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**ROSICRUCIAN
MAGAZINE**

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Rose Cross*



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A Successful Life

Life in an Essene Community

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Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

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The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

There was a time, even as late as Greece, when *Religion*, *Art*, and *Science* were taught unitedly in the Mystery temples. But it was necessary for the better development of each that they should separate for a time.

Religion held sole sway in the so-called "dark ages." During that time it bound both *Science* and *Art* hand and foot. Then came the period of the Renaissance, and *Art* came to the fore in all its branches. *Religion* was strong as yet, however, and *Art* was only too often prostituted in the service of *Religion*. Last came the wave of modern *Science*, and with iron hand it has subjugated *Religion*.

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

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

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

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

In the fourteenth century a high spiritual teacher, having the symbolical name Christian Rosenkreuz—Christian Rose Cross—appeared in Europe to commence this work. He founded the mysterious Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian *Religion* and to explain the mystery of Life and Being from the scientific standpoint in harmony with *Religion*.

In the past centuries the Rosicrucians have worked in secret, but now the time has come for giving out a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspects; a teaching which makes no statements that are not supported by reason and logic. Such is the teaching promulgated by the Rosicrucian Fellowship.

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The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

Science and the Life Beyond

By JOSEPH DARROW

“IF a man die shall he live again?” asked Job, voicing a query which has come forth from the heart of humanity through all the ages. For, after all, that is the most important question with which man is concerned. If the short span of his frequently disappointing existence on earth were all there is to life, it might justifiably be considered scarcely worth while. Fortunately, however, the Creator of our Universe did not follow such a short-sighted policy as to bring men and women into being for a few short years and let that

be the end of them, as science has more or less believed up to comparatively recent times. But science is now getting so much new data through its researches that it is being compelled to admit, or at least postulate, a life beyond.

The latest important outgiving from a scientific source on this subject is by Dr. Gustaf Stromberg, of the Mt. Wilson Astronomical Observatory staff. It is in the form of a comparatively recent book entitled “Soul of the Universe” (David McKay, 1940). When this book came out, an account of it appeared in the *Los Angeles Examiner*, indicating something of its nature and importance, from which we quote:

Yesterday Dr. Stromberg admitted his lonely path had merged with the highway of religion. To his own satisfaction he had proved there is life beyond the grave. “The individual memory is a living entity which can never be destroyed,” he said. “The soul

is the owner of the memory, the personality behind it. It retains its memory in latent form at death. Seemingly a soul can never be annihilated,” the scientist continued. “In what form it survives is not known. It may be temporarily or permanently submerged in the world beyond space and time, or it may appear in reincarnations for which there is a certain degree of evidence. I have arrived at the inevitable conclusion that there is a world soul, or a God, and a cosmic will.”

It is a matter of congratulation when a scientist of recognized standing admits that his researches have brought him to conclusions such as those noted above. Material scientists are very exact in putting forth nothing as a fact until it has been proved to their satisfaction, and therefore such conclusions as they are willing to publish have an added value on this account. Science will accept nothing which it cannot demonstrate. That is the reason that until recently it has denied or doubted immortality, because it could not be proved by means of any physical instruments in existence.

Valuable as are the findings and deductions which physical scientists make from time to time relative to the unseen aspects of the universe, still there is in existence an instrument, and a form of proof of those aspects, superior to anything with which material science is familiar. That instrument is the *sixth sense*. Everybody knows about the five senses of seeing, hearing, etc., but only a comparatively few are aware of the

sixth sense, which is latent in all humanity, and which has been developed to a usable degree by a few of the more advanced of the race.

The sixth sense opens up to one's vision the invisible planes of nature, which are the realm of causes, whereas the physical world is merely the region of effects. The sixth sense in its positive form is under the control of the will and is always reliable. There is a negative form of that sense, however, known as mediumship, which is dangerous, usually misleading, and gives no information regarding the invisible planes of any real value. This is because the medium establishes contact only with the lower astral regions of the Desire World, which is the realm of illusion and the abode of earthbound discarnate spirits.

Time and space are two of the important matters discussed by Dr. Stromberg in his book. He employs the concepts of Prof. Albert Einstein to a considerable degree. His deductions in some respects are close to the Rosicrucian doctrine on the subject, but differ in others. The Rosicrucian scientist says that neither space nor time exists on the invisible planes, but only an eternal *here* and *now*. The conceptions of past and future are unknown there.

The Rosicrucian also maintains that basically there is nothing in the Universe except Spirit in different stages of crystallization, and that physical matter is crystallized Spirit. Force is Spirit not yet crystallized, or Spirit in motion. Life is the positive pole of Spirit and form is the negative. Somewhat startling is the Rosicrucian declaration that space, which most people consider as "nothing," is actually "*Spirit in its attenuated form.*" When we look into the blue arch of heaven, we are looking into the seed ground of the Cosmos, because it is from this attenuated Space-Spirit substance that the Universe has been constructed. The spirit essence of space is the source of the cosmic rays

which Dr. Robert A. Millikan, of the California Institute of Technology, has investigated so extensively. He believes these rays to be the building blocks of the Universe, and that deduction is endorsed by the Rosicrucian scientist.

What Dr. Stromberg has to say about the soul is among the most interesting of his findings. Here it is:

"There is no doubt about the existence of the human soul if we define it properly. The human soul is in the first place the ego of the human being, a perceiving, feeling, willing, thinking and remembering entity. It is, for instance, not a set of memories, but the possessor of a particular group of memories, most of which never rise to the level of consciousness. . . . A soul is indestructible and immortal. As an individual it has a beginning but seemingly no end. . . . The surface of the planet Earth seems to be a place for the breeding and the incarnation of souls. . . . I do not think that the human soul has developed from an animal soul. The capacity for abstract thinking, for receiving and pondering over new ideas requires probably a soul of higher type than those in animals or plants."

In the main this sounds almost like Rosicrucian philosophy. We would qualify it only by saying that whereas the individual human Spirit had a beginning when it was differentiated within God, still Spirit as a whole had no beginning and can have no end; *it always was and always will be.* We who are accustomed to thinking in terms of time can't conceive of anything without a beginning, but when we have emancipated ourselves from the limitations of time and space we shall comprehend it.

Dr. Stromberg's statement that memory is "a living entity" and can never be destroyed confirms the Rosicrucian view of the subject. Memory is a function of the Spirit, and is eternal in the sense that there is a record of everything in an Ego's entire existence through millions of years inscribed upon the seed atom in the heart, which is brought forward from incarnation to incarnation, birth after birth, and which is indestructible. There is also a subconscious personal memory of all the events of

one's life preserved in the reflecting ether of the vital body, which becomes the basis of the future existence, first on the purgatorial plane and later on the higher heaven planes.

There is in addition the Memory of Nature, magnetically inscribed upon the volatile substance of the invisible world,

THE MEMORY OF NATURE which comprises a complete record of the evolution of the Universe from the time when it started as a thought form in the mind of God, down through the stages of fire mist and nebula, finally condensing into suns, planets, and moon.

Finally, Dr. Stromberg says that in the light of the new revelations of science—

"We begin to see the meaning of many things which have happened on the earth. As we follow the history of the human race, we see how man must learn by painful experience, we see how edifying lessons are given, how selfishness leads to destruction, how cruelty to men and animals is punished by suffering, how vanity is held up to ridicule, how hate begets hate, how the poison of envy and jealousy destroys happiness, and how greed leads to avarice. We see how charity, tolerance, and peacefulness are rewarded by longevity, happiness, and beautiful mental development. Sometimes they are rewarded by death from cruel hands, but the profit to the individual is indestructible, since the development goes on for all eternity. We see how a kind word of understanding gives better and more lasting results than can be obtained with fists or guns, at least in the case of peoples or individuals who can hear the voice of conscience. At perhaps no time in human history have the lessons been so evident, their purpose so clear, as at the present time."

When science can arrive at such conclusions as these through observation and reasoning, it makes us more optimistic of the future, for we know that science will eventually become the handmaiden of righteousness and not merely a soulless creator of mechanical contrivances.

The findings of occult science are eventually going to become a recognized and integral part of the great body of general science of the world and cease to be regarded more or less as superstition.

