

156



The
**ROSICRUCIAN
 MAGAZINE**

EASTER NUMBER

CHILDREN OF RESURRECTION

—The Christed Ones.
* * *

THE COSMIC EGG

—Universal Aspect of an Easter Symbol.
* * *

A SYMPHONY IN LILIES

—The Divine Language of Flowers.
* * *

SUBLIMATION

—The Way of Attainment.
* * *

THE HOLY GRAIL

—The Chalice of Life.
* * *

THE BOOK OF THE HEART

—A Mystic's Meditation.

APRIL

1933

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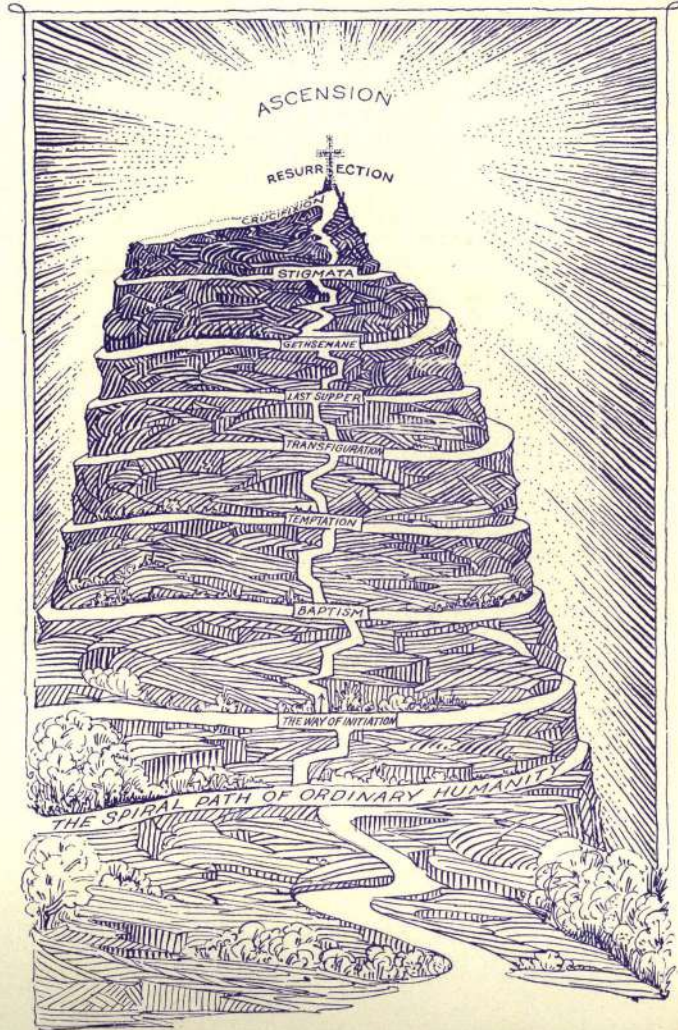
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The Mystical Interpretation of Easter

BY MAX HEINDEL

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The
ROSICRUCIAN
 MAGAZINE

Rays from the Rose Cross

Established by Max Heindel.

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An Open Letter to Our Readers



This magazine is a labor of love. It believes in its message. It believes in it deeply, because of the lives that it knows it has helped. The testimony is abundant and comes to us daily.

If you, reader, are one of the many who have found it helpful, then this Magazine is yours even as it is ours. We share in its common stock—stocks in selfless service.

We write and print and distribute not for money profits but from the sheer joy of scattering more widely such fragments of the great Truth as we have been privileged to lay hold of.

As a member in this open corporation for the furtherance of a philosophy that lends added luster to life, may we remind you that many ways are open to each and all for multiplying readers?

Among the millions of potential readers there are now thousands and tens of thousands of mentally distressed seekers and soul-hungry wanderers who are groping and grasping for a philosophy of life such as this Magazine offers and an idealism such as it inculcates.

We who write this are in an office; we who print it are confined to a little shop. We can do little more than write and print and mail. You, reader, you are out there—out in the open spaces, the scattered places, the crowded marts. Pass the word along.

Hand this copy to a friend. Tell us who might like a sample number. One dollar pays for a year's subscription to a library. Trial subscriptions for three months are offered for twenty-five cents only, and two dollars (\$2.25, if foreign) pays for a year's subscription.

May the sending of our message far and wide become our common joyful enterprise. The Good Law renders benefits a hundredfold.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

EDITORIALS

The Children of the Resurrection



THE PATHS to God are many. Each individual is himself a separate road that leads to the divine consummation. Yet broadly speaking, all humanity travels God-ward over the two main paths of either faith or works. At a certain stage the two converge.

By great and conscious effort the pioneers of the mystic life have attained a wisdom and a power that make them way-showers for the many. The steps which they have taken mark degrees of Initiation.

All mankind is climbing either over the road that leads round and round in obedience to the slow but certain cosmic urge to progress or by the self-elected straight and narrow way of Initiation. By the latter process man evolves within himself, here and now, a conscious knowledge of divine law. For the many that law remains without; for the Initiate, it becomes the inward voice.

Through daily experience the masses are gradually bringing the desire body under disciplined control. The pioneers, who aspire to become the children of the resurrection, have commenced specific work upon the vital body. Through the sensitizing of this vehicle, a cleavage is effected between the lower and the higher ethers, after which the latter serves as the luminous body of the soul. It is in this radiant vesture that the children of the resurrection shall one day function in the air, the attenuated atmosphere of the new day, wherein they shall meet the Christ according to Bible promise.

The principal events of the Christ life, from Annunciation to Resurrection, portray authentically the steps on this mystic way. In the Cross we find the mystic key to the Resurrection Festival in a deeper sense than the Church reveals. When the Christ entered into the heart of the earth, as the cleansing blood flowed on Calvary, a New Dispensation opened. The veil of the old Jehovistic regime of law was rent and the path opened "for whosoever wills to come" and tread the way of love, the keynote of the spiritual mysteries of the Christian Era which then commenced.

Upon the glorious light or vital body of the Christ the life of all the earth is nourished. By virtue of its dynamic radiance springtime, follows winter. Plants revive; the mating season comes to animals, and humanity stirs to fresh endeavors. In the great majority this seasonal uprush of life finds physical expression chiefly, but for the aspiring few it spurs to high and holy effort. It lends power to "pull the nails" that hold man's spirit to its earthly cross of flesh. Then, triumphantly, the liberated one soars into higher realms for larger service.

Easter Day is the time of the great liberation, and the victorious disciple learns to follow Him to Golgotha (the place of the skull), there to be greeted by innumerable hosts as one who has attained.

The great sacrifice of the Christ was not consummated once and for all time upon the hill of Calvary, but is enacted annually and will be so until sufficient numbers have followed Him to the radiant heights, there to greet the Dawn as children of the resurrection.

Shakespeare

THE DATE OF REMEMBRANCE

April Twenty-Third

1564-1616.



THREE HUNDRED years and more have passed since the world was privileged to have in its midst the physical presence of that great spirit we know as Shakespeare.

The influence set into motion by this master artist has not only continued but gained in momentum from its first inception to this very day. That influence is of a nature that transcends time and form. It is universal; it is spiritual.

As we survey human history we cannot fail to be impressed by the instability, the impermanence, the incongruities, and the oftentimes apparent aimlessness of the passing show that we call life. But it may also be that we find ourselves even more impressed to discover that behind or within the ephemeral forms and institutions there runs a principle that unifies; that there is a plan that evinces meaning, that there is present an element which we accept as self-existent and eternal.

When Shakespeare, that great cultural giant, appeared upon the world's stage, it was to play a part in the drama of the race according to the stage directions of a cosmic playwright. By this ordinance we know that there is indeed a divinity that shapes our ends, individual and racial, rough-hew them as we will; that however oddly or accidentally to our partial-seeing eye events may shape themselves, heaven is in all things truly ordinant.

Shakespeare's coming marked a major event in the spiritual history of mankind. He shone forth as a brilliant star in a night time of human history. The centuries immediately preceding were deeply shadowed in ignorance and superstition. The centuries following have flowed into materialistic channels culminating in our present scientific and machine age. From the spiritual point of view no centuries have been darker, nor none fraught with greater danger to the spiritual destiny of mankind than those just concluded.

In its passage through these centuries the race received, in accordance with its special need, that book of revelation which is Shakespeare, our lay Bible. Its revelation, given to us in terms of beauty, the beauty that is old yet ever new, flowed in from those higher levels whence comes all lofty inspiration. It made manifest the commingling of worlds seen and unseen, thus helping man to a realization that he is even here and now a citizen of more than one world and that he grows not in thews and bulk alone but that as his temple waxes, the inward service of the mind and soul grows wide withal.

In the face of ignorance and superstition, in the midst of skepticism and denial, the plays of Shakespeare continue to reveal man to himself,—in his purely personal aspect as an insignificant thing crawl-

ing between heaven and earth, yet in his essential nature of a kin with the gods. Thus considered, what a piece of work! What nobility of reason—infinity of faculty! In action how like an angel; in apprehension, how like a god!

It is this divinity which is at the heart of man and the universe that Shakespeare's works have gone on affirming, directly and indirectly, to all the world from the time of their appearance to this day. Nor is their inspirational mission completed. Rather does it promise to mean even more to the future than it has to the past.

The race is undergoing a tremendous expansion and lifting of consciousness. Material science, having explored its field to the point where it merges into the metaphysical, is feeling its way into other and non-material fields. Man is coming to recognize the limits of mind and the need for an added and yet higher faculty. Such a faculty is intuition. In his own masterly way Shakespeare would lead us into it. He would acquaint us with the added dimension that it opens for us.

The eye sees form, the heart may know reality. This truth is given repeated emphasis by Shakespeare who looks understandingly upon the fool multitude that doth choose by show, not learning more than the fond eye doth teach. These are such, he tells us, as shadows kiss and therefore have but a shadow's bliss.

Shakespeare would teach us to recognize and cultivate the heart judgment or the inner nature, balancing it with the eye judgment or the outer nature. With this attainment comes the deeper realization of the purpose and the grandeur of human life; then follows increase from fairest creatures and an assurance that beauty's rose will never die.

In Shakespeare there are keys that point the way to human perfection. Concealed to the profane, they lead the way to deeper knowledge such as is carefully guarded by its possessors, lest it fall into the hands of the unworthy. History tells us of centers for discreetly disseminating the deeper arcane wisdom. Such were the Eleusian Mysteries and the Delphic Oracle of Greece; such is the school of the Rose Cross, dating from the fourteenth century. In Shakespeare we have ample evidence, directly and indirectly, of his having drawn from a fountain of knowledge and inspiration of such a nature.

The literature dealing with Shakespeare, Bacon, and the Rosicrucians—the greatest literary problem of all times—forms one of the most fascinating sections of any library. The occulted source of the extraordinary accomplishments of these two literary luminaries being one and the same, perplexities arose regarding identity.

Over the Delphic Temple in Greece were inscribed the words: Man Know Thyself. It's the first command to him who would master self and achieve perfection. To know ourselves, we must needs see ourselves as we are. To this end we may, if we will, look in the magic mirror of Shakespeare and view our inmost self in pitiless detail and with a fidelity that is most amazing. Beginning with that knowledge we may proceed to throw away the dark and grained portion and to live the better with the other half.

The Cauldron in the Far East

IN THE face of worldwide disapproval and moral isolation, Japan by force of arms embarks upon the path of conquest. It is a sorrowful way and compassion more than condemnation fills the hearts of those who know.

The time has passed for rule by might and those who now impose it do so not merely in defiance of mankind's better judgment but in contradiction to the now reigning stars that have decreed for man a higher mode of progress.

For backwardness we pay terrific toll. The Yellow Race missed a step in evolution's march. They failed to make all grades. Now that the pace is quickened the strain resulting from the difference between their present status and that expected of them according to the cosmic schedule renders them subject to intensified experiences, quick, sharp, severe. The law would bring them into line, cost what it will.

The Yellow Race is in a fiery cauldron. China writhes in chaos and suffers humiliation through alien invasion and territorial partition. Japan is in fevered turmoil, aggressive and defiant. It has yet to learn the futility of physical conquests when waged irrespective of moral claims and mankind's sense of what is just and fair.

The Yellow Race represents the present survivals of the previous Root Race, the Atlanteans. The Island Empire constitutes remains of ancient Lemuria. The fires that through earthquakes and volcanic activity destroyed the early continent are active today in the Pacific remnants that make up Japan. Their time draws near when they too will sink beneath the waves for an eon's cleansing.

The Race Spirit that guides Japan, knowing this, instils into its collective charge the urge to move to safety. This urge it is that overrides all reasoned argument and moral pleadings and which explains in part the Island Empire's broken pledges in its relation with Korea, its coveted designs on Shantung Province, its interest in the puppet state of Manchukuo, and its venture into China proper. It is the urge of race survival and is founded on reasons other and deeper than those of which its spokesmen are fully conscious.

With nations as with individuals, "we should love each other better, if we only understood." Our younger brothers merit sympathy, not contempt. They need our helpful thought and not our castigating censure. It is the privilege of the strong to lend a helping hand; it is the privilege of the weak to accept assistance if they will.

There exists in the psychic realms above the war-torn country of Japan a thought form, huge, circular, and towering. It is made of smoke-like billows, dark and sinister, rolling and heaving, and filled with incessant and threatening activity.

Far above this psychic cauldron of fear and hate, lust and greed, pride and ambition, there hovers the majestic figure of the benignant Buddha. With outstretched arms He watches over his distressed people, a radiant Being of infinite tenderness, all love and understanding, yet sorrowful for His children's sufferings, even as was the Great Heart that wept above Jerusalem in an all-embracing compassion for his blind and wayward children.

May He Guide

THE WORDS are those of our President. The occasion, his inaugural. They concluded an address to the nation to which millions gave deep and devoted response.

They mark a turning point in the life of a people sorely tried by material adversities and humbled by its inability to adequately cope with threatened disaster. Stripped in large part of the pride of possession, the power of position, the imagined self-sufficiency of human ingenuity to solve life's problems, the earnest prayer goes forth that He may guide.

In chastened mood and humbleness of spirit; with renewed hope in man and quickened faith in God, the people's purpose to convert retreat into advance by setting first things first, found voice in the nation's leader in the hour of his assumption to the first office in the land.

It is a clarion call to seek out anew the old and previous moral values; to cleanse our temple of its greedy money changers and restore it to its ancient truths.

For this task words alone are insufficient. The time is here for swift, sweeping, and decisive action. We are promised such, and therein lies our greatest present hope.

Nor can we expect advance by clinging fearfully to outworn traditions and outmoded patterns. This is a new day! And our new leader calls upon the citizenry of the land to face its unfamiliar features with courage, with confidence, with cheerfulness. We have naught to fear but fear itself.

We suffer from no lack of substance; we perish but for a want of vision. We have sought selfishly and honored untrue standards. Monetary profit has superseded social values. The hour has struck for other outlook and for changed direction. And these dark days will indeed be worth all they cost us if they teach us that our true destiny is not to be ministered unto but to minister to ourselves and to our fellow men.

Nor can we as a nation live unto ourselves alone, we can not merely take but we must give as well. Interdependence is a realistic fact; brotherhood a divine ideal. Above the nations stands humanity.

To foster confraternity of man and nations constitutes our nation's first and highest mission. This is in truth our inexorable destiny. It is written into the foundational instruments of our country, it is incorporated in our national insignia, it is inscribed in our seal of state. The new order of the ages that we are pledged to forward rests on the realization of *e pluribus unum*. Out of the many must be welded unity. Thus the tenor of the President's inaugural address.

Resolved into simplest terms, the President pledged the nation to a restoration of the values of the spirit, to a practice of brotherhood at home and neighborliness abroad. Internationalism, universality, and fraternity breathe through all. On Paul's incomparable apostrophe to Love did he take his oath of office.

We are not now concerned with petty party bickering. It is a matter of peace, of security, of life itself in the face of a calamitous crisis. To meet it an Aquarian has come to lead the way and if we follow the broad, new-age principles enunciated by him in a message that promises to stand as an epochal monument in our nation's history, our way is clear to safety and to progress.

An Esoteric Interpretation of the Holy Grail

BY MARIE HARLOWE

EVERY nation has its sacred legends,—legends adapted to its development and suited to the need of the time in which they flourish.

The legend of King Arthur and his Knights of the Holy Grail existed long anterior to any extant text, and like most legends, contains an important lesson in its allegories which the average man is unwilling to believe applies to his own inner spiritual nature.

