the great power by which

the Supreme Being creates this universe. His divine ray directed upon the essence of form (Cosmic root substance) gave rise to Sound, the Word. The first effect of the Creative Word was Light, which, as the prime manifestation of Deity, brought forth the various forms.

We will now consider the operation and effect of the One Force upon form. Force manifests in varying degrees according to the density of the form, with ether as a medium. Matter or mass is an aggregation of molecules, which are the tiniest structures which can exist independently, having the same ingredients or chemistry as a large piece of matter. The atom is the smallest division of the molecule, and is subdivided into the proton (positive pole) and the electron (negative pole). This, of course, is the microcosm, or replica of the universe or macrocosm.

Naturally, the closer the molecules of a mass are related the more the mass retards the activity of the One Force working in and through it. Hence the vibrations of a rose are higher than those of a rock because of the closer molecular structure of the latter.

Ether, which might be described as tenuous or elastic, pervades the whole universe and acts as an avenue for the traffic of energy. It may be termed the "backbone" of the Cosmos; and while

it presents a gaseous state and offers no resistance to the movement of matter through it, it is the densest (not in a physical sense), most constant, and most present thing in the universe.

On the other hand, matter is ephemeral and inconstant, being subject to change and disintegration. In short, physical matter represents the composite collection or mass only on the dense plane, while ether represents the mass to the Cosmos. They differ only in composition and gravity to serve the cosmic purpose.

Ether is divided into four kinds, or we may say into four avenues to handle the cosmic energy for the four kingdoms of this planet. Chemical ether is the densest and the only one found in the mineral kingdom, but as the form becomes more porous the other three subdivisions become active. In the plant kingdom we know we have growth and propagation of the species which is made possible by the added expression of the life ether. Then, we not only have chemistry, propagation, and growth in the animal kingdom but an emotional feature is produced by the addition of the light ether. Lastly, in the human kingdom the addition of reflecting ether renders man capable of reason and reflection and gives him potential power over the other kingdoms.

We have seen that sound vibrated in space as a result of the divine ray acting upon Cosmic root substance; but as the One Light was refracted into the primary colors and radiated through the sun, producing life, consciousness, and form, many rays or vibrations filled the ether. Science has classified many of these vibrations. Roughly they are as follows:

Sound is first, ranging from 16 to about 32,000 vibrations per second. Then there is an unidentified range extending up to about a billion vibrations per second, where electricity begins. Following electricity, there are heat, light, and chemical rays in order. Next is another unknown gap followed by

X-rays, which vibrate up to about two quintillion times per second.

The closer the vibrations of rays in a given etheric medium the more they affect each other in some manner according to the angle of contact. The higher frequencies (frequency determines wave length) of course, impinge upon the next lower. For example, it is known that heat, light, radio, and ultra-violet fall in the same etheric division, i.e., the chemical, and this accounts for the fact that when the sun is in midheaven, at right angles to the radio wave (short) it has greater power to propel the wave earthward than when it is approaching or leaving midheaven.

Consequently, radio stations use less voltage to get range under certain conditions, for the heat and light of the sun's rays take the place of voltage. This natural law of vibration relationship increases the range of the short wave during the day and increases the long wave at night.

Now the electric emanations of the human body are also in this class, so it naturally follows that when we understand and work *with* the natural forces (as the radio man and other scientists must) by producing a healthy vigorous body, our electrical frequency is raised, and we can absorb more of the beneficial rays of the sun, especially the ultra-violet, which, as shown, is also in this etheric division.

Let us study and meditate on these things. Max Heindel said "the only sin is ignorance." Is it necessary for men to be "like dumb driven cattle," when they have taken billions of years to evolve out of the animal stage?

Paracelsus, the great Swiss doctor, also a Rosicrucian adherent, refused to be circumscribed by the ancient Greek teachings of Galen and later disciples like Avicenna who had held sway for many centuries. Paracelsus introduced homeopathy, and blasted the Galenic school at every turn, substituting a more intelligent and humane procedure. He was as relentless in his search for the truth

as he was ruthless in slashing his opponents to ribbons and rocking the stubborn foundation of medicine and surgery in all Europe. Withal, he was a kind, compassionate man and repeatedly affirmed that his wonderful cures came from the power of God. The poor were his friends and he treated them gratis.

While the cosmic ray is a recent discovery by scientists, they have learned much. They know it is higher than the others and can be found at any altitude under any condition. As to its power over the atom, experiments at California Institute of Technology reveal much.

Some time ago, Dr. Karl D. Anderson produced photographic evidence, after two years' research, which proved that the atom, when struck by an energy dart of the cosmic ray, was broken. The best picture showed an electron being knocked out of the atom's nucleus and leaving a globular track in water. The electron rotating in a spiral path described smaller and smaller circles until it stopped. Although the atom was not completely disassembled the encounter shows the tremendous force of the cosmic ray.

No doubt, the day is not far distant when man can use this ray to a great advantage. Of course we know that man is ever seeking to tap the source of cosmic energy for use by mechanical devices; but the only machine that can do it is in his own being, for *man* was made in the image of God, not machines, which are man-made. It is patent that cosmic power in the hands of the rank and file of humanity at this stage would not always be used to further God's kingdom.

The Primordial Force or *Ilech Primum* is differentiated into three rays: Father Creator, blue; Son Sustainer, yellow; and Holy Ghost Activity, red. This is represented in the physical sun's rays as: ultra-violet 1 per cent, blue; light 80 per cent, yellow; and heat or infrared 19 per cent, red. There are countless examples (tangible) of the

triune expression of God for those who have searching eyes, but let us pass on to its manifestation in spiritual man.

The Rosicrucians teach that spiritual man is threefold and one, in the likeness and image of God (Will, Wisdom, and Activity). He is also one in nature with the Supreme Being (Power, Word, and Motion). Man's threefold spirit is the true individuality and the good garnered by past activity comprises the threefold soul (conscious, emotional, and intellectual).

The personality is made of the dense, vital, and desire bodies together with the mind which forms the link or span from the personality to the spirit or individuality. All but the dense body are, of course, invisible to physical eyes but not to the trained seer. The mind was

the last body to be attained by man in his evolution, and in its infancy it merged with the older and stronger desire body; hence, our thoughts are mainly controlled by our desires.

From this then, the only reasonable conclusion is that before the tender shoot of mind can flourish, the weeds and thorns of desire will have to be disposed of. It is then that it can serve as a perfect bridge for the spirit.

Modern philosophers and psychologists make the regrettable mistake of assuming that the mind is naturally unruly and abnormal, and they seek and offer means to make it more tractable. The writer was forced to this conclusion after investigating a dozen textbooks in as many leading United States and European colleges. There is no doubt as to their sincerity, but it is very unfortunate that young people are led into such a maze of complexities that they become fearful of their own mind and consider it almost a burden. Most textbooks are at odds, even as far as they go. The mind of man is actually divine and good, and a very simple thing to handle. If we get closer to the spirit, by renouncing personal desire, we become channels for

Power exhibits itself under two distinct forms—strength and force—each possessing peculiar qualities, and each perfect in its own sphere.—Garfield.

the One Force and the mind merely follows the cosmic law, expressing wisdom and power.

It is quite useless for us to resist this Force with our own energy because our force is an expression of the One Force, and its eternal outflow, undifferentiated, cannot be stopped by its own current, regardless of whether this current be differentiated in a man or a tree.

If any force ceases to work, it is either because the supply is exhausted or that it has been neutralized by an opposite force of equal strength. And since all force in the universe emanates from the One Source, it is impossible to conceive of any equal force that is diametrically opposed, and that the divine supply is limited is equally inconceivable.

Now, as pointed out, we cannot stop it with our own energy, but, note well, it can be deflected by inertia. If man, who was intended to be a channel for the One Force, becomes inert, there is little flow of energy through him.

Ohm's Law— C equals E over R —illustrates the point. Energy increases in proportion to the reduction of resistance.

The quality of the One Force is *rough*, expansive, and when man realizes this and becomes less *hoshech*, compressive, the Force making its natural way through him expands and strengthens him.

Students of astrology will remember that these two qualities of expansion and compression are exhibited by Jupiter and Saturn. When the latter is adversely aspected by the lights (sun and moon), the ethers are congested and concentration or meditation is difficult, whereas when Jupiter is favorably aspecting the lights, mental processes in either the concrete or abstract take place with facility.

Fear and worry, of course, are the great barriers. Daily, most of us find ourselves custodians of a huge cargo of anxiety. We struggle wearily onward

as the fears of yesterday fall away only to be replaced by the new fears of today. We are afraid of an effect that appears to be almost upon us or we fear that existing conditions will culminate in some form of disaster. This is so because we have not yet learned that anxiety has no real basis—no First Cause back of it, as First Cause [God] is incapable of dealing in anxious worry. Generally, *if* actual facts (effects) take the form of secondary causes and threaten trouble, there are no doubt other facts of which we are not aware that will produce a different result than the one we originally feared. Still, allowing that we *do* know *all* the facts, it is likely that in the realm of cause are conditions that we cannot see which will offset or compensate. Of course, we cannot be cer-

tain that counteracting causes exist in connection with a given situation, but we can call upon God with our own word to start such in motion or, so to say, bring about their crea-

*To all facts there are
laws,
The effect has its cause,
and I mount to the cause.
—Lord Lytton.*

tion.

The doubter may ask, "What is my feeble voice against the inexorable law of nature? this unseen world of cause operates in an impersonal changeless manner irrespective of my personal welfare!" This is quite true and yet in the question is also the answer. The Law is impersonal and we must first come in touch with our own impersonality before we can contact First Cause. We are all a part of First Cause or the Word. "In the beginning was the word and the word was with God and the word was God." Also, "God made man in His own image," i.e., we are built on the same principle, therefore it naturally follows that our word has the power to vibrate with the Root Word.

But, mind you, it cannot be said too often, we must needs get in touch with our individuality, for we have admitted that the Law is impersonal. Must we attempt to stultify the brain or destroy our personality? No, but we must strive

to keep it from shutting out the individuality, which is closest to the All-embracing One from Whom all power and the Law of laws flow. The Law is faultless; the fault lies in that we persist in trying to apply it through the personality which can neither recognize it nor respond to it. Truly, the personality can develop an appalling insouciance toward the spirit.

We become so wrapped up in our own petty trials and troubles that generally concern *getting* something that we forget to *be* something. We forget that the manner of response to the Law depends on the *nature* of the medium through which it is operating.

Now, as we gradually control personal desires, we become more *en rapport* with our individuality, and begin to recognize the true order of cause and effect. Then we start to specialize a part of the One Force for our individual use even as the human body specializes the sun's rays for its particular purposes. Presently, we discover that by *being* something, *having* something follows as surely as the dawn brightens into day. "Seek ye first the kingdom of God . . . and all these *things* shall be added unto you."

Of course, our personality keeps telling us that it is necessary to have something in order to be something, but the order of cause and effect signifies that the reverse is true. We must first *be*, then that very condition will attract unto us the abundant life and free us from the yoke of personal apprehension. *Being* does not call for a goody-goody rectitude or self-vilification, but rather an intelligent, calm, and persistent refusal to fret about daily disturbances which threaten to clutter up the mind, impairing it and scattering its force.

The closer we draw to the individuality the more we experience an inner peace and power to create to a greater or lesser degree by utilizing the all powerful generative Force inherent in The Word, and therefore inherent in our word.

In order to effectively and scientifically combat worry, the existing conditions,

whatever they may be, must be used for the possibilities they have to aid us to *become*. Life is *active being*, not *passive having*. Out of the root of *being* comes the tree or vine *having* fruit and flowers.

As we slowly express more and more of the spirit, we discover a growing eagerness and ability to become that which we had once faintly hoped for, and vaguely thought possible only through an act of Providence or some stroke of "luck." This growing conception and use of the unlimited force within us may lead us to positions of authority and wealth; but ever keep the thought that these conditions are a mere by-product of *being*, and present just another opportunity to expand our being to a larger scale of usefulness. We are always subject to fall, through the ever-ready personality, which asserts itself in pride, greed, egotism, etc.

We must not, for a moment, imagine it is a lone fight. Even as Higher Beings guide and assist the almost helpless animal, other Great Ones are aiding humanity collectively and individually.

The vibrations of the Spirit of Christ furnish the urge toward spirit by impinging on its second aspect in man (Life Spirit). This fortifies the vital body and develops the Intellectual soul. Great beings, known as Lords of Individuality, now have charge of the Life Spirit in man and are invisibly guiding it. The Lords of Form labor with the third aspect or Human Spirit, while the Lords of Wisdom work with the first aspect or Divine Spirit. Even the angelic host is engaged in helping us to build the vital body, and to properly regulate its functions of propagation, nutrition, etc. Little does the average person realize the allied forces supporting him.

However, it must be borne in mind that man is a free agent. The unseen Guardians know this and they can give direct help only in proportion to man's willingness to receive it and co-operate. In other words they make no direct interference with evil forces, as they know

that would be ineffective and unintelligent. Therefore they use their force to strengthen good where it is found and encourage striving souls, just as we might keep pouring pure water into a vessel which contained poisoned water, gradually diminishing the contamination, until it was finally reduced to nothing.

Eventually, through right thinking and doing, we begin to feel a glorious inner radiance and power permeating and expanding our being. We become steadier and stronger in times of upheaval and trial. Finally, the light carries us to the spirit and we *feel* as though we are part of the Whole Force and working *with* it. "I and my Father

are one" takes on a new and real meaning.

Someone has aptly described this magnificent merging thus—"The shining dewdrop slips into the sea." And this is quite true taken from an external viewpoint, but to one who has actually experienced it, even to a small degree, *he* becomes dewdrop and gets the impression or feeling of the universal sea of life slipping into him, expanding and empowering him, giving him the precious secret that there is no death and that he is truly a part of the eternal One Life. He then *knows* that externalities cannot affect him, as Paul did when he said, "None of these *things* move me."

The Golden Thread

BY LLOYD H. JOHNS

I

*A Golden Thread weaves thro' all creeds
No matter what their name.
Eternal Truth in all things dwells,
As heat is in the flame.
The Universal Oversoul,
The Cause of all creation,
Inseparable from all His works
Gives life by permeation.*

II

*Without Him, nothing can exist,
Is taught by all religions.
Beliefs that hold mankind apart
Are man-made superstitions.
Allah, Jove, Jehovah, God,
To man have just one meaning,
Divine Progenitor of all,
From Whom there is no weaning.*

III

*Jesus, Buddha, and Mohammed too,
All told the wondrous story,
That as we live our life in love
We share the Master's glory.
God draws no line at race or creed,
His Kingdom is eternal.
The doors are always open wide
For us to pass the portal.*

IV

*So call not heathen then, the man
Who follows other teachings,
For every different shade of thought
Is born of man's outreachings.
So fear ye not if others rave
Or damn you to perdition.
Hold fast to that which you find good,
Forgive all opposition.*

A Call to Arms!

BY VICTORIA M. COREY



FTER long years of heralding the approach of the Aquarian Age, the Age of Brotherhood, the Age when races, nations, and rulers shall be no more, the occult student finds himself today in a peculiarly futile position. His words and his convictions are as a gossamer draped before the muzzle of a cannon to stop its fury. Unless we rouse ourselves, come out of our abstract contemplations no matter how lofty they may be, we are holding ourselves in abeyance for an age which we may not be allowed to enjoy, which may not come for us at all because we have not labored to bring it!

Our world, yours and mine, is tottering before the shattering blasts of hatred, greed, and inhumanity. Millions of people—men, women, and children like your family and mine—cower under the heavy knout of a relentless oppressor bent on tearing from them even the last flickering spark of life itself. Millions of people—your neighbors and mine—lie bleeding, suffering, powerless to escape a droning menace that sweeps over the land dropping death on the invaded country below. Millions of people—incarnated sparks of Divinity—shudder through days of dread, listening for the march of the war-lord echoing over their territory. Terror stalks the earth pursued by the heart-torn wail of despairing people.

What are we to do, what *can* we do in the face of it? We read the newspapers, we listen to speakers who have witnessed outrages against mankind throughout the parts of the warring world. We burn over the cruelty and injustice of hate-blinded people. Our hearts are torn for the sufferings. We wonder desperately what will be the outcome. But what can we do here to help? For solace we turn to study and prayers and concentration

for peace. It is all so far away there seems little else we can do.

