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**ROSICRUCIAN**  
**MAGAZINE**

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**THE ROSICRUCIAN FELLOWSHIP**

*Oceanside, California, U.S.A.*

The  
**ROSICRUCIAN**  
**MAGAZINE**

*Rays from the Rose Cross*

ESTABLISHED BY MAX HEINDEL  
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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.*

## A Challenge

BY JAMES O. G. GIBBONS



TO him that hath shall be given. To him that hath faith a greater faith shall come. We have more knowledge of the physical universe than at any time in history, but little appreciation of the real significance of human existence. We are materialists, though we may not call ourselves that.

How many of us are really convinced that we are immortal spiritual beings? To openly proclaim such a conviction is to expose ourselves to the danger of being considered queer, or we may be accused of pretending to know more than it is possible to know, of being deficient in intellectual modesty, though, to other branches of knowledge no boundaries are set. It is quite true that it may be counted to our credit if we express a hope that immortality may lie ahead of us in some other stage of existence, but more than that is generally taboo.

I am, of course, referring to that large number of people in the Western world, many of whom are nominally Christians and members of some orthodox church, but who are really agnostics, and can see little beyond that which presents itself to their physical senses. There are some of us who see further, but what are we doing for those who do not? are we doing anything really effective?

The churches appear to be more or less helpless. They are bound by creeds and dogmas, in which many of their own

ministers do not fully believe. The blind cannot lead the blind. How even shall those that see, open the eyes of those who do not see? This is the great problem, a problem, which too many of us do not care to face. It is so much easier to assume that it does not exist, or to blame others for their blindness.

We are, it is true, doing something for ourselves, for those who already see, at least in part. On this we perhaps pride ourselves too much, but are we doing anything worth while for others, are we prepared to meet them on their own ground?

It was charged against the great Teacher of Nazareth that He saved others but Himself He could not save. I doubt whether that charge could be brought against most of us. It might be well if it could. Perhaps, in spite of it we might be saved too, but this business of saving others is another matter. It would be all very well if they could start from our position, but that is just what they cannot do. They can only start from the position in which they are; there is no other way.

We should not too readily blame people for being materialists; material existence pressed upon us, we cannot escape from it. I must indeed assume that we did not come into this physical world to escape materialism: we came to do something with it, not to run away from it. If

some of us can see beyond it, or more deeply into it, should we criticize, should we blame? Do we really understand the problems of others? are we in a position to explain our own beliefs in terms which mean something to them? If we are not, should we not rather blame ourselves for our disability?

Bergson said that to analyze a thing, is to express it in terms of something other than itself. This is obviously true, and it might be added that to give our analysis meaning to others, we must make it in terms of something with which they are already familiar, of something which they already accept as true.

It is not the slightest use talking about spirituality to someone who does not recognize its existence. It is, I suppose, quite impossible to adequately describe sight to one who has been born sightless. Perhaps someone who has gained his sight after being blind might have a little success, but I do not see how anyone else could. Of course we may help, we may give the blind man some adequate idea of what we can do by the aid of sight, but sight itself is a personal experience; it does not exist outside of the seer, and if a man does not see, sight does not exist for him.

I know that some will say that the same is true of spiritual sight. That is quite a common excuse, and in a certain sense it is valid; but suppose we can show that the thing which the materialist sees is spiritual, that there is no dividing line, that spirit and matter are only different phases of the same thing. The materialist may see truly, but he does not see far enough. Why do we set up artificial antagonisms between spirit and matter? We have done it ourselves, the materialist has not done it, and yet we blame him.

The materialist says that there is only one thing, which he calls matter. The so called believer says that there is only one thing, which he calls spirit, or perhaps he says there are two things which he calls spirit and matter. The materialist is at least not a dualist, he recognizes only one force in the universe, and

this ought to help. He says perhaps that it is a material force which is the product of dead matter, though it is difficult to understand what he means by that; he probably does not quite know himself.

What the materialist is probably fighting against is the old idea of an anthropomorphic creator. He refuses to believe in that. He sees nothing but matter around him, and energy, which is apparently a manifestation of matter; though if he is a competent physicist, if he really knows something about the nature of this matter which forms the basis of his materialism, he will probably reverse this view, and say that matter is a manifestation of energy, that matter and energy are, at least in some cases, interchangeable, that in all probability they are only different manifestations of the same thing.

Can we quarrel with him on this point? Shall we quibble about names? No less a physicist than Sir James Jeans, has suggested that it cannot be shown that anything exists outside the human mind, that all we can be aware of is the indications of our instruments of observation, and the ultimate instrument, so far as we are concerned, is our own consciousness.

No metaphysician could go further than that; few would go as far, but when keeping strictly within his own field, the physicist of today recognizes only energy and its manifestations.

The materialist must go with him, at least to that extent, if he is to keep his materialism up to date, but we would go still further. Cannot we take the materialist with us?

Let us take our stand with the materialist. Let us start where he must start. Let us be his ally, not his antagonist. It is no use to tell him that he is all wrong. We shall do much better if we tell him that within his limits, he is all right. At the same time we may be able to show him that his limits are too restricted, that he has only done part of his job, that if he is going to be consistent, and it is consistency upon which he probably prides

himself, he must go further. If we can only get him to do this, we may eventually arrive at some conclusion which will be satisfactory to both of us.

There is one thing upon which we must agree. Fortunately it is a thing which anyone who is a competent scientist will readily accept, and that is that the only proof of the validity of any scientific theory is that it explains the observable phenomena.

Only a few years ago, this statement might have been questioned, but not so today. For many years our scientific theories were too often accorded a sanctity which should belong only to a divine revelation, but now all that is changed. Our scientific knowledge is in a state of flux and rapid expansion, and our theories must be continually modified to meet new developments. We cannot change the facts to meet our theories, we must change our theories to meet the facts. One adverse fact will upset the most firmly established theory, at least to the extent that the theory must be modified to deal with it.

The scientist no longer lives in a three dimensional world. Einstein and the group of mathematical physicists to which he belongs have postulated a universe existing in a four dimensional space time continuum, and the end is not yet. Our physics are becoming metaphysical and our physicists transcendentalists.

The ordinary materialist will have to go a long way to catch up with the mathematical physicist. It should not be so very difficult to show him that he has only started on his journey.

It is quite true that our physicists have dealt with matter chiefly in its mechanical aspect. That is their realm, and perhaps it is well that they should stick to it. At the same time, they are finding it continually more difficult to keep within this bound-

ary. They may halt when they find that their conceptions are beginning to break out of bounds, but they cannot, and perhaps would not, disguise the fact that something lies beyond.

If we are going to take the stand of the physicist, and accept matter, or physical energy, as our starting point, assuming that it is all there is, we shall find ourselves confronted with a broad class of phenomena which are not generally classed as physical.

If man is a physical being and we are going to explain him on that basis, we must make our theory embrace all human activities, all human expressions. We must explain on this basis, not only his physical activities, but also that broad class of activities the existence of which cannot be denied, which are generally called mental or spiritual. If our theories will not enable us to do that, they will have to be modified; they are incomplete, they will not conform to modern standards.

When dealing with this condition, we find that we must attribute to energy such manifestations as love and hate, courage and fear, happiness and unhappiness—and even religious fervor, for though we may deny the justification for this feeling, we cannot deny the existence of it, at least in others, and if it exists at all, it must be an expression of that same energy which also manifests itself as matter.

Either we must accept this view, or we must admit that there is something outside of matter, in which case we have forfeited our right to call ourselves materialists. We have admitted the existence of something which is non-physical, of something which has an independent existence; or if we still persist in calling ourselves materialists, we must assume that matter contains within itself the germ of all phenomena, regardless

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*Within man is the soul of the whole; the wise silence; the universal beauty, to which every part and particle is equally related; the eternal One. And this deep power in which we exist, and whose beatitude is all accessible to us, is not only self-sufficing and perfect in every hour, but the act of seeing and the thing seen, the seer and the spectacle, the subject and the object, are one.—Emerson in The Over-Soul.*



of what their classification may be. It is clear that such a broad definition of matter would lead us far beyond the confines of the physics laboratory, which deals only with mechanistic manifestations. Failure to recognize this has caused much confused thinking.

If we are going to be consistent materialists, we cannot admit any form of dualism, our philosophy must be strictly monistic, and at the same time, it must be all inclusive. All things, all experiences, past, present, and future, must lie within the scope of it, otherwise we shall have to admit the existence of other causes, of other spheres of existence.

We are not here considering the teachings of religion, the materialist as such is not concerned with that, and if we are to help him, we must stay with him; we must not wander into a field the reality of which he is not ready to admit. We must expand the field in which we both stand. Indeed, if we insist that there is only one cause, no matter what name we may apply to it, we must not set up artificial distinctions, such as religion and science, for they are either both the same thing, or one of them is fictitious. They may represent two different methods of approach, but they must eventually arrive at the same end.

The trouble with most materialists is, that they have a tendency to deny the reality of anything which they cannot explain. We need not pride ourselves on our freedom from this tendency, it is universal. Dogmatic religion has perhaps been an even worse offender. Such a tendency is not without its value, it keeps us from running wild, it acts as a brake and prevents us from accepting too readily that which has not been proved.

Incomplete knowledge, or knowledge divorced from wisdom, is a dangerous thing, but it is a danger which must be faced. We cannot stem its progress, we can only avoid its dangers by means of a more complete knowledge, which will aid us to understand the real nature of the experiences by which we are affected.

In an investigation the scope of which

is infinite, the number of starting points are unlimited, but the individual can only start from the point at which he is.

We may perhaps say that the materialist chooses a materialistic starting point, but his choice is inevitable. That is the point which he has reached in his onward progress. It is his, he belongs there and nowhere else. He can go on from it, and if we would only realize that from the beginning of time he has been heading towards that exact point we might see the uselessness of telling him that he is in the wrong place. He is in the inevitable place, and the only question is, where shall he go from there? How shall we help, what light can we shed on his path?

As we have already pointed out, the generally accepted materialistic theory does not cover the whole field of observable phenomena. So obvious is this that we have been driven, even if we do call ourselves materialists, to admit the existence of fields of investigation which lie outside of it, such as those of the psychologist, and even at times the metaphysician.

It is our habit to consider these fields as disconnected, but that is not philosophically defensible if we are going to call ourselves materialists, and claim that matter and its manifestations are all that is. We shall have to consider psychology and metaphysics as developments of materialism, and if we do this, our accepted definitions fail, the barriers are down, and we can set no limits to the range of our so-called materialism. We are arguing about names and definitions that neither classify nor define.

Are not we, who do not call ourselves materialists, doing very much the same thing? Are not we, who perhaps believe that all existence is primarily spiritual, setting up distinctions which have no real existence? If spirit expresses itself as matter, the expression has the same validity as its cause, and we should be able to take our stand on one side or the other. We should be able to meet the materialist on his own ground, and if we fail, it will be our fault rather than his.

# Rebirth

BY RUTH V. PAUL



FACT of Nature may be ignored for a time, but it cannot be destroyed; and submerged for a moment, it will again reassert itself in the sight of men. Thus has the doctrine of rebirth or reincarnation occasionally reappeared in the West from the founding of Christendom to the present time, in its growing acceptance today. This doctrine makes life intelligible; in its light man becomes a dignified, immortal being evolving towards divinity.

All that has a beginning has an ending; therefore, if we are to believe in immortality after death we must believe in eternal existence before birth. Thought which rises to the dignity of philosophy must accept either reincarnation or the cessation of existence at death. An alternation such as that of day and night, summer and winter, sleeping and waking, life and death, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend in it a fundamental law of the universe. We should not fear death for in death is liberation. Death is as universal as birth.

Because now we only partly comprehend we rejoice at the time of physical birth, and mourn at the parting from a friend in what we call death, instead of congratulating him on his well earned rest. In reality birth is death to the higher worlds, a state of separateness and limitation, for when we are born into this world we assume garments of clay, coats of skin. At birth we come into a world beset with problems. Our spirits, clouded and veiled with their vestments of flesh, lose sight of their inherent immortality, and at last, weary with the struggle and having exhausted the vital resources brought with us, we slip off this prison of flesh to rise freed from the fetters of matter. So death is a birth, birth into

a larger vista, and we should remember that weeping and grieving of loved ones retard the liberated souls in their pilgrimage through space. Sorrow is the test of philosophy.

Just as we need rest after a day's work, the Ego needs rest after a life on this earth, and the opportunity of assimilating from life's experience on this earth what is capable of assimilation, and rejecting what is useless. After the necessary process of assimilation we are told we can acquire more knowledge; that is, we can develop further any faculty which we loved and strove after during life.

But we cannot stay permanently in the higher worlds and learn there until we have mastered the lessons of earth life. Nature is a house of death and rebirth. This fact has been the despair of philosophy, the pathetic lament of such men as Job, who asked, "If a man die, shall he live again?" The very cry, If a man die, shall he live again? is strong evidence of the dissatisfaction of mankind with the allotment of "three score years and ten" for the expression of consciousness.

The human consciousness always returns in a human body, and each new embodiment brings the person back to a slightly higher level, on a higher spiral. Everywhere there is motion and this motion is in cycles, spirals which go ever onward and upward.

The spirit of man is immortal and so passes from body to body in its search for understanding, but cannot die. It has always been and **always will be**. It is not the personality but the spiritual entity which feels, knows, understands, and sympathizes, merely using this body as a vehicle for expressing its divinity.

People often ask, if we have lived

before why we do not remember our past lives. While some do remember their past lives it is not strange that most of us do not, for we cannot recall events in this life that happened up to the age of three or four years, and do not remember very much that we have learned since then. The average term between two rebirths is said to extend from ten to fifteen centuries.

Only the eternal self can remember past lives but this present personality, the personal self, cannot remember a past in which it personally had no part. The brain is the vehicle of our mental activity which disintegrates at death, consequently closing the memory of the unenlightened individual and only after man has intensified his superphysical functions is he able to link his present mind with that higher memory which has come down through the ages. We are told it is well for us that the record of the past is covered from us for few of us could look upon our own real selves and preserve our sanity. Charged against that record is every offence in the category of crime; and as we have sinned so we are paying. But across that hideous past the curtain of forgetfulness is mercifully drawn until our understanding strengthens us to bear the shock of such a revelation.

However, all have at least one evidence of this past memory, and that is the voice of conscience, the still small voice of the ages past. Other modes of communication between the spiritual and human consciousness or memory are intuition, premonition, vague undefined reminiscences, and so forth.

It is said reminiscence is the memory of the soul, and it is this memory which gives the assurance to almost every human being, whether he understands it or not, of his having lived before and having to live again. Sometimes we meet people or see things that we feel we have known or seen before, and we are fascinated by a sense of intimacy deeper and stronger than any memory of present life. Wordsworth said:

Our birth is but a sleep and a forgetting:  
The Soul that rises with us, our life's Star,  
Hath had elsewhere its setting,  
And cometh from afar:  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our Home.

When the rest period is over it is the law of karma, or compensation, that guides the Ego towards the race, the nation, and the parents where are to be found the general characteristics that will produce a body and provide a social environment, fitted for the manifestation of the general character built up by the Ego in previous earth lives, and for the reaping of the harvest previously sown.

There are some who would like to believe that they have full charge of this workaday world, and that there was nothing before this life nor will there be anything after this life. The very thought of cosmic law and the doctrine of rebirth oppresses and disturbs the lawless mortals of this generation. Egotism is the most easily offended of the conceits and man is mortally offended by the immensities of the universe. Universal brotherhood and the philosophy of the wise man is unendurable to the materially minded ones. The training of the modern man has caused him to feel that he is in some way superior to or apart from the ordinary edicts of nature and is endowed to become master of all things according to his own wishes with no after effects, but some day the law of karma or compensation will catch up with him, with its rewards or its punishments. We cannot be spectators in this world; we are all actors, whether we know it or not, and we cannot be pensioners on any charity, human or divine, but must earn patiently and laboriously all we claim to own.

Rebirth solves as does no other theory of human existence the reason why so many apparently innocent and good men are born only to suffer during a whole lifetime; why so many are born poor unto starvation in the slums of great cities, abandoned by fate and men; why,



while these are born in poverty, others open their eyes to the light in palaces; why a noble birth and fortune seem often given to the worst of men and only rarely to the worthy; why there are those in poverty and obscurity whose inner selves are peers to the highest and noblest of men. Such seeming injustice as these problems of inequality of circumstances, of capacity, or opportunity present, has always been a thorn in our flesh. But rebirth is evidence that justice is a factor in life, and that men are not the mere sport of the favoritism of an irresponsible Creator.

