



The
ROSICRUCIAN
MAGAZINE
RAYS FROM THE ROSE CROSS



FEATURES



The Problem

The Earthy Trinity

Building Health vs. Curing Disease



MAY

1940

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Teachings of an Initiate

By MAX HEINDEL

"IT HAS BEEN the writer's work to investigate spiritual facts and correlate them with the physical in such a manner as would appeal to the reason and thus pave the way for belief. . . . The Elder Brothers of the Rosicrucians have, however, originated a scientific method, which, if persistently and consistently followed, will develop the sleeping soul powers in any individual, just as surely as constant practice will make a person proficient in any material line of endeavor."

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The Sign of the Master
What Is Spiritual Work?
The Way of Wisdom
The Secret of Success
The Death of the Soul
The New Sense of the New Age
God's Chosen People
Mystic Light on the World War—4 Chapters
The Esoteric Significance of Easter
The Lesson of Easter
Scientific Method of Spiritual Unfoldment—2 Chapters
The Heavens Declare the Glory of God
Religion and Healing
Address at Ground Breaking at Mt. Ecclesia
Our Work in the World—3 Chapters
Eternal Damnation, and Salvation
The Bow in the Cloud
The Responsibility of Knowledge
The Journey Through the Wilderness

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THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U. S. A.

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

JUNE, 1913

MRS. MAX HEINDEL, *Editor*

May

1940

VOLUME 32

NO. 5



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

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

PRINTED BY

The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, U.S.A.

The Rosicrucian Fellowship

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.

These lessons are not sold; it is contrary to Rosicrucian principles to give spiritual aid for a material consideration. However, the work is supported largely by voluntary offerings, and students are given opportunity to help as the heart dictates and the means permit. In the measure only that they fulfill this moral obligation can they *really* benefit from our efforts in their behalf.

The International Headquarters of the Rosicrucian Fellowship is located on a fifty acre tract called "Mt. Ecclesia," a natural park of incomparable beauty with a view of mountains, valleys, ocean, and isles ranging in extent from 40 to 80 miles. It is an important center of spiritual healing scientifically applied to aid thousands all over the world. The salubrious climate of *Southern California* affords material help in recovery for those who visit the quiet little city of *Oceanside* which holds Mt. Ecclesia in its environs. Accommodations are available for those who may wish to spend some time at Headquarters. Rates are given on application. Healing services are held daily in the Ecclesia to help all who have applied for healing.

THE ROSICRUCIAN FELLOWSHIP

Mt. ECCLESIA

Oceanside, California, U.S.A.

The Mystic Light

The Rosicrucian Fellowship

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

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

This article received a FIFTH PRIZE in our Manuscript Competition.

The Problem

By JAMES O. G. GIBBONS



SOME may feel that any attempt to formulate a scientifically logical argument for the substantiation of a belief in immortality would be superfluous, but we must not overlook the fact that the firmer our own belief, and the more axiomatic the proposition may appear to us, the less well prepared we may find ourselves to explain to others the basic reasons for our own convictions. If those who do see, cannot help those who do not see, the situation is unfortunate, indeed, for the number of those who do not see is legion, and we cannot evade our responsibility to help them, if by any possibility we may find a way of doing so.

Religious dogmas based upon assumptions, the validity of which is not subject to logical proof, often meet with rejection, for in these days we have been trained to think inductively rather than deductively; from the effect to the cause, and not from the cause to the effect. Science knows no other method of analysis, and it is the method to which we have become accustomed in dealing with our own everyday affairs. A dogmatic statement may not necessarily be untrue, but we are generally unwilling to admit its truth, unless it can be inferred from observation and experience.

In considering the constitution of man,

we can choose no better starting point than our individual selves. I know something about my own thoughts, feelings, and experiences. I think that I know something about those of other people, but to a large extent I am only guessing; perhaps I only see in others a reflection of myself.

Returning to myself, I find that I am a member of the most advanced race of living beings on this planet, and all around me there is a vast ocean of living creatures of every degree and form. Even in my own class, I find many who appear to be in a primitive stage of development, and there are great varieties of character and ability, many of which appear to have been latent in the individual at birth, or attributable to accidents of environment over which he had no control.

These are the conditions among which we find ourselves, and the question is, how did they arise? How did we become what we are? How did some come into this life low in the scale, and some of us high? The only explanation which seems to be generally available is, that it is a matter of blind chance, or in accordance with the arbitrary will of the creator of the universe.

The truth of neither of these answers is demonstrable, and both tend to block further investigation; many, however,

appear to be satisfied with them, or at any rate they assume that no other answer is possible. We would not question their adequacy for those who are willing to accept them, but what are we going to say to those who are not?

If we look at conditions around us, we find a physical universe governed by laws which operate with absolute accuracy. The timing is perfect; within the scope of our limited range of observation we can discover no variations.

It is true, indeed, that we must take something for granted, but we have a right to ask that that something be established by experience, and not merely an arbitrary assumption. I know that I exist; I know that at least in part I am subject to a law of cause and effect, and I instinctively feel that there must be such a thing as justice.

It is now generally accepted that the conditions which we find upon this planet are the result of long ages of evolution, and that all that exists today is the outcome of that which existed in the past. In spite of this, most of our orthodox teachers insist that eternity extends to infinity in the future, but has a very definite limit in the past; in other words we are asked to believe in a one-ended eternity.

We must all agree that in one direction eternity cannot be limited or it would not be eternity. Is it not equally illogical to predicate a limit in the other direction? As a matter of fact, the conception of a one-ended eternity is a mathematical absurdity.

This being the case, it appears that the logical method of approach would be to turn our attention to the present and the past, rather than to the future. This method has been applied in all fields of investigation relating to the physical universe. Would it not be reasonable to assume that the same method would be equally applicable to an investigation of both the physical and spiritual nature of man?

Before discussing any subject, there are certain assumptions which we must

make, at least tentatively, and those which we will now admit are: that this is a universe of law and order, and that there is at least presumptive evidence of the existence of a law of justice by which we are governed. We will not, however, accept these assumptions without first making some effort to ascertain whether they can be substantiated by observation and experience.

It is generally conceded that the physical universe is governed by immutable laws. If we find apparent exceptions, it only indicates that our understanding of the law is incomplete. There can be little doubt that on some occasions, at any rate, we can observe the operation of a law of justice controlling human affairs, although injustice sometimes seems to be equally apparent.

If we attempt to analyze our conceptions of justice, we shall probably find that they are based upon more or less conventional definitions of right and wrong. At the same time we feel that if we do right we ought to be rewarded, and if we do wrong we ought to be punished.

In our relationship with physical nature, we find that right is the keeping of the physical law, and wrong is the breaking of it. If we keep the law we gain, and if we break the law we lose. If I go out on the street and slip on a piece of orange peel, I am hurt, or "punished" for breaking the law. Good intentions make no difference; the law of cause and effect operates, and if I create a wrong cause, I receive a wrong effect.

We know this to be inevitable and we do not question the justice of it, but when we come to the realm of thought and feeling we often think that some other form of justice should prevail. Most of us think that good intentions should be rewarded and bad intentions punished, and that we should not be subject to the operation of an inevitable law; but here again, we have not defined good and bad. We generally assume that everybody should have the same ideas about them, which of course should be our ideas.

Though we may not all agree upon our definitions of good and evil, we may possibly agree upon a definition of justice, based upon the assumption that good and evil do exist, even though we cannot define their exact nature. It would appear that when we have boiled down all the available opinions about justice, they seem to be founded upon the principle that the nature of the effect should partake of the nature of the cause: that if we create good causes, we should get good effects, and if we create bad causes we should get bad effects. So one of the great problems which confront humanity would appear to be the development of a sound judgment of what is good and what is bad.

There is no doubt that we can discern on many occasions, the operation of a law of justice relating to human affairs. As in all other realms, we find no law which operates part of the time and not all the time, it would appear that we are under a distinct obligation to ascertain whether or not it is possible to formulate a theory of personal existence which is not antagonistic to the assumption that we are ruled by a law of justice. If we can formulate such a theory, it must apply to the conditions of our birth, as well as to all other conditions of our existence.

There appear to be at least three popular theories relating to birth of infants.

The first, which is held by many medical men and physiologists, and which seems to appeal to the intellectual satisfaction of many scientists, is that our parents produce a physical engine for the conversion of the energy contained in food and air, into energy in the form of physical, mental, and emotional activity. Just as a steam boiler and engine convert the latent energy of the fuel into active power, the human engine does the same sort of thing in a much more intricate form. This theory is, of course, entirely materialistic.

The second theory is that the parents produce a physical body, and at some stage in the process the Creator injects into that body a spiritual germ, which is then molded and developed to conform to the inherited tendencies of the body. This makes the parents not only the creators of the physical body, but the unconscious producers of the mold in which the spiritual element is to be cast, but as it is assumed that the spiritual element has no past history, it can have no moral responsibility for the conditions of its origin, although it is quite clear that it is made to suffer for them.

The third theory is that the parents provide a physical body, and the body produces a spiritual element, in much the same way as a tulip bulb produces a flower, and as in the case of the tulip, there generally appears to be some doubt as to whether all bodies will produce spiritual flowers, and there is generally a great deal of uncertainty as to just what kind of flowers they will produce. It all appears to

That we may not complain of what is, let us see God's hand in all events; and that we may not be afraid of what shall be, let us see all events in God's hands.—Matthew Henry.

be a matter of chance and environment, and like the others, this theory hardly seems to meet the requirements of justice.

As a matter of fact, it is doubtful whether any of us really quite believe in these theories. Perhaps nobody really feels that he is an automatic machine. It is practically impossible for any person to conceive of himself as being non-existent at any time—past, present, or future—and in spite of all intellectual difficulties, most of us instinctively feel that we must in some manner, be subject to a law of justice.

If we approach the subject from the intellectual standpoint, we must consider both physical and spiritual existence as a whole. Both must stand the test of critical analysis; both must be subject to the same methods of intellectual investigation.

If we consider man from this angle, we find that he is, indeed, apparently a self-

sustaining, self-repairing, and self-operating machine. But right here the question presents itself—are these activities functions of the machine, or are they functions of some independent entity? If they are functions of the machine, the machine must be something a great deal more than a mere piece of mechanism, as we understand the term.

It must be freely admitted that in our present condition, physical matter enters into our constitution, but matter in the form we see it does not really exist, unless we assume that electrons, protons, neutrons, etc., may be classed as such; but even so, this matter only serves as a carrier for an energy charge, and is such a minute fraction of the whole, that we must look upon the physical universe as a field of force, rather than as a field of matter.

The only way in which we can have any knowledge of the existence of the physical universe is through the indications of our instruments of observation, and the final instrument of observation is our own consciousness. That which does not in some way affect us, or the existence of which cannot be deduced from observation, is non-existent as far as we are concerned, and both we ourselves, and our instruments of observation, are affected only by energy, or force. Therefore, we can have no knowledge of the existence of the physical universe, except as a vehicle of force.

This being the case, the materialist must admit that what he really believes in is not matter but force (he will probably say blind force, force without conscious intelligence), but he will not deny that he himself has both consciousness and intelligence; therefore, if he is a field of force, and he is conscious and intelligent, we must either assume that the field of force which he is, is both conscious and intelligent, or that part of him which is something other than a field of force, is both conscious and intelligent. In other words, there is some part of him which is not a function of his physical body.

We have a physical body which develops from a germ; grows, dies, and is converted into its elements. But apparently we have something which is a great deal more than that, something which is vital, something which feels, thinks, loves, hates, and fears, which has a conscience, which distinguishes between right and wrong, and perhaps does not die when the body dies. This is the real man, this is the thing which is I. Is it a function of a physical force? If so, physical force is not blind, for the whole cannot be less than the sum of its functions; it must be an intelligent force, a conscious force, an ethical force, otherwise it could not have these functions. For the sake of brevity, we will call this force, *the self*.

Now, if we examine these selves, which are our selves, we find that there are certain peculiarities, certain necessities which we have in common. One is a craving for justice; we feel that if there is no such thing as justice, existence must be chaotic. Either we are subject to a just law, or we are the playthings of an erratic power.

If we look back upon our life's experiences, we shall be compelled to confess that a law of justice seems many times to have been in operation; right causes have produced right effects, wrong causes have produced wrong effects—not always, apparently, but too many times to be ignored: what is the law which governs these things?

As before stated, there are no exceptions to any law of nature. If we find any apparent exceptions it simply means that our statement of the law is not correct, or at best incomplete. If there is a law of justice which operates part of the time, it must operate all the time. That is axiomatic: either we are subject to a just law or we are not.

Let us assume, tentatively at least, that we are subject to a law of justice, and by justice we mean that the nature of the effect shall partake of the nature of the cause.

Our orthodox theologies have provided for this in the future. The good things

which we do now shall bring their reward, and the bad things their punishment, and we are going to have all eternity in which to reap our rewards and punishments, but the inequalities which existed at the time of our birth are generally ignored.

If, in spite of this, we assume that a man begins his eternal existence at the time of birth, it becomes impossible to subject our belief to the usual scientific tests, based upon a statement of the series of events through the present conditions evolved.

The history of the development of mankind can be traced back to the most primitive beginnings. This is true of the race, but how about the individual?

One of our most prominent characteristics is our sense of individuality. The greatest social urge is towards the improvement of the individual; collective justice really means little, without individual justice. If I find myself in my present position through causes for which I am in no way responsible, there can be no such thing as a universal law of individual justice.

Suppose we assume that the individual did not begin his existence at the time of his birth, but that he existed from all time, within the limits of our conception of time. Let us assume, also, that the law of cause and effect is inviolable, and that the nature of the effect partakes of the nature of the cause, in all realms, physical, mental, and spiritual. Our problem then becomes that of checking these assumptions with life's experiences, and judging whether they appear to be valid or not.

Immediately we recognize the possibility of pre-existence, we are no longer compelled to assume that the conditions of our birth were purely accidental, and not subject to a just law. Even if we have no consciousness of the causes which led to these conditions, the reasonable possibility that the law is just removes one of

the greatest barriers in the path of intelligent investigation.

If we consider our present condition, we realize that it is, to a large extent, the result of thought and acts of this life, many of which have passed from our memory, and after all, why should justice demand that we should remember all our faults of the past, even if it does demand that today we suffer from them? Indeed, if the memory of all our past deeds were with us still, our minds would be so overburdened that a sane intellectual existence would be impossible. Not until we have developed a far clearer range of vision could we bear such a burden.

This leads us to the consideration of the possibility that although the memory of past experiences may not remain with us, the lessons which have been learned from

them may make themselves felt in the form of instinct and conscience.

It is generally admitted that the instinct of self-preservation, and the development of physical characteristics in different races of ani-

mals, including man, have been largely evolved from past racial experience and environment, and that we came into this life with these instincts and characteristics latent in us, but is it not reasonable to suppose that racial experiences are nothing but the sum of individual experiences, and that the line of transmission is individual? in which case the individual must have actually lived through the experiences which give rise to his instincts.

One of our strongest instincts is pride and interest in the past. Pride in our ancestors, pride in the history of our country, pride in the development of the human race. In conjunction with this, there goes a very strong feeling that it is right that we should share in the accomplishments of the past, and bear the burden of its failures. But if I took no part in the strivings of the past, in the rise of my family, in the development of my

The sentiment of justice is so natural, so universally acquired by all mankind, that it seems to me independent of all law, all party, all religion.