The accepted definition of science is: "A body of classified knowledge." Thus the two constituents of science are first, knowledge; second, classification. In the light of this definition authenticated knowledge obtained through the sixth sense is eligible to be considered a part of science as soon as it has been classified. That classification has been and is being done by the Rosicrucians in and through the Rosicrucian Philosophy.

All of the Rosicrucian Philosophy has not yet been given to the world; only the elementary parts of it have been released so far. In the truest sense the Rosicrucian Philosophy is not only science, but it is *super-science*, because it deals with classified knowledge of a deeper and far more profound kind than that of which material science treats.

ROSICRUCIAN SUPER-SCIENCE Rosicrucian science deals with the *causes* which exist on the higher invisible planes, whereas physical science has to do merely with the *effects* which appear in the lower physical world. The science of causes very evidently is superior to and of more importance than the science of the effects which flow from those causes. Hence the great importance of the Rosicrucian Philosophy in the modern world.

As the years pass and humanity becomes more and more sensitized to the vibrations of the invisible planes which are all about us, it is inevitably going to discover, little by little, more and more of the facts relative to those planes. And as modern seers are developed, that is, individuals with the sixth sense, the evidence of such seers (who will eventually become a multitude) is going to change the trend of the science of the future. Further, as that science slowly evolves, the course of civilization is going to change with it, bringing ever nearer the consummation of the great object of Evolution, namely, the unfolding of the latent powers of the Spirit until man shall have attained his destined estate of the Superman.

The Mystic Light

The Rosicrucian Fellowship

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

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

A Successful Life . . . By Max Heindel

EVERYBODY wants success; but success is spelled differently to all. Certain general standards accepted at various times are changed as we evolve.

In ancient Lemuria the most precocious were instructed in *physical* science, the arts and crafts. This teaching has flowered in our Western civilization. Prior to that time we were free Spirits unfettered by time and space; but when the Ego entered into the dense body and became its indwelling spirit, we were imprisoned. Through the entire Atlantean Epoch and much of the present Aryan Epoch it took months to travel comparatively short distances on the earth's surface. Now [1912], we have practically conquered space by mastering nature forces; the telegraph, for instance, nearly annihilates space and time.

In those past ages there was a different standard of success from the standard of today, and in the future there will be a newer criterion still.

While it is true that manufacture has never before been carried on on such a vast scale as it is today, it is also generally admitted that the more ideal conditions of medieval times have been sacrificed, for then the craftsman wrought for the pure joy of creating. Like the hero of Bulwer's "Strange Story," whose business it was to heal, and to whom fees were only incidents, he worked not for hire alone, but into each piece of work

he infused something of his own individuality, it was *part of himself*. He worked many hours but he never grumbled for the day flew by as his joyous song vied with the song of the hammer on the anvil or his whistle sought to drown the whistle of his saw or file. He did not keep tabs on the time it took him to accomplish his task; but his sole concern was that when finished his work should be well done. Therefore the works of a master of any craft were justly admired by his fellow citizens and were objects of emulation on the part of his journeymen and apprentices. They attained a standard of excellence which compels our admiration to this day.

Today we have wandered far from this old-time criterion of success, namely, Creative Efficiency and have set up a new standard—Accumulative Efficiency. We have grown to despise the workman and to fawn upon the man who can make a million in a day by cornering the food supply of the world. And the workman has gone mad with the same disease; he cares nothing for his work; he regards it as a curse. He works *for* money and *against* time and is as miserable in his way as the man whose riches hang in the balance on the ticker of the stock-exchange. He hates the rich, the rich hate him; and both look in either pity or contempt on the idealistic artists and inventors who still work long for love and regardless of money.

Thus it is apparent that the present standard of success is not satisfactory. It is also apparent that we cannot go back to the old conditions, so the question of questions for the world to solve is: In what way may we attain permanent success? When we have found a new and a better criterion of success and start to live it, then there will be a new age. The Christ set the standard of greatness for that new age when he said "He that would be the greatest among you let him be the Servant of all" and in that age men will vie with each other to be of service as they now seek to rival one another in acquiring wealth. It is therefore the reason why this principle of Service has been made the crux of the ritual used by the Rosicrucian Fellowship, for if we aspire to be the pioneers of a higher order of things we must set about to practice the main principles in some measure at least.

It is a fact well known to all of us, that in any line of endeavor we must have experience before we can be of use; and it is therefore a pertinent question to ask: What *qualifications* are necessary to be of service to our fellowman?

In the first place let us realize that it is not necessary for us to go abroad to seek whom we may serve among strangers. All our search will be in vain till we have done the duty closest to hand.

Let us not waste our time in longing for bright far-away worlds to conquer. Our work is where we are. If we can help to make men better, men will make conditions better. For this purpose, consider the tools with which we must work—our threefold bodies. Certain bodies, like tools, are to be 'sharpened' by the care we give them. The dense body is made of chemical substance and its keynote is Inertia. The vital body is made of ether, and its keynote is Rhythm. The desire body is made of desire stuff and its keynote is (E)motion. To overcome the inertia of the dense body we should seek to spiritualize it, to build it of the very best and lightest material. True; not what goes into the mouth de-

files, but the state of mind which demands coarse foods defiles.

To accentuate the rhythm of the vital body we should use the principle of repetition—pray without ceasing. This is the truth behind New Thought Affirmation.

Then comes the desire body, the storehouse of the energy which moves the world. When it escapes from control it is temper, destructive beyond measure at times. We are not to kill out temper, however, but transmute it and direct its energy into worth-while effort.

We look at the world through our own atmosphere which colors all we see. If our neighbors appear small and mean let us see if there is not some meanness in us, and on the principle of the tuning fork the evil in us may have brought out the corresponding evil in them.

This is really the secret of our success or failure in life: we get what we give.

The man who is small and mean calls out that very same trait in others. He thinks himself a much-abused man and the whole world mean while he is the one who is at fault. On the other hand the man with the sunny disposition looks through his aura of sunshine and joy; he radiates cheer and calls it out in everyone he meets; thus he is a source of cheer and goodwill, an uplifting factor in all the Worlds. The desire body can be cleansed and the sunny temper cultivated. Don't criticize and find fault, don't worry, or fear. Let us count our blessings and be grateful and thus we shall increase them. Our lives are in our own hands; we can make them what we will. But the way to begin is to endeavor never to let a day pass in which we have not done something for somebody and as we do this we shall find that our opportunities for service will increase; so will our capacity, and our lives will be a success.

Thus we may say that a successful life is a life of Service to all and in the measure that we live up to that standard are we living a successful life.—*From the author's unpublished lecture notes.*

Reincarnation a Rational New Chance

By ERNEST CRUTCHER, M.D.



HE dead have never died. Death is merely God's giving us a new chance; bestowing of a new garment on us that we may continue unfoldment and experience-getting which evokes education and fits us for further ripening. It was a poor and impudent thing for our religious predecessors to call it a "curse" for some trivial apple incident, quite as shallow in imagination as to declare physical man "made in the image and likeness" of Deity. Did you ever think of the absurdity of Divinity resembling that grotesque creature we call man?

Death is a wonderful devisement, a gracious new opportunity which is not denied the meanest creature. All in creation die: insect, animal, fishes, moons, suns, stars: all soever undergo change and rejuvenation. This is apparent in the dissolution of all physical matter, which finds subtle chemical forces awaiting to remold and utilize it. If matter is important, is spirit less so?

If the Creator gave us birth, does He not likewise afford us that corollary *benison* called death? One seems as inevitable as the other, and each supplements the other. How can we dread the one without fearing the precedent act of birth?

"Never the spirit was born. Spirit shall cease to be never." Everything cognizant possesses spirit; ergo, nothing ever perishes, but simply changes clothes, like unto the cocoon.

If we regarded death as a beneficent change, permitting renewed vitality, youth and opportunity, our hearts would glow with gratitude; nor would we be burdened by superstitious fears and groanings, with fatuous weeping and self-pitying when some one of our loved ones undergoes this excellent way of

carrying on. There are no dead! "What seems so is transition."