The legend of King Arthur is the presentation of a great mystic and occult truth of man's own spiritual development. It charts the Path of Initiation, the road over which each soul must some day travel to self-mastery.

The Holy Grail, the object of the quest of the Knights of the Round Table, was the cup or chalice, which was supposedly used at the Last Supper, and again, to catch the blood as it flowed from the crucified Christ. Joseph of Arimathea, the rich man who gave his own tomb for Jesus' burial, is supposed to have preserved the cup and carried it with him as he wandered through far lands. How the relic was so miraculously preserved has never been disclosed in either the Gawain, Perceval, or Sir Galahad versions of the story, although it is supposed that Joseph of Arimathea visited Jesus after He had been imprisoned by the Jews.

Parallels of the Arthurian legends are found in every Aryan land, and most of them are connected with the deities of vegetation and increase. Arthur is an agricultural hero, typifying the self-acting, food-supplying law of nature which works to the benefit of man. The vessel of the common ritual feast of both ecclesi-

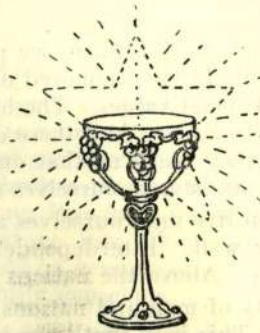
astical legend and nature worship is the point of contact of the two in the legend of the Holy Grail. The Grail cup which all Knights sought so diligently is a symbol of creative force. Within the cup was the blood of Christ, the force which transmutes and glorifies the creative force in the body.

The monsters, giants, dragons, and ogres of the legend symbolize man's lower nature. As the Knight fights these adversaries for the hand of his lady fair, he is combating the evils of his lower nature for the soul, or feminine quality, within himself. In the Knight's strong right arm lies knowledge of his indwelling spiritual power, and he wields the gleaming sword of light which dispels all darkness and ignorance.

One version of the legend tells that the Grail was borne in a procession by a holy (pure-virgin) girl, and the light which issued from it extinguished that of all the candles carried in the procession. That if any man gazed upon the light, he was invulnerable to wounds of death for a period of eight days.

It is important to fully understand the character Merlin, of the legend, who typifies the intellect of man. Tradition claims that the infernal powers were aghast at the results of the birth of the Christ into the world, and sought in some way to counteract His influence. Merlin, the anti-Christ, was born of woman and the devil, and was dowered with demoniac powers of insight and prophecy.

It was under the direction of Merlin, the master mind, that the Knights were tried. He who would be a king in the



(Continued on page 180)

The Book in the Heart

SOLOMON BEN-DAVID VOICES A MYSTIC'S MEDITATION

BY ANN BARKHURST

THERE is a Light in the spiritual body by which the Seer reads in heavenly Jerusalem which is the Place of Peace. For even now there is a Temple, and a House, and Lights for the Altars.

There is a golden Light in the head, which illuminates the mysteries pertaining to reason. There is a golden Light in the heart, which illuminates the things of the heart. There is a Book in the heart, which is the Book of the Recording Angels, the One Cabbala, which vibrates in the golden Light and is illuminated by it. It is a Book infinitely small, yet the universe is enscrolled upon it. Out of that Book I was taught to understand a proverb, and a figure, the words of the wise, and their dark sayings.

If the Book in the Heart is in darkness, because of the darkness of the heart when no Light is there, the Light in the head is of no avail in reading the Book. It is then as though the Book lies wrapped in thick layers of darkness, which the eyes, though illumined, cannot penetrate. Again, if the heart is in the Light, and the head in darkness, it is as though the book were brilliant with sunshine, but the eyes blindfolded, and the Book of Life remains unread.

To read in the Book of the Heart, then, requires that the Light be lighted in the head *and also* in the heart.

It is this which enables us to know and read the history of the past, to

understand the present, and to know the future, for in that Book all time is One.

Consider, O my son, that this Book of the Heart is the Book of Wisdom, and keep your heart with all diligence, for out of it are the issues of life.

Now it is plain that without some means of communication between heart and head, the Light from one could not reach the other. (I speak in the manner of earthly things, that there may be a path for reason to walk over.) And to understand the mystery of the communication, we consider how the angels instruct by picture and symbol; and we direct our gaze inward to behold the Tree of Life. Its roots are in the heart, and its branches are in the head, and its trunk is the connecting link, the bridge. For you must know that Man himself is the Holy Garden of God. There God walks; Wisdom is at His right hand, as she has been from the beginning, before the earth was.

Again, as the angels have spoken it, this is the Mystery of the Lily; (for in the angelic language is the true Scripture written): The Lily-blossom is in the head, the cup of the Light there; but there is another blossom in the heart, growing upward to the larynx, meeting in the larynx the base of the Lily. This is the channel of communication by which the Lily-lights fuse and become one Light and the Book in the Heart is read at will.



THE LILY-BODY

Golden and ethereal, it blossoms in head and heart when nourished by love and helpfulness.

Nevertheless, when either head or heart contains the Light, the qualities pertaining to the one or the other become illuminated, so that through the heart comes the super-intuition, and through the head, the super-reason.

Now as to how the Light is lighted in head and heart:

The Light does not light itself; first there is the golden ether, which the angels help us to build into the form of the spiritual body—that body which becomes the glory of the saints. It is the immaculate Lily-body, the wedding garment. Yet without the dark fire rising up the stem of the Lily there would be no glory, for that is the living Fire which lights the glory.

Now the Lily-body shaped in its golden ether is the product of an overflowing love and helpfulness, but the dark fire is the mysterious alchemical essence of true, spiritual chastity.

Through love and kindness and doing

good to others we build the golden Lily-body, which means we build also its buds and blossoms into the head and the heart. In the hearts of some of the sons of men there is only a golden cloud. In the heads of some there is only a golden cloud. Yea, the flowers are unable to unfold by reason of the coldness, for there is little fire in the pale glow of the unborn Lily-Blossoms.

For without spiritual chastity, there is no dark fire to burst into flame in the Lily-Blossom; and without love and kindness there is no Lily-blossom to be clothed in flame by the dark fire. And without the Light of the Lily, the Book of Wisdom remains forever unsearchable.

Wherefore, according as your life is, so will your wisdom be.

Happy is the man that findeth Wisdom; she is a Tree of Life to them that lay hold upon her.

Death and Transfiguration

(Opus XI)

BY BERNARD B. TRINSEY

*This very hour was he living, sane,
Resourceful, flourishing in prime abundance,
Planning, building, like an ageless man,
The pinnacles of power and renown;
One minute breathing, in another breathless,
Dead in the world of sense—no comment, sign
Or reason from beyond to justify
The inscrutable illusion of this life.
Yet, one that writes, "This is the end of his
Progressive soul," will mourn in vain
The forest bed, the leaves of yesteryear,
Oblivious of a glorious April Bloom:
For, is he not just like the leaves and tree—
Disrobing for better garments in eternity?*

The Cosmic Egg

A Universal Symbol of the World and Man

By C. R. BRYAN



AMONG the many cosmic symbols which have been handed down to us from antiquity, none is more common than the symbol of the egg. Carefully concealed in this sacred symbol is the whole mystery of the origin and destiny of the world and man. The egg symbolizes the Cosmos in its most abstract conception of the innermost state of existence, prior to the periods and processes of involution and evolution. It teaches that though life is able to mold matter, it does not depend upon it for its existence. It is self-existent, and having no beginning it can have no end. This is symbolized by the ovoid shape of the egg. The Absolute Being is always represented as ovoid in form, without beginning, and therefore without end.

Within the periphery of the egg is a living Power, male-female, which is the Divine Spirit. This great Power has been called by the Greeks, *Phanes*, the *God of Light*, for on its shining forth the whole universe shone *by the light of fire*, the most glorious of the elements. And so the egg, the first and last of all things, heated by the Divine Life within it, breaks open. A great Spirit then comes forth in all his glory and splendor.

In the legend of Orpheus, *Phanes* is called the father of all the gods, because He was the first to appear as "*Light*." In the *Bible* we read that in the beginning God said: "Let there be light, and there was light." In the Rosicrucian philosophy it is taught that "*God is Light*" and this phrase is taken as the main thought in our meditation periods. Light is the first principle manifested by God; this is followed by love as the

second principle, and by service as the third.

This glorious Being, born from the egg, was triune, and as described in the terminology of Plato, of the three aspects, *Phanes* was the "Father," Ericapeus, the "power," and Metis, the "intellect." This terminology corresponds to our Rosicrucian concepts which are called the Father, the Christ, and Jehovah; or will, wisdom, and activity.

In the literature of the ancients it is written that in the beginning the universe was "water," or "chaos." The waters desired intensely; they toiled and became heated with fervent devotion. When this heat and devotion became sufficiently intensified, a *Great Egg* was produced. This egg rested for one Great Day, and at the expiration of this period it broke in half. Of the two hemispheres the upper was of gold and the lower of silver. The silver hemisphere became the world, or mundane creation, and the golden half became the heavens, or celestial expanse. In some accounts the golden yolk of the egg is represented as the sun, or the center of the universe; in others as the heart of man, surrounded by all his latent faculties and vehicles. By still other authors of ancient metaphysical works it is viewed as the earth, surrounded by the terrestrial waters, which are symbolized by the albuminous portion, or white of the egg. Within this egg were also the continents, the seas, and the mountains, the planets and stars, the gods, demons, and mankind.

The Greek *Phanes* is symbolical of the first born, the Heavenly Man, resplendent as the sun. He is named the "egg golden," the father of Metis and all the gods. For the benefit of these gods of

the universe He created the heavens and the earth, that they might go forth in a new day of manifestation.

In another description of the world it is said that the sky, and earth, and water, and whatever else is within them, are egg-like. The sky is arranged above the earth, like an egg, by the handiwork of the Creator, and the semblance of the earth in the midst of the sky is similar to the yolk within the egg, and the water within the earth and the sky is the same as the water within the egg.

Among the writings of that illustrious Rosicrucian and immortal spirit known as Paracelsus, we find quotations which throw a beam of light upon the age-long mystery of the egg. He declares that "the yolk of an egg rests in the albumen without sinking to the bottom of the shell. The yolk represents the earth and the white represents the invisible surroundings of the earth. The invisible part acts upon the visible one, but only the philosopher perceives the way in which the action takes places." In

this statement Paracelsus refers to the albuminous part of the egg as representing the invisible, superphysical planes of nature from which flows the life by which all things earthly are sustained. The egg is an image of God, and of the universe, which engenders and contains everything in its bosom. Man was made in the image of God, his aura and desire body being ovoid in shape, and where the mind body has developed into a form, it also is an ovoid. Every living cell and atom, every spark that emanated

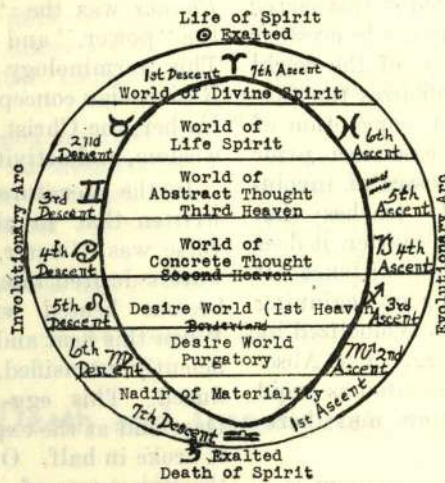
from, or had its origin in the world of God, is ovoid in shape, with no beginning and no end, showing that it, too, is eternal, even as our Father in heaven.

The egg has been used as a symbol from ancient times. There was the Mundane Egg of the Egyptians which proceeds from the mouth of the "unmade and eternal Diety" and which is the emblem of generative power. The Egg of Babylon was supposed to have hatched Ishtar and was said to have fallen from heaven into the Euphrates. Colored eggs were

used yearly during spring in almost every country, and in Egypt were exchanged as sacred symbols in the spring time. This was the emblem of birth and rebirth, cosmic and human, celestial and terrestrial.

We learn from the writings of Madame Blavatsky that the word Easter evidently came from Ostara, the Scandinavian goddess of spring. She was a symbol of the resurrection of all nature and was worshiped in early spring. It was then a custom with the Pagan Norsemen to exchange colored eggs, which were called the eggs of Ostara. These later became Easter eggs. This old custom has been connected with the feast of the Resurrection of the Savior, who, like the hidden life in the egg, slept in the grave for three days before He awakened to new life. This was natural because Christ is identified with that same Spring Sun, which awakens in all his glory, after the dreary, long days of winter.

The sacred symbol of the egg was preserved by the Druids and used by them



THE PHILOSOPHIC EGG

Or Zodiac, showing the great cycle of Human Involution and Evolution, the cycle of manifestation through which man travels from clod to God. The diagram also shows the lesser cycle of birth and rebirth in the different planes of existence. In this egg the Divine Spark goes through an alchemical growth, being warmed by the Spirit, until, like the chick it bursts forth into a glorious being which is Godlike.

The sacred symbol of the egg was preserved by the Druids and used by them

as the distinguishing mark of the several grades of the Druid Order. These eggs were of various colors, some blue, others green, white, while some had stripes of different colors. The color gave a clue to their status in the Order, for the colors worn by the members were the same as on the eggs.

In the mystical symbolism of the early Rosicrucians we find that the philosophic egg was incorporated, and has a very significant interpretation. "The Fraternity of the Rose Cross," says John Heydon, "is maintained by a group of mysterious adepts who perpetuate themselves from age to age by returning periodically into a philosophic womb, where they rest for a prescribed time, and then come forth once more renewed in life and years." The same writer also tells of Brother C. R. C., and in describing one of his so-called rest periods, or rather a stage of inactivity on the earth plane, he speaks of the Brother as "in a proper womb quickening." This womb is a glass casket or container, an alchemical vessel in which the Brothers were buried. It was named the philosophic egg. At regular intervals the adept, breaking the shell of the egg, took up the various duties of life, later to retire again into his shell of glass. Between lives the Brother was said to be sleeping in his egg.

Periodically the philosopher breaks the shell and emerges from his egg, having a new external form in which he abides temporarily. This is comparable to man, who between earth lives exists in the invisible worlds, and in his own invisible bodies. There is a great difference, how-

ever, in that man has to be born by way of the physical womb of the mother, whereas the adept, or Brother, is able to materialize a body in which to function on this earthly plane without the necessity of being born.

The breaking of the egg represents the victory of the spiritual nature of man over the personality or lower animalistic nature. Man is a miniature universe and his physical personality is an egg, or ovoid shaped auric body, in his present stage of development.

As the seed is nurtured by Mother Earth until it bursts forth in splendor; as the egg is warmed by the mother bird and the alchemical processes take place, so that the little chick literally grows out of the shell with its new garment of feathers; as the babe is nurtured in the womb of the mother until it is launched forth on the sea of life; so also man, when he has suffered sufficiently and has learned the futility of catering to the appetites and desires of the lower nature, so that he is ready to surrender all to the God within; cries out to that Divine Spark within him to take complete charge of all his vehicles and faculties, control them and diffuse the qualities of the Spirit throughout his whole being.

It is then that the human egg is warmed from within by the Spirit, the transmuted and perfected spiritual qualities of love burst the shell and a new born and glorious being comes forth with all the radiance and beauty of *Phanes, the God of Light*. Then he may shout triumphantly as did the Christ: "It has been accomplished."



As Through a Glass Darkly

BY RONA ELIZABETH WORKMAN

JOHN WAINWRIGHT stood by the bed looking down at his sleeping body. It really wasn't a very nice looking shell as it lay there; its hair was tousled and gray, and its mouth sagged open a little, yet it was his and up to the present moment, he hadn't realized how unsatisfactory it was. Not at all like the one he wore now. This one was straight and slim and young, and he wondered why he had never known before that he possessed it.

As he stood, revelling in his new strength and lightness, a slight sound from the bed attracted his attention. It was only Martha, his wife, moving uneasily in her sleep. How odd she looked, so tired and gray and uninteresting. He had of late years paid little attention to the way she looked; but now he felt a bit of distaste for her appearance. He shouldn't feel like that. Martha was good. She had worked hard on the farm and that was bound to spoil a woman's looks—or a man's either, for that matter. Look at his. After all, those two on the bed were well mated; both bodies worn and dulled from too much hard, monotonous labor; but now he was free of his, for awhile at any rate. He wondered how long it would be before he would have to come back. Maybe he couldn't stay long, and had therefore better hurry and see what he could of this new existence before he was dragged back.

