

The
**ROSICRUCIAN
MAGAZINE**

*Rays From
The
Rose Cross*



FEATURES

●
Food in the Modern Crisis
Initiations---Eastern and Western
Planetary Octaves
Hypnosis Leads to Crime

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**JUNE
1941**

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MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

JUNE, 1913

MRS. MAX HEINDEL, *Editor*

June



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The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, U.S.A.

The Rosicrucian Fellowship

ITS MESSAGE AND MISSION

Formerly religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, for instance, heredity. They desire religion as much as their fathers, but want the ancient truths in modern dress, congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man which is as strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries so that the heart may be allowed to sanction what the intellect believes, and the solace of religion may give peace to the troubled mind.

People of various denominations enter educational institutions such as Harvard or Yale, and study Mythology, Psychology, and Comparative Religion there without prejudice to their religious affiliations. Students may enroll with the Rosicrucian Fellowship on the very same basis. Our teachings, which aim to emancipate from authority of others by pointing the way to firsthand knowledge, are given by correspondence graded to suit the different classes of applicants. Upon request the General Secretary will send an application blank for enrollment to anyone who is not a *Hypnotist, or a Professional Medium, Palmist, or Astrologer*. Courses are available in the Rosicrucian Philosophy, Astrology, and Bible Study.

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The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

Food in the Modern Crisis

By JOSEPH DARROW

 HE history of the world is quite largely a history of the struggle for food. That struggle is now being intensified by the conditions imposed by the world conflict now in progress. Many of us remember the food regulations of 1917-18 in the United States, and hope there never will be a repetition of them.

All Europe is now being compelled to tighten its belt. And incidentally the greater part of it is being compelled to forego a meat diet in the main and depend upon a vegetarian substitute—a regime which it would never have adopted voluntarily. Man must eventually give up flesh food, as a deterrent to evolutionary progress, and thus the present privations are a by-product of the war not without value.

The papers and news magazines today are full of accounts of the food shortage in various parts of Europe. As to the prevailing food allowance we quote from a recent issue of *NewsWeek*:

"The average American, living in a proverbial land of milk and honey, consumes 444 ounces of food a week (his government tells him the 'irreducible' minimum is 283 ounces—or almost 18 pounds). Europeans trapped in an inferno of war exist on the following rations, according to latest estimates: Netherlands, 126 ounces weekly; Norway, 123; Denmark, 120; Great Britain, 116; Italy, 109; Belgium, 103; occupied France, 96; Poland, 74; and unoccupied France, 47. The chances are they will eat less before they eat more."

It will be seen from the above that the average food ration in Europe today is on an average less than one-quarter the American ration, and only about forty per cent of what our Government says is the "irreducible minimum." There is a suspicion that just possibly people have been eating too much, and therefore it may not be an unmixed evil that from time to time we have to learn to get along with less. The Adepts, the highest product of Evolution, subsist on a handful of food distributed over a period of several months. They eat only at long intervals, which means that they get the full atomic life value out of food, whereas man wastes about ninety-eight per cent of it in the digestive processes.

The condition of the BELGIAN AND ITALIAN TRIBULATIONS seems to be particularly bad at the present time, as shown by the current despatches. The following is from the *Los Angeles Times*, of April 19th:

"Belgium—a starving country. That was the picture painted verbally yesterday by Mrs. Leonard Betel, wife of a Belgian radio-man. It was while she was in Belgium after the Nazi invasion that Mrs. Betel obtained a firsthand appreciation of the conditions under which its people live.

"For a while after the Germans took over," she said, "the Belgians had all they could eat. Then food began dwindling. Later everything was restricted. There was no butter in Belgium when I was there and the poorer families were subsisting mostly on black bread. Most of the food sent into

the country for relief was taken over by the Germans at that time, which was before the Hoover plan."

As to the Italians, they seem to be in perhaps a worse condition than the other European peoples as regards food, as indicated in a series of articles by John T. Whitaker, until recently news correspondent in Rome for the *Chicago Daily News*. We quote from one of his articles:

"The bottom third of the Italian public lives on olive oil and a mixture of spaghetti and noodles with tomatoes and string beans. The oil and spaghetti are now rationed under strict German control and the individual is allowed per month what he used to consume in a week.

"The staple dish of the poor was a meatless soup made of olive oil and scraps. The poor today are trying to make this soup without oil. That means slow starvation for them.

"There is no sound reason for the shortage of olive oil except that the Germans need fats for human consumption, for explosives and for the lubrication of bomb-sights, rangefinders and the like. Germany means to continue the drain of olive oil and tomatoes. If this continues sheer starvation for thousands in Italy is inescapable."

The Italians entered the war unwillingly under the misguided leadership of Mussolini. Their heart is not in it, yet they are being compelled to pay the penalty.

There is another by-product of the conflict in Europe which is not without considerable evolutionary value, and that is that the inhabitants are being compelled largely to give up SUGAR FOR ALCOHOL alcohol, to become teetotalers — again something which they would never have done voluntarily. They are being prepared to adopt, after the war, the American regime of sugar for alcohol, which is an evolutionary plan especially designed to help humanity break the alcoholic habit developed during thousands of years. We quote from the *Gleanings of a Mystic*, by Max Heindel, on this subject:

"From sugar the Ego itself generates alcohol INSIDE the system by the very processes of metabolism. This product is therefore both food and stimulant, perfectly

keyed to the vibratory pitch of the body. It has all the good qualities of alcohol in enhanced measure and none of its drawbacks. . . . In America the candy store becomes a most dangerous rival of the saloon, for the man who eats sweets will not drink, and there is no surer cure for alcoholism than to induce the sufferer to eat freely of sweets. The drunkard abhors sugar, however, while his system is under the sway of the 'foreign spirit.' The temperance movement was begun in the land where most sugar is consumed, and has generated 'the spirit of self-respect.'"

Having to give up alcohol hits the French and Italians the hardest because drinking wine has been almost as freely indulged by them as the drinking of water. Of course they do not have the opportunity just at present to substitute sugar for alcohol, but they will have that opportunity after the war is over, and their present privations may be a large factor in bringing that about.

But it must not be supposed that this matter of food applies only to humanity. There is an occult aphorism which says, "as below so above," an aphorism which is eternally true. Therefore we know that the Gods have to eat, that is, they have to have the spiritual equivalent of food in order to continue to exist. Similarly the Black Brothers have to eat, but their food is of an entirely different character from that of the White Brothers, as illuminatingly set forth in *Gleanings of a Mystic*:

"The Elder Brothers of the Rosicrucians and kindred orders which, we may say, in their totality represent the Holy Grail, live on the love and essence of the unselfish service which they gather and garner as the bees gather honey, from all who are striving to live the life. This they add to the lustre of the Holy Grail, which in turn grows more lustrous and radiates a stronger influence upon all who are spiritually inclined, imbuing them with greater ardor, zeal, and zest in the good work and in fighting the good fight.

"Similarly the evil forces of the Black Grail thrive on hate, treachery, cruelty, and every demonic deed on the calendar of crime. Both the Black and the White Grail forces require a pabulum, the one of good and the other of evil, for the continuance of their existence and for the power to fight. Unless they get it they starve and grow

weaker. Hence the relentless struggle that is going on between them.

"Every midnight the Elder Brothers at their service open their breasts to attract the darts of hate, envy, malice, and every evil that has been launched during the past twenty-four hours. First, in order that they may deprive the Black Grail forces of their food; and secondly, that they may transmute the evil to good. Then, as the plants gather the inert carbon dioxide exhaled by mankind and build their bodies therefrom, so the Brothers of the Holy Grail transmute the evil within the Temple; and as the plants send out the renovated oxygen so necessary to human life, so the Elder Brothers return to mankind the transmuted essence of evil as qualms of conscience along with the good in order that the world may grow better day by day. The Black Brothers, instead of transmuting the evil, infuse a greater dynamic energy into it and speed it on its mission in vain endeavors to conquer the powers of good."

From the above it is evident that the Gods have food troubles as well as mankind; that there are sometimes shortages of food in heaven as well as on earth,

FOOD SHORTAGES IN HEAVEN and the present is one of the times when this condition obtains, on account of the war. We note from the quotation that the

White Brothers live on the spiritual essence of the virtues developed by mankind. That is one reason why they cultivate virtue in man through religion and philosophy. Thus it is evident that their beneficent ministrations for humanity contain an element of self-interest, for the Gods have to live, and they cannot live without the food which mankind provides them with. Neither can the Black Brothers live without the food which the lower elements of human society manufacture, and the war is producing a lot of that kind of food. All beings live on products obtained from the life waves below them even as we live on those obtained from the animal, plant, and mineral kingdoms.

The Law of Assimilation allows no particle to be built into our bodies that we as Spirits have not overcome and made subject to ourselves; otherwise there would be no harmony in the body. The cell will and instinct of the food par-

titles must be overcome and subordinated to the will and intelligence of the human Ego before they can be assimilated.

Again "as below so above": there is a process of Cosmic Assimilation somewhat analogous to human assimilation. The Cosmic Man is the God of our solar universe, and the earth and its desire body, that is, the Desire World, are His body. In the Cosmic plan it becomes necessary for Him to amalgamate lesser lives with His own. Occult philosophy speaks of the aspirant having as his goal the gaining of union first with Jehovah, then with Christ, and finally, in the upper reaches of evolution, with the Father. Before a human being can gain union

with the gods he must subordinate his will and intelligence to theirs. Otherwise he could not be assimilated by them. Before that he is in God but not of God.

That is the genesis of self-discipline as promoted by the different systems of religion and philosophy. The human being who will not or cannot subordinate his will and intelligence to that of God, the Cosmic Man, cannot gain union with God; and if he persists in this course it means that he must be ejected from the Cosmic Body. When this happens, occult students speak of him as a "failure in Evolution," which requires his journey back to Chaos by way of the moon and Saturn to begin all over again in some future Cosmic Day.

Thus we see that this matter of food obtains on all the planes of nature and is very far-reaching. It is rooted deep in cosmic mystery. As to the people of Europe who are being required under present conditions to take the "fasting cure," they have our deepest sympathy in their suffering. But perhaps out of it in the long run will come a good to them which they now little suspect. And in any case enforced discipline of the appetites through deprivation is not so serious a thing as we poor human beings imagine while we are undergoing the process.

The Mystic Light

The Rosicrucian Fellowship

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

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

Initiations--- Eastern and Western

By Max Heindel



QUESTION. Why do the occultists speak to us of Masters and Initiations, while other schools—mystics—seem to teach that man may teach himself and reach God without the necessity of initiation and Masters? Cannot man reach the consciousness of the "I" without these things? Do the initiations refer solely to the unfoldment of latent powers in man? Are there initiations in mysticism? Are they the same as in occultism?

ANSWER. If all people were born with the same temperament it would be necessary to have only one path for them. Everybody would need the same experience in order to raise his consciousness to union with God. But as every one is fundamentally different from all others, the experiences necessarily differ and certain great lines of demarkation are necessary in order to obtain the desired results for all. Therefore, strictly speaking, there are as many paths to God as there are separate spirits in evolution. But, broadly speaking, there are two: one which leads to *union by faith*, and the other is the path of *salvation by works*. At a certain point, however, these two paths converge and the one who has been growing by faith finds it then necessary to take up works also, while the

person who has developed by works, apart from belief, finds himself or herself compelled by experience in the present condition to have faith also.

A person may learn how to speak a foreign language by means of grammars and kindred helps, though he never visited the country where that language is spoken; but it is probable that his pronunciation will make that which he says unintelligible to a native. With the help, however, of one who has visited the country he may learn much more efficiently and in a shorter time. Likewise, also in the mystic life. There are some who have progressed farther than others, who have visited the land of the soul and who have attained the mystic union with God, and their help is of inestimable value to those who are endeavoring to tread the path; having gone before they are able to direct the seeker intelligently, though of course he must walk every step of the way. And the steps upon the path are commonly referred to as degrees of initiation. An illustration will perhaps make the matter clearer:

Let us suppose that God is at the pinnacle of a very high mountain, and that humanity is scattered over the plain below; from the foot of the mountain a spiral circles towards the goal at the top—this is the path of evolution fol-

lowed by the great majority of mankind, who thus gradually climb the steep sides toward the top without perceptible effort. But there is also a stair leading straight from the bottom to the summit. This is the Path of Initiation which is climbed only by great and conscious effort. The spiral path of evolution crosses the stairway of Initiation at different points; thus some who are still upon the path of evolution, the pioneers for instance, may be more advanced towards Truth than those who have advanced along the Path of Initiation from a lower spiral. But the latter, of course, will soon attain a higher point if they keep on.

The more backward races of the East enter the Path of Initiation at a lower point than that already attained through evolution by the pioneers of the West. But being younger, and therefore more feeble, it is really more necessary for them to have a Master who can help them over the first part of the rugged road, than it is for those who have attained to the evolutionary state common among the Western people. Also, the higher we climb, either by evolution or initiation, the clearer we see the Light which shines upon the top, which is God, the more we are strengthened thereby, and the better we are fitted to walk or climb alone. Therefore, after a time, it is unnecessary to have *Masters* to help us, and their place is then taken by the Elder Brothers, known in the West as *friends* and advisers.

The Master of the East urges his pupil, praises him when he has done well, punishes him when he has been neglectful. In the West, the Elder Brothers never urge, never praise and never blame. The urge must come from within the pupil, and they teach him to judge himself. At certain stages upon the path they require him to write impartial opinions of his own conduct, so that it may be known in how far he has learned to judge correctly. Thus in every respect they educate him to stand upon his own feet without leaning upon them or anyone else. For the higher we attain the greater

would be the disaster of a fall; and only as we cultivate *equipoise and self-reliance* coupled with zeal of devotion, are we really fitted to go on.

Now with respect to Initiation, please understand and get this very thoroughly into your mind: *There is no ceremony of any kind connected with true Initiation.* The elaborate ceremonial of psuedo-occult orders as today seen in the visible world, of fraternal orders, or of churches, does not in any particular resemble the true Initiation, for that does not take place in the physical realm at all, and there is absolutely no ceremony connected with it. Neither does it consist of a ritual, read by anyone else, nor of lectures or preaching or anything of that nature. Not a single word is spoken during the process—that I know to be true in the lower degrees of Initiation, which I myself have passed. And it would be contrary to reason to suppose that such means should be used in the higher degrees. Further, having had conversations with Lay Brothers who have passed into higher degrees, the truth of this supposition is corroborated by their word.

In this fact you have a very good reason why the secrets of true Initiation cannot be revealed. *It is not an outward ceremonial but an inward experience.* The Initiator, having evolved the external picture consciousness of the Jupiter Period, fixes his attention upon certain cosmic facts, and the candidate, who has become fitted for Initiation by evolving within himself certain powers, which are still latent, however, is like a tuning fork of identical pitch with the vibration of the ideas sent out by the Initiator in pictures. Therefore he not only sees the pictures—anyone might see them—but he is able to respond to their vibration, and, vibrating to the ideal presented by the Initiator, the latent power within him is then converted into dynamic energy and his consciousness lifted to the next step upon the Path of Initiation.

This may sound abstruse upon first

reading, but if you will read and re-read until you have mastered this idea, you will have attained to the nearest description of what Initiation is which can possibly be given to one who has not experienced it himself. Neither is there any secret about the picture, in the sense that one would not tell, but it is secret because no physical words are coined which could adequately describe a spiritual experience in material language. It is true that the Initiation takes place in a Temple particularly suited to the needs of a certain group of individuals who vibrate within a certain octave; that there are others present, but I reiterate, that it is not what they might do or say which constitutes Initiation, but that Initiation is an inward experience whereby the latent powers which have been ripened within are changed to dynamic energy.

Now with respect to the difference between initiations along the occult lines, and those of the mystic. You will find from what has been said from the beginning, that they are, and must be exactly

opposite. The *occultist*, who takes his initiative from the *intellectual* side, is shown the connection of spiritual causes with material facts; while the consciousness of the *mystic* who has perceived the *spiritual fact*, is directed to their connection with the effects of the material plane. All this with a view of blending both sides and to develop man normally. The Rosicrucian Initiations, being designed for the present pioneers of humanity, endeavor to *blend the mystic with the occult*. But as the Western world has developed the intellect to the detriment of the emotions, a little more stress perhaps is laid upon the mystic side. Here the Elder Brothers always direct their pupils to look to Christ, but though the genuine Eastern Masters are as devoted in the service of humanity, they cannot thus teach their pupils, because from the standpoint of the Eastern aspirant the Christ Light is yet invisible, hence they are forced to teach their charges to do exactly as they say, and in the course of time when they have ascended to our level Christ will appear to them also.