Let's wake up—you and me! Put our years of textbook study behind us! They were not an end in themselves, but a preparation! For what? For the very *work* and *service* we have so long been talking about! For using our own weight, yours and mine, to maintain the world-balance in Progress and Civilization!

Max Heindel, in *Gleanings of a Mystic*, writes in his chapter on "Our Invisible Government" of the purpose and the activities of the race spirits, the reason for wars and mass hatred. In it he states, "... all civilizations when started by the different race spirits have great and golden ideals, but humanity *by reason of having some free will and choice* does not follow implicitly the dictates of the race spirits as the animals follow the commands of the group spirits. Hence in the course of time a nation ceases to rise, and as there can be no standing still in the cosmos, it begins to degenerate until finally the feet are of clay and it is necessary to strike a blow to shatter it, that another civilization may be built up on its ruins." We may by our own *free will and action* hasten the work of disintegration, by our own free will and *inaction* serve as accomplices to the forces of hatred and revolution. Or we may by our own sincere, whole-hearted endeavor, turn the tide to cut the channel for the Age of Brotherhood, rather than permit it to carry us all back into the ocean of Chaos and Cosmic Night.

What can *YOU* do? You, who are only a small, unidentified unit of the mass? It is true you have no voice to say there shall be an end to war, murder, atrocity. True again, your voice cannot even be heard in protest against our own American problems of industrial strife

and injustice. The horrors and sufferings as well as the economic and political difficulties of today are the results of complex forces of human greed and desire grown enormous through generations of feeding the fires of hatred. No one of us can change them, for this is the time of the harvest. But in this our country we have not yet come to the harvest, our fruits are but in the bud, and even now we are still sowing for the coming season, the coming age. And the fate of that harvest lies in the hands of all students and seekers after Truth, everywhere!

Pray for peace? Yes, pray for peace until you are one great shining light of peace and understanding! But then go out and *WORK* for Peace! Not by carrying a banner and marching in a league, not by joining in a half-hearted boycott of the goods of any country (you cannot stamp out hatred by withholding your few pennies), not by touring the country talking for peace. Every man will tell you in his heart he wants peace. But the peace he wants is *his* peace and not his neighbor's.

Learn first, in your own heart, Comprehension and Compassion. A wonderful word that—*Comprehension*. Meditate on it. A word that holds God, as Gods holds the universe. God *comprehends* and contains the warring nations, the hating aggressors and the also-hating, bleeding oppressed. Can *You* comprehend your own individual hates and your own biased perspectives? Can you then help your friends and associates to do so—driving out their bitter prejudices through that comprehension and compassion? Only when you have learned to *comprehend* can you see clearly. Only then can you find the Light, the Light of Truth. And it is up to US—to you and me and the great army of seekers after Truth—to find it and make it manifest to others. It is *our* work now to keep the

darkness from smothering our people as it is doing in Europe and Asia.

Go out *now* into your city, your village, your farm community—not carrying words, speeches; they are powerless, they have no meaning. Go out carrying Opportunity! Opportunity for cramped, frustrated people to grow and develop their God-given talents and give expression to the fast-fading Light within them, that they may not become part of the army of darkness. There is in our country a vast number of dissipated people—some unemployed, some on relief, with no very encouraging prospect of work before them and many years of disappointment behind them; some working steadily at jobs that offer none but the most limited hopes for the future; some so enmeshed in the prosperity of

materiality that their spiritual stimulation is lost to them and life has become a barren waste of boredom and monotony—there are infinite varieties of these disheartened people. Underfered, underprivileged,

The moral courage that will face obloquy in a good cause is a much rarer gift than the bodily valor that will confront death in a bad one.—Chatfield.

bodily and spiritually, hungry and embittered, the Age of Brotherhood means nothing to them in the face of this world of hatred. Men, women, and children without hope, without a purpose—each a focal point for fear, hate, and distorted vision. Go to them! How? Through social service channels, local churches, ministers, doctors, community centers. Find them individually! Why? Give them a goal, fresh hope, vision to work for! Help them attain it! Give them new courage! Help them find their own feet, their own Place in Life. Teach them Compassion and Comprehension! We would have peace and love of God and fellow man in our country. We would still the cry of Revolution! We would ensure for our future generations a free democracy with all creatures of God walking without fear in the Light. We would dispel the hate-instilling voice of the Agitator! But all human beings,

even we ourselves, if cramped in body and soul and denied the opportunity for expression (and too many times that expression is denied by the pressure of our own inaction and misunderstanding rather than by cramping outside forces) become agitators, breeders of hatred and disorganization, warped in mind, narrow in vision.

You and I cannot adjust the struggle between Capital and Labor, we have no control over the nation's budget; we are too small and inconsequential in the voice of the nation. Yet in our own circle of influence we are the Glowing Center—for ill or good, be it large or small. The Christ-Light depends upon each of us individually.

There are in every city, your city and mine, numbers of those we call "foreigners." They have come to our country, as they have since its beginning, to find peace and freedom. Yet in their blood still flows the hot, jealous blood of their race spirits. Their germ plasm for countless generations has been molded and stamped into the firm cast of race emotion and race thinking. They come here seeking a thing they have not yet learned in their hearts. They come with the desire to build a new quality into that germ plasm, and they are still learning how to assimilate it and handle it. They are adrift in a new land, breathing an alien air into lungs but recently filled with the soul of the race spirit.

In our cities we have formed "missions" for these new inhabitants, whatever their race or creed. They are to aid them in acclimation, they teach them the American language, American customs of thinking and action. They teach Christianity to those desiring it, simple ways of making daily living easier, healthier habits of living, arts and handicrafts for their inner expression, new horizons of thought and beauty. They teach the doctrines of democracy in their fullest, deepest sense. Not doctrines of **hide-bound nationalism**, but the democracy which the student of Truth is striving for, the democracy of self-governed,

clear-sighted men working in unison for the good of all. Surely, as citizens of a democracy we are being fitted for the selfless Age of Universal Brotherhood if we will only heed the lessons it teaches and work that all may learn them!

Go into these missions! Carry your Light to those who have sacrificed and suffered so much in their search for freedom and peace. Teach them the meaning of Comprehension that it may drive out nationalism and hatred! If you can speak their language and are thus able to teach them yours, do so. If you cannot, why not learn their language yourself to help them? There is no better way to jolt yourself out of the last rut of nationalism than to learn to think in the language of another country. You find a different face of Truth—a further step to Comprehension.

Go where there are people who need you—even if they need you only to teach them to cook a new dish, to sew a new dress for a child that has none, but be ready to teach them something bigger the moment they have found the need for it. Stretch back their horizons, give them new vision, today, tomorrow, eternally. When one's vision stops growing it begins to narrow. It must always be in action, contracting or expanding. It is the same with our own vision, we must keep it expanding. Upon that depends the extent of the sphere of our light-radiating circle of influence. We must extend it until it spreads out to meet that of our fellow-seeker for Truth, and we two go on to meet the expanding rays of another until our whole country is ablaze with God-Light and God-Energy!

Dictatorship, the Rule of Might, has nothing in common with the Age of Brotherhood, but its darkness can spread, if we sit back and permit it, until it carries us far back out of the reach of participation in the glories of the coming Age of Man. So, to arms! Gird on the Shining Light of Comprehension! Let's begin right where we are!

A Formula for Happiness

BY R. DE S. MARSHALL

EVERYTHING, these days, is done by formula. Babies are fed by formulas; doctors work by formulas; the psychiatrists and psychoanalysts work according to formulas. Science strives, with much success in some lines, to work out the perfect formula of what the body and the psyche need for normality. Against this formula they check individual cases and attempt to supply what the individual lacks, from vitamins to motives!

Much of the neurosis so common today is attributed to what is called "the pressure of modern life." From the comparatively slow, simple and easy-going methods of life in the past, mankind has been thrust into a life speeded up from all directions to a terrific tempo and bewildering complexity. Fishes which have been accustomed to a certain water pressure in the depths of the ocean burst when brought to the surface. And creatures of the surface when subjected to the tremendous pressure of the lower depths are crushed. So it is with mankind to a point. Nature in time adjusts herself to any condition, but it does take time, and while the adjustment is beginning the unprepared are crushed or fly to pieces, mentally speaking.

How then is one to protect oneself from this terrific pressure of the world as it is today? How defend the inner core of one's being against the assaults of the outer world? How, in other words, is one to attain, or retain, the norm of happiness? Is there a formula for happiness, for peace and understanding?

There is, but like all worthwhile things it must be sought for ardently and obtained at the sacrifice of lesser things.

The therapeutic value of happiness is well known and can hardly be too highly rated. The greater number of sane minds in healthy bodies increases not only indi-

vidual happiness but the welfare of society in general. Happy people do not commit crimes.

Yet these days, when standards and values change so rapidly for both rich and poor, happiness, mental poise, and inner stability are difficult to achieve. And according to all prognostications, both scientific and those in the realms not yet acknowledged as scientific by science, worse is yet to come in the approaching years. Never has there been such a need for a philosophic life-rope with which to brace oneself against the tides of disaster. And not since the Great War has there been such interest evinced by the public in matters of a philosophic and religious nature. The storms of world conflict which uproot social and economic structures drive men to the shelter of religion and super-sensory thought.

To be able to weather those storms without, one must, first of all, be able to weather those within the mind and heart. One must have some firm ground beneath one's feet, some faith, some belief, some theory ardently held because well tested. Once this inner poise is achieved one has a foothold from which to work; one can steer one's vessel with judgment and avoid many disasters. And those which cannot be avoided can be met with calmness and a measure of understanding.

To achieve this inner poise one must have, first of all, a certain faith in one's self. Faith is a tricky word to use, for it has lost much of its original value by misuse. The moment one uses the word faith most people think one refers to joining some church. Such is not the meaning of the word at all; to this writer it really means "intellectual conviction, however grounded."

Faith is a basic ingredient of the formula for happiness, but as all formulas

are varied according to individual needs, so the form this faith takes may also vary. Some people find it possible to have faith in the words of Jesus but not in those of Buddha, or Moses, or Krishna, or Mohammed. Some find it possible to believe the words of Buddha but not those of Jesus, and millions today believe only the words of Mohammed. When one tells people that all these Teachers taught the same fundamental faith, which is faith in one's Self, one is met with a blank stare, or else one is regaled with the story of the lady who wished to win the sweepstakes and so went about praying in all the churches so she would be sure to get the right one.

The scholarship which proves the unanimity of all religions at base is beyond the average person, and it is only advanced teachings which emphasize that fundamental unity.

People seem to find it difficult to realize that religion is a point of arrival, and that churches and sects are but roads to that point of individual experience. Some, it is true, have sad detours, but at least they are on their way! Many get lost, wandering in these detours, and come to the conclusion, quite absurdly, that all roads get you nowhere. Many have arrived at the point of that experience which is religion; they have their faith and their Light, and to these I am not speaking. But to those who still wander and wonder and despair I speak.

Such must return to fundamentals. Such must ask themselves that question which is the beginning of all inquiry. Who am I? The answer to that question is the same in all the great religions of the world, but one must find it out for oneself.

"I think, therefore I am," observed one philosopher. The fact of one's own existence is something no sane person can deny. I am! Who then am I? Evidently someone worthwhile, at least to myself. We cannot get over the idea that we are of some importance in the scheme of things, and it is only when we

persuade ourselves that we are but the result of glandular pressures, or magnetic contacts, that we become hopeless. Faith in ourselves, respect for ourselves, is the first element in the formula for happiness. Whether we have that faith because we realize that we are children of God, sparks of the Divine Life, or because we realize we must be of value since Christ died for us, does not greatly matter. The faith in our intrinsic worth is there. It is in everyone; it is the voice of consciousness itself.

The great point of divergence between the so-called Christian faith as distinguished from the Oriental religions, is in the matter of the perpetuity of life. All so-called Christians—Lutherans, Catholics, Christian Scientists, Spiritualists, and others—who believe they are following what was taught by Jesus of Nazareth, believe that this present life on earth, this birth, is their first and that from this, after death, they go on to an eternity of existence either in some sort of heaven, or hell, or evolving on other planes than that of earth. Such a point of view was not taught by Jesus but by the Church which came into power some three hundred years after His death; it cannot but give rise to all manner of despair and unhappiness. In fact, this belief that this life is all we have to prepare us for an eternal existence is one of the reasons why Christianity as a religion may be said to have failed.

A glance at the headlines of the daily papers shows this failure. A glance at the bloody history of Europe, from the time of Julius Caesar to the present day, shows how utterly the Christian peoples have failed to understand or live up to the message of Jesus. But one part of that message has emerged and has saved the world from utter destruction; it may, in fact, be said to have caused a good measure of advance in the humanities, namely, the doctrine of the equality of men before the law. However, it is doubtful if the destruction of feudalism and the comparative emancipation of the

masses from the tyranny of their rulers have been due to anything in Christianity, since revolutionists have always begun by renouncing religion!

Nevertheless, there is much more justice and mercy in the world, especially in America, than in past ages. Women, children, and animals are protected by law; cruelty as a public sport is offensive to all but the degenerate, and war is being regarded with increasing horror, despite the efforts of the munitions makers. This much of the message of the Prince of Peace, the Son of a God of Love rather than of hatred, has percolated through to the consciousness of the people. Cruelty of injustice there is, but it has to hide under various names; it cannot strut openly as it did formerly, even as little as forty years ago.

However, as I have said, the fundamental idea that this one little earthly life is all we have, cannot but be productive of unhappiness, despair, revolt and crime, because it is based upon injustice. Justice is the most crying need of the human heart. If this fleeting life, this dance of shadows, this brief career of, at the very most, we will say, a hundred years, during the first twenty of which we are hampered by ignorance, and during the last forty or fifty of which by age and decreasing powers, if this were all, then indeed one would be ready to collapse with despair, or burst from defeated desires! No wonder the world, believing this, is filled with atheists, defeatists, behaviorists, annihilists, and anarchists, both political and spiritual!

What one really believes shapes all of one's actions, consciously and unconsciously. Psychologists are discovering that "man is a slave to his subconscious mind"; some call it the unconscious mind. Few realize that that is the force which is shaping the world in which man lives. Present-day unbelief in cosmic principles, uncertainty and rebellion, are rapidly shaping universal disaster and the downfall of our civilization.

The belief that this life is all, involves denial of any true Divinity, for it is based upon obvious injustice. It involves denial of the great operative principle of the Cosmos, namely, the Law of Cause and Effect. The deep, subconscious belief in the manifest injustice of life gives rise in the weak to unhappiness, despair, and recklessness, and in the strong to the resolve to grab as much as possible while the grabbing is good, regardless of mercy or moral principle!

As against the theory of only one life there is the theory of reincarnation which many people, hampered by inherited ways of thought, find hard to believe. To a generation mentally conditioned by a Puritan ancestry and materialistic set of values, the idea seems utterly fantastic. Also reincarnation in the West has been rather unfortunately represented by those people who adopt it as a sop to vanity and are sure that in the past, whatever they are now, they were kings or queens; never by any chance anything lower in the social scale.

On the other hand there is the example of the Orient, notably India, where reincarnation is an almost universal belief which further prejudices the Occidental against this theory as it is commonly interpreted. Many attribute the apathy of India in the face of the dirt, disease, cruelty, and general low standards of living among her millions of peasants, to her religious belief. They seem to think this life of too little importance and that nothing really matters, for soon there will be another, and perhaps better, incarnation. This is a fault of the Orient to be set over against our own fault of extreme materialism. India cannot see the present for the future, and we cannot see the future for the present.

However, reincarnation is, after all, only a result of the greater basic Law of Cause and Effect. It is obvious that all effects do not have their causes in this life from the point of justice, as in the case of babies born blind or deformed. This



must have its reason elsewhere, which again points to the continuity of life before birth as well as after death.

But whether this existence was on this earth or in other spheres or planets, or planes, is not in itself of supreme importance. What is of importance is the realization of the worth and essential dignity of the human soul. All religions teach this, but the emphasis has been put upon various adjuncts and aspects of that truth, according to the age in which the Teacher spoke and the temperaments and degree of evolution of the peoples to whom He spoke.

Once one believes in oneself, is convinced that the life in one is part of the life of God, that one is a true child, a seed, as it were, of God, the purpose of the existence of which is to grow and blossom into the Vine itself, one has something on which to stand. Even to adopt that view tentatively, as a premise, until results have proved its truth to one, is a first step toward happiness. It brings a measure of serenity. For the part must contain latently the qualities of the Whole, even as the acorn contains latently the strength and beauty, the form, leaf, and branch, and stout wood of the oak tree, once time and circumstance have allowed the natural processes of growth and development to take place.