But where should he go? This was a strange region after he got far enough away from his sleeping body so that he could see something else. Funny place. Things whirled and spun, and scenes formed and dissolved so quickly around him that it was hard to tell what to do. Surely somewhere in this country he could find a place where he belonged,

perhaps the one which had always been in the back of his mind as he worked in the fields. Sometimes it had seemed real—why only today as he gathered corn, he had almost been able to see it—the little cool, green cleft in the hills, looking out over slopes covered with trees of every kind. Now this place here looked like it—why it was the very place he had dreamed of. Funny he hadn't noticed it at first. Things had quit whirling and changing now; perhaps that was the reason. He'd been a little giddy. Of course this was the place—the long, low cabin of logs with the great stone fireplace and wide windows looking out over green woods, splashed now with the orange and red and palest yellow of autumn; even the noisy little stream that rushed past one corner of the cabin, and the deep, rocky pool, were just as he had dimly dreamed them this afternoon in the dry heat of the corn-field.

Perhaps this too was a dream. Hurriedly he made his way toward the cabin. He would make sure; and besides he felt there was someone waiting in the cabin for him. As he neared the doorway, there came a quick movement within and a girl stepped into full view. How sweet was her smile!

"My dear," she said softly, "I thought you would never find the way."

He did not understand what she meant, but what did that matter. She was here—the dim dream had blossomed into vivid reality; she was his love, so slim and young and gladsome, fit mate for this new sheath of his. Together they would enjoy the few hours remaining before he must return to that other body, sleeping so stolidly by Martha.

He moved swiftly to her side and together they entered the wide, low-ceiled

living room. A small fire crackled upon the hearth and threw its light over the long book-filled room; bringing into vivid beauty the bowl of autumn leaves his love had gathered for his coming.

Oh, the torture of having to return—back to this worn, stooped, rather shambling body, with its eternal round of labor in the fields and unending chores—and Martha. Martha and he spoke so little together these days; but then they never had said much to each other. Sometimes he wondered if she too had her dreams as she plodded from one task to another, or lay wearily down in the bed to drop almost instantly asleep. Sometimes he wanted to ask her, to tell her of that new country to which he had found the way, but something always held him back. Maybe he was afraid she would think he was crazy. Sometime perhaps, he would tell her of the cabin, but not of the girl who waited there for his coming. Martha might not understand, and he didn't want to hurt her.

Once he had told the girl of Martha and of the old worn body he lived in during the day, and she had given him an odd sidelong glance and started to speak, then had laughed and would not let him mention it again.

He and Martha had had happy times together; had wandered far among the mountain, fished for trout in tumbling streams, or on evenings when the rain was lashing the trees to fury, had found a quiet happiness in reading, or idly dreaming before the blazing fire. But gradually he and Martha had spoken less and less to each other; only the necessary words about the daily tasks. Martha was growing very old and stooped now; and his body, the one he had to use in the day, grew even more weary than usual. He was glad that they had

a little nest-egg laid by so Martha would have enough to care for her if he went away for good. Surely this old body of his wouldn't be able to work much longer. Martha wouldn't miss him though. They hadn't had much to say to each other lately. It was different with his little love—she was full of wise and merry chatter and often in the day, as he labored in the fields, he would think of things he would tell her that night.

Now his daytime body could not go on much longer. This night it was more tired even than usual—seemed as if the chores would never be finished. Strange too, how he stumbled so; even Martha noticed and said he must go right to bed. Well, he would. Seemed good to lie down quietly in his bed—easier to leave that body tonight too. Usually it took quite a while for it to go to sleep, but tonight—it somehow looked different tonight. Funny, it didn't seem to be breathing and the jaw looked stiff and set. There was Martha too, calling him and rubbing his hands. He really ought to go back, for she seemed to be worrying, but he couldn't get back. Strange, just as if the gate were closed and locked against him. How strangely Martha was acting now, seemed to be ill and he couldn't help her. Poor Martha, she had been a good wife. Why, she must have fainted, she was so still—and there was his love standing beside her. When did she come, and why was she smiling so oddly? What was she saying? That she was Martha even as he was John? It couldn't be true, and yet—yes it was true. Queer he'd never known it before; but then how could he? Anyway it didn't matter now. He reached out and took her hand. "Come, my sweet," he said, "the cabin is waiting with the fire warm upon the hearthstone."

"At present our habitation of the body seems to me imperfect, a muddy vesture of decay does grossly close us in and from it we have to wrench ourselves free. If our spirits had progressed far enough, we might have so influenced and glorified our bodies that they might at times be transfigured and shine. A sufficiently holy body need not see corruption. It may be a true instinct which has led Christians to attach importance to an empty tomb."

—Sir Oliver Lodge.



THE LANGUAGE OF FLOWERS

A Symphony in Lilies

BY CORINNE S. DUNKLEE

"God grows weary of great kingdoms but never of little flowers."

THE BREATH of twilight fell softly on the garden, like some haunting, half-forgotten melody of fragrance. A symphony in white and gold the garden lay, all sweet and quiet beneath the opal-tinted sunset sky. Lilies, lilies, there were lilies everywhere. From rare exotics, steeped in their own wonderful perfume, to the tiny white blossoms with the kisses of the woodland on their lips.

To the Woman with the Heart of Tears, they brought a message of peace from their fragrant depths. In their pure, white beauty with golden hearts, she likened them to her own Lily-child, a little girl who had been wont to play there in the long ago. But that was when the Woman held the light of summer in her heart.

One night when the stars were shining and the lilies bowed their heads beneath a grief of pearly dew-drops, the soul of the Lily-child was borne into God's keeping as softly as the sweetness of her garden was wafted upward on the wings of night. It was over the little heart that loved them so well the lilies grew fairest, the blossoms were sweetest. When the Woman with the Heart of Tears rumbled them in her grief they shed a perfume that was like a benediction over her. Sometimes she even fancied that the soul of her Lily-child breathed again in their beauty; that the aroma of her love welled up from their perfect hearts.

One autumn evening, when the winds

were playing little minor melodies with the wrinkled leaves, and the lilies, like haunting memories, stood white, and tall, and still, the Woman with the Heart of Tears saw, as she knelt among them, a sleeping child half-hidden in their perfumed shadows. A little waif perhaps, yet akin in her wondrous fairness to the Lily-child of the long ago. The golden hair was tangled amid the soft, white petals. The baby hands clutched a mass of wilted blossoms to her breast. She had wandered into this sanctuary guarded only by the sentinel lilies. But they knew no difference, and clustered as lovingly about this pretty head as they nestled over the tender heart which for so long had lain cold and still.

In some strange way in which sadness blended with a sort of minor sweetness, and tenderness was half-woven into pain, the little one smiled the essence of her dreams deep into the Woman's Heart of Tears. The breath of the drowsy lilies stole over her in cadences of unwritten music, while these words in lilting measures of fragrance, awoke into insistent melody in her heart. "Whoso shall receive one such little child in My Name receiveth Me."

The smiles that played across the little face were to the Woman with the Heart of Tears, like the caresses of a sunbeam on delicately chiseled marble. The eyes that suddenly opened and looked into her own were stars that had drifted down still stained with the blue of the sky. With all a child's intuitiveness she felt the yearning mother love

bent above her. Reaching out her little hands with the careless, happy abandon of childhood, her baby laughter awakened an echo in the Woman's Heart of Tears, which had been locked with sorrow since the little grave was made like a scar on the fair face of the garden. As she gathered the little child close into her lonely life, her tears fell softly on the crushed lilies and brightened them as a new love awakened in her heart.

With the birth of this love came the light of a great understanding, the understanding that is inevitably found in the shadow of a love that is tinged with the divine. There beside the little bed where the sweet dreams of the Lily-child had taken tangible form in the lily blooms that bent above her the Woman with the Heart of Tears learned that Love is the magic key of life and its infinite mysteries. The wonderful law of the rhythm of compensation was invested with a power and a beauty she had never known before. She realized how infinitely good it is to know there is no cloud too dark for the sunlight to dissolve, no face so fair that it may not be stained with

tears and yet be fairer for them. It is only Love that purifies sin, makes of sorrow a sacred thing, and sets resignation like a star upon the brow of pain.

The incense of buried hopes came to her revived in the glorious theme that shall live forever—"And now abideth faith, hope, and love, these three, but the greatest of these is love."

In the vista of coming years, filled with possibilities stretching away before her, the tinge of pain which had shadowed all things, fell away. The world was golden hued. She knew that love chords were striking deep into her heart the knowledge of the brotherhood of all mankind, breathing through her soul the exquisite harmony of her oneness with Infinity. This is the divine conception of Love.

* * * * *

When the night winds bowed the lilies low upon their slender stems, the little mound beneath them was covered with the tender green of heartsease. And the fragrance of the garden seemed to melt into a song—a *Symphony of Lilies*.

I think God smiled upon the garden.

Field Lilies

BY DOROTHY CALLAWAY

*Considering what lilies know
 Concealed in waxy mystery,
 The inwardness of things that grow
 Becomes revealed. Old truths I see
 By fragile buds disclosed to me.
 Field lilies grow—they have no need
 That God has not fulfilled—and nod
 Serene. So I, if I would feed
 On manna, must from prisoning sod
 Unfold,—in consciousness of God.*

—Courtesy Christian Victory.

The Rosicrucian Emblem

BY NORA B. GIEBLER

EDITOR'S NOTE:—*This is the last of a monthly series of four interpretative articles on the symbolism of the Rosicrucian emblem of the Rose Cross.*

The White Rose

"The white rose represents the heart of the Invisible Helper."

WHITE has always been the symbol of purity. Until the heart of the aspirant on the Path has been cleansed of all impure motives; until all selfish aims and ambitions have been renounced and transmuted into unselfish desire to serve God and humanity, the aspirant does not become an efficient Invisible Helper. It is true nevertheless, that the mere offering of oneself as a visible helper to do what work may be done here in the material world is a great step on the way. The attempt to purify the vital body by right action, right food, by repetition, by reflection upon lessons learned through service, is a wonderful aid in learning to function as an Invisible Helper.

White is the only actually positive color. All other colors are only refractions, and therefore negative aspects of the one white color, the color of light. If you look at the sun just after sunrise, or just before sunset, you will see a white disk within the golden radiance of the sun. Our white rose is emblematical of this pure white disk. The white rose is the diamond point of light within us. It is through this diamond point that we reach the greater Light of the white disk of the sun, of which the diamond point is a spark.

The white rose is also symbolical of the pure white stone that is built by the philosopher. The philosopher is one who loves wisdom, who searches for the pure truth underlying all phenomena, behind all form.

The truth that this searcher finds is but a point of light to him at first, but this little light expands as more and more of truth is revealed to him. Truth is fundamental, therefore pure. The one great truth the philosopher finds early in his search is that there is One Life flowing through all creation, and that all form is but a medium for the expression of this One Life. The little spark, or diamond point of light, is our connection with the source of life. And the white rose is the symbol of this spark of light. "And the Light was the Life of men."

The philosopher labors patiently. What he does not discover one day, he seeks for the next. Only that which is pure is accepted by him. Any truth that does not stand the test of fire, of analysis, of argument, of discrimination, is impure, and is therefore rejected.

The white rose is the purest flower that grows. It represents among flowers the ideal of perfection. Its petals produce the purest attar, or oil, of all flowers. It was through no accident that this sublime flower was chosen to symbolize the pure heart of the voluntary server. White is the color of the Virgin, Virgo. It is only from the pure white virgin body that the Christ is born, and Christ is the redeemer, the healer, the Great Invisible Helper.

The heart of the Invisible Helper must be pure as the white rose before he can become really dependable. Until his heart has been purged of all impurities

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What Is Sublimation?

BY JOSEPH P. HENNINGS

SUBLIMATION, according to the dictionary, is the act, process or product, of sublimating or of being elevated; also diversion of undesirable or inexpedient trends or impulses, by education or conscious effort, into some more desirable type of behavior or activity. This definition does not help the aspirant, who is not concerned with the word and its meaning as explained in other words, a mere transcription, but who is in search of a new reality, a great and glorious truth for which the word is nothing but a symbol. He is groping for the *modus operandi* of raising his consciousness to a plane where that something which is symbolized by the term sublimation becomes as real to his mind as eating and drinking are to his physical body, a matter-of-fact periodical procedure about which he knows all that is to be known. As usual, a question, properly dissected and analyzed, contains an almost automatic answer. The foregoing analysis presupposes a realization of undesirable trends and impulses and the *wish and will* to become a better man or woman by the process of sublimation. Such realization and such wish and will are the very first steps toward attainment, provided the realization is keen, the wish sincere, and the will inexorable.

Innumerable agencies are at work to lead present-day humanity toward consciously taking these steps, foremost among them being the Church and exoteric Masonry. The Western Wisdom Teaching primarily appeals to all those who have outgrown this stage in evolution and wish to go on; it aims to help those who want to be helped. One of its methods is sublimation, the real value and meaning of which can be understood only by those who have the genuine desire to put it into practice.

Sublimation is founded upon the truth that our physical activity is but the outgrowth of our mental activity. It does not refer to actions, which are effects, but to thoughts, which are causes. It specializes in what we usually conceive as emotions, impulses, desires, and it purposes to change these at will. It purposes to do away with the "war in our members," as Saint Paul terms the state of disharmony between knowledge and desires.

When sublimation becomes generally recognized as a means of mental improvement, as gymnastics are recognized now as a means of physical improvement, we shall change our own likes and dislikes according to our knowledge. It stands to reason that in order to do this we have to be aware of what is going on in our mind and in our desire body. If there is anything which needs changing, transmuting, sublimating, it must not be allowed to grow and become strong, otherwise it is liable to overrule and overwhelm wish, will, and knowledge. Instead of being changed according to our will, it is likely to change our will.

The next step, therefore, consists in cultivating self-analysis to a degree entirely unknown to the masses. This is best accomplished by daily retrospection exercises, as taught by our illustrious forerunner, Max Heindel. It is a source of constant amazement to the student of the Rosicrucian philosophy to see to what an extraordinary extent this great teacher was ahead of his time. He was far in advance of present-day psychologists and psychoanalysts who are, apparently, unable to make intelligent, constructive use of their "discovery."

Retrospection cultivates that watchful, prayerful attitude of mind which is the *sine qua non* for sublimation in that it immediately draws our attention to the

presence of undesirable thoughts and emotions, so apt to come like thieves in the night. We then practice mental chemistry, making use of our divine birthright of free will, by switching our thoughts instantaneously onto what we conceive as a high and lofty ideal. We replace them—through act of will and concentration—by their corresponding higher octaves. These higher octaves may consist in promptings of the heart (emotions of unselfish love), or of the mind (interesting thoughts and great ideas), or of the spirit (conception of religious truths, inspirations). It is not always easy to determine the direction in which to sublimate, but the aspirant who is in earnest will find the way. If he has no knowledge of esoteric astrology—which holds the master key—it will come to him by intuition. *The secret of success lies in immediate action*; there will be no victory for the vacillating; delay means defeat. The aspirant does well to dwell on these higher octaves and to decide beforehand what to him constitutes their ideal nature.

Now we arrive at a most interesting stage: Man is, through his own efforts, overcoming sin and temptation. He is using sin and temptation as stepping stones for creating spiritual values; he is purifying the chemical and life ethers of his vital body and partly replacing them by the two higher ones, light and reflecting, thereby building what Saint Paul terms the *soma psuchicon*, or soul body. This process is accompanied by great joy, inspiration, thrills, ecstasy; yet it is not without pitfalls, for the forces of evil sense defeat and redouble their efforts. Whenever through the practice of sublimation we feel a wave of love toward our fellowman, or the inspiration of a great idea comes to us, or a great truth dawns on our mind, we experience an incomparable bliss, the thrill of spirit joining matter in mystic wedlock. It is the same thrill that has accompanied every forward step in evolution, unconscious in the lower forms of life, gloriously conscious in the higher.

“And the earth was waste and void, and darkness was upon the face of the deep, and the spirit of God moved upon the face of the waters.” How original matter must have thrilled when first touched by the Divine Spirit, causing genesis—life. It is the same thrill which the sensitive observes in the bursting of the seed, its unfoldment and growth; it is what fascinated Luther Burbank when discovering new potentialities in plant life; it is what causes a wild animal to become domesticated and work, live, and die for his “love master.” And when aboriginal man for the first time felt able to give inarticulate expression to his emotions, when the first clumsy drawing was made in sand or stone, when the first song was conceived, when the first selfless deed was performed, a sacrifice brought for wife or child, brother or sister,—then humanity evolved in leaps and bounds, and its recompense was thrills of incomparable bliss.