There is *purpose* in all life. The ultimate cannot even be imagined. To reflective minds there is no doubt of a divinity that shapes each going. The way is long, and ever longer. Despite our momentary cares and perplexities, often involving disbelief in the Providence of our Father and His unquestioned care of all, *there is an ultimate good to be achieved*, nor will it be bestowed because of any vicarious intervention. We reap as we sow. Soul is developed and ripened by enduring strenuous endeavor, quite as the arm grows strong by exercise.

The idea of reincarnation or rebirth in human bodies is prehistoric in origin. Practically every one of the older nations accepted and believed it. It served to comfort many. Only moderns have presumed to say that this life is all, and such infidelity, in the goodness of the Creator, seems due to callowness, and cynicism which many of this era scornfully assume as a feature of conceited sophistication. A devil-may-care impudence common among the blasé.

Many of the more ancient peoples who accepted rebirth considered transmigration differently from later views, inasmuch as they reckoned that men were returned to earth in animal forms as punishment for sins in a precedent life. In this respect, transmigration and reincarnation were not the same. No advanced cult of today would accept this idea. The human ego never descends into animal bodies. Some teachers aver that animals appear on the spirit plane, and prevail there for a while with much the same disposition as while functioning on earth! but that, after a while, they disappear. Presumably onto another plane of development.

The modern preachment of some is that there is but one life on earth, with later, a weariness in a heavenly state and nothing to do. A most unattractive contemplation, really, and not based on truthful Scripture, for the Bible declares renewed life in many places. The orthodoxy of such opposes reincarnation at all, because it nullifies their declaration of "belief" as being all-sufficient for entry into glory and perpetual bliss. And if once "saved" why come back to earth and its temptations again? It brings only more prominently into view the disputations of the several Christian sects, their uncertainties in biblical meanings, their lassitude in thought lest their faith be disrupted by reasoning.

The subject of reincarnation is so broad and has had so many adherents and satisfied promulgators, many of whom were among the most outstanding thinkers of ancient and modern times that it is rather a task to pick out new facts to bolster argument in this behalf. Most of the early

Fathers of Christianity accepted and taught the doctrine. It never was much opposed until the more modern doctrines of salvation and urge of mere belief as carrying sinners right into celestial joy evermore made return to mundane life not only needless but a folly. Rebirth was an essential church teaching for several centuries, and was stamped with the authority of its leaders, until Western influences succeeded in having it anathematized as heresy. Few clergymen of today like to discuss it or have it mentioned. A true interpretation of ante-Nicene church history would indicate the strong belief of the early Fathers of the Church in this doctrine.

We discard for the nonce all history of the subject during the ages, nor burden the page with innumerable names of philosophers and thinkers who deemed

it a rational event, giving all a new chance and fresh opportunity in a new environment, another family circle, with enlarged intuition (spiritual knowledge acquired by the educative forces of precedent life and lives), for despite any neglect or wilful disregard, every career, however brief, carries lessons and enrichment of character. Each comes back to earth to utilize the experiences of hitherto time. The motive of life on earth is not to "save" but to gain experience and mellowness of soul, that fits for an advance, new obligations and continued education.

There is no end to life, and death in no sense completes our careers. Even the practical Henry Ford asserts: "We take up life about where we leave off, and go on from there." He is a strong believer in reincarnation, too, as giving the simple, the falterer, the wastrel, another chance. It is the fatuous doctrine of "saving your soul" by belief, and only once, that causes so much clerical opposition to the idea of return.

Discussion of reincarnation in the presence of most clergymen arouses strong rebuttal, and in some cases the believer in rebirth is denominated an infidel, a man without faith, that is, *his* faith.

One article cannot fairly present the subject. Interested readers might enjoy looking into the words of Origen, Plato, Pythagoras, Plotinus, the Zohar, the Cabala, and many poets and philosophers, as anticipating continuation of the theme.

The poet Goethe says:

"The soul of man is like the water:
From heaven it cometh, to heaven it
mounteth,
And thence at once it must to earth
come back,
Forever changing."

The spirit of the separate animal is not yet individualized and self-conscious, but forms part of the vehicle of a self-conscious entity belonging to a different evolution—the group spirit. . . . After death it persists for a longer or shorter time before the spirit returns to the central source of the group spirit.—Max Heindel.

Life in an Essene Community

By ENID S. SMITH, Ph.D.

(IN TWO PARTS—PART ONE)



HE Essenes were a unique and fascinating group of mystics, men and women, whose chief purpose in life was to become temples of the Holy Spirit that they might receive a special revelation from the Almighty, and thus be the means of bringing the promised Messiah into the world. History declares that their desire was fulfilled, that Jesus, for whose coming they made very definite and painstaking preparation, was born in the fold of their organization, and that He and John the Baptist, His cousin, with many other Biblical characters, were members of the Essene communities, both in Palestine and in other lands.

A picture of the Essenes, forerunners of Christianity, how they lived and worked, what they believed and taught, undoubtedly constitutes a story of intense interest to all modern students of mysticism and sacred literature.

The Freemasons find pure Christianity in Essenism and consider the "Brethren of the White Clothing," or Mystic Order of Essenes, to be the most important fraternity the world has ever seen. The women—the wives, mothers, daughters, and female members of the Essene communities, were associate members. This group of mystics, dating back to Moses and even to more ancient days, was designated at various times and places in history as Nazarites; School of the Prophets; Hasidees; Therapeutae (healers); Contemplative Ones; Nazarenes, Ministers of Peace; Friends; and the Pure and Silent Brethren, among other appellations.

The designation of "Essene" was not popularly known, which accounts for the omission of the word in many of the popular histories and writings of the

time. The Essene attire was so distinctive and unique that among the populace these mystics were known as "Brethren of the White Clothing"—each member after initiation adopting a robe of white composed of one piece of material, such as the "seamless garment" worn by the Master Jesus. Besides preparing for the birth of the Messiah, this group distinguished itself in many other ways. The Essenes were the first to proclaim the equality of all mankind and to denounce slavery; they were the first socialists to organize a community high above the standards of their times; they were also the first collectivists or communists to encourage the ownership of all things in common, as well as the first mystic sect in all Jewish history.

Although historians differ in details, they generally agree upon the major facts concerning the Essenes. For example, they agree that this pioneer group of mystics was of "dateless antiquity," as Pliny declares. The Talmud speaks of the brotherhood as "the holy community in Jerusalem," while Strabo mentions "the Essenes in Heliopolis with whom Plato and Eudoxus consulted." Josephus, a member of the organization for a time, considers the Essenes to be the oldest of ascetics, and tells us that they believed in reincarnation, in the resurrection, in the communication with angels, and declares that it was from Egypt that their doctrine spread abroad. Philo calls the mystic group "Champions of Virtue, a people by themselves more remarkable than any other in the wide world."

Every Jew, it seems, according to Josephus, had to belong to one of the three sects, the Sadducees, Pharisees, or the Essenes. He notes that while Jesus spoke scathingly of the scribes, Sadducees, and Pharisees, He never uttered

a word against the Essenes, although as a member of the Brotherhood, with His cousin John, His teaching differed from John's and in some details from that of the Essenes. Solinus affirms that "the Essenes who differ from all other peoples in their marvelous constitutions" (being vegetarians and living many of them far beyond a hundred years of age), "have according to my opinion," he says, "been appointed by divine Providence for this mode of life. Money they have not, and connubial pleasures they have renounced; yet they are the richest of all men."

Among representative modern historians is Dean Prideaux who declares in his book on the descendants of the Essenes, entitled *The Old and New Testaments Connected*, that the Essenes absolutely antedated the Holy Scriptures, and absolutely condemned slavery which both New and Old Testaments allow. He believes this proclaiming of freedom and equality will be recognized unanimously by the civilized world as one of the glorious features of Essenism, anticipating the true spirit of Christianity and the philosophy of the twentieth century.

Dr. Graetz in his book, *The History of the Jews*, says, "The Essenes first proclaimed the kingdom of heaven," that John the Baptist lived the life of a Nazarite, belonged to the Essenes, and took up his abode with the other Essenes near the waters of the Jordan, awaiting penitents. These penitents who were baptized joined at the same time the Essenic Order. When the Jewish nation would confess their sins and bathe in the Jordan, the Messiah would not tarry long in His coming.