I Am the Universe

By WALTER S. JOHNSON

I am the Urge that surges through the sea
I am the Life that knows infinity
I am the Light that glistens through the foam
I am the Universe through which you roam

I am the Wind that rushes through the skies
I am the Spark in you that never dies
I am the Song that whirling planets hum
I am the All; and all that is to come

I am the Voice that softly pleads with you
I am the Path trod only by the few
I am the Love that guides you through each test
I am the God of all made manifest

I'm Getting Ready to Die

By ERNEST CRUTCHER, M.D., 32°, *Los Angeles*

Reprinted by permission from *The New Age Magazine*, February, 1941.

A few more days for to tote the weary load,
No matter, 'twill never be light;
A few more days till we totter on the road,
Then my old Kentucky home, good night!

GETTING ready to die, forsooth! Not that I am tired of life; nor that I am ill or decrepit; nor the grasshopper a burden, the sound of the grinding low, the pitcher cracked, the golden bowl broken, but I go, inevitably, without whimper, towards the beneficent goal kind Providence appoints each as entryway into a larger life and understanding.

I contemplate "traveling into foreign countries." My trunk is being packed. The "furniture" for my house is all too securely packed. Impatience, irritability, quickness to anger, heedlessness, envy, jealousy, crudeness, divers forms of selfishness, with marks of bruises and scars that will not rub out—these are but a few of the items, all too firmly packed in my kit, that must be ensconced in the building not made with hands. Most of this old lifetime gathering could gladly be left behind. It was collected en route in the Now, and, alas, must be carried on. I have put in much I'd gladly discard, packing and shifting the medley contents over a long time, packing much that merely handicaps the journey, but which, in recklessness and heedlessness, was fatuously crowded in. These are a burden already. Overweight, excess baggage on a journey is a constant care and annoyance, yet we hold onto it.

So much of this stuff grew as a "show-off," the vanity of a moment, assumed to manifest self to a careless world, or a yielding to impulse, or lack of self-control. Like most of you, I hoped myself important and tried, perhaps, to take a place I did not quite fit. I was (and am) an unfinished brick for that

future structure designed by Destiny, but which she intends I shall mold whether or no.

Things are in the saddle of most men, and harry them in sleep, the strenuous things, hunted and coveted, and for which we barter our souls—lands, money, fame, ships, shoes and sealing wax. How cheerfully would we dispose of these and the psychic distastes that mar and secretly distress! How like a scavenger!

Surveying these impedimenta, rueful and distraught, what can I do when contemplating my transition? Pay my debts, yes; these are merely of pelf and plunder. I owe so much in courtesy, kindness, sympathy, thoughtfulness, consideration; how can these be paid even though diligently handed on to others by the way? These are due bills as much as the grocer's or doctor's bill.

How can I best dispose of my affairs and obligations? I have incurred these debts, and they assuredly are due. It is hard to pack my trunk for this journey—one I have scarcely considered. Just how to begin, what to give away, what to cast out and, wonder of wonders, where to throw so that no one may find and be burdened with them, or know that I was so poor in spirit as to possess them even secretly or badly hidden. Many are scavengers of burdensome, fatuous things, thoughts, and gruesome impedimenta. What of the thoughts, conjurings, habits I have sedulously woven into my spiritual self? Must I carry these along? Some may be parts of "the deep damnation of my taking off," that may hinder my entry into spirit life chiefly by the shame, humiliation and affright my friends may feel—those I have known and loved and long to meet again—to love and be loved by.

Then those scars of harsh words, in-

considerate quips, sneers, gibes, judgments and condemnations of some who opposed and disagreed with my notion of how to run the Universe; ejaculations, recriminations, criticisms, censorings of what others should "believe," "dealing damnation 'round the land on all I judge" foe to my conceited belief.

We may escape all things but Destiny and our own reckless sowing. There is no way of paying debts but by paying. In the act of living we pay a debt. In giving life to a child we pay another. In dying we pay again, however reluctant and parsimonious in discharging these obligations. Most of us are heedless of the fact that death is itself a recompense and a resting place between two lives.

How can debts be discharged save in kind? Are the debts paid in full, or did we skimp and cheat and were shrewdly dishonest? If we owed a debt and whined in its discharge, we were innately dishonest. Service to self as babe or child, when helpless or in illness, has been forgotten, yet the obligation continues until rendered to someone in like manner. There was endless care given you in infancy—have you rendered in turn? Peradventure, you reared a child of your own—a precious privilege—but did you do it ungrudgingly or of necessity?

"How sharper than a serpent's tooth it is to have a thankless child." Have you read Shakespeare's *King Lear*, or Balzac's *Pere Goriot*, or *Gobsock*, and known the sacrifices of a doting father? Such debts compound. They must be paid in full, sometime, somewhere. Thousands of self-appointed or deluded leaders, teachers, prophets, magicians, soothsayers and mediums proclaim vicegerency of heaven, and map out a way mostly through bogs and briars of uncertainty and baksheesh—with always a *quid pro quo*, and strangely, allegedly vicarious, someone else to pay. This is what attracts—an escape from personal responsibility—someone else to pay the debts.

Perhaps some have honestly striven to

pay all forms of debt, and failed. Be assured that the fallacious statement of the old bishop, "Hell is paved with good intentions," is false. The well-intentioned man who sincerely tries will receive marks of merit for every effort to make good. The intention is just as apparent as the act performed. The human aura is itself a photograph of mental states, purposes and acts. It is indelibly portrayed on one's akashic form, plainly readable by many. On the spirit plane there is no disguise of thought or purpose. The spirit eyes of spirit friends perceive our auras as clearly as we do sunshine.

Each reflects in spirit those features and characteristics he has assumed or built into his psyche. Individuals, like nations, reap karma. There is no worse sin than desecration of talents, powers or possibilities. Life is and continues. Bad habits are debts to self. These, too, must be paid and discharged.

Many "prepare to go." Go where? We are always going, and death is but a station—one of the stations. At each station there must be customs, adjustments, supervisions, appraisal, settlements. Much of the spurious medium of exchange offered will be thrown out as counterfeit. Commercial shrewdness, chicanery, fraud, sacerdotal "beliefs," magic—these are counterfeit. Personal responsibility cannot be evaded.

Death is but change. Without change there can be no progress, unfoldment, education or intellection. We shuck off this physical body to assume another encasing suited to new environment. We go on from era to era, body to body, each new envelope marked by what was done, thought, experienced in preceding lives; possibly marked with deformities, degeneracies, beauty or ugliness, the integrations of past spiritual bent. Spirit is the integer about which the physical assembles.

To be afraid of death is stupid. To live and think and plan a future as we wish it to be might affect the sequel happily. Death is no more terrible than

birth. It has no pain, though birth was painful to our forebears. Death has purpose as much as birth, else it had not been. It was presented by the same beneficent Wisdom that gave us birth. There was purpose in both, nor is there any "curse" attaching to what the gracious Creator made.

Life today is but a point in Time. The question may arise: Where will you be in Eternity? We are *in* Eternity now and always have been. We cannot get out of it. It is as far behind us as before us. How are we spending it? Life is, and ever has been. There is no beginning nor end. Unfoldment is the fiat, however slowly it is done. Emerson said: "What you *are* stands over you the while, and thunders so that I cannot hear what you say to the contrary."

We are conscious of an ever-unfolding, abounding, gracious persistence, discarding body after body as we do worn clothing, assuming (building ourselves) new encasings, hallmarked by appetites, passions, habits, beautiful or degraded, refined or debased, plainly declaring the inner man. For the body is not you, but yours. It is your engine for operating on the physical plane. How are you using it? Does it have the fine care of a fine machine, or is it given bad fuel, liquids, oil and essentials for its functioning?

A Hebrew king prayed for longer life and was granted fifteen years. He merely frittered away the new opportunity. *Not how long but how well* should be our determination. "Build thee more stately mansions, O my soul, as the swift seasons roll!"

Today is your chance. It is a good one. The next will be harder or more facile, depending on how you use this. It is your day in school. The President of the school is unseen, but exacting. You are the prisoner at the bar; you are defender and prosecutor; you are jury and judge; the executioner is also you. Your sentence will not be the hellfire invented by dogma a few centuries ago to make you "good" or subservient to sacerdotal order and subjection. You are a pilgrim on the roadway of continued life traveling towards an Ultimate which "eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive."

Are my thoughts and actions such as to keep me friendly with myself?

Benjamin Franklin wrote a sermon to himself every day. This is mine to myself. I lend it to you. I am an architect of fate working in the walls of endless Time.

"With this poor life in this mean world,
I fain complete what in me lies;
I strive to perfect this, my ME,
My chief ambition's to be wise."

You know of course that the Fellowship teaches rebirth to be a fact in nature, and you believe in this doctrine because it explains so many facts in life which we are otherwise unable to account for. But I wonder how many students have really taken the practical use of this truth to heart, and are fixing their attention upon it by consciously and systematically molding themselves and thus making their environment for future lives.

When we are able to make our choice intelligently, we are undoubtedly given a great deal more latitude than if we had not thought about the matter at all.

You understand of course that the highest form of aspiration to virtue is the constant endeavor to practice it in our daily lives. But while we are endeavoring to cultivate virtues, as we should, by practice, it is scientific to plan ahead the use we shall make of the future life just as we now plan ahead the use of the day that is before us.—Max Heindel in "Letters to Students," pages 170, 172.

Path of the Flame

By CLARA EMELIA BURR

(IN FOUR PARTS—PART THREE)

In Parts One and Two—Eric Sand, a doctor, bachelor, and rare book collector, becomes godfather to Cleo Patricia Macready, whose mother, Lorna, says of her at the christening, "She is one of the chosen." Dr. Sand does not see Cleo from her first year till after her mother's death, about fifteen years. Then she and her father spend the vacation months as his guests. Cleo is a most unusual type, a deep student of the occult. At midnight one night, on entering his library he finds her chanting a mystic ceremonial from his rarest book "Seven Gates." She answers his amazed inquiries by challenging his superficial understanding of life. He forgets the passing of time until the clock on the mantel strikes three! Now go on with the story:



LATER I was to wonder how a supposedly understanding and mentally competent person, as I considered myself, could so utterly miss the significance of her words. I lost the chance to delve further into her mind and benefit through her wisdom; I missed the opportunity to steady her impetuosity with my caution, which might have saved her from crashing the fateful seventh gate and its awful danger; all because a clock struck three belling notes into my consciousness. I became once more the man, the doctor, and the mentor of my house. Also, I felt that uneasy awareness of something again, something that held menace.

"This is really ridiculous," I said, with some asperity. "You are losing valuable sleep, you must go to bed at once and forget this nonsense."

She smiled at me, a smile full of mixed meanings, then turned and left me standing there. Moving across the room with an unhurried grace, even as Queen Cleopatra might have moved, ages ago, she vanished from my sight. I felt a pressure around my heart. A few minutes later I went upstairs again and to bed, to dream such strange dreams as never

before had troubled my matter-of-fact sleep.

A few days later, John Macready told me that he had made connections with one of the largest concerns in his line, and had leased a house just a few doors from mine. I rejoiced in the promise of our continued companionship through the years.

At the same time, my growing uneasiness on behalf of Cleo tinged my friendship, I felt relieved to think that I would be left more or less alone with my housekeeper and my butler, though I knew Cleo would respect my wishes and hold no more nocturnal ceremonies in my library. She did not avoid me, but I felt that she had closed a gate between us. I did not try to reopen it, I did not know how. When the school semester opened that Fall, she resumed her studies.

Still, in spite of the myriad of interests that besieged her, she found time to visit me. Odd visits, in which she moved about the house perfectly at home, and I found myself awaiting her wish and her bidding. Mostly she read, while I sat with her and tried to read also, but too much aware of her personality to find interest in the dull pages. She reached seventeen, already her suitors were legion, my library overflowed with young, love-sick swains in search of her. Cleo paid scant attention to them, merely seemed to tolerate them as something she deplored but could not change. Generally she sent them away.

Perhaps she was kindest to Julian Jermyn, he was the only one who ever accompanied her when she came to my house. But not because she cared, I thought, rather because he worshiped at a distance and took a true interest in her pursuits. Just nineteen then, not handsome, Julian's nice, clean-looking

face bore the high look of the incurable dreamer in the hazel eyes.

Slightly taller than most girls, Cleo stood eye to eye with the average man. Ravishingly beautiful, nobody had a right to such beauty. If I had been a few years younger—I reminded myself time and again that I was twice her age and more. I had loved once and lost my love through death before I could wed her; I told myself sternly that nature should play no tricks on me now because of Cleo's personality. Yet I hesitated to dissect my feelings. The old restlessness fell upon me once more and drove me into far lands. I was in Madrid when the Spanish revolution broke out and I stayed to help salvage what lives I might. I shall not dwell on that part, it does not belong here.

But while I was there I received a letter from Cleo, telling me of her father's death, and that she intended to leave for Egypt with a party of exploring tourists and friends, including Julian Jermyn. I wrote back immediately and begged her to put off the project until more settled times, for I feared another world conflagration, but she was gone when the letter reached the States. I doubt that it would have deterred her even if it had come in time.

Julian told me of that journey. He came to see me soon after I returned home. All my attempts to find Cleo had failed, I doubted that she was in the Twin Cities, and I hoped he could help me. I invited him to stay for the night and he accepted. After dinner I took him into the little study that I reserve for my intimate friends.

He gave me a detailed description of the entire journey. The party had camped by the Pyramids, he spoke of that part with a hushed reverence. I could see what a tremendous impression that majestic scenery had made on him. Of course, it had been coupled with Cleo's personality.

"We were there at full moon, Doctor Eric. I can't describe it," he said, and I saw that his lips, the finely cut and

kindly lips of the idealist, trembled slightly. "The days were infernal, hot, so hot our breath seemed to fry our lungs. But the nights were cool and sweet and full of mystery. Cleo knew a great deal about the Pyramids, she told us strange and fascinating legends. I don't suppose I can make you understand it, but I felt as if we belonged there, Cleo and I. As if I could hear a whisper calling—For Cleo it was more than a whisper."

"Yes; I know," I said, a tingle running over my scalp.

He did not hear me, memories snatched him back to Egypt, under the shadow of those mighty monuments, and his eyes misted as he went on: "One night, near midnight, I could not sleep and a faint and haunting sound crept into my tent. I went out, following that music, so I came upon Cleo. She wore a white silk toga—Oh God! I'll never forget that sight! She sang, or chanted, and the chant seemed part of it all, part of the moonlight, the Pyramids and the vast desert. It struck into my soul like fire! And as she paused in the ritual, the Pyramid answered her!"

"You mean that the echo sounded back?" I ventured, as he remained lost in his reverie.

He shook his head.

"No; they answered her, I tell you."

I sat silent, realizing how natural his assumption seemed to him, caught under the wild spell of that night. He took up his story again, more quietly.

"I couldn't see them, but a multitude was hidden in some mysterious manner on the Cheops. It looked like smooth stone to me, yet it was alive with *something!*"

Again he paused, I knew he was living it over. It stirred me to the depths. I could almost see and hear what he so graphically described. I had heard Cleo that night in my own library, and I knew the potent magic of the Pyramids. Together these things held witchcraft, especially to a young man as wildly in love as Julian.

Julian's voice came again and now it sounded dry and harsh: "She was furious when she saw me, she said I had desecrated and ruined everything and she sent me back. *I never saw her any more!*"

"What?" I exclaimed, incredulously.

"Yes, it is true; I never did. The others said that she must have wandered off into the desert and got lost, but we searched thoroughly. I *feel* that she did not wander away. I think she feared my interference, therefore she—and they—acted in accordance."

"Some marauding band must have carried her off," I mused half aloud, shuddering as I thought of the possible fate that might have overtaken that intrepid spirit. Was she even now immured in some Egyptian harem, her singing heart broken under the press of unclean hands? Then I knew that this could never be. Cleo either ruled her own destiny, or there was no destiny to rule. Julian knew this as well as I, therefore he clung so desperately to his faith in the mysterious "They." It was kinder to let him keep this belief, since then he could still think of her as among the living.