Sublimation, however, is something new. It constitutes the first conscious effort of man to take an active hand in his own evolution, and, like a child when trying to do things which heretofore were always done for him, he is liable to blunder. Having once experienced the thrill which rewards his successful efforts, he is inclined to confuse cause and effect by striving for the thrill only, substituting a purely selfish motive and missing the point entirely. The insidious feature in this development is that it takes place unnoticed by the aspirant, who finds himself reverted to his former type of indulgence plus a deep depression. Unless he is a keen auto-analyst, he will thus swing back and forth for some time. There is one consolation, however: If his original intentions were sincere, he will not be allowed to slip back entirely. There are powerful, though invisible, agencies that will help him back to the path on which he has started; for truly it has been said that “there is joy in heaven over one sinner that repenteth.”

(Continued on page 187)



ROSE PETALS

From Blossoms in Max Heindel's Garden

Jesus was the highest fruitage of humanity in the Earth Period.

The mission of Christ was to redeem the stragglers, and make possible Initiation for "whosoever will."

The vital and physical bodies of Jesus were turned over to the Christ in order that He might function in the physical world.

By Christ entering the earth, the vibrations that had been set up there were cleansed and purified and given a spiritual impulse. This restored rhythmic vibrations and enabled man to progress.

It is the germinal activity of the Father's life brought to us by the Christ at Eastertide, that causes the seeds to grow, the trees to bloom, and the birds to mate and build their nests.

No matter what our creed, we are all brethren of Christ, so let us rejoice, the Lord has risen! Let us seek Him and forget our creeds and other lesser differences.

For those who have definitely chosen the path of self-sacrifice that leads to liberation, Easter is the annual sign given them as evidence of the cosmic basis of their hopes and aspirations.

In the Easter Sun, which at the vernal equinox, commences to soar into the northern heavens, after having laid down its life for the earth, we have the cosmic symbol of the verity of resurrection.

As Easter Day marks the resurrection and liberation of the Christ Spirit from the lower realms, so we also may continually look for the dawn of that day which shall permanently free us from the meshes of matter, from the body of sin and death.

The "nails" which bound the Christ to the cross of Calvary will fetter you and me until the dynamic impulse of love flows out from us in waves and rhythmic swells like the tide of love which yearly enters the earth and imbues it with renewed life.

What happens in the great world to a Cosmic Christ will show itself also in the lives of those who are Christs in the making; and this will enable us to look more cheerfully upon the present critical period than would otherwise be the case.

So long as birth into a concrete body is necessary for our further development, release by death has been provided to free us from the outgrown instrument, while resurrection and a new birth under the smiling skies of a new environment furnish another chance to begin life with a clean slate and learn the lessons we failed to master before. By this method we shall sometime become perfect as is the risen Christ. He has commanded it, and He will aid us to achieve it.

Cosmic Colors and Their Influences

BY ELOIS F. JENSSON

EDITOR'S NOTE:—*This is the first of a series of monthly articles on colors, considered particularly in relation to the current astrological month. The series will include a special article on Color Healing.*

“**C**OLORS are the sufferings of light,” said Goethe. It is an Initiate’s way of saying that when the synthetic white light that is God enters into manifestation, the great sacrifice takes place wherein the Boundless takes upon Itself form and limitation. The One, triune in nature, becomes sevenfold in expression. It is in accordance with this fundamental fact in nature that the primary colors are seven in number.

The color spectrum of red, orange, yellow, green, blue, indigo, and violet is part of a sequential series of other octaves of colors even as one octave of notes succeeds another on the piano keyboard. Below the red is the infra-red or heat rays; above the violet, the ultra-violet, and the chemical or X-ray, and so on.

Colors may be divided variously according to qualities and attributes. One division classifies them as physical, mental, and spiritual. These may each be subdivided into groups of colors that are sedative, recuperative, and stimulative in their effects. The keynotes of the latter groups are blue, yellow, and red, respectively.

The basic colors are those pertaining to earth, fire, water, and air. They are complementary to the four basic principles of man’s emotional nature and are known as fear, sensuousness, sex desire, and vanity.

Fire is represented by red in all the different degrees from the dark, sensuous red of the animal kingdom through the rose tints of universal love to the brilliant, sparkling flame of pure white light. In its physical expressions red is

found in the blood stream. In the emotional nature it expresses itself as fear.

Earth is represented by the many shades of blue, which ascend the scale from deep indigo to the radiant magnetic blue of the sky. In its physical expression the earth element shows forth color through the etheric or emotional vehicle, spoken of as the aura, the colors of which indicate the stage of the Ego’s evolution.

Air vibrates green in all degrees from the deep, dark shade which is almost a black to a light shade of green, such as is found in the heart of the lettuce leaf, and which is healing in its nature. Green represents the nervous system in its physical expression.

Water vibrates yellow. Its variations range from deep, dark orange to the color of light new straw. The water element corresponds to the ganglia system or the sex desire of the emotional nature.

By the proper selection and blending of the planetary colors pertaining to our birth month we draw to ourselves thereby certain cosmic vibratory forces that are in harmony with the basic keynote of our life. That keynote sounds forth from the medulla oblongata, located at the base of the brain. Upon learning this keynote and its corresponding color it is evident that proper application of such knowledge may enhance the harmony of the body, mind, emotions, and environment.

Astrological correspondences may also be taken advantageously into account. Each of the zodiacal signs has a dominant color note. By reference to this fact we find that during April we feel the dynamic red rays of Mars (Ariés) gradually diminish and give way to the incoming rays of Venus (Taurus) which are all the blues, the deep yellows, orange,

(Continued on page 185)

Shelley, Poet and Revolutionary

A Study of Shelley's Horoscope and of "Prometheus Unbound."

BY ELLEN CONROY McCAFFERY, A. M.



WITHIN the limits of this brief article we can take but a broad and comprehensive survey of Shelley's horoscope.

Looking at the chart we observe that there are seven planets above the horizon and two below. The planets above tend to make the person interested in things of the world in general,—to make the extrovert rather than the introvert. However, to decide this matter we must study the nature of the planets above and below, for numbers alone are not conclusive.

The strange, mystical Neptune is the most elevated planet, being less than three degrees from the Midheaven. A planet overhead, with its beams striking directly on the native, will color the whole life. Neptune elevated or in an angle can bring vision, prevision, music, poetry, mysticism, clairvoyance, and clairaudience. These influences will be used consciously only if the soul can react to them. The soul in the horoscope, the container of consciousness, is represented by the Moon. When this is placed in a psychic or watery sign it offers a fit container for the high gifts of Neptune. Shelley's Moon is so placed. It is in Pisces, the greatest of all signs for a poet of mysticism, making him truly the prophet and not a mere versifier.

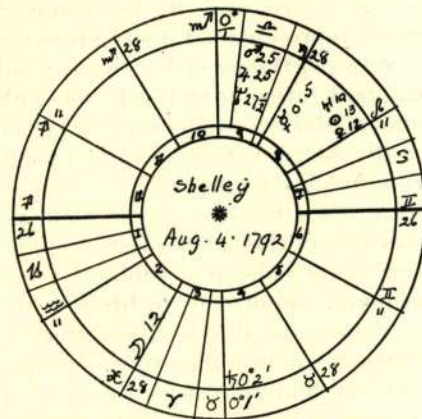
The Moon is below the horizon and decreasing in light, both conditions being necessary for introspection and reflection. Neptune is co-ruler of the sign Pisces which stands on the cusp of the third, the house of writing. We may therefore expect that works of a mystical character will bring public recognition since both rulers of Pisces, Neptune and

Jupiter, are conjunct in the 9th house and, being near the Midheaven, are also dignified by elevation. Jupiter is the natural ruler of the 9th house, the house of philosophy, from which we may expect a man whose philosophical concepts are wide, inclusive, and mystical in character.

Jupiter is also ruler of the Ascendant, hence the physical body was attuned to his great work. Sagittarius is quick, eager, restless, and dynamic in presenting that which it conceives to be truth. Only from such a poet would we get a poem like the *Ode to the West Wind* in which the spirit cries out:

*Be thou, Spirit fierce
My spirit! Be thou me, impetuous one!
Drive my dead thoughts over the universe
Like withered leaves to quicken a new birth!*

Neptune and Jupiter being in the artistic sign of Libra, favor the presentation of truth and inspiration in terms of beauty. Into this conjunction however enters the planet Mars, out of dignity



in Libra, thereby causing violent, turbulent thought and iconoclastic views of existing institutions. Very rarely indeed does a soul with Mars in the 9th house escape being called atheist. Shel-

ley, during his life time, was looked upon as a dangerous unbeliever and an enemy of the Church, being expelled from Oxford for writing a pamphlet *On the Necessity for Atheism*. But no man with Jupiter and Neptune in the 9th house can be an atheist in actuality. It is a case of a man whose vision is too large to be bound by dogma.

The purpose of an incarnation is shown by the Sun sign. The Sun is in Leo, the most powerful magnet in the zodiac, the sign of government and the ability to control and influence others. The Sun being conjunct Venus indicates control through art. The conjunction of the Sun with Uranus removes the smug self-contentedness of Leo and gives us Shelley the Revolutionary, a man born before his time, a man whose theories conflicted with every existing government, a man full of pity for suffering humanity and flamingly indignant against the oppressors of the peoples.

Shelley hated war, and his early days were colored by the terrible losses of life and substance caused by the Napoleonic wars. Bitterly he writes:

*War is the statesman's game, the priest's
delight,
The lawyer's jest, the hired assassin's trade.*

Let us next take Saturn at the nadir of the Chart. Saturn, in the house of the home, represents a father interested in the outward things of life, one feared and endured rather than liked; yet, with the trine of Saturn to Mercury, a father practically helpful to one quite unable to earn a living for himself.

Taking the 4th house as representing what is basic in the nature, Saturn trine Mercury gives ideality, sublimity, endurance, and persistence in literary efforts. Saturn in this position gives a pantheistic slant to philosophy; it gives the ability to find in Nature (Taurus) a subject vast and deep enough to exercise his reflective faculties throughout life. Shelley's realization of an imminent God finds expression in his poem *Adonais*, wherein he writes of the dead Keats:

*He is made one with Nature; there is heard
His voice in all her music, from the moan
Of thunder, to the song of night's sweet
bird;*

*He is a Presence to be felt and known
In darkness and in light, from herb and
stone. . . .*

It is also Saturn in the nadir that gives the touch of sadness and melancholy to some of his writings:

*Our sweetest songs are those that tell
of saddest thought.*

Consider his great poem *Prometheus Unbound*. None of Shelley's poems places him in such a comprehensive light as does this particular poem. It shows his heroic denunciation of incompetent rulers, his strong faith in the future, and his firm belief in the unfolding of better and nobler plans for humanity. In this poem more than any other he manifests that truly prophetic quality of the poet which Tennyson describes as "Singing of what the world will be when the years have died away."

Shelley was an excellent Greek scholar and had undoubtedly become fascinated by the Prometheus legend in reading the play of *Prometheus Bound* by Aeschylus, the only one extant of a trilogy of plays by this the greatest of Greek tragedians. One of these plays told of the release of Prometheus, and Shelley, brooding on this lost play, determined to write his own conception of Prometheus unbound:

*And how he shall be released and make
the earth one brotherhood.*

Let occult students look carefully into the Prometheus legend. In essence it is a study of precessional cycles. We know that about every 2,160 years the spring equinox has moved one full zodiacal sign behind its former position. The Greek stories of the rulership of heaven by different gods are records of these changing precessional cycles. According to myth the first ruler of the gods was Uranus, the ruler of the sign Aquarius. Then the precessional cycle moved to Capricorn ruled by Saturn; hence Saturn is said to have slain his father Uranus. The

precessional cycle next moved to Sagittarius ruled by Jupiter, in accordance with which the story has it that Saturn was displaced by Jupiter.

In the story of Prometheus we have a legend connected with the precessional cycle of Scorpio, ruled by a fire planet. Hephaistos was the sole guardian of the sacred fire of the gods until Prometheus stole the fire and gave it to mankind. Jupiter punished him by making Hephaistos chain him to a rock or pillar on a lofty mountain, and there an eagle came daily to peck at his liver.

We are now looking forward to the coming Aquarian Age, but in another two thousand years or more this too will have passed, and men will be anticipating with the same eagerness the advent of the next or Capricornian Age. So in all periods of history the coming age is ever looked upon as ushering in the golden period. The earliest influences of an age commence before its actual dawn, and the story of Prometheus is none other than an ancient legend of the good times that would come when Prometheus would be unbound from his rock and the precessional cycle of Scorpio be ushered in.

Prometheus was the son of Earth and Themis. By the former he was linked with mortality; by the latter with immortality. Themis was the goddess whose duty it was to call together the councils and assemblies of the gods. She represents divine order, the essential fitness of times and seasons, and that which keeps all things within the original plan of the universe. We are told that when Prometheus was young Themis counseled him of the day coming when Jupiter would be displaced as ruler of the universe, which, according to Aeschylus, would come about through a descendant of Io, a maid beloved by Jupiter.

Io really represents the human soul. Her wanderings and sufferings are a story of the trials of the human soul. Beloved of Jupiter, she incurred the wrath of the jealous Hera, and Jupiter, in order to protect her, turned her into a

cow. Hera, suspecting the milk-white cow to be Io, sent a gadfly which stung and tormented her to desperation. Wandering to the mountain where Prometheus was chained, she was comforted when Prometheus told her that through her descendants he himself would be released and Jupiter dethroned. Prometheus is the ideal essence of the coming sign, and Io's descendants represent the many incarnations of an Ego in a cycle wherein the ideal of the coming sign will become more fully manifest, so that when the cycle does arrive, human souls will be in harmony with it.

Prometheus means forethought, that is, thought about all the things not yet come to pass, thought of the future, prophecy. This knowledge only comes through the awakening of the divine fire within man, the spiritual fire,—hence Prometheus is said to have stolen the sacred fire. He hid it in a fennel stalk or hollow tube, a reference to the awakening of the kundalini force within the spinal column. Prometheus was then chained to a pillar, that is, to this force, for once man wakens to the realization of spiritual forces, he can never get away from this consciousness. At first it causes suffering, for though he is aware of the highest powers, he is not yet able to use them. He must go through his probation. The eagle which devours his liver is the pain and suffering of successive incarnations. The eagle again symbolizes the occult sign Scorpio, the sign of regeneration. The liver symbolizes both excessive pride and high courage. Courage must be tested and pride purged. The perverse will of the candidate has to be eaten out by the lofty eagle of Scorpio.

Shelley starts his poem at the point where Prometheus is becoming more humble. He is still bound, but, instead of the terrific, overwhelming hatred he once bore against Jupiter, he repents of the curse which he had hurled against his oppressor. He would recall the curse. He can scarcely realize that such a terrible curse could ever have come from his lips. He asks that it be repeated

from the storehouse of time and when he hears it again he says:

*It does repent me: words are quick and vain:
Grief for awhile is blind, and so was mine;
I wish no living soul to suffer pain.*

In this repentant attitude Prometheus is nearing release. No more hatred but rather a turning of his mind to his lofty destiny now is his desire:

I would fain
Be what it is my destiny to be,
The savior and the strength of suffer'ing
man,
Or sink into the original gulf of things.

Mercury comes to tempt him to make peace with Jupiter but the spiritual man cannot look back. It is not so much a question of making peace as of paying homage to what one knows, according to the Divine Plan, to be effete, useless, and discarded for the time being. Prometheus says his mind is at peace, but he refuses to allow Mercury to carry back submissive words to Jupiter.

The second act introduces us to the three daughters of Ocean: Asia, Panthea, and Ione. Asia is the maid who loves Prometheus, and her sister Panthea tells her of a strange dream she has had wherein she imagined that Prometheus was free again and still loved Asia.

His pale worn limbs
Fell from Prometheus; and the azure night
Grew radiant with the glory of that form
Which lives unchanged within.

The dream is a prevision of the release of the spirit from the body. After hearing the dream, the three sisters decide to wander in search of Prometheus.

The third act brings us to the heaven of Jupiter, where the god speaks vain-gloriously of his power and never-ending rule. While he is speaking Demagorgon arrives and announces that the hour of Jupiter's dethronement has arrived. His power has gone; the cycle of Jupiter has ended. The rule of the good Prometheus has begun:

Prometheus shall arise
Henceforth the sun of this rejoicing world.

The remainder of the play is taken up

with songs of what the new age will be and what it will mean in the life of all things.