The historian, Ginsburg, in his book, *The Essenes, Their History and Doctrine*, says, "the purpose of Jesus, the Essene, was to effect a great moral revolution. From the age of twelve to thirty He was in the Essene colonies and conceived the plan which He intended to carry out. There he was educated until He was sent out by His Order to effect a great moral revolution. It cannot be doubted that

our Savior Himself belonged to this holy brotherhood." A most painstaking historical research that by A. A. Schultz on *The Essenes*, compiled from the numerous records of the Literary and Philosophic Society of Liverpool in 1896, finds the above statements confirmed in documents written in Hebrew, Greek, and Aramaic.

Of all the sects of ancient times, the Essenes were the most exclusive, coming out, as they did, from among those of a dying civilization, that they might the more effectively build a new and better world for mankind. They usually located their secret societies in small towns or on the border of the desert, away from the crowded hives of humanity, with their barter, Temple sacrifices, noise, and attention to things of the body. There were Essene communities of small villages outside the walls or limits of practically every city where they existed. In these communities where each family had its own house and garden, these mystics worked, studied, and waited patiently, yearning for "the kingdom of God eternal in the heavens." The Alexandrian community of Essenes lived in scattered houses near enough to afford mutual protection when necessary, but not too close to disturb the solitude which was so greatly prized by these "contemplative ones." Each house contained a chamber devoted to prayer and meditation. These "silent ones," "seers," "healers," during the week lived and worked apart and meditated in silence, but on Saturday they prayed and ate in common. Their so-called feasts, where no flesh was used and only cold water was served—particularly those held on the eve of Pentecost—were famous and formed a contrast to the ordinary Greek and Hebrew revels. At such feasts the philosophical discourse was the chief feature. This was followed by hymns and by antiphonal and joint singing with choral dancing in imitation of Moses and Miriam at the Red Sea.

The Essenes did not repudiate marriage, but their ideals concerning marriage were very high. Only those whose mating was approved by the higher officials were permitted to marry. The most advanced groups, however, those who took the highest degrees, refrained from marriage. "Some," as Jesus explained, "made themselves eunuchs for the kingdom of heaven's sake."

Women who did not care to marry often adopted orphan children as their own and in this way carried on a form of humanitarian work for the organization. There were no servants, of course, for servitude was unlawful—the work in each household was done by its own members. The Essenes evidently agreed that civilization decays in proportion to the number of servants or slaves, and that the fall of a civilization is due not only to inequalities among its members, but to the fact that the people in the upper classes do not experiment or work with their hands, and thus fail to advance.

The Essenes not only wore a common type of dress, but also engaged in common labor, united in common prayers, partook of common meals, deposited their earnings in a common treasury, and devoted themselves to works of charity, for which each had the liberty to draw from the common funds at his own discretion, except in the case of relatives. The Mystic Order showed rare benevolence to all people, especially to the poor, the sick, the aged, and to strangers. In every city there was a special official from the brotherhood to extend hospitality to strangers, to supply funds for food, travel, and for other needs.

The Essenes served their fellow man as minister, prophet, and physician. They interpreted dreams, exorcised devils, and performed miracles, bringing peace to the soul, healing to the body, and guidance through the predictions which never failed. Their holy and beautiful lives were exemplified in the words of the Master when He said, "He that loseth his life for My sake shall find it, but he

that saveth his life shall lose it." In renouncing the temporal side, they won the glory of that which is eternal. They regarded the body as the soul's prison house, bore their hardships and trials rejoicing, having learned that wisdom and self-control are often crystallized pain.

Though the members of the Mystic Brotherhood were persecuted by other sects and by political leaders from time to time, Herod the Great showed them many favors and even excused them from taking the hated oaths of allegiance to earthly rulers. They gained favor with him because of their exactness of prophecy. History relates that an Essene, Menahem, once met Herod as a boy going to school, and addressed him as "King of the Jews." Herod thought that Menahem did not know him, or that he jested, and so reminded him that he was of common origin with no chance of becoming king. But Menahem smiled on him, clapped him in a friendly manner on the back, saying, "Thou wilt, nevertheless, be king and will begin thy reign happily, for God has found thee worthy of it. Remember the blows that Menahem has given thee as being the symbol of the change of thy fortune. For this assurance will be salutary for thee when thou wilt love justice and piety toward God and equity toward thy citizens. However, I know that thou wilt not be such a one, for I can perceive it all. Thou wilt obtain an everlasting reputation, but thou wilt forget piety and justice. Thou wilt not be concealed from God, for He will visit thee in His wrath for it, towards the end of thy life."

Herod, it would seem paid very little attention to the Essene's prophecy at the time, as he had no hopes of its fulfillment. But after he was made king he ordered Menahem to come before him. He regarded his prophetic friend as endowed with higher power than ordinary mortals, gave him his hand, and from that time on continued to show favor to the Essenes.

(To be concluded)

The Hermit of No-Man's Land

By ROBERTA JOUGHIN

HOW can the mere use of words describe the workings of the imaginative type mind in the days of chaos and world upheaval? Who can doubt the terror that can grasp a soldier's heart as he marches, marches, marches, along dusty roads past war-made ruins to his possible death? Who but he can know the multitude of thoughts that tumble their hectic way through his brain in the cold blackness of the night when the distant roar and crash of cannon makes sleep impossible? And yet, is this a reflection upon his courage? No, for a man in the steady flow of life is so different from a man caught up in the whirlpool of war. His thoughts, acts, and even ideas and ideals change. For the worse or better depends upon the man, the circumstances, and destiny.

Peter Ansley was born in the last decade of Victoria's reign somewhere in New Zealand from whence his parents moved to America before he became of school age. He was a lad of dual nature, and could be equally happy playing football or reading Keats and Shelley. His adaptability was amazing and relatives called him an exceptionally good child, but with mumbling and shakes of the head they expressed their regret that Peter was not—quite normal. Oh, no, he wasn't dumb, they would hasten to point out, merely "not quite right." They laid the blame at the feet of the Irish nurse he had had in New Zealand. You see, Peter claimed he saw things, such things as the Irish see: fairies, gnomes and such like. Maybe, and it was sincerely hoped, that it was merely an overdose of imagination. Later they proved this by the fact that he outgrew it. He was stubborn, though, and when he was way up in school he still claimed that at one time he had walked

and talked and played with tree sprites and pixies.

Although his childhood was spent in the peaceful surroundings of the late Victorian era, by the time he began to take a real interest in the affairs of the world a storm of dissension was ruffling the calm waters of life. But, crises and rumors of war were easy to overlook and dismiss, and young Peter was essentially an escapist. Still, they left their mark. Then came the tragedy of Sarajevo, and the rumors of war became a grim reality.

That winter Peter graduated from high school and decided to work for a couple of years on his father's newspaper before going to college. Here he could not miss the cruelty of European war. He was young and impressionable and was soon caught in the inevitable maelstrom of hate. When America entered the war in 1917, he and the youth of his generation marched off to the resounding strains of "Tipperary."

And so, almost overnight, we leave the lad Peter Ansley and take up the tale of the man Peter Ansley. Not long after his enlistment he was sent in an overcrowded troop ship to the muddy trenches of France. Here in the blood and gore of war-torn Europe he became hardened and grim and bitter. He fought with a recklessness and yet at the same time shrank with fear. The hate which had driven him into the army seemed to leave him. In its stead came the feeling of being an automaton. One arose, ate, fought, ate, fought, patrolled, ate and slept. This routine was peppered by occasional night raids.

With a promotion came change of location and men, with which Peter was thoroughly happy. Ever since he had joined, he had kept alone, away from making friends, for the overhanging

threat of death to his "buddy" and the consequent sorrow to him made him wonder if it was worth it. Anyway, everyone said the war would be over in a few months. So, even though the men liked him, he received the nick-name of "the hermit of no-man's land."

Peter had never been a constant reader, but now he devoured every volume upon which he could lay his hands. Philosophy and history caught his attention and held it. History interested him first, but in looking for the motivating force behind those people he realized that their philosophy of life was the igniting spark. And so he became a student and spent the long winter evenings in pondering over heavy books which had lain dusty and unread upon the library shelves and meditating upon the end and consequences of the present upheaval.