"Dear Godfather Eric: I am alone in the world now for Father has gone to rejoin Mother, and you are too far away to help me, even were you able otherwise. So I am yielding to the call that ever sounds in my soul, I am going to the Pyramids of Egypt. I think I shall find what I am seeking there, if anywhere.

"Doctor Louis Scholl is sponsoring our party, he is interested in archeological research, you know. For the rest, Madeline Greer is going, so is her mother and her brother, also Julian Jermyn. These are all you know, the rest are strangers to us both. I know you will forgive me for taking 'Seven Gates' with me, I will see that it is returned to you in good order sometime; after all it is fitting that it should revisit the land of its birth. Don't you think so? May you ever be blessed! Farewell. Cleo Macready."

I looked at that last word speculatively: Farewell! Had Cleo known, or sensed, that she was not coming back? I replaced the letter in the drawer with a feeling of utter loss. I did not regret the book, though it was perhaps the rarest in my whole collection; it held too dark secrets.

Sleep eluded me, and in the morning Julian's haggard face told me that he had not slept. We breakfasted on the sun-porch and he sat toying with his eggs and toast. Suddenly he burst out: "I must follow her, Doctor Eric!"



However, this ended our talk for the time. Neither of us could bear to discuss the subject in hand further, nor could we stoop to more banal conversation. I felt a deeper liking for Julian than before, many qualities of kinship existed between us; now I reflected that he would have been a fit mate for Cleo.

Julian went up to his room. After a moment I went over to my desk and hunted up Cleo's letter and re-read it.

I saw him burning up, I knew that if he did not follow her in the flesh, he soon would in the spirit. Maybe pity for him in his extreme need crystallized the call in my own heart to solve the mystery, I felt almost surprised at my own words.

"I will go with you, Julian."

His swift look of silent gratitude paid my decision many times over. So we arranged it between us at once. Julian

wanted to be there at the same time of year as their last pilgrimage. We timed our arrival to the day. I could dwell at greater length on that journey, but space forbids since it does not bear on the subject. To a seasoned traveler even the last lap of the trip over the desert to the Pyramids is not a hard matter. We chose Egyptian costumes for greater comfort and they soon ceased to feel strange or awkward. We camped on the very spot where Cleo's party camped, so Julian said, and the two Arab guides pitched their tents with the camels a little farther away, as is their custom.

Perhaps you have camped near the Pyramids? Then you know the weird, uncanny feeling that creeps over you in the dead of night if you happen to stay awake while the rest of the caravan sleeps. It came over me stronger this time on account of Julian, I suppose; something about him awoke the same fear I had felt for Cleo. I felt a sudden certainty that he meant to tempt the same fate and wondered why I had not understood this sooner. Yet, what could I have done? I barely reached this reflection just before I saw the silhouette of his tall figure outlined against the open flap of the tent as he slipped out into the moonlit night.

I got up and followed him. He sought to dissuade me but I held firm.

"I must go with you, Julian," I told him. "I know you would rather be alone, and perhaps it is selfish of me, but I cannot help it. That which happened to Cleo might possibly happen to you. If it does, I shall at least be there to give what aid I may."

"So be it, then. But I warn you that if my undertaking succeeds you will be powerless; and if it does not—" he paused expressively.

I felt that menacing tingle over my scalp and down my spine, as if something stood behind me; I kept from looking back with an effort of will.

"At least I will be with you and I will know," I said.

At that he smiled and clasped my shoulder in a hard grip, then turned and preceded me across the sands towards the great Pyramid. His burnoose blended with the sand so closely that at times I found it hard to make out his marching form before me in the tricky moonlight. We came to the northeast corner of the Cheops and here he halted, gazing towards it silently. I paused also and sank down on the ground so that I could observe better.

(To be concluded)

Hymn to the New Age

By MABLE L. WHITE

*See, the New Age dawning,
Light shines o'er the hill,
Strength has conquered weakness,
Good has o'ercome ill.*

*Heavenly constellations
Working with God's Plan
Usher in the symbol
Of the perfect man.*

*Glorious things await us
In this grand New Age,
Greater far than any
Told by ancient sage.
Sorrow, sin and sickness
All will pass away,
Melted in the sunshine
Of Love's perfect ray.*

*Death no more affrights us,
Nor can space divide,
Loving voices whisper
From life's other side.
Nations trust each other,
Wars do not divide,
Following Love's guidance
Foes walk side by side.*

*Greater things than I do
Shall ye surely do.
These words said the Master
For each one of you.
Courage, then, my brothers,
Be ye not dismayed,
Trust the Light within you,
Let that Light shine through.*

Food for the Gods

By ELIZABETH HANSEN



HERE is a beauty, fascination, and mystery surrounding the old Grecian myths and folklore which have always been a source of intense interest to the thinking mind; but to occult students the attraction is doubly strong, for we know that beautiful cosmic truths are tucked away in these old tales. With the proper key of understanding, we can unlock a veritable treasure-chest and bring forth jewels and gems of exceeding brilliance which will impart some of their radiance to our own hungry minds and hearts.

The mysteries behind the Forces of Nature are revealed in the many stories of Pan, of wood-nymphs, dryads, sea-spirits; and the stories of Gods and Goddesses and the roles they play in the destiny of mortals open a wonderful field of study to the occult investigator. Also the demi-Gods and heroes of these old myths carry significant meanings, while such beautiful stories as of Cupid and Psyche, Pygmalion and Galatea, and many others, reveal a vast field for occult interpretation for those who wish to look beneath the surface.

It is an erroneous idea to think that a myth is a figment of human fancy, having no foundation in fact. On the contrary, myths contain at times the deepest and most precious spiritual truths, so rare and ethereal that they cannot stand exposure to the material intellect. In order to shield them, and at the same time allow them to work upon humanity for its spiritual upliftment, the Great Teachers who guide evolution, unseen but potent, give these spiritual truths to evolving humanity in the picturesque symbolism of myths. In this manner they may work upon our feelings until such time as our dawning intellects shall have become sufficiently evolved and spiritualized so that we may both feel and know. This

is on the same principle that we give children moral teachings by means of picture books and fairy tales, reserving the more direct teaching for later years.

Thus, in the Grecian myths, we read about the Gods who dwelt upon an exceedingly high mountain, Mt. Olympus, where they feasted upon nectar and ambrosia. These words alone, shrouded in mystery, arouse our interest and curiosity. Just what might compose the subtle nectar and ambrosia? Surely Gods, who are immortal, cannot feast upon physical substance; therefore these foods must naturally be made of finer materials; something of an exquisite ethereal nature might be imagined. It is not unreasonable to believe that the symbology of these two fascinating words, nectar and ambrosia, can be interpreted to mean *Essences*—the sweetness of pure and lofty thoughts, the beauty and warmth of transmuted desires, the satisfying richness of kindly, constructive deeds and actions, and the fragrant aroma from devoted prayers. Truly, the essence of all these qualities makes an ambrosial dish to place before the Gods.

But what has this to do with us mortals who stand upon the earth and lift our eyes to the high mountain where dwell the Gods? The part we play is wonderful, indeed, for it lies within our power to furnish this food—this food for the Gods. This, of course, is not the main object of our evolution, but it is a beautiful privilege we have to aid and advance not only ourselves, but even those greater beings as well.

Let us consider the Angel life-wave, which is one step higher than ourselves, also our Elder Brothers, who are the perfected beings of our own human life-wave, and the unseen but potent leaders of humanity. In a sense, we may regard them as "Gods" or "Immortals" in re-

lation to us who are as yet like children in the evolutionary school of life. These beings actually feast upon the loving, kindly thoughts and desires which we radiate from ourselves. They actually live and thrive on the love and essence of unselfish service which they gather and garner as the bees gather honey, from all who are striving to live the higher life. Think, for a moment, how close to these celestial hosts a truly noble character would be, one who is a dynamic center for the outpouring of vibrations of love and beauty. Conversely, could Angels starve, imagine how starved they might be in the company of those whose ever selfish thoughts and desires separate them from the fundamental unity in spirit with all of God's creatures.

The beautiful interplay of Service between the kingdoms of God's Creation is a sacred and wonderful thing to behold: the higher kingdoms guide, awaken, and direct the lower, while the lower in turn provide food for the higher evolving life waves. The mineral, slowly evolving through its dense, inert form, furnishes food for the plant kingdom, whose roots absorb and transmute the inorganic minerals into living food for the higher kingdoms, animal and man.

If we carefully examine the method which brings forth the marvelous plentitude of nature, we shall find that nothing is left to chance. Nature does not gamble with her forces, but works with a careful exactitude, regulated by supreme wisdom and judgment. Should imperfections occur, the Spiritual Life Forces repair and renew, and thus the work goes on. The luscious flesh of the fruits and the nutritious elements of grains, vegetables, and nuts are built with the utmost care in order that they may serve the double purpose of protecting the life germ and of nourishing the bodies of man, beast, and bird. Those who partake of the bounties of Nature, will, each in his own way, pay his debt by scattering the seeds in divers places, thus furthering the evolution of the plant life.

The animal kingdom in turn, still fur-

nishes food for both its own and the human kingdom, although the more progressive people, through sympathy and compassion for their younger brothers, are gradually turning to a flesh-free diet and feeding their bodies upon the purer and less-individualized organisms of the plant kingdom which the human body is able to utilize more quickly and retain longer as sustenance. Thus is humanity gradually taking another step forward in the purification of this Temple of the Living God. But everything is in a state of *becoming*, and it is always changing to something higher, and so it will be with the structure of carnivorous beasts. The beasts of prey will not always prey on other animals to live; for they also are drawing nearer to that day symbolically spoken of in the Bible: "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox." (Is. 11: 6,7.)

Thus we see that the history of food in all the kingdoms of life is an intriguing subject which merits our profound contemplation, particularly when we realize that we ourselves have the privilege of furnishing a spiritual essence from our thoughts and emotions which serves as food for more advanced beings.

As we study the Rosicrucian Teachings and ponder upon the loving, unselfish service and guidance that has been given to us by the Angels and other Spiritual Beings through the many ages of our evolutionary pilgrimage, we would do well to think of actively reciprocating the Divine favors shown us. To do this efficiently, we must have some comprehension of the great spiritual laws which govern our universe. Working in harmony with spiritual law is the basis of all material success, happiness, progress and service.

Some people fail to see or understand

the influence of Spirit upon matter, or the relationship of one to the other, and thus they forsake the one to follow the other. *Matter is crystallized Spirit*, for just as the juices from the soft body of a snail crystallize into the hard, flinty shell upon its back, so does unseen Spirit crystallize into visible forms. There is but one Spirit pervading all space; life is its positive pole, and form is its negative pole. To the Rosicrucians, as to any occult school, there is no such thing as empty or void space. We must learn to think of Space, or "Chaos," spoken of by the Greeks, as the Spirit of God, which pervades every part of infinity. This spirit is dual in its manifestation, that which we see as Form is the negative manifestation of Spirit, crystallized and inert; the positive pole of spirit manifests as Life, galvanizing the negative Form into action. Both Life and Form originated in Spirit, Space, Chaos!

The Rosicrucian Teachings point out the path for us to follow, a practical, comprehensive understanding of these spiritual laws which must precede a conscious working in harmony with them.

The Laws of Attraction and Repulsion are two basic forces which govern all activity, physical, mental, emotional, and spiritual. Attraction is that of the force of cohesion, and repulsion is that of disintegration. Attraction, love; repulsion, hate. It is through the power of our individual Wills that we work with love or hate, and we are taught in the Rosicrucian Teachings that the building and development of our will-power is one of the main objects of evolution. In order to develop this power of will, we must *use* it, and to use it rightly, we must learn to work in harmony with the Law of Attraction, or Love. By working within this principle, we create things of beauty and joy, whereas working within the principle of repulsion, or hate, we create the dark things of terror and destruction.

Many a noble soul unconsciously works in harmony with these laws, but man is

himself a God-in-the-making and he is destined to become a conscious co-worker with God. And how much more is his power for good increased through conscious understanding and application of these laws is very plainly seen, for *knowledge is power*.

How many of us realize that we affect everything and everybody we come into contact with in one of three ways: either in a pleasant harmonious manner, or an unpleasant discordant manner, or in a neutral and indifferent fashion. To work in harmony with the scheme of things, we must consistently strive to make every impression constructive. This can oftentimes be accomplished by as simple a matter as holding a kindly, brotherly attitude of mind towards everything that comes in contact with us. The Bible tells us: "Bless them that curse you . . . and pray for them which despitefully use you." Giving silent, or, when occasion permits, verbal blessings and praise is one of the first steps towards preparing the fruit of the Spirit, the Food for the Gods.

We know that under the unerring Law of Attraction the same nature and type of food which we are creating, building, and sending out day by day will return again to us for our own consumption. Will the returns taste bitter to us or sweet? This is for us to decide by our thoughts, words, and actions here and now. In the ultimate, if we help and serve someone else, we serve ourselves also, and let us remember that each thought originating in kindness, by its own nature, is harmonious with the universal scheme of interdependent progress of all beings. If we wish to live and breathe and work in harmony with the Great Scheme, we must recognize this interdependence of all the kingdoms and by working under the Law of Attraction or Love, do our share of contributing to the progress of all. "The only joy we keep, is what we give away."

Our great lesson in life is to bring the outer personality into willing obedience

and service to the Spirit, or Higher Self, for triumph upon triumph and success in all things come to him who daily "sets his house in order."

As an aid to setting one's physical house in order, it is well to remember that we must first cultivate poise, for genuine poise triumphs over all circumstances. The more we learn of poise, the more we are freed from the opposing influences of others, which is very often one of the chief hindrances to all spiritual progress. Fear itself is born in us through the influence of fearful persons, and all too often it is the fear and dread of what "other people will say" or "what other people will think" that holds us back from performing many a noble deed. We must thoroughly understand that in the eternal advancement of one's own Spirit, being swayed by "other people" and negative influences is a barrier to progress. Remembering that those on the spiritual path are "as lights upon a hill," we should continue in doing what we *know* is right and best, according to the dictates of our higher self. "But, mark this," says Max Heindel, "the ability to endure criticism in perfect equipoise, and profit by it, is the measure of the stature of the soul."

Let us strive to put into action those high and noble ideals which we cherish in our hearts, for the power of the Holy Spirit, the power to *do*, must be developed in all of us. It must be applied to our thoughts, our desires, and our actions in our daily lives, and thus we rise out of mere passivity into dynamic Godlike activity. When we are tempted to be weak, confused, and hesitant about acting upon a certain decision we have made, it is well to remember the Bible injunction in the third chapter of Revelation—"I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth." And in the character of the beloved Paul, we have an example of the saying, "The

greater the sinner, the greater the saint," for it is the *doers* of the word who achieve true success and spiritual progress.

Of course, in following this method of acting wholeheartedly upon our decisions, we may make many mistakes; but that is how we learn, and gradually we become wiser and more thoughtful in making the decisions which precede action. Another point to remember is that any decision made in Love can never be very far wrong, whereas decisions made in cold reason alone, without the balancing factor of love, may lead us far astray.

So we see that in order to really do homage to the Great Ones whose selfless labor and steadfast guidance make our progress possible, we should strive to emulate their works, applying the same principle of loving, giving, serving, and creating that spiritual food which in turn helps them in their progress.

As we ponder upon our duty and privilege of becoming worthy channels for preparing this fruit of the spirit, this Food for the Gods, let us not forget to render deepest thanks for the spiritual food which is given to us each year by the Lord of this planet, the Christ Himself, who is our Indwelling Earth Spirit.

This Christ Food which is liberated each springtime, as a result of our Savior's yearly sacrifice, is the essence of Life itself. It fills the earth and the ethers about us with the nourishment we need for our very existence, and, in fact, it is the motivating, fecundating force which brings life to the plant kingdom which, in turn, furnishes us with our material food.

Thus, physically and spiritually we are fed by the sacrifice of this Great Being, the Christ. In the sixth chapter of John, we find this wonderful promise of our Savior: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."