—Voltaire.

country, by what right do I take pride in these things? No credit is due to me on account of them, and it is merely a matter of blind chance that I benefit by them; on the other hand, if I have been a member of the human family from the beginning of time, if I have taken part in its development, both in physical and spiritual realms, if I find myself in my present condition as a result of my past activities, then indeed, both the past and the future belong to me, and not only are my instincts true, but the law is just.

If we have existed in the past, there is no reason to assume that we will not continue to exist in the future. If we exist at the moment as the product of untold ages of evolution, surely it is not reasonable to assume that our period of evolution is ended, and that we stand today as finished products, only to be destroyed in a few years, because the gods have grown weary and the play is ended.

If, on the other hand, we are immortal spiritual beings, on an eternal journey, ever reaching to higher ranges of personal development, although our path may be crooked, and our slips many, existence assumes infinite significance, and undreamed of potentialities.

We find ourselves as individual units in an infinite ocean of spiritual existence. Looking out from our individual center, we can conceive of no bounds to the spir-

itual ocean around us, of which we are a part, in which we live and move and have our being. Why should others insist that we define the infinite, and condition the unconditioned, for this ocean extends far beyond the range of our intellect, and far transcends any definitions which we may make. If we are immortal beings, we are as immortal now as we ever were, or ever will be.

Eternity is an endless succession of todays, and immortality is an endless continuance of that which exists, and ever has existed. The thing which we are today is the resultant of all the forces which have played upon us in the past, of all our contacts, of all our activities.

Too long have we been taught that the object of existence is to escape from something, or to gain something; these things belong to the kindergarten stage of our development. It is not a question of getting something, but of becoming something; we are our own reward and punishment. In us is the law manifested, and the law is eternal, the law is just.

Each man must carve out his own destiny, must gain the strength to carry his own burdens, must find the solution to his own problems, but he need not seek blindly; within him is the light of his own immortal being. Seek knowledge of the eternal, and the keeping of its laws, and all wisdom shall be added unto us.

Rebirth

By RUTH CAIN

*I have known joy and sorrow—I have known pleasure and pain,
 But oh, Thou Lords of Destiny—when I return again.
 Let me dwell on a hilltop, or high on the mountainside.
 I want the boom of the ocean and the surging of the tide;
 I want to see storm clouds arise, and ships come in from 'far;
 I want to see the Sun come up, and the radiant Morning Star:
 I want a broader vision of valley and of plain.
 So let me dwell high on a hilltop—when I return again.*

"And Ye Shall Find"

BY RONA MORRIS WORKMAN

(Part Two of Four)

SHE was alone in her garden now. All that she loved had been stolen from her these last two years, yet she had to live on. She stopped suddenly, startled at the thought. Why should she go on? Why could she not also slip into the darkness? Was it necessary to keep on when life held no meaning and death was but a gateway to forgetfulness? Absorbed in this thought, Sonya dropped wearily onto the bench and slid her hand along its rough surface, then roused and looked quickly down at the obstacle which her fingers had encountered. A well-worn green book lay there, still damp with the early dew. She took it up with sudden curiosity. It had not been on the seat last night for she had remained here until the first birds of dawn were singing. Opening it she saw that there was no name of ownership written in, but there was a slip of paper with the words, "You stand at the Gateway now; knock and the door shall be opened," written above the simple signature, "The Traveller."

So he had come back while she slept for that brief period this morning and left the book where he knew she would find it. Listlessly she glanced at the cover with its rose-wreathed cross and five-pointed star, slowly turned the pages, noting first the frontispiece, a picture of a man with strange far-seeing eyes and a refined, intellectual face, then glanced at the unfamiliar wording of the title, finally turning to the beginning chapter where the first sentences startled her into quick attention: "The first step in Occultism is the study of the invisible worlds. These Worlds are invisible to the majority of people because of the dormancy of the finer and higher senses whereby they may be perceived. . . ." She laid the book on her lap and looked about her.

Were there invisible worlds about one? Of course the microscope showed things in water and air that the unaided eye could not see, but was it possible then that there remained wonders that were unknown because no physical aids would ever be fine enough to detect them? If that were so—for a moment there came a joyous lift to her heart at the thought and its potentialities, then the grim hand of materialism shut tight again. Foolishness, she told herself firmly; still, she looked about her, half hoping to see something besides the roses and trees and wavering butterflies, but only the sunlit garden met her gaze.

At last, with a little sardonic smile at her credulity, she picked up the book and began again to read, and as she struggled with the new ideas, so foreign to her way of thinking, she became conscious of a strange feeling of happiness. At times she would cease reading and glance about the secluded shady corner in which she sat as if almost believing in what she read, yet she failed to see one who sat with his laughing face close to her own bent head, watching her with eyes of tenderness as she read, nor did she see the golden-red dog who lay sleeping in a shaft of sunlight with his head upon her feet. She only knew that in some strange way the terrible loneliness had eased its hold, and a slight measure of peace lay upon the empty garden.

.
"Oh, but my dear, she is such a mysterious woman. You simply must see her, Sonya. Why, she can tell you the most marvelous things about yourself, and what you should do. Her guides tell her everything." Nora Grey leaned back in the garden chair and smoothed her short skirt over her knees, looking at her amused audience as if the last sentence had clinched the matter beyond any possible argument.

"You tell her, Larry, she won't believe me," she turned to her brother who lounged beside Sonya on the stone bench by the pool. "No use your pretending to be so skeptical. You think she is just as wonderful as I do, especially since she said you'd marry——" she stopped suddenly and flushed, with a quick glance at Sonya. The break in the sentence and Nora's confusion passed unnoticed by her friend, however, for Sonya was watching a rose swaying delicately as though someone had brushed it in passing. Nora was always wildly enthusiastic over someone or some new fad and always trying to enlist her friends in each exciting hobby. Perhaps her friendship and love for Sonya was the only lasting interest she had ever had.

With an effort Sonya withdrew her attention from the rose and turned it back to her guests. "Just a moment, Nora," she laughed, "either you let Larry tell me, or else begin at the beginning. First, who is this wonderful woman whom I must see?"

"I'll let Larry tell you." Nora leaped to her feet after a glance at the tiny jeweled watch on her wrist. "I've simply got to rush along or I'll be late for Marta's card party, and you know how catty she gets if a person is late." Her voice trailed off along the garden path and in a moment the two who had remained sitting by the lotus pool heard the slam of the gate and the starting of a motor.

"Who is this latest find of Nora's?" asked Sonya idly, smiling across at the slim blond Larry so like his sister, yet so essentially masculine. The corn-colored hair and blue eyes which gave his sister such a childish appealing look, were darkened in his case into a more manly coloring, and yet there was in his face, also, that same immature weakness. Perhaps it was the rounded chin, or the too full lips, but Sonya had never been able to decide just where that hint of mental and moral weakness was indicated, although she had been seeing him quite often during the last few months. Both

he and Nora had formed the habit of driving up from town once or twice a week during the summer, and since Red-boy had been killed she had welcomed their frequent visits, for Nora's constantly changing enthusiasms were always a source of amusement and her quick laughter and real kindness helped the lonely hours to pass.

At Sonya's question Larry laughed and lit a cigarette before he answered. "Poor Nora, she's always having these wild excitements over people, but this woman is rather amazing—calls herself a clairvoyant medium, goes into trances and tells you all sorts of things."

"Oh, Larry, not really? What will Nora try next? You shouldn't let her go to such things—don't they call them seances? Why, science has proven that it is nothing but trickery."

Larry shrugged his shoulders and kept his moody downcast eyes on the wavering smoke from his cigarette. "Oh, I don't know," he remarked casually, "this woman does tell you things that she couldn't possibly know without some queer source of information. She told me of happenings that I'll swear no one knew of but myself." A slow flush stained his forehead as if some of the things told had not been pleasant to remember.

Under his companion's amused silence he glanced up half defiantly then flicked his cigarette stub into the cup of a nearby lily.

"Don't do that!" Sonya was amazed to feel quick anger at the careless act, and with a jerk she removed the still smoking stub, but too late to save the flawless petal. "How could you do that to such a lovely thing?" She turned to frown down at the amazed look in the man's blue eyes.

"Great Scott, Sonya, I'm sorry. I didn't realize you would get so peeved, besides I never noticed where I had flipped it. But what's come over you? You act as if I had burned a live thing."

"You did," answered Sonya slowly. "Lilies live and——" she hesitated "die, just as we do. Perhaps they suffer. Maybe

they, too, fear death, dread the stumble into the dark." She stopped suddenly and caught her quivering lower lip between her teeth. For a long time the garden was silent, then Larry spoke awkwardly, "Well, as I was saying, this medium certainly does queer things. Talks with the dead for instance."

With a quick start Sonya turned to look at him, but he kept his eyes carefully averted.

"Now you do sound crazy." As she spoke, Sonya forced herself to sit down on the bench and take up her sewing. Larry shifted his position until he could watch the slender sun-browned fingers and the clean fine line of her profile framed with softly folded wings of dark hair. For a moment he made no answer, his moody blue eyes grew warmer and he stretched his arm along the stone back of the seat until his fingers could touch the silk of her blouse. At last, with an effort, he brought his mind back to their conversation.

"Well, of course, I'm no believer in that 'step into oblivion' as you are. I'm inclined to think that there must be something to this talk of continued existence. Where there's so much smoke there must be a little fire." He stirred restlessly, then as Sonya made no reply he went on. "This woman says she talks with the dead, or she goes into a trance and they come and talk through her. Gives me the creeps to listen to her sometimes."

He leaned forward, suddenly persuasive, "What say, honey, there's a seance on tonight—sort of special meeting, I gather—come on and——" his sentence trailed off. He turned his head abruptly, surprise on his face. "What on earth? Have you got another dog?"

The sudden change of subject startled Sonya and she stopped her work to look at him in surprise. "Why, of course not, Larry," she said slowly, wonderingly. "Why do you ask?"

"That dog—sounds like Redboy used to when he was trying to drive me away. For some reason the little beggar never did like me. Don't you hear it?"

"No," Sonya responded, watching his face. "My dear boy, I don't hear it and neither do you. That imagination of yours is running away with you. Redboy is gone and there is no other dog within miles of here; besides, I don't hear it."

Larry pulled out his handkerchief and wiped the palms of his hands which were suddenly damp and clammy, then laughed shamefacedly. "My word, that gave me a start. I'd have sworn it was Redboy—it had the same angry little note in it that he always put there whenever he thought something was going to hurt you."

"Larry," Sonya spoke suddenly, impulsively, "don't smoke so much. You're getting frightfully nervous—not at all like your old self. I have read—" she paused, laughed suddenly and then went on— "Well, it sounds silly, I suppose, when I don't believe in worlds other than the material, but I have read in a book a friend gave me that smoking is a dangerous thing and attracts unpleasant beings. Now if you believe in those things, well—maybe you are bringing trouble upon yourself, making it hard for higher vibrations to reach you." She stopped in surprise, then began again, slowly, wonderingly. "Now why did I say that? The words seemed to come without my thinking them. Oh, Larry," she reached out and caught his hand, "I feel so puzzled. So many things I cannot understand. Such strange thoughts beat upon my mind. Where do they come from? I have never had them, or their like, before, and I feel so frightened, so alone . . ."

"There, there, Sonya," he comforted, putting an arm about the shaking shoulders and drawing her close. For a moment she clung to him, half sobbing, and for a moment felt him press his face into her hair, then suddenly he stepped hurriedly back from her, almost stumbling over the bench. The abruptness of his action brought the quick hurt blood into Sonya's face, but as she looked at him, she forgot her feeling of resentment and stared in amazement. Beads of sweat

stood upon his forehead and into his eyes was welling a fear of something Sonya could not see. Terrified at his unwinking stare at nothing, she caught his arm and shook him slightly. "Larry, Larry, come out of it. What is the matter? You look as if you were seeing ghosts? Larry, speak to me." Again and again she shook him, until finally with a gasping sob, he sank onto the garden bench and buried his face in his shaking hands. Sonya slid down onto the stone flags at his feet and touched him gently.

"Larry, what is it? Can't you share it with me? We are friends—if it is something you don't want me to know, say so, but if I can help—" She stopped and waited, waited patiently until the shaking hands were dropped, revealing a face suddenly grown haggard and grey.

"Yes, I'll tell you. I've got to tell somebody. You won't understand but neither will you tell. I'll go crazy if I don't talk." He stopped and looked around him as if fearing to see some frightful object, but presently he relaxed a little and began speaking, sometimes slowly, sometimes with a passionate intensity that ran his words into a jumble.

"It began about six months ago—you know, when I went to California. Well, I ran into a bunch I used to know in college. They had formed a group and were getting instructions from a Hindu Yogi at so much a lesson. He set a steep price, but they talked me into joining the group and I began taking up the breathing exercises and sitting or lying in the different positions which were supposed to help develop my psychic powers. Oh, I know—" he broke off at sight of her disapproving face—"you don't believe in anything but what you can see."

He laughed abruptly. "I wish to God I didn't, either, but I—know. There are some good Yogis—men that live a spiritual life and develop great powers, but they don't come over here and charge so much a lesson to teach these things to any fool that has the price. I know that *now*, too, but I didn't then. This Yogi had powers all right, but I wouldn't

gamble very much on his spirituality. Anyway, I kept on studying with him, even though some of the things I had to do were far from pleasant—like sitting cross-legged in an almost airless room for a week without food and water, doing breathing exercises and concentrating, trying to lift my ego out of my body." He stopped abruptly, wiped the cold dampness from his face and then went on, more slowly.

"It worked. I got out all right—as a matter of fact I could hardly stay in my body at all, but the things I saw . . ." A strong shudder swept over him and with quick sympathy Sonya laid her warm brown hands upon his cold shaking ones.

"Surely, Larry, you didn't keep on with this awful person, did you?"

"No, I didn't. I did have sense enough to break away then. I came home and a week later I heard the Yogi had been arrested. One of his disciples, a fellow I knew in college, had died under the strain. Seems he had a weak heart and couldn't stand it. I don't wonder."

"But," hesitated Sonya, "you are all right now, aren't you? Maybe it was just your imagination—those days without food and water—" her voice halted at the look on his face.

"No," he said in a half whisper, "I see things. I tore the veil by those breathing exercises—they may be all right for those who are ready for them and who have always been trained in that sort of thing, but they are not for the Western people. Sonya, I see horrible things. I hear things that others don't hear—oh, not always, just sometimes, but I never know when I am going to look up and find something unspeakable standing by me—like a few moments ago."

"Larry, don't!" cried Sonya, sharply, leaping to her feet. "You're talking like a crazy person. There is nothing horrible in this garden—nothing but beauty and friendliness."

He raised his head and looked at her queerly. "No, there was nothing horrible in here until I came bringing it with me. No wonder I heard Redboy barking."

He laughed suddenly and stood up. The color had returned to his face, and, except for a few haggard lines about his mouth and eyes, there was no trace of his terror of a short time before. Sonya drew a long breath of relief. *Nerves* she told herself and smiled at him.

"Now, Larry, do be sensible and quit all this crazy talk. You have a bad case of nerves. What you need to do is to quit jazzing around, settle down and do some work on that big ranch of yours."

With a conscious effort to follow her lead, Larry shrugged his shoulders with an assumption of his usual careless manner. "No, charmin' lady, it's too lonesome out there. Besides it is being run all right. That new foreman of mine is a honey. But, what say, let's go to see that medium tonight. Might interest you and I'd like to ask a few questions. Come on, be a good sport and go. Maybe a new

interest will help to forget what happened just now."