Psychologically, he was cowed. The grim futility of it all left a great impression upon him. Whereas, formerly he had lived in a play world of delightful fantasies, he now became coldly scientific and materialistic. Even his philosophic interests were approached from this viewpoint. What he could not see he would not believe. First he became an agnostic and then an atheist. The desire for proof of the doctrine of atheism caused him to burrow more deeply into history. To him this talk of a supreme being was nonsense and was to be placed in the same category as the story of Santa Claus and the Easter Bunny.

Then came the last February which was filed away in the halls of heaven under the title of "The Great War." Peter received orders to advance along some of the many muddy roads to the front. Around the middle of the month they marched away.

The road was a thin line stretching over a rock-strewn, mud-covered plain. "Line"—that word kept tantalizing him—line. Somewhere, a million years ago, he had learned that a line was a one dimensional figure stretching into eternity. Yes, that was exactly what it was, a line; and for how many would that

road lead to eternity? A wry grin spread over his face.

The dark of night was fast fading into a cold dawn when a man rode up on a bicycle, dismounted, and saluted.

"Sergeant Middleton reporting, sir. I'm to be placed under your command. Here are my orders, sir." He handed Peter a scrap of paper.

A halt was called and by the dim light of the celestial bodies, Peter scrutinized the paper. Suddenly he glanced up and in one look seemed to take in the whole demeanor of his new subordinate. The man was older than any of the men in the company and the hair around his temples was grey, as grey as his eyes. And his eyes were like the crystal balls that the gypsies carry, in that, although you knew it to be impossible, they seemed to contain the entire knowledge of the world, past, present, and future. The strangest thing about him, though, were his clothes which were virtually free from mud and dirt. But this did not seem to merit inquiry at the moment and he directed the man to leave his bicycle and fall in beside him.

The fog was heavy and the night was cold. The mud underfoot was deep and whenever a foot was withdrawn from its slimy depths a noise issued forth. Someone ventured the remark that it sounded like a Greek restaurant. The ovation was tremendous. Any poor attempt at a joke seemed amusing in these circumstances. Somewhere beyond those trees lay the enemy. They were in the same trouble, poor devils. What had they said this war was about so many centuries ago on his last leave in the warm London ballroom? Something about stopping the westward march of aggression and protecting the colonies. Well, the colonies were far off from this gruesome hell. He tried to think of the colonists in their sultry climates, but such thoughts would not come. It was merely a matter of lifting up the right foot, then putting it down and picking up the left. "Oh, Lord," he mumbled half aloud, "when will it all end?"

The new man turned to him with a rather boyish grin, "Then you do believe in a supreme power." This shocked Peter wordless for a few seconds. "Why, er—what do you mean? How do you know? Speak up, man!" he was finally able to gasp out. Suddenly he remembered the absence of mud and dirt and an eerie feeling of horror came over him. "Say, man, are you a ghost come back to taunt and haunt us?"

"Hardly that," came the laughing reply. "It's merely that most soldiers seem at some time or another to lose belief in a power greater than that of their commanding general."

"But your inflection—the tone of your voice. And why was there no mud upon either you or your bicycle?" The voice was urgent, commanding.

"Sorry. Sometimes inflections and emphasis slip out where one certainly does not wish to place them. As to that mudlessness, I have been waiting for you for several days in an inn. When I found you had taken another road, I grabbed a bicycle and followed you. Naturally, I did not have much time to gather dirt."

This was all very possible, but somehow it did not satisfy Peter and he pondered upon it during the remaining leagues of the march.

At dawn they had reached their destination. Peter and Sergeant Middleton were the only officers as replacements had not arrived, so these two were alone in the commander's dugout.

For months the young officer had kept his own counsel, and now for some reason he began to pour out a tale of his childhood and youth to his newfound friend. He wound up with a tale of his fairy companions.

"But," he grinned, "I guess my folks were right."

"Right?" Middleton queried. "Stick to your guns, man, stick to your guns.

You've studied history and mythology and you know the like points in stories in completely isolated mythologies."

"Oh, I don't know. The Phoenicians and the Norwegians probably had met at some time or other," came the reply.

"Yes, but their cultures have not. There are tales of gnomes and fairies in every folklore. Ghosts run around in graveyards in China, Ireland, and America. There must be a basis of fact somewhere."

"Then why can't we see them?"

"Some can," was the reply. "Here—" he took a handkerchief out of his pocket, folded it several times, then placed it over Peter's eyes—"Now what can you see?"

"Nothing. Merely a perception of light."

"Good. We shall label that *you, today*." He unfolded the cloth and held it up singly before his eyes, "Can you see?"

"Dimly. The bed over there rather darkly, and other things more faintly."

"Excellent. That was you in your childhood. Let's call the handkerchief *materiality*. It is that which shades your eyes. We cannot see electricity, but we know it exists.

Why cannot other things exist this way also?"

"Maybe you are right. I don't know. But if you are right, will that power come back?"

"That, my lad, is up to you and whether you can or cannot crack that shell which veils your eyes. Well, I'm turning in."

Next day various duties kept them separated until evening when they kept guard duty together. A curve of the trench hid their fire so they crouched over it and talked.

"But what will come after this? Will it all end with a 98-cent cross?"

"Do you believe that shell of flesh is really you?"

"No-o-o."



"Then how can you think that the Almighty One created us merely to live one span on earth anywhere from a few minutes to a limited number of years? Is evolution merely an improvement of the physical body through the process of heredity? The soul evolves too, and the body is but a mirror of it."

"I see. It all sounds very logical. Then, naturally, you believe in the theory of rebirth."

"Theory!" Middleton almost sputtered. "In my mind it is not a theory, but a proven fact, proven beyond all doubt. How else do you account for the differences in people? You speak of a humane God and at the same time you have the millionaire and the beggar. Rebirth is the only answer."

"It is! It is!" cried Peter in joy. "Tell me more and more and more."

Far into the night the sergeant talked, and the wind made an orchestral background for the theme of life. When the watch was over they returned in silence to their dugout, and only then did Peter speak.

"How may I reach this goal?" he asked, and a new quality, a peace seemed to fill the tones of his voice.

"By service," came the laconic answer.

"But how? Now I am serving my country, but certainly not mankind."

"No matter who or where a person is he may serve. Unknown to you, you too have been helping."

"I? How?"

"At night you have been aiding those who have been killed. They are lost, and look to us for help."

"Why don't I remember it? Is it the same as the story of the handkerchief?"

"Yes."

Here they were interrupted by a loud knock on what served as the door, and three or four officers entered.

"Reinforcements," said one. "Are you Ansley?" Without waiting for an answer he continued, "They are planning a push tomorrow. Well, luck. Which is my bunk?"

After more formal greetings the group

sat around the table and talked far into the early morning hours.

As they were bunking, one of the officers turned to his chum and said, "Odd chap, that Middleton, but I like him."

The next evening came the push, and the fighting was furious and gruesome. Whenever Peter looked, however, Middleton was by his side, and that was a help. Suddenly the sound of a shell seemed almost upon him, and he staggered, then stood upright. "Whew," he breathed, "that one was close."

Something caused him to look down, and to his surprise and shock he saw a body, his body. "Middleton, Middleton, you were right! I am still alive, but there is my body!" Oddly, he felt a sense of joyous liberation. "I'm free, Middleton, I'm free!" But suddenly there was a feeling of depression. "Middleton," he spoke slowly, "what am I to do now? What do people usually do?"

"My boy," answered the man, "what people usually do and what you are going to do are two different things. You said you wanted to serve. Here is your chance. Will you take it?"

"Will I? Lead me to it."

"Then come." And as they walked slowly away arm in arm, Peter glanced back and started with surprise. "Middleton, where is your body? It is not back there with mine."

"No, lad, you see I did not have one. I merely materialized a temporary body. Some can build for themselves physical bodies, but that takes time. Let's leave that for the moment. There is much for you to learn, and more for you to do. Look!" With a gesture of his arm he took in the whole battlefield.

Near-by, the shattered blood-covered body of a man lay sprawled out upon the shell-torn ground. His blood made a dark puddle around him. The moon gave a green pallor to the colorless face and black empty sockets which gleamed above a half shot-away nose and chin. The remnants of a uniform were spattered with mud and the blood which had

ebbed away with his life in its slimy clutches. Peter shivered convulsively. A barbed wire entanglement and a dead tree were the only things which dared to raise their heads above the already rotting bodies. Somewhere in the distance a mascot puppy whimpered for a care-free master. Then all was still save the screeching of the winds that howled over the field. But Peter saw more than that. He saw men who had not yet learned to repair their spirit bodies, and he saw the horror and terror of men who could not realize that they were dead; and if they did, they were afraid. Fear hung heavy over everything like a dense black cloud.