That which is of divine origin can have neither beginning nor end. Close observance of nature, that book for our teaching ever at hand, shows that only form is ephemeral; the essential substance of things continues to exist after the form which held them together in a definite formula, is dissolved. The candle flame is produced by the mingling of carbon and oxygen; when the process of oxydization is finished and the flame is out, the oxygen and carbon still exist. By analogy, which has been called the ladder of thought, it is easy to progress from the seen things of nature to the unseen things of the soul. There are no gaps in Nature's progressions; all is orderly.

Faith in oneself, that is, in one's es-

sential divinity of nature, is the first ingredient of a formula for happiness. Acceptance of the just and orderly unfolding of an evolving life in accordance with the mighty principle of Cause and Effect is the second ingredient.

Once the divine origin of the soul, or, more correctly speaking, of the Spirit in Man, is accepted, one begins to realize that one is not alone. One is part of the whole. Science has finally demonstrated the fact, long known to Rosierucians, of the oneness of matter, and that it is the number and arrangement of the electrons and poles in the atom which determine the nature of those aggregations which were formerly considered elements and insoluble.

It is but a step from matter to the Energy which animates matter, and but a step from that to the Spirit with which we ourselves in our spirit are one. Once it has been firmly established in the mind that one is not alone, not a futile, lonely being struggling vainly against overwhelming odds, like a bit of helpless driftwood in the cosmic sea, but is a part of all, a certain inner tenseness is relieved.

Looking observantly at Nature this kinship of all beings is ever more clearly revealed. The great partnerships of sun and rain, of air and bird, and bee and blossom, where needs are supplied, transformed, and interchanged in a great, mutually beneficent structure, become apparent, and one cannot help realizing that mankind too is a part of that ever flowing stream of life.

On the other hand, no matter how much we may love another, we and that other must remain apart, shut each in his own little globe of self-consciousness, into the depths of which no other being can penetrate. Nor however close we hold the beloved in our arms can we restrain the escape of that consciousness into death, leaving us holding but an empty vessel of clay. This truth many have found too bitter for endurance. But once that surety of the never-endingness of life and of ultimate justice

has been established in the mind, the mind, though still uncomprehending and agonized by the delusion of loss, can be brought to calmness and endurance, to trust, and finally to realization that that which was loved in the beloved is ever-living Spirit, sheathed for a time in mortal form. So many terrors are due to our inability to see the whole. We are terrified by death as a little child is terrified by the disappearance of its mother from the room, whereas the older child remains calm, knowing the mother has only gone upstairs.

Once the sense of the reality of the "I" within the me, the "Thee in me Who works behind the veil" is established (and it is a gradual process), one is not ever again entirely alone. God, whom some call Energy and some call the Father, and whom the subtle minded Hindoos, despairing of words to express the inexpressible, simply call "THAT" becomes a Presence. "Only God and I know what is in my heart" sing the freed slaves of Arabia. God becomes a friend to Whom one need not ever fear to reveal the weaknesses of the heart, from Whom indeed one cannot hide anything. God speaks tenderly in answer to those who have learned to perceive Him.

This God, this universal Being, Intelligence, Love, is hard to visualize and harder still to realize without visualization. Yet among intelligent people the idea of God in the sense of an old man with a beard sitting somewhere in the sky, is an outgrown superstition. So the beginner in mysticism visualizes Him in the person of that Teacher, that evolved "just man made perfect" to whom he is most spiritually drawn. The Christian sees Him as Jesus, the Buddhist as Buddha, the Mohammedan sees Allah through His prophet, the Jew sees Him through Moses and the Law.

This realization of the immanence of God in all, and the habit of turning to Him for worship and counsel is the third

ingredient in the formula for happiness. It is a pathway down which one may go very far toward the truth. It satisfies the need of worship and of leaning upon someone greater than one's self. That this Being is also one's Self, one's higher nature, becomes evident, but it may remain a mystic truth to be absorbed slowly rather than be realized at once, except in so far as that it gives that inmost faith in one's Self. The misunderstanding of this has led many people to try to enclose God in the personality, rather than to expand the personality until it disappears in God. The essential nature of all frogs is in each frog, yet each remains an individual frog, and we all know what happened to the frog who tried to blow himself up to be so big that he would include all frogs!

Having established the relationship between oneself and one's God, now follows inevitably the relationship between oneself and one's neighbor.

If we ourselves are children of God, mystically one with the Father, striving to become in our consciousness "perfect as your Father in Heaven is Perfect"—and Heaven we are told by the same Authority is within us—then our fellow men are the same. Our neighbor is our brother, his struggles are similar to our struggles, his woes to our woes, our rights are his rights as well. This must affect our attitude toward our fellow men and dispense ultimately with much envy, hatred, jealousy, and contempt. There still remains, of course, outward order to maintain in human society, so that those whose lack of development causes them to strive to do harm to each other, and to us, must be restrained. But that restraint one will learn to accomplish without hatred. One does not hate the fire when one puts a screen before the hearth that the sparks may not burn up the house in our absence. One does not hate the horse whom one trains to plow and serve; neither does one bring

Happiness is neither within us nor without us, it is the union of ourselves with God.—Pascal.

him in the parlor; neither should one hate the criminal whom we must restrain from robbing or killing us. He is our brother, blind and mistaken, as we too were once blind and mistaken until life, many lives perhaps, taught us better, opened our eyes to our folly and our wrong.

The problem of evil is a stumbling block on which many bark their spiritual shins. Denying what is called evil is an evasion, an escape mechanism, for though evil as such is negative and does not really exist, the lack of good, the negative, defective condition with which we must cope, does affect us positively and unpleasantly. Evil is to be understood as an *effect*, and not as a *cause*, it is to be mastered and not denied.

A firm belief in the divine origin of our Selves and of the ultimate justice of life, will give us a measure of serenity and understanding; it will enable us to maintain our sanity in an often apparently insane world. It will give us poise and

enable us to handle our problems more intelligently because we will be less confused by suffering and fear. Can it help us further to master the difficulties of this earth plane, such as, we will say, the matter of overdue rent or tax money? What good is a philosophy if it does not help to pay the rent? So ask many people. The business of philosophy is not to make money, but to so clear our minds, steady our hearts, and encourage our souls that we are able to apply all of whatever powers we have to our financial and other problems, and also, if the karmic effect of past causes is greater than we can handle, to meet outward defeat with understanding and dignity, above all with *understanding*, so that its purpose is accomplished once for all.

If we are endeavoring to apply our philosophy to living we will rely upon the divine within us and pray for understanding and the ability to solve our difficulty. One of two things will happen.

We will either "demonstrate" a little "miracle" and the money will come from some entirely unexpected source—and dozens of people attest to such "demonstrations" almost daily—or nothing will happen whatsoever, and we will be evicted. Still, if we are firm in our formula, we will not be sunk. We will make the best of things and we will strive by meditation and self-examination to understand *why* such a thing happened to us. We will examine our mental attitudes as well as our actions, our judgment in the use of money, our attitude toward others, and we may find why this catastrophe was an inevitable result. Instead of looking at our eviction as *cause* of misery we will see it as an *effect* of folly. And if we honestly cannot trace it to anything we have done in this life we will know it is a debt contracted in another life behind the veil of this body's memory.

There is a tendency on the part of people who have learned a part of the Law of Karma

(Cause and Effect) to meet catastrophe with supine resignation, to fold their hands and say, "It's my karma." This is not a Rosicrucian teaching nor a true understanding of that mighty Law. We must strive always to understand and to remedy our condition. We must not blame God, nor other people, for our misfortunes for we know that what happens must be our own fault, and as soon as we understand the lesson we must learn, the lesson is over. Everything that happens to us happens because of our own "cussedness" or our ignorance.

Here is another point. Ignorance bears its effects as well as wilfulness. The small child that puts his finger in the fire will be burnt even though he did not know the pretty flame would burn. He will know it after his finger is singed. God is intelligence as well as love, and before we can become God-like we must have outgrown, by observation and experience, mistakes in judgment. Mr.

A sound mind in a sound body is a short but full description of a happy state in this world.—Locke.

Krishnamurti, that great thinker of today, once said that there were no such things as good actions or bad actions, only intelligent actions and stupid ones. Bad action is stupid because it is the cause of suffering.

Thus we find that though we may not always be able to change the effects which are the results of past actions, *the way in which we meet* those results determines our future. As "a soft answer turneth away wrath," so very often, a sensible endeavor to make the best of an unpleasant situation results in bringing about a change for the better. Nor must we allow those who offend us as the immediate, apparent, causes of our tribulations, to drive us to anger. Perhaps, to return to the example of a rent problem, the landlord who evicted us is wealthy and did not need our money. That is not our affair; that is the landlord's business, and if he is unnecessarily harsh and mean the Lords of Destiny, and not we, will force him to learn better.

Everyone has enough intelligence to handle his own problems if he will learn to rely upon his higher nature and not be stampeded into unwise actions prompted by the lower mind. Nothing is ever as bad as it looks. The divine nature, the higher Self above the little self in us, is not something afar, something floating in the blue far above us. It is something within us, whose voice is intuition; it will counsel us, guide us, enlighten us and comfort us. For it is God.

The habit of striving to understand our problems by means of our inner Light, the still small voice of the Paraclete, is one which grows upon us. At first it may be difficult to become quiet enough to hear this Voice; also it is difficult to learn to distinguish it from the many voices of our desires. So many desires clamor within the heart, and very subtle is the serpent of temptation whispering that what we want to do is what we ought to do! But as one builds the habit of looking at oneself impersonally in meditation one attains the ability to withdraw into that High Place within

our hearts, our inner shrine where we acknowledge Divinity and ask Its help.

This ability grows upon us and becomes a power that affects every least part of our organism, for by that Light we will begin to see more clearly. By that clear and steady flame, unmoved by the winds of desire, we shall begin to be able to distinguish causes from effects, reality from unrealities; we will begin to see that much which formerly terrified us is only an appearance of evil, a shadow bogymen due to our lack of perception. A dog will bark in anger and fear at a scarecrow, until his intelligence has informed him it is not a real man but a bundle of straw and old clothes. The dog has to stop and look and listen and smell before he learns what it is that confronts him. Our younger brother, the dog, in the long, long line of evolution, has but a little, deeply veiled intuitive light which we call instinct. We should have our Light much, much more unveiled. But do we use it? Not as often as we should. Many of us do not even know we have such a Light.

But when we do begin to act upon our divine origin, when we begin to look at ourselves and the world around us by the Light of that Divine Spark, and not by the little, personal gleam of mentality we begin to be strangely happy. Things fall into their proper relationships and a new world of harmony begins to become apparent to us. We may not be able to hold this point of view long at first, and we may still suffer outwardly, but within there will begin a certain calmness, a peace born of the deep feeling of reliance upon a Wisdom greater than our own. We will hear our Master say as He said to the fishermen upon the stormy sea, "Be not afraid for I am here." Our nerves will relax, hence our health will improve; our minds will clear and we will not make so many mistakes; our hearts will become free from the poison fumes of fear, envy, and rebellion, and the Light will shine in our minds, the clear joyous Light of Truth. And some day we will suddenly realize that we have found the formula for happiness!

The Journey

BY RALTON BARNARD



WITH quiet footsteps Janet Kershaw crossed over to her mother's bedside and placed a tray on the table beside her.

"Good morning, darling! What sort of a night had you?" she asked, stooping down to kiss her mother lightly on the forehead.

"I didn't have a very good night, dear. I had that nasty dream again, the one about losing a train."

She took the cup of tea from Janet, and sipped the hot liquid gratefully.

"I don't like that dream, Janet. I'm sure it means bad luck. You remember I dreamt it the night before your poor father met with his fatal accident. And I dreamt it again just before George was killed in France. Something unpleasant's going to happen, you mark my words!"

"Nonsense, Mother!" retorted Janet. "You, and your silly old dreams!"

She went to the window and pulled aside the heavy curtains, letting in the feeble light of the January morning.

"You can scoff as much as you like, Janet, but I know that dream is an omen of bad luck."

"Goose! Forget all about it," counseled Janet, pinching her mother's cheek affectionately. "I must go and see about breakfast. How would you like your egg this morning, boiled or poached?"

"Boiled, please. . . . I wonder why it is, Janet, that I never catch that train in my dreams?"

"You wake up too soon, I expect."

When Janet had gone downstairs to see about the breakfast, Martha Kershaw snuggled down into the pillows and drew the blankets up around her thin shoulders. Her eyes felt hot and tired. Her recent attack of bronchitis had left her feeling very weak. The doctor had ordered her to get away from London for the

winter. Next Thursday she was going to Torquay to stay with her sister, who had a house there. The warm air of the south coast would, she hoped, put new life into her old bones.

A sudden fit of coughing shook her to pieces. She sat up in bed struggling to get her breath. The effort was too much for her. She sank back on to the pillows exhausted.

Her tongue felt dry and parched. She wished Janet would hurry up with the breakfast. She would try to get a little sleep afterwards. She hoped she wouldn't dream about losing that train again. Slowly her head slipped to one side. Her eyelids drooped. Her mouth sagged open. She dreamt it was Thursday, the day she was to go to Torquay.

Janet had brought her a cup of tea at half-past seven, an hour earlier than usual. Martha was to catch the ten-thirty train from Paddington. There would be heaps of time. Martha hated to be hurried. She sipped the hot tea gratefully. It was comforting to her parched throat, dry from coughing so much during the night. The room seemed to be cold all of a sudden. She drew her woolly shawl tighter round her shoulders.

She gazed at the gas stove. No wonder the room was cold. There was scarcely any flame showing at all. She really must remind Janet to have the gas stove seen to while she was away. Goodness knows the gas bills were big enough! Thank goodness her sister always kept good fires—coal fires—in her house at Torquay. Even in the bedrooms there were coal fires.

She glanced at the clock on the bedside table. Heavens! It was ten minutes to eight! She must really bestir herself. If she didn't make haste Janet would have the breakfast on the table before she was dressed.

She climbed out of bed, poured the hot water from the copper can, and began her toilet. Janet had put out the warm brown dress for her to travel in. All her other things had been packed last night. There were only her toilet things and a few odds and ends to be put into the trunk at the last moment.

She went to the drawer to get a clean pair of stockings. Gracious! Janet had forgotten to pack any stockings, and her thick underclothes, too! Really, it was too bad of her! She opened the top right-hand drawer of the old mahogany bureau to get a handkerchief. There were dozens there! What had come over Janet? So unlike her to be so forgetful! If she'd forgotten many other things there wouldn't be time to pack them before the taxi came. Martha placed the pile of handkerchiefs on the bed beside the stockings and the thick underwear.

Slowly she made her way downstairs.

"Janet! Is breakfast ready?" she called.

"Just coming, darling," shouted Janet from the kitchen.

A minute or two later Janet came into the dining-room carrying a tray. "Sorry to have kept you waiting, Mother. That wretched kettle simply would not boil this morning! I really must get the gas people to come and see to the pipes. I'm sure they want blowing out, or something."

Martha cut off the top of her egg. It was cooked just as she liked it. She dipped a finger of bread and butter into the golden yolk. She chewed the egg-covered bread and butter slowly. She loved eggs when they were properly cooked. Three and a half minutes—never longer. She dipped another piece of bread into the egg.

A noise outside the window arrested her attention. The piece of bread poised in her fingers, dripped yellow blobs on to her plate.

"Surely that can't be the taxi already, Janet?"

"Of course not, Mother. It's only a quarter to nine. The taxi's not due for another hour."

"But look, Janet, a taxi has stopped outside the house. Do go and see what the man wants."

From the window Martha watched Janet talking to the taxi-driver. She saw the man take out his watch and show it to her. Then Janet turned and hurried into the house.

"Mother! Our clocks must be wrong! The taxi-man says it's a quarter to ten!"

"Oh, dear! Oh, dear! What shall I do? I shall lose my train, I know I shall!"

Martha pushed her chair back from the table. Wringing her hands, she wandered aimlessly up and down the room. "And there are all my stockings and underclothes and handkerchiefs to pack," she bemoaned.