Sonya became conscious of a sudden curiosity to see this woman. She had heard of seances, but never given them a moment's serious thought. Now . . . well . . . maybe there was something after all—the book which the Traveller had left spoke of invisible worlds, of life after death. She hadn't read all of it yet, maybe this would be a quicker way of learning. However, she hesitated; something premonitory of danger seemed to whisper to her, but Larry's coaxing voice drowned it out and half-laughingly she agreed to go. Even at the last though, as he was starting his motor, she felt the strong impulse to cry out to him that she would not go, but as she opened her lips for the call, he waved a gay good-bye and vanished down the winding highway.

(*To be continued*)

Psychometric Pictures

BY GUSSIE ROSS JOBE

SCIENCE has at last given a dignified and proper name to persons possessing the ability to psychometrize. The name is "psychometrist" and the meaning of the term is one who has developed etheric sight.

Many people are born with this power but it goes no further—lacking development—than flashes of scenery, flowers, and browsing cattle; sometimes swans floating on water.

I have often wondered if it took very long for people to accept photography. It is now an established fact and a very wonderful art which is improved from year to year. First the daguerreotype, then the photograph, the snapshot, the candid camera, the movie-picture, and now the wire-photo. With each improvement, each more wonderful than the last, we are nonchalantly unimpressed, ac-

cepting each calmly, marveling not at all. But let someone say something about psychometry and a loud, long laugh arises. Is it not very strange that the marvelously constructed eye can have less ability than an insensate piece of tin or cardboard? Because most of us haven't this power to see, is it so strange that some of us can? We do not think it impossible that some of us can sing and others cannot; we do not think it strange that some of us can paint or write while others cannot. Then why deride the possibility of etheric sight? This power is a gift just as any other talent-gift and is an extended sensitivity of the optic nerves of the eyes. One is born with it.

There is absolutely nothing supernatural in this power to see in the ether a perfect picture of incidents that have happened in that locality. We have been

told that no sound is lost, that every sound ever made or uttered lingers on somewhere in the ether. Then why deny that pictures of incidents are inscribed on the scenery, suspended in the ether and may be contacted again and again in etheric re-enactment?

In a psychometrist this power is natural; he is born with it and it can be further developed. It is not a result of overstimulated imagination but is an active sensitivity of the optic nerve. A fully developed psychometrist can hold a bit of plaster, wood, or paper taken from any house and read all the happenings that have taken place in that abode for years past. The beginning of this ability to see past events is sometimes very frightening and serves to nullify progress. In my case this was not so for I was too young to realize its import at the time it began.

I was a little girl of six and had been sent to my aunt's home in the country to get strong after having been ill for a long time from a malignant fever. The farm was large and safe and I was allowed to wander about at will. One day I came across a dilapidated two-roomed log house. The chimney had toppled over and vines grew over the doorway but I tore an entrance and was delighted at my find for I thought it would make a grand "playhouse" for me. I cleaned it out, brought down my dolls and set up housekeeping. There was a homemade table and a bunk which was built into the side logs. I gathered a lot of broken crockery about the place, cooked my dollies a dinner of shredded grass and berries, lugged stones in for seats and sat down greatly pleased with my efforts. I was earnestly urging my dolls to eat when I looked up and saw that I had a guest. A man sat across from me bent over his plate and eating with great gusto. He wore rough overalls and a hickory shirt opened at the throat. He sat facing the one small window. He paid no attention to me but acted as if he were alone. I was not frightened; I was too busy wondering where he came from and above all

where he got the chair in which he sat which I remember was a splint bottomed one. He ate hungrily as if he had fasted a long while, and had just raised a fork laden with food to his mouth, when suddenly he dropped the fork and slumped over, his face upon the plate before him.

I stared, fascinated by a small dark spot over his left breast that was growing wider and wider and then the door opened and a second man entered. This man carried a gun and he approached the table cautiously. With one hand he bent the man at the table back in his chair while he proceeded to take from his shirt a leather wallet which he rifled and threw upon the floor. Having pocketed the sheaf of bills he left the room. I sat there with the old nausea coming over me. My head buzzed and my throat felt dry and I thought I was having again the "fever-dreams" that distressed me during my recent illness. I sat there until this feeling passed then I went home and was careful to say nothing to Aunt Jane lest she forbid me to come again to this fascinating playhouse.

I continued playing there during my stay at the farm and saw the same thing occur at least six more times; not every day, and not when I was eagerly expecting it; but when I forgot all about it... then it happened again.

It was many years after this visit before I saw the farm again for my uncle died and Aunt Jane moved to the town where we lived, but while she was getting settled in her town place I was helping her one day. We were carrying things to the attic to be stored. Upon the floor and standing opened was a small trunk I had never seen before. Childish curiosity led me to inspect its contents. I saw lying in the tray a worn leather wallet and a dark shirt. This shirt I held up to the light. It had been washed but over the left breast was a small ragged hole.

"Whose shirt is this, Aunt Jane?" I asked. My aunt's eyes filled.

"It's the shirt your uncle Tom was wearing when he was shot to death one

night as he sat eating his supper. Tom was a stock-dealer, he lived alone and one day after a return from selling a large bunch of cattle he was shot and robbed and no one ever learned who the killer was."

Many years later I revisited the farm but the old cabin had been razed by the new owners and the place made into an outhouse for storing. However, I searched about and unearthed a bit of the original plaster chinking. This chunk of plaster I can still hold in my hand and see the old scene re-enacted: in this bit of insensate material is imprisoned every event that happened under that log-hut roof.

Many other scenes I captured through this bit of plaster which are not of sufficient importance to mention here.

Who shall say of the Bible story of Jacob that the scene was not imprisoned in the stone upon which young Jacob in his troubled need rested his head and envisioned the ladder of angels and the Lord standing above it? What was it he said on awakening? "Surely the Lord is in this place and *I knew it not*," and he proceeded to anoint, name, and preserve the stone, and who shall say that he did not see this scene re-enacted when after the lapse of years he returned and "built there an altar"? (Gen. 28 and 35.)

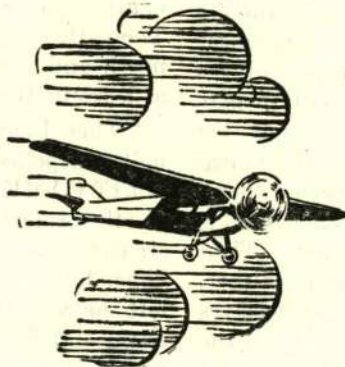
Psychometry is as yet in its infancy. It is as a voice crying in the wilderness. We

realize that it exists but we do not know how to use it to the glory of God. We are afraid of it, ashamed of it, and appalled by it. Afraid of it because of its immense possibilities, ashamed of it because it *seems* abnormal, appalled by it because we feel unworthy to possess it, for to use it unworthily would mean disaster. But there will come a time when we understand it more thoroughly; that it will be used universally . . . for the glory of God.

Psychometrists, not detectives, will be the official crime detectors, the healers, the comforters.

No longer will they be scoffed at and misnamed as in the past, soothsayers, diviners, clairvoyants, mediums, crystal-gazers. Psychometry of the future will be as much an art and as much respected as science and medicine, and far more helpful. This may not happen in our age, and I don't think it will, but someday my prophecy will be fulfilled. I have a fellow feeling for Leonardo da Vinci, who, when standing at the edge of a precipice on Mount Albano saw the monster flying machine of his designing crash in the valley below and cried out:

"There shall be wings! If the accomplishment be not for me, 'tis for some other. It shall be done. The Spirit cannot lie; and men who shall know all and who shall have wings, shall indeed be as Gods."



A Prophetic Vision

By MAX HEINDEL

(Reprinted from *The Rosicrucian Magazine*, June, 1915)



SOME time ago we received a magazine from Germany entitled "Towards the Light" in which the following prophecy was printed. The Editor claims that this prophecy was sent to him by a Brother in the spring of 1904, that it was then published in a little pamphlet called "The Holy Grail" an Esoteric Colony and a prophesy, which he says is probably still in the hands of many of his readers from that time. The prophecy relates to the war in part, and the sceptical reader would probably discount it on the grounds that it is easy now to prophesy something that has already happened and is now going on. But there is one part of the prophecy which has not been fulfilled and which coincides with what we ourselves know to be in line with facts as they will develop in later years, and as it would not seem proper to give this latter part of the prophecy without also printing the beginning we herewith give the whole, translating from the German as follows:

"I awakened from a natural sleep, not to the ordinary waking consciousness, but to a higher super-sensual, and I saw something which filled me with horror. It seemed as if I was hovering in the air and all Europe lay beneath me, vibrations of unrest and strife came up towards me from the people on the whole continent, the atmosphere around me seemed to be darkened, as if the vibrations of unrest were concentrating themselves into a thundercloud, and that is what seemed actually to happen. Then the cloud floated hither and thither, lightning-darts discharged themselves now upon one country and now upon the other, but the thunder was the thunder of cannons and the lightning was fire from thousands and millions of guns. The

cloud lay thick and dark over Europe and seemed also to go to each side over Asia and America, but it soon went away from the latter continent and somewhat later from Asia to lay itself all the heavier and darker over Europe. It rolled hither and thither like a fire-drake, often crossing here and there and then again drawing itself together. Below I could see the people, nations in war. Wherever the cloud hovered there they wrecked and ruined everything and the warring nations seemed to grow more and more like wild animals. Little by little the cloud seemed to disperse but what a sight where it had been! The misery cannot be described, thousands of widows, maidens, and orphans lay upon the fresh graves and wept over their dead, behind them stood the aged fathers and mothers and mourned for their sons that had been taken away in the prime of their young manhood.

"And while with sorrowing heart I saw and looked down upon all this grief, there came a hot wind from the south which withered all that was green and there was a famine in most of the countries of Europe, sorrow increased and many thousands were added to the dead. Then there came a great hand in the north and poured out an acid fluid and as a result there was great pestilence.

"Then I saw a great light which gradually dispelled the previous darkness but IT CAME FROM THE WEST, from North America and shone upon the stricken countries of Europe. In it was hope, health and healing. Many ships left the coasts of the new land laden with grain and foods. One thing more I saw which had hitherto escaped my notice, IN THE WESTERLY PART BEYOND THE GREAT MOUNTAIN RANGE IN

NORTH AMERICA, I SAW A GREAT NUMBER OF HOUSES IN A GARDEN OF WONDERFUL BEAUTY, AND A DAZZLING LIGHT SHONE IN THE MIDST OF THIS COLONY OF HOLY MEN AND WOMEN, who had come out of all the lands of the world, because of its great sorrows. From thence they returned to their native countries with the fire of love burning brightly in their hearts, and the stone of philosophy as a sign upon their forehead that they might spread light and love over the whole world, and each kindled anew the light in his own fatherland.

Then there came a new era, the nations of the earth put away their weapons and devoted their energy to build wonderful machinery which lightened the work of the world; ignorance, poverty, and all slavery was done away with and a golden era dawned, but ALL THIS BECAME POSSIBLE ONLY BECAUSE THE FAITHFUL ONES OF THE LORD HAD WITHDRAWN FROM THE WORLD AND FOSTERED THE HOLY LIGHT WHICH BROUGHT THE WORLD ITS FREEDOM.

“And as I wondered over what I had seen, there sounded in the heavens a choir of praise which sang ‘Praise to the Highest and to men Peace, Good Will and Happiness.’ And there was given to me the command: Write what you have seen and let it be known; the sceptics will laugh and sneer, the wise will feel the truth in their hearts AND THEY WILL SEEK FOR THIS PLACE OF SAFETY, that they may not be swept away by the great catastrophe but preserve and defend the Heavenly light, the fire of love, which is in their hearts, so that when the sorrow is past they may be able again to enkindle it in others.”

While as said, the writer does not know who this Brother is, and what is his standing, it has upon its face a certain stamp of truth which cannot be overlooked. Nowadays people are usually looking TOWARDS THE EAST when they take up the Quest of the Mystic

Light. But as a matter of fact the course of the stars is from East to West, and the Heavenly lightgivers above, so also the Earthly place of light below, are periodically moved toward the west. The Wise Men of the East, spoken of in the Bible, did not look towards the east for the Star but THEY FOLLOWED IT and went with it towards the west.

In the ancient Atlantean Mystery temple, called the Tabernacle in the Wilderness, there was a light INSIDE the eastern gate where the aspirant entered, he was then facing the West and he saw the light just inside, namely, the light on the Altar of Burnt Offerings. He was then like the Candidate who appears at the door of the Masonic temple, he was blind and was looking for the light; this light confronts him when he looks towards the West. The law was his taskmaster to bring him to the light which then shone for his guidance, and as he followed it upon the path and JOURNEYED WESTWARD towards the first veil, another light appeared: the seven branched candlestick in the Holy Place. This was a purer and more holy light than the light of the Altar of Burnt Offerings where the fire was fed upon the smoking and bleeding carcasses of the sacrifices. The light in the Holy Place was fed by the purest olive oil, especially made for that purpose, thus it was light of a higher order than that of the carcasses that burned without. But the candidate proceeded further westward, and when he came to the westernmost part of all, the Holy of Holies, there was seeming darkness where stood the Ark of the Covenant, but above it there burned A SPIRITUAL LIGHT, spoken of in the Bible as “Shekinah Glory” which hovered above the Ark as a symbol of the purified man. While he was at the Eastern gate and the light shone WITHOUT, the law was also WITHOUT as a taskmaster which he only obeyed because he must. At this Western end of the tabernacle he finds the Ark with the tables of the law WITHIN, symbolical of the fact that the man who has attained to that height

has taken WITHIN himself all the laws of nature and is at-one with them. Therefore he obeys them readily, they are not to him taskmasters, he would not act contrary to them if he could. The golden pot of Manna symbolizing the bread that came down from heaven, THE CHRIST WITHIN, gives another key to the nature of this symbol. The Rod of Aaron with which he wrought the miracles in Egypt, is, like the spear of the Grail, a symbol of the spiritual power which may be wielded by a man who has attained to that SPIRITUAL LIGHT IN THE WEST.

But the purpose of this attainment is, and must always be, service, therefore the staves were always in the rings of the Ark, that it might be moved upon an instant's notice. Similarly the man or woman above whom shines that wonderful Shekinah Glory, and who has within himself or herself the tables of the law, the Heavenly Manna and the Sacred Rod, are every one alert to the slightest call for service that they may hasten to alleviate the suffering of their brothers and sisters who are behind upon the path of evolution further towards the East.

These are mystic facts, and the vision of this mystic has perceived them aright. Everything changes as we go from East to West to further the development of the new attribute that we are to evolve in this age, that the coming Era may be ushered in.

When the writer went to Germany in 1907 he felt most acutely the oppression of the group spirit there as a cloud over the land holding the people in its grip. Just as it is recorded that in ancient times Jehovah went before the Israelites and was IN THE CLOUD, so the national group spirit, each ruling over its own particular people, broods over, and develops in them certain characteristics. Therefore the types in Europe persist, despite the increasing frequency of international marriages, for the group spirit invariably stamps the offspring. In America it is different, that is the melting pot, the cradle of the new race, and no

group spirit has yet been developed for it. The West Indies on the Atlantic side and Hawaii on the Pacific side are also gates through which the races of the East and West are being assimilated and prepared to mingle in the great new race now in its gestatory stage. And it is a fact ascertained by scientific investigators that the children of all nations born in America, take on a distinct contour of the head which is different from that of the parents and different from the nationality from which they have sprung. Thus it is even physically demonstrable that a new race is being born in America, different from any in the old continent. A new class of Egos is coming into rebirth which has different traits of character and characteristics from those which exist among the older people.