That night the new officers turned in the names of the dead and the missing. Sergeant Middleton was placed in the category of the latter. His body was nowhere to be found. "He could not have been captured," someone puzzled, "as there was only an interchange of trench fire. I won't believe he was a spy or anything like that."

"Oh, no," came several voices. They all agreed on that. "He just wasn't that type. Anyway, there wasn't anything to spy on, and we won that scuffle."

"Answer that telephone, someone!" roared the officer in charge, and they went back to discussing Middleton's character.

"Pardon the interruption, sir," said the officer who had been talking over the telephone a few seconds earlier. "But that was GHQ, sir. They say there is no Sergeant Middleton within 300 miles, and would we please say whom we mean."

The group fell silent and exchanged glances, then one of the officers spoke, "You men can believe what you want, but I'll not think ill of him. He'll be back some day."

Out on the field among the dead and dying Peter and Middleton raised their heads above their work and smiled at one another across the bodies. "Yes," Middleton spoke softly and reflectively, "I shall be back—some day."

Ariadne's Thread

By PAULETTE BIGORNE

STRANGE how the human heart revels in tales of combat against odds, so prevalent in legend. Who has not thrilled to place himself for a breathless moment in the sandals of the victor? Who has not yearned to become an example of bravery to all men?

Hearts astir, we wish the world were not so filled with prosaic things. We forget that myths are not merely awesome tales to excite the imagination, but symbols of universal truth applicable to each and every one of us. Because we are all human, and because he personifies a spiritual principle which we must some day bring to life within us, we can,

if we but will, become that hero, not for a brief instant, but for all time. Rather unfortunately, perhaps, an achievement portrayed by a single short episode may in actual performance require a whole existence—nay, many existences—of sustained effort.

In this light, let us examine the exploit of Theseus.

Theseus, valiant Prince of Athens, set forth to slay the Minotaur, half bull, half man, who each year required the sacrifice of seven youths and seven maidens chosen from the best in the land. Upon consulting the Oracle at Delphi to learn whether success would attend his mission, he was promised a

favorable outcome provided love served as his guide. As it happened, he met Ariadne, daughter of the King of Crete, to whom the beast belonged. She fell in love with Theseus and gave him a ball of thread so that he might find his way out of the labyrinth which was the home of the Minotaur. Thanks to this thread he made his escape after slaying the monster.

Theseus, as legendary heroes do, represents the human soul striving against the world-evil, figured in this case by the Minotaur. Selfishness is the father of all evil, for there is no vice to which it does not give root, whether it be greed, hate, lust for dominion, cruelty, fear, or a lesser form like vanity or indulgence. How appropriate that this enmeshing power should be symbolized by a monster! Without shape of its own, it is a loathsome poison breathed in by man, which distorts him from the ideal of godliness into the semblance of a monster. The sum total of its corruption in the human race is greater than the ugliness of any one creature, be it Hydra, Fafnir, the Beast of the Scriptures, or the Devil.

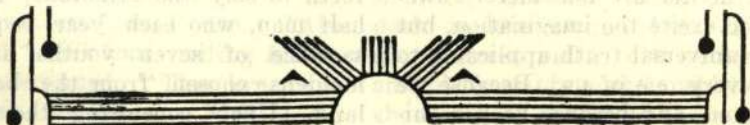
If, then, we take seriously our heroic task of overcoming the monster, or at least that tentacle which has enslaved us, we shall wage, not one battle but a constant warfare. To put it aptly, the struggle against evil is a holy wrestling with oneself—a fight against the insidious poison that pours into our spiritual veins. In our story the Minotaur takes toll of the choicest young people. These are our faculties, the best in us, which become so perverted by a selfish outlook that the joyous pulse of life is frozen, like a death-mask, into a caricature of itself.

To our cost we have found ourselves

unequal to the struggle. If we are ever to win, a force greater than we are must come to our rescue. Only love, the antithesis of selfishness, can melt the ice of death, bring back the glow of life to leaden bodies, restore the light to darkened eyes. The Saviors of the world bring its sacred fire down from heaven to heal mankind. We call it Religion—the worship of God, who is All-Love.

Alas, sometimes the heart has become so dead that it cannot grasp the reality of that love; faith is so weak that the mind must first be called to awaken consciousness. The ways of the Beast are so old, so thoroughly sanctioned by custom, that in searching for his lair to engage him face to face, in his very essence, our senses reel as we pursue our course through the maze of false ideals. How are we to arrive at the mainspring of injustice, to go through life giving all we have to a world that takes without thought of return? When we would do good, why does the brute within us blow to dust the patient work of years? When we have vanquished him on one side, why, in a different form, does he spring to life on the other? Why, oh why, if God is Love, does He not send the angelic hosts to destroy the peril?

Because our ears have become deaf to the Voice of God which would guide us from the heart, we must turn to the voice of intelligence for the answer. Knowledge of ourselves, of the history of our long enslavement, of the strongholds of the Beast, of the Great Plan of God for our liberation, of the forces ranged on our side—all of this knowledge will, with use, become wisdom to fight aright. It is the thread of Ariadne, given to us in love. It is the Rosicrucian Teaching lighting the way to understanding, then to victory.



A ROSICRUCIAN CATECHISM

Direction of Desire Currents

By EDWARD ADAMS

Q. Which way do the centers turn in the desire body of a trained voluntary clairvoyant?

A. They turn in the same direction as the hands of a clock, clockwise.

Q. How do they look?

A. They glow with splendor, and surpass the brilliant luminosity of the ordinary desire body.

Q. What do these centers do for the trained clairvoyant?

A. They furnish him with means for the perception of things in the desire world; he sees and investigates at will.

Q. How do the centers work in the negative clairvoyant?

A. That person is like a mirror, which reflects what passes before it.

Q. Does this make much difference between the two types of clairvoyants?

A. Yes, it is one of the fundamental differences between the medium and the properly trained clairvoyant.

Q. What rule can one follow in regard to clairvoyants?

A. No genuinely developed seer will use his faculty for money, nor to gratify curiosity, but only to help others.

Q. How does this apply to one who teaches these things?

A. One capable of teaching would never charge so much a lesson.

Q. What will be the condition of man's desire body in the future?

A. It will be as definitely organized as are the dense and vital bodies.

Q. What will we do when that time comes?

A. We shall have the power to function in the desire body as we now do in the dense body.

Q. Where is the desire body rooted?

A. In the liver.

Q. In all warm-blooded creatures

which way do the desire currents flow?

A. They flow outward from the liver.

Q. How is this done?

A. The desire stuff wells out in streams which travel to every point of the periphery of the ovoid, then return to the liver through a number of vortices.

Q. Is this true of plants?

A. No; therefore they cannot show life and motion as higher organisms do.

Q. When is there no separate desire body?

A. When there is vitality and motion, but no red blood.

Q. Where would such a creature stand in evolution?

A. It would be in the transition stage between plant and animal, and would move in the strength of the group-spirit.

Q. What happens with cold-blooded animals having a liver and red blood?

A. There is a separate desire body and the group spirit directs the currents inward.

Q. Where is the individual spirit in this case?

A. It is entirely outside the dense vehicle (of fish or reptile for instance).

Q. When the spirit can commence to draw into its vehicles what does it do?

A. It starts to direct the currents outward, and we see the beginning of passionate existence and warm blood.

Q. What causes animal and man to display desire and passion?

A. It is the warm, red blood in the liver which energizes the outgoing currents of desire stuff.

Q. Is the spirit entirely indwelling in the animal?

A. No, not until the points in the vital and dense body come into correspondence.

(References: *Cosmo*, pages 67-69)

WESTERN WISDOM BIBLE STUDY



The Two Ways

By JANE TEMPLETON



Enter ye in at the strait gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat.

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew 7:13-14.)