A ROSICRUCIAN CATECHISM

Worlds Within Worlds

By EDWARD ADAMS

- Q. What is the third division of the Region of Concrete Thought termed, and what archetypes are found here?
- A. This is the "Aerial Region" and here are the archetypes of desires, wishes, feelings, and emotions which are experienced in the Desire World.
- Q. How do these activities appear?
- A. They appear as atmospheric conditions: pleasure and joy are like a summer breeze; the longings of the soul as wind sighing in the trees; like flashes of lightning are the passions of warring nations.
- Q. What is the fourth division of the Region of Concrete Thought called?
- A. The "Region of Archetypal Forces."
- Q. What is its importance in the scheme of divisions?
- A. It is the central and most important Region in the five Worlds wherein man's evolution is carried on.
- Q. What Worlds and Regions are on one side?
- A. The three higher Regions of World of Thought, the World of Life Spirit, and World of Divine Spirit.
- Q. What Worlds and Regions are on the other side?
- A. The three lower Regions of the World of Thought, the Desire and Physical Worlds.
- Q. Thus it is bounded by what two realms?
- A. By the Realms of Spirit, and the Worlds of Form.
- Q. What is this Region the focusing point for?
- A. Here is where Spirit reflects itself into matter.
- Q. What is the work of these Archetypal Forces?
- A. They direct the activity of the Archetypes in the Region of Concrete Thought.
- Q. What is the relation of the forms in the lower World to the Spirit in the higher Worlds?
- A. The forms are reflections of the Spirit.
- Q. What does the fifth Region reflect itself into?
- A. Being the nearest to the focusing point on the Spirit side, it reflects itself into the third Region.
- Q. Which focusing point is the third Region nearest?
- A. It is nearest to the Form side.
- Q. Where do the sixth and seventh Regions reflect themselves?
- A. The sixth reflects itself into the second, and the seventh into the first.
- Q. Into what World is the entire Region of Abstract Thought reflected?
- A. Into the World of Desire.
- Q. Into what Region of what World is the World of Life Spirit reflected?
- A. Into the Etheric Region of the Physical World.
- Q. Into what Region of what World is the World of Divine Spirit reflected?
- A. Into the Chemical Region of the Physical World.
- Q. What is the relation of the seven Worlds one to another?
- A. They interpenetrate one another as a sponge filled with sand and immersed in a vessel of water is also interpenetrated with air.
- Q. Each planet in our solar system has how many interpenetrating worlds?
- A. Three: they are the Physical World, Desire World, and World of Thought.

(References: *Cosmo*, Pages 50 to 55)

WESTERN WISDOM BIBLE STUDY



The Four Thousand Fed

By JANE TEMPLETON



In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

And if I send them away fasting to their own

houses, they will faint by the way: for divers of them came from far.

And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

And he asked them, How many loaves have ye? And they said, Seven.

And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people.

And they had a few small fishes: and he blessed, and commanded to set them also before them. (Mark 8:1-7.)

The deep spiritual truths contained in the Bible are always to be found by considering its incidents and parables from a symbolical viewpoint. By keeping in mind that the message of the Holy Writ is above all else the *Way of Attainment* one may gain a vision which enables him to see immediately through the husk of mere words to the precious kernel within.

In the above passage Christ Jesus is speaking of the spiritually impoverished people of that time. They had so lived the sense life—having neither sowed, tilled, nor garnered the fruits of spiritual endeavor—that they truly had “nothing to eat.” Through long Periods of Involution had they come, and many were at the point of retrogression, ready to “faint by the way.”

Christ Jesus had the message and the spiritual power to begin and accomplish the process of liberating humanity from its self-imposed famine, for such was His

mission. His disciples, however, not fully comprehending the mighty power of the Ray of the Cosmic Christ Who had come to make the supreme sacrifice for His Father's wayward children, wondered how “bread” could be given to men in such a “wilderness.” Their enlightenment was a part of their training.

The “loaves” and “fishes” mentioned by Christ Jesus refer to the Pisces-Virgo Age being ushered in at that time. Max Heindel points out that “a new note of aspiration was to be sounded, a new phase of human upliftment was to be entered upon during the Piscean Age then approaching. Self-indulgence was to be superseded by self denial. Bread, the staff of life, which is made from immaculately generated grain, does not feed the passions like flesh.” The all-embracing unity symbolized by the sign Pisces includes the quality of self-renunciation, which was also to be one of the ideals of the New Dispensation. The realization of the unity of “each with all” was destined to bring about the eventual complete surrender of the separate “self” to His will.

Bound up in this parable is also the mystery of “giving thanks,” of “blessing,” or of multiplication. Gratitude and blessings embody the power of *Love*, the great force of cohesion and attraction. By giving thanks for or blessing something we bring to it more potency, and by properly using cosmic numbers in the process, as indicated by the seven loaves, we may even further augment its potency.

Thus we are told in this parable that Christ Jesus brought to many spiritual sustenance, which nurtured the famished soul and stirred the ego to a longing for its heavenly Father and home.

The Astral Ray

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

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

Planetary Octaves

By ALFA LINDANGER



ASTROLOGICAL textbooks tell us that the divine science of Astrology, the wisdom of the Stars, deals with planetary vibrations and their observed effect upon the earth and man. We are also told that the solar system is the kingdom of God, in which we "live and move, and have our being." And that each of the known planets in this solar system is regarded as the body of exalted spiritual intelligences, who are helping humanity in its evolution from protoplasm to God.

Up to the end of the eighteenth century only five planets, aside from the Earth, man's field of evolution, were recognized in our solar system: Mercury, Venus, Jupiter, Mars, and Saturn. Occult teachings state that when humanity is ready for a new step in its upward journey to perfection, a great spiritual impetus is given long before physical demonstration takes place. These demonstrations and changes in man's consciousness are usually coincident with discoveries in celestial phenomena.

The summit of achievement in modern astronomy was the official or recorded discovery of three major additions to the solar family. They were: Uranus, found in 1781 by Sir William Herschel, with his improved telescope. Sixty-five years later, in 1846, another far-away planet came within astronomical ken, Neptune,

observed almost simultaneously by several European astronomers. Then in 1930 the latest super-planet, Pluto, was discovered by the Lovell Observatory in Arizona.

All three planets had been noticed long before the actual announcement of the fact. Uranus, for instance, had been mapped over a hundred years earlier by John Flamsteed, then Astronomer Royal, who, however, had catalogued it as a fixed star. Similar instances were noted in regard to Neptune and Pluto. There is also a probability of still a fourth new planet beyond the orbit of Pluto, eventually to be discovered.

Through the tremendously high vibrations of these great celestial bodies mankind is impelled forward with ever changing world conditions, and the growing capacity for responding harmoniously to these powerful rays marks the pioneer in the "new dispensation."

At the time of the appearance of Uranus the advanced races were restive and eager to throw off the shackles of dominance and tyranny of age-old custom and convention, outworn laws and antiquated traditions in their economic and social life. The lightning ray of Uranus was the fuse, setting off the struggle for freedom and liberty, as exemplified in the outbreak of the French Revolution and the War of Independence in the American colonies.

Coincident with Neptune's entry on the interstellar arena, the world experienced a wave of spiritual ideality, loosening the fetters of religious and academic dogma and intolerance. There arose a peculiar craving for sensational psychic phenomena; a stirring of latent subconscious faculties leading to a search for mental and spiritual satisfaction.

Pluto's arrival marked world conditions similar to that of Uranus—a further breaking up of materialistic bondage. "Death to the old; birth of the new." Through this agonizing travail humanity is now passing.

"In the crucible of pain, great souls are born!" Important elements in the growth of the soul are the mind and emotions, governed by Mercury and Venus, and the process of purifying, uplifting, and illuminating these is the mission of Neptune and Uranus.

Most textbooks of astrology give very little information regarding the affinities or octaves of the two planets closest to the Sun. Nor do the authors give any explanation of what constitutes a planetary octave; neither do they agree on which planet is the real octave of either Mercury or Venus. Nor is it mentioned why only these celestial bodies have octaves, and not the others. Consequently students and teachers are puzzled and unable to understand the diverging statements. Let us try to analyze this interesting question.

An octave means an eighth note as well as an interval on the diatonic (natural) scale, and must be a perfect concord, or double the pitch of the first note. Therefore in a planetary octave the complementary relationship must, on a higher scale or plane, not only reproduce the "tone" of the lower planet, but also strike a new "note"—an extension of spiritual harmony.

Pythagoras, we remember, expressed the idea that the heavenly bodies were separated from one another by intervals corresponding to the harmonic length of the strings on musical instruments. And

he held that the movement of the planets gave rise to a pleasing sound, which he called "the music of the spheres."

Many astrologers consider Neptune the octave of Venus, and Uranus the octave of Mercury. From the zodiacal point of view there seems to be something to support this idea. Taking it from the standpoint of agreement with signs and rulerships, we may say that Venus is exalted in Pisces, the sign ruled by Neptune, which latter is exalted in Cancer. Both signs are of the element water, denoting a harmonious blend on the emotional plane. Take Mercury, ruling Gemini, and Uranus, ruling Aquarius: both rule airy signs, which fuse on the mental plane. This may substantiate the supposition that Neptune is the octave of Venus and that Uranus is the octave of Mercury. However, this is based merely on the harmony of the signs. Astrologically the nature of the planets do not blend. This is an essential point. A little study and research reveal to us that Neptune is truly the higher octave of Mercury, and Uranus that of Venus. That conclusion is from all angles—astronomical, astrological, esoteric, and anatomic.

In the first place there is an eight-sign "interval" between Taurus ruled by Venus, and Aquarius ruled by Uranus, both fixed signs denoting past causation which, broadly speaking, results from the "fall into generation" through the misuse of the sacred creative force, as told in the first chapter of Genesis, the symbolic story of Adam and Eve yielding to temptation and eating of the forbidden fruit.

The fixed cross shows us progressively the evolution of human emotion or love, which is the unifying or cohesive principle in nature:

- Scorpio, ruler Mars—evanescent primal passion.
- Taurus, ruler Venus—personal and conjugal love.
- Leo, ruler Sun—abiding love of spirit to spirit.
- Aquarius, ruler Uranus—humanitarian or universal love. Christ love.

Venus, ruler of Taurus, is the planet signifying attraction, coalition, the possessive love, which must become selfless if it is to endure. Uranus as ruler of Aquarius awakens the altruistic principle, giving voice to the Brotherhood of Man, true love and friendship enduring for eternity.

In Greek mythology we find Uranus, as the affinity of Venus, corroborated in the story of the Titans being the offspring of Uranus (heaven) and Gaia (the earth—Taurus). The Titans were giants in stature as well as in strength, and as such they were liberators of their brothers imprisoned in Tartarus (Hades), or Scorpio, the exaltation sign of Uranus, signifying death to the material, transmutation of sex and transcendency of the regenerated soul.

A physiological relationship of Venus and Uranus is found in the functions of nutrition and growth, governed by the thymus gland, ruled by Venus, and the pituitary body ruled by Uranus. These endocrine glands stimulate physical growth and assimilation through the hormones or secretions poured into the blood. Emotional disturbances and abnormal growth may result when these glands are affected. The thymus gland is active in childhood, the pituitary becomes so at the period of adolescence.

Venus represents the social and artistic urge in man; Uranus fosters the community spirit, federative and co-operative unions, the creative urge of genius.

Mercury, the messenger of the gods, is called the planet of reason and intelligence. In space it is closest to the Sun, its distance never more than 28 degrees; therefore, wherever the Sun is placed in the zodiac Mercury is close by. Now, regarding Neptune as Mercury's higher octave astronomically, we find a striking similarity in Neptune's proximity to the Sun, *whenever Neptune enters a new sign*, that is, every fourteenth year. For instance, at its first "telescopic discovery" it was calculated to be in the last degrees of Aquarius. It entered Pisces

in February 1848, the Sun was passing from Aquarius to Pisces. It next entered Aries in April 1861, Sun in Aries; into Cancer in July 1901; into Virgo in September 1928. When changing into Taurus, Gemini, and Leo it was at most within 46 degrees of the Sun. As Neptune does not really belong to our solar system,* might not these figures suggest that it is a "messenger" from the outer infinite space, or esoterically, the light-bearer of an invisible sun, the cosmic sun?

Max Heindel, the mystic, describes Neptune as the planet of the spiritual realms of the universe, representing sub- and super-intelligences as Mercury represents the human. For Mercury rules the nervous system, conveying intelligence to the brain, while Neptune governs the spinal canal and the pineal gland, the organ of super-intelligence, intuition, the orientation faculty on the four-dimensional plane.

Furthermore, anatomically considered, Mercury rules the motor segment of the spinal cord, the sensory nerves, and the vital fluid which flows along the nerves. If we take a textbook of anatomy and study the description of the spinal column and cord, we see that the cord is composed of white and gray (brain) matter. The gray matter consists of nerve-cells, the white of nerve-fiber. On a transverse section the gray matter is found in the center, presenting the appearance of a double crescent, concave outwards, with a connecting band between the two sides; so that the whole resembles the symbol of Pisces, Neptune's domain. A piece of the backbone of a large fish, bass, salmon, etc. will readily illustrate this fact.

The influence of Mercury in the chart is mostly neutral, convertible; Mercury fosters knowledge and enlightenment through thinking and observation of visible facts, Neptune enlightens through the inner perception. It gives a direct knowledge of facts that are not visible

*Max Heindel, *Simplified Scientific Astrology*, pp. 6, 7.

nor tangible, going beyond the mere mental, yet it *knows* the *reason why*. Therefore, on the celestial scale Neptune does strike a true pitch, a harmonious concord, as the higher octave of Mercury.

The late Louis Berman, professor of biological chemistry at Columbia University, said: "The human personality is a body-mind complex, dominated by the internal secretions."

The chief "personality" endocrines are the thymus (Venus, previously mentioned), and the thyroid, which is governed by Mercury. This gland stimulates the brain (mind) and the nerves. Neptune governs the pineal gland which is entirely spiritual in its function, helping man to develop the inner faculty of perception. The degeneration of these two glands may lead to mental and cerebral diseases, such as cretinism and myxedema, and to insanity.

The pituitary body, Uranus, and the pineal gland, Neptune, both operate as the "overtones" of Venus and Mercury to bring about the evolution and spiritualization of the morals and mind of man.

Neptune's mission is to lighten, to make light, to "throw light upon." Its nature is penetrating, probing, aerating, almost like yeast in dough; gradually leavening the dark heavy mass of materialism both in humanity and in the earth. As yet the mass-mind chiefly responds to its negative side, which is disrupting, disorganizing, distorting, its witching light often throwing a glamour over the mind and emotions.

Neptune is the celestial enigma. Even its telescopic discovery brought on controversy and dissent. Its first and real discoverer, John Couch Adams, the English astronomer, presented his treatise on the subject to the astronomer royal months before any other, but it was neglected and unpublished; thus the credit and honor for the momentous event of September 1846 was given to Dr. Galle of the Berlin Observatory, using the almost identical but independent computations of Leverrier published in August 1846.

Neptune, wanderer on the outskirts of our solar system, whose distance and magnitude until so recently were beyond human measurements and observation, completes its cyclic journey through the zodiac in a little less than 165 years. Therefore its "high-frequency" rays are tremendously important, bringing about "radio-active" (transmutation) changes in the chemicalization of all matter, leading to highly scientific advances in the field of physics, which corroborates ancient occult facts, hitherto unrecognized or derided by material science.

Many a newspaper item in the last decade informs the layman that this or that more or less famous scientist has discovered that "matter and light are fundamentally the same atoms, being merely a special condition of light-rays," and "the demonstration of the conversion of atoms of hydrogen into atoms of helium; its importance being the hope that it will yield a clew to atomic power." Quoting Dr. Robert A. Millikan: "... these (cosmic) rays are produced by the change of one atom over another atom, or by the *creation of a new type of atom*. The conclusion is, that these still more penetrating rays, which we have studied, are produced similarly by *Nuclear Transformation* of some sort. But these transformations must be enormously more energetic than those taking place in any radio-active changes, which we know anything about. For the frequency of any emitted ray is, according to our present knowledge, proportional to the energy of the sub-atomic change which gives birth to it."

What better description could we have of the subtle "atom-splitting" Neptune and the electro-magnetic "atom-smashing" Uranus?

All scientific revelations in the realms of physics are of intense interest to the earnest student in astrological research, for many of them are of much help in understanding the apparent vagaries of Neptune and the explosive tendencies of Uranus in the charts of unusual people.

(Continued on page 267)

The Bible Story in the Stars

By ZEL L. MORRIS*

The Constellation



of Pisces

“And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.” (John 21 :6.)