The Spirit of Earth tells how men on earth are putting away their evil natures and wearing mild and lovely forms. It is here that Shelley seems almost a modern exponent of the Aquarian Age. The Spirit of the Air says that all is changing, as if Love were beginning to unfold everything, but adds that the change is not instantaneous in the physical bodies. She has evidently seen the change first in the minds and in the auras of men. At first she

Was disappointed not to see
Such mighty change as I had felt within
Expressed in outward things. But then I
looked
And behold! thrones were kingless, and men
walked
One with the other even as spirits do.
None fawned, none trampled, hate disdain
or fear,
Self-love or self-contempt no more inscribed
on human brows.

Earth grows prophetic and tells of the future destiny of man:

The lightning is his slave; heaven's utmost
deep
Gives up her stars, and like a flock of sheep
They pass before his eye, are numbered, and
roll on.
The tempest is his steed; he strides the air,
And the abyss shouts from her depth laid
bare,
"Heaven, hast thou secrets?" "Man unveils
me; I have none."

Then Demagorgon, Lord of Destiny, addresses the Elements, the Moon, and the Earth, telling them of their places in the new order of things. Finally, speaking to the released god, he says that man's destiny in the new regime will be patterned on the virtues of gentleness, wisdom, and endurance. These:

Are the spells by which to
reassume
An empire o'er the disentangled doom.
To suffer woes, which hope thinks infinite;
To defy Power which seems omnipotent;
To love, and bear; to hope till Hope creates
From its own wreck the thing it contem-
plates;

Neither to change, to falter, nor repent;
This, like thy glory, Titan, is to be
Good, great and joyous, beautiful and free;
This is alone, Life, Joy, Empire, and Vic-
tory!

An Esoteric Study of the Hebrew Letters

CXIX Psalm

BY CORINNE S. DUNKLEE

Zayin

Remember the word unto Thy servant upon which Thou hast caused me to hope.

This is my comfort in my affliction, for Thy word hath quickened me.

Thy statutes have been songs in the house of my pilgrimage.

I have remembered Thy Name, Oh Lord, in the night and have kept Thy law.

This I had, because I kept Thy precepts.

I remembered Thy judgments of old, Oh Lord; and have comforted myself.

Heth

Thou art my portion, Oh Lord, I have said that I would keep Thy words.

I entreated Thy favor with my whole heart.

I made haste and delayed not to keep Thy commandments.

The earth, Oh Lord, is full of Thy mercy, teach me Thy statutes.

I thought on my ways, and turned my feet unto Thy testimonies.

I am a companion of all them that fear Thee, and of them that keep Thy precepts.

THE seventh letter of the Hebrew alphabet is Zayin, which means a sword, a conqueror. Seven is the number of completion, perfection. The creative fire, the great divine power that is born within Aleph becomes the power of the new or redeemed man in Zayin.

Each of these letters represents certain definite powers to be awakened within the body of the disciple. Some of the psalms are prayers for the development of these spiritual powers, others are songs of praise for their attainment.

The power of Zayin causes the rose to bloom in the larynx; it gives the power of the spoken word.

Zayin is a masculine letter and symbolizes the great fire force after transmutation has been accomplished. A study of the word sword, as it is used throughout the Bible, gives much interesting information in connection with the Hebrew letter Zayin.

Thy *word* hath quickened me. I have remembered Thy *Name* and have kept Thy laws. This (attainment) I had, because I kept Thy precepts.

HETH, the eighth letter of the Hebrew alphabet, means a field, which symbolizes labor, overcoming, producing. Heth is a feminine letter. The feminine always has to do with lifting up, redemption, regeneration. The great feminine power of Beth becomes the manifestation of this love, or wisdom principle as it operates in the life of man as symbolized by Heth. This is the spiritual quality, the power represented by Heth, which Abram had developed within himself when his name was changed to Abraham.

The corruptible puts on the incorruptible, the mortal puts on immortality. Zayin and Heth mean a new spiritual birth. "You must be born again before you can enter the kingdom of heaven."

Zayin and Heth sing of the oneness of communion with the spirit after this new birth: Thy statutes have been my song in the house of my pilgrimage (the cycle of mortality). Thou art my portion, Oh Lord, I entreated Thy favor with my whole heart.

Rosicrucian News Review

Japan Defies the League of Nations

The following are excerpts of the key thoughts expressed in an article by Ida Mingle, and which appeared in *The Light of Truth* just one year ago, April, 1932. It is interesting to note how the events since then have substantiated the correctness of the observations here set forth:

Japan is out for conquest. She needs territory for her people. She is under militaristic rule and proposes to control Asia.

MAKING ALL BLOOD ONE SPIRIT

Now that nations have become more universal in their spirit, following the outline of the Plan of Creation, to make of all blood one spirit eventually, the interest of one nation has become the interest of another.

The League of Nations was the upholding of a standard of universalism that would later be operative through Divine Law. It was never meant to be accepted among materially inclined nations, but it was that forerunner of a new thing to be introduced into the race. The League in upholding the desire for peace would automatically operate to bring out the unpeaceful conditions in the national lives of all nations. This is what it has done. The League has not failed. It has and is accomplishing that for which it exists; to prove what nations have a genuine spirit of humanity, these being marked for pass-over to the New Order in the Ages.

COMMOTION AT A CYCLE'S END

So long as a nation is not humanized it will find ways to get around all treaties and still insist it has violated none; or if so, in a just cause. Japan is no exception. But nations can be delegated to the scrap-heap by a Power that has leveled down civilizations and covered them with the debris of their own greed and lust for power. Japan is an old civilization. China is older. It is quite fitting that at the end of a long cycle of progression that the oldest elements of the race should rise in commotion. This includes, China, Japan, and India. India is the Mother Pole of which Japan is the Father of forces that had their way on the earth before the European civilization advanced and took its dominancy. All these currents are remnants of the last Golden Age, and

make up the descended forces of the Moon-colored race. These forces would especially be stirred up at the time when the White Ray of Creation is about to reveal its racial fruit as the Children of Light, and the Race of White.

MYSTERIOUS FORCES OF UNFOLDMENT

Racial disturbances hide mysterious forces essential to the Plan of unfoldment of the race even as individual disturbances. Nations alone or en masse tell Japan and China especially what they should do, seeing nothing but the outer upheaval and viewing it in purely a business or a material sense.

The idea of conflict between Japan and the United States, developed for years, does not need to be a material one. It is quite enough, if it serves the highest Cause, that the Spirit of the United States assert itself against the Japanese spirit and demand humanitarian expression. This is the function of the United States from now on, until it, itself, has become purged of its own hostile spirit within its own ranks, and has been cleansed of its own materialism.

CHINA AND JAPAN POLAR OPPOSITES

China is a negative pole of which Japan is the positive. Both need attention; the Japanese to be toned down and the Chinese to be stimulated to greater action. The inhuman things done by the Japanese against the Chinese they reap again in pressed-down, heaped-up, and running-over measure. Nations reap as they sow. No one with human spirit can sanction the unnecessary slaughter. Nations must protest, thereby registering their own spirit of humanity.

MATERIALISM DESTROYING ITSELF

There is going to be a clean-up of that not suitable to pass to the New Order in the Ages, but who can say what the Plan is that brings the consummation?

It is a means toward destroying materialistic forces as well as liberating currents of energies segregated in a people (China), who having made little showing in the material world, are now used to supply something toward the end of the material world and the establishment of the spiritual. At the superseding of the natural with the spiritual, all that is unnatural asserts itself. In this is its judgment and defeat, as well as its becoming a means by which others are judged for approval or disapproval.

Divine Guidance

IN THE PROPHETIC VEIN

A novel of the Presidency entitled *Gabriel Over the White House* by an anonymous author has just come from the press. An abstract of a *New York Times* review follows:

Spanning the years between, this political extravaganza opens at Washington in the late 1930's, under the administration of the recently inaugurated President, Judson Hammond. World conditions are desperate and threaten to plunge humanity into chaos. In the crisis, an act of God transforms the usually faltering President into a super-man endowed with the dynamic genius to uplift the nation and restore it to its former well-being.

Hailed now as the great man of the age, he invites the brother nations to accept his plans for international union and leads them to the goals of disarmament, the communization of the world's gold supply, the abolishment of war debts, tariffs, economic rivalries, and all other post-war blights. His colossal tasks triumphantly accomplished at the end of four years, an attempt upon his life banishes the miracle-working personality and in its place there lives again the mind of the second-rate politician, in which memory of the recent past is missing. The narrative treats with rare common sense a multitude of contemporary affairs and in a manner that seldom transcends the conceivable.

Do the Wise Ones Watch?

Do the Wise Ones watch behind the scenes? Do they use intermediaries for communicating their suggestions to key persons at times when grave issues hang in the balance? What was the relation of General Hitchcock to Abraham Lincoln? And Colonel House to Woodrow Wilson?

In the light of such knowledge as occultism throws on the above questions, students of our great Invisible Government will find George Sylvester Viereck's recent book, *The Strangest Friendship in History* of more than passing interest.

In this study Mr. Viereck declares that in every fruitful enterprise Wilson borrowed from the Colonel's brain. Analyzing the relationship psychologically he defines it as a "psychic mess-mateship," and again as a case of "spiritual symbiosis."

"House was the negotiator, Wilson the prophet, House gathered the ideas, Wilson gave voice to them. House manipulated individuals, Wilson the masses." All this Mr. Viereck admits, "expresses only crudely the intricate interrelations between two complex personalities."

Edward Mandell House is still on the scene and another President is seeking his counsel. There is ample reason.

A Cooperative Colony

A cooperative colony has been in successful operation in Louisiana for fifteen years. It has long maintained that the time would come when the one-time scoffers would inquire into its very simple but fruitful way of life and that this would come when the present unrighteous system would come to an end, as end it must. That time is now here and in the light of the above facts the following item is of special interest.

The world at last has need of such examples as the following, and is now traveling thither to make first hand acquaintance. What Llano is doing the world can do. The Golden Rule is free to operate wheresoever man may choose to invoke its principles into practice.

NEWLLANO, La., Jan. 20.—Five hundred men, women, and children here know the depression only by hearsay. They are the citizens of the Llano Cooperative Colony.

The comforts and plenty one sees here are the results of fifteen years of hardship and hard work. They are the fruits, every colonist will declare, of the high ideals of cooperation upon which Newllano was founded. They are the dividends of the Golden Rule.

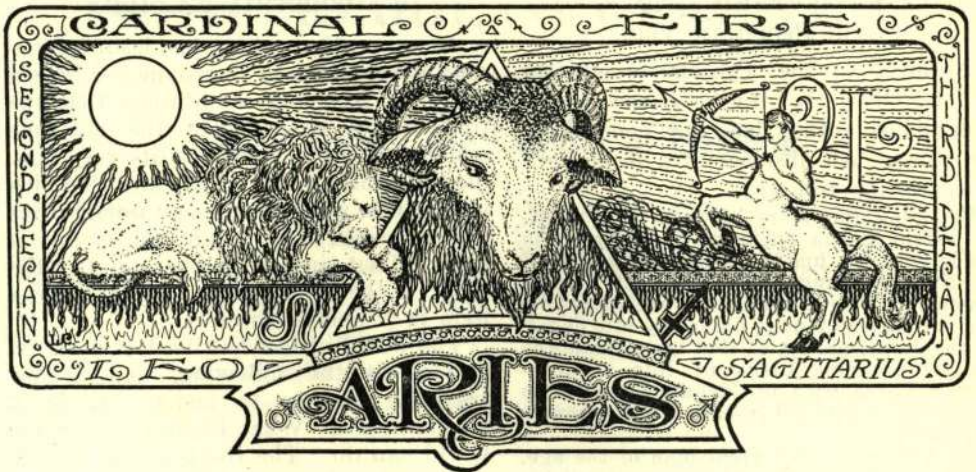
The people of Newllano call themselves cooperators and they submit these, their material accumulations over a period of fifteen years, as one proof of the correctness of their theory that men can live more happily by cooperating than by competing. They have other evidences of the validity of their views but these can be found only by living among them.

Every one, men and women alike, who is able must work eight hours a day, but no one ever receives a penny in wages. Everything is owned by the colony.

Instead of wages the colony gives its members lodging, food, clothing, electricity, ice, medical and hospital care and promises to take care of them as long as they live. Every one draws from the common storehouse and only public opinion determines what one shall draw. Each colonist pledges himself to live by the Golden Rule and ask no more for himself than the colony can provide for every one else.—*New York Times*, Jan. 29, 1933.

Near Neighbors

The Radio now enables us to call from our homes no less than 32,156,500 phones, or 91 per cent of all those in the world. They reach to all the continents excepting Asia and from the Arctic Circle to the fortieth parallel south latitude.



The Life Resurgent

Aries in its highest aspect represents sacrifice, transmutation, resurrection. The early astrologers referred to the sign as "The Lamb-bearing one."

It is the spirit-fire of Aries that floods the earth in the springtime after the incarceration of the Christ during the months of winter, announcing the resurrection both of nature and of man.

In the Bible this great resurgent life, as it manifests through the planet Mars, is called the evil one. While good in its initial impulse, it may through misdirection become satanic in its operations.

When man permits himself to be controlled by the fire-force of Aries he becomes the prey of Lucifer, reveling in the things of sense. When, on the contrary, he attains mastery over this great creative urge through transmutation, he becomes even as the gods.

☿—☿—☿

Meditation for the Solar Month of Aries

DO—DARE—ASPIRE

Lay off the old, put on the new.

Be transformed by the renewal of creative mind.

Serve in newness of spirit; not in oldness of letter.

Let the Christ within arise!

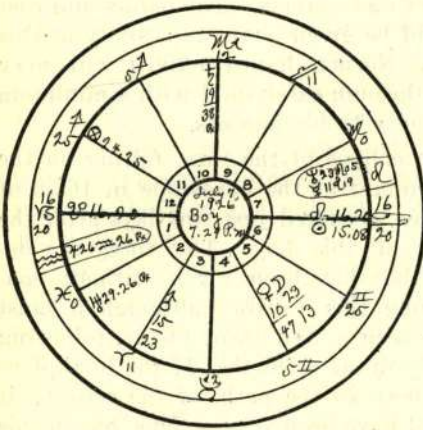
ASTROLOGY

An Astrological Delineation

BY NORA B. GIEBLER

Boy, born July 7, 1926, 7:29 P. M.

Lat. 42 N., Long. 88 W.



Capricorn rising indicates a sober, industrious, responsible individual, usually a skilled workman in his chosen line of endeavor. The Dragon's Tail in exact conjunction with the Ascendant is a slight handicap at the start, signifying the unredeemed in the character of the individual. This sensitive point, so prominently placed in the chart, will make him a puzzle to his relatives and to his associates all through life. A Capricorn baby is usually subject to all the childish ills in the calendar, but once brought safely past the first years of life, he usually lives to an old age, growing stronger and more tenacious of life as his years increase.

Jupiter in the 1st house in Aquarius gives protection and increase of vitality. Aquarius rules the ethers, and the Moon

is in Gemini, trine to Jupiter, thus giving greater vitality to the physical body than might be suspected. Jupiter in opposition to Neptune shows a tendency to give greater attention to purely material things than to divine ideals, at least during youth and middle age.

The Sun, giver of life, is in Cancer, square Mars, but trine to Saturn, ruler of the sign on the Ascendant. Mars provides the incentive to action, much of which may appear to be useless, but through action he will serve, and through service he will reclaim himself. The trine of the Sun to Saturn will be a protection all through his life. The Sun is parallel the Moon, producing harmony between his personality and his individuality, also causing the vital body to become a better transformer of the solar forces than would be possible otherwise.

The Sun in Cancer gives a retiring nature unless the personality is under the rule of a dominating sign. Capricorn rising provides the necessary self-reliance for balance, and with Jupiter in the 1st house, there is a good sense of humor and lively wit. Cancer is the sign of sympathy and is sensitive to the joys and pains of others. The square to Mars will help him to overcome this sensitiveness in time, through experience, and by the test of his mettle (metal).

Saturn, life ruler, is square to Neptune, delaying or retarding the realizations of his dreams and ideals. Saturn is a cold planet, signifying justice. The square of Neptune will give him the ideals, but will stop short of their realiza-

tion. The trine to the Sun will make him just and kindly in manner. He will be able to explain in a logical way why he must be just in all things. This is his nature. If this boy lives up to the possibilities of his chart, he may become a great lawyer, or judge. On the other hand he may become an entertainer, with Venus and the Moon both in the house of amusements, and with Mercury in Leo, the natural 5th house sign.