Only through reincarnation can Justice rule, and man's destiny lies in his own hands. Every virtue is thus the outer sign and symbol of a step forward, of repeated victories won over the lower nature; and the "innate quality," or mental and moral characteristics with which a child is born is the proof of past struggles, of past triumphs, or of past failures.

We must remember that it is our duty to help people, to be of service wherever we can; always to have the welfare of others at heart, and not think it is their karma to suffer. If we stand idly by while others struggle under such burdens we build up adverse karma for ourselves. "He who would be the greatest among you let him be the servant of all."

By the use of free will we may rise above the tendencies of our past lives but that takes effort, and we cannot tell by looking at one's horoscope how much free will that person may exert.

If we would identify ourselves in thought with the eternal Self that dwells within, and not with this habitation we live in, our body, life would become a greater and a serener thing. This life is only a day in school, where we may gain wisdom from our experience. Experience must be gained and it is our choice whether we gain it by the hard path of personal experience or by observation and right judgment. It is not the pleasure or pain to our bodies that experience

brings that counts, but the progress or retardation it brings to the Self within us. Often pain and sorrow bring our greatest blessings. We are here to acquire knowledge but it is necessary that we distill wisdom from that knowledge, and develop the will which is the force whereby we apply the results of our experience.

In the greatest of all occult books, the Bible, we read (in the chronology in the margin) that in 910 B.C. Elijah was well known in Israel and in 896 B.C. he was translated "and Elijah went up by a whirlwind into heaven." Then in 397 B.C. Malachi said, "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord."

In A.D. 31 Jesus said to the disciples of John the Baptist, "Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist. . . . And if you will receive it, this is Elias [the Greek word for Elijah] which was for to come. He that hath ears to hear let him hear." Jesus evidently knew they would not all understand.

In speaking to His disciples, the Master Jesus said upon occasion: "Before Abraham was, I am." At another time He told the twelve that He had been with God since before the world was created.

It is also promised in the Book of Revelation that, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out," a statement which leads us to believe that those who fail to overcome, namely, reach that perfection which is liberation, must reappear in the world until they perfect themselves, for Jesus commanded, "Be ye therefore perfect even as your Father which is in Heaven is perfect."

Paul also said, "Whatsoever a man soweth, that shall he also reap," and we know that this is not accomplished in one life.

Today we sow and tomorrow we reap.

Let us sow seeds based on our loftiest ideals.

# The Awakening

BY MARGARET HOWELL

(IN TWO PARTS—PART TWO)



IBYL Cosgrove stood looking at Morelli with a little twisted half pitying, half contemptuous smile playing at the corners of her mouth as he rose and began brushing the sand from his clothes. Then he began speaking in a low rapid voice and as the girl listened her eyes widened slowly and she clutched her riding whip with fingers white with strain. Ameni, waiting, heard her say in a low tone, "Very well, you know you have the whip hand just now," then with her chin held high she walked quickly over to Ameni. Looking frankly into his face she said softly, "Baron Ameni, I cannot ride with you this morning—as I wished to do, as I still wish to do. Good-by." For a moment her hand lay in his, then like a whirlwind she was on her horse riding like a fury into the desert, with Morelli racing after her.

It was a depressed and furious man who later returned from his interview with the Khedive. Phil, waiting at camp, knew by his friend's face that his efforts had failed. In his heart Phil could not help a feeling of relief that the Baron must cease this delving into the old tomb. Always he had been obsessed with a dread of something, but what he feared he had never been able to express. Now he laid his arm about his friend's shoulder. "Cheer up, old chap. You've had a bit of interest out of this digging. Let's go back to Alaska where the rivers aren't so slow and the rugged old mountains flaunt their white peaks and lure farther in the hunt for gold. Back there you will get over this nonsense and be like you used to be before this grave-robbin' bug bit you."

Ameni shook his head. "I know how you have always felt about this queer idea of mine, Phil. I am not asking you to stay here with me, but I am going to stay

until the finish. I've put nearly my whole fortune into this, as you know, but it isn't that. Something strange, something compelling, keeps urging me to stay until that tomb is open. I can't leave. You will understand me, won't you, Phil?"

Phil nodded slowly, watching the strained face before him. "I don't understand, Baron, but I am going to try to. Anyway, I can see that you will have to stay, but promise me that you won't do anything reckless. I won't leave unless you do give me your word on that."

Ameni smiled as he gave the promise, but for a long moment they stood looking in silence at each other as if something of dread hovered over them, then Phil turned away.

Days passed. The men of the desert became familiar with the watching figure of a man at all hours of the day and the night, either sitting on some high point like a watchful soul overlooking a world which to him stretched on and on in barrenness, a world full of haunting, hurting things, or else riding furiously through the early dawn into the desert.

The news of wonderful discoveries in the excavations spread and excitement grew. Nothing else was talked of but the wonders to be revealed to the world when the king's tomb should finally be opened to the public. Curiosity gleaners, souvenir fans, the idle rich craving a new thrill, came hoping for a glimpse of the wonders but none were admitted. There was to be a grand display on Tuesday when the Khedive and all his retinue would be present at the opening of the great sarcophagus, supposed to contain the mummy and the priceless jewels of a once powerful king.

"Tuesday morning," muttered Ameni, as he read the announcement. "Tomorrow that devil and his helpers will reap

the reward of my labors. God knows I wasn't doing it for the same reason these robbers are. No, it was something else, something which seemed to impel me—I wonder why, since all has failed so completely. I thought when Sibyl and love came that perhaps they were the reason the fates had brought me here, but that too has gone with hopes and fortune, and Morelli is the gainer by my loss. How I hate him! The thought of him entering that chamber first makes me nearly insane. Sometimes I fear my brain can never stand it." Throwing down his paper, he rode madly into the desert, where alone he seemed to find a transient peace.

As he rode, the sands seemed stilled and hushed of their whispering restlessness, waiting breathlessly for their flaming lover to rise and burn them into action. The Nile, like an embroidered black ribbon, unrolled itself across the picture of grays and gold and rose. A caravan of weary rocking camels was silhouetted against the great red disk that glided with slow grandeur into the dome of burnished blue. A few miles out where a thread of green streaked the yellow sand, Ameni dismounted and threw himself beneath a stunted date palm, brooding, resentful, and then, like an answer to the gnawing hunger of his heart, Sibyl came riding swiftly toward him. Straight to him she came, dismounted and dropped on her knees beside him and as she laid her hands in his and murmured, "My dearest, I could not come before," he gathered her into his arms.

After a long time they talked.

"Yes, and tomorrow is the day he gives to the world the treasures and hidden secrets of the centuries, his day of triumph, but that, Sibyl, is not what drives me half insane. It is the thought of his entering that chamber before me; I cannot understand that feeling. What possible difference can it make? yet it has become an obsession, a gnawing madness so intense that nothing can drive me away so long as there remains a possi-

bility, no matter how remote, that I could enter first."

Sibyl sat looking into the haze of the desert for a long moment before she spoke, then laying her hand on his arm, she said softly, "Why not, my dear? I know how it can be arranged. We will go alone tonight and be the first in this tomb that calls so to you, then you will not mind the whole world seeing it tomorrow."

His eyes gleamed. "But Sibyl, the place is guarded. What chance would I have to enter?"

"Only two are there tonight and they know me. I believe I can arrange it in some way. I have often brought the guards treats and tonight—perhaps tonight they will sleep so soundly that only the dawn will wake them."

At midnight Sibyl and Ameni crept past the sleeping guards and entered the long labyrinth of galleries. The flashlight Ameni carried made a tiny circle of light that danced before them like a will-o'-the-wisp. Here and there it illuminated, and seemed for the moment to animate, the carved and painted figures on the walls that pictured incidents from the life of a king who long ago had lived and laughed, hated and loved. Bats snapped and swished past them and once Sibyl gripped Ameni's arm, whispering, "What is that? Someone else is here," but in the silence they heard only their own heart beats.

Ameni held her close. "You are frightened, my dear. Let us go back. I was mad to try this thing, and doubly so to allow you to come."

The girl shivered in his arms. "No, we must go on. We must. I am frightened, yes, but not of the darkness . . . I had such a strange overwhelming feeling that we had done this same thing before . . . that sometime we had stood here listening to the beating of our hearts in the close blackness—" she shook herself, laughed, then moved down the passage.

Following the sloping corridor, they came to the deep square well where a wider gallery on the right doubled back



for some distance to the large entrance hall of the adjoining chambers. Here was the culmination of Ameni's progress in the work of excavation when Morelli had taken possession. Four beautiful pillars of white alabaster carved with small hieroglyphics seemed to support the arched roof that was cut from the solid rock. Piled on all sides were vases, dishes, painted pottery, and statues of ancient Egyptian art.

At one end of the chamber was a narrow flight of steps leading downward to a subterranean passage. Toward this Ameni led Sibyl. On the first step she halted and pressing her hands over her heart leaned heavily against her lover.

"My heart seems to have gone wild, dearest. No, it isn't fear. It is like the last stiff climb to a mountaintop—or when something is going to happen for which you can hardly wait. One would not expect a place like this to inspire such an emotion."

"You are a beautiful vital thing passing for a moment through the dust of the dead," he whispered, holding her close. "Oh, my love, how I have longed for you, always I have been seeking you." She clung to him for a breathless moment, then passed softly down the stair and together they moved along the passage until they reached a smooth granite slab which apparently blocked the end of the gallery.

"Queer," muttered Ameni in a puzzled tone. "It should be here. I wish this flash light weren't so dim. I couldn't get another bulb but I have brought some candles." As he spoke the light gave a last little flicker, then they were in complete darkness. Sibyl caught his arm. "Look," she whispered, "look at the crack beneath the stone. There is a ray of light."

Uttering a smothered oath, Ameni dropped the useless flashlight and began groping instinctively along the edge of the granite block. Slowly, silently, the great stone moved; under his hand it swung wider revealing a large chamber in the center of which stood a magnifi-

cent sarcophagus and leaning over it, clawing and pulling at the contents like some lean dark wolf of the desert was Morelli. So intent was he that he did not hear them. In the fluttering light of his candles long grotesque shadows quivered as if in terror and crouched behind the tall vases and statues of the mummied king who lay within that painted tomb.

Sibyl's gasp of horror caused the stooping figure to straighten, and whirling he saw them, saw, even in the candlelight, the look of hate and triumph in the face of the man he had wronged. With a snarl of a trapped beast he sprang at Ameni, flashing from his sleeve a long keen blade, but love was more swift and with a cry Sibyl flung herself forward to receive the descending stroke.

Silence held that vault in its grip, a silence tense with hate and horror. For a moment there was no movement save the slow crumpling of Sibyl's body, then Morelli screamed hoarsely and staggered back against the sarcophagus, watching Ameni as he calmly, stonily, laid his love upon a couch of gold and drew the knife from the wound.

He had thought her dead, but as the blood following the knife welled out, she opened her eyes, a faint smile flickered a moment on her lips and with a whispered, "My Pharaoh," she was gone.

Tossing the knife into a corner Ameni turned and looked at the sneering, terrified face that in the candlelight, and in that tomb of age-old secrets and tragedies, looked out at him like a pursuing fate, and knew that even as deathless love follows its own down through the centuries, so does an endless hate pursue itself.

"It is my turn now," Ameni's voice broke through the silence, and awakened strange echoes. Morelli leaned against the carved and painted stone and breathed heavily, until galvanized into movement by a savage blow in his face.

Both were strong men, stronger with hate. Morelli, slender and supple though he was with the slim strength of a sword blade, had no chance against the man who

had been trained from childhood in the clean air of the north, and now fought with the fury of a man whose love lies dead and her murderer within his reach. Back and forth they swayed, each fighting desperately for a vital hold, then Morelli wrenched himself loose and stooping snatched from the floor a jeweled statue of the mummied king. Lifting it to use as a weapon, he stooped, glaring at the chiseled features of the statue, then lifted his eyes to Ameni's face as if unable to believe that which he saw. A low cry welled from his throat and throwing the statue from him he shrank against the tomb, then slumped to the floor.

Like a man in a daze, Ameni stood over him waiting for some further movement, then he stooped and turned the body over. The eyes were set in horror, a remembering horror.

For a long time Ameni stood staring unseeingly before him, then uttering vague indistinct words like a man in a dream, or as one who is remembering something long forgotten, he took up one of the candles and moved with slow halting steps to a corner of the burial chamber where he pressed his thumb hard against the eye of a figure carved in a slab of rose-colored granite. A portion of the wall moved noiselessly aside and Ameni, stooping a little, entered a small low room. In the center on a broad table-like couch of exquisitely wrought gold was a slender crystal casket. A cup overturned upon the floor was the only other object in the room.

With eager haste Ameni leaned over the casket, his fingers finding and pressing the secret spring which opened the lid and disclosed to his hungry eyes the

form of a sleeping woman. This was not death. How well he remembered. She had drunk the cup of sleep—what had she said? Ah, yes! now he remembered. "Sand, sand, and men in strange garments digging in this sand" and "endless time which must elapse" before he wakened her.

She had seen truly, yet to love the centuries did not count. Muttering soft words in a language long dead, he drew from the slender forefinger of the sleeping girl a ring that flashed and blazed in the candlelight with a brightness unearthly. With careful fingers he unscrewed the jewel setting and firmly pressed the sharp point deep into the blue veins showing at the temple. As the fire faded from the jewel he drew a long breath and waited, watching eagerly the beautiful face, but no change came. His own face grew tense and drawn with a wild anxiety as he knelt beside the casket murmuring rapidly, passionately, what may have been a prayer or a potent charm, but still no change came, no slightest quiver of the silken lashes, no rise and fall of that rounded bosom. More and more earnestly, frantic now with fear, he called to her. His soul seemed melted into his desire . . . then slowly the closed lids lifted, heavily at first as though tired, disclosing bright, laughing, teasing eyes. For a long moment Ameni looked deep into them, struggling back from the past to his conscious self, then as if realizing that what he saw was true, he cried joyously, "Sibyl, my love, you have come back!"

Next morning the government officials found him—lying dead across a crystal coffin in which were only some exquisite jewels and a handful of grayish dust.



# Creative Thinking

BY NORMAN ELLIOTT LAMBLY



SCIENCE and theology, each blazing separate but converging trails of exploration, have, in their search for truth, arrived at a junction of mutual revelation. This fusing point of agreement is that back of all the vast cosmic universe of which we are mentally and physically cognizant, there is, and must be, an infinite creative and controlling intelligence. We would require no further evidence of this truth than the discovery of the prevailing reign of universal law in nature. These laws, functioning with changeless precision throughout the physical world, could not be accidental. Only intelligence could originate, set in motion, and control them. As a child could not exist without a parent, law could not exist without intelligence. One produces the other.

"In the beginning was the Word . . . and the Word was God." Thus John clearly declares the mental origin of the universe. The English term "Word" is translated from the Greek word *Logos* and has a twofold meaning: first, an idea; second, that idea expressed. In the beginning was the divine thought and the physical world is that thought uttered: the divine mind in expression.

God's thoughts created God's world. The universe expresses God's ideas in infinite and numberless forms. This miracle of creation is taking place before our eyes every day: invisible ideas appearing in substantial forms. A single cell becomes a human being; a tiny seed becomes a fragrant flower; a thought of God becomes a milky way.

Paul writes, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." As the colors on the canvas reveal the thoughts of the artist, so created forms perpetually reveal

invisible intelligence. Science and theology are in complete accord. There is no other explanation of the universe, its laws, its energies, and its glories.

That God is and that He is infinite intelligence is clearly seen and understood by what He has made. The created form declares the divine thought and the thought confirms the existence of the Thinker.

Max Heindel writes that "the mind is the most important instrument possessed by the spirit, and its special instrument in the work of creation. . . . It is the focusing medium whereby the ideas wrought by the imagination of the spirit are projected upon the material universe." By means of mind a form is shaped through which to express an idea. Without the form, it would remain a thought in the mind of the thinker: intangible, invisible, inaudible, unknown. When we see a table, we know some carpenter had a table thought. The created form reveals the creative thought. When God would express Himself, He made man in His image. He could express His power, wisdom, love, in myriads of created forms; but His personality could be expressed only through persons; beings made in His likeness.