(IN TWELVE PARTS—PART SEVEN)

PISCES and the Band. This is the figure of two large fishes, one headed toward the North Pole and the other parallel with the ecliptic. They are some distance apart but are tied to the two ends of a long band, which is held by the foot of the Ram in the succeeding sign. An ancient Egyptian name was *Pisces Hori*, meaning *the fishes of Him that cometh*. The Hebrew name is *Dagim*, *the Fishes*. It has the same meaning in Arabic, Greek, and Latin. The Syriac name is *Nuno*, *the fish lengthened out* (with the idea of posterity or successive generations). Two stars in the sign are *Okda* (Hebrew), *the united*, and *Al Samaca* (Arabic), *the upheld*. The band is fastened to the neck of Cetus, the sea monster. Above is seen a woman chained as a captive. These both tell the same story. The fishes are bound to Cetus; the woman, Andromeda, is chained, but the Deliverer of both is near. Cephus, the Crowned King, the Redeemer, is seen coming quickly for the deliverance of His redeemed. The great enemy still oppresses, but deliverance is sure. Aries, the Ram, is seen with his paws on this band, as though about to loosen the bands and set the captives free.

*The Scriptures in the constellations as digested from “The Gospel in the Stars” by J. A. Seiss, and “The Witness of the Stars” by E. W. Bullinger.—Z.L.M.

The fish shooting upwards to the Polar Star describes the heavenly calling, while the other fish, keeping on the horizontal line, pictures those content with an earthly portion (the seed of Seth and the seed of Shem—or the Priesthood and the Artisans). The point of unity between these two Fishes is therefore in Christ and His administrations, by which both are equally affected and upheld. Both belong to Christ in the attitude of the reigning and victorious Lamb (Aries). They are caught Fishes, no longer roaming at large according to their own will, held with bridles of heavenly command. They are bound together in the hand of the glorious Lamb. Like the net of Peter, which held, controlled and lifted the literal fishes enclosed by it, so this encircling band lifts the mystic Fishes, the congregation of Christ’s teachings. Every symbolic casting of the net at Christ’s command took a great multitude of fishes. He said unto His disciples, “Follow Me, and I will make you fishers of men.” To Ezekiel the sacred waters embraced “a very great multitude of fish.”

ANDROMEDA, AND HER CHAINS

This constellation shows us a woman with head cast down, with chains fastened to her feet and arms, in misery and trouble. Stars in the sign are: *Al Phiratz*, *the broken down*; *Mirach*, *the weak*; *Al Maach*, *struck down*.

We see in this figure the restraints, personal disabilities, and bonds which go along with the acceptance of Christ's teachings. Abandoned by worldly people who would rather see such followers chained, disabled, and exposed to misery, that they may be exempt from such association and that they may the sooner and better have greater freedom for their likes, passions, and enjoyments, uncurbed and unrestrained. We see here the exposure and persecution of an innocent person. The time will come when those bonds shall be broken. One engaged in a war with the powers of darkness will presently come to rescue and deliver this captive, one of His redeemed.

CEPHUS

Here is the figure of a glorious king, wearing his royal robe, bearing aloft a branch or sceptre and having on his head a crown of stars. His foot rests on the Pole Star. The names of some of the stars in the figure are: *Al Deramin, the Quickly returning; Al Phirk, the Redeemer; Al Rai, who bruises or breaks.* The Egyptians called him *Pe-ku-hor, the Ruler that cometh.* His more common designation, *Cephus,* means *the royal Branch, the King.*

Everything thus combines to identify this figure as intended to represent the Seed of the woman, our Savior, as now enthroned in glory, clothed with celestial royalty and dominion. It was predicted of Him, "He shall bear the glory and shall sit and rule upon His throne." (Zech. 6:13.)

This second group of starry figures began with the Goat, dying in sacrifice and in the next chapter, in the presentation of Aries, shows the Lamb living again, "as it had been slain." The goat had the tail of a fish, indicating that his death was for a multitude of the redeemed. In the two middle figures, Aquarius and Pisces, we have had these fishes presented to us in grace and in their conflict. We see in Aries that it ends with victory and triumph.

(To be continued)

PLANETARY OCTAVES

(Continued from page 265)

Modern astrologers have not yet assigned Pluto as the octave of any planet. It is pretty definitely agreed that Scorpio is its natural house, and in perfect agreement with the Scorpio Mars. The strange, intense energy in this combination points the way to a reformation of the "sub-strata of the external," if we may use such an expression. I venture the opinion that Pluto is the higher octave of Jupiter—the wise and benevolent. The name *Pluto* means "to be rich." In a larger sense it would be redistribution and reorganization of wealth—all kinds of wealth, material and metaphysical. Pluto is "the stranger at the gate," beckoning us to enter the temple of wisdom in the new-age civilization based on science, art, and religion, a threefold education teaching the beautiful life in harmony with the laws of nature. All this is embodied in Astrology, the religion of the stars.

Another suggestion is, that as Uranus is perfectly attuned to the iconoclastic and aggressive tendencies of Mars, perhaps it may be the octave of Mars also, as well as of the feminine Venus.

This leaves Saturn only with no affinity. But as Saturn or *Chronos* is the reaper, the time-keeper, the time-less, the Father-principle all-existent and eternal, it needs no octave, unless perhaps, we may consider the Sun as such.

In the book of Micah, the prophet reveals a new state of human progress which may well be compared to the function and mission of the three super-planets, Uranus, Neptune, and Pluto. He says: "The breaker is come up before them: they have broken up and have passed through the gate. But in the last days it shall come to pass . . . and they shall beat their swords into plowshares, and their spears into pruninghooks. . . . They shall sit every man under his vine and under his fig tree, and none shall make them afraid."

Astrological Readings for Subscribers' Children

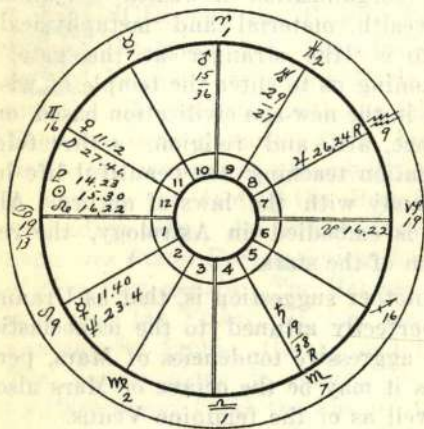
We delineate each month in this department the horoscope of *ONE* of our subscribers' children, age up to twenty-one years. This includes a general reading and also vocational guidance advice. The names are drawn by lot. Each *FULL* year's subscription, either a new one or a renewal, entitles the subscriber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

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

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

DAVID G. S.

Born July 8, 1926, 6:00 A.M., D.S.T.
Latitude 40 N. Longitude 75 W.



The horoscope which we are using as our monthly reading is that of a young man with cardinal signs on all four angles, and a wonderfully well placed and powerful Mars in its own sign of Aries in the tenth house. This gives us a very strong character; and Mars trine to Mercury in Leo gives a very quick and active mind. Usually we take the ruler of the Ascendant as the life ruler, but Mars being so powerful, we find that this boy has two rulers. The Moon, the ruler of the Ascendant, is in $27^{\circ} 46'$ of Gemini in the twelfth house, trine to Jupiter in Aquarius, and sextile to Neptune in Leo. With these aspects we would be safe to say that this young man should accomplish much in this life.

Pluto and Sun are conjunction the Dragon's Head in Cancer, also in the twelfth house, and trine to Saturn in

Scorpio; therefore, if he is trained so as to be able eventually to take charge of an institution for the healing of the sick, whether it be mentally or physically, he would make a splendid manager and would bring the institution to success.

He may find some difficulty in making a choice and abiding by it, for there are two distinct natures within this young boy; a retiring and sensitive Cancer with Pluto and Sun in the twelfth house of secrets, square Mars may cause him to oppose himself and would sometimes produce variance with his own ideals. He would be a little inharmonious with the father at times, but the mother, who is ruled by Venus in Gemini in the house of friends, sextile Mars and also sextile Mercury, would have a steadying and harmonious influence over this young man. He may be drawn to the Government, and the martial element may be strong. He would make a success in the army and could rise to a high rank, provided, of course, that he receives the proper education and training.

Physically, we would advise that he conserve that powerful Mars energy, for with the Moon in Gemini, the sign which rules the lungs, square Uranus in Pisces, a tendency to coughs and colds might deplete his physical stamina. With the constant warring within himself of the Sun and Pluto square Mars, we would advise him to conserve his energies and not dissipate them through the Mars so highly elevated. However, we would be almost certain that this young man will rise to the top in whatever effort he may put forth towards success.

VOCATIONAL GUIDANCE ADVICE

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

Seaman. Actor. Salesman

LEWIS McL. D.—Born August 8, 1891, 12:30 P.M. Lat. 50 N. Long. 22 E. With fixed signs on the four angles, Scorpio rising and the ruler, Mars, in Leo conjunct the Sun and Venus, this man is somewhat opinionated and set in his ways. But with six planets in common signs he is restless and has difficulty in adjusting himself to his environment. Mechanical and inventive ability is shown by Mars in sextile to Neptune and Pluto in the mercurial sign Gemini—Jupiter in Pisces trine Ascendant—seamanship. Mercury exalted in Virgo in the 10th house in semi-sextile to Venus favors cultural pursuits. As his progressed Moon is now conjunct a well-placed Venus we might suggest impersonation or character-acting. Selling of insurance would be another vocation to try this late in life.

Decorative Arts

MARIA LUISA M.—Born September 28, 1922, hour not known. Lat. 24 S. Long. 70 W. With Sun, Saturn, Jupiter, and Mercury in Libra, and Mars and Moon conjunction in the earthy sign Capricorn, sextile to Uranus in Pisces, a watery sign, we would advise this woman to study landscape gardening and decorative arts in the home.

Executive. Farm Manager

FRANK C. P.—Born January 7, 1900, 11:30 P.M. Lat. 9 N. Long. 80 W. With cardinal signs on all angles, and the Sun, Mars, and Moon in 4th and 7th houses, executive ability and activity is clearly shown. Four planets are in Sagittarius in third and second houses, while Neptune, Pluto, and the Dragon's Tail are

in opposition in the 9th. This makes the nature restless and anxious for change. Therefore a vocation where he could be "on the go," and yet be in authority, would be suitable. We might suggest an occupation as agent, sales-manager, real-estate broker, or farm-superintendent.

Hothouse Culture

MRS. WARREN G.—Born January 15, 1908, 8:00 P.M. Lat. 45 N. Long. 93 W. With five planets and the Dragon's Head and Tail in earthy and watery signs, we would suggest that this woman take up the study of hothouse plants and floriculture. She would be successful with anything that is planted and raised in the soil.

Hostess. Cashier

NELLIE T. M. T.—Born October 19, 1892, 12:30 P.M. Lat. 53 N. Long. 6 W. With Saturn, Moon, and Sun in Libra in the 9th house, Mercury conjunction Uranus and Dragon's Tail in the 10th house, and the Sun in a Venus sign, trine to Mars in Aquarius, this woman would make a splendid hostess in some public institution or cashier in a restaurant.

Masseur. Healer

DONALD D.—Born September 17, 1923, 6:00 A.M. Lat. 42 N. Long. 88 W. We find the young man with Virgo rising, and Mars, Dragon's Head, Sun, and Venus in the 12th house in Virgo, and Mars sextile Jupiter in Scorpio, and Pluto in Cancer. We would advise this young man by all means to take up institutional work, where he has to do with the sick, for example, as a male nurse or masseur, or in drugless healing.

Foot Correctionist

AUDRIA N.—Born August 7, 1909, 12:00 Noon. Lat. 43 N. Long. 85 W. This woman asks the question if she would make a success as a foot correctionist. Yes, with Venus and Jupiter in Virgo, sextile Neptune in Cancer and trine to Uranus in Capricorn, she would be very successful in the art of healing.

Music

GRACE H. S.—Born September 25, 1899, 4:28 P.M. Lat. 40 N. Long. 93 W. With the Sun and Venus conjoined in the 7th house in Libra, the sign of the voice, sextile to Uranus, and Moon and Neptune conjoined in Gemini, we would suggest that this woman take up the study of music, especially the voice.

Secretary. Executive

LOUISA R.—Born December 19, 1899, 4:00 P.M. Lat. 41 N. Long. 74 W. With Mercury, Uranus, Dragon's Head, Saturn, and Sun all in Sagittarius, a sign which has rule over animals, and sports of various kinds, and with Jupiter in Scorpio, sextile Venus in Capricorn, we would advise that this woman interest herself in becoming an executive in stock farming, or animal shelters, possibly under auspices of humane society or the Government. Also something where she acts as a secretary, as an executive for the Government is indicated, for the 10th house, Aquarius, is ruled by Uranus; and Uranus, Mercury, and Jupiter conjunction in the 6th house shows aptitude for a governmental position as secretary.

Proof Reader. Secretary

ELAINE BLANCHE D.—Born June 16, 1925, 12:15 P.M., D.S.T. Lat. 42 N. Long. 88 W. With Mercury and Sun conjoined with the Midheaven in Gemini, indicating the Government, and sextile to Neptune, also Jupiter in Capricorn in the 5th house, indicating publishing houses, and Jupiter sextile Ura-

nus, we would advise work in publishing houses, proof reading, or secretarial work in some governmental position.

Dietetics. Catering

ROBERT E. M.—Born April 21, 1914, 12:30 A.M. Lat. 40 N. Long. 81 W. With Venus in Taurus, sextile Moon, Mars and Neptune, and Mars and Neptune conjoined in the sign of Cancer, ruling the stomach, we would advise food dispensary, dietetics, or catering.

Pilot. Engineer

WILLIS R. B.—Born December 13, 1920, 5:00 P.M., Lat. 33 N. Long. 115 W. With the airy sign of Gemini rising, and the Moon, Venus, and Mars in Aquarius, also an airy sign, and Moon and Venus sextile Mercury in Sagittarius, this young man would be very happy and would find success as an airplane operator. He would also be fair in electrical engineering.

Teacher. Linotypist

LOREN M.—Born July 31, 1893, 6:00 P.M., Lat. 39 N. Long. 96 W. With the Sun in Leo, the natural 5th house sign, sextile Pluto in the 5th house in Gemini, this young man would be successful as a teacher of mechanical arts or as linotype operator in a publishing house.

Physical Culture. Teacher

GEORGE C. P.—Born October 8, 1928, 8:25 P.M. Lat. 44 N. Long. 69 W. We find the planets very scattered, occupying nine signs out of the twelve. This gives great versatility, but indicates one who would be very restless and would find it difficult to stay in one vocation. However, we find Mercury, Venus, and the Sun in the 5th house, the Sun in Libra, and Mercury and Venus in Scorpio. If he would take up physical culture training, or vocational guidance in schools, or music as a vocation, he may be successful—if he will keep to one vocation at a time.

Worth-While News



Hypnosis Leads to Crime

NEW YORK, March 4.—(I.N.S.)—New methods of hypnotising human beings, useful for the treatment of certain diseases and behavior disorders, have been developed by Prof. Wesley Raymond Wells, it was learned today from Syracuse University, N. Y.

Hypnosis, produced in men and women students at the university's Department of Psychology by Wells and his colleagues was demonstrated to be a psychological force far greater than had been hitherto recognized. A startling test of its power was made by inducing innocent men and women to commit "real crimes."

The importance of this test is that it has been a subject of discussions among leading psychologists of the world for half a century. Most of the recent investigators have believed that no amount of hypnosis can make an innocent person commit a crime or any act really repulsive to him or her. But Wells, using his methods of hypnosis, which he claims are more effective than the older methods, succeeded in turning persons of the highest moral integrity into "real thieves."

According to Wells' report to a scientific publication, *The Journal of Psychology*:

"This investigation has been devoted to the problem whether a hypnotized subject, who is noncriminal in character, can be made to commit real crime. The answer, on the basis of actual experimental results, is emphatically in the affirmative."

The practical applications of these researches are more in the field of medicine than in criminology. Only competent physicians and psychiatrists should be allowed to hypnotize people for specific curative and corrective purposes.—*By Gobind Behari Lal in Los Angeles Examiner.*

To control others by the exercise of will power is mental assault, and is even more reprehensible than assault on the physical plane. The enormity of this crime can only be appreciated when the effect upon the invisible bodies of the subject is noted.