To the general reader these words of Christ Jesus may sound rather ominous, and their terrifying aspect has been used freely by orthodox ministers, still acting under the impulse of the Jehovistic regime of fear, in attempting to frighten their congregations into a more religious life. However, as interpreted in the revealing light of the Western Wisdom Teachings, they indicate the verities and beauties of the spiritual Way—the life “more abundant” in which all the latent faculties of the spirit unfold into a beautiful flowering. True, life lived in accord with the spiritual laws governing man and the universe requires the sacrifice of things appealing to the senses, but it also brings a changing perception which establishes a keener appreciation and enjoyment of the *real* things of life. Gradually, “a sane mind, a soft heart, and a sound body” work in perfect unison to bring increasing peace and satisfaction.

Living as he does in the midst of countless sense attractions, modern man may find it easier to follow the line of least resistance and cater to the senses. However, the time must come when distaste, ill health and suffering bring him to a reckoning, and to a desire to know the

joys of spiritual living. He begins to forsake the way of the sense life and learns to think, speak, and act in accordance with the Higher Will which governs all.

When He invited all to enter the strait gate, Christ Jesus was calling to the higher self in man, the part of the human being which ever aims at the stars, ever aspires toward the heights, as symbolized by the sign Sagittarius. Only at temporary periods can the voice of this inner man be stilled, for deep within the coats of materiality, the Ego yearns for its original home with its Father, God. There is thus ever an inner urge toward a more spiritual way of living.

As spirits differentiated *within* God, we are immortal, passing countless times through the cycle which leads from the heaven worlds into materiality, and from the material world back again into the higher realms. Eventually a new Evolutionary Day comes and some of humanity go forward, while others, not having made the grade, are placed in other environments to take up their retarded work.

Those who have their faces set toward the Light recognize the mighty power of the spirit, and admit no defeat on the Path. When once the spiritual self is thoroughly aroused and active, the lower self is doomed. The sense life loses its attractions, and the Path whereon one sacrifices the personality for the eternal glory of God becomes ever brighter and more alluring. Each day of love and service given brings a certain advance toward the Kingdom of “Life,” the blessed life of activity and progress in the great Garden of God.

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.

Venus in Action

By IVY M. GIBSON, M.A.S.F.A.

(IN TWO PARTS—PART ONE)



MATERIAL science has determined to some extent the physical effects of the rays of the sun and moon. Speculations have been offered as to the effects of rays emanating from the stellar bodies. Occult science, investigating the subtler forces that impinge upon the emotion and mind has charted their effect with no less definiteness than has academic science the reactions of sea and soil, plant and animal, to the solar and lunar rays. Today men of first rank in the field of science are dealing with cosmic rays and their influence upon man and plant.

Rapidly the consciousness of peoples is being prepared for an awakening on a vast scale to the recognition of the fact that stellar bodies do not alone mark time and tide but that the impulses of our very souls are subject to their motions. Subject to their motions, mark you, but not slaves thereto.

The destiny of every human being is to rule his stars; knowledge and application of such knowledge are the means thereto; knowledge of the nature of the stellar forces and obedience to the cosmic laws revealed. The soul of things has not always been so largely hidden to

the great mass of people as it has been during the past century or two of skeptical materialistic science.

Astrology is the greatest, the most sublime, and the oldest of all sciences. Its origin antedates history. Its sources reach back to the time when gods are said to have walked and talked with men.

Scott Elliot in his history of Atlantis describes a temple which these ancients had built in which lawmakers held council meetings and the dome of this temple was the first Planetarium. Under this dome the lawmakers studied the movement of the planets. The knowledge thus gained was their guide in administering the law and leading the people. The same astrological symbology has been universally used throughout the ages and foremost seers of many lands and different religions have looked to it for a pictorial presentation of the evolution of man and in these same glyphs may be discovered the rise and fall of civilizations and the progressive unfoldment of the world's great philosophies and religions.

The Rosicrucian concept of astrology is that it is a source of Mystic Religions as sublime as the stars with which it deals. The eventualities of life are all measured by the circling stars, which may therefore be called the "Clock of Destiny." A knowledge of their importance is an immense power. The laws of Rebirth and Consequence work in har-

NOTE: This address was given by Mrs. Gibson, the Fellowship representative, on August 9, at the Convention of American Federation of Scientific Astrologers in Cleveland, Ohio, August 6-11.

mony with the stars so that a child is born at the time when the positions of the planets will give the conditions necessary for its experience and advancement in the School of Life.

From the teachings of Christ we learn that Love is the Source of Life and the voice of humans is forever proclaiming that love alone makes life worth living. Max Heindel writes that from a mystic point of view, the planet of love, Venus, has first claim on our consideration. The astronomers tell us that Venus, brightest of all the planets, is now rushing toward the earth at a speed of 291 miles a minute. This planet, sometimes called the twin sister of the earth, is 420,000 miles nearer to us each day. The effect of this will make Venus shine with increasing brightness each night until in December 1941 it will shine with double its present brilliance. You can find the planet in the western sky if you look in the direction of the sunset.

Since the orbit of Venus is inside the orbit of the earth its approach to the earth is the result of the combined motion of both planets each in its own orbit; the earth at a speed of eighteen and one-half miles per second and Venus at twenty-two miles per second.

Venus shines by reflected sunlight and so goes through phases similar to the moon. If viewed through the telescope now it would appear like the moon between first quarter and full. Later it becomes but a crescent like the moon at first quarter. On February 2, 1942, it will be nearest to the earth and will then be in inferior conjunction to the sun but it will not pass directly over the disk of the sun. On rare occasions Venus passes across the face of the sun. These conjunctions occur in pairs eight years apart and a century passes before another pair of conjunctions. The last pair occurred in 1874 and 1882. The next pair will be in June 2004 and 2012. These inferior and superior conjunctions are said to be combust for the planet Venus wherein the strength of Venus is swallowed up by the sun. To those who

have charts with these combust conjunctions, 1874-1882, don't worry or think your Venus qualities are lost because the sun is the real and great lover of the universe of which Venus is but a dark small portion in comparison, and so Uranus the ruler of the opposite sign from the sun gets more credit of being the higher octave of Venus.

The symbol of Venus is the circle which represents the spirit over the cross. Just as the symbol of the sun, the circle, represents the life of light, so does the symbol of Venus represent the love of light. For in Venus the spiritual circle unites with the cross of materialism and it is this principle which is represented by Venus. Its principle in the material realm is to unite, to attract, to connect and conciliate. It holds the atomic parts in connection with the material world; a unity of these form a molecule and the quality of Venus holds our world together. We understand this quality best through the study of Venus in its own signs, Taurus and Libra. Considering just a few of these qualities with Venus in Taurus, they may be summed up in the ideas of harmony and rhythm. The combined message from Taurus and Venus is rather deep and hard to find. The origin of all color is sound, tone, and every tone produces a vibration. Therefore, color depends on tone.

To simplify matters let us consider the sound or tone as belonging to Taurus and the color to Libra. Venus being creative in action combines well with these signs of tone and color, and the two sum up to harmony and balance. As love is the secret of life and order is heaven's first law, no harmony can exist in man without this power of balance. But Venus does not act fully and directly upon the physical plane until after the passions have been changed and subdued and the emotions purified. The planet Mars rules the signs opposite Taurus and Libra, namely, Scorpio and Aries. The planet Mars circling outside the earth's orbit influences earth's forces with a consuming fire more dangerous than nitro-

glycerine but also more precious than any other blessing we can have or enjoy. All the Venus qualities of earth's children are tinged with Mars qualities, as Earth's orbit is between Mars and Venus.

The inclination is to think of Venus as representing affection and personal love, attraction to the opposite sex, peace, joy, happiness, social success, sweets, good things to eat, articles of adornment, all things sweet and pleasant, gifts without effort or labor, the essence of past affections, the cream of attractions that are the fruitage of past strivings, lovely, ideal, excellent, charming qualities that please without effort, everything complete, symmetrical, harmonious, graceful, beautiful, as fruit of each personal effort in the past to gain perfection.

Refinement, delicacy came from the divine fragment and Venus watches over and protects this essence toward perfect expression. Venus expresses the characteristics of curves and spheres in its orbit. Its orbit about the sun is almost a perfect circle. The lack of sweetness of disposition in past lives is manifesting in the inability of many, at present, to assimilate sweets and there is a prevalence of that disease called Diabetes. The great quantities of sweets consumed at present is an indication that sugar is taking the place of alcohol in the human diet. Sweets are destined to be of special importance in food and development of the race of the next epoch. But it will not be refined sugar.