The creative principle appeared in physical form to be seen and known of humanity. "And the Word became flesh and dwelt among us." Spirit did not become flesh, nor flesh become Spirit "in the limited sense of the flesh of one body, but the flesh of all that is."

In the first two verses of Hebrews, we are told that God spoke at divers times and in many ways through the prophets, but that He has "in these last days spoken unto us by His Son." The most exalted vision of God the world has ever seen came through Jesus, the most perfect instrument of expression God ever had.

Spirit is always present where its instrument is expressing it. When spirit has created a form, it sustains and controls that form and expresses itself through it in the manner for which the form was created. We have our life, motion, and being in God. Withdraw that source of life and the physical body, its instrument of expression, disintegrates. Form cannot exist apart from the Spirit that creates it.

# What personal benefit do we derive from these facts? This—that with the gift of mind, God thereby transfers to man creative ability. Our imagination is a godlike faculty of our being. The power to make mental images is the first step in creative thought. Man, in creating thought patterns, becomes the architect of his individual world. What power, what possibility, has God placed in our hands! We become the directors of our destiny and our little world becomes the product of our thoughts. We express ourselves through our environment. Circumstance is but the mirror reflecting our mental images. All the plastic substance of our objective world is continually taking on the form of our creative thoughts. Whether we whittle a piece of wood or build a skyscraper, our inner thoughts are always becoming our outer things. All is divine mind and its product. Every day we live, consciously or unconsciously, directly or indirectly, we are saying, "Let there be."

When we consider the verity of the psychological law that our thoughts become objectified in the form of our dominant desire, can there be anything more important than the kind of thoughts we think? In this realm of universal mind, cause and effect are mental. We may, therefore, choose the kind of world we will live in.

Jesus said, "According to your faith be it unto you." The writer does not understand this to mean that our blessings will be great or small to correspond to the measure of our faith. It determines not how much but what we are believing; what most occupies our thoughts, good or evil, health or disease, poverty

or plenty. According to what we believe in, it shall be unto us. Like produces like. Response to thought is always in kind. The form corresponds to the creative thought.

In metaphysical practice, healing takes place in the mind. Truth purifies the mind of the belief in disease. Once the mind is healed, the disease disappears from the body. The changed thought produces the changed condition. This is also true in making any desired change in vocation, circumstance, or environment. A vivid mental image, accompanied by a dominant desire, will produce miraculous changes in our objective world.

To accomplish this transformation, our faith in good must be more intense than our fear of evil. It must be not an occasional thought among a rambling mixture of other thoughts, but a constant attitude of mind that includes all thoughts and that moment by moment and day by day constructs our individual world with the spiritual substance of our highest conceptions and in their externalized forms finds our greatest happiness.

Once we have trained the mind to be constant in expressing the good, we then enter the highest plane of mental achievement. The human mind becomes unified with its divine source and God comes into perfect expression through his perfected instrument. Life so lived is life glorified.

## God's Mind

*I turned to God for new ideas,  
And then there came to me  
From out the storehouse of His Mind  
Thoughts, rich, abundant, free.  
I had with doubting groped before,  
But now I knew the way,  
Rejoicing I perceived and found  
Faith will all fears allay.*

*And every one may turn to Him  
And find each need supplied;  
He is the giver and the gift,  
Companion, friend and guide.  
The wisdom that He gives is sure,  
And all who seek shall find  
The way made plain. He promises  
That we may share His Mind.*

—DELLA ADAMS LEITNER,

# The Single Heart

BY GUSSIE ROSS JOBE

*"The ultimate destiny of the beings composing every life wave is Godhood, and the animals are no exception in the Divine plan."—THE ROSICRUCIAN MAGAZINE (January 1938.) "As to what becomes of the animal soul at death, we may say that . . . the love and care which we have given it naturally further it greatly in its evolution."*

—Max Heindel.



**D**IBBY-DOG opened his square little muzzle and yawned in his sleep. Reluctantly he brought himself back from his happy dog dreams and into the chill of an early November morning. He must stir himself and take up his activities for the day; the first and most important one being to get, by hook or by crook, into his mistress' room.

He had been badly treated all day yesterday. Strange females had ranged the house refusing him admittance to "Sugar's" room. These females had shooed and scatted him every time he had approached the beloved portal and Dibby's heart, remembering this, felt sore.

Sugar herself never refused him admittance. All of last week he had gone in each day. True he didn't understand why Sugar lay abed and he would brace his forepaws against the bed and whine coaxingly, trying to entice Sugar into a romp with him. But Sugar only patted the covers beside her with a white languid hand and when Dibby had jumped and curled into the crook of her arm, Sugar would smile apologetically at "Lover" her husband who sat brooding near at hand and say, "Let him stay a little while, Lover . . . poor old Dibby-dog."

This morning Dibby padded down the hall sniffing beneath doors. He smelled a lot of strange people behind those doors and heard subdued murmurs that irritated him for Sugar and Lover never whispered. They had no secrets from him. Coming to Sugar's door he found it still closed; he raised a paw and scratched

tentatively. But no Sugar came to open for him and Sugar's voice failed to call out "Just a minute, rascal." It was all very puzzling and after a forlorn wait Dibby betook himself to the kitchen. Here it smelled deliciously and was cozy and warm. Hanna the cook stood over the stove. Her dark face looked swollen around the eyes. She saw Dibby and said:

"Wella! heah you is, ole Dibby-dog. This heah is gonta be hard on you, aint it?" She put his breakfast on his own tin plate and stooped to set it by the stove. Her work-lined hand patted Dibby's head.

"Is you hongry, ole Dibby-dog?" she asked and rose to fill his water cup. Having eaten Dibby wandered to the front of the house. Here it was stifling with flower scents which Dibby simply loathed. He always ran as fast as his short little legs could carry him past a rose garden for the smell of roses made him sneeze. Hurrying past the obnoxious scents that seeped from the closed front room Dibby gained the street by the simple process of darting out the door just as two solemn looking gentlemen entered. Out on the street his spirits lifted and he resolved to go looking for his mistress. He would look until he found her.

He trotted sedately along, the stiffness in his hind quarters limbering some as he walked, for Dibby was all of seven years old and no longer a gay young pup. Over the bridge and down the dirt road he trotted. "Ah, look! here comes that snippety pooch that lives in the big brick



house by the tracks." Dibby forgot his age and the pooch's youth; his neck hairs rose and his voice made a rumbling in his throat. "Huh! high-hat *me*, would he?" Dibby sprang forward eager to engage in a friendly tussle. They met in mid air, they rolled over and over in a tangle of fur from which came snarls and yelps. Valiantly Dibby battled, seeking that coveted throat grip. But his square little jaws were not fashioned for throttling. The younger dog's ability enabled him to get this grip and Dibby relaxed as the fangs bit deeper into the hair and flesh at Dibby's throat. He lay whining a little, while the victorious pooch trotted down the road, his tail held at an arrogant angle.

A much chastened Dibby rose from the ground. Bits of twigs and earth in his soft hair. Blood dripped over the white vest of which his mistress was so proud. Weakly he stumbled on, turning aside to lap at a pool of water in a wheel-rut.

Some little children had witnessed the fight from a safe distance. They now sought to cajole Dibby to their side; their hearts tender with pity for the defeated one. They snapped their little fingers and called, "Hyah, doggy! Hyah, hyah . . . nice doggy, commere." But indifferent to whistle and snapped fingers Dibby's sore heart disdained pity; what he wanted after such inglorious defeat was seclusion and this he found beneath the floor of an old deserted barn. He wriggled upon his stomach until he was far out beneath the floor in a spot where he could stand erect. No peering inquisitive eyes could find him here. He would just stay here and rest a little before he started out again on his search for Sugar. He set about making a shallow hole in the soft earth which smelled moldy and was very black and fine-grained. When this was ready he proceeded to turn around and around several times. This was an urge dimly remembered and inherited from his wild ancestors who used this method to trample a nest in the wild grasses of the prairie. Dibby then curled himself upon

old mother earth's bosom and proceeded to draw from her in some mysterious manner the healing that she gives so freely to her lesser wounded children.

He woke some hours later feeling much better albeit stiff and sore. The memory of a certain buried bone caused him to hurry forth from his hiding place for he was hungry. Out on the road he kept a wary eye open for the snooty pooch but saw nothing of him. Again he thought of Sugar and remembered that he had set out to find her. She wasn't in the house, of that he was sure for if she were at home she would have ministered to this awful ache that bothered his heart. He quickened his pace; trotting along he was halted by some sort of procession that crept along, a string of cars going at a snail's pace. Across the highway it slowly wended its way carrying in its wake that same overwhelming odor of flowers from which he had run away that morning. An especially large glassed-in car now passed Dibby and the rose odor reached out with almost tangible hands and clutched Dibby's senses. He sneezed and broke into as fast a lope as his aged legs would take him for the last car had turned into the gate of beautiful Woodlawn Cemetery.

Now he was in the town district and he tempered his pace in order that he might look around. He eyed with rising hunger the tempting display in a butcher's window. But he went on. Now he was passing the Ladies' Emporium. No use looking in this window, there was never anything good to eat on display here. He was about to amble on—*when he saw her*.

Yes, there was Sugar. She stood just inside the big plate-glass window at the right corner just inside the Arcade. Dibby ran the few steps that led to the Arcade and reared up on his short hind legs. His front paws scratched frantically upon the smooth cold glass, making hardly any sound at all, at least it wasn't loud enough for Sugar to hear, so Dibby barked and barked growing almost hysterical as she did not turn her

head but stood there looking away over the heads of the passing throng, her sweet eyes smiling as always, her fair hair beautifully coiffed, the red of her lacquered nails gleaming like rubies. Dibby barked some more but Sugar never so much as batted an eyelash but stood there motionless as a statue, her hands folded over the front of her beautiful new coat. It was because of this coat that Dibby knew the lady was Sugar. Lover had brought it home not long ago and how pleased and excited and happy Sugar had been. Now here she stood enveloped in its soft folds looking far away quite unaware that her own Dibby-dog was trying desperately to engage her attention. He bethought himself of his bygone puppy stunts that had won her attention and approval in the old days. Clumsily he went through the repertoire but all in vain for Sugar just wouldn't look. Resignedly he lay down upon the cold tiles to wait, for of course she *had* to come out sometime. Yes, she would finish whatever she was doing there and come out and there he'd be—waiting. She would take his cold muzzle in her hand and squeeze and say—

“Waiting for me, Dibb, old son? then come on, let's go home to Lover.” Now that would be worth waiting for, wouldn't it?

Nose upon paws Dibby dozed and woke while the crowd thinned and early dusk descended. In his waking moments he cast an inquiring eye at Sugar but she hadn't moved an inch, she still stood with her hands folded over her coat, a faint smile on her lips; around her slippered feet were strewn dainty trifles that attracted the feminine eye—glittering evening bags, filmy scarves, gardenia boutonnieres, cut-glass vials of scent, slim gloves, tailored purses, and short stubby parasols. Dibby was puzzled at this strange behavior. Had she forgotten about Lover and Dibby and the warm happy home where she was beloved and needed? Should he bark some more, should he try rolling over or playing dead again? He was getting stiff and cold, and

oh, so hungry. A little boy noticed him as he passed and tried to whistle him to heel; but Dibby would't *heel* worth a cent and the boy passed on.

Street lights flared on and a light snow began to sift down. With a deep sobbing sigh Dibby rose and tramped round and round in a circle but this process by no means softened his chosen bed so he slept again.

Theatre crowds came and went: a few noticed Dibby lying there in self imposed discomfort. “Oh, look at that dog!” they would exclaim. “Don't he look cold—maybe he is lost.” But no one cared enough to do anything about it. Besides what could they have done about it with Dibby so bent upon waiting until his mistress came out of the show window?

Dibby's dreams now took on fantastic shapes from which he awoke in terror only to sleep and dream them all over again. The miserable dog's very breath grew labored, stabbing his lungs like poniards of glass. He now breathed with his mouth open, his tongue lolling to the tiles beneath him. He made an abortive attempt to get to his feet but his legs buckled under him and he sank back tired and defeated. With a mighty effort he craned his neck to see if his mistress might be coming, and lo! *at last*, a long, long last, *she was!*

Dibby was so glad that he didn't bother about the strangeness of her exit from the window: he lay weakly watching her, uttering faint welcoming barks all the while, for Sugar was walking right through the plate-glass window which hadn't stopped her at all nor cracked, not the least little bit. Right through the window she came, the sweet smile on her lips a hundredfold sweeter than ever. Her golden hair stood out from her head like spun sugar in an aureole of light. The robe that she had had on beneath the warm coat was now all that she wore. This robe swirled about her feet like smoke billowing softly as she moved. She looked to Dibby like a cellophane angel on a candy-box.

Straight to Dibby she walked while he struggled vainly to get to his feet but as he couldn't he just lay watching her with adoring eyes. Reaching him she knelt and gathered him to the warmth of her soft bosom where he snuggled with a sigh of infinite peace. He seemed to feel a new source of life seeping into his racked frame from her gentle breast. "Oh, Dibby-dog," she was saying. "Dibby of the faithful heart . . . I have come back for you . . . because you are ready to go."

Looking out over Sugar's shoulder it seemed to Dibby that the long line of street lights bent over and bloomed together in a path of golden mist along which Sugar walked lightly carrying Dibby cradled lovingly in her arms, against her heart which Dibby could surely feel beating warmly.

Again she was speaking to him and her voice, the merest whisper, held that vibrant quality like the tones of a clear cast bell whose tones still hang in the air after it has ceased tolling. She was saying—

"Some folks think, Dibby, old dog, that dogs have no souls. Oh, if they could only know the beauty of the Infinite Plan where *nothing is lost!* Oh, if they only knew the beauty of that land where the faithful abide. Nothing dies, Dibby-dog, and the most alive thing *there* is the faithful loving heart." Somehow Dibby seemed to understand all about it.

. . . . .

In the chill gray dawn of a new day a passing policeman stopped in front of a huddled form just inside the Arcade window of the Ladies' Emporium. Abstractedly he looked down at it then touched it with his stick.

"Dead dog," he muttered, continuing on his beat. The morning was clear and cold and for him breakfast was still a few hours away. Striding down the street he amused himself by picturing himself presenting a new coat to his wife, his best girl, a coat like the one that graced the dummy that stood in the Arcade window and gazed out over the avenue with a set, waxen smile.

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## Symbol

BY RALPH W. HUNTER

*Reprinted from Agenda, February-March, 1939.*

A silver horn on the wooded hill,  
And bright are the hunters' eyes  
As the fox-hounds bay that they've found  
a way  
To the place where the hunted lies.

*Deep in a cave, with its heart run out  
And its body athump from the chase,  
A living thing with its life in doubt  
—The prize of the trophy race.*

The flashing hoofs are a loud tattoo  
And hearts of the hunters fill  
As the hurdles near, but the mounts are  
clear  
And go pounding on to the kill.

*Hiding alone, there's a live thing hears;  
And it quickens its desperate breath,  
Then struggles erect as the tumult nears  
—To be on its feet at death.*

# An Appreciation of the Supplementary Philosophy Course

BY MRS. H. O. SWAN



IN all Teachings of the Truth, we are told a little here, a little there, and it remains with the individual to be able to put it all together logically to form a perfect, composite whole. This is a test and proof of understanding. It proves whether one has caught the idea. Professor Max Wertheimer holds that "learning is a question of grasping relationships between elements of the whole rather than a matter of accumulating details." We all know that facts are of no value unless we see the relation between them and the truth back of them.

These lessons set forth most explicitly what to do, when to do it, and how to do it, but that "subtle something" which is expressed in the right mental attitude; the unselfish motive, is the *something caught* which relates the facts to one another and reveals the bright and shining Light behind them.

Perhaps, if I could picture the Goal to be attained, the arduous task of attainment would be lost in the joy of making a reality of the beautiful vision. The *ultimate* goal is union with the higher self by spiritualizing the lower self, but the immediate goal is to attain and maintain a continuity of consciousness. This can be done by causing a cleavage between the two higher ethers and the two lower ethers of the vital body, and must be done in order to function in the Higher Realms consciously.