It is characteristic of the invisible bodies of man that they are acted upon by *Will*. Every impulse to action that comes from *within* originates in the will of the man himself, while incentives to action arising from *outside* sources orig-

inate in the will of others. A person of strong character is impelled by his own will, acting from within, which enables him, regardless of circumstances, to make his way as he determines. On the other hand, the weak-willed person is the helpless sport of the billows of circumstances.

The person being hypnotized is first told to be passive and willing to be put to sleep. The passes of the hypnotist are then directed to the head of the individual and impinge upon the head of his vital body, squeezing it through the physical head, so that it lies around the neck in thick rolls.

Thus the connection between the ego and the dense body is severed. The head of the dense body is then pervaded by ether from the vital body of the hypnotist, and in this way he obtains power over his victim.

Once a part of the hypnotist's vital body has been introduced into that of the person being hypnotized, it cannot be entirely withdrawn at the awakening. A small part remains in the medulla oblongata and forms a nucleus by means of which the hypnotist may gain ingress and subdue the individual more easily at any future time. Each succeeding time something is added to this nucleus. Thus by degrees the individual becomes perfectly helpless, amenable to the *will* of the *master*, independent of distance until the death of one or the other breaks the connection. When under hypnotic influence, the victim has no choice whatsoever as to the ideas he entertains or the movements he makes with his body.

This remnant of the hypnotist's vital body is also the storehouse for commands to be carried out at a future time, involving the performance of a certain act on a certain day, at a certain hour. When the time arrives the impulse is released like the spring of an alarm clock,

and the victim *must* carry out the command, even to lying, thieving, raping or even murder. At the death of the hypnotist his victim is entirely released from his bondage.

Many claim that hypnotism may be used benevolently for the cure of drunkenness and other vices, and viewed from the material standpoint this is quite true; but from the viewpoint of the occult scientist, it is far otherwise. It is the work of each individual to master his own desires by use of his will power. That is one of the many lessons to be learned in life's school. No one can do moral growing for another. Each must solve his own problems and eradicate his faults by the power of his own will. If therefore a hypnotist overpowers the desires of another, that person's will power is weakened instead of being made more efficient, and the moment the hypnotic power is withdrawn the old desire again asserts itself in full force.

The man who uses his mental powers unworthily is the worst as well as the most dangerous kind of criminal. However, his transgression is seldom punished in the same life in which it was committed, but often in later lives finds its expiation in congenital idiocy. The crime of the determined hypnotist is in fact a phase of what the Bible describes as "sin against the Holy Spirit," spiritual evil. Hypnotism may well be said to be the greatest crime on earth and the greatest danger to society.

Astronomer Tells of Power Reservoir

Nature has stored up enough starlight energy in space to create at least a dozen new minor universes containing billions of stars, Dr. John A. Anderson, Pasadena astronomer, reported yesterday. The next great problem of astronomy, he indicated, is to learn what Nature plans to build out of this vast reservoir of power.

Dr. Anderson, who has played a leading role in the building of California Institute of Technology's 200-inch telescope, addressed a week-end meeting of Caltech alumni.

Every second, the scientist explained, the sun is pouring out into space 5,000,000 tons of radiant energy. In the last 500,000,000 years the sun has shot out energy that still exists and which, by now, must weigh as much as the earth. And all the billions upon billions of other suns have been doing the same thing, so the present weight of this enormous "floating power" must be inconceivably great. Dr. Anderson then told where this energy must be at present.

As light travels about 186,000 miles in a second, he said, the energy poured out by the sun in 1940 must, by now, be located within a shell the outer limit of which is 6,000,000,000,000 miles from the sun. A light year, the distance light travels in a year is 6,000,000,000,000 miles. And Mt. Wilson astronomers now know that space extends outward at least 500,000,000 light years. By the same token, they also know that creation must have existed for over 500,000,000 years.

"Calculations show," Dr. Anderson said, "that, if the energy from other stars is taken into account, there must be enough radiation now in the known universe to build a dozen new galaxies of stars if the radiation were reconverted into matter. So our next problem is: What is the future history of this radiation?"

Dr. Anderson said that a single gram of sun energy would run a one-kilowatt engine for 3000 years. Just how the sun manufactures the energy it pours out, he said, isn't certain, although the best guess is that the sun, as men are now trying to do, has learned to unleash the power of the atom.—*Los Angeles Times*, April 7, 1941.

In relation to the reprint, one might ask the material scientist where he thinks the atom got *its* tremendous power. The occult scientist knows that each solar system in the universe was created by a great Being called, for want of a more explicit term, God. There is nothing in any solar system except the life of the God who created it, from the atom back to the Creator.

When a God wills to create a solar system within which to manifest, He seeks out an appropriate place in space, which he fills with His aura, permeating every atom of the Cosmic Root-substance of that particular portion of space with His life, and consciousness, but a different modification of that consciousness permeates each part or division. The Cosmic Root-substance is then set in vary-

(Continued on page 279)

Question Department



Paying Our Debts of Destiny

Question :

Do you think it is possible to sow without reaping? I have had several arguments with a friend of mine on this subject. Now my friend believes that if one knew that on a certain day an accident were about to happen to him, he could avoid it by remaining quiet and in a place of safety during that particular time. But to me it does not seem possible that we can escape the results of causes started into action in the past. Please give me the benefit of your opinion.

Answer :

All things in our solar system, the Law of Cause and Effect included, are under the administration of great Beings of superior spirituality and wisdom. Cosmic laws do not work blindly for the reason that these Great Ones and those who are assisting them administer all things with an understanding and wisdom that are beyond the comprehension of the finite mind. The will of God working through His agents is manifesting in everything, everywhere. The same divine Intelligence which directs the planet in its orbital path watches over man, endeavoring to guide him and guard him against indiscretions and dangers; again we see it manifested in tender solicitude and care when the tiny sparrow, wounded, falls to earth.

There is, however, a desire on the part of most of us to run away from the payment of debts contracted in former lives. When this occurs, the plan is always frustrated by a counter move on the part of the great invisible Administrators in charge. Nevertheless there is a way of escaping the harvest of our past deeds, and that is through genuine repentance, reform, and restitution, for by this process we wipe out the record of our past misdeeds. The Great Ones, seeing and

knowing that we have ceased wrongdoing along a particular line, do not wantonly inflict suffering upon us.

The point to be remembered is this: all the laws of nature are under the administration of intelligent, spiritual Beings who direct the working out of the law according to the results which it is necessary to obtain.

THE CREATION OF LIFE WAVES

Question :

Will you please explain how life waves are started? There must be some particular process involved, but it all seems very vague to me.

Answer :

When the God of a solar system wills to create, through the dynamic power of His will and imagination He differentiates within Himself a multitude of potential spiritual intelligences, as sparks are emitted by a fire. These intelligences lack self-consciousness and the development of their potential powers into dynamic energy. That is the work of evolution.

The time of starting a life wave and the number of beings composing it are both determined by the God who is exercising His creative powers.

REBIRTH AND REINCARNATION NOT SYNONYMOUS TERMS

Question :

In Rosicrucian literature I notice that the term "rebirth" is used instead of "reincarnation." Is there any particular reason why this is done, or is it just some sort of preference?

Answer :

There is a very good reason why the term "rebirth" is used in Rosicrucian literature instead of "reincarnation." The two terms are not synonymous. For instance, it is quite possible for a disem-

bodied spirit to oust an ego from its physical body and incarnate, or take possession of it. Such a being has then reincarnated in the stolen vehicle. This is what is usually called obsession. Or an ego may "reincarnate" by being born in the regular way.

The term "rebirth," however, has no such double meaning. "Re," when used as a prefix, denotes again or back to a former state. "Birth" means the act of bringing forth. Hence the word "rebirth" has only one meaning and that is to return to a former state through the avenue called birth, while "reincarnate" has two meanings, either of which may be intended, and its use might therefore at times prove quite confusing.

PARENTS WHO APPEAR TO BE PUNISHED BY HAVING CHILDREN BORN DISEASED

Question:

When a person is born with a diseased body through the law of inheritance, how does that work itself out with the Laws of Consequence and Rebirth? Would it not seem that the parents were being punished on account of being required to give birth to a diseased child in order that the child could work out its own destiny, when the parents were not to blame for its trouble?

Answer:

Before a child comes to birth, with the assistance of the Recording Angels it selects its future parents, so as to enable both the child and its parents to discharge some of their debts of destiny.

Egos coming into the world can have a dense vehicle only of the sort to which they are entitled by their actions in previous lives. If these lives were lived in accord with cosmic law, then the ego is entitled to a healthy, well-formed body; but if it has violated this law it has not earned a healthy body and is therefore born into one which is either diseased or susceptible to some kind of physical ailment.

Children are always attracted to parents who can give them exactly the kind of body to which they are entitled. If

the destiny of an incoming ego requires that it be born into a body susceptible to disease, then it comes to rebirth through parents who already have that disease or some similar weakness which may be transmitted to the child.

Generally speaking, the relationship of child and parents is determined by association in past lives. We all owe debts of destiny to other individuals by virtue of their having rendered service to us in former lives, in many cases having been our parents. Therefore when the time comes for some of these individuals to select their parents, the Law of Destiny often requires us to serve them in that same relationship.

At the present time this is the general condition that prevails. Later on in the course of evolution, when a greater portion of our debts of destiny have been paid, the Law of Destiny will not operate in such an inflexible manner as it does at the present time. Then each ego will be allowed a greater range of choice in the selection of its parents, for that selection will not depend so entirely upon past associations. The element of Epigenesis will enter in to a considerable extent.

According to the foregoing, it is evident that the parents of diseased children are not punished for something for which they are not responsible. In previous lives they, too, sinned in various ways, and the fact that a diseased child comes to them is only an opportunity for them to pay some debt of destiny which they previously incurred in relation with that particular ego. There is no injustice in nature. If there were, the cosmos could not endure, for the reason that an unbalancing of the forces of destiny, which are cosmic in nature, would produce chaos in the evolutionary scheme.

Justice in the process of evolution is achieved through the activity of the great beings known as the Lords of Destiny, who see to it that all causes generated by all evolving egos are kept in a perpetual state of equilibrium. This brings exact justice to all.

Nutrition and Health

Rosicrucian Ideals

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

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

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

Energy Foods--At their Best

By LILLIAN R. CARQUE

Natural Brands Research Foundation, Glendale, California



FRUITS, which Nature develops more slowly than other products of the soil, receive for a longer time the beneficent influences of light, heat, and air, through which the electric and magnetic forces of the sun are transmitted. That is why the quick-energy yielding fruit sugars released by fruits—both fresh and sun-dried—are almost instantaneously assimilated, and their alkalinity renders them superior to the heavier starches, notably cereals and breads, in the elaboration of bodily heat and energy.

CEREALS. All cereals have a tendency to acidify the blood, since they carry a large amount of concentrated proteins and carbohydrates, which are detrimental if taken to excess, or to the exclusion of other foods. This condition is obviously aggravated in artificially prepared cereals which are devoid of the larger portion of their alkaline minerals.

In comparing the chemical composition of whole brown rice with that of other cereals, the fat content is lowest in rice—about 0.5 per cent, and in the amount of protein (tissue-building material)—about 7 per cent—rice again scores lowest of all cereals; its mineral matter is



less than 1 per cent. Its low protein and fatty constituents place natural rice in a front rank position as the most easily digested and the least acid-forming of all cereals.

Whole brown rice contains the bran, cuticle, and germ of the cereal. In the milling process only the husk and dirt are removed. Natural whole rice is made white or pearly by a series of machine processing that scours, polishes, and in some cases coats the grains with glucose and talc. This is done to improve its appearance, but the peeling and polishing removes the germ and outer layers of the kernel, leaving it deficient in vitamins and such minerals as calcium, magnesium, iron, and silicon. Thus natural whole rice is rich in valuable blood and bone-building elements which are almost entirely absent in peeled and polished white rice. Modern milling processes remove from 50 to 75 per cent of the organic salts, and nearly all the vitamins are lost.

POTATOES. Based on over thirty analyses of the potato assembled by Dr. William Tibbles, an English authority, its average composition has been determined as 75.66 per cent water, 2.05 per

cent protein, 19.94 per cent carbohydrates, 1.02 per cent fibre and 1.08 per cent mineral matter. Phosphate of potash, magnesia, and chlorine constitute the larger portion of the organic salts. Because the percentage of iron and lime is rather small in the potato, it should be eaten with an abundance of green leafy vegetables to counterbalance the deficiency. Several organic acids, such as citric and tartaric, are also found in the potato. It is the latter that give to the potato its anti-scorbutic vitamin C content.

Among the richest sources of vitamin C, however, are oranges, lemons, tomatoes, and raw cabbage. White potatoes do not contain such a high concentration of this vitamin as do the fruits named, they are nevertheless important as anti-scorbutics because of the quantities eaten. Potatoes are richer in alkaline salts than are bread and cereals, and their higher water content must needs remove them from the black-list of fattening foods for "stylish stout" who must watch her waist-line.

In preparing the potato for the table, a large part of its nutriment is lost. In paring raw potatoes by hand, the average loss is about 20 per cent, and this not only includes all the skin and cortical layer, but also 10 per cent of the flesh. The mechanical potato peeler usually removes the skin with little loss of edible material. A further loss of nearly 20 per cent occurs by boiling peeled potatoes. Boiling them in the skin, steaming them, or best of all baking them, are therefore the methods to be recommended from an economic and hygienic point of view. If the uncooked potato is sufficiently masticated, or finely grated, so that the cell walls are ruptured, the raw starch will be dissolved by the digestive juices, and at the same time the action of the vitamins occurring in the potato will be assured.

CORN. This cereal shows less protein than does wheat, but nearly equals oats in the amount of fat, which is mostly contained in the germ. During the sum-

mer season, when the corn is young, and the carbohydrates in soluble form, it may be eaten without further preparation. An oil is pressed from the germ of the corn, known as corn oil or maize oil. The corn meal sold in the United States is, as a rule, degerminated and devitalized, deficient in lime, magnesia, iron, and silicon. Corn flour, if made from the entire corn, is a wholesome food, and in combination with alkaline vegetables makes a well-balanced meal. Hominy, which is corn thoroughly boiled after the outer layer has been removed by means of a weak lye solution, is a demineralized food. Popcorn, made by breaking open the cells of a special kind of corn and dextrinizing the starch over a slow fire, is preferable to many artificial corn preparations. Dried sweet corn is an excellent food during the winter months when the fresh corn on the cob is not available.

Parched corn was used by Indian hunters and warriors because it could be ground into a flour, and subsequently converted into a gruel without cooking. It provided a concentrated food of great nourishing power yet small bulk, profusely releasing its nutrients on long journeys when it was necessary to travel light. Corn bread, Johnny cakes, wafers, popcorn, pones, mushes, hominy, succotash, corn oil and corn syrup are just a few of its many tempting uses which have been so enthusiastically acclaimed by Americans today.

HONEY has long been recognized as a food of high energy value. Within the hive the bees transform the chemical structure of the raw nectar, converting its carbohydrates into almost equal parts of dextrose (grape-sugar) and levulose (fruit sugar), thus bee-ripening the honey. Besides the two invert or simple sugars named, honey also embodies a small quantity of sucrose or cane sugar, never over 8 per cent. Some of the other compounds occurring in honey in smaller proportions are minerals, protein, aromatic bodies, enzymes, pigments, acids, dextrins, gums, and water.

Nectar the material from which bees manufacture honey is secreted by nearly every species of flowers. Flavor and color are determined by the particular plant on which the bees work, for bees rarely collect from more than one kind of flower on a given trip. The nectar of each kind of flower contains a distinctive combination of sugars, essential oils and other substances, which give the blossoms their characteristic fragrance, and these constituents are retained in the honey.

Investigations carried on by the Carbohydrate Laboratory of the Bureau of Chemistry and Soils, the U. S. Department of Agriculture, show honey to be a potentially alkali-yielding food. White refined sugar, on the contrary, is not potentially but actively acid in reaction, leaching out the organism's reserve supply of valuable minerals and vitamins, and destroying the alkaline red-blood corpuscles in the process of combustion.

The pernicious influence of refined *Cane Sugar*, therefore, cannot be overestimated. Stripped of its iron, sodium, magnesium, and water, and only in possession of mere traces of potassium, sulphur, and calcium, refined sugar finds itself reduced to a vampire that sucks oxygen out of the stomach, sodium out of the muscles, calcium out of the teeth and bones, and phosphorus out of the brain.