When we investigate the climatic conditions we also find that there is a great difference between the atmosphere of America and of Europe, the atmosphere of America is electric and particularly in Southern California, the ether abounds to a degree not experienced anywhere on the whole earth. This has a very brightening effect upon the people living in the different countries, and the writer cannot illustrate this better than by relating a certain incident and conversation that took place at the temple of the Rosy Cross in Germany which he visited by invitation to receive the teachings embodied in *The Rosicrucian Cosmo-Conception*. By incessant work night and day for a long time he had succeeded in making a sketch of the philosophy. This he showed to the Elder Brothers who were instructing him, but his feelings of enthusiasm were soon cooled when he was told that though he was now very much pleased with it, as soon as he should arrive in the United States the electric atmosphere there would cause him to look at things in a different way, that he would re-write it and make it totally different, this he thought absolutely impossible at the time, but the Elder Brothers then said:

"You were requested to come to Germany because this heavy atmosphere

brooded over by the group spirit leads to persistence and perseverance, favors concentration, deep thought and great insight. Here alone could the skeleton for such a book be written, but to finish it and give it that touch of life which it must have to make it a success among the masses, the electric atmosphere of America is required."

The mental attitude of a German, due to the group spirit in the atmosphere may be likened to a man who travels from Berlin to Paris by stage coach, it will take him a long time but on the way he sees people of different nations, he becomes acquainted with every foot of the road and notices the scenery so that he is thoroughly acquainted with every step along the way and could give a good description of it were he afterwards required. The mental processes of the American are also like his methods of travel. When he desires to go from New York to Chicago, he takes a sleeper at night so as not to lose any of the precious daylight business hours, he rushes over the country at the rate of seventy miles an hour and arrives at his destination at an early hour of the following day. He knows nothing whatever of the country he has passed through but he arrives quickly, that is the essential point.

A German would have taken at least two volumes to express his views upon all the details of the Panama Canal project; President Roosevelt [Theodore] covered the subject well in one speech, he arrived at the destination without all the details. That national trait is growing because the rays of Uranus and Neptune are stronger and affect the people of the United States more than any other part of the world. For under their tutelage a new race will be born and fostered to relieve the world's woe.

On another occasion when the question of headquarters was up for discussion, the writer was instructed to look for a place overlooking the Pacific Ocean in Southern California and having at the back of it snow capped mountains, we

tried first to buy a place which seemed to suit the descriptions partly, but obstacles were piled up so that we could not perfect the purchase. Then Mt. Ecclesia was found and at once recognized by the leaders as meeting all the conditions required. The number of buildings is increasing, the grounds are growing more beautiful year after year, and it seems as if the description given in the vision quoted at the beginning of this article would fit Mt. Ecclesia well. It has already become a Mecca for students from many lands that come here to gather inspirations and take back to their respective homes the light received here, and as time goes on may we not hope that this may, indeed, become a center of a great spiritual influence in the world's work. Let us hitch the wagon of aspirations to the Star of Hope, and the higher our ideal the better perhaps we shall live up to it.

One thing is certain that the spiritual temple which we are building by our hopes and aspirations around the earthly sanctuary we have already erected, is gradually growing more and more beautiful, luminous and more like that wonderful temple which 'Manson' describes so eloquently in "The Servant in the House," and by the grace of God we shall continue building though it is not always in joy and gladness, as Manson said, "We have found it to be true that sometimes the work goes on in almost utter darkness, sometimes there come the rays of hope, the clouds break and the sunshine of joy and gladness shines through to lighten the load for a little while," but whether we are building in darkness or in the blinding light it is something to be able to say, that we have never ceased in our unwearying persistence: helped by the aspirations of thousands of students centered upon this place, the work goes forward through joy or sorrow, and sometime the vision shall be realized, and Mt. Ecclesia, the headquarters of the Rosierucian Fellowship, shall give its full share of light to the waiting world.

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.

This article received FOURTH PRIZE in our Manuscript Competition.

The Earthy Trinity

BY ALFA LINDANGER

(TWO PARTS—PART ONE)



MAN, as a composite being, is a miniature of the Solar system, which esoterically is the collective body of great spiritual intelligences, which we call God.

In the book of Genesis it is said: "God created man in his own image, in the image of God created he him; male and female created he them. . . . God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over every living thing that moveth upon the earth."

This is the allegorical story of the beginning of man's evolution as a thinking, self-conscious being entrusted with the resources of the earth, and the wise use of everything that pertained to the welfare and progress of himself and all else in nature.

The scheme of evolution is profoundly and lucidly explained in *The Rosicrucian Cosmo-Conception*, where we learn that the planet Earth was assigned to Man as the most suitable sphere and environment for his development. It is the biblical "promised land, flowing with milk and honey"—a kingdom on earth, its treasures for him to have and to hold as custodian, creator, and protector. It is

"the vineyard of the Lord," where humanity is set to learn, to labor, to serve, to love and to achieve.

The Zodiac is the womb of the solar system. Its twelve divisions, or signs, are arranged in groups of three, according to the nature of the four elements—fire, earth, air, water. The groups are called triplicities, each a trinity in unity, concord, cooperation, completion, perfection.

The earthy signs represent matter, the fundamental reality of the world we live in. They depict Earth itself as a field of magnetic forces, drawing to itself the electric rays from the sun and the planets for fecundation, growth and production in all kingdoms, mineral, plant, animal, and human.

The earthy triplicity in the order of the signs is the second, sixth, and tenth—these numbers making the unit of nine, which is the *root* number of our present stage of evolution, the number of Adam (humanity) and the earth. They represent the nine lesser mysteries, the nine lesser initiations, which teach all that man may know of the constitution of the earth—until he is ready for his introduction into the greater mysteries of his future development, the four great initiations or steps in the highest consciousness.

The earthy signs are Taurus, Virgo, and Capricorn. Their nature is feminine or negative, denoting matter in varying density and vibration. Each is preceded by a fiery sign, which is masculine or positive, expressing force—active energy. This is earth permeated by spirit, the leaven or life ensouling the form.

When the sun in its yearly cycle passes through Taurus (about April 20 to May 20) it is springtime. The fiery Aries with its ruler Mars, and the exalted Sun have combined their electric, benign forces to propagate the seeds. All nature springs to life in blossom and beauty. It is the season of nesting and building with myriads of birds almost bursting their little throats in jubilant song. Tender shoots of grass and grain push through the sod. "May-baskets" and maypoles, garlands and dancing children symbolize the promise of abundance and prosperity. Youth, eager and exuberant, is paramount. "God is in His heaven, all's well with the world!"

August 24, the Sun passes from Leo into Virgo. There the vital rays of Leo, the sun's own sign, unite with the quickening qualities of mercurial earth to ripen, to harvest, and to store the fruits and the grain for consumption. The earth has brought forth of its fullness, the horn of plenty is spilling over; granaries and storehouses are filled to overflowing. It is a busy time for putting all things in order. A farewell to summer, the golden glory of autumn fills the hearts of men with peace and thanksgiving as the Sun leaves Virgo, September 24.

December 22 to January 20 the sun is passing through Capricorn. The season is bleak, the bright colors have faded; vegetation is withered. It is winter. The spiritual ray of fiery Sagittarius has entered the earth preparing and leavening all nature for the impetus of another rising Sun—the newborn Christ. Humanity kneels in adoration of the child in the manger, bearing gifts of "good-will to all men." Carols and hosannas resound through the land. Christmas bells ring

out the "good tidings—the Savior has come!"

It is a time of squaring one's accounts turning over a new leaf, making resolutions, taking inventory; in short, a time for retrospection and reorganization, materially, mentally, and spiritually. Meanwhile Saturn, the benefic ruler of Capricorn, holds terrestrial activities in abeyance till the arrival of another seed-time.

It is interesting to note, that in pagan times periodically recurring days and seasons were set aside for rest from labor, holding festivals or feasts consecrated to some deified tutelary guardian, glorifying and praising him for the fruitage of the earth.

Of outstanding Roman festivals of this sort were the *Sementinae*, being the rural feast of incubation and sowing of the seed, corresponding to Taurus; the *Cerealia* and *Minervalia*, referring to the grain-harvest time of Virgo; the *Lupercalia*, in honor of Pan or Faunus, the divinity of forests, pastures, and flocks. This would have reference to Capricorn, the sign of the Faun or Goat.

The greatest Roman festival was the *Saturnalia*, depicting the husbandman, commemorating the ingathering of the harvest. This was held around what is now our Christmas-time.

Saturn rules the highest placed sign of the earth trinity, Capricorn. Saturn or Kronos (Chronos) is the timekeeper, also the form-er, the boundary beyond which we may not stray. The rings of Saturn contain the mysteries of Epigenesis. Saturn is our friend, our counselor and guide, for he knows the value of the golden moments, which once flown, never return.

Quoting from *The Message of the Stars*: "If it were not for the chastening, subduing influence of Saturn we should be liable to run amuck and burn out the lamp of life quickly in the exuberance of spirit. Saturn is well symbolized as Father Time with his hourglass and scythe. He does not permit us to leave the school of life until the time has been run and the

course is finished. Furthermore, he gives to humanity many of its noblest qualities."

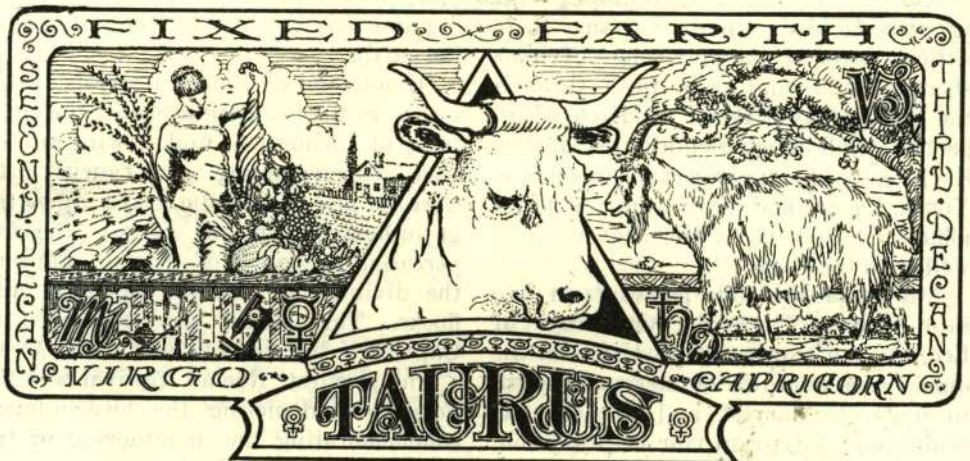
Saturn rules obedience to the law of necessity; his gift is security to those who earn it. To understand Saturn, not intellectually but spiritually, is to cooperate with the law, and in time to reach a higher freedom from the bondage of materiality.

This means that we must learn to use and make the most of every limitation. The true child of Saturn and the earth knows the joy of utilizing small and narrow opportunities. He sees the tiniest

naturalist and the man of science. A third class lives above the beauty of the symbol to the *beauty of the thing* signified; these are wise men. The first have common sense, the second taste, the third perception."

The ideal or pattern for three distinct great world-religions is embodied in the earthy trinity. In Taurus is represented the Race religion of the Holy Spirit, which became the primitive idolatry of the worship of the "golden calf" in the time of Moses.

In Virgo, the sacrificial mother ideal, the religion of the Son, Christ, is repre-



opening he may find, that he can by hard work enlarge, until all heaven expands before his view. For courage and perseverance will make drudgery divine. Work and service with a singing heart is the straight road to happiness—and God.

To sum up: spirituality is a practical system of living the life; namely, works plus faith and understanding, which is true wisdom.

The following paragraph from Ralph Waldo Emerson's essay on "Prudence" seems to fit the earthy signs perfectly. Regarding degrees of proficiency in knowledge of the world he indicates three: "One class lives up to the *utility* of the symbol, esteeming health and wealth a final good. Another class lives above this mark to the *beauty* of the symbol, as the poet, the artist, the

presented, teaching universal brotherhood, true Christianity, which is to endure, becoming ever more pure and spiritual, until in Capricorn the highest of all is inaugurated, namely, the religion of the Father, when there shall be no more separateness of nations and individuals, but perfect unity of each with all.

In that far-off time both humanity and the earth will have become etherealized, for truly "His Kingdom" has come. And the Power and the Glory forever!

TAURUS

Within Taurus lies hidden all the concentrated force of the earth and all things upon it. It represents *Terra Firma, Gaia*, nature; and nature as a wise mother always uses the best means to accomplish her ends, achieving the

ideal of a material world in the beauty and perfection as promised by the Creator.

Its symbol is the Bull, typifying wealth, opulence, independence. The ancient worship of the "Sacred Bull," has reference to the main source of supply of the people's physical needs.

The Bullock was the emblem of prodigious strength, power, endurance, fertility, abundance, and comfort. The pyramids of Egypt and elsewhere are examples of this Taurian solidity and permanence.

The science of geology (*geo*—earth) is an exhaustive study of the formation, history, and development of the earth, especially the constituents of the rocks, soil, and strata. Geography is the science of topographical relations of all features which the earth's surface sustains.

Taurus rules the forests, the roots of vegetation, and all things firmly rooted in earth. Throughout antiquity many peoples venerated the great trees, especially the oak, sacred to the Druids of ancient Britain. They believed that in trees, as in all plants, there dwelt a god or spirit, who was a safeguard against witchcraft and evil influences, and they would not cut down trees unless absolutely necessary.

This is not as farfetched as it may seem; for growth and groves of trees, shrubs, and plants protect and preserve the soil and loam, preventing deterioration of cultivated fields and areas. The present manner of ruthless cutting down of the great forests for gain and commercial purposes has woefully wrecked and destroyed fertile lands through erosion and devastating floods. During the present seven-year cycle of Uranus in Taurus there has been a general awakening of the public conscience to the urgent necessity of doing something for the prevention of further destruction to the trees. So, a great work is now going on to conserve and reclaim what is left of our beautiful forests.

"Only God can make a tree . . ." says

the poet. And truly, "the love of money is the root of all evil!"

Taurus is ardent, loves beauty, harmony, peace and luxury. This carried to excess makes for coarseness, gluttony, extravagance, laziness, resistance to new ideas of advancement, stubbornness and self-adulation.

Like the oxen Taurus is patient, plodding, unimaginative, but strong and dependable. He is calm, gracious, and affectionate until he is angered or thwarted, then he may become like a charging bull, "seeing a red flag," bellowing with wrath and fury. And—he finds it hard to forgive and forget.

The pent-up force and power of Taurus is well shown in what is said to be its true inner quality—irresistible, concentrated energy in suspension—which may find its outlet and release in rhythmic vibration as sound, speech, song, and praise.

Vibration or tone builds all forms in the physical world. The combined tone of all sounds in nature is the keynote of the earth. The boom of the ocean, the crashing of boulders, the wind in the forest, the rushing of waterfalls, the pattering of rain, the rumble of thunder, the gentle rustle of ripening corn, the buzz and drone of insects, the muted twitter of birds at twilight—all compose a mighty tone-poem of creation. "God geometrizes." God sounded His fiat, He *spoke*, and all forms came to life. "In the beginning was the Word, and the Word was with God, and the Word was God."

Taurus governs the larynx, the organ of sound and voice. This is a marvelously complex piece of mechanism resembling a box. Its position in the throat forms a projection, especially noticeable in men, which is called the *pomum Adami* or Adam's apple. This we shall refer to later, when studying the sign Virgo.