The spiritual sight is as much a reality as the physical sight. We know the price we paid for sight into the physical or objective world was the temporary loss of our spiritual sight. Slowly, almost imperceptibly, man is regaining that sight, but for those who are dissatisfied with the slow path of evolution, there is the

straight and narrow path, the Path of Initiation. Let us, however, not digress, for we started out to visualize the goal to be attained.

The opening of the spiritual sight is threefold: etheric, clairvoyant, spiritual. With etheric sight, one is able to see through objects, to see them inside and outside, in all their parts as a whole. Imagine being able to see the physical body at work, to observe what is going on inside and to watch the organs actually working together at one time in a living human being, to view the functioning of the composite parts—the activity of the life force within.

We shall, furthermore, when we see clairvoyantly, be able to see into the desire world, primarily the world of color. This is the world in which the incentive for our actions in the physical world is furnished. Beyond the incentive is a purpose. The purpose is self-consciousness which at the end will be added to our original all-consciousness.

Lastly, we shall understand realities. Motherhood and Home are spiritual realities—not the mere having of children and keeping house. These are incidents only, through which we discern the Real Mother and the Real Home. When we discern spiritually, a great love wells up in our hearts and we know "all humanity doth owe a debt to all humanity until the end."

These lessons, if studied, learned, understood, and applied are preparing us for the Path of Initiation. We know that this Path, though steep, narrow, and filled with daily, *loving*, self-forgetting service to others, saves us millions of years in the attainment of our Goal in this Great Day of Manifestation which is divided into seven Great Periods. We

shall then be comparable on a somewhat different scale to the Lords of Mind! We shall then be able to control our minds and by the creative power of thought and the spoken word manifest that which we *will* to manifest. Thought is our principal power and must be properly controlled, directed, and energized.

We start out with the lesson upon the Creative Power of Thought. The mental attitude toward our experiences determines the quality of the spiritual extract. Wherever we are, whatever we are doing, let us know there is a reason for it and that reason is a lesson to be learned, an opportunity to grow spiritually. So, let us live the life right where we are! The quality and quantity of attraction is directly dependent upon the quality and strength inherent in the seed-atom. The growth of the seed-atom is not only dependent upon the nature of the "soil" in which it is planted but the care and cultivation of that soil. By our thoughts, we create our environment and by our environment we attract accordingly. By our thoughts our actions are controlled and our actions determine our destiny.

We cannot directly improve one body without indirectly improving all. We cleanse the mind by abstract thinking. The study of mathematics or *The Rosicrucian Cosmo-Conception* are examples of studies which require thinking in the abstract. The mind functions through the brain and when purified reflects in all its brilliancy the *Light*. Phosphorus is the particular element which enables the Ego to express through the physical brain. The brain's capacity to assimilate increasing amounts of phosphorus depends upon soul growth. The purifying of the mind refines the desire and dense bodies. But we must do all we can directly to perfect each vehicle.

The work which we can do to improve the physical or dense body directly is the eating of vegetables, fresh green raw vegetables—especially the leaves; the drinking of rain or distilled water, fresh fruit juices, and milk; the breathing of fresh pure air; adequate bathing of the body, the keeping of the body at all times relaxed; ever refraining from the eating of flesh, the drinking of alcoholic beverages, and the use of tobacco in any form.

Religions have worked upon the desire body, but Race Religions, after they have served their purpose, must be replaced. That each virgin spirit might attain self-consciousness, it was given a separate vehicle and in time became separated into ever smaller and smaller groups.

After self-consciousness was attained, it was necessary to teach man his relation and duty to family, then tribe, and lastly nation. But Race Religions had for their purpose separation, and when that was accomplished there must come a unifying religion. This has been realized in the Christian Religion.

Christ came to teach us the unifying principle of love—the brotherhood of man. This in time will be replaced by the brotherhood of man in the Fatherhood of God. Christ took away the sin of the world by purifying the desire body of the earth and giving us purer stuff with which to build our desire bodies. He also came to make initiation possible for all and the inner urge we *feel*, the cause of our aspiring to live according to our highest ideals, is caused by the emanations of etheric vital rays from Christ.

All occult work begins with the vital body. The work upon this body is the repetition of Eternal Truths. This is the body with which we are primarily concerned at this stage of evolution in relation to spiritual progress.

*The song  
Of Heaven is ever new;  
for daily thus,  
And nightly, new discoveries  
are made  
Of God's unbounded wisdom,  
power, and love,  
Which give the understanding  
larger room,  
And swell the hymn with  
ever-growing praise.  
—Pollok.*



We know in the past that when the desire body divided and man was able to stand upright that those who had not kept up with their life wave degenerated into what is now the anthropoid ape. We know the next great catastrophe was the failure to develop the gill-like clefts into lungs. Those who had not lungs to breathe the air enveloping the earth subsequent to the dense fog which had preceded, were left behind, so today, those who are not building the soul body will be left behind in the Jupiter Period of supermen, when we no longer function in a physical body but an etheric, or soul body. This body consists of the Light and Reflecting ethers separated from the Chemical and Life ethers of the vital body. The soul body is built through daily, loving, self-forgetting service to others—the putting of the personal self in the background and our work of service to humanity in the foreground, if we *live* the teaching set forth in the Sermon on the Mount we are building that body.

Mystery Schools have been instituted to aid the cold intellectualist to *feel* the warmth of the truth he knows and co-ordinate the two; to aid the opposite type of person who feels the Truth to *know* with his mind the facts, and to enable him voluntarily, consciously, at will to do what he is doing involuntarily—to work positively, constructively for the highest good of humanity.

The Ego, which is the Virgin Spark, together with its threefold veil of Divine, Life, and Human Spirit, built a threefold body: dense, vital, and desire respectively, and linked them together with a mind corresponding to the lens of the stereopticon. Upon the mind is reflected the objective world. The ego draws its conclusions from these objects and projects them through the mind as ideas. The essences extracted from these bodies by means of the lessons learned through our experiences, are built into the spirit. They constitute the soul which is the pabulum of the spirit, and produce the faculties of the spirit, namely, self-consciousness, power, and an extended field

of operation. Our original creative activity is the lever, the mind the fulcrum upon which involution is turned into evolution.

We who are interested in this Teaching of the Western Wisdom School founded by Max Heindel at Oceanside, California, can know we are seeking the Path of Initiation. Initiation is an inward experience, not a ceremony. Let me give an humble example.

Supposing you are a school teacher and never have heard of any occult school or teaching, but you seek to reach the Source of the subject you are teaching and you see the Reality back of it, its relation to the perfect whole of subjects. Your whole soul is wrapped up in the pupils entrusted to you. You so live in this Great Reality that when these pupils leave you they have incorporated into their being the Essence of the knowledge of this particular course of study. Once you catch the vision and pursue it, there is steady growth. Words, forms, experiences, are symbols only. The Great Reality flowing through them reveals Itself as One, changeless, eternal. One is lost in work and all personal consequences are relegated to the background in exact proportion to the clearness of the vision. This is at least the beginning of the preparation for the Path of Initiation.

Now last and most important let us faithfully perform our retrospective exercises at night followed by the one of concentration in the morning. This corresponds to the work done between death and rebirth—that period of assimilation and education. By reviewing our past in reverse order we go from effect to cause. If these exercises are faithfully, correctly, and scientifically performed, we may use the time ordinarily spent in purgatory and first heaven, in the second and third heavens. Then we can return with more nearly perfected vehicles for we shall know better how to build. If we can spend our allotted time between births in the World

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# 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.

## Planets and Satellites

BY BERNARD CROSLAND MITCHELL

“IT is true that the Nebular Theory holds that all existence (which is to say all Form, the Worlds in Space and whatever Forms there may be upon them) has come from the fiery nebula.”—*The Rosicrucian Cosmo-Conception*, page 249.

When the Sun has set and all the Earth is shrouded in darkness the heavens call upon us to look upwards into the clear starlit night. Everywhere the eye can see are myriads of stars, far, far above us, wandering through colossal spaces, myriads of them unknown. What a pageant of glittering light! Everywhere stars and stars, trillions of them teeming with clinging “humanities,” yet all moving in certain fixed orbits and governed by certain fixed laws.

It is not possible to do more than roughly indicate a few points about the Cosmos in which our Earth plays its little part. By “a cosmos” is meant a system which is complete in itself as is our own solar system.

The formation of this solar system according to mystic teaching was as follows: Rings were thrown off from the central mass of the Sun, forming in turn the different planets, the farthest from the Sun having been differentiated first and those nearest having been thrown off last. It was in this manner that the Sun expelled from itself all the beings who were not sufficiently advanced to en-

sure its high rate of vibration, segregating them on different planets at varying distances in order that the evolving life might have the proper rate of vibration for its progression. The most highly evolved beings are those which inhabit the planets nearest the Sun and those inhabiting the planets farthest away (with the exception of Jupiter) are the least evolved.

Let us consider each planet in turn starting from the Sun to the outermost known boundaries. Before we start, a few preliminary points may be helpful:

There are nine major planets with twenty-six satellites and innumerable thousands of comets and meteors. All of these planets revolve around the Sun like the Earth, in elliptical orbits from west to east, Mercury traveling fastest and Pluto slowest.

All the planets are different, there being no two planets having the same mass, density, or speed. Of the nine planets only Jupiter, Venus, Mars, Mercury, and Saturn can be seen by the unaided eye, though Uranus can occasionally be distinguished by very good eyes. The distance they are apart may stagger one’s imagination but it is inconsequential when considered with sky spaces.

The axes of the planets are all at varying inclinations to their orbits and with each planet there is a very slow third movement at one or other of the poles.

This gradual third movement through millions of years gets wider and wider so that what is now the North Pole will eventually point towards the Sun and later be where the South Pole is, and then again, through millions of years it will return to its former place. Thus everything about a planet is constantly undergoing a change. This was so with our own particular Earth. At one time the North Pole pointed directly towards the Sun and the southern hemisphere was continually dark and cold.

It is interesting to observe that when the inclination of a planet's axis becomes greater than 90 degrees and its North Pole points towards the south its satellites will appear to turn in the opposite direction from those of other planets.

#### MERCURY AND VENUS

Mercury and Venus revolve round the Sun in paths which lie within that of the Earth. Because they are within such close proximity of the Sun it has been believed that they are scorched-up planets upon which no life can possibly exist. The occultist knows differently—life there is more highly evolved than upon our earth.

On page 271 of *The Rosicrucian Cosmo-Conception*, Max Heindel tells us:

The Beings who inhabit Venus and Mercury are not quite so far advanced as those whose present field of evolution is the Sun, but they are much farther advanced than our humanity. Therefore they stayed somewhat longer with the central mass than did the inhabitants of the Earth, but at a certain point their evolution demanded separate fields, so those two planets were thrown off, Venus first, and then Mercury. Each was given such proximity to the central orb as insured the rate of vibration necessary for its evolution. The inhabitants of Mercury are the furthest advanced, hence are closer to the Sun.

Mercury is the smallest of the great planets and is only a little larger than our Moon, being some 3,000 miles in diameter. Whilst our globe takes 365 days to circle the Sun, Mercury makes the circuit in 88 days.

The plane of the orbits of both Venus and Mercury are inclined to that of the

Earth so that when passing between us and the Sun, they generally pass a little above or below. On very rare occasions, however, they actually cross the disk of the Sun. Such an event is a transit.

Much has been learned about Mercury and through the telescope it is an interesting spectacle. By the inclination of its axis it always keeps one side facing the Sun and the other side in perpetual darkness. The transit of Mercury over the Sun's disk occurs only at wide intervals; for instance, May 11, 1937, was the last, and November 12, 1940, the next transit may be observed.

Venus is second in order from the Sun and distant from that orb 67.2 million miles. It is about the size of the Earth and makes orbital revolution once only in 224½ days.

At wide intervals Venus passes between the Earth and the Sun, when what is known as the Transit of Venus takes place, which is similar to an eclipse of the Sun, except that Venus is so far away that it looks very small in comparison to the enormous size of the Sun's disk and scarcely diminishes any of the light at all. Seen in transit the planet appears like a black disk on the edge of the Sun, gradually crossing over and disappearing on the other edge. When it starts to cross the Sun a halo or ring of brilliant light around it proves that it possesses an atmosphere containing clouds and of considerable density.

The transit of Venus has enabled astronomers to calculate more accurately than in any other way the distance of the Earth from the Sun.

Venus is only seen in the evening or morning sky and plays the double part of Morning and Evening Star. The ancients named it Hesperus in the evening sky and Phosphorus in the morning, not knowing that the "two" luminaries were one and the same.

Both Mercury and Venus exhibit phases like those of our Moon. Sometimes they appear as half-moons, or when the sunlight falls upon the side turned

away from us they appear as crescents. When the globes are on the other side of the Sun the surface is fully lighted up and so the phases are constantly being repeated.

#### OUR MOON

On page 259 of the *Cosmo-Conception*, Max Heindel tells us:

When a planet has Moons it indicates that there are some beings in the life wave evolving on that planet who are too backward to share in the evolution of the main life wave, and they have therefore been set out from the planet to prevent them from hindering the progress of the pioneers. Such is the case with the beings inhabiting our Moon.

The Moon is a near-presence, distant from us only about 238,000 miles. She has no light of her own but reflects that of the Sun. It is a globe 2,160 miles in diameter and the period from one full moon to another is 29 days 12 hours 44 minutes. The word "month" is derived from the word "moon"—or moon cycle.

In the beginning of our evolution the Moon was much nearer to the Earth and larger than it is now, but it has gradually retreated from us and has become smaller in size. It is well known that the tides are produced by a combination of the gravitational effects of the Moon and Sun, and of these the Moon's is by far the greater.

Strictly speaking the Moon does not revolve round the Earth under gravitation but both circumvent a common center of gravity.

Seen through a powerful telescope the Moon is a most marvelous sight. The surface appears to be lava-like, pitted with craters and dotted with countless mountain peaks. She is said to be devoid of air, water, and atmosphere.

#### MARS

Mars, the planet coming next after the Earth in order of distance from the Sun, is the planet that has been most closely studied because of its comparative nearness. The mean distance of Mars from

the Sun is about 141 million miles and from the Earth at perihelion 34 million miles. Its time of revolution round the Sun is 687 days and of rotation 24 hours 37 minutes. It possesses two small moons, each less than ten miles in diameter, one of which makes a complete revolution round the planet in 7½ hours, thus traveling right across Mars' sky twice every day. These moons are really little more than large stones encircling their primary.

Mars possesses an atmosphere which is less dense than the Earth's and clouds have sometimes been seen in it. The surface is relatively flat and from time to time dark areas have been observed which may be vegetation. Fine wisp-like marks or scratches are sometimes seen; these are the celebrated "canals."

On page 259 of the *Cosmo-Conception*, Max Heindel writes:

We may say, however, that the life on Mars is of a very backward nature and that the so-called "canals" are not excavations in the surface of the planet. They are currents such as, during the Atlantean Epoch, spread over our planet, and the remains of which can still be observed in the Aurora Borealis and the Aurora Australis. The shifting of the Martian "canals," noted by astronomers, is thus accounted for.

The Rosicrucian Philosophy also teaches that before the Earth was differentiated from the Sun, Mars traveled in a different orbit from the present, but "when the Earth was set free from the Central Sun, that event changed the orbits of the planets."

#### THE ASTEROIDS

Between the orbits of Mars and Jupiter there is a gap which is occupied by the asteroids. It is supposed that some thousand million years ago a huge planet about the size of Saturn occupied this space, which, repeatedly approaching too close to Jupiter, was disrupted into a swarm of small bodies, the asteroids. The largest is Ceres which is 480 miles in diameter. No atmosphere is deemed possible for the asteroids.

## JUPITER

Jupiter is the largest body of the planetary system except the Sun, from which orb it is distant 483 million miles. Its mass is over three hundred times as heavy as the Earth while its bulk is one thousand three hundred times as large—so much larger in fact that its bulk is greater than that of all the others combined. Being such an immense planet its great gravitational force affects any other body within millions of miles of it causing perturbations in the motions of the other planets. Asteroids, comets, and its own satellites, in proportion to their distances to this great globe, are noticeably affected.

The shape of the planet is oblate, the polar diameter being some 5,000 miles less than the equatorial. The time occupied by the diurnal rotation is 10 hours and it takes 12 years to make its orbital revolution.

Jupiter is a planet which has cooled so slowly that it still retains much of its primeval heat. This is probably due to its immense bulk, which has made it capable of retaining its heat much longer than smaller planets.