"Now, now, Mother, don't fuss so," said Janet. "There's still plenty of time. Over half an hour before your train goes. I'll soon

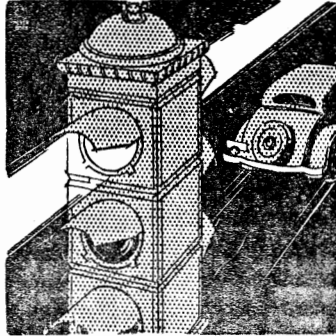
pack your stockings and things. They won't take a minute. You go upstairs and get your hat and coat on. There's heaps of time, really there is. Lucky I got your railway ticket yesterday."

"I shall never catch that train, I know I shan't," wailed Martha.

"You certainly won't, not if you stand there wasting the precious minutes. Get your hat and coat on," urged Janet.

A paroxysm of coughing rendered Martha speechless. After a moment or two she managed to whisper. "Send the taxi away, Janet, I'm not fit to go today."

"Nonsense, Mother! Of course you're fit to go. Aunt Emily will be terribly disappointed if you don't. You mustn't let yourself get all worked up like this. You know it's bad for you. Here, take a dose of your medicine, darling. You'll



soon be all right. I'll run upstairs for your hat and coat."

A quarter of an hour later Martha was on her way to the station. She felt very forlorn sitting alone in the taxi. Through the window she could see her black cabin trunk perched perilously beside the driver. Every time the taxi swung round a corner she had a vision of the trunk being hurled into the road and all her belongings being scattered in all directions.

At the station the taxi pulled up so suddenly, Martha was flung violently forward on to the seat in front. A porter hurried forward to open the taxi door. He was a pleasant-looking young man, with a smiling face. She liked his smile—a kind, welcoming sort of smile, she thought.

The good-looking young porter offered Martha a hand to help her out of the taxi. Just the sort of way George used to do it. This nice young man rather reminded her of George. George was always so gallant, always kind and considerate to elderly people. As a boy George had always wanted to be an engine-driver, but never a porter. The idea of her son being a porter amused her.

She followed the young man into the station, fumbling in her handbag for her ticket. She couldn't find it anywhere. Dear, dear, dear—what should she do? She couldn't travel without a ticket. Janet must have forgotten to give it to her after all. A voice speaking her name caused her to look around sharply.

It was her husband.

"Arthur!" she cried eagerly, fluttering towards him.

"At last, Martha!" he exclaimed. "I've been waiting for you for ages. I thought you were never coming."

"Am I very late? Don't say the train's gone without me?"

"The train's not gone yet."

He took her by the arm. Leisurely they strolled towards the barrier. The ticket-inspector nodded pleasantly to Arthur as they passed through.

"The man didn't ask to see my ticket, Arthur."

"That's all right, dear. The man knows me well."

The train was in. People were hurrying along the platform. There was a constant banging of doors. All was bustle and excitement.

"Do hurry, Arthur," urged Martha. "I'm sure the train will go without us."

"Plenty of time, my love."

"But, look, the man's waving his flag. We must hurry."

"Don't alarm yourself, my dear. It won't go without us."

At a compartment marked 'Reserved for Mr. and Mrs. Kershaw,' he stopped. Opening the door, he handed Martha in with an old-world, courtly bow.

With a sigh of deep contentment, Martha sank back into the corner of her carriage. "Well, I never thought we should catch the train, in spite of what you said, dear." She smiled across at her husband. "And how thoughtful of you to reserve this compartment. What time do we get into Torquay, Arthur?"

"Torquay?" He smiled. "It's not Torquay we're going to, dear!"

He leaned across and kissed her gently on the mouth.

.

Janet opened the door of her mother's bedroom. With quiet footsteps she crossed over to the bed and placed the breakfast tray on the bedside table.

"So sorry to have kept you waiting for your breakfast, darling, but that wretched kettle simply would not boil this morning. I really must get the gas people to come and see to the pipes. I hope your egg is done as you like it. I gave it three and a half minutes."

She glanced down at her mother.

"Are you asleep, dear?" she said, softly.

Gently she touched her mother's face.

"Mother! Mother!" she cried, in a frightened whisper.

There was a smile of serene contentment on her mother's face. Martha Kershaw had reached her journey's end.

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.

Pisces--the Zero Hour

BY JOHN JOCELYN



WHETHER mankind realizes the fact or not, the present period is very vitally and truly a moment of choice as to whether individuals shall "elect" to impede or hasten the rational evolution of not only themselves but of their planet. Aware or unaware, mankind is now being whirled in a vortex through the presence of the Christ-fire in our planet, and this force shall filter out the false from the true in every phase and department of human thought, human feeling, and human activity. This action is the same purging process as that of Purgatory, or the lower region of the Desire World, where the forces are centrifugal in effect, gross conditions being flung outward in all mankind. The Christ-fire in our planet today, in a very vital sense, separates the sheep from the goats.

Those souls whose evolutionary temperament is so sluggish that they cannot or will not step forward with the impelling Christ-force of love and wisdom must, out of His very compassion, be removed to spheres of life where they may learn their lessons, for no longer will they be allowed to impede evolutionary forces and conditions because of their separative, saturnine concretions. The electrical and convulsive Uranian vibrations disintegrate and destroy the crystallizations which the inhibitive Saturn force creates; thus Saturn and Uranus

are complements and operate respectively through life and form. In a very special sense, both Uranus and Saturn are Christing Powers. Saturn creates concretions which result in personal pain, and Uranus dissolves concretions which result in transmutation and regeneration.

Behind the glyph and symbol of the zodiac lies the whole story of mankind, and of our planet. To the merely intellectual, or the over-intellectual, this fact is for the most part lost sight of, and the message of the stars may be thought by them to reduce itself to a study that simply panders to the personality, or so-called "fortune-telling."

Mankind in its increasing involutionary descent ever preferred the darkness to the Light; but the time has now come when our planet, by precession, presents a new face to the Sun, whose visible emanation is the physical vesture of our Solar God. Because of our unfolding cosmic panorama, as a result of the earth movement called "precession," there is a preparation in the making to set our stage of Earth with a completely new and higher grade of Living Scenery.

Down come the outworn, effete, and useless stage properties, the trappings of all that falsity and error which are the aftermath of Piscean materialistic intellectualism. All that abstract negative part of this intellectualism, which

has brought not only dry rot into our lives and thought but downright danger, still stands here in America, in our present day vicious spiritual apathy and spiritual impotence, as nescience gets in its loathsome corrosive work. The tragedy of our times is that man does not wish to hear or know of the Spirit!

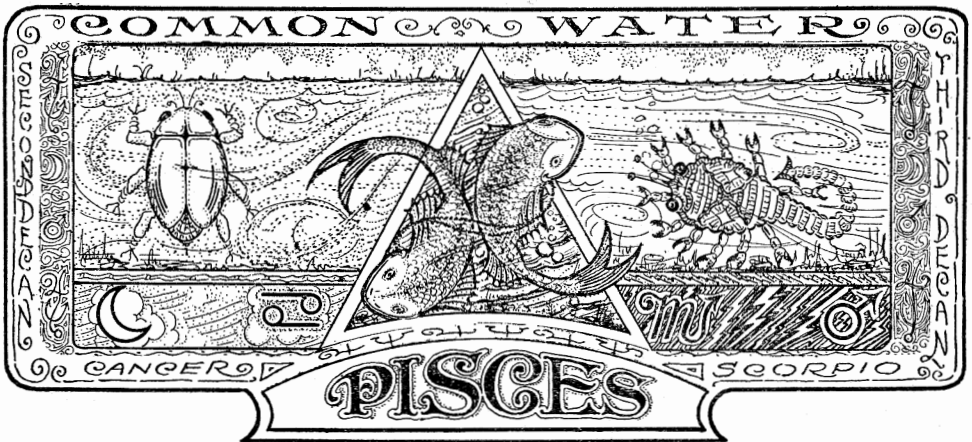
Fascism, Bolshevism, Communism, all dictatorships today, are for the most part the children of an intellectualism devoid of a flicker of light or love from the God-head! This is the attempt by mankind to build on sand!

The viciousness of this Western danger now starts to turn in upon its creators as the people of the world become victims

Only a divine intercession by a Christ-Emissary could restore order to our world, and establish it on a far higher level, for mankind is dead with spiritual inanition, and this the fruit of our unilluminated intellectualism.

And so severe shall these days be on our planet that "Except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Who are these who constitute the "elect" and for whom these days of tribulation and retribution shall be shortened?

They are those souls whose hearts and minds are spiritually lighted with the flame of Love, the consciousness of the



of an economic structure which has been erected without consort with or counsel of God. This structure now starts to totter and close in upon the people of this land of plenty where superabundance runs riot; here people tighten their belts and feel the lack; and this too in a world where more work stands to be done than ever before! At this moment millions of men and women now idle away their days!

The mad irrationality of this picture and its human horror as a culmination of hatred, greed, and ignorance reveals again the recurring fact and folly of rearing systems of life upon the sand of base human desires and passions instead of upon the Rock of God.

Christ! These souls have penetrated beyond, clear through, this miasma of hurtful materialism, and have become Christ-conscious! These souls stand ready, fully prepared, not just willing to die for God and Truth, but far more, to live for Him and mankind that humanity may be raised up and out of its self-created night of hatred, greed, and much long-loved ignorance. *The sin of Separativeness must now go!* Well does John the Baptist say: "He must increase and I must decrease." Positive Uranus must flower and negative Saturn fade.

This body of the elect shall serve to shorten these days through their prayerful united effort, in virtue of their earnest willed desire in aspiration for di-

vine intercession. "A little leaven leaveneth the whole lump." Always does the Christ speak in the language of the mystically occult, and this is the only science that shall ever be! Here is that vast force which shall produce vast results as mankind becomes shocked out of its wanton apathy and antipathy to the Good, the True, and the Beautiful, as man ceases to sup at the nectar of ignorance which has so effectively held back and neutralized his untold powers.

Pisces as a spiritual power in its positive force is far too heavenly, much too spiritually divine for the generality of mankind to dimly realize, much less feel and express, so its negative action does mighty work as it etches into our World-Drama that house-cleaning which of necessity must take place to clear away and prepare for the sweetening, refreshing fragrance which the Water-Bearer brings. For as drooping flowers revive and smile at the livening shower, so will our earth and its people revive and smile again, as the Wayshower of Christ-love through Aquarius and Pisces pours forth upon the Earth that vitalizing Christ-thought and Christ-feeling respectively through each Star Angel.

Now is the time when every soul whose privilege it has been to touch the Rosicrucian Teachings should intensify his spiritual life and manifest the purpose of it in highest degree. Now may he reach out with those various resources which are his to the end that he may help shatter some of the crystallizing, saturnine abysmal ignorance that is all about us.

It is not so much a question of his forcing opinions or obtruding ideas upon others who do not wish for them or seek them, but a question of his living the life of Christ in imitation, which these highest Teachings demand as an obligation to his Higher Self. If this is being done in thorough-going earnestness his vibrations will be of such quality as to bring to his door thirsting seekers after Truth—souls who are sorrow-stricken and laden with burdens.

So this overlapping Pisces-Aquarian period is truly a harvest period in the highest sense of the word for all earnest, active members of such an organization as ours. In fact, the amount of our spiritual activity now will be the measure of our sincerity and love as servants privileged to serve the Great Ones in the Great Work.

For all those whose spiritual obligations are awakened this is a time of glorious harvest activity. Apathy will be unknown to these. Rather, they will recognize this time as a grand call for them to go to work in the vineyard of Christ.

Only as mankind at last decides upon cooperation, harmony, and friendship, as a daily living function in national and international life can the appearance of a world Teacher occur, and it is His appearance which shall truly mark the Zero Hour of Pisces.

With His coming there will appear the light and love of a new Life, an Aquarian aroma of Friendship and Spiritual Intelligence which shall flow with increasing power into the world through the hearts, through the heads, and through the hands of men and women who no longer combat each other, for they shall see themselves equal. The destiny-duty of Pisces so often called "sorrow and self-undoing" by the exoteric astrologers shall bring in the heavenly effulgence of Neptune through Pisces to underwrite this Aquarian savor, and signs will then show out of that more abundant life which Christ speaks of and promises to all of His children. So sorrow will be turned into joy and sweetness, and the roses will at last bloom for many.

This culmination of Piscean pain is being outwrought in sheer planetary necessity, although the choices presented to mankind could, through the self-election of relative free will, have prevented the precipitation of this stark stupidity which this Piscean closing now yields. However, spiritual immaturity by

(Continued on page 74)

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.*

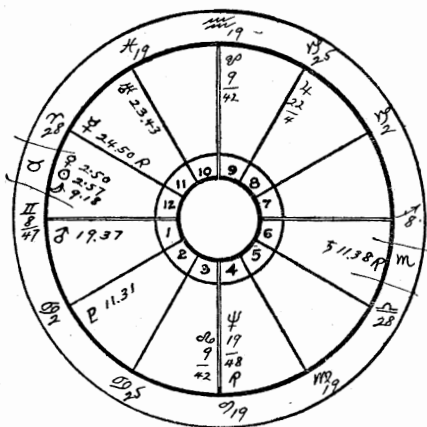
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

JANE K. McD.

Born April 23, 1925, at 7:15 A.M.

Latitude 34 N. Longitude 118 W.



It is very seldom that we find a horoscope which has as many aspects as we find in this figure, and so few evil ones. The ruler of the Ascendant (which is by Astrologers looked upon as the life ruler), Mercury, is making five aspects, namely, sextile Mars and the Midheaven, trine Neptune, semisextile Uranus, square Jupiter. This we would consider a Mercury which should endow this girl with a very active and a good mentality, a mind which if directed into the right channel could accomplish much for her.

The sextile of Mercury and Mars, with Mars in the home sign of Mercury and near the Ascendant, is a wonderful position, and the best of it is that Mars and Mercury are in mutual reception, that is, they have exchanged signs, and Mars is in a mercurial sign and Mercury is in a martial sign. This gives double strength

to the mind and a wonderful freedom. Because Mars has so much freedom and is square the impulsive Uranus we fear that the tongue will be too quick to speak and at times quite severely; the mind will act fast but the tongue will be one ahead of the mind. We would advise most strongly that this girl make every effort to think first and it might be well to count five before she expresses herself when under excitement.

When the Sun and Moon are conjoined in the twelfth house the native frequently finds herself restricted. She will be apt to limit herself through her own actions, however. Venus in Taurus, its own sign, conjoined to the Sun and Moon will give talent for music. With Mars in Gemini which has control over the lungs, and Taurus ruling the throat she should have a very powerful and full contralto voice, which should by all means be cultivated.

We will now endeavor to find the channels through which this girl may place these limitations which we find in the twelfth house, and see how it is possible for her to sidestep these restrictions, for this is the work which Astrology can do for us if we are able to read its message. Mars will have the greatest rule over the personality, being on the Ascendant, aggressive and prominent. Therefore, with its square to Uranus the planet of impulse, Mars will be apt to open the door to disagreement with friends, because Uranus is in the house of friends. Friends also will take undue advantage of this girl, thus arousing the martial ire. (See next page.)

We find one great danger—Mercury the planet of reason is square Jupiter the planet of opulence and generosity. Jupiter is not very generous when placed in the Saturnian Sign Capricorn; besides which, Jupiter is square to a martial Mercury, that is, Mercury will take a martial tendency from the sign in which it is placed, the aggressive and bossy Aries. Hence we may expect that this martial nature will respond to the self-centered and egotistical side of the horoscope. Therein is danger. We would advise this girl to practice generosity, and at all times try to meet others in a broad and generous spirit, never to demand her rights if it injures someone else. This unselfish spirit will then open up a wonderful field for some good work, and she will gain much in soul growth.

The mystical planet Neptune is wonderfully well aspected with a sextile to Mars and a trine to Mercury. She could become interested in and successful in institutional work; to train children; to play the organ in churches. The three planets in Taurus, namely, the Sun, Venus, and Moon, will then bring her much soul growth. This is truly the object of life, not pleasures, but serious efforts to grow towards Godhood.

With Uranus in Pisces square Mars in Gemini, there is a tendency towards coughs and colds which should be guarded against. She should always sleep in a room with much air; also take sun baths and exercise in the open. Sun, Moon, and Venus are in Taurus in the twelfth house. Taurus has rule over the throat, and also reacts through the opposite sign on the generative organs. These three planets being in conjunction and the Moon opposition Saturn in Scorpio, there may be trouble with the tonsils which should, however, never be operated on, else there will later develop trouble with suppressed menses. If there is some difficulty of this nature there should be no worry about it for Saturn afflicting the Moon from Scorpio will cause irregularity, but it will not interfere with the health.