We know that the mind is the most important instrument possessed by the spirit, and the use of words to express thought is the highest human privilege. In words there is power, producing every

(Continued on page 217)

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.*

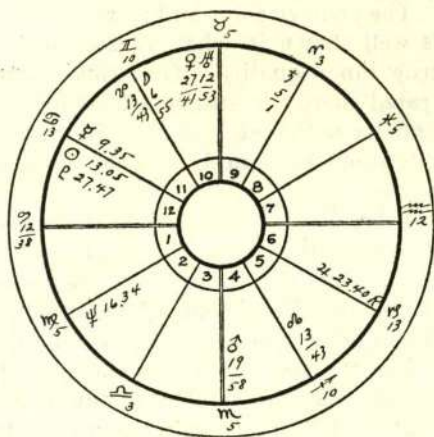
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

ROBERT N.

Born July 5, 1937, at 7:30 A.M.

Latitude 35 N. Longitude 93 W.



We have the horoscope of a young man for our monthly reading which indicates a soul which has come into the physical life to learn many lessons. His life will be full of experiences for the reason that the planets are making a great number of aspects; this is always indicative of a full life. And the best part of this is that these aspects are not all bad, the greater number are benefic; therefore, if Robert's life does not bring good results he has no one to blame but himself.

We find the magnanimous, fixed, and fiery sign Leo on the Ascendant and fixed signs on all four angles. Venus the planet of music and art is strongly placed in the tenth house and in its own sign Taurus and is sextile the advanced and mysterious planet Pluto. Pluto brings a mystical, mysterious, and an original

strength to the planets which he aspects and therefore we would consider that Robert should be interested in music and art of an unusual nature, with Venus, as said, in the tenth house in mundane aspect to the original and mystical Uranus. Uranus is making a number of aspects, which gives a very strong and active planet; it is sextile Mercury and the Sun, trine Neptune, but opposition Mars, and square Ascendant, five aspects, and as it is the higher octave of Venus we may expect much activity from Uranus. Being elevated in the tenth house this planet may bring publicity or place Robert in some public position. In motion pictures he could become efficient as scene painter of some place where he contacts the artistic or musical aspects of the work.

The Sun, ruler of the horoscope, is not strongly situated in the Moon's sign (Cancer) and in the twelfth house which is the house that often causes the native to block his own career, or do things which may spoil his best efforts. Twelfth house people often take offense at someone or something and just walk out on a project which might have brought them success. The Sun in this horoscope, however, is making a number of good aspects, a sextile to Uranus and Neptune and a trine to Mars, which are favorable, but the Sun is in opposition to Jupiter in the house of employment, the sixth house, and square to Saturn in the impulsive Aries, the sign of its fall; hence we may warn Robert of this danger of standing in his own light.

Mars is one of the strongest planets in this horoscope, angular, and is also making many aspects. It is in its own sign Scorpio and is sextile Neptune and Jupiter, trine Mercury, Pluto, and the Sun, but opposition Uranus and Venus. Mars aspecting the Sun and Pluto from the twelfth house and Mercury on cusp of twelfth, Robert could find success in twelfth-house work, such as healing or as physician, or other institutional work.

Financial success is shown, with Neptune in the second house sextile to both Mars and the Sun and trine Uranus and Jupiter. Speculations will at all times be in his favor.

We would advise regarding his food: Pluto in Cancer, the sign which rules the stomach, usually gives strange appetites, he would prefer to eat his lunch at a soda fountain and refuse a good home cooked meal. It were advisable to start early in training this boy to eat at the table and to take his time to eat. With Jupiter opposition Pluto, and the Sun in Cancer conjunction Mercury, nervous indigestion would be the result of strange food.

Mercury square Saturn, we would advise that this boy be held strictly to the truth. Make him responsible for the return of things borrowed from his companions, and hold him responsible for the greatest honesty and truth, else he may form habits which will bring him grief in later years.

THE EARTHY TRINITY

(Continued from page 215)

shade of feeling from reverence and love to hate and fear. By the word we are creating good or evil, arousing the emotions and actions of man and beast.

But in the crucible of pain and suffering the refining process of the soul goes on age after age, until man finally arrives at such a perfect stage in his evolution that he may become truly godlike, actually "eating of the tree of life," a creator in very fact. For then he will speak bodies and things into being through the

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power of imagination and the spiritualized *Will* projected in the creative *Word* uttered by the larynx.

It is therefore a paramount duty of present-day pioneers in occultism to cultivate the voice, letting the Venus ray soften and moderate its timbre into more melodious and pleasing sounds. We all know that our impression of people is influenced by the sound of their voices. Present conditions of noise and nervous tension make most voices very strident, harsh, high-pitched and generally unbeautiful. A well modulated, clear, musical and cultured voice adds charm to even the plainest personality.

In the language of symbolism *Rock* has always signified the Living God, and the Bible teaches that the *Word* must be "carved in stone and stand in the rock forever." "Upon this Rock will I build my church." This is the message of Taurus.

(To be concluded)

DAILY OPPORTUNITIES--MAY

BY THOS. G. HANSEN

1. A practical note is sounded. Pay strict attention to details.

2. Discord has no place in today's expansive and jubilant expression. Progressive interests should be developed.

3. Be kindly and unselfish early today. Little remembrances are appreciated.

4. Do not be afraid of progress. Make plans upon which to act. If convenient, visit over this week-end.

5. *Sunday*. The utmost of pleasure may be given and received today. Form congenial associations. Cooperate.

6. Today and tomorrow are stimulating and exciting days. Maintain a *constructive* attitude in handling necessary changes. Be practical and sincere.

7. ☾ Lunation. Questions are easily solved *if* intuitive and inspirational hints are accepted. *Do not miss* opportunities for spiritual progress.

8. Consider worthy suggestions.

9. Consciously co-ordinate plans and action for success. A serious reaction will "catch up" with frivolity.

10. Be responsible; dig into details. A thorough study of daily affairs shows up amazing crystallization. Two progressive days follow.

11. Build and cement home and family relationships.

12. *Sunday*. Find illumination and spiritual incentive within. Awaken a hidden spark of genius. Solve problems in the quiet of your heart.

13. Do not force an early change. Look to deeper values. Deep study and meditation form a basis for inner harmony.

14. Keep emotionally calm. Quietly soothe ruffled feelings. "*Knowledge is power*"; you may have to be the *responsible* party.

15. System and order naturally develop upon analysis of affairs. A helping hand is gratefully appreciated.

16. Express yourself as a center of power. Read, study, or listen to good music. Direct others in deeper values.

17. Harmony, happiness, and steady good fortune are far more important than a slight discord today. Listen attentively. *Avoid impulse*.

18. Accept stimulating and unexpected opportunities. Attune yourself to an inspired keynote prominent today. A strong plea is being made for humanitarianism. *Be altruistic*—don't just talk.

19. *Sunday*. Examine affairs of past few days. Halt excess. Endeavor to maintain efficiency by balancing talent and responsibility. Accept and fulfill duties graciously.

20. Previous attention to necessary self-improvement solves questions that may develop. Do not be hasty.

21. ☉ enters ♀. Travel, writing, study and mental work are all favored during this 30-day period. Full ☽ in ♄, ☽ ☿ ♀. Things come to a head; indecision, or hesitancy brings loss. Speak only after careful consideration.

22. Study yesterday's affairs. Look ahead. Insight is advantageous. Rest.

23. Things happen fast. Build. Conserve your energy.

24. Steady effort brings result. Be consistent and unselfish.

25. Underlying principles are thoroughly constructive and progressive. ♂△♁ today. *This spiritual force* is bringing new conditions. Cooperate.

26. *Sunday*. An awakened interest in friends and associations is both a task and a pleasure. Express harmony.

27. An impulsive influence is costly and troublesome. Be quiet and reserved.

28. Generosity and optimism work wonders. Express both.

29. An up and down state of affairs increases nervous tension. Think clearly.

30. Be positive. Express active and progressive inclinations.

31. Steady and sincere effort completes a month of unusual activity. Hard work has been appreciated. Superiors are friendly.

DAILY OPPORTUNITIES--JUNE

BY THOS. G. HANSEN

NOTE: Keep this May issue through *June* because the Daily Opportunities will be given one month *in advance* hereafter. Thus, July "Opportunities" in *June* magazine, etc. This is done to reach far-away subscribers in time to be used.—EDITOR.

1. Relieve temptation through healthful and positive action. June is a fast moving month; predominantly constructive. *Combined effort* will demonstrate success.

2. *Sunday*. Expansive generosity prevalent today. Make others happy.

3. A favorable day, after an early obstacle. Affairs are very intense. Relax.

4. Intense conditions continue. Be prepared for unexpected results.

5. A routine day. Have a mental house-cleaning. Don't daydream; put your mind to work.

6. ♀ Lunation. A new opportunity. Be creative. Look beneath the surface. Deceptive troubles clear tomorrow.

7. Change and travel highly successful. Base judgment on reliable opinion. Study and reason answer questions.

8. House parties and visiting bring extra duties; also a keen, stimulating exchange of ideas. Unusual talent is displayed. Be receptive to fine values.

9. *Sunday*. "Eat to live," don't live to eat. Follow a sensible, modified expression. Avoid excess or extravagance.

10. Personal selfishness is forgiven. Be honest with yourself. Serious efforts, depth and concentration solve all problems. Have facts at hand.

11. Give help where necessary. A practical solution makes things pleasant.

12. Study and writing at home or in work proceed with ease. A good day. Put your affairs in systematic order.

13. Confusion exists. Avoid a misunderstanding. Be willing to admit error; honesty is absolutely essential.

14. Don't let trouble upset you. Keep poised and alert, even in the face of evident dissatisfaction. Hold your temper.

15. Be ready with constructive suggestions. Offer cooperation. Be friendly and harmonious.

16. *Sunday*. Eliminate unnecessary details. An early obstacle is a test. Faithfulness inspires confidence. Attend an evening sermon or a stimulating lecture.

17. An early stimulus needs control. Avoid hasty and impulsive words.

18. Follow high aspirations. Study. An urge, and interest in others is strong.

19. Full ☽ in ♄. A temporary deceptive condition is quickly discovered. Seek inspired thoughts. Maintain ideals.

20. A practical day. Efforts to improve conditions meet with favor. Advanced study leads to success. Totally unexpected opportunities are present.

21. ☉ enters ♁. Emotional, peace-loving, sensitive, psychic conditions are strong now. Differences of opinion are not sufficient to disturb balance and order. Reconstruct and build for security and peace.

22. Be alert to possible advantages. Do not waste effort.

23. *Sunday*. Hopes and wishes meet with some frustration. A friend has a problem.

24. Take responsibility. Troubles are not too serious. Constructive and well directed efforts merit success. Continue to study. Understanding increases.

25. General success today. Agreeable conditions favor progress. Clear up details. Do not rest upon "laurels."

26. A temptation is present; do not falter. Expend energy usefully. Attend to duties.

27. Be constructive. Overcome anxiety with poise.

28. Hasty action brings a much-needed lesson. Maintain *steady* effort.

29. Control energy; hold temper. Do not run away from conditions.

30. *Sunday*. A good day for retrospection. Gain a broader understanding of duties. Learn lessons by observation.

Worth-While News

Five Contributing Factors

In these days and times when people are so undecided, so confused, and often so ill-advised as to what to do, I submit the following for the careful consideration of the analytical reader, and let each determine for himself whether or not the conditions referred to are applicable to those at the present time. These lines are from a speech by the Rev. Dr. Joseph Fort Newton, 33°, a famous writer on Masonic subjects.

"Edward Gibbon, in *The Decline and Fall of the Roman Empire*, gave five reasons for the collapse of that civilization which plunged the world into the Dark Ages.

"Why did the Roman Empire collapse? For five reasons, as Gibbon read the record:

"First, the rapid increase of divorce; the undermining of the dignity and sanctity of the home, which is the basis of human society.

"Second, higher and higher taxes and the spending of public moneys for bread and circuses.

"Third, the mad craze for pleasure; sport becoming every year more exciting and more brutal.

"Fourth, the building of gigantic armaments when the real enemy was within, in the decadence of the people.

"Fifth, the decay of religion, faith fading into a mere form, losing touch with life and becoming impotent to guide it.

"It looks like an untouched photograph of much of the life of our time, does it not, brethren?"—John H. Cowles, 33°, in *The New Age*, February, 1940.

The sooner humanity learns that there is a First Great Cause back of all manifestation, which created our solar system by sounding rhythmic vibrations manifesting as law and order, and that the solar system cannot endure for any great length of time unless this law and order prevails, the sooner mankind will begin to investigate these great unwavering laws and try to adjust itself to them. Nor does one have to look very far in order to discover the most of these laws, for life itself is constantly bringing them to our attention.

Great wars will eventually deplete any nation. The root of all wars is found to spring from man's inhumanity to man and his disregard for the Great Being to whom he owes his very existence. For a time individuals and even nations may

appear to get along very well without a God; but sooner or later in every case a just retribution overtakes them and they either perish so far as physical existence is concerned, or else, like the prodigal who strayed from his Father's house, wallowing in unrighteousness and sin, they turn face about and penitent, remorseful, broken in spirit and in health, they return to the Father's house ready to serve and learn of a better way.

One man known the world over for his dependence on the sword and his leadership in war is said to have declared: "We shall be everywhere victorious, even if we are surrounded by enemies on all sides, and even if we have to fight superior numbers for our most powerful ally is God, who, since the time of the Great Elector and great King, has always been on our side." This man went down in ignominy and defeat for he expected God to fight one class of His children in order that another class might dominate them. Another man, humble, and meek in spirit, forced by circumstances to defend his helpless, weaker brothers, when asked by a compatriot whether he was sure that God was on "our side" replied: "I do not know; I have not thought about that. But I am very anxious to know whether we are on God's side." The cause this man served succeeded in its effort to benefit the downtrodden, and his name became worthy to be recorded in the Hall of Fame.

There are a number of great cosmic laws that must be obeyed if man and nations would survive, because they are the foundation on which the whole solar system and its civilization is built. Whether it be man or nations that disobey these cosmic laws, they only succeed ultimately in breaking themselves and going down to ignominious defeat. This result cannot possibly be avoided; no structure can stand for long if its foundation be undermined. The cosmic foundation created

by the Great Architect of our solar system was built to endure as long as there should be a necessity for its existence. Therefore, it behooves man to learn the ways of God and the laws pertaining to His universe, call it religion, or otherwise, that he may progress and fulfill the high destiny that is ordained for him.

This Lawless Age

The greatest threat to the welfare of the United States today is disregard of law and order. It is a most alarming fact that during the past year, in some form or other, crime visited one-fourth of all American homes. One criminal offense was committed for every ninth person in the land.

The nation's annual crime bill has now reached the staggering sum of fifteen billion dollars. This is equal to the amount spent for food, and four times the expenditure for education. . . .

More than 700,000 mothers in the United States mourn the fact that their boys and girls, all under voting age, either are or have been in jail, in reformatories, in prisons, or have met death in the electric chair or by the hangman's rope. . . .

If grouped together in one city, this sinister army would form a metropolis nearly as large as Chicago and Detroit combined, or more than four times the size of Los Angeles. . . .

In the newspapers, the cheap magazines, and on the screen, the gangster is too often pictured as a hero to be admired. The vicious and indecent are frequently crowned as lords of the modern world. Lads and lasses live in an unreal world by day; by night they dream of lawless adventure; while ere long many of them feel the urge to re-enact their vicious dreams in the drama of real life. . . . With a marijuana cigarette in his mouth, and a gun trembling in his hand, he is an enemy to be feared; and many are the victims to die at this "pagan altar of criminal youth."