In 1878 a spot named the Great Red Spot became prominent on the planet and was conspicuous for over 25 years but is now barely visible. It was calculated as 30,000 miles long. The spot was believed to have been caused by some vast volcanic eruption—though occultists may have other explanations to offer concerning this strange phenomenon.

Jupiter has nine known satellites four of which are always visible and may be seen through a field glass at favorable times according to their positions. They lie in a straight line in the plane of Jupiter's equator and most of them pass at each revolution in front of and behind their primary. One of these satellites is the largest moon in our solar system being over twice the size of our own particular Moon and having a diameter of 3,273 miles. Like our own Moon it always turns the same face towards the

primary and probably the others also have their axes so regulated.

The movement of Jupiter's satellites differs considerably from our Moon's whose course is always concave to the Sun; but the course of Jupiter's moons is convex to the Sun at New Moon.

Four of these bright satellites encircle Jupiter in less time than our Moon takes to encircle the Earth. One in particular is so close to the parent planet that the sidereal period is 11 hours 57 minutes. It moves faster than all the other satellites, revolving at the rate of a thousand miles a minute. Others range from three to sixteen days. Some of these moons are very small and are said to be only about a thousand miles in diameter. They are a spectacular sight and eclipses furnish a perpetual source of interest to the telescope user. When in transit each throws a little round black shadow on the bright surface of the planet. In 1675, the Danish astronomer, Roemer, used them in order to determine the speed of light. Previously to that eclipses did not always occur at the predicted time, they were sometimes too early or too late according to the position of the Earth and its distance away from that planet.

Max Heindel tells us that Jupiter was thrown off from the Sun shortly after Uranus and Saturn had been differentiated and was given its enormous bulk of fiery substance because of the advancement of the Jupiterians who had arrived at a very high stage of development and needed both high vibrations and independent motion. It corresponds to the stage which will be reached by the Earth itself in the Jupiter Period.

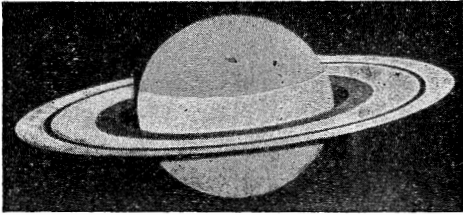
It is further stated in the *Cosmo-Conception*:

In the case of Jupiter it is thought probable that the inhabitants of three of its four moons will eventually be able to rejoin the life on the parent planet, but it is regarded as certain that the fourth moon is . . . like our own Moon, one where retrogression and disintegration . . . will result.



## SATURN

Saturn is the sixth planet from the Sun, from which it is distant about 872 million miles, and around which it makes a revolution in 10,759 days. It is 75,100 miles in equatorial diameter, or about 10 times as large as the Earth, and rotates on its axis in  $10\frac{1}{4}$  hours. The bright rings which surround it have made it the most famous among planets and it is one of the most remarkable celestial features. Seen through a telescope it is like a shiny ball, encircled by a wide silver ring



and is a most glorious sight to behold. It is supposed that this ring originated from a moon which had approached too near the parent planet and was disrupted into fragments spreading a dusty ring of debris round Saturn. The same fate awaits the innermost satellite of Jupiter. Saturn is known to have nine moons rotating round him, and a tenth is doubtful as yet.

## URANUS

Uranus is the seventh planet in distance from the Sun, from which it is removed 1,800 million miles. It is a huge planet but smaller than Saturn and about four times the diameter of the Earth and has four satellites. It takes 84 years to encircle the Sun.

The rotation of Uranus and its moons is retrograde or clockwise, the angle of Uranus to the plane of its orbit being extreme—98 degrees.

## NEPTUNE

Neptune is next to the outermost known planet and its mean distance from the Sun is 2,792,700,000 miles. It takes nearly 165 years to make a revolution round that luminary.

Neptune is 34,800 miles in mean diameter and is similar to Uranus; in fact, these two planets have much in common. Its orbit is the most circular of the planets except Venus'. Neptune's discovery was partly due to certain accelerations and retardations in the orbit of Uranus, which suggested the existence of another planet.

Neptune has only one satellite which revolves round its primary at a distance of 220,000 miles in a period of 5 days 21 hours, and in size is about equal to our Moon.

It is interesting to note that the satellites of Neptune and Uranus turn in the opposite direction from the satellites of the other planets. This is due to the inversion of the poles of these planets. For this same reason the Sun rises in the west and sets in the east.

## PLUTO

Pluto is the most remote known planet of our solar system and is nearly 40 times as far from the Sun as is the Earth. Its presence was discovered in 1930 by Dr. Percival Lowell at the Lowell Observatory in Flagstaff, Arizona. It was named "Pluto" by a little girl at Oxford (England) called Venetia Burney, who was eleven years old at the time.

Pluto may always have been in its present position, but some say that it is a newcomer to our celestial regions and might have been a comet which changed its course, or some alien planet which was captured by the Sun as it strayed through space.

Mystics declare that they knew of its existence long before it was actually discovered and even astronomers speculated on finding another body beyond Neptune because they knew that certain comets go out to that distance from the Sun returning in elliptical orbits.

Pluto's revolution round the Sun takes nearly 248 years and its plane of inclination to the ecliptic, 17 degrees, is so high that Pluto and Neptune will never meet.

Though Pluto is usually far beyond Neptune's orbit, at certain epochs it

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## 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.*

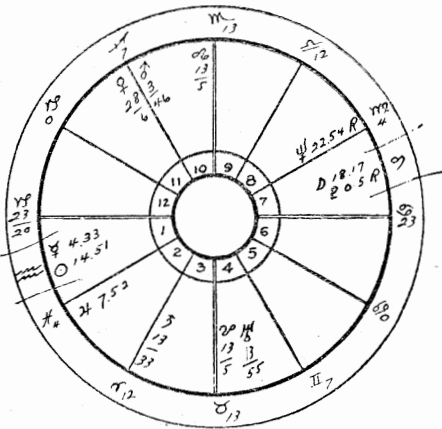
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

### WARREN RAYMOND W.

Born February 4, 1939, at 5:38 A.M.

Latitude 34 N. Longitude 118 West.



When we find a horoscope with two signs in the angle of the first house, that is, one on the cusp and another intercepted, we may expect that such an individual would have two life rulers. During the first seven years Saturn would be the ruler of the horoscope and this planet is in the third house, sextile the Sun. The Sun is in Aquarius, one of the home signs of Saturn, while Saturn is in the sign of exaltation of the Sun, Aries. Saturn is also trine the Moon in Leo in the seventh house. The indications are that Saturn would be a benefic and not an afflictor in this horoscope and of great assistance in balancing the nature of the boy and in helping to direct his mind into safe channels, for a good Saturn is one of the greatest safety valves in the guidance of life's energies. This planet, well aspected, may well be termed the old man who counsels and guides.

Uranus will be the ruler of the hor-

oscope after the seventh year when Aquarius reaches the cusp of the Ascendant. Although this will not entirely supersede the influence of Saturn it will lend its influence, an influence, however, which will be somewhat erratic, for Uranus is square the Sun and Moon, and Uranus being in the fourth house Warren's home conditions will be somewhat unsettled. This will make him restless and he may desire to become a rolling stone. Saturn will, however, help much in holding his mind steady and will act as a balance, offsetting the square of Uranus to the Sun and Moon.

Mercury in the mental sign, Aquarius, which is intercepted in the first house, and sextile to Mars in the tenth will give the mind a quick and rather impulsive action. The boy will arrive at mental conclusions very quickly, but with the wonderful and helpful Saturnian nature the mind will be used for constructive work. The impulse of this Mars-Mercury sextile will help him to arrive at conclusions fast but he will not act so fast; hence we may expect some fine mental work from this boy.

Saturn being so well aspected and in the third house, the house of literature and writing, indicates journalistic ability if he is given the opportunity to express with the pen.

The age of the soul may sometimes be judged by the afflictions. As man grows in knowledge greater responsibilities are placed on his shoulders. Humanity as a whole works much like a family, in which the older children are expected to carry the greater responsibilities and take the harder tasks. So do we find in

humanity, older souls, or rather, those who have forged ahead on the path of evolution, who have not played and wasted their substance by riotous living—these are they who are classed as older souls. They are so by virtue of having learned the lessons of life. This places them at the front where they also attract to themselves many debts of destiny. They are privileged to make faster time; therefore more of their debts are piled up and presented for payment and they clean their slate faster than those classed among the laggards.

Warren will meet with many problems in life with the Sun in the first house, in the sign of its detriment, and opposition the Moon. Both Sun and Moon are square the erratic Uranus, which will make the young man at times oppose himself; that is, he will become interested in something which may be of a very beneficial nature and after he has made some progress with this project, he will permit that other self to change his program and will start on an entirely different thing.

Mercury in Aquarius is also opposition Pluto in Leo in the seventh house, and Pluto being retrograde will be somewhat of an opposing factor. However, with the benefic Saturn and fixed and cardinal signs on the angles, he will accomplish much in spite of the afflictions. We would advise that the father take an interest in the boy's activities for his influence ruled by Mars, will be most helpful.

Jupiter is in its own sign Pisces and in the second house which represents the financial part of the native's life. Jupiter is square Mars, so Warren probably will not be a very careful financier. While he may be able to earn easily, Jupiter square Mars from the second and tenth houses will indicate one who can spend as fast as he earns. He will be hospitable to his friends, especially the ladies, represented by Venus in the house of friends. However, Venus square Neptune makes the person liable to sorrow through the matters ruled by this house.

Uranus is in Taurus, the sign ruling the throat, and is square the Sun and

Moon. If during childhood this boy should have trouble with the throat or the tonsils, we should advise against operations; a carefully chosen diet will correct any difficulty of this nature.

## Astrological Convention

BY THOS. G. HANSEN

**T**HE Western U.S. Conference of Scientific Astrologers, July 19-23, will open its five-day session at 1:40 P.M., Wednesday, July 19, which is "Scientific Astrologers' Day," so officially designated by the Exposition management. For the opening day of the Conference an extensive program will be held on Treasure Island, Golden Gate International Exposition grounds. Further meetings convene in beautiful Fairmont Hotel, on Nob Hill, in San Francisco.

This five-day conference will be divided into sessions devoted to various aspects of scientific study and including special programs under the direction of different organizations as well as specific groups of speakers. The Rosicrucian Fellowship will be represented by five speakers who will appear on the program Saturday afternoon, July 22, on The Rosicrucian Fellowship Session (1:00 to 4:00 P.M.) conducted by F. A. Jones, Chairman.

This session includes the following speakers and subjects: F. A. Jones (Field Representative), "Rosicrucian Ideals" and "Astro-Diagnosis"; Thos. G. Hansen (Astrology Secretary, Oceanside), "Child Training and Problem Children"; Elizabeth Hansen (Oceanside), "Astrology in Spiritual Healing"; Rex I. McCreery (Los Angeles), "The Planets of True Progress"; and Daniel L. Hirsch, M.D. (Grass Valley, Calif.) "Aquarian Manifestations." Other sessions—United California Session, Church of Light Session, etc.—will include 60 or more speakers from all parts of the United States.

We call attention of friends and students to the opportunity of combining an  
(Continued on page 286)

# Worth-While News



## Bingo and Cocktails Draw Fire of Religious Group

CHICAGO, Feb. 9. (A.P.)—Bingo and Cocktails drew the ire of a committee on social issues that reported recommendations to the International Council of Religious Education today.

"A get rich quick, bingo philosophy of life seems to permeate the home and community atmosphere for many boys and girls," the report said, "and more time and effort must be devoted to combating the liquor problem among youth."

"Children are meeting with gambling in everyday experiences. Slot machines lure children in places of public amusement," it added.

The report charged that in 1937 the nations betting bill reached \$10,000,000,000.

Other charges in the report were: "Repeal of prohibition did not prove a boon to society; illicit sale of liquor has increased; crimes and accidents caused by drunkenness have increased; taverns and other drinking places flourish in both city and rural areas, and are as popular with women as with men."

The committee urged a program of education against gambling in all forms and for "the building of righteous social attitudes and skill of living that will make gambling undesirable and impractical for adults as well as children."—*Los Angeles Times*.

The occult student knows that our solar system is run on law, balance, and order. Cosmic law is eternal, unchangeable, and the sooner we as individuals learn what these laws are and of their unvarying effects the quicker we shall cease to bring disaster upon ourselves.

Balance is another term for cause and effect—as ye sow, so shall ye reap, again eternal and unwavering. We cannot sow thorns and expect to gather figs. Order is one of the first laws of nature, and any deviation from it attempted by puny man is sure to bring down disaster on his own head. The law is that as you give, so shall you receive; therefore gambling is not in accord with cosmic law and ultimately the lawbreaker al-

ways pays the penalty. Gambling is instigated by greed, getting something for nothing. Ye cannot serve God and mammon (greed). Alcohol, one of the great instigators of crime, is a counterfeit spirit, deadly in its final effect. Suicide is one of the greatest crimes against nature's laws, be it slow or swift; and the occult student who is able to pierce the veil which separates the known from the unknown world knows that there is no greater suffering endured than that of the suicide, after death.

The positive pole of the mind is not born until the developing boy and girl are approximately twenty-one years old; and until that time each individual is not entirely responsible for his or her acts. If this be true—and it is true—then who is responsible for the acts of this great, growing mass of humanity? First the parents, next the teachers in all walks of life, and finally all adults taken as a whole. And what are we all doing about our joint responsibility? We are permitting gambling devices of all kinds to be installed in all sorts of amusement places, not excluding many homes and some churches. We are making popular the installation of saloons (cocktail bars) in homes and almost every other place where people congregate for business or pleasure. We are ignoring the fact that a number of our girls, mostly under twenty-one years of age, are making their living through questionable forms of entertaining the public. We are placing firearms disguised as toys in the hands of our children, thereby teaching them early to kill. Our utter disregard of law, balance, and order goes on, gradually going from bad to worse, and where is it all to end?

In the seventh stratum of the earth are to be found certain forces which are known to mankind as the "Laws of Na-

ture." Here they exist as moral or immoral forces according to earth conditions, for at all times they are an exact reflection of the moral or immoral status of mankind and are the general agents of much retributive justice, also of beneficent reward. Right here we have the answer to our two questions. If mankind will awaken to the danger threatened as a result of their own misconduct—disaster, suffering, and death can easily be averted. On the other hand, if we do not soon mend our own ways and begin to protect the youth of our land we shall certainly bring down upon ourselves the reality of the warning: "God is not mocked, for whatsoever a man soweth, that shall he also reap." Ours is the task—yes, ours the opportunity—and it remains yet to be seen what we are going to do about it.

### Do Minerals Suffer Illness?

Evidence that minerals live, suffer communicable diseases and reproduce their kind is reported by research scientists. Microphotographs by a professor at Naples indicate that crystals not only move but exhibit generative processes similar to those of vegetables. German chemists have found an infectious disease called "tin-pest" which attacks tin roofs and may be communicated from one roof to the next. At Calcutta a scientist demonstrated that a mineral can be poisoned.—*Popular Mechanics*, 1938.

In order for anything to have individual feeling in the physical world it must have a separate desire body, and this the mineral kingdom does not possess. It is, however, penetrated by the desire body of the earth, and this, by induction, gives to it a certain dim sense of discomfort or well-being according to the impacts to which it is subjected. The mineral kingdom is also permeated by the vital body of the earth which gives it life in a very slight degree. If the life force permeating it is for any reason withdrawn from any part of it, the atoms composing that portion of the mineral begin to separate, and this separation is called disintegration.

Trees, one step in advance of the mineral kingdom, also have a peculiar tend-

ency: When a forest fire is raging, trees close in its path have been seen to surge and sway away from the fire to a degree that could not possibly have been caused by the wind. Some persons who have more than ordinary knowledge know that certain Nature Forces closely related to trees, finding their charges imperiled, do impress their slumbering consciousness with a sense of danger which causes them to exert an effort to escape from their impending doom.

The scientist mentioned in the foregoing article is certainly getting very close to the truth which the occult student has long known to be a fact.

### New Clues Found in Fever Cases

NEW YORK, March 23. (A.P.)—Clues to the unknown cause of rheumatic fever, a disease that attacks one of every 100 Americans, were announced today in science.

Rheumatic fever is a particularly vicious disease of school-age children in the Northeastern United States. It frequently results in damaged hearts, and often in death a few years after the rheumatic attack.