PISCES—THE ZERO HOUR

(Continued from page 72)

the negative forces of Mars, sets aside these self-elective choices, and today we must live out the consequences of our want of spiritual health.

Who among those who read this message will accept it as a call to arms to become kinder, gentler; to be filled with a higher spirit of active, effective, creative Friendship—a truer harmony—so that the direct Emissary of the Lord of Love may the sooner show his presence to those who love God, and thus shorten these days!

For only thus can we shorten these severe days of tribulation and allow intellect to become lighted with love. Then only will our life on earth cease to be a bedlam led by the blind and become a spiritually intelligent polity of friendly nations and peoples everywhere living in Friendship through the flower of Love and Wisdom which is spiritual intelligence.

Would that people could know that this transition which marks the Piscean Zero Hour may be ushered in harmoniously, by rationally regulated stages of rising levels of truth and action, so that mankind might conform to the changes with comparative ease and adaptability, thus not causing too much loss or disruption. Or, again it can be accompanied by great destruction, just according to the keynote struck by our common people so that they awaken and *serve*, or continue in deadly spiritual apathy and thus obstruct.

Today is a time of special choice for all mankind, for today will determine and condition whether we shall be fit to return tomorrow—in the new Aquarian Age!

Only as the Water of Aquarius floods the earth by infiltration can the sorrows of the soul-starved myriads fed so long upon the husks of this mechanic-mathematical-materialism instead of the Love of God (Heart), become transmuted into the happier birth of a Lovelier Age.

Minimum Requirements of Astrological Education

BY THOS. G. HANSEN



ASTROLOGICAL education based upon definite standards and minimum requirements for students and teachers of this divine science has long been a crying need in this work, a need recognized by *all* exponents of this science. To fulfill our desire to see astrology recognized as a science by scientists and educators, and to have courses established in colleges it is necessary to present a solid front and clearly indicate what constitutes "Standard Instruction."

To facilitate the fulfillment of our common ideal, astrologers have joined together in bringing this about, to wit:

"We hold that to be competent, an astrologer should be familiar with the standard method of chart erection, with the standard significance of planets, signs, houses and aspects, with the standard method of chart delineation, with the standard method of calculating progressed aspects and determining what may be expected from each, and when it may be expected, as taught by any of the following: Brotherhood of Light astrological textbooks, Llewellyn George astrological textbooks, Rosicrucian Fellowship astrological textbooks, Alan Leo astrological textbooks, or any other astrological textbooks which set forth the standard method of chart erection, chart delineation, and the standard method of calculating and interpreting progressed aspects.

"There is no intention of disparaging astrological books not here specifically mentioned, and no intention of disparaging other systems. The intention is to express the conviction that in addition to other methods with which he becomes familiar, the competent astrologer also should be familiar with the standard systems. Undoubtedly, he should know vastly more than this minimum requires.

"Nor is there here any attempt to indicate to the astrologer what system, or methods, he should use in his practice. He should use, including new discoveries, whatever he finds gives best results."

These minimum requirements have been subscribed to by The Rosicrucian Fellowship, as well as by many other astrological groups, and presented largely through the efforts of Elbert Benjamin

and Llewellyn George. Astrology, being ruled by Uranus (the planet of altruism) and Neptune (the planet of divinity), has its greatest opportunity for wide-spread recognition on a positive scale during the duration of the mundane trine aspect of Uranus and Neptune which occurs and re-occurs seven times in the next seven years. We can fully expect splendid results from constructive work and high ideals and we note with pleasure the co-operation of astrological groups in this manner. Through all of our work we learn the necessity for positive action and students may assist to the greatest extent by clearly drawing a line between the fortune-telling of would-be "astrologers" who have little basis for their opinions and small understanding of this science and the scientific teachings presented.

This endeavor to give public and official recognition to astrology and see that radio stations presenting well balanced programs include, in the interest of education, talks on astrology. Equally important is it to have vocational astrology included in teachers' educational requirements and as one of the subjects taught in college.

Thus we see a definite goal set and each one of us has the opportunity to do his or her own part in bringing this ideal to actual manifestation. The Rosicrucian Fellowship has long held that *each individual should be his or her own astrologer*. The numerous interested individuals drawn to this study should not be forced to depend upon professional astrologers; but each should have the same chance to help himself as is afforded one whose ambition takes him to Night School after a hard day's work. The purpose of astrology is to teach us to help ourselves and to assist others with the understanding we receive through our study. (See next page.)

We learn that we develop in harmony with the laws of nature and we endeavor to fulfill our mission in this embodiment by consciously aspiring to that which we know to be right. Each one that holds this ideal should do everything possible to present this science as a clear, systematic, logical, and scientific key to character. It must be presented in its positive light, emphasizing vocational guidance and child training principally; and as a further step and a study in itself, Medical Astrology, a means to astro-diagnosis. Blessed are those who seek the light in this way, and many are the opportunities presented to the aspirant who opens himself as a channel in this direction.

To assist in bringing these aims into actual operation it is only necessary to present the decidedly worth-while features of astrology and call attention to the fallacy of inadequate consideration of astrological procedure. Each one interested should spread the high ideals that we hold. Those who are qualified to teach a class in astrology could seek opportunities to have this science included in the Adult Night School curriculum.

The preparation of suitable news articles stressing the educational features of this science should be presented to newspapers. Personal opinions should be omitted. An impersonal viewpoint and a heartfelt desire to alleviate human suffering and sorrow indicate the development necessary for the astrologer. Our responsibility is great for we operate under a code of ethics far more strict than the law of the land.

By offering themselves as channels in constructively presenting spiritual astrology, balanced with practical philosophy, aspirants fulfill their opportunity consciously to take a decisive step in a great work. This balance and harmony, alone, dispenses with fear and bondage and sets forth the self-control and self-reliance that is each one's inherent right.

Suggestions and ideas for astrological education are invited.

WANTED

Secretary for Dutch Department

Letters and lessons are translated into the Dutch language and necessary correspondence carried on. A good understanding of the Rosicrucian Philosophy is essential, also some knowledge of Astrology. Shorthand is not required, but this Secretary should be a good typist.

Attention is called to the fact that the law does not permit us to consider applications from foreign countries.

Please write at once, giving full details, including age.

Address—

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THE ROSICRUCIAN FELLOWSHIP
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Worth-While News



Power from Atmosphere

The future possibility of automobiles, illumination and communication systems powered by energy taken from the air as results of experiments now being conducted with radium was pictured by Dr. Luther Goble, Chicago radium physicist, at an Alhambra High School assembly today.

Dr. Goble, who is the inventor of the process through which radium paint was first used on watch dials as well as the man who introduced radium in other lines of industry, has spent 25 years in radium research.

He is former president of Detroit Institute of Technology and now operates his own radium laboratories in Chicago. Recently, he produced a scientific motion picture, "The Romance of Radium," for a major studio.

"Scientists engaged in this line of research," he said, "believe that radium is the magic key which will revolutionize transportation and communication. Radium seems to be everywhere. We have found it in rain drops, in snowflakes, in rocks and in the bodies of human beings. Someday there will be a second Curie or an Edison who will provide means of harnessing the energy of this element which is theoretically indestructible."

Treat Insane.

Dr. Goble said that radium is found in the bodies of persons who are mentally normal, but that it is not found in the bodies of insane persons.

"By giving insane patients injections of colloidal radium over a specific period of treatment, we have restored them to normal mentality. It may be possible through this method to create a race with super-mental capacities as well as providing a cure for the insane."—*Alhambra Post-Advocate*, Oct. 21, 1938.

In the early dawn of civilization man used bones and stones out of which to fashion the first crude instruments employed by him in the performance of his limited daily tasks. Then he harnessed the water by means of the water wheel, his first effort toward inventing machinery. Air was later invaded by him; electricity followed, each successive element being less dense, but much more powerful. Now radium, a still less tangible substance, with its innumerable

undiscovered possibilities, is rapidly coming to the fore.

However, all of these aids, grand and wonderful as they may be, are all *outside* agencies and as nothing, comparatively, beside man's inner powers, which are practically unknown to the majority and much less brought into use.

The foregoing indicates that man's progress in the past has depended on the utilization of force of increasing subtlety, and accordingly it can readily be seen that his continued progression will depend on the discovery and use of still finer forces; and such forces, to be the most efficient, would naturally be those that man could generate *within* himself at any moment without the aid of machinery. Two such forces are latent within every human being, namely, *emotion* and *thought power*. Usually the enormous energy concealed in emotion sleeps; but its tremendous power is at times sensed when partially unleashed, for instance in what is called a "fit of temper" which has been known to completely wreck a physical body. And so it is well that this extraordinary force remain static until by means of thought power, a still more subtle force, man learns how to control and direct it; for its power and far-reaching effects are far beyond man's wildest flight of imagery.

Bulwer Lytton, the Initiate, has given us some idea of the possibilities of this great force in his illuminating production called "The Coming Age," wherein he pictures the use of a force called "vril" possessed by advanced beings by means of which they were able to propel themselves over land, through the air, and use in various other ways.

As surely as man's dominance of solids (earthly substances), liquids (water), wind (air), steam (gas), electricity, and

radium has been, and is, manifesting along with his evolutionary progress, just as surely will his expanding consciousness lead him to the discovery and use of the finer forces within himself which will lift him out of the ranks of mediocrity into the realms of spiritual manifestation where dwells and functions the superman.

Education by Radio

Education by Radio in American Schools has just been published by the George Peabody College for Teachers, Nashville, Tenn. This contribution by Carroll Atkinson, Ph.D., represents a two-year study of the development of radio program policies in 54 state and territory departments of education, 1,227 public school systems representing population centers of 8,000 and more, 661 universities and colleges.

Since the Federal Communication Commission has made available to public school systems twenty-five broadcasting channels in the ultra-high frequency band, the Cleveland Public Schools now have a station of their own—WBOE.

The projected radio program for 1938-39 is an extension and expansion of the work which has been found effective in three elementary schools of that city during the past several years.

According to Mr. H. M. Buckley, assistant superintendent of schools in that city, some phases of administration and general supervision will be conducted over the radio, which will involve an attempt in special supervision of teachers in specific subjects. He stated the elementary subjects which will be broadened throughout the year are as follows: Grade 1, Music and Safety; Grade 2, Music, Safety and Arithmetic; Grade 3, Music, Safety, and Science; Grade 4, Music, Health, Science, and Geography; Grade 5, Handcraft, History, Science and Spelling; Grade 6, Handcraft, Art, English, Spelling, and Handwriting.—*Scottish Rite News Bureau*, October, 1938.

Since the greater part of all knowledge acquired is received through the medium of the eyes and ears, it is most encouraging to know that the public school is beginning to avail itself of this valuable aid to the attainment of information along so many and varied lines of cultural science, art, and beauty.

The radio and moving picture are two of the new age inventions intended to

assist mankind in a more rapid development of his latent potential powers.

Toward the close of every age and the beginning of a new era, there is always a speeding up of the evolutionary processes, and added opportunities given whereby each individual may advance his or her development with an amazing degree of rapidity hitherto undreamed of and unknown.

Society Woman Runs Amuck

SAN BERNARDINO, Oct. 17.—Mrs. ———, socially prominent in Riverside and San Mateo, was arrested today and placed in the County Jail after an asserted 70-mile-an-hour chase through the city.

Mrs. ——— is charged with driving while intoxicated, disregarding four boulevard stop signs, having no operator's license, driving without regard for safety, speeding 70 miles an hour in a 20-mile zone, traveling on the wrong side of the street, passing on the left of the center line and failing to heed the siren of a police car. . . .

The officers reported they had to struggle with Mrs. ——— all the way to the police station, where she was examined by Dr. X. Olsen and pronounced "too much under the influence of liquor to drive a car."—*Los Angeles Times*.

It is only a matter of time until the habitual drinker finds himself incapacitated for efficient work and sooner or later his debilitated body succumbs to disease; not that the drinker intends to harm his physical organization, but that he does not realize the nature of that which he is taking into his system.

In England chloral hydrate is a favorite narcotic and it is also habit forming. In the United States alcohol is fast becoming a common beverage because the drinker does not realize that alcohol is ethyl hydrate, belonging to the same family of narcotics as does chloral hydrate, and is therefore a habit-forming drug also. Even a slight amount of alcohol puts out of commission man's (or woman's) higher brain centers of reason, discretion, caution, and good judgment, although he (or she) might be pronounced sober by all ordinary tests.

The manufacture and sale of alcohol
(Continued on page 95)

Question Department



Hypnotic Tampering with Nature's Finer Forces

Question:

I read in a recent newspaper that by hypnotizing a woman the attending physician was able to produce a perfectly painless birth. In such cases would not hypnosis be a better method to alleviate pain than administering an anesthetic?

Answer:

The process of hypnotizing a patient and anesthetizing one is entirely different. The effect produced by an anesthetic is caused by the withdrawal of the ego from its dense body, accompanied by the two higher ethers of its vital body, also the desire body, and the mind. This renders the individual unconscious of physical pain but the ego remains in full contact with its vehicles.

Hypnotic control is obtained by the hypnotist through passes toward the head of the subject. These passes impinge on the head of the vital body, squeezing it down through the physical head in such a way that it lies around the neck in thick rolls similar to the rolled-neck collar of a sweater. This changed condition breaks the connection between the ego and its physical body, and it withdraws, taking its higher vehicles with it. The head of the victim's dense body is now pervaded by ether belonging to the vital body of the hypnotist. It is through the medium of this ether that the hypnotist obtains his power over his subject. He has thereby tapped, so to speak, the line of communication between the ego and its dense vehicle by interposing part of himself in the line, and through the power of this entrenchment it is possible for him to force the ego to go out into the invisible world and get whatever information he

desires, or he can be forced to do not only foolish, but criminal acts according to the hypnotist's will.

The greatest danger to the subject arises from the fact that once a part of the hypnotist's vital body has been introduced into his own, it cannot be entirely withdrawn on the subject's awakening. A small part always remains in the medulla oblongata of the brain and this forms a nucleus by means of which the operator may gain ingress and control the subject at any future time. It is this remnant of the hypnotist's vital body that acts as a storehouse of power by means of which later commands force action on the part of the subject at any desired time. When the moment arrives the impulse is released and the subject must carry out the command, even if it goes so far as to involve murder. At the same time the hypnotist's victim has no idea that his actions are being controlled by an outside entity.

Any individual victimized by a hypnotist is no longer his or her own master, and loses the power of independent will and thought when under the spell of the hypnotist's commands, which, without choice, he is forced to obey.

Accordingly, the hypnotist, doctor or otherwise, interferes with the expression of the creative power of thought belonging to his subject or patient, as the case may be, which power is a direct expression of the Holy Spirit, and he therefore commits a sin against the Creator of the solar system—a transgression which is seldom punished during the same life in which it is committed, but often in some later life finds its expiation in congenital idiocy.

An anesthetized person has free will as soon as the immediate effect of the anesthetic wears off, but a hypnotized individual has lost his free will as long as the

hypnotist lives, provided he at any future time for any reason of his own, desires to exercise his power.

Any attempt to tamper with the finer forces of nature is dangerous in the extreme, until through a high degree of spiritual attainment, one learns how to work with them intelligently; and then such forces are used only for the spiritual advancement of the entire race, and not for personal gain. Hypnotism is a form of black magic.

WHAT SHALL THE HARVEST BE?

Question:

Is it true as claimed by some people that sun spots are the cause of social unrest, failure of crops, sickness, and other distressing conditions?

Answer:

Sun-spot activity is caused by the outbreathing and inbreathing of the Creator of the Cosmos, whose physical vehicle we designate as the sun. When the outbreathing of this great Being occurs it carries with it the life and vitality of the Architect of our Universe, whose breath in turn imparts His vitalizing, fructifying qualities to all that exists within the solar system, giving, without stint or measure, life to all that is. And this great outflow of vital energy manifests in everything from the tiniest differentiated life-spark to all the great Beings who guide and direct the processes of evolution. On our mundane sphere we see it manifest in pleasant, sunny weather, in good crops which the vitalized earth is able to produce, and in healthier, happier people, who are inclined to be more amiable and kind. In other words, this great outbreathing of the Cosmic God marks an era of increased vitality and good feeling, and accelerates growth on all planes of being. During this time the sun itself is comparatively free of spot or blemish and shines with great brilliancy, giving out its maximum of heat and light.