Mr. Hoover advises parents to give more attention to the "high chair," so that officers of the law may have less use for the electric chair.

The greatest responsibility for this reign of juvenile terror lies with parents, many of whom spend their leisure hours at the club, the motion-picture shows, the cocktail party, and the dance hall, while their children are allowed to find their own pleasures and to climb haphazardly into life.

The United States is the greatest liquor-producing, liquor-consuming country on earth. Since repeal, the nation's drink bill has reached the staggering total of some \$15,000,000,000; and this vast sum has been used in "transforming American youths into 'Dillingers,'" and in producing "bumper crops of alcohol-damaged minds," which are said to constitute 30 per cent of the admis-

sions to psychopathic hospitals and institutions for the insane.

Tobacco, with its deadly nicotine content, is a bosom friend and ally of King Alcohol. It stunts the growth of children and robs the intellect of its keen edge.

We are told that gambling, "the new national disease," is "growing at such an alarming rate" that it has now reached a total of \$10,000,000,000 a year. After wide investigation, Mr. Thomas Sugrue, brilliant young news reporter, says: "Anyhow, law or no law, everybody is gambling: in the casinos, on the gambling ships, at the race tracks, on the golf course, in the bleachers, at the cigar store, in their homes."—*Signs of the Times*, Feb. 20, 1940.

One of the first things we learn of in Biblical history is that Jehovah God gave to Moses the Decalogue, or Ten Commandments, explaining the righteous will of God. These were written on tablets of stone, thereby giving them a permanency which would remain intact for aeons and aeons of time. Much later, referring to these same laws the Christ said of them, "Think not that I came to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

It is only when as individuals we have the essence of these laws incorporated *within* our being that each one of us becomes a law unto himself, and is ready to live the great commandment given by the Christ: "A new commandment I give unto you, That ye love one another, as I have loved you . . ."

This is the religion of the New Age which in the fullness of time will prevail, and which will prepare our humanity for the day when the Christ will come again and unite all mankind into one grand, universal Brotherhood. The path leading to this attainment is made very clear in occult literature and gradually the information given out there is reaching the masses. When it begins to bear fruit we shall find that we have entered into a changed world, where debauchery, self-undoing, and crime are in the minority and man's love and concern for his fellow man prevails.

Question Department



Contacting One's Karma

Question:

I would like very much to know who I, the spirit, really am; also of my past lives, and just how much karma—the nature of it—that I still have to work out. I think this information would be of inestimable help to me in meeting the problems of life. So will you please give me this information?

Answer:

All occult students know that each spirit has lived on earth many, many times and that ties have been formed with innumerable people which under the Law of Cause and Effect bring certain results sooner or later. This is what is called karma or destiny. By our willful or ignorant transgressions of the laws of life we have in times past accumulated very many debts of an evil nature which must sometime be liquidated, for we must reap that which we have sown before we can become free and pure in spirit. The knowledge of this impending fate when part of the debt is to be worked out would almost paralyze the most of us, and to see the whole ugly score would probably crush the strongest spirit, until it had at least become partially enlightened and learned to conform to the laws of nature to a certain extent.

It is not until one has *definitely* set his feet upon the Path of Attainment and *proved* his determination to remain steadfast regardless of all outside influences, that for the first time he is confronted with the embodiment of all his debts of destiny or karma, in the form of the dweller on the threshold, which fearsome as it is, he cannot pass until he has acknowledged it as his own creation and taken a solemn vow to do the things necessary to liquidate the debts of which it is an embodiment. This being, with the secrets which it holds—the individ-

ual's debts of destiny—is hidden from ordinary humanity during earth life and even between death and rebirth. The neophyte, however, must not only meet and face it, but as said before he must acknowledge it and dare to pass it and he must take a vow of silence concerning all therein involved.

According to the foregoing it is easy to see that you are asking for just the information which the dweller on the threshold to the invisible worlds conceals from you under a beneficent law of nature which no one is privileged to break. Until each individual spirit has attained the spiritual strength to meet his own dweller and learn its secrets for himself, they must remain hidden from him.

There is, therefore, only one way for you to acquire the information asked for in your question, and that is by earnest application to the problem yourself. However, if you continue to seek, in time you shall surely find. Remember that there is no royal road which will lead you to this knowledge, that no one can give it to you ready-made, that it cannot be bought at any price. Others have traveled the road and have attained, and what one can do others can do also, for each has the same divine power and is as able to succeed as is anyone else.

SPIRITUAL GROWTH VS. WEALTH

Question:

Is it really possible for one to live the higher life, that is, to tread the occult path leading to Initiation, if he possesses great wealth, say a millionaire, for example?

Answer:

In reply to this same question the Christ, who is our Way-Shower, remarked concerning the difficulty besetting the rich man's entrance into heaven. However, He did not say that it

was impossible, although He well knew what a snare and temptation there is in riches. It is quite possible for an individual to be a millionaire and still strive to live the higher life. Granting that riches apparently are a clog and fetter to spiritual growth, still it would be quite wrong to infer that they can really prevent occult development, for that would depend entirely on the view the man took in relation to the use he made of his wealth. If he used it for the purpose of self-aggrandizement or to oppress his fellow men, of course he could make no spiritual growth. If he regarded himself as a steward of his possessions, if he aimed to build factories having model conditions, if he worked strenuously to see that his philanthropic ideas were carried out and that his fellow men were working under the best possible conditions and had every opportunity for self-improvement, then wealth would become an enormous power for good, and such a man would be making real spiritual progress.

SIDE-STEPPING PURGATORY

Question:

There are some writers who teach that it is possible for a highly evolved being to go directly from the physical world to the heaven worlds without having to pass through the lower regions of the Desire World, and in that way escape the disagreeable sights which are peculiar to that region. I notice, however, that according to your teaching it is necessary to pass through every realm in succession. What is the reason for your teaching? Surely it would be much more desirable to escape contact with those lower regions if possible.

Answer:

It is true that some people make such statements as mentioned by the inquirer relative to the transition from the physical world to the higher spiritual planes by way of what they call "the atomic subplanes." The teachings intrusted to us by the Brothers of the Rose Cross for dissemination, however, are as follows:

The spirit after death gradually ascends successively through the various spiritual realms to the Third Heaven; at the time of rebirth it gradually descends through the Region of Concrete Thought, the Desire World, and the Etheric Region to physical rebirth. These are facts known to many who have investigated life after death and are beyond dispute or argument to the occult scientist as much as it is beyond argument to the material scientist that the earth moves on its axis, and anyone who contends otherwise is simply mistaken. Max Heindel was very emphatic relative to this subject, stating that he did not base his conclusions on his own personal experiences only, but also upon the repeated references of hundreds of others who had the ability to function outside the body in the various spiritual realms. He further stated that even if there were such a short-cut, which as a matter of fact there was not, he could not think of one of God's highly evolved helpers making use of it in order to escape the noisome sights seen, and the suffering found in purgatory. His help would be needed in this very region, and if he had no purgatorial expurgation of his own to undergo he would be only too glad even to tarry there and be of all the assistance possible to those who were undergoing their after-death purgation which would ultimately free them to go on into the higher realms.

THE EFFECT OF DIET ON THE VEHICLES

Question:

Does careful attention paid to hygiene and diet have any particular effect on man's vehicles other than the dense body?

Answer:

Of course the physical body is the vehicle particularly benefited by hygiene and diet. At the same time there is also an effect on the vital and desire bodies, for as purer, better materials are built into the dense body the particles are enveloped in purer planetary ether and desire substance also; therefore the planetary parts of the vital and desire bodies become purer.

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.

Building Health vs. Curing Disease

BY ALMA KLINE ECKARD

 HEALTH is man's greatest possession! Proof of this contention is found in the vast army of men, women, and children who are continually seeking health; in the enormous amount of money spent yearly for healing service; and in the great number of institutions for the sick the world over.

And yet, these evidences of ill-health are, in turn, proof of something, else: namely, that these sick millions, for all their seeking, in spite of their expenditures and institutions, have never found the cause of disease. This is because man, for centuries, has looked for the wrong cause, believing it to be hidden and abstruse—the result of some inside evil or some outside agency.

In the early annals of history, man considered sickness to be the visitation of the wrath of a supernatural being, or the working of a devil. For appeasement or exorcism, he chanted incantations, drank witches' brews or rubbed on obnoxious lotions.

Today, man's methods have changed but little. He still drinks potions and rubs on lotions; for incantations he has substituted serums.

In the dim yesterdays man's remedies failed. In this, the enlightened (?) twentieth century, doctors are called upon to treat the same diseases their

predecessors treated. Repeatedly, medical science is confronted with new diseases, and it still continues to fight, in bafflement, those for which there seems to be no cure.

In the face of present conditions, the thoughtful person is confronted with dozens of perplexing questions: Why do people continue to be sick? Why, in spite of increasing research, do we have an ever-growing army of physicians and so many hospitals? Why are thousands of men and women in middle-life snuffed out with organic diseases? Why are there new diseases: Why can't science conquer the old ones?

Why? Why? Why?

To boil all these interrogations down to one blanket question—why hasn't the civilized world learned the cause of disease and the secret of health?

The answer is simple, so simple that even the most learned have overlooked it. Yet it is so important that, for the good of humanity, it should be emblazoned on every hilltop, imprinted upon the signposts of every highway, and set in ten-foot lights upon every public building.

The simple answer is—*Disease is produced and health is built by the same process—the ingestion of food.*

To the great majority of people (and this includes many of those who claim

scientific education and experience) the above statement is not only paradoxical but absurd. Not long ago an ophthalmologist, so eminent in his profession as to have a national reputation, said to this writer: "I see no connection between diet and a pathological eye condition." If this is the opinion of one so qualified, how can the average person be expected to know the connection between organic disease and vitamin deficiency; between tooth destruction and mineral starvation; between the bone structure of a young child and the type of diet the mother adhered to during the gestatory period?

But he should know. It is only ignorance and stupidity which keep the public in ignorance. The American public has been bombarded with vitamin literature for the past five years with assiduity befitting the press agent of a movie queen. This is because there is a small group of researchers who know the vital connection between food and health. They realize that even so great a structure as civilization can be affected by the nutrition of a people.

And those of us who have studied and have learned the facts about nutrition, say that the spreading of these facts cannot be, must not be, relenting.

Those who refuse to read about these scientific findings because the reading is too dry or technical are, in all probability, the very ones who may be skirting the border-line of ill-health. Deficiency diseases are no respecters of geographical boundaries. Beri-beri will claim as its victims all those who sniff at whole grains as well as those unenlightened Orientals who never heard of a vitamin. True, it will not strike with the same terrible force as it does in the Orient, because no one in America is wholly deficient in vitamin B; but there are degrees of vitamin deficiency between insufficiency and starvation, and the body suffers be-

cause of the lack, no matter what the degree.

Likewise, those who refuse to learn may say: "Who ever heard of scurvy nowadays!" They are right—clinical scurvy is rare today; but latent scurvy, the result of a daily insufficiency of vitamin C, is prevalent, even among the so-called well-fed. Xerophthalmia is another disease which is a twentieth century rarity; but everyone has heard of night blindness. Both conditions are caused by a deficiency of vitamin A. Perhaps the man who finds night driving difficult or annoying might well investigate the findings on this certain vitamin.

Nature is long-suffering. She makes an effort to carry on even under severe handicap, using the materials at hand. But if the materials that have been provided are insufficient or of poor quality, some part of the body will suffer or some function will be lowered. No man could build a house if someone continually filched his materials or loaded his concrete with sand. Yet how many people think

they can build a strong physical structure with poor or inadequate building and repair elements! These people are their own enemies—they steal from themselves!

Nature, not man, has set the standards for an adequate nutrition. Man cannot change those standards, although he thinks he can. We may make concessions to civilized eating and order refined cereals for breakfast, white bread for lunch and white flour pastries for dinner; we may scoff at salads, saying that they are fit only for rabbits; we may refuse to drink milk and fruit juices; but our bodies remain adamant in their demands for an adequate vitamin and mineral supply. If we continue to deny them, we pay in ill-health.

Having refused to build health, we



soon have disease to cure. But, unfortunately, the symptoms which *avitaminosis* presents are misunderstood by both patient and doctor. Loss of appetite, indigestion and nerves call for a tonic and a sedative rather than an increase in vitamin B foods. Repeated colds will be blamed on the weather, not upon a faulty diet. Dental caries will be laid to heredity and the dentist will shake his head and try all sorts of remedies for bleeding gums; but, chances are, he won't say, "You'd better step up on your fruit juices, salads, and milk."

Nature's insistence in "carrying on" preserves the organism at the moment but is the destruction of it in the end. How much better for the individual if body function stopped altogether when the supply of building materials became inadequate or were of poor quality. In this way the ignorant would be forced to take cognizance of his condition. He could, at this stage, begin to build health by the very same method he had used to produce disease—by the ingestion of food, this time the proper food. But function does not stop; Nature continues to carry on under severe handicap. Days, months, years, pass. The organism becomes weaker. Symptoms increase. The ailing victim of *avitaminosis* takes the old remedies—pills, potions, shots. The symptoms are treated and the real conditions are masked. All the while, under the surface, changes are becoming more and more pronounced, indicating that chronic disease is becoming established. Finally, the crisis comes: there is need of a specialist, hospitalization, surgery. There may be untimely death.

The diagnosis was gall-stones, a duodenal ulcer, a pus kidney, or a heart condition. We should not blame the diagnostician too much. He has been trained to give more attention to symptomatology than to etiology. The guilt lies with the victim. He robbed his body of the vital elements which would have built health had they been supplied. But even as we point the finger of guilt at the poor victim, we should not censure. For he knew

not how to build health. His only recourse when health failed him was to try to cure disease.

The number of so-called diseases which can be laid to the door of *avitaminosis* is appalling. Medical science seems to lag stubbornly behind in its recognition of the fact that food and disease have an important connection. But nutritional science does not hesitate to reaffirm that many of our heretofore mysterious diseases and some of our stubborn present-day ones are the result of a continued vitamin deficiency. But knowledge of the cause is only the first step in eradication. Disease will continue to exist so long as the second step is delayed—the application of a vital diet.

And only by education can the public be made to realize the importance of diet. Education of the present generation is essential; and only by the inculcation of our younger generation with the principles of nutrition can we expect to prevent the evils of a faulty nutrition in future years. Food science should be taught in school along with the science of arithmetic. Nutritional knowledge should, nay, must be considered as important as good speech or the history of our country if we are to preserve the health of the race.

On every hand one sees evidences of the ignorance of nutritional science. Follow any number of women into a grocery store and watch what they put into their baskets—soft, white bread, large sacks of white sugar, white-flour crackers and cakes, condiments, devitalized cereals, coffee, soft drinks. The old-time quest for an honest man was not nearly so difficult as the present-day search for a food-conscious woman who fills her basket with whole wheat flour, unrefined cereals, dark sugar, vegetables and fruits.

Go into any cafeteria and watch the trays that pass. You will count on your fingers the number of people who use nutritional principles in selecting a meal. We are all familiar with the bride who shows devotion to her husband by mak-

ing him all sorts of delicious concoctions which, no matter how good they may taste, are still devoid of vitamins and minerals. Then, there is the mother who sends her children to school with a breakfast of refined cereal, white bread, jelly and, perhaps, a cup of coffee; the woman who breakfasts upon coffee, lunches on whatever she finds in the refrigerator, imbibes of rich, sugary mixtures at afternoon bridge and nibbles at dinner because "she isn't hungry"; and the shop girl who makes her lunch on a soda and a chocolate éclair at the drug store.