Thus we can see that white sugar is an unnatural food. It cannot impart any vital nourishing properties to the body for it is devoid of life-giving mineral salts and vitamins—a destroyer of digestive power. Refined cane sugar yields only heat to the body. It is a "purified" fuel which is burned in the tissues without leaving behind a basic ash residue and vitamins to fortify the building and repairing material; the presence of these missing constituents is indispensable in all physiological performances.

There is a new re-mineralized Yellow Crystal Sugar now available, guaranteed to contain the highest content of mineral values of any sugar thus far

produced, i.e., more than five times the mineral salts content of raw sugars. The latter has been condemned by law owing to its high degree of impurities. The large mineral content of Yellow Crystal Sugar is obtained by the added concentration of pure cane juice; in raw sugar only one-fourth of the natural mineral salts remain in the sugar crystals, according to research by the Louisiana State University.

Yellow Crystal Sugar has the distinctive taste peculiar to the highly mineralized natural cane juice and is not to be confused with the lighter-colored and more highly refined Golden C sugar (a sugar of less mineral salts value) commonly known as "Brown Sugar." The predominating mineral salts occurring in Yellow Crystal Sugar are calcium, sodium, potassium, phosphates, chlorides, sulphates, and carbonates.

WHITE BREAD propagandists emphasize that white bread supplies both body-building elements (the protein of the wheat gluten) and fuel elements for bodily heat and energy, profusely provided by its starch content. It is not a question of condemning white bread for what it contains, but for what it lacks. One-fifth of the weight of wheat consists of bran, but this small portion contains three-fourths of all the salts, and nearly all the cellulose (roughage) of the entire wheat berry. Bran contains one-twentieth of its weight in salts, one-thirtieth of its weight in phosphate of potash, and seven to eleven times as much salts as are found in white flour. Ordinary bran consists of about one-third starch, three per cent fat and twelve per cent protein.

While whole wheat is only nine-tenths as digestible as is white flour, because of its cellulose content it is decidedly more than nine-tenths as healthful. When used separately, bran frequently irritates the lining membranes of the stomach and intestines and clogs the colon; but when eaten in its natural form, unseparated from the whole wheat berry, and not devitalized by overbaking or

overcooking, it acts kindly as a cleansing sweeper, insuring freedom from constipation. The bulky fibrous cellulose hastens the rate of waste passage through the intestines.

One slice of whole wheat bread contains more bone-building lime than does three slices of white bread. Whole wheat contains four grains of lime to the pound, white flour only one grain. The teeth are robbed of their lime to supply this deficiency, and premature decay of the teeth is the inevitable result. A pound of bran contains 119 grains of potassium, while a pound of white flour contains only 11 to 12 grains of this important element. The loss of potash predisposes to cancer. Hogs and cattle are fattened on those portions of the whole grain that are invariably discarded by modern milling processes. The death rate in Denmark was reduced 35 per cent during the World War by banishing white bread.

FATS AND OILS occur chiefly in the seeds of plants and to some extent in fruits, leaves, and stems, as well as in such animal foods as milk, eggs, and meat. In intact natural food products, the fats are mingled with other nutrients and form an integral part of the whole. In this undisturbed condition, fats enjoy a higher degree of alkalinity than do oils which have been isolated from their original constituents. That is why the oil abounding in the avocado and in sun-dried olives achieves digestibility that surpasses that enjoyed by oils existing in a free state. Man is the only one of Nature's creatures who consumes his oils and fats in a concentrated form.

Free or isolated fats are highly concentrated food principles; they should therefore be used sparingly and should always be accompanied by an abundance of green-leafy vegetables high in alkaline bases. Fats are low in oxygen; iron and sodium salts have an affinity for oxygen. Lack of these organic minerals, which are amply supplied by green vegetation, favors the formation of bodily fat, because the blood is unable to take up suf-

ficient oxygen for the complete combustion of the carbon. Under these circumstances both protein and carbohydrates are converted into adipose tissue—an important point for the stylish stout to remember. Indoor sedentary workers should also consume fats and oils in restricted quantities. Fats cannot be assimilated in a normal manner by those persons subject to torpid liver, because of an insufficient bile flow.

Fats and oils of low melting points are more completely utilized by the body and are more thoroughly digested than are hardened or hydrogenated fats of high melting points, irrespective of their animal or vegetable origin. Tests disclose that the oils of olive, cottonseed, peanut, coconut, sesame, and soya bean are readily absorbed, because their melting points are considerably below that of bodily temperature. The coefficient of digestibility has been found to be for olive oil, 97.8 per cent; for cottonseed oil, 97.8 per cent; for peanut and soya bean oil, 98.3 per cent; for coconut oil, 97.9 per cent, and for sesame oil 98 per cent. Of the several animal fats, cream is the most easily digestible; next in order is butter.

Healing Rays

By DELLA ADAMS LEITNER

*Bask in the sun and let its rays
Bring strength to meet your body's
need,*

*Relax and let the healing beams
In silent power your worn cells feed.*

*So wise physicians speak; they tell
The truth but further we may go,
Proclaim the Son of Righteousness
Our restoration will bestow.*

*When we relax and silently
Receive from Him the rays of Love,
They cleanse and build, restore and
give
New life and healing from above.*

Patients' Letters

New York, Feb. 22, 1941.

Rosicrucian Fellowship
Oceanside, California.
Dear Friends:

I write with a joyous heart to tell you that I feel a buoyancy I have not felt in years. Physically and mentally I feel so uplifted and I know the Father in me has wrought this blessing, with your kind help.

I thank you from the bottom of my heart and can only say God bless you.

I feel a confidence above that of any I have ever experienced and this in a small way shows me a preview of the glorious joy to be in that day not too far distant when all mankind will have left behind their fears and hatred and selfishness, all so in vain, and truly be the sincere caretakers of their Father's Business. I shall content myself now with doing in a small way what you are all doing in a big way, and that is helping others to learn how to help the Roses bloom upon their Cross.

I close in the spirit of true fellowship and love.

Sincerely,
—T.R.

California, Feb. 13, 1941.

Rosicrucian Fellowship
Oceanside, California.
Dear Invisible Healers:

Today is Thursday, and since I have been on your healing list so long—and have had such wonderful results, you can take my name off now, and give the aid to someone else in distress.

My heart is fine and I feel so good, I don't know how to thank you enough. Thanks again many times.

—Mrs. B.A.I.

Canada, Feb. 5, 1941.

Rosicrucian Fellowship
Oceanside, California.
Dear Friends:

Many thanks for the wonderful help that is being received for my eye. The help arrived on Healing night, Moon in Capricorn, after mailing letter. I was lying in bed in distress when I began to feel a light, restful relaxation come over my body, then like electric vibration started in the corner of my left eye, and ease allowed me to sleep. Then I would say, one day, practically the whole day, I both felt and saw with my eyes rapid rays of light, like the rays of the sun, vibrated around my left eye like magnetic massage, then on Sunday evening this lump discharged through the nose.

The lights of the blessed Helpers, like small stars, are visible to me, and I thank them, and I thank the beings of light which showed me their Presence by sparks of light radiated around me. Will report later.

Lovingly,
—L.M.

Healing Dates

May 1—7—13—20—28
June 4—10—17—24
July 1—7—14—21—28

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

People Who Are Seeking Health

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

TELLS OF POWER RESERVOIR

(Continued from page 272)

ing rates of vibration and is therefore differently constituted in each of the various divisions, or regions. The varying angles of inclination of the axes and the measures of vibration make the Cosmic Root-substance capable of forming different combinations and in this manner come about all the various planes of each solar system and all the forms pertaining to them.

Solar systems are ever in the process of being formed, and in the process cosmic energy is continually being utilized. No more cosmic energy is ever released than is needed to carry on the various creative evolutionary processes of nature.

Regardless of its many present inadequacies, material science is making tremendous strides forward, as is shown in its conclusion that creation, so far as our own solar system is concerned, has existed for many millions of years.

Children's Department



Grandfather's Story of Rebirth

By RONA MORRIS WORKMAN

Reprinted by permission from "Lessons in Theosophy"

(IN TWO PARTS—CONCLUSION)

"PLEASE, Grandfather, tell us the rest of the story," coaxed Mary Ellen the following afternoon as the four children and Grandfather sat in the cool shade under a big maple tree. Grandfather laid down his book and folded his glasses into their case.

"So you are anxious to hear how Xyta paid the debt of service to Mitla," asked Grandfather. He glanced at Steve as he spoke and Steve nodded slowly. "Yes, we do want to hear. Last night as I was thinking about your story it seemed so real to me that I thought I could even see the great golden gates which led into the city and hear the gongs in the Temple of the Sun."

Grandfather smiled rather oddly, but made no answer before he began the second part of his story:



IN the days of Egypt's greatness Thebes was her capital and one of her mightiest cities. Away from the eastern bank of the River Nile stretched the broad streets shaded by sycamore and palm trees and lined with the white palaces of the Pharaoh and of his noblemen. By the river stood the great Temple of Amon, its broad steps washed by the warm brown Nile water.

On a late afternoon during the summer part of the year, in a palace near the Temple, a young man lay asleep upon a

broad low couch standing upon lion-clawed feet of gilded wood and cushioned with purple silks. The room was darkened and cool, but presently a thread of sunlight crept through a curtain and lay across his face. For a moment he stirred restlessly, then like one who suddenly remembers something pleasant to be done, he leaped to his feet and catching up a small golden ball threw it into a silver bowl which stood on a low table by the couch. Yawning he turned toward the window, then stopped as a door opened and a little dwarf came into the room. In Egypt dwarfs were often kept by wealthy people, much as we keep a dog or a cat for a pet.

"Ah, Nemu, did I wake you from your sleep? Well, it was good for you. You are too fat and I shall certainly have to feed you to the crocodiles."

Nemu's white teeth flashed out in his round dark face. He was not quite three feet high and was almost as wide as he was tall, but his happy grin showed that he had no fear of being fed to any crocodiles no matter how fat he might become.

"Yes, master, I was sleeping even as you should be. Only madmen and pyramid-slaves rush about in the heat of the afternoon."

"Then indeed I am a madman, for I am going out in the sun. Find Huni and tell him to harness the black horses to the hunting chariot. Bring no weapons. I go only to the valley in the eastern hills."

"Then you are mad, master. Those hills are not only burning with heat but they say that the wild *shasu* have been seen roving there."

"What Egyptian fears either sun or schasu? Go, or the crocodiles will eat well tonight."

Nemu went grumbling down the great hall and, pushing aside a silk curtain which hung in a doorway, called into the dimness of the room.

"Huni, our mad master wishes to ride in the hills. Harness his demon horses to the hunting chariot, leave the weapons in their racks, and make what haste your lazy bones can muster." He dodged quickly back as a cushion sailed through the door and departed chuckling to curl up in some cool corner and finish his interrupted nap.

The sun was blazing on the white stones of the roadway as Huni drew the prancing horses quiet for a moment so the young master could enter the chariot. Already the black coats of the horses were moist with heat, yet as they swung into a swift gallop down the wide, almost empty street, they pulled the gilded, two-wheel chariot as lightly as if it were a toy and tossed their heads as if proud of the floating red and blue feathers fastened to their bridles.

"But, my lord Rameri, was it wise to leave the hunting spears in their racks, and even the bow and arrows? There are robbers in the hills—some say they rob the tombs at night. If so, may Amon forsake them."

Prince Rameri laughed. "We do not go far into the hills today, Huni. Only to the cave of the holy priest Ameni. I would speak with him again. But enough of fear. Tell me of your studies. Do you go daily to the Temple of Seti and listen to those who teach as I told you to do?"

Huni looked at his master with love in his dark, rather mischievous eyes. The folds of his head covering had fallen about his face, but his master saw a quick smile as he answered, "As my lord said, so I do, but truly I think you are wise to go to the priest in the cave for wisdom. Those in the temple are but chattering old women."

Suddenly his smile faded. "Master,

forgive me. Truly I learn many things. Since you bought me from that caravan of traders—a beaten, weeping little slave—you have been kind to me. Now you even have sought to give me learning. Although I am but your slave and chariot driver, yet you treat me as a younger brother. I lay my head in the dust at your feet, my lord. May life bloom for you, with health and strength."

Taking the reins in one hand he lifted the hem of Prince Rameri's white robe and pressed it to his lips, then drove swiftly on.

They had left the city and were nearing the hills. A fine white dust sifted through the air and dulled the shining wet coats of the horses. Shimmering veils of heat danced between them and the city, while the limestone rocks lying in great heaps about the foot of the hills were like furnace stones. Ahead there was shade, a steep rocky gorge through which their way led. The walls were high and shut off the western sun, but the brown and yellow rocks poured out their stored noontime heat.

They had almost reached the entrance to the valley beyond when there came the sharp, sibilant hiss of an arrow and one of the horses reared on his hind legs with a scream of pain, then fell in his harness dragging the other down with him. For one moment there was a deathly silence save for the sound of the struggling horses, then wild shouts pealed out and from their hiding places among the rocks rushed six schasu, robbers from the east of Egypt who had wandered here in search of plunder.

A wild, hairy group they were, and as Huni and his lord leaped from the chariot and rushed behind a sheltering rock, they howled with glee for they saw that the two were armed only with the short dagger-shaped swords common to Egyptian soldiers.

Quickly they pushed forward, six against two, sure that the gold and jewels of the young lord were to be theirs, but it was not to be so easy as they had planned. Even though the two had only

short swords, as against the robbers' spears and arrows, yet they were brave men who fought with skill. There, partly sheltered by the great stone, they fought back to back until a cry from Rameri caused Huni to swing about for a second. A spear, thrown from above, had pierced Rameri's shoulder and borne him to the ground. With a wild pealing cry Huni leaped closer to his master and his blade was flashing with quick stabbing thrusts at the four who were left.

Blow after blow was struck at him, blood was streaming from many wounds, yet he fought on desperately, guarding the senseless man who lay behind him. At last he lowered his sword and wiped the blood from his face. In the shadowed gorge there moved no living thing except himself. Slowly he sank to the rocky ground, his sword slipping from his fingers. For a few moments he lay there, then began a slow crawl along the narrow road which led into the little valley where lived the old priest. His master must have help or he would die.

"But, Grandfather," cried Mary Ellen, "don't stop there. Tell us, did

Huni find the hermit-priest. Did his master live?"

Grandfather smiled. "Yes, dear, he did find the hermit's cave and both he and his master lived many years. Huni was educated in the great Temple of Seti and became a famous physician and the Prince Rameri became known through Egypt as a student of hidden truths and his wisdom helped all who came to him."

Steve suddenly smiled up at Grandfather. "Huni was Xyta, wasn't he, and the Lord Rameri was Mitla of Atlantis."

"You are quite right, Steve, and it was in this way that Xyta as Huni paid his karmic debt. But the story does not end away back in old Atlantis. I wonder if you can guess where they are now?"

For a moment there was silence, with all the children gazing at him with wide eyes, then little Jane clapped her hands with glee. "Why, of course! Maybe right here in America. Maybe children like us—like Billie and Steve!"

Grandfather smiled at the two boys. "Yes—perhaps like Billie and Steve. The Law of Karma with the Law of Love, brings them together again and again, good friends always."

The Rosicrucian Fellowship Sunday School Lessons

For use in Rosicrucian Fellowship Centers, Study Groups, and in the Home.

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

Echoes from Mt. Ecclesia



IN the inside back cover of this issue will be found a complete schedule for the coming summer school. (Please Note: Healing Principles *should read* Thursday and Philosophy III, Friday, 9:00 to 9:50 A.M.)

Among many other little improvements now taking place at Headquarters the summer house, just off the path between the Chapel and the Healing Temple, has donned a new blue bonnet (a handsome roof). This little structure gives an inspiring view and is a favorite nook for meditation and study, not only during the summer school but throughout the year in this land of sunshine.

A friend who desires to help in the work of Mt. Ecclesia Sanitarium has recently put forth what seems to be an excellent idea. There are persons whose financial resources become exhausted following a prolonged stay in a hospital, after an operation, for instance, and yet who, upon discharge, require a short period of convalescence in a restful atmosphere. Convinced that if their expenses might be paid for one week, possibly two, the care and treatment in which the Sanitarium specializes would set such people on their feet with a brighter outlook on life, this friend has started a fund to which it is hoped others will contribute, so that the benefits of the Sanitarium may be open to a limited number of such cases.