This outbreathing, lasting approximately five and one-half years, is followed by an inbreathing requiring an

equal length of time. When this great cosmic breath returns to its source, it is laden with a sense of the sorrow, suffering, failure, hatred, and despair of the various beings who are struggling through the processes of evolution.

While the major part of the sun's life-giving force is being gradually withdrawn from the various parts of the solar system, we may notice failure in crops, extreme cold, and all manner of added discomforts, which generate in humanity ill feeling, brooding, and general discontent. Feeling the results and not knowing the cause of the distressing conditions, people begin to criticize, blame, distrust, and actually hate one another; and after the recurrence of these conditions for a number of times the feeling engendered begins to crystallize into a definite thought-form animated by the desire for revolt which may force changes. This state of unrest grows until humanity becomes so saturated with ill feeling that at the time of one of these recurring sun-spot periods an outbreak of war is very likely to occur, as was the case in the last great war.

During the five and one-half years of inbreathing the sun alchemically transmutes the poisons of passion, envy, pride, lust, hate, et cetera, into pure love and life force, and returns these to the various planets of the solar system during the outbreathing. It is while this alchemical transmutation is taking place that the sun-spot activity occurs, the spots being the physical manifestation of the alchemical process which is then in action.

Beginning with 1907 the following figures give a fairly approximate estimate of the sun's outbreathing and inbreathing up to 1951.

1907 to 1912½	.....	outbreathing
1912½ to 1918	.....	inbreathing
1918 to 1923½	.....	outbreathing
1923½ to 1929	.....	inbreathing
1929 to 1934½	.....	outbreathing
1934½ to 1940	.....	inbreathing
1940 to 1945½	.....	outbreathing
1945½ to 1951	.....	inbreathing

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.

Vegetables: Succulent Roots and Bulbs

BY LILLIAN R. CARQUE

Carque Natural Foods Research, Glendale, California



THE succulent roots are so designated on account of their comparatively large percentage of water, which ranges from 75 to 90 per cent. While they are not as rich in alkaline elements as the green vegetables, they do yield a sufficient quantity of basic-ash residue to render them valuable adjuncts to the diet, if properly prepared. Beets, carrots, and some of the radishes come closest to the green vegetables in alkaline properties.

Beets are cultivated in many varieties throughout the temperate and subtropical zones, the most common of which are the white or yellow, and the red types. A considerable portion of the carbohydrates contained in beets is chemically known as cane sugar, which in the best varieties often ranges from 20 to 30 per cent. Sugar beets, if cut into small pieces and boiled in just enough water to cover them, resemble very much stewed apples, and the water in which they are immersed makes a wholesome, nutritious drink when cooled. Here one has the natural sugar (sucrose) of the beet and most of the alkaline elements which are completely removed



when beets are subjected to the refining process of sugar manufacturing.

Finely grated white or red beets are often used uncooked for salads, in combination with other raw vegetables. For such purpose young tender beets are much to be preferred to the older roots, as the latter contain too much cellulose; a conversion from sugars into starches has taken place in the older roots. The roots may also be baked like potatoes, which is the best way to prepare them for those whose digestive organs are impaired. When beets are cooked in water, the fluid should always be carefully preserved, as it contains a large portion of sugar and organic salts. The beet tops and stems should never be discarded, especially those of the red variety, and they should always be used while fresh when their vitamin and mineral potencies are at their maximum. The leaves may be finely minced and consumed raw, or they may be simmered in just enough of the water that clings to the tops until they attain a wilted condition, analogous to the steaming of spinach. Indeed, red beet tops excel spinach in iron and other organic salts.

Carrots: Young roots are more satisfactory than older ones, as the latter have a tendency to become woody, especially at the core. As in beets, the carbohydrates of the carrot consist of a large percentage of sugar, often as much as 12 per cent, although 6 to 7 per cent constitutes an average. The mineral matter predominates in all the principal alkaline elements—potash, soda, lime, magnesia, and iron making up about 75 per cent of the total amount of salts. If carrots are finely grated, a process which breaks up the cells, a rich, juicy and sweet pulp will be obtained, which is easily digested even by the weakest of stomachs. If the pulp is pressed through a cheese cloth and carefully strained, it may occasionally be given to infants. The extraction of the juice by means of hand or preferably electrically driven vegetable-juice-extracting mills affords a delightful drink abounding in beneficent nutrients. Like beets, when carrots are not consumed in their natural raw state, they are best steamed or baked in order to avoid appreciable loss in organic salts. With proper care they may also be boiled or stewed.

Radishes: While radishes are grown in over forty varieties in all kinds of shapes and colors, the most commonly known in the United States are the small ones with red exterior and white flesh. The roots have a very fine flavor and when young are crisp, juicy, and tender; but when old, they contain much woody fiber, which is difficult to digest. The pungent flavor of radishes is due to organic compounds containing sulphur, similar to the essential oil in mustard.

In addition to the small pink and red radishes, there are some large varieties cultivated, among which the Japanese white radish and the black radish are best known. Radishes are preferably eaten in their natural state or grated in combination salads. The mineral matter of the larger radishes especially abounds in potash, lime, iron, and sulphur. Radish leaves may be used in soups, and if very tender, added to salads.

Turnips: Innumerable varieties of turnips are grown throughout the temperate zones, of which the most common are the white and yellow varieties, and the Swedish turnip or rutabaga. In summer the early white varieties are usually preferred, while during winter the yellow turnips are more frequently consumed. The flavor of the turnip, like that of the cabbage and radishes, is primarily due to compounds of sulphur. In cooking, these pungent substances are broken down to some extent and pass off into the air. The carbohydrates of turnips are made up of glucose, sugar, pectose, pentosans, and crude fiber. The mineral matter is rich in potash, soda, and magnesia. Turnips may be baked like a potato, they lend flavor to soups and stews, but are particularly delightful when grated raw and mixed with other salad vegetables.

Kohlrabi or turnip-rooted cabbage is another variety of the turnip and cabbage family, in which the reserve food of the plant is stored up in a tuber-like enlargement of the stem, just above the ground. In flavor it is more delicate than is either the turnip or cabbage. It can be either baked or cooked with other vegetables, to which some of the kohlrabi leaves may be added.

Parsnips belong to the same botanical order as do carrots, and resemble them in form and general habit of growth, but the flesh is of a light cream color, while the flavor is quite distinctive and very pronounced. The carbohydrates which make up about 12 per cent of the solid nourishment consist of 5 to 7 per cent of starch in exceedingly fine granules. The sugars vary from 3 to 7 per cent; gummy substances, 5 to 6 per cent; protein, 1 to 1.5 per cent; cellulose, 1.5 to 2.5 per cent; mineral matter averages 1.4 per cent, in which potash, lime, and magnesia predominate.

Celeriac (Celery Root) is the name applied to one variety of celery, which is grown chiefly for its roots, resembling the parsnip in color, but being more or less globular in shape, like turnips. The

composition is very much like that of the other succulent roots. Potash, sodium, and chlorine predominate in the mineral matter. Celeriac has a pronounced celery flavor, which is rather strong in the raw root, due to the presence of an essential oil occurring also in the seed. If baked and sliced, it makes a wholesome and delicious addition to salad. It lends a characteristic touch when diced into soups and stews.

Salsify is the name generally given to the common white salsify, known also as oyster plant or vegetable oyster; the black salsify, the Schwarz Wurzel of the German, and the Spanish salsify. Both common and black salsify resemble the other succulent roots in general character. The principle carbohydrate stored in black salsify is inulin, which is transformed into sugar by the action of hydrochloric acid in the stomach. Inulin replaces starch in many plants as reserve carbohydrate, and from a physiological point of view it serves the same purpose in the body. The leaves of salsify, if young and crisp, may be eaten as a salad. In the mineral matter of this vegetable, potash, lime, magnesia, and iron constitute the larger portion.

Onions, Garlic, Leek, and Chives are all members of the large onion family and are characterized by the presence of an acrid volatile principle, an oil-like organic compound of sulphur, which gives them very valuable purifying properties. They form an important class of vegetables, whether used in the cooked or raw state. Onions grown in warm countries have a mild flavor, owing to a smaller amount of the acrid principle than is contained in those of colder countries. Onions, like lettuce, have a soporific effect. Chives and leeks develop very small bulbs and are usually grown for their leaves; leeks are used as a green vegetable or pot herb, while chives are mostly for seasoning. Parsley helps to dispel onion odors.

The chemical composition of onions varies according to the stage of growth and variety, but is similar to that of the

other succulent roots. Onions, if stored for awhile, lose some of their water and consequently change the proportion of their solid contents. The average composition of onions is as follows: water 60.0 to 90 per cent; protein 1.0 to 5.0 per cent; fat 0.1 to 0.8 per cent; carbohydrates 5.0 to 25.0 per cent; mineral matter 0.5 to 1.2 per cent. On account of their large contents of lime and iron, onions and leeks are especially beneficial to anemic and diabetic people.

Garlic is the most strongly flavored of the plants of the onion family. It produces a collection of small bulbs, called cloves, in place of one large bulb. Rightly used, it may add to the palatability of salads and many other dishes. It is an effective intestinal germicide.

Asparagus: It is valued for its young and tender shoots, which are generally boiled, but which may be used also uncooked in combination salads when tender. Asparagus is especially rich in sodium, calcium, iron, and sulphur. It also contains a nitrogenous principle called "asparagin," which has diuretic properties. The strong odor of the urine after eating asparagus is caused by a volatile sulphur compound.

Horseradish is a plant of the mustard family; its root is long, rather slender, and has a sharp, peppery flavor owing to the presence of an essential oil which is dissipated by drying. This oil resembles in general character those occurring in the radish and other members of the mustard family. Horseradish is generally grated raw, serving as a condiment rather than a food in diet. Taken moderately in salads, and without vinegar, it promotes the flow of the digestive juices. It may also be cooked with other vegetables. Its chemical analysis shows: water 86.4 per cent; protein 1.4 per cent; fat 0.2 per cent; total carbohydrates (mostly starch) 10.5 per cent; mineral matter 1.5 per cent. The mineral matter consists chiefly of potash, lime, magnesia, and sulphur. Containing as it does a very large amount of

(Continued on page 84)

Patients' Letters

Utah, Nov. 26, 1938.

Rosicrucian Fellowship
Oceanside, Calif.

Dear Friends:

As each day goes by I feel a greater reassurance of the fact that my health is being restored and for which I wish to give due thanks to your agencies, and the unselfish services of the Invisible Helpers. It is indeed comforting knowledge that in the time of greatest need when ill health and consequent mental depression overtakes an individual there is the bright unswerving ray of light and help of your department of the Rosicrucian Fellowship.

May each and every one of you who are always extending a helping hand enjoy all the blessings of life is the sincere wish of

—Mrs. H.A.L.

California, October 21, 1938.

Rosicrucian Fellowship
Oceanside, California.

My dear Friends:

Wish to report this morning that I note quite a marked improvement in more ways than one. The gallstones are leaving, and not quite so much pain in the gall bladder, but better still, I sensed the presence of the dear Invisible Helpers Sunday morning, and since that time have a much more peaceful outlook on life and everything in general. I am so grateful for your loving prayers and assistance, and hope that some time I will be able to send a love offering to show my appreciation in something besides words on writing paper, but of course you have my prayers and best wishes always, for I have never yet failed to get results when under your treatments, and always notice some higher form of development after the treatments are discontinued.

God bless you all.

Your sincere friend,

—J.E.

South Australia, November, 1938.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I have much pleasure in reporting that my ear which has been discharging since February has now ceased and appears quite healthy.

I have been on your healing list now for about five weeks, and prior to writing the Fellowship was advised by my doctor to consult a specialist in case I needed an operation, but instead I wrote you at my husband's request with very gratifying results.

I cannot tell you how grateful I am for all you have done, but would still like to remain on your list as I suffer from severe high blood-pressure

Yours gratefully.

—H.C.I.

Healing Dates

January 5—11—18—26

February 1—7—14—22

March 1—7—14—21—28

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.

VEGETABLE ROOTS AND BULBS

(Continued from page 83)

sulphur in organized form, horseradish is one of the most valuable anti-scorbutic (scurvy-preventing) vegetables.

Ginger is a stimulating aromatic spice, much used in baking. The ginger root consists of: water 85.6 per cent; protein 1.0 per cent; fat 0.6 per cent; sugar and starch 11.4; crude fiber 1.0 per cent; mineral matter 1.4 per cent. Of the total fat, about half consists of the ethereal oil which, together with a pungent, non-volatile constituent called gingerol, gives to ginger its characteristic flavor. Ginger may be used occasionally in very small quantities as a spice in bread, but confections and beverages made from ginger should be avoided.

Sassafras is a small tree growing along the Atlantic Coast. The bark of the small stems, and especially the root, yields a flavoring extract valued in the preparation of beverages and confectionery. A tea made from the roots is still used to some extent in the home, and commercially.

VEGETARIAN MENUS

—BREAKFAST—

Half Hour before Breakfast
Lemon Juice and Hot
Water, 8 oz.
Hot Whole Grain Cereal
with Top Milk
Black Unsulphured Figs
with Cream
Soybean Nut Bread
Coffee Substitute

—DINNER—

Celery and Ripe Olives
Baked Eggplant
Beets and Greens
Baked Mashed Squash
Watercress Salad with
Sour Cream Dressing
Lemon Vegetable Gelatin

—SUPPER—

Cream of Onion Soup
Poached Egg in Spinach
Nests
Whole Wheat Toast
Apple Fluff

RECIPES

Soybean Nut Bread.

Ingredients: $\frac{2}{3}$ cup soybean flour, $1\frac{1}{2}$ cups white flour, $\frac{1}{3}$ cup sugar, $\frac{1}{2}$ teaspoon salt, $\frac{1}{2}$ cup nuts, 3 teaspoons baking powder, 1 egg (beaten), 2 tablespoons melted butter, 1 cup milk.

Sift the dry ingredients, add the mixture of egg, butter, and milk. Stir in the nuts last and bake in a greased loaf-pan for one hour in moderate oven.

Baked Eggplant.

Ingredients: 1 large eggplant, 1 large onion, 1 egg, 2 cups milk, 1 tablespoon soybean oil, bread crumbs, vegetable salt.

Peel and slice eggplant. Heat oil in frying pan: add onion and slightly brown. Arrange layer of sliced eggplant in baking pan, cover with half of the browned onion and season. Repeat with second layer. Pour over this the milk and egg mixture, and sprinkle top with bread crumbs. Bake in slow oven until done.

Baked Mashed Squash.

Wash a medium sized banana squash and cut in half lengthwise, remove seeds and bake. When done remove the skin and mash, season to taste with butter and a little cream. Place in buttered baking dish, brush top with melted butter and brown quickly in oven.

Lemon Vegetable Gelatin.

Ingredients: $\frac{1}{2}$ cup lemon juice, $\frac{3}{4}$ cup sugar, $1\frac{1}{4}$ cups water, $\frac{2}{3}$ cup vegetable

jelly. Mix well, pour into wetted molds, and cool. The vegetable jelly is prepared in the following manner:

Put $\frac{1}{2}$ oz. vegetable gelatin (agar) to soak in warm water for 30 minutes. Drain and add 2 cups boiling water. Let boil gently for about 10 minutes, or until clear. Strain through a fine strainer or cheesecloth, and keep hot until ready for use. The jelly should measure 2 cups.

Sour Cream Dressing.

Ingredients: 1 pint sour cream, $\frac{1}{2}$ pint tomato juice, $\frac{1}{2}$ teaspoon vegetable salt. Combine sour cream with tomato juice; add salt and mix lightly.

Apple Fluff.

Ingredients: Whites of 2 eggs, 2 cups of freshly grated apple, juice of 1 lemon, $\frac{1}{2}$ cup whipped cream.

Peel and grate enough apples to make 2 cups. Beat egg whites and sweeten if desired. To the egg whites add the whipped cream and fold into grated apples, flavor with the lemon juice. Walnut meats may be used for a garnish.

Cream of Onion Soup.

Ingredients: 1 pint milk, 6 onions, 1 tablespoon celery salt, 2 potatoes, finely chopped parsley.

Cut onion into smallest possible pieces. Let simmer until thoroughly cooked. Whip in the potatoes, which have been boiled and well mashed, stir in celery seed, and add parsley.