An unidentified streptococcus has been suspected. But at the Rockefeller Institute a new micro-organism, said to resemble the pneumonia germ, has been found in rheumatic fever sufferers.—*Los Angeles Times*.

The occultist, Max Heindel, says in common with a number of other deep thinkers, that thoughts are things endowed with a certain amount of life, and capable of moving about from place to place. He further states that the evil thoughts of man, such as fear, hatred, et cetera, do take shape and that in the course of centuries they crystallize into forms known as *bacilli* which are the bearers and cause of infectious diseases.

If this knowledge of the occultists, as well as many other well-known facts, could once be deeply impressed on the minds of the people, it would be only a question of time until all infectious diseases would entirely disappear and experimentation on helpless animals to ascertain the cause and cure of disease would be relegated to the limbo of what might truly be called "the dark ages."



# Question Department



## The Ladylike Man and the Gentlemanly Woman

### Question:

What is the true explanation of the effeminate man and the masculine woman?

### Answer:

During past lives when either polarity, masculine or feminine, dominates and there have been many experiences of an intense nature relative to that polarity such experiences either create an intense affinity for such polarity or revulsion against it. Therefore an ego with such experiences comes back to earth expressing the tendencies given by that affinity or that revulsion, as the case may be. Should the Lords of Destiny decree that such a one must come back in a body of the opposite polarity to that which is in accordance with his wishes and strongest characteristics, then such a one will exhibit to a considerable extent the traits of the opposite sex.

The ductless glands also play a prominent part relative to the predominant characteristics of the individual. Where the adrenals dominate the other glands in a woman's organism, she is always inclined to appear masculine; but if the pituitary body has a paramount influence she will be decidedly feminine. A dominant pituitary body will also feminize a man's characteristics and personal appearance.

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### THE CONNECTION BETWEEN PRAYER AND DEITY

### Question:

"If we pray aright"—What is the meaning of the word "pray"? To ask for something you want? I think that as we are able to lift ourselves to God then it is not a prayer but Adoration, but Max

Heindel tells us that Adoration cannot be attained without a Teacher. In my eyes all prayer is selfish.

### Answer:

You are right when you say that Adoration is a form of prayer. It is in fact the very highest possible form of prayer attainable by man, and can no more be attained immediately, without long preparation, than a little child can learn calculus in kindergarten.

But remember, we can obtain glimpses of this sublime achievement; we can to a certain small extent practice adoration of the Deity, lifting our hearts and minds to God, *not in supplication* necessarily (though that is permitted), but in *Love*. This lifting of the heart to the Deity in *Love* is a form of Adoration which we can all understand and practice, little by little, until at last we attain the Heights with the aid of a Teacher.

Prayer is the lifting of the heart and mind in Love to Deity. There is nothing selfish about this kind of prayer, for you are simply *loving God*. Love is not selfish.

But if you love God you also love your fellow man, and in your heart-communion with God you may send out your love to all humanity. This is praying for your fellow men and is unselfish prayer because prompted by altruism. It is also permissible to pray that you may be aided in your efforts at self-development for the good of humanity.

Prayer, Max Heindel, tells us, is the turning on of the switch which allows the current of Divine Love to flow into us, illuminating heart and brain, even as the turning on of the electric light permits the current of electricity to flow into the electric light globe, producing light.

If you meditate upon prayer with these considerations in mind, we believe your difficulties in understanding the

subject will disappear. You know the old adage, "Half a loaf is better than no bread." Adoration is the whole loaf of spiritual sustenance, but Prayer is a crumb of that loaf. As long as we are unable to taste the one, we must be content with the other until we have merited greater illumination and the privilege of union with the Deity.

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#### THOSE WHO INHABIT THE MOON

##### *Question:*

I understand that all of the planets belonging to our solar system are inhabited by members of our own life wave. The moon being the closest planet to our own is of particular interest to me. Will you please tell me something about its inhabitants?

##### *Answer:*

When the earth was thrown off of the sun, the moon was a part of it. Later that part of the earth which is now the moon became so crystallized that it proved to be a serious hindrance to the earth's future evolution; and so, with its inhabitants, it was cast off into space. These egos, while a part of our own life wave, had straggled so far behind in their development that it was impossible for them ever to catch up. Being lost to their own scheme of evolution they were thus segregated and started back along the road to the source of their origin, there at some future time to begin all over again. They are less evolved even than the anthropoids and crystallize their bodies so fast that there is only approximately seven years between their birth and death.

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#### GUARDIANS OF THE WEAK

##### *Question:*

Is it really not a great deal more merciful to kill pet dogs and cats when moving from one section of the country to another, than to leave them behind either to starve or possibly to be subjected to other forms of cruelty?

##### *Answer:*

The taking of life is never right ex-

cept for self-preservation, meaning protection from wild animals and the extermination of vermin which interfere seriously with human welfare.

Generally speaking, when the members of any life wave have taken on a physical vehicle, they should be permitted to live out their time in that vehicle until natural causes remove them. According to the foregoing you will note that we believe killing is not justified except for the reasons mentioned, or perhaps in extreme cases to save an animal from excruciating pain where there is no possible chance of recovery.

When taking animals in the home for pets one incurs a responsibility in relation to their future welfare, and to some extent, that of their respective group spirit. One cannot therefore lightly cast his obligation aside, for in so doing he attracts a debt of destiny which sometime must be paid. On the other hand, the love and kindness bestowed on the animals taken under one's protection adds greatly to one's good karma and becomes a real blessing to all concerned.

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#### CONTACTING PAST LIVES

##### *Question:*

Do you believe it is really possible for one to actually remember one's past lives?

##### *Answer:*

Yes, under certain circumstances, it is quite possible. Children who die young return soon to earth life, using their former desire and mental bodies; and as conscious memory depends on one's mind, such children frequently recall their past life, often in considerable detail.

Again, at a certain stage in spiritual development, the individual arrives at a place where he or she is able to read in the "memory of nature" in which are inscribed the records of the various lives of the entire race. As these records appear in the form of moving pictures it is quite easy for the developed individual to recognize and segregate his own life records.

# 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.*

## Vegetarian Domestic Science

BY LILLIAN R. CARQUE

*Carque Natural Foods Research, Glendale, California.*



COMPLEXITY in meal preparation not only leads to extravagance and to overeating with its attending ills, but serious bodily chemical warfare must inevitably follow a too great variety of foods consumed at the same meal. Two or three foods well selected for their balanced nutrient properties and rationally combined would invariably be perfectly sufficient. A breakfast or lunch consisting of one or two kinds of fruit is quite satisfying during spring and summer weather. As the protein (tissue-building) constituent and the fat content of fruits are low, they may be supplemented by nuts or unroasted nut butters, cottage cheese, avocado, olives or raw milk—just one of these.



a few slices of whole wheat bread or any other hygienic carbohydrate (starch), like whole wheat spaghetti or corn on the cob—just *one* of these.

Where raw and cooked vegetables appear at the same meal, it is desirable to eat the raw salad first to offset any tendency to consume too little of the raw food and too much of the cooked foods. Never mix food in the raw state with the same or similar food in the cooked state, as for example grated raw carrots followed by steamed carrots and peas; there is danger of gas.

Eat without drinking. This will insure thorough mastication and insalivation. Do not take very hot or very cold foods or drinks at the same meal. Ice water and hot soups have ruined many stomachs. If a liquid such as water or a table beverage is craved, it should be taken at least half an hour after the meal.

Foods of high starchy content are best not combined with high protein foods. It is strongly recommended that only one protein *or* one starchy food accompany a meal and that the balance comprise such salads and steamed vegetables as are available in season. For example, a salad dish followed by some steamed green leafy or other non-starchy vegetables will combine harmoniously with baked potatoes, or *in place of* the latter,

*Cooking must be done judiciously.* Vegetables are, as a rule, so irrationally prepared that they are of little food value. The average housewife boils vegetables in too much water and then drains them, not realizing that the larger part of the proteins, vitamins, and organic

salts are dissolved in the water. The loss of soluble nutrients is about five to ten per cent protein, thirty to fifty per cent carbohydrates, and about fifty per cent of organic salts. Thus is retained the cellulose (fibre or roughage) and little else that is of genuine merit for healthy nutrition. Then in order to replenish the loss of essential constituents, condiments and spices are added to contribute palatability to vegetables which have been rendered tasteless and valueless.

Vegetables should consequently be steamed, baked, or stewed for about fifteen to twenty minutes in their own juices by means of airtight waterless non-aluminum cookers. Of all methods of cooking, steaming is preferable. The addition of water as used in ordinary cooking toughens the fibres of the vegetables and washes out nearly all of the life-sustaining ingredients. By steaming in little or no water for a short time—just long enough to soften the cellulose—the organic salts, vitamins, and the delicious natural flavors are nearly all retained in the food. There must be no parboiling, followed by the draining off of the best portion and the subsequent consumption of the residue, absurd practices which regrettably are still the vogue in our homes today.

Heat, especially if prolonged, not only destroys much of the natural essence, but considerably diminishes the nutritive value of vegetables. For the longer vegetables are subjected to heat, the more their subtle organic combinations are disorganized. Vegetables are thus softened to a degree that encourages hasty swallowing and overeating. With thorough mastication, a much smaller amount is needed than when food is bolted or washed down with some beverage.

Wholesome soup stocks can be made from leafy vegetables, especially the outer leaves of cabbage, lettuce and kale, the tops of celery, green onions, beets and other roots; spinach, chard, and tough parts of asparagus and cauliflower which are usually thrown away. The vegetables

are best chopped into small pieces by means of a food chopper and then steamed with the addition of a little water in a steam cooker for about twenty minutes or longer to soften the cellulose. Then the vegetables should be pressed through a potato ricer to extract the juice and to remove the tougher parts of the cellulose. To enrich this vegetable soup with protein, add about one pint of evaporated milk or its equivalent in soya bean milk or thick nut milk (two ounces of unroasted nut butter to fourteen ounces of water). This is a sustaining easily digestible dish for growing children, adults, convalescents and the aged.

*Legumes*, if properly prepared and used judiciously in the right combination and quantity, afford a pleasant change in the vegetarian dietary. They comprise the different varieties of beans, peas, and lentils. All legumes in their dry state require prolonged, slow cooking to render them thoroughly digestible and to bring out their rich flavors. Legumes should be steeped overnight in distilled or soft water; additional water may be added before cooking in order to cover them well. Steam cookers or double boilers are very suitable for preparing legumes; two or three hours will generally be necessary before the legumes are done. A fireless cooker may be used to advantage for this purpose. Legumes may be ground to increase their digestibility and to reduce the time of cooking. The addition of a little lemon juice, some vegetables, and savory herbs will also promote their digestion. No starchy food should accompany this meal. Outdoor workers can digest legumes better than can sedentary workers; the latter group should eat them not oftener than once or twice a week. Children will enjoy them if served in the form of puree, which can be readily accomplished by pressing the boiled legumes through a sieve.

*Cereals* should preferably be eaten dry, in order to ensure perfect insalivation and mastication. Mushes should never be mixed with sugar and milk, as this mixture will usually cause fermentation.

Honey is preferable as a sweetening agent. Highly acid fruits eaten with cereals will retard the digestion of starches. Cereals even in their whole grain natural state are deficient in lime, soda, and chlorine, and therefore they do not supply enough of the elements for building sound and healthy teeth and bones. Wherever cereals (I have reference to the whole grain varieties) are used as staple foods, they should always be supplemented by a liberal amount of green-leafy vegetables to supply the necessary alkaline elements, especially sodium, calcium, and iron. Whole brown rice, unpeeled and unpolished, is the least objectionable and the least acid-forming of all whole grains. Avoid the demineralized and devitalized breakfast foods, robbed of their rugged strength by mechanical modern milling processes.

*Fruits* require the least preparation of all foods. They may be eaten just as they come to us from Nature. The removal of the skins of many fruits is unnecessary so long as they have been thoroughly cleansed. Unsulphured sun-dried fruits are superior to bread and cereals, because their carbohydrates for the elaboration of bodily heat and energy are alkaline reacting. Dried fruits are best soaked till soft from twelve to twenty-four hours, the water well covering the fruit. Cooking or stewing is unnecessary. Tart prunes are enhanced in palatability if a spoonful of honey or raw sugar, two slices of lemon and a dash of raisins are added to the water in which the fruit is soaked. The juice should be taken together with the fruit. The juice and fruit may be slightly heated just before serving, but never boiled.

*Natural Uncooked Foods*, comprising two or three raw vegetables, attractively prepared as a wholesome salad contain more vitamins and mineral salts than do cooked foods, as well as encourage thorough mastication. The dressing should consist of lemon juice, olive oil, or any other high grade vegetable oil, with the possible addition of grated nuts, unroasted and unsalted nut butter or cot-

tage cheese, if the meal is a protein one. Wholesome mayonnaise or salad dressings may also be applied. The avocado provides a twenty per cent fat content in a very palatable and digestible form, superior to butter fat. It is an excellent addition to combination raw vegetable salads. So too are sun-dried olives, whose fat content is fifty per cent, rivaling some nuts in nutritive value. Only in the fully ripened sun-dried olives are all of the nutritive principles of the olive preserved, and although they still retain some of the bitter taste, which is very pronounced in the matured olives on the tree, they are undoubtedly more wholesome than are pickled olives.

The nutritive and therapeutic value of salads is often ruined by the addition of unwholesome preservatives and condiments. All condiments have an irritating effect on the mucous membrane of the stomach and retard proper digestion and assimilation. Pure apple vinegar of the highest quality is not particularly harmful in small quantities, but the great majority of vinegars, condiments, and relishes embody deleterious chemicals which exert a pernicious influence both on the food with which they are mixed and on the digestive organs. Many vinegars are the product of acetic acid fermentation of alcohol, and destroy the red blood corpuscles. However, hygienic salad dressings, skillfully united with wholesome ingredients, can be blended in such a manner as will simulate adroitly that irresistibly zippy tang craved.

In the place of vinegar, pepper, mustard, salt, white sugar, etc., either one or several of the following ingredients may be added in small quantities for flavoring and garnishing: lemon juice, honey, raw sugar, grated horse-radish, garlic, minced onions, finely chopped leaves of mustard, sorrel, dandelion, or watercress. Combination salads should be made at least an hour before they are served to permit the harmonious blending of the different ingredients and flavorings. The conspicuously inviting ways in which salads can be served tempt the most fastidious taste.

**Patients' Letters**

Canada, Jan. 6, 1939.

Rosicrucian Fellowship  
Oceanside, California.

Dear Friends:

I am delighted to report that I am feeling very much improved this week even though I have been very active. I am so thankful, as it is over a year since I have felt this well. It is really remarkable the strength I have gained in these past few weeks since being on the Healing List.

Yours in fellowship,

—Mrs. C.H.

California, Jan. 12, 1939.

Rosicrucian Fellowship  
Oceanside, California.

My dear Friends:

I am sure that I have already benefited by the help of the Invisible Helpers and I am also now getting the reaction in the change of diet. I realize that in diet I have three faults, that of the desire for much sugar and sweet foods as well as for spices and coffee. But in time I hope to have all three of these under complete control. I also realize that I do not get nearly enough exercise due to the fact that at present I am not working. I am, however, trying to force myself to take long walks of four or five miles every day.

I do appreciate the interest you have taken in me and shall try to do my share in diet, exercise, and a better way of living.

Sincerely yours,  
—S.J.I.

California, Feb. 6, 1939.

The Rosicrucian Fellowship  
Oceanside, California.

Dear Friends:

About six or seven years ago I placed myself for prayer and treatment.

I believe you should have been notified of my complete recovery, for which I beg your pardon for not doing so.

My home life is quite peaceful and I have lost that supersensitive disposition. The person I thought my enemy has become my friend and I love her dearly.

There is no longer any need for treatments.

I thank you.

—G.M.K.

Michigan, Feb. 19, 1939.

Rosicrucian Fellowship  
Oceanside, California.

Dear Friends:

I am so thankful that I can report to you how I am improving day by day in all ways. I was all pulled out of shape and now I am getting straighter and taller as the back heals. I feel new life in my body. I did not know before what it was to be relaxed. I do now and on healing nights I feel at complete oneness with God.

May God ever bless you all and all you do for all.

—B.J.