The mind dwells upon the things signified by the sign and house in which Mercury is placed. In Leo and the 7th house, the planet takes on a fiery, intense nature, and matters of public interest will concern him most—that is, after he has reached the years of maturity. During youth and young manhood, his mind will dwell upon affairs of the heart, sports, and amusements in general. Mercury is sextile Venus in Gemini, giving him wit and appreciation of the mental and artistic side of life. Literature, teaching, and public speaking are a few of the activities that may be pursued with profit. Mercury is trine Mars, giving fire and zest to any undertaking that requires the use of the intellect. Mars is dignified by sign, and is in the house of the concrete mind, supplying energy and power to any mental effort put forth.

With the exception of the square to the Sun, Mars is very well aspected—sextile Venus and Moon and trine Mercury. The friendliness of this fiery planet to the two feminine planets will make him very popular with the opposite sex. The Mars impulsiveness will often get him into hot water (Mars square Sun in Cancer); but Venus and the Moon will minister lovingly, and Mercury will throw the light of reason upon him, thus enabling him to learn the lessons from his experiences, and to transmute the iron in his nature to resilient steel, that bends but does not break. Venus, the attractive quality in his nature, is in Gemini, making his mind pliable and receptive to influences of a high mental nature. Uranus in the 2nd house, on the cusp between

Pisces and Aries, will tend to make his finances an uncertain quantity—that is, he may be very affluent many times in his life, and may as often be found living from day to day. However, Jupiter in the 1st house will always be his protector, and will keep him from actual want at all times.

This year his progressed Moon will make the square to its own place in the natal chart. This marks the birth of the vital body in the child, when a new growth begins to be felt in the physical vehicle. At these transitional periods, it is both instructive and interesting to watch and follow the progressions of the angles and planets. The habits and diet should be given care and study at this time. Normal, happy activity will carry him through safely and with a minimum of worry to his parents.

An eclipse of the Sun, falling on the descendant of the horoscope in 16-56 of Cancer, occurred just two days after the birth of this boy. The foregoing delineation has been given without considering this eclipse, although it must have been a significant factor, following so closely after birth. If the birthplace had been in the path of the eclipse, it would have been very serious, but in this case the effects were probably the same as a new Moon influence, which is often an added stimulus to the little life just beginning.

The boy has four planets in fixed signs, giving him stability of character. There are no planets in earth signs, but he has an earth sign rising, which will make him, to a certain extent, practical and thrifty. Uranus, the planet of genius, is in a critical degree, and he will respond to this influence in greater measure when the Moon is transiting over its place in his chart. Saturn, his ruler, is near the Midheaven. His chief test will come to him at the height of his power. If he has used his talents well up to this time, he will be promoted to more responsible tasks as he grows in wisdom and experience.

Cycles Within the Circle of a Single Incarnation

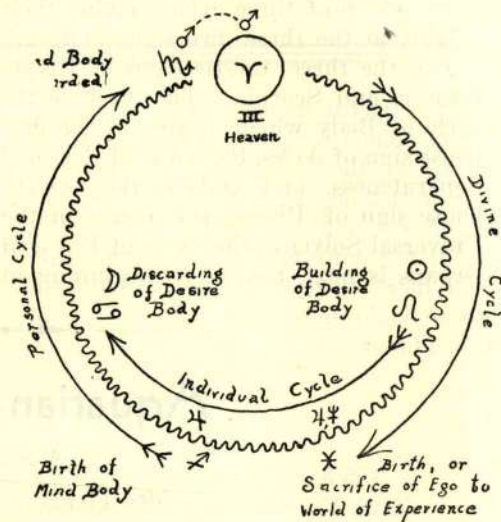
BY VIOLA MAY BURCH

WITHIN the twelve signs of the zodiac there are three creative signs of fire from which are generated three cycles of development in a single incarnation of the Ego.

Searching for the Divine Essence of the zodiacal signs we find Aries possessing the highest abstraction of Self—self-assertion carried to the point of becoming pure Ego. In the Third Heaven the Ego is held in this sign within the energizing force of Mars in a state of Highest Abstraction. In its pilgrimage toward birth the Ego descends in a Divine cycle into the sign Pisces where the Ego is sacrificed to the world of experiences—birth in a dense body. The rulers of Pisces, Jupiter and Neptune, prepare the Ego for subjection to law and Initiation.

Preceding this birth into a dense body a new cycle has begun in Leo. This occurred at the beginning of the building of the desire body and marks the commencement of the Individual cycle with all its likes and dislikes, its aspirations and inspirations, its anticipations and disappointments. Leo is the sun sign of the individual and also the sign of self-ish love. This cycle of Individual development extends from the Ego's entrance into the Desire World on its journey toward birth till its emergence from the Desire World when the desire body, is discarded at the time the Ego enters the Second Heaven, in the period after death. The end of the cycle takes place in Cancer, the sign of memories. The Moon being the ruler of Cancer signifies the cast off crystallizations of Pain.

Previous to the death of the dense body a third cycle begins at the birth of the mind body. This takes place in the sign of the higher mind, Sagittarius. Its ruler, Jupiter, signifying expansion, gives us the power to attain to the great-



est development, which attainment is possible only after possessing all four vehicles. This new cycle is the Personal cycle which has its beginning in the birth of the mind body and running throughout all that the Ego experiences as a result of the separation into a Personality—that is, until it casts off the mind body as the cycle ends in Scorpio. This is the real “death” of the personal entity and the Ego is ready, through the magnificent power of Mars in mystical Scorpio, to pass within the sanctuary of the Third Heaven, there to await in pure essence of Self, the call to rebirth.

The student of occult philosophy will notice that no cycle has been given for the vital body. The vital body is so intimately connected with the dense body that its sphere exists only within the physical world comprised of the four ethers and the solids, liquids, and gases of its Chemical Region. The four ethers are analogous to the four elements—water, fire, air, and earth. The qualities expressed in the signs grouped as common or mutable, cardinal, and fixed are

related respectively to the gases, liquids, and solids of expressed energy in earth form.

Within the period of time that the dense body is manifest, there occurs another group of three cycles having their origins in the three fire signs and ending in the three mystic signs of Pisces, Cancer, and Scorpio. The first is the cycle of Body which begins in the first house sign of Aries, the house of Personal Separateness, and ends in the twelfth house sign of Pisces, the house of the Universal Solvent. The cycle of Physical Organs is next, having its beginning in

the fifth house sign of the heart, Leo. The organs of the body begin their functions with the beat of the heart. This cycle ends in the sign of the stomach, Cancer, the stomach being the organ whereby crystallized particles enter the body and cause its ultimate death.

The last cycle is one of events experienced in physical manifestation. These events occur as a result of the activity of the higher mind and consequently this cycle begins in Sagittarius, and ends in Scorpio, the sign of death, wherein experience renders up its benefits in the form of lessons for life's further guidance.

Aquarian Philosophy

A Soliloquy

BY ISABEL AMBLER GILMAN

*Well, I was stung today! At every turn
Opposing forces swept me from my goal,
And every fellow worker seemed to burn
With generosity to heap on coal.
Ha! Here's my horoscope! What aspect vile
Could operate to filch from me my pile?*

*Could this be it? Let's see, the Lady Moon
Was transiting a square; from fixed signs, too.
It culminated at—exactly noon.
I understand. An ancient debt came due,—
An obligation I could not evade.
The Lords of Destiny would see it paid.*

*My treasured savings in the discard—lost!
How I had worked and skimped to save that pile!
Financially I'm wrecked and tempest-tossed—
NO! I can suffer and serenely smile;
The Lords of Destiny exchanged my roll
For everlasting qualities of soul.*

*When I have paid unto the bitter end,
And no more debts contracted or implied,
Then I can laugh at what the stars portend
And say "Your power o'er me is nullified."
Oh, aspect vile—with hidden blessing fraught!
I'm grateful for the lesson you have taught.*

QUESTIONS AND ANSWERS

What Became of the Physical Body of Jesus?

QUESTION :

What became of the dense body of Jesus if the *Scriptures* are correct in reporting that after three days it was no longer in the tomb?

ANSWER :

A tremendous vibratory force had been imparted to the atoms of Jesus' body by the Christ Spirit. When this body was finally laid aside, therefore, its atoms scattered with miraculous rapidity.

TEMPORARY USE OF JESUS' VEHICLES

QUESTION :

When Jesus surrendered his dense and vital bodies to Christ did he thereby lose permanently the seed atoms of those two bodies?

ANSWER :

Upon the death of the dense body the seed atoms were returned to the original owner.

VITAL BODY OF ETHER GATHERED BY JESUS

QUESTION :

Was Jesus deprived of a vital body during the three years that it was used by Christ?

ANSWER :

For three years Jesus was without a vital body built up from its own seed atom, as this was with the Christ; but during this interim Jesus gathered a

vehicle of ether as an invisible helper gathers physical material whenever it is necessary to materialize all or part of the body. Such materializations are impermanent because they are not the outgrowth of, and therefore not in oneness with the permanent seed atom, hence disintegration takes place so soon as the will power which assembled the body is withdrawn.

EFFECT OF THE CHRIST SPIRIT IN THE SOUTHERN HEMISPHERE

QUESTION :

How does the annual incoming and withdrawing of the Christ Spirit react on the Southern Hemisphere?

ANSWER :

It is known that adepts can extend their auras to quite a distance. Group Spirits can fill whole valleys or countryside with their auras. The Christ-Spirit, being chief of all, extends His aura throughout the earth. The Christ-force permeates the earth, in both the northern and southern hemispheres, with this difference: While it reaches the surface of the earth in the northern hemisphere at the vernal equinox, or thereabout, in the southern hemisphere it is retarded in the second stratum of the earth (fluidic stratum which is composed of a thick paste substance, having the quality of expansion like that of an exceedingly explosive gas, and is kept in place only by the enormous pressure of the outer crust) until past our northern midsummer. This is worked out by the slant or angle of the sun rays.

WITNESSING THE CHRIST'S INGRESS INTO THE EARTH

QUESTION:

May we look forward to a time when we can actually see for ourselves the Christ's annual ingress into the earth and His withdrawal?

ANSWER:

Yes, when Christ consciousness has been attained. Advanced disciples have witnessed the great reality.

VITALIZATION OF FLORA AND FAUNA

QUESTION:

How can the Christ vitalize flora and fauna, having as His lowest vehicle a desire body?

ANSWER:

It is the spirit essence composing the dense seed atom that is aroused into action by the Christ Spirit.

TONGUES OF FLAME

QUESTION:

Do angels have tongues of flame emanating from their foreheads?

ANSWER:

Yes, many of them belonging to certain hierarchies, and all those belonging to the Eloistic ministry have tongues of flame. The cosmic law governing angels is this: Garments and appearances correspond to intelligence. Some of the most intelligent have garments that blaze as with a flame, others have robes that glisten as with light. The less intelligent have garments that are white without the effulgence, and the still less developed have sheaths of various colors with no flame emanating from their foreheads.

RETARDING PROGRESS OF THE DEAD

QUESTION:

I claim that by talking to departed spirits we only strengthen their desires for material things and thereby prolong

their stay on the lower levels of the Desire World. Will you please tell me if this is right?

ANSWER:

You are exactly right. That is one of the reasons why the Rosicrucian Fellowship always discourages attempts to talk with those who have passed on into the next world.

HOLY GRAIL INTERPRETATION

(Continued from page 152)

spiritual sense must use his divine power to free himself from his lower world, or nature, and must even conquer his own mind.

In Tennyson's *Idylls*, and in fact all of the earlier poems, King Arthur was practically a lay figure. His court was the point of departure and return of the Knights who sought the Grail; he himself was a passive spectator.

The historic Arthur, according to Geoffrey's *History* written in the twelfth century, was a mighty monarch who ruled Britain in the fifth and sixth centuries, carrying his conquests far afield, even to the very gates of Rome. It is claimed that he led his army against the Saxon invaders and defeated them in twelve great battles.

All expeditions of higher spiritual forces into the battle-field of gross matter are more or less warlike. Only Sir Galahad, personification of the purified man, can conquer as the twelve Knights seated about the Table watch the uninitiated in the battle of life. The Round Table was itself a wedding gift to the King in the only marriage in truth, of Spirit and Intellect, within the Initiate himself.

The twelve powers of man, functioning as a harmonious whole, are interested in something more than a cup which provides purely material food. Between the swing of the pendulum on the one extreme of the wholly mythical legend, and on the other of the historical character, lies the Truth for one who has eyes to see it.



OCCULT REVIEW OF THE MONTH

Literature - Plays - Motion Pictures - Music

Book Reviews

WHAT WE LIVE BY. *By Ernest Dimnet.* 1932. Simon & Schuster, 386 4th Ave., New York.

An interesting discussion of God and the universe. The book is divided into three divisions corresponding to the three aspects of Being in classical metaphysics, namely, *Verum*, the True, *Pulchrum*, the Beautiful, and *Bonum*, the Good. We must begin with the true, says the author, if we would know the beautiful. In the beautiful he sees a magnet of incomparable power, a motive that is irresistible. Goodness is beauty incarnate, the truth made manifest. It is a deeply contemplative and inspirational work with beauty as its keynote.

HISTORY OF THE VESTAL VIRGINS OF ROME. *By Sir T. Cato Warsfield.* Rider and Company, London, 10 /6.

A book containing much interesting information upon this hitherto little known but fascinating subject. From the time of the reign of Numa Pompilius the position and importance of the priestesses in both the social and religious life of the Roman world is described. A book not only for students but one that holds an appeal for the general reading public as well.

RICHARD WAGNER. The story of an Artist. *By Guy de Pourtales.* Illustrated. Harper & Bros., New York. \$4.

In Wagner's *Ring* the Rosierucian conception of the Cosmos finds magnificent presentation. Anything pertaining to this mighty musical genius is of un-

failing interest to our students. Already the library on Wagner is greater than that of any other musician, a fact that in itself testifies to the tremendous influence of his works. Yet this latest book presents an account of the master in a way that is new. The author gives a clean and well detailed outline of Wagner's life and the many varied adventures of his career are set forth in an entertaining and picturesque manner.

THE LIFE OF RICHARD WAGNER. *By Ernest Newman.* Knopf, New York, 1933.

The first of three volumes on the life of the great composer by the English critic whose life has been devoted chiefly to a study of Wagner. This volume covers the earlier part of Wagner's life.

HE THAT COMETH. *By Geoffrey Allen.* New York: The Macmillan Company, \$1.35.

An interpretation of the Oxford Group Movement, by the author of "Tell John."

Drama

CONQUEST, A drama written and produced by Arthur Hopkins. New York.

Arthur Hopkins, one of the first ranking figures in the American theatre, has succeeded in his double task of offering the public a play "full of high motives and fine perceptions," and altogether worthy of his "incorrigible idealism." The drama is an adaptation of the *Hamlet* theme to modern people and conditions of living. Members of the American Society for Psychical Research were privileged to witness a performance last February prior to its regular opening, announcement of which referred to the production as being also of "some psychic significance."

THE OBERAMMERGAU PASSION PLAY

A tricentennial performance of the Oberammergau Passion Play will be given in 1934. This will not affect its regular decennial production in 1940.

Music

Wagner Anniversary Celebration

World-wide observances have commemorated the passing of Richard Wagner fifty years ago, on February 13, 1883. A two-day fete marked Germany's tribute when the composer's works were heard throughout the nation.

Exercises in the schools, Wagner exhibitions and discussions of projects for erecting new busts and statues of the composer, and a deluge of newspaper and magazine articles constituted other features of the celebration.

In other countries the event was celebrated in opera houses, concert halls, and by radio broadcasts, the millions participating in grateful recognition of the monumental gift this giant genius gave to man.

Among the many outstanding events in our own country was a special performance in New York of the music-master's supreme achievement, *Parsifal*. A record audience for the season at the Metropolitan heard this truly sacred drama in the reverential spirit befitting its lofty theme and purpose.

"The performance was given without applause," we read, "with the exception of the moment, at the end of the second act, when the curtain was raised on a bust of Wagner, ornamented by a laurel wreath. Then the entire audience rose, and a large number, in spite of the attempt to preserve silence, applauded. But none of the artists in a distinguished cast appeared before the curtain. The personal element was entirely absent on the part of the interpreters, and the presentation of the mystical festival play of Wagner's later years was witnessed in a manner adversely appropriate to the occasion."

Parsifal, the Consecrational Festival Drama

Parsifal has been termed a parable of contending passions and heavenly aspirations. It is a story of the evolution of human consciousness from that of the

animal man to that of the illumined seer. Wagner, the great music-Initiate, has given to man in the immortal drama of *Parsifal* the highest vibratory harmonies ever sounded upon this physical plane. Only the true esotericist is able to realize fully the spiritual benefits accruing from this music. In the wisdom of the Initiate this music was brought to earth for the definite purpose of strengthening the spiritual impulses of both man and the planet.