Children's Department



Rainbow Ladders

BY CAROLYNE KELLER CARPENTER

IN the kingdom of Queen *Fairy Love*, beside the waters of the Magic Singing Sea, was the Garden of Melody tended by the artist Elfman Song. Not only was he a wonderful gardener who with one touch of his magic fingers could make the blue bells ring, and all the smiling flower faces nod their heads and sing songs of rejoicing, but a great artist who painted Rainbow Ladders in the sky, and beautiful pictures upon fleecy white clouds.

In the Garden of Melody you could hear the joyous notes of the Song of Joy that Elfman Song had so carefully tended and made to blossom into rare beauty, or the dreamy sweetness of the Song of Peace, that quieted all fears and filled the hearts in the world with blessed tranquility.

Then last but not least was the Song of Thanksgiving, the pride and joy of Elfman Song, because in the fall of the year it blossomed in all the gorgeousness of its autumnal beauty, and poured forth an exquisite melody that flooded the Fairy Kingdom, and the Kingdom of the World with its loveliness.

In the Kingdom of the World dwelt the great king, *Kindness*. He was indeed a wise and wonderful king, for his childhood tutor and now faithful advisor, *Sympathy*, had taught him to be tender and merciful at all times. Often he would remark to *Sympathy*, "My happiness would be complete if only there were a little Princess, to enjoy the beauties of my kingdom."

The days and months passed and early one morning when darkness still covered the earth, Elfman Song sat on a Rainbow

Ladder mixing the magic colors on his palette.

On a nearby Rainbow Ladder sat his army of Merry Elfmen, busily brushing away all star dust and singing merrily all the while.

When Elfman Song had finished mixing his colors, and the heavens were a mass of fleecy white clouds, he began to paint a beautiful picture called Dawn. When the picture was completed, he said to his Elfmen:

"Carefully survey my work and see if the slightest detail is missing."

This they hastened to do and soon declared, "Everything is perfect."

"Fine," replied Elfman Song. "And now put out the lights of the stars."

This they quickly accomplished and soon were descending the Rainbow Ladders.

Suddenly the air was filled with the piping of Mr. Song Sparrow's cheerful song of Dawn. Then Mr. Hermit Thrush's flute-like whistle took up the melody and awakened Mr. Robin, who joined in the chorus.

"Wichety, Wichety, Witch," cried the unexpected voice of Mr. Northern Yellow Throat, and when Elfman Song heard it, he laughed so long and loudly that he dropped his Magic Palette but luckily didn't spill his paints.

"Why do you laugh?" asked the Elfman who had picked up the Magic Palette, and was now restoring it to him.

"Listen just a minute and you will receive your answer," replied Elfman Song. "It will be worth waiting for."

Scarcely had he finished speaking, when the voice of Mr. Wren was heard

loudly calling, "Mr. Kingbird, Mr. Kingbird, someone says that the Witch is coming, so carefully guard your babies."

Then came the laughing voice of Mr. Kingbird, answering, "Tommy Wren, you are such a sleepy head that your ears deceive you. What you heard was the voice of Mr. Hermit Thrush calling from the near distance."

"Oh," relievedly sighed Mr. Wren, then burst into an enthusiastic bubbling song that carried far into the woodlands, and awakened all Birdland.

The first pale rays of Dawn were now creeping over the distant mountain tops, and at this moment a little princess came to live in the Kingdom of the World.

The full choir of feathered songsters were now joyously singing in the dawn. Louder and louder swelled the Bird Anthem, 'till the hills and woodlands rang and vibrated with joyousness.

Golden sunlight now appeared; flooded the Kingdom of the World with magical beauty, and peeping into the palace chamber, kissed the brow of the sleeping baby Princess, while the glorious melody of the Bird Choir floated through the open palace windows.

At this moment on a not distant Rainbow Ladder that touched the earth, appeared *Fairy Love*, holding in her hand a gleaming scepter of light. Then came her voice saying:

"The babe that is cradled in the palace of the king shall be called *Aurora*, meaning Child of the Dawn. Her soul shall be as beautiful as colors of the Rainbow Ladders, and her heritage shall be a loving, understanding heart.

"The beasts of the forests and children of the air and woodland will know and protect her, and they will understand and speak her language, for this day I have placed upon her heart my seal of love and understanding."

Fairy Love then waved her starry scepter and a snowwhite dove bearing a message of Love and Peace winged its way into the Kingdom of the World.

Then *Fairy Love* disappeared behind a fleecy white cloud.

"Come, my merry men, our work is well done," declared Elfman Song, and he and his merry men ascended the Rainbow Ladders, and they too were soon lost to view.

They who dwelt in the Kingdom of the Earth joyously exclaimed, "Let us rejoice and be glad for a new day has dawned, and Love shall rule the Kingdom of the World!"

With the passing years the little princess was greatly beloved by all people, not only for her exceeding great beauty, but for her loveliness of character, and her understanding heart that brought cheer and happiness to all.

On the edge of the world dwelt the wicked Witch Hate, who longed to destroy all that was beautiful. Her long scraggly hair fell over her shoulders and almost hid her cruel eyes.

A great black cat with long sharp claws and burning eyes sat on her doorstep, and a huge rattlesnake coiled around her gate post.

From the center of the gate hung a large black pot, over which she chanted words that brought forth little demons of darkness, who flew through the air in little carts drawn by black spiders.

One day while the strains of the Song of Joy filled the Garden of Melody, *Fairy Love* said to Elfman Song, "The soul uplifting beauty of this song is beyond compare, so take it into the Kingdom of the World, that the children of men may rejoice and be glad."

"This I will gladly do," answered Elfman Song. So carefully wrapping his beautiful melody in a narcissus petal, and putting on his winged shoes, he journeyed forth, and in a beautiful garden spot in the heart of the Kingdom of the World, he planted the Song of Joy.

Its beauty reached the farthest corners of the earth, and they that dwelt therein arose of one accord declaring: "Let us lift our hearts and voices in thankfulness, and give joyful praise for

our many blessings and all the beauties of creation."

While this was taking place in the Kingdom of the World, in the realms of the Witch Hate, the Witch was saying to Imp of Curiosity who lived with her, "How I long to destroy the beauties of the Garden of Melody, but that I can never do, for *Fairy Love's* starry scepter of Light is more powerful than my black stick."

"Don't forget that you almost lost your black stick the one and only time that you tried to enter the Fairy Kingdom," replied the Imp.

"That was because the light from the stars on *Fairy Love's* scepter blinded me so that I couldn't see," replied the Witch.

She started to say more but the words died on her lips, for at this moment the strains of the Song of Joy were clearly borne to her ears.

Turning to the Imp of Curiosity she angrily commanded, "Go quickly into the Kingdom of the World and see from whence comes this beautiful melody. If you find it, uproot it and bring it to me so I can throw it into my black pot and forever destroy its loveliness."

"This I will gladly do," delightedly declared the Imp, for nothing pleased him more than prying into other people's affairs.

So he sped merrily away and was soon in the Kingdom of the World, where he met the king's courier and inquired, "Why all this rejoicing and what is that beautiful music I hear?"

The courier quickly replied, "This is the birthday of Princess Aurora, and the music that you hear is the Song of Joy, grown in the Garden of Melody, and planted in the Garden of the World by Elfman Song. Its beautiful strains are now singing in all hearts of the kingdom."

"Where is this Garden of the World?" eagerly inquired the wicked Imp.

"Only a short distance," answered the courier and soon Curiosity was stooping over the Song of Joy, trying to uproot it, but the harder he pulled the tighter the roots clung to the earth.

Finally he said disgustedly, "I can't pull it up, so I will do the next best thing. I will mar the beauty of its petals."

When he tried to do this, the petals became covered with myriads of tiny, flaming stars that scorched and badly burned his fingers. So he was forced to return to the realms of the Witch, and when he reported his unsuccessful errand, she said, "I know full well that I can't destroy the beauties of the Garden of Melody, nor can I uproot the Song of Joy, but I know what I can do."

"What is that?" eagerly inquired the Imp of Curiosity.

"Just this," answered the Witch, "I am going to throw a veil of deception over my face, force an entrance into the Kingdom of the World and quickly make my way to the palace of the king. When I return to my realm Sympathy will no longer be advisor to his Majesty King *Kindness*, but obedient to my wishes."

"Then what will happen?" asked Curiosity.

"All things to my liking," gleefully replied Witch; "for when Sympathy leaves the Kingdom of the World, the heart of the king will immediately grow cold, hard, cruel, and the petals of the Song of Joy will close so tightly that its beautiful music will no longer sing in the hearts of the children of men."

The following day the Witch, disguised as a crippled beggar, started for the Kingdom of the World, and this very day Mr. Shining Sun who was unusually late in rising, in his hurried entrance into the Kingdom of the World, left its gates ajar.



When the Witch arrived she saw the open gates and chuckled delightedly. Then she tried to enter and finding the opening too small, attempted to make a wider opening, but try as she might, she couldn't make the gates move in the slightest.

Then she took from her dress pocket a pair of spy glasses, and looking through them, saw Sympathy and the little princess strolling in the palace gardens.

Said the wicked Witch, "I can't pass through these gates and destroy the beauties of yon beautiful garden, but I can and will rob the Kingdom of the World of Sympathy, and make cruel the heart of the king."

Then she began weeping so loudly that it reached the ever listening ears of Sympathy.

"Some one is in distress, for I hear sounds of weeping," declared Sympathy, so he immediately left the palace gardens and was led to where the wicked Witch was waiting.

There is never an opening too small for Sympathy, so as he passed through the Gates of the World, the Witch threw a dark shadow in his path, and he stumbled and fell.

Quickly she waved her black stick and called, "Demons of darkness, rush upon Sympathy and carry him to my realms," and this they hastened to do.

The Witch hurriedly returned home and said to the great black cat and the rattlesnake, "Destroy Sympathy at once, so the Kingdom of the World will never more feel the touch of his kindly hands, and the Song of Joy will be forever stilled."

"Mew," softly cried the cat and nestled against him, while the great snake gently uncoiled and lay quietly at his feet.

"I know the touch of Sympathy, and I will not harm him," declared the cat.

"I too know it and will protect him," answered the snake.

The Witch seeing her power over them gone, flew into a terrible rage, and began heating irons, angrily declaring, "I will burn his hands with my irons and forever destroy his sight."

When Sympathy failed to return to the Kingdom of the World, the heart of the king grew as cold as though bound with chains of ice, and the people of the kingdom wandered aimlessly and restlessly about, jostling each other and saying unkind things, regardless of anyone's feelings.

Though the wicked Witch had robbed the Kingdom of the World of Sympathy, she hadn't been able to take from the heart of the little princess love and tenderness for all that was good and true and beautiful. These would always live in her heart, as that was the gift *Fairy Love* had bestowed upon her.

So princess Aurora went among her father's people saying, "Have patience, be of good cheer and be more kindly disposed to one another. I will go in search

of Sympathy and will find him if it takes me to the edge of the world."

Thus she left them moving restlessly and thoughtlessly about, and went into the Garden of the World, where once bloomed the beautiful Song of Joy. Stooping over it, she gently touched its petals, and cried in amazement:

"The petals are frozen and the Song of Joy is encrusted in a cake of ice."

Though she tried every means within her power, she couldn't break the ice crystals. Finally, completely exhausted and feeling her utter helplessness, unhappy, scalding tears began to fall from her eyes upon the frozen Song of Joy.

At this moment *Fairy Love* looking through her Magic Mirror, saw the Witch in the act of applying the hot



irons to the hands of Sympathy. Quickly she waved her starry scepter and its light penetrated far into the realms of wickedness with such brilliance, that the Witch dropped her irons and screamed with terror. When she tried to flee the great snake coiled around her feet, so she was powerless to move.

Suddenly a great arc of Light appeared in the heavens, and on its streamers were myriads of dancing fairies carrying burning torches of various colors and hues.

Fairy Love again waved her starry scepter and was immediately transported into the realms of the Witch. When the Witch saw her she cried aloud and begged to be spared.

Said *Fairy Love* unto her, "From this moment you shall become as cold as you would have made the heart of the great King *Kindness*, and the hearts in the world when you tried to destroy Sympathy. Your realms shall become a region of perpetual ice and snow. You shall be a huge body of ice that moves slowly down the valley. The great light that now shines in the heavens will only be visible at night. It is the Eye that shall ever keep watch of your movements, and will be known in the Kingdom of the World as the Aurora Borealis or Great Northern Lights."

Fairy Love then waved her starry

scepter and the wicked Witch became a great Glacier.

At this moment the unhappy, scalding tears shed by princess Aurora, had by the intensity of their warmth, melted the ice crystals that encrusted the Song of Joy. Its song petals were slowly unfolding in a new and greater beauty. Then all at once it burst forth in all of its new found loveliness, flooding the Garden of the World with exquisite melody, while a great radiance filled the garden.

"Whence comes this beautiful light?" joyously cried the little princess. Looking quickly around she saw *Fairy Love* with her starry scepter in her hand. Beside her stood Sympathy and princess Aurora ran into his outstretched arms.

The golden voice of the Song of Joy was now filling the Kingdom of the World with its great beauty, and once again the children of the earth lifted their hearts and voices in praise and of one accord joyously declared:

"Let us rejoice and be glad, for Joy has returned to our hearts, and Love rules the Kingdom of the World."

Thus Sympathy returned to abide forevermore in the Kingdom of the World; the Song of Joy could never be uprooted from the Garden of the World, and never again would its voice be frozen into stillness, and it shall sing eternally in the hearts of the children of men.

Fater Noster

By A Probationer

*Father in Heaven, Thee we adore,
Thy will be done for evermore:
Our Daily Bread supply, and may
Thy Kingdom come on earth to stay.*

*From Sin's allure may we be freed,
From evil thought, and word, and deed;
And may our faults Thy Pardon win
As we forgive each other's sin.*

*The Kingdom, Glory, Power and Praise
Are Thine alone through endless days:
Thy faithful servants may we be
Through Time and for Eternity!*

Echoes from Mt. Ecclesia

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The Christmas Program



HE festivities began on Saturday night in the beautiful family spirit of Christmas as workers and guests assembled in the Sun Room for the entertainment. Most appropriately it consisted largely of traditional Christmas music, at the close of which, in a musical playlet, voice was given to the Wise Men of the East and the Christmas Angels as they gathered beneath the Christ Star. Afterward, in the dining hall, gay with the flame of tall red candles and the lights of the Christmas tree built around the central pillar, when each one had received his package from the overflowing gift bags, hot beverages, cookies, and candy were served.

At 10:45, reverently the worshipers entered the chapel, where Mrs. Max Heindel, in her interpretation of "The Story of the Manger," placed the newborn Christ-child in the heart of each listener, urging that He be tenderly nurtured on noble aspirations, kindly thoughts, and loving deeds to all. The group then divided, the Probationers wending their way to the Temple for the midnight service, the others remaining to meditate in the chapel.

On Christmas morning, standing in the California sunshine around the Sanitarium entrance steps, the people gathered for the dedication. A hush fell as Mrs. Heindel advanced to the microphone to deliver the invocation. Then Mrs. Dorothy Whitelock, in her outline of the practical side of the work, spoke of the finer physical forces to be employed in the healing process. Dr. D. L. Hirsch, discussing the spiritual aspect, rendered all power to Christ as the corner stone—the Indwelling Spirit in Whose Name all treatment is to be given. In closing, Judge Carl A. Davis prayed

for the blessing of the Heavenly Father on the new work.

The holy message of Christmas became therefore all the more significant as, during the chapel service which followed, Mr. Rex McCreery talked on "The Man of Galilee," through whom had been delivered a perfect message, simple, clear, and universal, transcending all limitations of space and epoch—the commandment of unmeasured love and service to God and one's fellow man.

At the evening service Judge Davis spoke on "The Basic Law of Life," that each living thing creates after its kind. In spiritual things, as one sows, so must he reap, but individual effort lifts the sowing to loftier planes, in more perfect consecration of oneself to God. So was the commandment preached in the morning worked out in the practical way which is so essentially a part of the Rosicrucian teaching.