Multiply these cases by thousands and you will readily understand why there is disease and untimely death.

We who are learned in so many things; we who boast of our culture and refinement, are yet unlearned in the most important subject in the world, the science of nutrition. No matter how much education we have on other subjects, we are woefully ignorant if we cannot choose our foods from the standpoint of building healthy, disease-resisting bodies.

In this respect some savage peoples are far, far ahead of us who are called "civilized." A certain investigator whose research in nutrition has taken him into regions where the influence of civilization never has been felt, says that there exist tribes whose female members are compelled by tribal law to eat certain foods. Little girls are prepared for adolescence by the feeding of certain foods which, investigation showed, contained body-building elements. Women about to be married were placed upon special diets for a time, and the same women were forbidden to become pregnant until they had fortified their bodies against mineral depletion by a diet of mineral-bearing foods.

We who are "civilized" do not teach our little girls the importance of diet during the formative adolescent period. As a result, our adolescent girls are thin,

anemic and nervous. We who are "advanced" do not instruct our prospective mothers in the method of protecting their bones against mineral depletion. As a result, young mothers sacrifice a tooth or two every time they have a baby.

I think we should have an annual "Improve Your Diet" week. Surely the idea is as important as kindness to animals, cleaning-up and painting-up and fire prevention, all of which get special attention at some time during the year. But, regardless of what the state or the town does about it, why not institute an "Improve Your Diet" week in your own family? The body is surprisingly responsive to the right food. Even in extreme cases of vitamin deficiency, a few hours of intensive feeding of the deficient vitamin will produce a noticeable change. Just so will a week's alteration in the family diet produce a change for the better in the body health. There will be a right-about-face, as it were. From producing disease the body will start building health and the improvement will soon be so



marked that each individual will want to keep on with the program he has started.

You women who are the guardians of the family health—you can do much to advance the cause of nutritional knowledge. Get all the books and literature on nutrition, diet, and foods that you can and begin a campaign of health building through the right diet. Sell the idea to your friends, neighbors, relatives. Interest your clubs, church organizations, school boards, in the importance of correct eating. Take the idea to your Parent-Teacher and Civic Associations. Inappropriate? Not at all! The school children of today will be our citizens of tomorrow; and it is a well-known fact that the improperly nourished child makes the worst citizen.

Perhaps you think that the science of nutrition is too involved and that with-

out special education you never would be able to apply it in your home. It has its technical side, of course; but that needn't concern you. The fact is, even without books, and by the application merely of a little intelligence, you still could eat nutritionally correct meals. All you need to remember is that the foods the body utilizes for building and repair are *the unrefined, the undevitalized foods*. This means that you choose those foods which man hasn't tampered with in the process of manufacture or that you yourself haven't altered in the process of cooking. In other words, if you use whole grain cereals and bread, fresh fruit, raw or cooked, raw and properly cooked vegetables, dairy products, eggs and dark sugars, you will be getting a nutritionally sound diet which will build health and not produce disease.

Perhaps no article on nutrition is complete without at least one exemplary menu. The following is a nutritionally sound plan for a day's meals:

Breakfast—Hot, buttered whole-grain cereal or dry whole-grain cereal with top milk, honey or brown sugar; cheese; fruit. Or—Eight-ounce glass citrus fruit juice; eggs; whole wheat toast; milk.

Lunch—Thick vegetable soup; raw vegetables (lettuce, celery, radishes, and the like); custard. Or—Raw vegetable salad; whole wheat muffins or biscuit; a substantial fruit, or milk and eggs dessert.

Dinner—Fruit juice; a meat substi-

tute dish; raw vegetable salad; a tuber vegetable; milk dessert. Or—Tomato juice; a meat substitute dish; raw vegetable salad; a cooked vegetable; cereal dessert or fruit and whole wheat cookies or cake.

Bread and butter may be included in any meal and milk added, if desired, for adults. For children, these foods are recommended with every meal.

On a regimen of such meals you will soon learn the truth about health and disease. You will come to the startling realization that your health is not a matter of chance but of choice—that you, by the simple procedure of eating, can produce disease in your body or build health.

Centuries ago there lived a Man who could, by the simple statement—"Be thou healed"—nullify the effects of disease and restore a body to health. But the Master placed the responsibility of a lasting cure in the hands of the individual when he added—"Go and sin no more."

The right foods will stop the ravages of disease; heal, and will, in time, even eradicate the evil effects of disease. But unless we heed the Great Teacher's admonition, "Go and sin no more," we shall have the work of rebuilding, renewing, and revitalizing to do all over again. In short, if we produce disease we shall have disease to cure.

The best plan is to build health and we shall never need to worry about curing disease.

The Garden of God

The divine Light and Life comes to each planet, either directly from the sun, or reflected from its six sister planets, and as the summer breeze which has wafted over blooming fields carries upon its silent invisible wings the blended fragrance of a multitude of flowers, so also the subtle influences from the garden of God bring to us the commingled impulses of all the Spirits and in that varicolored light we live and move and have our being.

*The rays which come directly from the sun are productive of spiritual illumination, the reflected rays from other planets make for added consciousness and moral development, and the rays reflected by way of the moon give physical growth.—MAX HEINDEL in *The Rosicrucian Mysteries*, page 189.*

Patients' Letters

Healing Dates

Utah, December 19, 1939.
Rosicrucian Fellowship
Oceanside California.
Dear Friends:

It is just a week ago tonight that I penned to you my request for healing aid. Friday, or rather Saturday, I received your very lovely letter. You asked me to pen some message to you each week.

I can hardly write without weeping with gratitude and wonder that so much could be done for me and immediately.

I noticed as soon as my letter to you had been written and mailed that I began to feel amazingly better almost immediately, but could not understand it. Now I have your explanation which is far beyond my understanding but certainly not beyond my belief. Wednesday my voice started coming back and the toxic ache began leaving rapidly. Saturday afternoon I got up, Sunday was up all day.

Thanking you from my heart's deep and praying that the richest blessings of life may reward your great and true benevolence. Yours is indeed the spirit of the Master.

Most sincerely,
—S.V.L.

April 6—14—20—26
May 4—11—17—24—31
June 7—14—20—27

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.

Oregon, December 18, 1939.
Rosicrucian Fellowship
Oceanside, California.
Dear Friends:

I am pleased to tell you at this writing, that my health is so improved that I was able to return to my work on the first of December. I had so much for which to be thankful on November 23rd that again I wish to thank you for the great help you gave me in aiding me to recover my health, and also the Invisible Healers who worked so diligently upon me. May the power of helping others in sickness, mentally and physically, throughout the world be increased a hundredfold.

Yours in service for humanity,
—M.R.M.

When Wars Begin

BY DELLA ADAMS LEITNER

*This war began on such a date
And ended—so and so—
Thus history records, but he
Who looks beneath will know
That war begins, not at the time
The declaration's made
But when the seeds of strife are sown,
The rights of man betrayed.*

*In selfishness and mortal fear,
And passions uncontrolled,
In envy, tyranny and greed,
The lust for power and gold—
These are beginnings, and no pact
With statesmen's signatures
Makes peace while hate, revenge, and
wrong,
The cause of war, endures.*

California, October 17, 1939.
Rosicrucian Fellowship
Oceanside, California.
Dear Friends:

Your help is greatly appreciated and I feel that as a result of our acquaintance I will be much happier and healthier in body and soul.

Sincerely,
—C.B.J.

California, October 17, 1939.
Rosicrucian Fellowship
Oceanside, California.
Dear Friends:

I thank you for the recent healing. I was sick in bed with the flu and received wonderful healing when I wrote my weekly letter.

Lovingly,
—C.B.B.

VEGETARIAN MENUS

—BREAKFAST—

Sliced Oranges
Pearl Barley with Dates
Scrambled Eggs
Whole Wheat Toast
Prune Sauce
Postum and Cream

—DINNER—

Lentil Soup
Lima Bean Loaf
Scalloped Cabbage
Buttered Fresh Spinach
Peach and Cottage Cheese
Salad
Applesauce and Cookies

—SUPPER—

Cream of Potato Soup
Masked Eggs
Green Vegetable Salad
Coffee Cake (Kuchen)

RECIPES

Pearl Barley with Dates.

Ingredients: 1 cup pearl barley, 5 cups water, 1 teaspoon salt, 1 cup stoned dates.

Carefully look over and wash the barley and put to cook in boiling salted water. Let boil for ten minutes, set in a double boiler and cook three or four hours (this may be cooked the day previous to use). Wash the dates in cold water, remove stones and measure. Cut them into small pieces and add to the barley ten minutes before serving.

Lima Bean Loaf.

Ingredients: 1 cup dried lima beans, 2½ cups bread crumbs, 1 tablespoon chopped parsley, 3 eggs, 2½ tablespoons butter, 1½ teaspoons salt, ¼ teaspoon powdered sage.

Put the beans to soak overnight, or for a few hours. Drain and put to cook in boiling water. Let cook slowly until tender, but not soft enough to lose their shape. Drain and shake over the fire to dry. Melt the butter and stir in the bread crumbs (taken from the soft part of the loaf). Add the chopped parsley, salt, and sage. Beat the eggs and mix with the beans. Fold in the buttered crumbs, turn into a buttered loaf pan and bake until nicely browned.

Masked Eggs.

Ingredients: 4 hard-cooked eggs, 8 slices tomato, 4 tablespoons flour, ⅔ cup grated cheese, 8 slices of bread, 8 tablespoons butter, 2 cups milk, ½ teaspoon salt.

Dip each slice of bread in melted butter and toast quickly on both sides. Peel

and cut tomatoes in half-inch slices, and broil in a pan with small amount of butter. Put a slice of tomato on each slice of toasted bread. Cut the eggs in half crosswise and place one half, cut side down, on each slice of tomato. Mask eggs with cheese sauce and serve very hot. To make cheese sauce, melt four tablespoons of the butter, stir in flour and add milk, stirring constantly. Add cheese and cook until melted. Season with salt.

Coffee Cake (Kuchen).

Ingredients: 1 yeast cake, 1 cup and 1 teaspoon sugar, 3 eggs, 6 cups flour, 1¼ teaspoons salt, ¾ cup butter, 1½ cups milk.

Scald milk and cool to lukewarm. Soak the yeast cake in ½ cup of the lukewarm milk. When dissolved, put in a bowl and stir in one cup of the flour, 1 teaspoon sugar and ¼ teaspoon salt. Mix thoroughly and put in a warm place to rise—from one to two hours. When well-risen, add 1 cup sugar and ¾ cup butter creamed together and the 3 eggs well beaten. Then add 1 cup milk, 5 cups flour, and 1 teaspoon salt. Mix until light, and work well for 10 minutes with a spoon. Set aside to rise again, 5 or 6 hours. Place in buttered pan, cover with topping and let rise again. Bake in hot oven 45 minutes.

Topping.

Ingredients: ¾ cup flour, ¼ teaspoon cinnamon, ½ cup brown sugar, 3 tablespoons butter.

Sift flour, cinnamon, and sugar together and work in the butter with a flaker, knife, or tips of fingers.

Children's Department



They Called Me a Tramp

BY FLORENCE LOUISE PAIGE



I AM Peggy. My real name is Laverstoke Girl but since I was just a little thing they have called me Peggy. It is a nice name and I like it very much even though it is common for every breed of dog that goes, but as long as I know that I'm Springer Spaniel champion material and that the blood of International Champions flows through my veins, that seems to be all that is necessary, don't you think?

I had a hard puppyhood. The folks that took me from my mother were very kind but later they separated and I couldn't be with their baby any more and my poor heart was broken, so I took to wandering around seeing the world. My master didn't like this very well, and called me a tramp. Perhaps he was afraid I'd get into trouble—as I did many times. The Pound Man was very kind to me and brought me home instead of taking me to dog jail. Once I got chased out of a yard and received a nasty cut on the head with a rake. It was very painful for a long time, but the doctor my master took me to was very good to me and later on he proved to be a real friend to me, for which I'll never forget him.

It really was a terrible life, no one to look after, and no one to really care what I did. Then one day some men picked me up and took me in a car away up into the hills on a ranch. At first I thought it would be a good place to live but they were rather cruel and from their talk were angry with my master and wanted to get even with him, so they took me away. It wasn't long before my master

came for me. With him was another man who seemed very kind indeed. He petted me and talked to me more like my master did when I first was with him. From all the fussing and loud talking that was going on I thought there was going to be a fight, but there wasn't and the nice man put me in the car and away we went.

From the conversation on the way back it seemed my master was tired of chasing after me so this other man was going to be my new master. I liked that idea in a way for he looked like a good kind sort of human and I just might have a home where I could really get down to work and take care of someone.

Sure enough we did stop finally and this fellow let me out of the car and took me in the house. What a nice warm place it was, too, and then there she was! He kinda beamed all over and said, "How would you like this dog?" or something like that; I just can't remember his exact words for she picked me up and loved me, making such a fuss over me, talking so much I couldn't get head or tail to what she was saying, but I knew she loved me and I couldn't help but love her. All I can remember is that she squeezed all the wind out of me once and breathed into my ear so gently it nearly made the tears come, "Peggy, dear, you are my dog, aren't you?"

Oh, this was going to be grand, my tramp days were over. Can't you just imagine the joy that was in my dog heart. I was only a year and eight months old then; that isn't very old to have to shift for oneself and be handed from one human to another. Some of them are very

kind but others are not. Just because we can't talk is no sign we can't understand humans even better sometimes than they can understand themselves. We may be the life wave below them in evolution but we are very highly developed on our own animal life wave and the understanding between us is very keen; sometimes it is keener on our side than on theirs, I'm sure. Perhaps it is because humans are sometimes so self-righteously conceited just because they have a more developed brain and self-consciousness while we are governed by a group spirit. If they only realized the great intelligence of the group spirits, I'm sure they would hang their heads in shame at their own arrogance.

Oh, but it did seem good to have a good home where people were kind and wanted to have a dog to take care of them. I did run away a good many times, but then how was I to know whether these folks were sincere—and then again I never kept tabs on them. They came and went as they pleased and I never said anything, except if the car door was open I'd get in, all ready to go with them, but I stayed home whenever they said NO with never a whimper; so why shouldn't I have the privilege of going when and where I pleased. I always had. But I could see after awhile that it was getting Mommie down (that is what he calls her so I do too). She worried while I was gone and scolded when I came home, sometimes even hit me real hard with a stick, and once he really did give me a terrible whipping for running off and staying most of the night. Sometimes we have to take much punishment in this world when we are supposed to teach some human an important lesson, and I could see Mommie needed to have an idea brought more clearly to her consciousness.

You see, Mommie hadn't gotten the idea as yet that she couldn't own me or any-

thing else in this world. That seems to be a very hard lesson for most humans to really learn for they are always talking about "their things," "their dogs," etc., just as if they thought we had no sense of our own at all. They tie us up and put us in pens and make us stay put; in fact, they even do it to each other, it all seems so strange to me. If they could only let us alone, treat us kindly and let us take care of them the way we want to, we could do a very much better job of it, I'm sure.

Well, as I said, Mommie hadn't learned this important lesson. I know she thought she understood what was meant by the saying "We are only the custodians of material things we contact during our lives," but to have to live up to the idea was quite a different thing altogether.