Wagner designated *Parsifal* as the Consecrational Festival Drama and so well did he recognize its far removal from the jangled tunes of earth's commoner levels that it was his wish that it be performed only in the clearer, quieter, and serener atmosphere of isolated, mountainous Baireuth.

Fortunately its performances are not so limited, but mindful of Wagner's wish, whenever the drama is presented, wheresoever it may be, music lovers ever seek to provide the fitting atmosphere and preserve its sacred character.

The divine music of *Parsifal* sings of the radiance of the new born earth clothed in the exquisite beauty of Good Friday, and its triumphant tones tell of the earth transformed through the glory of the spring-tide as Parsifal bids Kundry "smile with all nature, joyously redeemed." It pulses with the wondrous grace of the gentle Herzleide and reverberates with the awful anguish of Amfortas. The deep intonations of the dark deeds of Klingsor, the mighty magician; the sensuous beauty of Kundry, the subtle temptation of the flower maidens; the purity of the stainless young knight, Parsifal; the swelling of mystic bells; the power of the sacred spear and the halo of the Holy Grail,

(Continued on page 190)

Children's Department

How the Moon Grew Old

BY ESMÉ SWAINSON

EDITOR'S NOTE:—*The earth in its evolution has passed through successive periods or incarnations. The one preceding the present is known to occult science as the Moon Period. This is the "Moon" to be borne in mind when reading the following story. It relates to our satellite, the moon, only in so far as the latter represents an eighth sphere, a disintegrating body, an unredeemed portion of earth's earlier planetary embodiment.*

IT WAS very tiresome indeed! From morning to night there was nothing but complaints at the Palace of the Moon.

Mother Moon was feeling tired and worn out. It did not matter how early she arose in the morning nor how late she went to bed at night; however hard she tried, she never seemed to get her work done.

It got worse and worse and worse every day, until—early one morning a deputation of farmers came and complained that they could not pay their taxes nor provide food for the people, as nothing was growing. The seed was bad and they had received no fertilizer which might have helped the plants to grow better.

Following close on their heels, the engineers, who bowed low before her, explained that they were very, very sorry that everyone was short of water in their homes, but what could *they* do? There was not enough rain and all the rivers and lakes were drying up!

Then came the miners who said they were sorry everyone was cold, but, alas, they were afraid that the coal was giving out; that all the big trees had been cut down and soon there would be nothing to burn for fires.

At this moment there was heard a great shouting at the entrance to the palace and in rushed a crowd of mothers and fathers, all crying: "Our children, our children! Give us back our children. Where have you hidden our children?"

Mother Moon was very much distressed, but she could only shake her head and say that *she* did not know where they had gone.

Unhappiness prevailed throughout the whole country; no one troubled about digging his garden, for nothing would grow and there were fewer and fewer visitors to the Country of the Moon so that the poor Queen had fewer and fewer subjects to rule.

At this critical moment, to add to her troubles, there came a messenger from the Sun to see why she had not sent her yearly gift and to enquire why everyone was grumbling.

Poor Mother Moon! She sat, a picture of misery, while the messenger told her that the Sun thought she was getting too old to rule.

"I am afraid that is true," she said. "I am tired and worn out and can no longer get up early enough to look after my children and they are deserting me day by day.

"My land, too, is tired like myself and will no longer grow the beautiful flowers and fruit, so that there is not enough food for everyone."

Mother Moon started to weep tears as big as eggs! Faster and faster they fell, until quite a large pool of water collected at her feet.

"Stop! Oh, do stop!" cried the messenger in alarm, for no man ever likes to see a woman crying. "You will turn into salt water and that will not mend matters at all!

"Now, would you like to become young again? It can be done if you are brave enough to do what I tell you."

Mother Moon dried her eyes and looked up hopefully.

"Come with me," he said, and they went outside onto the terrace of the Palace gardens, where they could see all the stars. He pointed out to her a place in the sky that did not seem to be so very far off where there seemed to be a great ball of mist, very faintly luminous, like a gigantic glow-worm.

"You may have noticed that mist," he said and she nodded.

"Yes, I have seen it recently and wondered what it was."

"That can be made into a new home for you and your children, if you are brave enough to go through the fire that will make you young again!"

Mother Moon's face brightened. "I would do anything to feel young again and be able once more to help all my people, and goodness knows, I am cold enough now," she shivered and drew her cloak closer round her shoulders, "I am never warm now—do let me start at once!"

"Oh, you can't do these things all in a hurry like that," said the messenger. "We shall first have to pack up all your treasures and place them in flying ships. There must be three ships, all the animals and birds into one, all the plants into another and all your children into a third; then send them all off to have a rest and a nice sleep in the Land of the Sun, while we get you and the new home ready."

A meeting was called of all the inhabitants and the great hall was full to overflowing. Animals and birds stood where they could or perched outside to listen, endeavoring to hear something of the new plan, for they were all tired of the miserable time they had been hav-

ing. Everyone was quite willing to go to the new land.

What a business it was and what a time it took to pack up all the things! Each plant and animal and every human being had a ticket to show which ship he was to sail in, and in what order they were to embark.

This part of the arrangements was carried out by a very old and wise man, who only came to visit the Moon occasionally when there was anything *very* important like this to be done. He was called the Manu or the "One-Who-Knows."

The first boat flew up and the Manu packed in all the men, women, and children. There was just room for everyone and no crushing. Into the second went all the animals, birds, and insects, though there was a little dispute as to who should go in first, the birds or animals or fishes, but finally the animals were packed in first. The third boat took all the trees and plants and the fairies that look after them, laden with their paints and brushes. The jewels and the gold and silver, the coal and all the minerals, stayed behind because the gnomes said they could throw a very long way and that would save sending them in a ship.

Mother Moon stood on the terrace and waved farewell to all the boats, then turned to the messenger and said, "Now, I am quite ready."

He put a golden bandage round her eyes, fixed a pair of wings on her feet, took her hand, and told her to jump into the air.

As her feet left the Moon, every bit of color started to fade out of the land, her palace began to fall to pieces, until there was nothing left but heaps of stones.

How queer she felt flying through space, and as she went she began to feel the air round her growing hotter and hotter, until she could hardly breathe.

"Be brave. You will soon feel all right," whispered the messenger.

On and on they went, till at last she seemed to be in the midst of a great fire.

The bandage was torn from her eyes

and, yes—she stood in the midst of flames of all colors, going round and round, up and down, until she felt quite bewildered; still she had grown tremendously and felt quite well and strong.

The flames rushed in and out, playing hide and seek with each other, sometimes throwing themselves miles high in the air, until they reached her old land, the Moon, while the fire fairies shrieked with excitement as they whirled about her head. Every now and then a great ball of fire would land near her feet and the fire fairies would immediately pounce upon it, only to throw it far into the air again.

"It is the gnomes in the old Moon playing ball with the jewels and the gold and silver they are throwing over here," said the messenger.

So for a long, long time—thousands of years—the game went on, until the flames began to die down and more solid land appeared and the water fairies were able to come and help, too.

"Now I may leave you," said the messenger. "Send for all your children. You are now Queen of the Earth, that is your new title.

So he went away, and Mother Earth prepared the land for her children. The gnomes planted all the jewels and the gold and silver and the other metals in their proper places in the rocks.

Then came the first ship with all the plants and trees. They rejoiced in the new land and grew huge like Mother Earth herself had done when she first came.

After that came the animals, birds, and fishes, and lastly the men, women and children—all delighted with their new homes.

"What happened to the old Moon?" you ask. Well, of course, there was really not much left after the gnomes and fire fairies had finished playing ball with all the hot metals!

If you look carefully tonight, you can see, if the Moon is full, where they left great holes behind them.

There was only enough left to act as a mirror to the Sun to light us at night and even that is very, very fragile and some day there will be an extra puff of wind—and—well, you won't see the old land any more. And the Sun will provide us with a new Moon to light us at night.

COSMIC COLORS

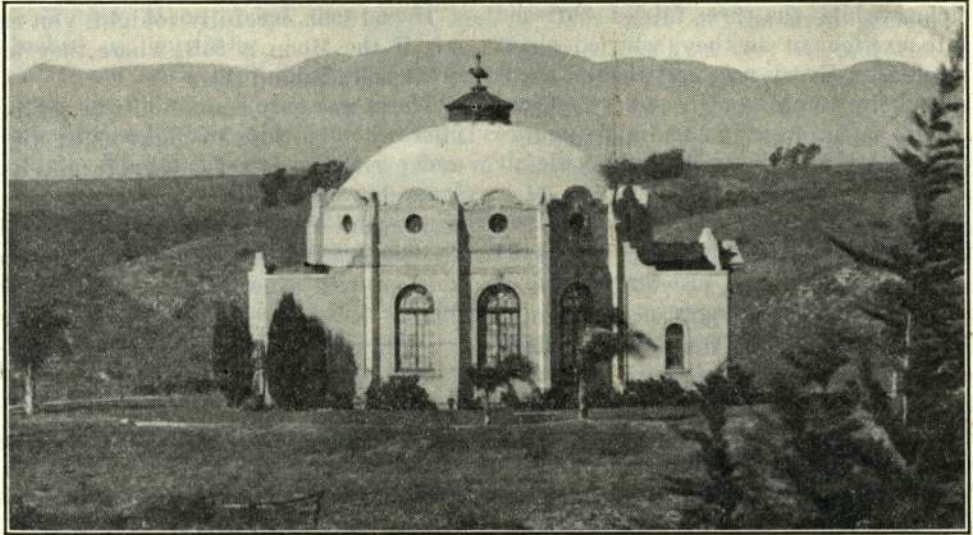
(Continued from page 166)

all the gold shades, and crimson. They restore the magnetic polarity. The vitalizing color is yellow; the sedative, blue.

The flowers for this birth month are those in all shades of pink and yellow. The favored foods are the red fruits and berries and all vegetables grown above ground. The chemical needs are potassium phosphate and sodium sulphate. For wearing apparel the colors are golden browns with touches of orange and crimson. Fortunate jewels are coral and emerald. The perfumes are lily-of-the-valley and rose. The musical keynote is E.



HEALTH



The Fellowship Temple of Healing at Mt. Ecclesia.

Foods in Relation to Spiritual Unfoldment

By M. F.

"Behold, I have given you every herb-bearing seed, which is upon the face of all the earth and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."—Gen. 1:29-30.

Grains, vegetables, fruits, and nuts constitute man's first diet. They contain the sixteen elements or mineral salts of which the body is composed. The lack of one or more of these salts means dis-ease; the presence of all in their proper proportions makes for health.

The body must be cleansed of all impurities before one can hope to contact, to any great extent, the highest forces and perceive great spiritual truths. This may best be accomplished by removing the slow-vibrating toxins from the body, by cleansing the blood stream, without which perfect health is impossible.

When we grasp the truth that health in its most inclusive sense requires a deep internal, God-wrought cleansing on the highest plane, the spiritual, as well as a thorough self-wrought cleansing on the lowest

plane, the physical, we shall have realized more fully the beautiful harmony of all God's laws.

After the purification of the physical body, we have yet the mind and the emotions to work upon, and beyond these, the higher mind, in order that it may register the celestial light. For the highest spiritual progress vegetarianism becomes requisite. Only through a body nourished on the purest foods can the mighty vibratory waves of power and triumph become fully manifest.

The Panacea

When the Panacea is applied the concentrated Christ life therein contained rushes through the patient's body and infuses each cell with a rhythm that awakens the imprisoned ego from its lethargy and gives back life and health.—*Max Heindel.*

NEW TEMPLE VIEW

Readers will note in this issue a new view of our Healing Temple. For this we are indebted to our friend Mr. Frank J. McLaughlin of Philadelphia, to whom we extend our thanks.

Our Healing Ministry

GRATEFUL TO INVISIBLE HELPERS

Australia.

I am sometimes conscious of the presence of the Invisible Helpers and feel the tearing down of adhesions, especially during the night. They worked hard on my right ankle that had become thickened and hard, and which caused torturous pain if I walked even a block. I was awakened by a terrific wrench, and I knew immediately what it was. I felt their loving presence so clearly. I expressed my love and gratitude, telling them I did not mind how much I suffered since I knew I was being healed.

They worked longer than usual, the pain being very acute at times, but Oh! the joy next day. The ankle was only half the size, soft, and supple; I could twist and turn it vigorously without pain. A few days later I walked nearly a mile and a half. It is wonderful! Week by week friends can see the improvement in me generally.

My left arm which could not reach round my back, now reaches right around to the other side and up to the shoulder blades. I'm bubbling over to tell you the good news and express my love and gratitude to God, and to you dear ones, for the wonderful healing. I am also entirely free from that awful depression that haunted me on and off for years and for which I asked your prayers.

With loving appreciation and heartfelt gratitude. —J.

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 and application blank, address, The Rosicrucian Fellowship, Ocean-side, California.

HEALING DATES

March 6—13—19—26
April 2—9—15—22—29

NEW MOON MEETINGS

March 25th, April 23rd.

FULL MOON MEETINGS

March 11th, April 9th.

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.

WHAT IS SUBLIMATION?

(Continued from page 164)

Through the struggles of this period, through thrills, depressions, disappointments, and even occasional despair, the new man is being born, a spiritual being, possessing mental and spiritual powers which could not have been acquired in any other way: discrimination, analysis, concentration, selflessness, and self-control without exertion of will power, which is equanimity. He has evolved wings, as it were, the spiritual wings of the Aquarian, for sublimation is really and truly an act of epigenesis.

There is one more stage in applied sublimation, and happy, indeed, is the one who progresses thus far. It is usually termed a higher stage of consciousness. To all appearances, there is nothing left to be sublimated, but in truth sublimation has become a mental habit, and as such is working automatically. The exuberant drunkenness of thrills gives way to a constant, serene equilibrium. A higher vibration has been acquired, affecting every part of one's being. Intelligence, so-called, becomes keen and clear; imagination, mind's dominant power, works constructively instead of destructively; concentration becomes an easy play instead of an arduous task; the spirit is buoyant beyond belief. Even the physical body undergoes profound changes. It develops an unprecedented capability to resist disease; instead of weight, it seems to have wings; instead of bulk and brawn, vim, vigor, vitality. Indeed, man has found the pearl of great price.

As yet, there are few—comparatively—who have reached this stage, but their number is fast increasing, and theirs shall be the future, theirs shall be the glories of Initiation, theirs shall be the kingdom of God.

CENTER NEWS

Georgetown, British Guiana.

The Guianese Study Group reports added interest in the work in that distant land. Many tourists from America and other countries visit the Center there and are pleased with the spiritual endeavors among these people, according to the leader, Simon Moore.

France (Mulhouse Center)

This group is going forward in a manner that indicates a very deep interest in the Rosicrucian teachings. New applications are being received from France and the secretary states that "others will follow." An opportunity for unlimited service is presented in Europe, as interest in our work is increasing steadily.

Paris, France

The *Ere Spirituelle* states that the weekly Saturday meetings of the Rosicrucian Fellowship are held at "La Maison de la Mutualité," 20-24, rue Saint Victor, Paris 5me. Lectures on the philosophy are given by Mme. Desmidt and Mr. Frankel. The Center is progressing quietly, aiming more to attain inner growth rather than outward show and to form a group where spiritual unity will reign.

Springfield, Massachusetts.

The secretary of the Springfield group, Addie A. Wright, reports that a class in Astrology has been formed, and is meeting each week in the Center there. Astrological knowledge is an invaluable aid to the progress of the neophyte, and we are always glad to know that our students are taking up this sacred science in connection with the philosophy.

San Diego, California.

An illustrated lecture on "Australia, Home of Surviving Lemurians," was a recent Center feature of special interest. The Woman's Club was engaged for the occasion so as to accommodate an audience of more than twice the seating capacity of the Center rooms. Happily, the more than doubled space was filled with deeply appreciative listeners.

Miami, Florida.

Newspaper notices of the Center activities are appearing in the *Miami Herald*, and serve to bring new people to the meetings. Out of town visitors are not infrequent. In the last report, Mrs. Caro, the leader, re-

ports having had two visitors from Buffalo, N. Y. and two from Stamford, Conn.

Newark, New Jersey.

The activities have increased greatly at this Center since the lectures given there by Mr. Darrow in February, writes Joseph Duts, the leader. Many new people were attracted to the lectures and a program of active class work continues.