Mt. Ecclesia Sanitarium Reception

Assisted by three smiling nurses in trim white uniforms and navy blue capes, Mrs. Whitelock, the superintendent of the Sanitarium, graciously received her questioning visitors. Thoroughly they explored every room. For the first time, perhaps, to many came a realization that the modern sanitarium is not a place of awe and terror where one is taken as a last resort, more dead than alive, but a marvelous magic palace where the genii of healing bring their mighty powers to bear on fulfilling man's desire for health and strength. And in this Sanitarium of Sanitariums they found also the Rosicrucian Spirit at work mending a broken heart and mind and turning man Godward over an aspiring trail of spiritual beauty. Small wonder, then, that many a one, as he left the portals, talked of the room

he had chosen and to which he hoped some day to come! So had the mighty building gathered the first guests into its welcoming arms.

What had so aroused their faith and enthusiasm? All the devices of modern science, the fruits of research and invention, all the comforts and beauty of modern furnishings, set to the task of healing?

On the ground floor are the treatment and the principal assembly rooms, also the doctor's private consultation and treatment unit, and the facilities for diagnostic purposes: a metabolism and a general laboratory, an X-ray room, and an astro-diagnosis room.

The treatment rooms proper, of course, hold the greatest fascination. In the physiotherapy department are the big lamps for the giving of rhythmic light, Alpine air, and electric treatments, etc. The hydrotherapy department is very complete, consisting of both a men's and a women's section. Here are found baths in a variety confusing to the layman—full body baths, leg baths, steam baths. Here also belong the packs, the body shampoos and rubs, and the colonics. Then comes the province of massage, but so mobile is the equipment that several forms of treatment can be merged. The special joy of both staff and public is the music and color therapy room, where the patient relaxes in a flood of rich color attuned to his exact requirement. Three beams of light, one yellow, one red, one blue, are reflected and so regulated by the turning of a dial that over a hundred gradations of color can be produced. At the same time appropriate music comes over the Sanitarium recording combination.

Music therapy is not practiced in this room alone, however. Through a centrally-controlled system, either an outside radio program or specially selected recordings on the phonograph can be transmitted. Outlets are provided in the assembly rooms through loud speakers, in the bedrooms by means of special sets, the sound inaudible to any but

the patient who has the receiver pillow close beside his head.

The assembly rooms comprise a chapel for meditation, a medical gym where health lectures are also to be given, and a cheerful dining hall. From the kitchen, shining with the polished metal of the most sanitary equipment, will issue diets prescribed with the skill of long experience.

Upstairs are more group facilities. The library is a lovely corner room furnished in green and gold. Then there are three sun decks with inspiring vistas, the wonder of visiting doctors: one to the east, overlooking the San Luis Rey Valley, one to the west, facing the Pacific ocean, and a smaller one, over the south ramp, with a glass windbreak. The inspiring vista is not for those on the terraces alone, however; whether it be of trees and flowers, of hills, valley, or distant water, it forms living pictures of beauty at every window.

Upstairs, too, are the patients' rooms, single and double. A person entering one of these without knowing where he was, could never guess that he was standing in an institution. Gone are the glaring empty walls, the metal cots. Instead is handsome maple, birch, walnut, or Philippine mahogany furniture in a soft flat finish: a bed with ruffled spread in rosewood tones, a writing desk, a dressing table, a beckoning lounge chair, the back of which can be tilted by the sitter himself by pressure of a button. The walls are delicately tinted; graceful draperies are at the windows, a homelike rug on the floor. How could one's mind dwell on sickness in such a room?

Ah! that is the beauty of it. True, Mt. Ecclesia Sanitarium is for the healing of the sick, but it is not for the ailing alone. To justify the name of patient-guest one need only desire the added efficiency brought by a soothing rest from daily routine, or by stimulation of existing faculties. These splendid facilities and surroundings are intended for the general public as well as for our own members.

Rosicrucian News Bureau



Christ Jesus gave as the second part of His command to His disciples, "Heal the sick," and all true followers of Him consider healing a definite part of the service to be rendered to humanity. The Rosicrucian Fellowship, an exponent of New Age Christianity, includes as a vital part of its humanitarian work a unique healing system. This healing system is based upon the assistance given patients by Invisible Helpers under the direction of the Elder Brothers, the healing Power from God being liberated for their use through prayer, or concentration. The definite liberation of this Power takes place at our weekly Healing Meetings and our daily Service conducted in the Healing Temple at Mt. Ecclesia.

Many of our Groups include the weekly Healing Service in their regular program of activities, and some hold a daily healing concentration at noon, thus aiding substantially in the healing work. Christ Jesus said, "Where two or three are gathered together in My Name, there am I in the midst of them," and those who mass their prayers for the healing of the ills of humanity are surely gathered together "in His Name."

It is a great privilege, as well as a responsibility, to assist in this healing activity, and we would urge our members and friends who desire to aid the Higher Ones in serving humanity to take advantage of the opportunities offered by the Healing Services. Attend if you can, and thus augment the spiritual Power being liberated. If there is no Study Group or Center near enough for you to attend, then join us in prayer wherever you may be. A copy of our Healing Service may be had upon request.

FIELD ACTIVITIES

Our field worker, Mr. F. A. Jones, is now stationed at 2545 So. Sixth St.,

Tucson, Arizona, where he went after a successful stay in Phoenix. Considerable interest is being manifested in Tucson in the Rosicrucian Teachings, he writes us, and he looks forward to a visit of much profitable activity among the regular residents and many tourists who spend the winter there.

In Phoenix a Study Group composed of a number of interested students was formed, and will meet in the home of Mr. R. G. Lopez, 385 No. Second Ave. A Philosophy Class is conducted on Wednesday evenings, and Astrology is studied on Tuesday and Thursday evenings.

Mr. Alfred Johnson is now in Duluth, Minnesota, laying the foundation for a Group. A number of applications for lessons have come in as a result of his work there, and we look forward to much further spreading of the Teachings in that vicinity through his efforts.

NEW STUDY GROUPS

A number of members and friends in Alberni, B. C., are now studying together in the home of Mrs. Helen Lowe, we are pleased to hear. Both Philosophy and Astrology are included in the classwork, with Mrs. Lowe assisting as teacher, and a cordial invitation to attend is extended to anyone living in the vicinity of Alberni who may be interested in the New Age Teachings.

From West Hill, Ont., Mrs. Helen S. Truss writes us that the Devotional Service is read each week in her home, along with a lecture sent from Headquarters. Any friends who wish to attend will be cordially welcomed.

It is always a pleasure to hear of new Groups being formed to study the Philosophy or read the Services, even if there are only three of four present, for every such Group adds to the potency of the Forces working for good in the world.

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

Chartered Centers

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

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

- 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, 1318 15th Ave. W.
Chicago, Ill.—Rm. 802, 155 N. Clark St. Ashland Blk., 8th Floor.
Chicago, Ill.—c/o Mrs. Magdelina Goveia, 4921 Montana St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 708.
Columbus, Ohio.—55 E. State St.
Dayton, Ohio.—Y. W. League, East Room, 2nd Floor.
Denver, Colo.—1155 30th St.
Indianapolis, Ind.—38 No. Pennsylvania St.
Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—2523 W. 7th St.
Los Angeles, Calif.—4830 Floral Drive.
Milwaukee, Wis.—234 Fine Arts Bldg., 125 East Wells St.
Minneapolis, Minn.—1008 Nicollet Ave.
New Orleans, La.—429 Carondelet St., Room 201.
New York City, N. Y.—160 W. 73rd St.
Omaha, Neb.—301 No. 31st St.
Reading, Pa.—W.C.T.U. Hall, 6th and Franklin Sts.
Rochester, N. Y.—307 Burke Bldg.
San Diego, Calif.—Rm. 9, 1039 7th St.
San Francisco, Calif.—1141 Market St.
Schenectady, N. Y.—13 Union St.
Shreveport, La.—1802 Fairfield.
Seattle, Wash.—611 University Bldg.
St. Paul, Minn.—318 Midland Trust Bldg.
St. Petersburg, Fla.—525 7th Ave., South.
Toronto, Canada.—c/o Mary Tambllyn, 158 Hallam St.
Utica, New York.—11 Clinton Place.
Vancouver, B. C.—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

We trust that many more of our members and friends will thus "mass their coals" during the coming months of 1939.

BIRMINGHAM, ENGLAND.

The friends of this Group are very grateful for the assistance given them by Mrs. Hilda Green of Canada when she visited there. The Secretary writes: "I am happy to report that our winter season has commenced with new life and vigor, inspired by Mrs. Hilda Green's visit. A new course of lessons on Astrology was commenced, and we were pleased to welcome seven new members to our Group."

A discussion period proves to be helpful in maintaining interest in the Philosophy Class, and the Rosicrucian Prayer appeals to the students as an effective closing for the Class.

MILWAUKEE, WISCONSIN.

Regular reports received from the Young Aquarians and the chartered Center in this city indicate a continuance of the excellent work which has been done there for many years. A full program of classes and Services has been maintained by the Center, and the Young Aquarians have found their combination of public speaking and social activities both pleasant and profitable. A play is one of their latest undertakings.

The secretary of the Center writes us that "in our last business meeting we discussed recordings and operas. As the opera season opens in the fall, we think it would be interesting and helpful to have a recording of the occult meaning of the operas as they are presented to the public." We surely agree that this would be another excellent means of making valuable occult truths available to the public, and we are glad that some of our members are thinking along this line. We shall be pleased to have any material our members and friends may wish to send us for use in this field.

NEW YORK CITY, NEW YORK.

It is with especial pleasure that we hear of the growth of our Center in this city, located at 160 W. 73rd St. The Secretary writes us, "The Center is

slowly but surely gaining, many people stopping in daily to inquire about the Teachings. We have now reached the place where we will be able to send out monthly notices, which we feel will greatly aid us on the way. There is a nice feeling among the workers, and that means a great deal."

Our sincerest appreciation goes out to the loyal members and friends who are endeavoring to make this Center a success—a truly representative Fellowship Center. Headquarters will do all it possibly can to assist this Group in taking advantage of the opportunities for spreading the New Age Teachings during the Fair which will be opened in New York City this year.

MILANO, ITALY.

It was a very pleasant surprise recently to receive from Italy seven applications for our Philosophy Lessons. Mr. Costanzi Cesare, who has already translated a part of the "Cosmo" into Italian will cooperate with us in helping these students, and we join him in hoping that his dream of a real Italian Center may soon be realized.

SOCIETY WOMAN RUNS AMUCK

(Continued from page 78)

should be prohibited, but in order to do this an intensive educational campaign will have to be inaugurated, the object of which will be to teach the people that alcohol is not just a drink—a beverage—but a narcotic, habit-forming drug dangerous to all mankind in the extreme, because it practically paralyzes the latest evolved portion of the brain, the cerebellum, the section that enables the individual to form, and live in, a civilized society, and diverts the psychic power into the lower animalistic channels that were used by our savage ancestors.

On account of her delicately organized negative physical body, alcohol is particularly disastrous to woman and will exact its fatal toll far more quickly, robbing her of everything that she holds dear and bringing her to an early grave.

Chartered Centers in Other Countries

ARGENTINE

Buenos Aires.—Humberto 10 No. 2091.

BELGIUM

Brussels.—74 rue Stevens Delannoy.

BRAZIL

Sao Paulo.—7 Rua Parana, 29.

ENGLAND

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

London.—95 Belgrave Rd., Victoria, S.W. 1.

GOLD COAST, WEST AFRICA

Abokobi.—c/o J. M. Boi-Adzete.

Kumasi.—Mr. Ben T. Vormawah, Box 69.

Sekondi.—P. O. Box 224.

Takoradi.—c/o E. Oben Torkonoo.

NEW ZEALAND

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

NIGERIA

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

PARAGUAY

Asunción.—Louis Alberto de Herrera, Republica Francesa.

Asunción.—Garibaldi 118.

PERU

Lima.—Box 637.

PHILIPPINE ISLANDS

La Paz, Iloilo.—19 Burgos St.

Manila.—Singalong, P. Zapanta No. 8.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—4s III Vogelensangstraat.

Apeldoorn.—Stationstraat 77.

Arnhem.—Mesdaglaan 18.

Den Haag.—Secretariaat: Roelofsstraat 88; Vergaderplaats: Sweelinckstraat 62.

Rotterdam.—Claes de Vrieselaan 51.

Rotterdam.—Bergweg 308.

Zaandam.—Oostzijde 386.

Dealers Carrying The Rosicrucian Fellowship Publications

All Rosicrucian Fellowship Centers also carry Fellowship Publications.

- Akron, Ohio.—Burt G. Smith, 612 Metropolitan Bldg.
Sun Publishing Co., 507 Everett Bldg.
- Atlanta, Ga.—Longworth's Book Shop, 106 Forsythe St. N.W.
- Baltimore, Md.—The Remington-Putnam Book Co., 347 N. Charles St.
- Barcelona, Spain.—Francisco Sintés, Ronda de la Universidad 4.
- Bellingham, Wash.—W. C. Orrill, 1237 State St.
- Bombay 7, India.—The Popular Book Depot, Grant Road.
- 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.
- Calgary, Alta., Canada.—J. J. Gamache, 1002 1st St. W.
- Capetown, S. Africa.—Utting & Fairbrother, Ltd., 129 Longmarket St.
- Chicago, Ill.—Brentano's, 29 S. Wabash Ave.
D. G. Nelson, 56 E. Grand Ave.
Mahraes Publications, 332 S. Campbell Ave.
- Cincinnati, Ohio.—Hughes Book Shop, 9 West 7th 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.
- Crystal Bay, Minn.—The Occult Book Shop.
- Dallas, Texas.—Schmalzried Book Shop, 911 Main St.
- Detroit, Mich.—A. E. Arbuckle, 9333 Carleton Ave.
Temple of Light, 458 Ledyard St.
- Grand Rapids, Mich.—Raymer's Book Store, 5 North Division St.
- Heswall, Ches., England.—Mrs. Beryl Sp. Dean, The Sun Dial.
- Kansas City, Kans.—Astro Science Pub. Co., 814 Quindaro Blvd.
- Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
Dr. B. Alta King, 2816 Prospect Ave.
- Kingsville, Texas.—Mrs. E. L. Fortman, P. O. Box 1032.
- Lincoln, Neb.—Lincoln Astrology Club, 4147 Starr St.
- London, E. C. 4, England.—L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus.
S. W. 1, Margaret Grant, 306 St. James Court, Buckingham Gate.
- Los Angeles, Calif.—Advance Book Co., 628 W. 8th St.
The Church of Light, 818 Union League Bldg.
Chas. H. Wolfram, 11514 S. Broadway.
- Manila, P. I.—H. F. Tibayan, Records Division, Bureau of Posts.
- Merrick, L. I., N. Y.—Disciples Retreat Gormley Ave. and Nassau St.
- Milwaukee, Wis.—Astrological Study Studio, 922 N. 27th St.
- Minneapolis, Minn.—Powers Mercantile Co.
- New York, N. Y.—The Baker & Taylor Co., 55 5th Ave.
Brentano's, 1 West 47th St.
Doubleday, Doran Book Shops, 244 Madison St.
The Gateway, 30 East 60th St.
Harmony Book Shop, 112 W. 49th St.
Macey Pub. & Masonic Supply Co., 35 W. 32nd St.
- Oakland, Calif.—The Holmes Book Co., 274 14th St.
Hardy's Bookstore, 915 Broadway.
Kahn's.
- Omaha, Neb.—Mrs. Lottie F. McLaughlin, 301 N. 31st St.
- Philadelphia, Pa.—Archway Book Store, 47 N. 9th St.
Leary, Stuart Co., 9 S. 9th St.
John Wanamaker.
- Portland, Maine.—Loring, Short & Harmon.
- Portland, Ore.—Hyland's Old Book Store, 913 S.W. 4th Ave.
- Providence, R. I.—Occult Book Center, 42 Westminster St.
Philosophical Book Center, 266 Weybosset St.
- Reading, Pa.—Chas. M. Stein, 460 S. 3rd St.
- 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, 331 W. Commerce.
- San Diego, Calif.—Alcove Book Shop, 816 Broadway.
- San Francisco, Calif.—The Emporium.
Metaphysical Library & Book Shop, 177 Post St.
San Francisco News Co., 657 Howard.
- San Jose, Calif.—Metaphysical Center, 80 E. San Fernando.
- Santa Barbara, Calif.—Copeland Book Shop, 1124 State St.
- Santa Monica, Calif.—Diane Van, 613 Santa Monica Blvd.
- Seattle, Wash.—The Bookmart, 622 Pike St.
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