**Healing Dates**

May ..... 1— 7—15—22—28

June ..... 4—11—18—24

July ..... 1— 8—15—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.

**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—

EMPLOYMENT DEPARTMENT  
ROSICRUCIAN FELLOWSHIP  
OCEANSIDE, CALIFORNIA.



# VEGETARIAN MENUS

## —BREAKFAST—

*Before Breakfast*  
*Fresh Raspberry Juice* 6 oz.  
*Sliced Oranges and*  
*Bananas*  
*with Flaked Almonds*

## —DINNER—

*Almond Cream Tomato*  
*Soup*  
*Carrot Juice Agar Salad*  
*Eggplant Casserole*  
*Fresh String Beans,*  
*buttered*  
*Parsnip Balls*  
*Banana Nut Cream*

## —SUPPER—

*Fresh Carrot and Apple*  
*Juice Cocktail*  
*Summer Salad*  
*Fresh Toasted Whole*  
*Wheat Slices*  
*Cream Cheese*  
*Prune Parfait*

## RECIPES

### *Almond Cream Tomato Soup.*

Ingredients: 6 tomatoes or 2 cups of tomato juice, 1 cup water, 1 clove, 1 large bay leaf, 2 onions, 1 level tablespoon honey, 1 heaping tablespoon almond butter, 1 teaspoon vitamized salt.

Cut onions fine; add to tomatoes or tomato juice, clove, bay leaf, and water. If tomato juice is used add 1½ cups of water. Simmer 25 to 30 minutes; remove clove and bay leaf; add honey, salt, and almond butter; beat with egg beater and serve.

### *Eggplant Casserole.*

Ingredients: 1 eggplant, 3 onions, ½ teaspoon salt, dash of garlic powder, 4 stalks celery, 3 tomatoes, ½ green pepper, ½ cup grated cheese, 3 tablespoons olive oil.

Dice onions and celery fine, brown in skillet with cover. Peel and steam eggplant, add celery, onions, green pepper, and seasoning. Mix well. Add layer of eggplant mixture, cover with diced tomatoes and sprinkle with cheese. Bake in moderately hot oven.

### *Parsnip Balls.*

Ingredients: 1 egg, 3 tablespoons melted butter, 1 cup toasted crumbs, 3 cups mashed parsnips, celery salt.

Beat egg, add ½ cup bread crumbs, melted butter and mashed parsnips. Add salt and mold into balls. Roll balls in remainder of bread crumbs and bake in buttered pan. Serve with tomato sauce.

### *Carrot Juice Agar Salad.*

Ingredients: 1 cup carrot juice, 1 scant tablespoon vegetable gelatin, 2 table-

spoons orange juice, ½ teaspoon vegetized salt, honey to taste.

Prepare gelatin and add to carrot juice. Add the honey, salt, and orange juice.

Prepare ½ cup grated carrots, ½ cup finely diced celery, a few young radishes cut in very thin slices, 2 tablespoons finely chopped onion, 2 tablespoons finely cut watercress.

Mix all the vegetables lightly with a fork and cover with gelatin. Serve in scooped out cucumber boats on garnished salad plate. Garnish with dressing.

### *Banana Nut Cream.*

Ingredients: 2 large ripe bananas, 1½ cups fresh raspberries, 4 tablespoons nut cream, honey to sweeten, 2 tablespoons cream.

Cream bananas, add the nut cream, honey, and plain cream. Pour into sherbet cups and cover with the fresh raspberries.

### *Prune Parfait.*

Ingredients: 1 cup prune puree, ¼ cup honey, 1 cup prune juice, juice of ½ lemon, whites of 2 eggs, 1½ cups cream.

Remove the pits from prunes and rub them through a colander, using a sufficient number to make 1 cup of puree. Cook the prune juice and honey until the syrup forms a soft ball. Pour in a fine stream upon the beaten whites of the eggs. Beat until cold. Add lemon juice and pulp. Whip cream until stiff and fold into the mixture. Place in freezing pans of refrigerator.

# Children's Department



## Feather Fingers

BY PATSEY ELLIS

(IN TWO PARTS—PART ONE)

**T**HIS is the story of a little scarey fairy whose name was Feather Fingers. She came to the garden one rainy night in spring and Old Mother Robin found her slipping timidly along the path.

"Is anything the matter?" asked inquisitive Mrs. Robin, stopping her journey to peer into the stranger's face.

"Oh, how you frightened me!" cried Feather Fingers, jumping. "I thought you were one of those mad tiger lilies from the end of the garden. They growled at me so fiercely as I passed their bed."

Old Mother Robin threw back her head and laughed as she caught up the tiny fay's hand and tucked it under her comfortable wing.

"As long as I've lived here I've never heard a tiger lily growl," she said. "Don't let your imagination run away with you. Be a good girl. Use a little common sense."

But Feather Fingers was past feeling ashamed of herself. She tossed her head feverishly as her eye caught a mass of flaming color. Then she snatched her hand away and went shrieking up and down the garden path.

"Oh, I can't get away! I can't fly—my wings are so wet!" she cried despairingly. "Save me! Save me from those cruel snapdragons!"

Mother Robin looked at her thoughtfully. "Well, it's plain to be seen that someone has to take care of you," she said. "I'm a mighty busy person, but I suppose I've got to do my duty."

Now Mother Robin was a meddling, bustling, bossy old bird, and no matter what she said to the contrary, dearly loved fussing over anyone who would allow it.

"The fairy needs a bed," she mused to herself. "The poor thing's tired." So she went to work making a couch of leaves and silken flower petals under a bunch of violets. "There! That ought to be sweet enough for you," she said, as she hurried Feather Fingers to the spot and began to undress her.

But the fairy hopped back in fright and vowed she wouldn't sleep in that place. No; not for anything in the world!

"Well, what's the matter now?" demanded Mother Robin irritably. "Surely you aren't afraid of a bed?"

"Violets!" gasped Feather Fingers.

"Afraid of violets?" Mother Robin blinked through her glasses.

"I'm not afraid of all of them," answered Feather Fingers defensively. "Some I've known were very gentle. But I *couldn't* sleep near these—they're dog-tooth violets! Surely you must know they bite little fairies!"

Even Mother Robin, competent, independent birdie though she was, found herself wondering what on earth to do with this tiny scarey fairy.

"If I take her home with me I suppose she'll be afraid of my children," she said to herself. "No, that will never do." Then she went on aloud: "We'll have to hunt up Tippetty Toes. Come to me, I'll dry your wings."

When the leader of the fairies heard of the deplorable plight of Feather Fingers he was very sorry for her.

"Poor, wee thing," he murmured, holding her hand, caressing it tenderly. "Surely something dreadful must have happened to you to make you afraid of everything."

"I don't remember," sighed the little fairy.

Tippity Toes shut his eyes and thought awhile.

"I might help you if you stayed with us, and didn't go running away every time you get scared at something," he said presently.

"Oh, please let me stay!" pleaded Feather Fingers.

"Well, well—" said Tippity Toes, "I think you may, if you help with the work."

For the first time the eyes of Feather Fingers brightened.

"Oh, I love to work," she said to Tippity Toes. "I am a fairy weaver and spinner, and if you'll let me stay with you in this beautiful garden, I promise to help every single one who comes to me to do his spinning."

So Tippity Toes decided to let her stay. He appointed two carpenter fairies to build a house for her, for which she was very grateful. These tiny laborers built the house of shaggy eucalyptus bark, using well-seasoned leaves for the roof, and made some furniture for her out of the left-over pieces of bark and twigs. Old Mother Robin made the fairy a present of a little cedar-chest, which she had brought with her when she first came to the garden.

"It will do to keep your work in," she said, as she went busily about sweeping up shavings.

Feather Fingers herself wove soft fawn-colored curtains for the windows, which were so near the shade of the bark that they made her home almost invisible, even to the fairy clan.

Here she set up her magic loom and spinning wheel and tried to justify the faith that Tippity Toes had shown in her. Under her dainty fingers, light as feathers, soft as thistledown, the smocks of the girl fairies became things of such

wondrous beauty that her fame spread farther than the garden and soon even the sylphs began to call and beg the cunning fay to do their spinning also.

So all went well until Nippy Nose, the Barley Barber, decided that his adopted kitten-babies needed some nice new bonnets, and furthermore that these bonnets should be made by Feather Fingers.

"I've never found anyone who could cut the ear-holes properly," the gnome said to his neighbors, waving his scissors, cutting imaginary ear-holes in the air. "The darlings squirm so when their ears are covered up. I intend to try this newcomer and see what she can do."

Whereupon the kittens rolled and purred for joy at the thought of the coming bonnets, with ear-holes comfortably cut and all brodered beautifully around in sky-blue, pea-green, and geranium-pink floss to match their furry coats. Their joy hadn't subsided when they reached the home of the fairy weaver.

Poor little Feather Fingers! Three rollicking, frolicsome young cats and one tiny, scarey fairy. The scarey fairy did her best, but at last she threw down her tapeline, backed into her little house, and declared breathlessly that she couldn't, simply couldn't measure great big animals, who pawed her about with rough, scratchy paws and licked her face with horrid, scrapey tongues.

Nippy Nose, wild with anger, waved his scissors in the air with a warlike gesture and followed her in.

"You've insulted my babies!" he cried angrily. "They've behaved like angels, so sweet and gentle. If you can't do your measuring, why don't you own up to it and get an inchworm to do it for you?"

Pale with fright, Feather Fingers slipped hurriedly into her bedroom and pushed the cedar chest against the door.

Nippy Nose fumed out of the house and down the walk, the kittens, undisturbed by Feather Finger's rebuff, gamboling at his heels. Peeping from behind the curtains, the fairy watched

them go—the indignant Barley Barber and his three irrepressible foster-children. Then she threw herself across the bed and gave way to uncontrolled grief.

“Oh, if I could only have managed it!” she cried again and again. “Nippy Nose will tell everybody. Barbers talk so much. I know I should have been braver, but oh, what on earth could I do with such dangerous patrons? Even if they hadn't hurt me they certainly would have ruined my loom. I couldn't stand that—those kittens!”

At last, worn out with crying, she sat up and tried to think things out, but her efforts were unsuccessful. “I promised Tip-pity Toes to spin and weave for anyone who came to me,” she said. “Oh, how can I ever face him again? Oh, where shall I go? What shall I do?”

The panicky fear which had driven her to the garden in the first place, took possession of her again. She pulled down her curtains and peered furtively out of the back door. When she was sure that the neighbors were not looking she slipped from her house and crept in and out through the sagebrush down the trail which sloped to the canyon. She need not have worried about the neighbors. If they had caught a glimpse of her in her delicate gray-blue dress, they would have thought she was only a tiny wisp of smoke.

Her thoughts were in a state of wild upheaval. Without any idea of time or distance she hurried on and on; then slowly and more slowly she walked until she dropped from weariness. Through a haze of numbed feelings she finally became aware of a mass of silvery threads just ahead of her. Someone seemed to have woven what looked like a long, long tunnel-nest. Her eyes brightened. The

texture of the weaving was so beautiful that she never for a moment thought of the one who had done the work. Drawing closer she forgot herself in an ecstasy of admiration.

“This is wonderful!” she exclaimed aloud.

“Sakes alive!” Old Mammy Musty, the trap-door spider appeared at the edge of the nest and looked at her like some little old gnarled black woman

“Goodness gracious sakes alive! I thought you garden-people had learned to stay away from my place. You must be a newcomer in these parts, or you wouldn't come around here where I could get you.”

“You do it better than I do,” sighed Feather Fingers.

“Do what?”

“Spin,” answered the fairy simply.

Mammy Musty's face relaxed into something almost like a smile. It had been a long time since anyone had praised her.

“Yes,” she said at length, dreamily. “When I was young I was the most famous spinner in four counties. One time, long ago, before the fairies and I got into this quarrel, I wove the fairy-queen's ball-gown for her, and she was

*that pleased!*”

“Will you teach me how to spin?” asked Feather Fingers, her eyes fixed on the exquisite lining of the spider's nest. “I have never seen any work so lovely as yours.”

Her voice was so sincere and her manner so well-bred and modest that Mammy Musty did smile this time as she said in a milder tone:

“If you really do want to learn to spin as I do, just come on in. I've got lots of patterns I can show you, too.”

Early next morning, one of the neigh-

*(Continued on page 287)*



# Echoes from Mt. Ecclesia

. . . .



N its plan of local cooperation Mt. Ecclesia is acting as host this month to two prominent Oceanside groups. One dinner was held in the Sanitarium dining room for the members of the Business and Professional Woman's Club, who were afterward given demonstrations of modern healing methods. Another dinner, with the Chamber of Commerce as guests, as announced in the last issue, took place in the Dining Hall. It was highly appropriate that it should have occurred during Public Schools Week. Of the eighty-two persons present, many were members of the grammar school, high school and junior college faculties and under their joint sponsorship a charming musical program by the school children preceded the tour of Mt. Ecclesia Sanitarium. (To prevent misunderstanding it may be said that all meals served to visitors are charged at the usual rate.)

Preparations for the Summer School, a wider form of education, were started long months ahead that each component part might slip smoothly into place at the appointed time. Practically the same capable staff of teachers as last year has been secured. To the curriculum already found so successful there will be added a class in the Interpretation of the Operas. Speakers for the Sunday evening Chapel lectures will talk on such varied subjects as Human Engineering, the Relation of Substance to Spirit, Loyalty, Fruits of the Earth, Revealing Fairy Secrets, the Sermon on the Mount, and Our Work in a Changing World.

The Second Annual Convention at Headquarters occurs August 19 and 20, immediately after the conclusion of the Summer School.

Prior to construction work on the dining hall, three large trees were removed with deep regret. Slightly altered plans

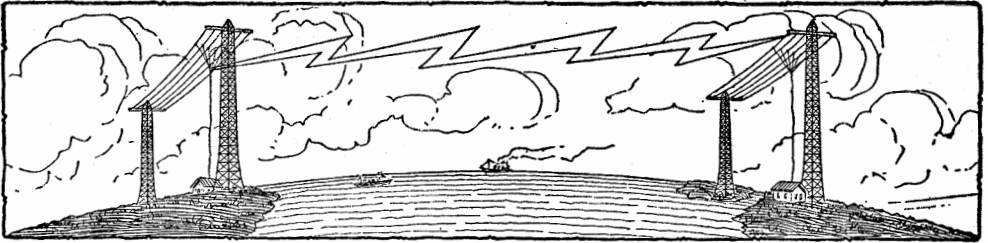
are to extend the new wing around the corner of the building.

At a ceremony performed by Mrs. Max Heindel in the privacy of her cottage Miss Helen Lewis and Mr. E. L. Pelletier, two devoted young workers, were married. At the reception which followed, their co-workers wished them every happiness. They returned to Headquarters after a brief wedding trip.

At the monthly meeting of eleven of the twelve members of the Board of Trustees on Saturday, April 15, it was voted that a special Sanitarium Committee should assume the responsibility of representing the Board between regular Board Meetings. It was voted that the Medical Director be recognized as the Chief Administrative Officer of the institution, and that under his supervision there be a combination business manager and superintendent of nurses. The sanitarium committee consists of the president, treasurer, secretary, and two other members of the Board of Trustees. At a previous meeting a publicity committee was appointed, which with the sanction of the Governing Board, has secured the services of a reliable advertising agency to carry on the work of proper dissemination of information to the public regarding the advantages of our new sanitarium.

Under the auspices of the Los Angeles Center, Mrs. Max Heindel, co-founder with Max Heindel of The Rosicrucian Fellowship, and president of the Board of Trustees, will give an illustrated lecture in Embassy (Trinity) Auditorium, Sunday at 10:30 A.M., May 28. Her subject is "Astrology and the Present World Problems." A special musical program by the Fidelio Ensemble of strings will add to the inspiration of this happy occasion, and Judge Carl A. Davis, vice-president of the Board of Trustees, will introduce Mrs. Heindel.

# Rosicrucian News Bureau



Students of the Western Wisdom Teachings are taught that the equinoctial and solstitial seasons, when the sun enters the cardinal signs of Aries, Cancer, Libra, and Capricorn, are turning points in the life of the great Earth Spirit, the Ray of the Cosmic Christ Which became the indwelling Planetary Spirit of our earth at the time of the Crucifixion.