We should be glad to have our readers give us the benefit of their opinion in regard to inaugurating this desirable humanitarian service. As the Sanitarium has no endowment for this purpose, assistance to these people will necessarily depend upon the generosity of friends in supporting this special fund.

On Easter morn, stately music broke the stillness of the dawn. Impressively Rev. B. F. Cron, Pastor of the First

Christian Church, invoked the blessing of God on the vast throng assembled. When Mrs. Max Heindel, President of the Rosicrucian Fellowship, gave her address, for a few moments a shaft of sunlight pierced the armor of the clouds and rested on her shoulder as if in happy omen, then as Rev. H. G. Burgess, Pastor of the Methodist Church, concluded his address on Love Triumphant, drops began to fall. As he finished, Rev. Cron dismissed the congregation with a benediction, to seek shelter from the passing shower. The cordiality of the visitors was matched by the pleasure of the members of the Rosicrucian Fellowship, for whom this lovely service marked another milestone in their efforts to cement all creeds in common worship of the Christ.

At all three services the Easter message was delivered in true Rosicrucian tradition, which makes use of the inspiration gathered from glimpses of the Unseen to bring light and courage to daily living. In her richly illustrated lecture on The Risen Christ, Mrs. Kittie S. Cowen reviewed esoterically His three years' ministry, and, after the Resurrection, traced His journey to the Throne of the Father. Mr. Herbert Hood, discussing The Cosmic Meaning of Easter, showed that while the great drama was foreshadowed in the stars its divine significance could be felt only insofar as individuals applied knowledge of its mysteries in working out their destiny. During her talk, *If I Be Lifted Up*, Mrs. Heindel pointed out that to bring upon earth the lasting peace for which Christians pray, the Christ must be elevated in men's hearts, His peace manifested in all human relationships.

Two other events made Easter notable. The first was the cheery spirit of fellowship engendered at the gathering on
(Continued on page 287)

Rosicrucian News Bureau



Christ Jesus said: "*He who would be the greatest among you, let him be the servant of all,*" and we are told repeatedly in the Western Wisdom Teachings that "*Loving, self-forgetting service to others is the shortest, the safest, and the most joyful road to God.*" Meditation upon these admonitions in an effort to know definitely how *best* to serve may be very beneficial to both individuals and groups.

The types of service which can be rendered to our fellowmen are innumerable, ranging from such a simple courtesy as opening a door for someone to the supreme sacrifice exemplified by Christ on Golgotha, and the spiritual aspirant cultivates the adaptability which enables him to meet whatever immediate requirements may come. Where ever a need exists, there is our opportunity, and the sincere aspirant responds simultaneously, his heart so full of the spirit of service that he thinks of nothing in return. "*Service may be defined as the best use of our talents—the putting of our talents to the best use in each case of immediate need regardless of like or dislike.*"

However, occult science points out that the keynote to true service lies in *helping others to help themselves*—in aiding them to unfold and use the God-powers latent within. This involves knowledge, true understanding, and compassion, and therefore, the more we perfect ourselves, the better able are we to render the highest type of service, giving of ourselves as we serve. As Sir Launfal was told:

"Not what we give, but what we share—
For the gift without the giver is bare;
Who gives *himself* with his alms feeds
three:
Himself, his hungering neighbor, and
Me."

No greater service can be rendered to-day than that of acquainting humanity with the hitherto little known fundamental facts concerning the mystery of life and being, such as given in *The Rosicrucian Cosmo-Conception*, and those taking part in thus encouraging, by word and deed, their fellowmen to rise on the spiral ladder towards God, are truly serving "best."

OBUASI, GOLD COAST, AFRICA.

A recent communication from the secretary of the Group in this city brings the good news that "our zeal as to working in the interest of the Fellowship is not impaired by the disconnection we have been suffering. We do not get all of our mail from Headquarters, but, nevertheless, everything with us here is fairly encouraging. Our efforts are steady and progress is being made."

The continued efforts being made by the loyal students in distant countries to live the life and spread the Teachings in spite of their contact with Headquarters being somewhat hindered are deeply appreciated. These days are bringing wonderful opportunities to learn self-reliance—to stand on our own feet and give evidence of our inner strength. Those who can keep the Teachings in their hearts and exemplify them to the world in spite of the tremendous trials and tests being given are among the "chosen ones," the "elect," being selected to usher in the New Age and establish the high ideals and principles taught in the Western Wisdom Teachings. May their number increase and the Power of God manifest through them increasingly.

ROCHESTER, NEW YORK.

Such a beautiful explanation of "The Resurrection of the Body" is given in

the Rochester Center Bulletin for April that we are urged to share part of it with our readers:

"Our physical substance feels the same stirring of the forces of the Spring that the flowers, birds, and all expressions of Nature also feel. If we but open our consciousness to this all pervading force we shall soon know that the phrase, 'the Resurrection of the body,' means a continual rising up of the life force within us, a sanctification of the God force entrusted to us, a liberation of the Christ within each of us to return to His Father for spiritual refreshment. When we become conscious of this fact then the words take on a different meaning. They no longer signify the assumption that in some far distant future this organization of cells we call our body will reorganize itself and step forth individualized as now, to awake from the sleep of death preserved for all time, as some creeds would have us believe.

"Once our minds have caught the gleam of truth embodied in this phrase, the Resurrection of Life, we can no longer feel apart from life itself, but we become conscious of that great source, the Godhead, the Ocean of Life. When this knowledge is born within us the Mission of Christ is fulfilled within our hearts and we reap of that Abundance of Life He came to reveal. However, we must always bear in mind that this consciousness is ours only as we sanctify the God force within us, resurrect the Spirit Fire to the Holy Place, and live annually the Christ life of love, of service, of crucifixion of the lower man to resurrect the higher."

MEXICO.

A beautiful example of interest and enthusiasm in the Teachings is being exemplified by a family in this country. The parents, both Probationers, and five children are doing an inspiring work in endeavoring to live the Teachings and spread them among their associates.

Although of very limited means, as

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

STUDY GROUPS AND CHARTERED CENTERS

IN THE UNITED STATES AND CANADA

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

- Akron, Ohio.*—612 Metropolitan Bldg.
Boston, Mass.—168 Dartmouth St., Rm. 201.
Burlington, Vt.—91 No. Union St.
Calgary, Alta., Can.—108 14th Ave. W.
Calgary, Alta., Canada.—Young People's Group 1536 15th Ave. W.
Chicago, Ill.—Room 719, Ashland Bldg., 155 N. Clark St.
Chicago, Ill.—c/o Mrs. Magdelina Goveia, 4921 Montana St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 916.
Denver, Colo.—404 Tabor Bldg.
Detroit, Michigan.—115 W. Adams.
Grass Valley, Calif.—Off Byrens' Drive.
Indianapolis, Ind.—411 Pennsylvania Bldg.
Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—2523 W. 7th St.
Los Angeles, Calif.—511 N. Eastern Ave.
Milwaukee, Wis.—234 Fine Arts Bldg., 125 East Wells St.
Milwaukee, Wis.—627 No. 6th St., Room 10.
Minneapolis, Minnesota.—Masonic Temple, Room 209.
New Orleans, La.—429 Carondelet St., Room 201.
New York City, N. Y.—160 W. 73rd St.
Omaha, Neb.—301 No. 31st St.
Reading, Pa.—W.C.T.U. Hall, 6th and Franklin Sts.
Rochester, N. Y.—307 Burke Bldg.
Schenectady, N. Y.—13 Union St.
Seattle, Wash.—920 Pine St.
St. Paul, Minn.—318 Midland Trust Bldg.
Tampa, Fla.—405 Grand Central.
Toronto, Ont., Canada.—40 Leopold Ave.
Utica, N. Y.—11 Clinton Place.
Vancouver, B. C.—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

Study Groups and Chartered Centers in Other Countries

AFRICA

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

ARGENTINE

Buenos Aires.—Calle Carabobo 836.

BELGIUM

Brussels.—74 rue Stevens Delannoy.

BRITISH GUIANA

Georgetown.—69 Brickdam.

CHILE

Santiago.—Dominica 25.

CUBA

Havana.—San Francisco 473, Vibora.

ENGLAND

Liverpool.—71 Upper Huskisson St. Telephone, Heswall, 304.
London.—95 Belgrave Rd., Victoria, S.W. 1.

JAVA

Bandoeng.—Lembangweg 77.

MEXICO

Mérida, Yuc.—Calle 41 No. 496.

NEW ZEALAND

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

PARAGUAY

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

PHILIPPINE ISLANDS

La Paz, Iloilo.—19 Burgos St.
Manila.—1324 Espiritu, Singalong Subdivision, Santa Ana.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

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

URUGUAY

Montevideo.—Galicia 2137.

proprietors of a small store they are constantly contacting and aiding their neighbors and friends, encouraging them to improve their sanitary and moral conditions. They have secured a large number of applications for healing, and visit and encourage the patients to write their weekly letters to Headquarters. Out of their meager supply they even frequently pay the postage on the letters for the patients.

One particularly beautiful phase of their work is among the children. Many of them come to the store and study the Philosophy in a brief children's course in the Rosicrucian Teachings, the two older daughters of the family, in their teens but members, assisting them in writing out the answers to the questions.

May the Light which beckons to the higher life find its way to many through these souls who are so earnestly demonstrating the principle of *service!*

LONG BEACH, CALIFORNIA.

The power which is generated and sustained at regular gatherings of sincere spiritual aspirants "in His name" continues to bless this Center as its loyal members and friends persist in giving "loving, self-forgetting service to others" through their regular Services and the classes in the Philosophy and Astrology.

Fortunate is this Center in having several competent speakers on its membership list who are wise enough to take advantage of the opportunities offered by the Center lecture platform to develop their speaking ability and at the same time give out the Teachings. Through this splendid way of serving, one may set a goal of continual improvement in the art of oral expression and make much progress in unfolding the numerous latent potentialities involved in effective public speaking.

A cordial co-operation among the members in carrying on the various activities also seems to be one of the noticeable features of this Group.

Additional Dealers

(Continued from page 288)

- St. Louis, Mo.—Doubleday, Doran Book Shops, 310 N. 8th St.
 St. Paul, Minn.—St. Paul Book & Sta. Co., 55 E. 6th St.
 St. Petersburg, Fla.—K-B Printing Co., 550 Central Ave.
 Sydney, Australia.—Dymock's Book Arcade Ltd., 424-426 George St.
 Syracuse, East, N. Y.—Florence M. Simon, 111 West Ave.
 Tacoma, Wash.—C. A. Thorell, 708 St. Helens Ave.
 Tampa, Fla.—E. M. Holder, 1002 Horatio.
 Washington, D. C.—Henry Austin, 909 Ridge Road, S.E.
 Brentano's Book Stores, Inc., 1322 F. St., N.W.
 Oriental Esoteric Library, 1207 Q. St., N.W.
 Roach Drug Co., 8th and G Streets, S.E.
 The Willard Hotel, Newsstand, 14th and Pennsylvania Ave. N.W.
 Woodward & Lathrop Department Store.
 West Hartford, Conn.—The Case Book Shops, 16 La Salle Road.

ECHOES FROM MT. ECCLESIA

(Continued from page 283)

Saturday night; the second, an unscheduled musical program on Good Friday. At intervals between hymns by the audience sacred songs were rendered by soloists: two selections from Stainer's Crucifixion, "The Mystery of the Divine Humiliation" and "The Mystery of the Intercession" by Mrs. Esther Detwiler; "The Old Rugged Cross" and "In the Garden" by Mrs. K. Bjorklund; "Hymn to the Father" (words and music by Emma Wendt) and "Symbol" (words by David Morton, music by Joseph McManus) by Mr. E. J. McManus.

On April 21 Rev. W. A. Ross, former Pastor of the Christian Church of Ocean-side, gave an illuminating lecture entitled "The Rock of Ages." In simple language combining science with religion, he adduced the choicest specimens of his fine rock collection as proof of the wisdom, the beauty, and the love of God. At the end he gave a marvelous display of fluorescent rocks arranged about a miniature of the Holy Sepulcher.

Mt. Ecclesia

Sanitarium

**NON SECTARIAN
NON PROFIT**

OCEANSIDE, CALIFORNIA, U.S.A.

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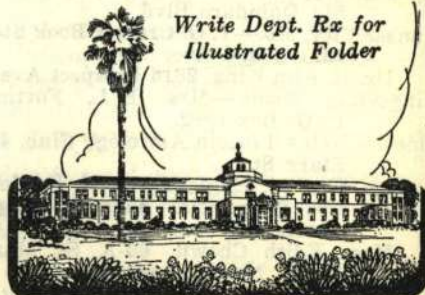
The sanitarium is in a 50-acre park. Cheerful, richly furnished rooms with ample sunshine and scenic outlook.

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

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

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All Rosicrucian Fellowship Centers also carry Fellowship Publications.

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- Atlanta, Ga.—Kimsey's Book Shop, 129 Carnegie Way. N. W.
Longworth's Book Shop, 106 Forsythe St. N. W.
- Baltimore, Md.—The Remington-Putnam Book Co., 347 N. Charles St.
- Bellingham, Wash.—W. C. Orrill, 1237 State St.
- Bombay 7, India.—The Popular Book Depot, Grant Road.
- Boston, Mass.—Metaphysical Club, 25 Huntington Ave.
- Buenos Aires, Argentine.—Mrs. Henny C. Scheffer de Valentin Andreae, Avenida del Tejar 2319, Belgrano, F.C.C.A.
Nicholas B. Kier, Talcahuano, 1075.
- Buffalo, N. Y.—The Sun Publishing Co., 50 Ashland St.
- Calgary, Alta., Canada.—J. J. Gamache, 1002 1st St. W.
- Capetown, South Africa.—Utting & Fairbrother, Ltd., 129 Longmarket St.
- Chicago, Ill.—Brentano's, 29 S. Wabash Ave.
Fellowship Book Supply, 332 S. Cawp-bell Ave.
Marshall Field & Co., 121 N. State St.
D. G. Nelson, 56 E. Grand Ave.
Time Aspected Charts, 32 North State St., Room 1410.
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Temple of Light, 412 W. Grand Blvd.
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- Kansas City, Kans.—Astro Science Pub. Co., 814 Quindaro Blvd.
- Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
Dr. B. Alta King, 2816 Prospect Ave.
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- Lincoln, Neb.—Lincoln Astrology Club, 4147 Starr St.
- London, E. C. 4, England.—L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus.
Mrs. Edith Chown, 60-A St. Mark's Road. North Kensington.
- S. W. 7, Margaret Grant, 35 Cranley Gardens.
- Los Angeles, Calif.—The Church of Light, 818 Union League Bldg.
First Temple & College of Astrology, 733 S. Burlington Ave.
Philosophical Research Society, 3341 Griffith Park Blvd.
Chas. H. Wolfram, 11514 S. Broadway.
- Manila, P. I.—H. F. Tibayan, 1324 Espiritu St., Singalong Sub-Division
- Merrick, L. I., N. Y.—Disciples Retreat, Gormley Ave. and Nassau St.
- Minneapolis, Minn.—Powers Mercantile Co.
- Milwaukee, Wis.—Astrological Study Studio, 922 N. 27th St.
Des Forges & Co., 427 East Wisconsin Ave.
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The Gateway, 30 East 60th St.
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- Spokane, Wash.—Clark's Old Book Store, 831 Main Ave.

(Please see additional dealers on page 287)

Summer School at Mt. Ecclesia

July 7 to August 15, 1941

SCHEDULE OF CLASSES

	9:00-9:50	10:00-10:50	11:00-11:50
Monday	Philosophy I	Astrology I	Astrology II
Tuesday	Philosophy II	Anatomy	Astro-Diagnosis
Wednesday	Philosophy I	Astrology I	Astrology II
Thursday	Philosophy III	Anatomy	Bible
Friday	Healing Principles	Center Work	Bible
Monday, 7:30 P.M. (July 7, 14, 21)	—Interpretation of Wagnerian Operas		
Wednesday, 7:30 P.M. (July 9, 16, 23)	—Interpretation of Wagnerian Operas		
Friday, 7:30 P.M.	—Sociability Evening.		

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ACCOMMODATIONS

Rooms will be available at the following rates:

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

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

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

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

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

OBJECT OF THE SCHOOL

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

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