Then one day before she let me out, she put her arms around me tight and with tears in her eyes she asked me not to run off, she couldn't bear to lose me, she did love me so much. Really, I felt so sorry for her that I stayed home all the time for several days, but being a restless independent sort of a dog I went around to visit my usual haunts, just here in the neighborhood. Everyone likes me and sometimes there are some of the best bits of food left around for some animal and I might as well enjoy them. Then sometimes I'd hide in the hedge until she was safely in the house after getting the mail and just wait for her to call me. Poor dear, it wouldn't be long before she would be out calling. From sheer pity I'd have to go back, I do love her so much.

One morning out of a clear sky she said to me, "Peggy, you know that you are one of God's children just the same as I am, and He will take care of you in someone else's yard, on the highway, or anywhere you may go just the same as He will right here in this house. My being able to see you



and touch you is no protection at all. Who am I to think that I could even possibly take care of you or anyone else, or anything else for that matter? You have your life to live just the same as we have, and are possibly doing a far better job of it; we have no right to say what you shall do any more than you have a right to say what we shall do. We can't rule each other; we may influence for good or evil but we have no right to say 'you can' or 'you can't' to any person or animal. Isn't that right? It is our job to care for you by providing a home, food, and love but we can't own you; help me, Peggy, dear, to see that more clearly?"

I couldn't help but smile deep within my heart and thank the Good Lord for His help, for that was the first sign that she had perceived even a little bit of one of life's greatest lessons. Perhaps my eyes were wet, what of it, isn't that a woman's privilege to cry once in awhile when she is happy?

After that I didn't need to be so sly about running off for she never went out looking for me and never punished me when I came home. One day, however, I did wander much farther than I realized and some very nice Japanese boy put me in his car and took me to Dad (that is her name for him so I use it too) because he thought I was lost. I wasn't really, but it was interesting to meet and make another human friend. Neither of them scolded me that time very badly, mostly because they were so glad to see me again after so many hours away. They called me Peggymoto-the Jap's-friend after that escapade for a long time, they even do now once in a while just for fun. Silly

in a way but we all enjoyed it and it helped them to realize that not all people want to hurt dogs just because they thought someone deliberately poisoned a dog they had before I came.

I'm getting older now and my wandering days are over. I've raised three large families; did a very good job with them too for all the troubles we seemed to have at the time. Dad kept one of the pups from the first family and claimed her for his own, named her Vamp (of all names), taught her many cute tricks, and just generally spoiled her. But for all that she is a very lovable baby, if I do say so myself, and a very fine daughter. Much of the spoiling is my fault for I've always played with her a great deal, tried to let her be the leader in games (for she is naturally quite shy) by allowing her to first feel her superiority. It has helped her to have more self-confidence, a very important quality. Now she can beat me at everything we do together, swims beautifully, jumps like a rubber ball—a real champion in many ways. I've always kept her face clean, taken care of her when she didn't feel so well—all the little things puppies need that I didn't get when I was a baby I've tried to do for her.

Humans sometimes have the idea that dogs can only show their devotion to them by protecting property from harm or by obedience and all the common qualities everyone is aware of, but sometimes we have the rare privilege of teaching them an important lesson about life itself. When they have perceived a *Truth* even slightly, that in turn helps us on our path in evolution, for "we cannot help others without helping ourselves also."

My Prayer for World Peace

By T. BAMFUR FILSON

*Great King of kings!
Thou indivisible One,
God of old; and yet eternally new;
From Thy kingdom established on Peace,
Drop upon us Thy heavenly bombs of understanding,
And "Give to us Peace in our time, O Lord." Amen*

Echoes from Mt. Ecclesia

. . . .

“CHRIST found death the King of Terror, He left it the King of Mysteries. He found the grave a black hole where the soul vanished into nothingness; He left it a golden door where God meets the soul of man.” At the twenty-seventh Easter sunrise service held on Mt. Ecclesia, as so often before, Mrs. Max Heindel, speaking directly to the hearts of her listeners, enunciated the message which the speakers at following services unfolded. Hers was the note of peace and hope which has come as a heritage from the death upon the Cross—eventual peace on earth, through peace in the heart of man.

In the forenoon service Mr. Rex McCreery stressed love as the rock on which Christ's church of peace should be built, for love alone can so change the method of living of each one of us that he may emerge from the tomb of selfishness, hate, and greed to meet His God waiting at the open door of a heightened spiritual consciousness.

At the evening service Mrs. Arline Cramer outlined the steps upon the path which lead each individual from the birth of the Christ ideal within himself to his own resurrection, with particular emphasis upon will, the will to discipline self and to aspire, that by assuming his share of the world-burden each may establish peace in his heart and secure his right to work and pray for peace on earth.

Woven in the memory of this Easter will be a rich tapestry of lovely music, both at the services and at the Saturday evening entertainment. A special pleasure was the contribution of Mr. Roy Gourley, director of church programs, who, on the piano, gave his interpretations of “Rock of Ages” and “The Little Brown Church,” the first dedicated to Mrs. Max Heindel. From the Los Angeles Center came a generous group of talented musicians, Mr. George Schwenk, bari-

tone, Mr. Russell Whitesell, violinist, Mr. Louis Bratten, pianist, and Mme. Zinaida Moiseieff, their gracious and perfect accompanist. In this atmosphere the beautiful reading of Flanner's one-act play, “Mansions,” by Miss Joan North gave a touching picture of the transformation of a frustrated soul by belief in a life of accomplishment after death.

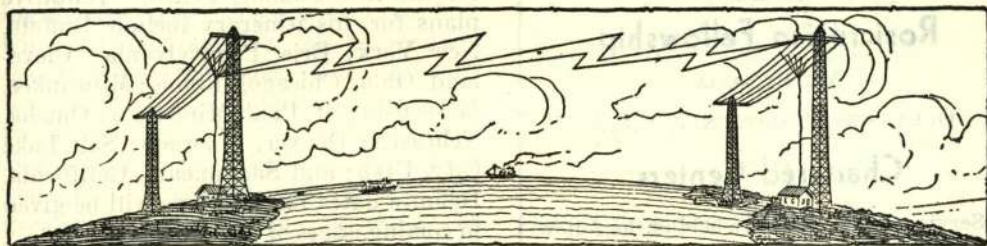
As program chairman, much credit is due to Mr. James Menzie, who, ever since joining the staff at Headquarters last November, has taken a lively interest in the musical life of Mt. Ecclesia. His personal contributions as a singer and clarinetist have been notable. He is a music teacher and director by profession. The men's sextette rendered two delightful songs at Easter with Mrs. Alma Wade as accompanist.

An overcast sky obscured the rising sun but later in the morning brilliant sunshine and balmy air made a perfect day.

MAGAZINE CHANGES

At its last meeting the Board of Trustees made tentative plans for a number of additions and changes in the Magazine. These include discussion on The Current Outlook, also Western Wisdom Bible Study—both from the viewpoint of the Rosicrucian Philosophy. There is also to be a page of vocational guidance advice for *readers*, based on exact astrological data (year, month, day, and hour of birth), dealing *only* with vocational guidance. Brief and to the point, six or eight, possibly more, can be given each month, either for children or adults. “Astrological Readings for Subscribers' Children” will continue as before; this is an added service. The page of Menus will be discontinued as readers suggest the space be used otherwise. One or two of these improvements will appear in the next issue; the others, as fast as suitable arrangements are completed,

Rosicrucian News Bureau



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During these days of unrest and instability which mark every transition period, as the future looms more and more a challenging uncertainty, it is not surprising to see an increasing interest being manifested in the art of prophecy. Seers of various kinds are pouring into the ears of wondering humanity voluminous accounts of coming events. The astrologers find in the positions of the planets the basis for what they foretell; the psychics claim a "natural" or inner power by means of which they secure their information; students of the pyramids, after meticulous study and tabulation, believe that in the structure, measurements, etc., of the great Pyramid lie corroboration of past events and pictures of those yet to come. Even though much truth may be given out by each of these groups, since all of their findings do not agree, it is not strange that many of the people who listen to them find themselves confused and wondering just what source may be safely accepted as a key to the future.

However, we have in the Western Wisdom Teachings this reassuring statement: "The Bible has been given to the Western World by the Recording Angels, who give to each and all exactly what they need for their development, and if we seek the Light we shall find it there." To those who have the key it is indeed true that the Holy Scripture does give a clear outline of the past, present, and future conditions of humanity. Both

Old and New Testaments contain deep occult truths which underlie the mystery of the "why and wherefore" of existence.

The Book of Revelation, in particular, offers illuminating information to those who seek, containing not only a recapitulation of all past and present endeavor, but also a picture of the glorious future which lies before us. St. John, by means of his extremely high state of consciousness was able to see the archetypes inscribed in the Memory of Nature, or World of Life Spirit, and it is these archetypes we find described in the Book of Revelation. Those who are responding to the inner urge to know and forge ahead on the spiral path of evolution may find in the illuminating truths portrayed in this and other Books of the Bible a sublime ideal which, kept ever before the aspirant, will lead to the heights of spiritual attainment.

We shall be pleased to send enlightening literature to those interested in understanding and in helping others to understand the deeper messages contained in the Book of Books, and our Groups are urged to put forth extra effort to reach their communities with the hidden truths contained in the Holy Scriptures.

FIELD ACTIVITIES

We are pleased to announce at this early date that a number of our Groups through the northern part of the country will have the pleasure of being visited

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Chicago, Ill.—Room 802, 155 N. Clark St. Ashland Bldg., 8th Floor.
Chicago, Ill.—c/o Mrs. Magdelina Goveia, 4921 Montana St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 916.
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Kansas City, Mo.—2734 Prospect.
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Los Angeles, Calif.—4830 Floral Drive.
Milwaukee, Wis.—234 Fine Arts Bldg., 125 East Wells St.
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.—611 University Bldg.
St. Paul, Minn.—318 Midland Trust Bldg.
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Toronto, Canada.—c/o Mary Tamblin, 158 Hallam St.
Utica, N. Y.—11 Clinton Place.
Vancouver, B. C.—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

during the months of June and July by our Irving MacArthur of Rochester, New York, who will come to Mt. Ecclesia for the 1940 Summer School. Tentative plans for his itinerary include Buffalo, New York; Erie, Pennsylvania; Cleveland, Ohio; Chicago, Illinois; Milwaukee, Wisconsin; St. Paul, Minnesota; Omaha, Nebraska; Denver, Colorado; Salt Lake City, Utah; and Sacramento, California. Definite dates for his stops will be given in coming issues of our Magazine.

Mr. MacArthur attended Summer School at Mt. Ecclesia last summer and with his musical talent and engaging personality contributed much to the success of the School. On his way back to Rochester in the fall he stopped at a number of our Centers, where his talks, given in connection with piano selections, were enjoyed and appreciated. We know that his many friends in the Groups already contacted will take pleasure in welcoming him into their midst again, and those who will hear him for the first time may anticipate a real treat and inspiration.

WASHINGTON, DISTRICT OF COLUMBIA.

The enthusiasm and energy being displayed by one of the members of our Study Group in the Capitol City in spreading the Teachings is truly an inspiration. This friend was enrolled as a Regular Student in November of 1939, and having become so imbued with the spirit of the Teachings and impressed with the need for them in the hearts of men, he has since that time labored with untiring initiative to disseminate them to the public. A number of institutions and public libraries have been supplied with copies of the "Cosmo," and The Rosicrucian Magazine is now being sold at a number of different newsstands in the city as a result of his efforts.

A recent letter from this zealous Student tells us, "We are trying real hard here in the District of Columbia to spread the good news of the periodical you publish. I am happy at this writing to let you know of two new customers who will take the Rosicrucian Magazine. One is

a large department store located in the heart of the business district, a very busy store, and one which I know will prove to be an advantageous place for spreading the Teachings. They want to see first how well the Magazine sells before they take to selling the books. The other customer is a Drug Company, situated between the Navy Yard and the Marine Barracks. . . . It is a great joy to help you in this respect, and it is a still greater joy to work in spreading the Truth. It will be gratifying to see the number of disseminating points increase so that those who are searching for the Truth may easily find it."

Such "self-conscious channels" as this friend are surely rendering an inestimable service in reaching humanity with the New Age Truths.

BANDOENG, DUTCH EAST INDIES.

The reports which we have been receiving during the past months from this progressive Center are most encouraging. Attendance at classes and Services is increasing at a highly gratifying rate, and inquiries about the Fellowship Teachings come in to the Center daily from all parts of the island of Java. Advertising in the local newspapers has been found very helpful here in reaching those who are seeking the understanding given in the New Age Truths, and a great spiritual need is evidently being filled by the Teachings in this part of the world.

Headquarters is deeply appreciative for the splendidly unselfish manner in which such a large number of workers in this Group are devoting themselves to the disseminating of the humanitarian principles destined to be the basis of the future world order of things. As the number of such spiritual Centers increase the general upward trend of the mass consciousness will surely be evidenced.

ST. PAUL, MINNESOTA.

The splendid persistent work of the friends of this Group which has been going on for many years continues with encouraging interest and enthusiasm. The secretary writes us, "The spiritual

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Apeldoorn.—Lavendellaan 16.

Arnhem.—Mesdaglaan 18.

Den Haag.—Secretariaat: Sadeestraat 12.

Rotterdam.—Claes de Vrieselaan 51.

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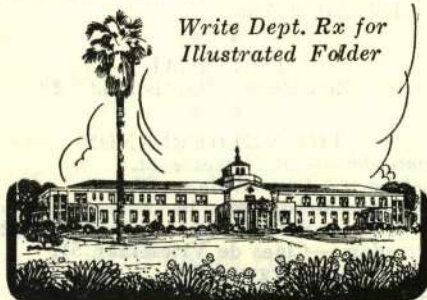
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attitude of our Group is splendid, harmony and fellowship prevailing. Everyone is glad to help and cooperate wherever there is an opportunity for service, and they are able to do so. I am very happy to say that we had our Center rooms all newly cleaned and varnished for Easter, and we are hoping to have a new carpet soon. A special Easter Program is being planned. The financial condition of our Center is better now than it has been for years and soon we will order more books for our loan library."

LOS ANGELES, CALIFORNIA.

An excellent idea for spreading the Teachings during the summer vacation period comes from our Spanish Center in Los Angeles, located at 4830 Floral Ave. Members going away for vacations will be supplied with suitable pamphlets and other literature so that they will be prepared to take advantage of any opportunity which may be presented for passing on the Teachings to others, wherever they may be. Many of our members and friends have learned from experience that it is well to carry some pamphlets on "Rebirth" and other phases of the New Age Truths with them while traveling, and this suggestion brought to the members of our Groups before the vacation period begins would remind others to be prepared.

Monthly reports indicate that splendid work continues to be done by those in charge of the classes and other activities of this Spanish speaking Group.

BURLINGTON, VERMONT.

A recent report from the secretary of the Group in this city brings the welcome news that the weekly classes have been conducted quite regularly during the past year. The secretary writes, "While our Group is not so large, those who attend display a keen interest in the Teachings. We find the papers from Headquarters extremely interesting and helpful, and we look forward to the time when a large number of people here will respond to the New Age Truths."

Additional Dealers

(Continued from page 240)

- Sekondi, Gold Coast, W. Africa.—Ben T. Vormawah, P. O. Box 129.
 Spokane, Wash.—Clark's Old Book Store, 831 Main Ave.
 St. Louis, Mo.—Doubleday, Doran Book Shops, 310 N. 8th St.
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Nicholas B. Kier, Talcahuano, 1075.
- Buffalo, N. Y.—The Sun Publishing Co., 532 Elmwood Ave.
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