The summer solstice, occurring at 7:40 A.M., G.M.T., on June 22 of this year, marks the time during the year when physical manifestation on earth reaches its height. That exalted Being, the Christ Spirit, will then reach the World of Divine Spirit, the throne of the Father. During July and August, while the sun is in the zodiacal signs of Cancer and Leo, He is rebuilding His Life Spirit vehicle which He is to bring to the world to rejuvenate the earth and the life kingdoms evolving in and upon it.

Just as the swimmer may reach his goal more quickly by swimming with the tide, so may the spiritual aspirant progress faster by definite conscious alignment with the spiritual forces which are in operation at certain times. Thought and meditation upon subjects in harmony with the inner significance of the various spiritual festivals put one in tune with the upward trend of the evolutionary impulse and thus make it possible for greater progress to be made.

Our Solstice and Equinox Services provide excellent opportunities for at-

tuning oneself with the spiritual vibrations being directed toward the earth, and members and friends are urged to attend these Services at our Centers and thus add to as well as receive from the radiance of the blessed Christ Light and Love.

## FIELD ACTIVITIES

This date finds our energetic field representative, Mr. F. A. Jones, in San Francisco, California, where he will spend several months in furthering the Teachings in that section of the State. His journey from Mt. Ecclesia to the Golden Gate City was interspersed by visits in Long Beach, Los Angeles, Ventura, Santa Barbara, and Fresno, careful, thorough work being done in each place to reach those ready to respond to the New Age principles. In Santa Barbara a Study Group was formed which will meet in the home of Mr. and Mrs. Blickenstaff, 468 Paseo del Descanso. Lectures were given in the New Metaphysical Library and at the Recreational Center, and radio broadcasts were arranged over KTMS. In Fresno arrangements have been made for a Group to meet in the home of Mrs. Betty Hammonds, 542 Oleander Ave. Friends in both cities and their adjoining territory are cordially invited to attend these classes and join in the great work of preparing humanity for the New Age.

Mr. Alfred Johnson has completed a



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OF THE

## Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

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*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. Magdalena Goveia, 4921 Montana St.  
*Cleveland, Ohio.*—Carnegie Hall, 1220 Huron Road, Room 916.  
*Columbus, Ohio.*—259 E. Long St.  
*Dayton, Ohio.*—Y. W. League, East Room, 2nd Floor.  
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*Milwaukee, Wis.*—234 Fine Arts Bldg., 125 East Wells St.  
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*New Orleans, La.*—429 Carondelet St., Room 201.  
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*Seattle, Wash.*—611 University Bldg.  
*St. Paul, Minn.*—318 Midland Trust Bldg.  
*Tampa, Fla.*—405 Grand Central.  
*Toronto, Canada.*—c/o Mary Tamblin, 158 Hallam St.  
*Utica, New York.*—11 Clinton Place.  
*Vancouver, B. C.*—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

very successful three weeks' visit in Racine, Wisconsin, and vicinity, where much interest was manifested in the Teachings. A number of new students were secured and the Study Group there given quite an impetus toward further accomplishment. The cities of Madison, Wisconsin, and Minneapolis, Minnesota, were also included in Mr. Johnson's itinerary, a talk at the Minneapolis Center April 12th marking the completion of his program of field work.

### NEW STUDY GROUPS

A new Study Group is to be opened in Hollywood, California, by Mr. Joseph Darrow at the conclusion of the series of illustrated lectures he is giving there at the Plaza Hotel. Classes will be held at the home of Mrs. Erminia Ely, 2017 North Vine Street, four blocks north of Hollywood Boulevard. Mr. Darrow will conduct a Philosophy class on Thursday evenings at 7:45, the first being on May 4th, and Mrs. Bessie Boyle Campbell, who has taught Astrology in the Long Beach Center for several years, will conduct a class in Astrology on Tuesday evenings. Her first class will be given on May 2nd, at 7:45 P.M.

Interested friends in Auburn, California, have started a Study Group which meets in the home of Dr. Victor R. Willey, 1373 Lincoln Way. Meetings are held on Sunday afternoons at two o'clock, the *Rosicrucian Christianity Lectures* and the *Cosmo-Conception* being used as a basis for the talks. After the lecture an open forum is held which is much enjoyed. The attendance has ranged from eight to eighteen, the interest manifested being most encouraging. Plans are being made for acquiring a lending library of the Fellowship books to further dissemination of the Teachings.

The Study Group formed in Glendale, California, a few months ago continues to meet at 4128 Verdugo Road in the Eagle Rock section of Glendale on Friday evenings under the direction of Mr. Darrow.

## MERIDA, YUCATAN, MEXICO.

The latest endeavor of our Centro Estudios Rosacruz of Merida (Apartado Postal 113) is the publishing of The Rosicrucian Magazine in Spanish. An attractive leaflet is being sent to Spanish speaking friends informing them that the initial number will be issued May first of this year, and listing the different departments of the Magazine, all of which will be translated verbatim from the Magazine as published at Mt. Ecclesia. Subscription price is announced at \$6.00 M. Nal. for the Republic of Mexico, and \$1.50 in American money for foreign countries, only enough to cover expenses being desired.

The editor adds, "We hope this endeavor to diffuse the many phases of the Truth will merit the approval of the sincere friends and students who speak Spanish, our desire being only for their benefit."

## MINNEAPOLIS, MINNESOTA.

"There seems to be an air of progress in our Group," comes the encouraging news from Minneapolis. "This is evidenced by people taking a renewed interest in the Center work," continues the report. Mr. Alfred Johnson gave a splendid talk on "Astrology and the World Conditions" April 12th which was much enjoyed.

Fellowship members and friends in Minneapolis were recently very pleasantly surprised to hear the Rosicrucian Prayer given over station WDG Y by a "Hill Billy" singer who occasionally recites poetry along with his hymn singing. Although the prayer was not labeled, it is nevertheless encouraging to know that the lofty sentiments expressed in it are being broadcasted.

## KUMASI, GOLD COAST, AFRICA.

An encouraging yearly report comes from the Kumasi Center, telling us that the "members are clothed in the spirit of love and endeavoring each day to

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*Kumasi.*—Mr. Ben T. Vormawah, Box 69.

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*Apeldoorn.*—Stationstraat 77.

*Arnhem.*—Mesdaglaan 18.

*Den Haag.*—Secretariaat: Roelofsstraat 88.

*Rotterdam.*—Claes de Vrieselaan 51.

*Rotterdam.*—Bergweg 308.

*Zaandam.*—Oostzijde 386.

kindle the light in the hearts of all men in their circle. Pamphlets are distributed as usual amongst friends; verbal advice on the doctrine of rebirth, that which alone solves the riddle of life and death, and on the immutable law of cause and effect, is given to the public. On special occasions, such as Christmas and Easter, the public is invited through the medium of our local broadcasting station and newspapers, and a few who vibrate to the Rosicrucian Ray are drawn into the fold.

"During the past year we welcomed into our Center from nearby towns several brother-members who infused new spiritual life and strength to tread the Path devotedly."

We join the friends of this conscientious Group in hoping that "this report about our Center will kindle in the hearts of all loving brothers the spirit of enthusiasm and cooperation to put their shoulders to the wheel for the further growth of the Work whose aim is the upliftment of humanity."

CALGARY ALBERTA, CANADA.

The correspondent for the Young Aquarians of this city writes us that "a pleasant event recently was the social at which the Young Aquarians entertained the members of the Fellowship Center. It was a cold night and the home where we met, though a lovely one and excellent for such affairs, was not too easy to reach, so attendance was not as large as it might have been. There were more than twenty-five present, however, and we had a most enjoyable time of games and music. We wish you could have seen the fun over the game when each group had to do something to represent the sign of the zodiac they drew. Some of the 'stunts' were most amusing and original."

The regular work of both the Center and Young Aquarians has been carried steadily on during the winter months, the persistence and unflagging enthusiasm which form the basis of real spiritual Centers being clearly in evidence.

## ASTROLOGICAL CONVENTION

(Continued from page 269)

extensive vacation with the activities of the Astrological Convention, the Exposition, our Summer School (July 5-August 18) and our second Annual Convention (August 19-20) on Mt. Ecclesia. Rarely are we afforded such a display of educational activities. Cooperation is the ideal to be realized and we see a concrete example of unified action in successfully bringing together diversified groups and individuals for the benefit of all.

Complete information as to the full program for the Conference of Scientific Astrologers will be included in the July issue of this magazine. Students are invited to consider combining Summer School on Mt. Ecclesia with the Fair and Conventions (both Astrological and Rosicrucian Fellowship).

## APPRECIATION OF PHILOSOPHY

(Continued from page 262)

of Thought, we shall improve not only the quality of our tools but shall return with the conscious inner knowing that our origin and destiny are divine. Furthermore, we shall come fortified with the courage to live according to our highest ideals regardless of any and all conditions that may exist to the contrary. We should be able to send all our sex force upward constructively, and also awaken the spinal spirit fire, thus setting the pituitary body into vibration and by deflecting the line of force set the pineal gland into vibration. This bridges the gap and opens the spiritual sight. Then will there be the coordinated, unified illumined Self, the Parsifal, to take charge of all our vehicles and control them and diffuse the quality of this spirit throughout. Then in spirit and in truth shall each be the Philosopher's Stone, the Diamond Soul or the Ruby Soul.

Let our "whole life, waking and sleeping be a prayer for illumination and sanctification, prayer being one of the most efficacious methods of lifting us into the very Kingdom of God."

**FEATHER FINGERS**

(Continued from page 281)

bors discovered that Feather Fingers was missing from her home. Never before had she been away alone, and the little people feared that something dreadful had befallen her. Tippetty Toes sent two of his most reliable bee-scouts in search of the fairy-weaver but even they could not locate her. He was about to give up in despair when the fat old toad came hopping along the path.

"Overslept myself," he said apologetically. Then noticing the excited faces about him, he added: "What's the matter? What's all the excitement about?"

Everyone tried to explain at once. The fat old toad listened, then blew his nose loudly.

"Does seem odd," he commented. "Early this morning as I was hopping quietly along the trail that slopes to the canyon, I caught a glimpse of blue, that peculiar smoky blue that Feather Fingers always wears. Though, of course—" pompously—"at the time I did not associate the color with little Miss Feather Fingers."

All the garden people were on tiptoe waiting to hear. They felt that they were about to find out what had happened to the poor little scarey fairy.

(To be concluded)

**PLANETS AND SATELLITES**

(Continued from page 267)

passes very close to it and at its nearest approach to the Sun it is actually inside Neptune's orbit.

The size is known to be a little less than that of the Earth, but very little is known at present concerning its characteristics. As yet no moons have been found belonging to Pluto. Sunlight has the dimness of moonlight and the heat and light received is about 1500 times less than that of Earth, making it a barren, cold world. The Sun would be nothing more than a bright star.

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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 1082.
- Lincoln, Neb.—Lincoln Astrology Club, 4147 Starr St.
- London, E. C. 4, England.—L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus.  
S. W. I, 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.
- Minneapolis, Minn.—Powers Mercantile Co.
- Merrick, L. I., N. Y.—Disciples Retreat Gormley Ave. and Nassau St.
- Milwaukee, Wis.—Astrological Study Studio, 922 N. 27th St.
- 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.  
Macy Pub. & Masonic Supply Co., 35 W. 32nd St.
- Oakland, Calif.—The Holmes Book Co., 274 14th St.  
Kahn's.
- 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.  
Raymer's Old Book Store, 905 3rd Ave.  
Florence I. Virden, 3821 W. Barton St.
- Sekondi, Gold Coast, W. Africa.—Ben T. Vormawah, P. O. Box 129.
- Spokane, Wash.—Clark's Old Book Store, 831 Main Ave.
- St. Louis, Mo.—Doubleday, Doran Book Shops, 310 N. 8th St.
- St. Paul, Minn.—St. Paul Book & Sta. Co., 55 E. 6th St.
- St. Petersburg, Fla.—K-B Printing Co., 550 Central Ave.
- Syracuse, East, N. Y.—Florence M. Simon, (P.O. Box 595), 211 Allen St.
- Tacoma, Wash.—C. A. Thorell, 708 St. Helens Ave.
- Tampa, Fla.—E. M. Holder, 1002 Horatio.
- Vancouver, B. C., Canada.—The Torch, 657 E. Hastings St.
- Washington D. C.—Henry Austin, 4215 Ridge Road, S.E.
- West Hartford, Conn.—The Case Book Shop, 16 La Salle Road.



# Summer School at Mt. Ecclesia

July 5 to August 18, 1939

## SCHEDULE OF CLASSES

	9:00-9:50	10:00-10:50	11:00-11:50	1:30-2:20
Monday	Philosophy I	Astrology I	Center Work	Philosophy V
Tuesday	Philosophy II	Astrology II	Astro-Diagnosis	Astrology III
Wednesday	Philosophy I	Astrology I	Anatomy	
Thursday	Philosophy IV	Astrology II	Bible	
Friday	Philosophy III	Anatomy	Bible	

Wednesday, 7:30 P.M.—Creative Expression  
Friday, 7:30 P.M.—Social

## COURSES OF STUDY

*The Rosierucian Philosophy*: Five splendid courses based on our textbook, "The Rosierucian Cosmo-Conception," by Max Heindel, and on other writings of this illumined messenger of the Brothers of the Rose Cross. I. The Rosierucian Cosmo-Conception. II. Questions and Answers. III. Rosierucian Philosophy as Applied to Psychology and Science. IV. Advanced Rosierucian Philosophy. V. Interpretation of the Operas.

*Astrology*: I. Erecting the Horoscope. II. Delineation and Progression. III. Vocational Guidance and Child Training. IV. Astro-Diagnosis.

*Bible Study*: The Western Wisdom Teaching in reference to the Bible has restored faith in the Book of Books to thousands. Inspiring.

*Anatomy and Physiology*: A good foundation for astro-diagnosis.

*Creative Expression*: Delivery of prepared and extemporaneous speeches; practice in platform deportment.

*Center Work*: Forming and conducting Rosierucian Fellowship Study Groups and Centers; technique of Center Work.

## LECTURES AND SOCIAL EVENTS

In addition to class lectures, there will be addresses by resident and guest speakers, in the Chapel every Sunday evening. Friday evening is always our get-together time, and on Saturday afternoons trips and special events usually take place.

## ACCOMMODATIONS

Rooms will be available at the following rates:

Rose Cross Lodge \$6.50 to \$8.25 per week, one person in a room.

Rose Cross Lodge 7.75 to 9.50 per week, two persons in a room.

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

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

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

## OBJECT OF THE SCHOOL

Instruction will be given in the subjects mentioned to all who are interested in receiving the New Age Teachings. The School also aims to prepare teachers and lecturers for Center and field work in general.

**The Rosierucian Fellowship    Oceanside, Calif., U.S.A.**



# Mt. Ecclesia Sanitarium

OCEANSIDE, CALIFORNIA  
*"Where Life Is Worth Living"*



A non-sectarian, non-profit Institution, new and ultra-modern, dedicated to the care of those afflicted with chronic illness, the nervous, post-operative, and aged patients, and guest-patients whose chief need is for relaxation, proper diet, and upbuilding.

Situated in a fifty-acre reserve which commands an inspiring view of the Pacific a mile and a half to the West and of the mountains to the North and East, removed from the noise and turmoil of the city, the environment is particularly quiet and restful.

## *Special Features*

A complete hydrotherapy section with separate departments for men and women; physical therapy; expert operators; graduate nurses; massage; gymnasium; colonics; light, color, and music therapy; excellent vegetarian meals; special diets.

Cheerful rooms, each receiving sunshine, and each with private toilet and lavatory, private or connecting bath; rooms richly furnished in either hotel or hospital style.

A resident physician, an M.D., whose specialty is the diagnosis and treatment of chronic diseases, in charge. The patient may, however, retain his own or any other physician and be assured of fullest cooperation.

## *Rates*

Private room, meals, special diet if indicated, general nursing, daily hydrotherapy treatments (except Sunday), services of the resident physician, may be had from \$25.00 to \$35.00 weekly. Bed in two-patient room, including all the above, from \$20.00. For guest-patients not requiring nursing or services of the resident physician, weekly rates are from \$16.00.

*The Sanitarium does not offer surgical or obstetrical service, nor accept mental cases, alcoholics or drug addicts.*

For further information or reservations, please address

**MT. ECCLESIA SANITARIUM**

OCEANSIDE, CALIFORNIA, U.S.A.

A Department of The Rosicrucian Fellowship