Cleveland, Ohio.

The Center sends excellent reports. Special emphasis is now being placed on the Sunday Evening Temple Service, the Sunday morning class in spiritual astrology and the Philosophy classes on Tuesday and Thursday evenings.

Chicago Fellowship Group

1105 Lawrence Ave.

Mayble Bennett, the secretary, reports a new class in Astrology has been started for beginners. Instruction is given in the art of erecting a horoscope. Other classes in Philosophy and advanced Astrology are held on Wednesday evenings. A devotional service is held every Sunday evening at 8 o'clock, followed by a lecture.

Chicago (Loop Center)

The monthly report from this Center is at hand and shows that much good work is being accomplished there. Among the lecturers during the month of March were Amber M. Tuttle, Morris Berkowitz, Edward Adams and Antonia Lakay. This is one of our oldest Centers and was founded by Max Heindel when the work was just being organized.

Santa Monica, California.

Santa Monica develops according to its own unique genius. There is no other Study Group just like it. Working with the principles common to all Centers, it makes application of them along original lines.

The Sunday Morning Service is singularly beautiful. The Sunday School following has a large attendance. Besides the several classes in Astrology and Philosophy, one evening a week is devoted to a study of the writings of one of Technocracy's foremost forerunners, Edward Bellamy. Another distinctive feature of the Center is the evening given once a month to an interpretation of Current Events in the light of the Ageless Wisdom.

Rosicrucian Field Lecturer

Mr. Joseph Darrow continues his good work in the East, having just finished a series of lectures in Trenton and in Philadelphia with excellent audiences in both cities. In Philadelphia three illustrated talks were given at the Hotel Sylvania the first part of March, and due to the unusual interest manifested, a special request was made for a fourth. This was given on March 7th. As we go to press Mr. Darrow is in Baltimore, where he will give a series of lectures under the auspices of the Fellowship Center there, which is conducted by Mrs. Edwina Pfeiffer, 1504 Rosedale St.

THE ROSICRUCIAN EMBLEM

(Continued from page 162)

he must be content to serve in lesser ways, until by his service he has earned, or built his own white rose.

How may our hearts become as this pure white rose, this diamond point of light, this philosopher's stone? By striving to live up to our ideals; by laughing at our mistakes, but endeavoring not to repeat them; by being patient with our apparently slow growth. The white rose grows slowly. It is a fragile thing at first, easily blighted by neglect, by lack of proper cultivation—for this white rose must be cultivated, much in the same manner as the rose in our material garden. If we cease for a time to have the desire to become servants of our Lord, to become Invisible Helpers, we neglect our white rose fully as much as if we ceased to give water to the rose in the garden.

By searching for, and accepting only the pure in all things we finally build the philosopher's stone within ourselves, the white rose in the center of the cross of our own bodies; this white rose will be the means by which, some day, we may enter the invisible worlds, in full realization and remembrance of work done which has made our entrance possible.

"He who would be the greatest among you, let him be the servant of all."

Our New Children's Book

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—AND—

STUDY GROUPS

—OF THE—

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United States and Canada.

- Atlanta, Ga.*—Azoth Library, Marion Hotel.
Akron, O.—Burt G. Smith, 612 Metropolitan Bldg.
Baltimore, Md.—Mrs. Edwina Pfeiffer, 1504 Rosedale St.
Battle Creek, Mich.—71 College St.
Boston, Mass.—Metaphysical Club, Room 220, 25 Huntington Ave.
Brooklyn, N. Y.—330 Halsey St.
Brandon, Man., Canada.—14 Imperial Apts.
Burlington, Vt.—91 North Union St.
Butte, Mont.—Y. M. C. A. Third Floor.
Calgary, Alta., Can.—232 Examiner Bldg.
Chicago, Ill.—Rm. 1622 Capitol Bldg, 159 N. State St.
Chicago, Ill.—1105 Lawrence Ave.
Chicago, Ill.—342 W. 64th St. (Inglewood Group).
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room No. 708.
Columbus, Ohio.—253 N. Hague Ave.
Detroit, Mich.—4813 N. Phillip St.
Erie, Pa.—School Board Rm. Public Library.
Everett, Wash.—1801 Hewitt Avenue.
Hamilton, Ohio.—Lane Public Library.
Hollywood, Calif.—446 N. Vermont.
Indianapolis, Ind.—319 N. Pennsylvania St.—3rd Floor.
Los Angeles, Calif.—219 Beaux Arts Bldg., 1709 West 8th St.
Miami, Fla.—314 Realty Board Building. Write Mrs. S. Caro, 1853 N. W. 5th St.
Milwaukee, Wis.—3209 W. Wisconsin Ave., Apt. 9. Tel. West 8075.
Newark, N. J.—9 Whittier Place.
New York City.—House Three Eleven, 311 West 80th St.
New York City.—Harlem Center, 321 W. 138th St.
New York City.—1823 Broadway.
Oceanside, Calif.—304 N. Cleveland Ave.
Omaha, Neb.—307 Patterson Blk.
Pasadena, Calif.—100 So. Raymond Ave. Park View Hotel
Philadelphia, Pa.—Arthur R. Eglit, 1204 Gimbel Bldg., 35 S. 9th St.

Philadelphia, Pa.—Mrs. A. H. Vincent, 324 W. Chelton Ave., Germantown.
 Providence, R. I.—266 Weybosset St.
 Portland, Maine.—156 Free St., Room 310.
 Rochester, N. Y.—202 Burke Bldg., Cor. Main and St. Paul Sts.
 Royal Oak, Mich.—920 Mohawk St.
 San Francisco, Calif.—1725 Washington St.
 Santa Monica, Calif.—1133 Third St.
 Seattle, Wash.—Capitol Hill Group, 1110 E. Harrison St.
 Seattle, Wash.—515 Madison St.
 San Diego, Calif.—Rm. 9, 1039 7th St.
 Schenectady, N. Y.—1004 Stanley St.
 St. Louis, Mo.—Carpenter Branch Library, 3309 So. Grand Ave.
 Springfield, Mass.—Annie L. Morris, 108 Yale St.
 St. Paul, Minn.—318 Midland Trust Bldg.
 Syracuse, N. Y.—318 Duane St.
 Toronto, Canada.—24 Concord Ave. Care Mary Tamblin.
 Trenton, N. J.—Write J. R. Schwartz, Yardley, Pa.
 Utica, N. Y.—11 Clinton Place.
 Utica, N. Y.—115 Genesee St.
 Youngstown, Ohio.—372 W. Delason Ave.
 Vancouver, B. C.—Room 12 Williams Bldg. Cor. Granville and Hastings Sts.

Centers in Other Countries

West Indies

Havana, Cuba.—San Francisco. No. 219, Vibora.
 Jamaica, B. W. I.—Anthony Lodge, Connelly Ave. S. E. Andrew.
 Mexico
 Mexico City, Mex.—Karl Sonn. Lopez 26. Restaurant Vegetariano.
 Mexico, D. F.—San Ildefonso 44, Altos 1.

SOUTH AMERICA

Asuncion, Paraguay.—Antonio Paciello, Louis Alberto de Herrera Republica Francesa. Wed. 9 P. M.

AUSTRALIA AND NEW ZEALAND

Auckland.—The Academy, Queen St.

EUROPE

Brussels, Belgium.—M. G. Brahy, 107 Avenue Albert.

England

Letchworth, Herts., Eng.—8 The Meads.
 Liverpool, Eng.—7, Elliot Street.
 London, England.—Mrs. Rhodes, 1 Princes Terrace, Hereford Road, Bayswater W. 2.
 Oldham, England.—4 Fletcher St.
 Southport, Eng.—c/o Mrs. Annie Lees, Wynvill, Green Lane, Freshfield

France

Mulhouse (Haut Rhin)—Dr. M. Dumesnil, 48, Faubourg de Colmar.
 Paris, (XVII), France.—Monsieur M. Frankel, 155 rue Legendre.

MUSIC

(Continued from page 182)

blended with the triumphal rhythms of angel voices, all these combined produce an ensemble so sacred, beautiful, exultant and majestic that no other music equals it in its mighty spiritual potencies.

The suffering and remorse of Amfortas are typical of humanity as it has succumbed to the pleasurable enticements of the senses by the tempting Kundry. Parsifal, the white one, is the note of victory, the triumphant call of the eventual supremacy of spirit, "The rapture of redemption sweet and mild trembling through all the universe."

PARSIFAL, THE IDEAL OF ATTAINMENT

Parsifal, the ideal of attainment through purity, utters the call that sounds through the ages: "Eternity were lost to both of us if for an hour I yielded to thee and forgot my holy mission. For I am sent to save thy soul and deliver thee from the curse of lust that burns within thee. Between that and the pure love of true hearts there yawns an abyss like that between heaven and hell. Nor can this foul fount be closed in thee until the pure fount be opened wide." Here we have the true occult method of transmutation. Redemption is never complete until this way has been found.

Parsifal beseeches Kundry to lead him to Amfortas, for thus, says he, will "love and deliverance come in truest way." Here again the mystic key is given to true spiritual illumination. Amfortas represents humanity; Kundry, the sense life, through which man fell. The same force which, when misused, causes the fall, brings regeneration when lifted up and redeemed.

This is *Parsifal*. This is the power of the Holy Grail as it sheds its benediction above the world.

Parsifal is the symbol of the new way, the way of Initiation, for which the angels in softest voices sing: "Highest wonder, blest salvation, praise the Lord for our redemption."

NOTICE OF CHANGE OF ADDRESS

Immediately upon any change in the address to which your magazine is now being delivered, please notify us. Copies of the magazine which can not be delivered by the post office because of an incorrect address are now returned and a charge is made by the post office for such return. A prompt response on your part will insure the receipt of future copies of the magazine, and will help to reduce the charge on such undelivered copies. May we urge the serious consideration to any who are changing their mailing address.

A Cosmo for Every Library.

Easter Services at Mt. Ecclesia

An Easter program has been arranged for Sunday, April 16th, which will consist of a Sunrise Service at the Cross, an 11 o'clock lecture in the Chapel, and the Sunday evening service at 7:30. The speakers have not yet been selected, but will be announced later. All our friends and students within reach of Mt. Ecclesia are cordially invited to be present and participate in the program. A special Easter breakfast has been arranged for visitors and guests, and will be served soon after the Sunrise Service. Easter morn is a gala occasion at Mt. Ecclesia, when all nature is rejoicing and singing glad hallelujahs in honor of the liberation of the great Sun Spirit. We welcome all.

Shall We Have an Exhibit at the World's Fair?

The time limit is drawing near for the closing of contracts for booths at the International Exposition at Chicago, beginning June 1. It is an exceptional opportunity to spread the teachings of the Rosicrucian Fellowship. However, we must abide by the decision of our students and friends and the matter of financing the proposal is entirely in your hands. If possible we would like to announce a definite decision in the next issue of the Magazine. The opportunity is yours; we await your response.

WANTED

The Magazine for February, 1933. While the number printed was estimated as sufficient to assure a reserve for an indefinite future use, the supply is already exhausted. The January issue is also completely sold out. Anyone wishing to return us a copy of either or both numbers will have our best thanks.

We also require three or four copies of the *Rosicrucian Magazine* for January 1927.

FREE INDEX FOR 1932

The index for the *Rosicrucian Magazine* for the year 1932 has been prepared, and a free copy will be supplied those desiring it, providing your order is received before May 1st. It is an index to all articles and stories appearing from January, 1932, to December, 1932, inclusive, and will prove a convenient guide in referring to the yearly volume.

SUBSCRIPTION EXPIRATIONS

If the envelope in which this magazine reaches you reads

John Doe 4-33
you will know that your subscription expires with this, the April issue.

Germany

- Danzig-Oliva*.—Roseng. 11, Frau Lucie von Salewski.
Darmstadt.—Streuber, Magdalenenstr. 8.
Dortmund.—Care Robert Weigt, Chemnitzstr. 10.
Dresden, A. 29.—Kopp, Ockerwitzerstr. 65 b.
Duesseldorf.—Kreuzstr. 32, Fraulein Rotten.
Freiburg, i. Bri.—Mueller, Sautierstr. 42b.
Frankfurt, a/M.—Singsaal der Sachsenhauser Oberrealschule Holbeinstrasse.
Gruna bei Goerlitz.—Herr Gerhard Gorges.
Hamburg.—Stiftstr. 15 part.
Hanau-Kesselstadt.—Castellstr. 15, Herr Heinrich Heuser.
Leipzig, N. 21.—Wilhelminenstr. 33, Frl. Fach.
Loewenberg, i. Schl.—Greiffenbergerstr. 13, Herrn Hermann Klose.
Ludwigshafen a. Rh.—Hohenzollernstr. 65, Herrn Heinrich Sprenger.
Madgeburg.—Mueller, Diesdorferstr. 66.
Mannheim.—Hochschule fuer Musik.
Offenbach.—Fersch, Heusenstammeweg 23.
Wiesbaden.—Frau Russ, Parkstr. 13.

Holland

- Alkmaar*.—Kerkedijk 7 Bergen Nd.
Amsterdam, Holland.—Locherstraat 56.
Apeldoorn, Holland.—Westenenkerweg 17.
Haarlem, Holland.—Hyacintentaan 42.
Rotterdam.—Jansen, Rauwenhoffplein 23c.
The Hague, Holland.—Leestraat 65 A.

Switzerland

- Zurich*.—Zingg, Winterthurstr. 12.

ASIA

- Colombo, Ceylon*.—40 Baillie Street.
Havelock Town, Ceylon.—"Iona," Layard's Road. Care Mr. R. Hugh Pereira.

ROSICRUCIAN FELLOWSHIP CENTERS ARE SCHOOLS OF PHILOSOPHY, INCLUDING ASTROLOGY

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You will be cordially welcomed and made to feel at home. The invisible bond of fellowship that exists between those who pursue occult studies is never felt so much or so strongly until as strangers in the course of their travels they first enter the portals of one of these Centers in some part of the world to find themselves welcomed with open arms.

1934 Ephemeris Now Ready

Our new 1934 Ephemeris is now off the press and ready for delivery. Further improvements have been made in this edition, and every effort has been made to have the calculations exact. The seconds have been added to the sidereal time which is an important addition. The daily aspects are again featured enabling students to ascertain what the daily planetary influences are without the necessity of calculation. This has proved a popular innovation in the astrological work of our friends and has been a great help. Other features include: All eclipse data, the New and Full Moons, and the anniversaries; a table of planetary characteristics, giving the positive and negative keywords of each planet; also directions for using tables of daily aspects, which has been a popular addition. It is our aim to make the Rosicrucian Fellowship Ephemeris the best and most attractive in the world, and we are working to that end. Notwithstanding all the improvements, the price will remain the same as in preceding years, namely 25 cents per copy. This is approximately half the price charged by other publishers, and is within the reach of all. Your patronage will be appreciated.

Remember the Summer School at Mt. Ecclesia next July and August. Make reservations early. Details will be published in later editions.

Easter Booklet Going Fast

Orders for our latest publication, "*The Mystical Interpretation of Easter*," are coming in rapidly, and we advise those who desire a copy of this edition before Easter to get their orders in without delay.

One Dollar pays for a year's Magazine Subscription to a public Library.

Correspondence Courses

The Rosicrucian Philosophy Course, sent by mail, consists of twelve Preliminary Lessons, using the "Cosmo-Conception" as textbook. Efficient instructors correct these lessons and give individual help where needed. The completion of this course entitles one to become a bona fide student of the Rosicrucian Fellowship.

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Correspondence

A READER SINCE 1913

Barons, Alta., Canada.

I am now getting the Magazine at the National News Co., Calgary. Have been a subscriber since the very beginning. My first copy, Vol. 1, No. 1, June, 1913, is framed and hanging on the wall of the Fellowship rooms in Calgary.—H. J. W. L.

RADIO BROUGHT THE TEACHINGS

Florida.

I love everything and everyone connected with the Fellowship. I was most fortunate the day I first received the Rosicrucian message over the radio. I knew it was an answer to what I had been needing all of this life and I hope to progress so much that my next life will be given over entirely to the work. Thank you for everything and best wishes for the success of the work in every department. —E. P.

UNEMPLOYMENT—

May yield riches of the mind and spirit if the hours freed from customary labors be employed in search for truth.

There are treasures for the seeker in the books that follow. They are for times such as these, when human ingenuity itself proves insufficient to solve the problems pressing for solution, for they point man to a higher guidance and the way thereto in a manner that is at once convincing to the sceptical mentality and satisfying to the earnest longings of the heart.

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