Without being able to know a certain thing in its fullness, we may still know some particular parts of the greater thing; aspects may reveal themselves, and at least a portion of the whole truth be presented. With this in mind much may be learned by a study of Venus through tone and color. God sent out from Himself the one fundamental essence of His creation, the highest creative expression of Himself, the Fountain Head of Love—the tone which said, "Let there be Light"—forming that perfect pattern of which the Gods are jealous.

Then love was started on its journey to find expression in all created things and actions. That tone is still sounding; therefore color and form exist. We scarcely think of applying solidity and strength to Venus. Built in a Taurian age (Max Heindel says maybe as early as 250,000 B.C.) the Great Pyramid of Egypt, a powerful sermon in stone, is a monument to the power and majesty of tone manifesting in a mighty structure so perfect in design that even today the stones, some of them weighing fourteen tons are so closely cemented together that it would be impossible to place a sharp blade in between. Many scientists have substantiated the fact that the Great Pyramid contains the wisdom and acquirement in the different arts and sciences, such as science of arithmetic and geometry, the position of the stars and their cycles, the history and chronicles of times past, of that which is to come, the musical scale, musical note, music of the seven and one-third octaves, music or tone of the three worlds of man's evolution, also the dimensions and color of those three worlds, and the speed of light.

The angles and straight lines of Mars appear in the outer structure. But the inner mysteries are recorded in the spherical curves of Venus. The inner messages yet to be revealed are measured by the spheres which fit so cunningly into the passages, spaces, and rooms, representative of the strength and sustaining power of the tone of Venus and Taurus combined. Not only the power that sets creation into motion but sustaining quality that carries it forward to its completion. A Taurian civilization gave the keynote or tone for the pyramid structure. It was the custom in ancient times that during the building of temples, places of worship, a chant was sounded continuously; that, and the love radiating from the builders supplied the quality of durability and beauty of atmosphere that always were attributed to them, and much of the motive power in placing the mighty pieces of stone.

(To be concluded)

The Bible Story in the Stars

By ZEL L. MORRIS

The Constellation



of Cancer

"I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies." (Genesis 22:17.)

(IN TWELVE PARTS—PART ELEVEN)



CANCER, The Crab. In the ancient Denderah Zodiac this sign was represented as a Scarabaeus, or sacred beetle. The Scarabaeus, passing its early existence as a worm of the earth, and thence issuing as a winged denizen of heaven, was held sacred by the Egyptians as an emblem of the resurrection of the body. The Egyptians called this sign *Klaria, the Folds, the Resting-places*. The Arabic name, *Al Sartan*, and the Greek name, *Sartano*, mean the same, *holding* or *encircling*, as does the Latin, *Cancer*, and hence is applied to the crab. In the word *Khan*, we have *the traveler's rest*, or *inn*; while *Ker* or *Cer* is the Arabic for *encircling*. The ancient Akkadian name of the month is *Su-kul-na, the seizer or possessor of seed*. The chief star in this sign is named *Acubens, the sheltering, the place of retirement, the good rest*. In the center of the sign is a bright cluster of stars. Modern astronomers have called it the Bee-hive. The ancients called it *Praesepe*, which in its Arabic and Hebrew elements, means *the Multitude, Offspring, the Young, the Innumerable Seed*.

In the writings of St. Paul, he tells us that "to Abraham and his seed were the promises made; not to seeds, as of many, but as of one—thy Seed—which is Christ." (Gal. 3:16.) "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:29.)

The crab is born of water. Its rows of legs, on opposite sides give the idea of

multitudinous development and numerous members. In the progress of the crab's development and growth it undergoes important changes, throwing off periodically its old shells and taking on new ones. It is armed with two powerful hands or claws, by which it grasps with wonderful force and securely retains whatever it takes. And so it is with the people of God. Having, like Mary, "chosen the good part," or like the patriarchs, "embraced the promises," or like the apostles, "lain hold of the hope set before us," they come into the possession of the incorruptible and heavenly inheritance and retain it with a grasp so firm and strong that it "shall not be taken away."

In many of the classic references to the Zodiac, the figures Asellus Boreas, the northern ass, and Asellus Australis, the southern ass, appear just north and south of the nebula Praesepe. The Latins understood Praesepe and the Ascelli to mean the manger from which the asses were fed, the stall, the stable, the fold, hence a place into which travelers gathered for refreshment and rest.

The imagery found in this sign connects it with the final results of the achievements of the Promised Seed of the woman, with the rest that remains for the people of God, with the ultimate home-gathering of the multitudinous seed of faith, with the peaceful and secure entrance of His congregation upon "inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for those who are kept by the

power of God through faith unto salvation ready to be revealed in the last time." (I Pet. 1:4-5.)

URSA MINOR, THE LITTLE BEAR

The way in which Ursa Minor and Ursa Major may have come to be called Bears is perhaps from the fact that the ancient name of the principal star in the latter is Dubheh or Dubah, and as Dob is the word for bear, the Greeks and others took the name of that star as meaning the Bear and so called these two corresponding constellations the Bears. Dubheh or Dubah does not mean bear, but a collection of domestic animals, a fold, as the Hebrew word Dober. The evidence is that, according to the original intent, we are to see in these constellations not two long-tailed bears, but two sheepfolds or flocks, the collected and folded sheep of God's pasture.

Ages ago the Pole Star was the Dragon Star, Alpha Draconis, or Thuban. This central gate or governing-point of the earth's motion, was then in the enemy's possession. The precession of the equinoxes has removed the Polar Star from Draco, the Dragon, and it is now in the Lesser Fold, the Little Bear, or Ursa Minor. *Al Ruccaba*, which means *the turned or ridden on* is today the Polar or central star. The ancient names of stars in this constellation are: *Kochab*, which means *waiting Him who cometh*; *Al Pherkadain*, *the calves, the young* (Hebraically, *the Redeemed*); *Al Gedi*, *the kid, the chosen of the flock*; *Al Kaid*, *the assembled*. The Greeks called Ursa Minor, if not both the Bears, *Arcas* or *Arktos*, a name which Harcourt derives from *Arx*, *the stronghold of the saved*.

This Lesser Sheepfold are they who all through the ages have been "partakers of the heavenly calling," who desired a better country, that is, *a heavenly*; wherefore . . . God "hath prepared for them a city," the city for which Abraham himself "looked." This was no earthly city, but a city "whose builder and maker is God." (Heb. 11:10-16.) These have always been a smaller com-

pany, a "little flock." Their Messiah has accomplished "the redemption of the purchased possession" and in due time the redeemed will inherit it, "unto the praise of his Glory." (Eph. 1:14.)

But there is not only the heavenly seed, which is compared "to the stars of heaven," there is the seed that is compared to "the sand of the sea"—the larger flock or company, who will enjoy the earthly blessing. This brings us to:

URSA MAJOR, THE GREAT BEAR

The Arabs still call this constellation *Al Naish*, or *Annaish*, *the ordered or assembled together*, as sheep in a fold. Stars in the figure are: *Mizar*, which means *guarded or enclosed place*; *Dubheh*, *herd or fold*; *Merach*, *the flock*; *Cab'd al Asad*, *multitude of the assembled*; *El Acola*, *the sheepfold*; *El Kaphrah*, *the protected, the covered, the Redeemed*; *Dubheh Lachar*, *the latter herd or flock*; *Benet Naish*, *the daughters of the assembly* (part of the flock going out after Bootes, the Shepherd). The book of Job refers to "Arcturus and his sons"—to Ash, or Aish, and "her" progeny. The old Jewish commentators say that Aish here means the seven principal stars of the Great Bear. The word is often collective, denoting a community, hence the flock, the congregation. These seven noted stars suggest connection with "the seven churches" which John saw as "seven stars" in Christ's right hand.

We see the innumerable seed gathered by Him who scattered. (Jeremiah 31:10.) We have here the happy sheepfold, the flock of God, in heavenly glory and dominion. It is the picture of the seed of faith in its two-foldness, the congregation of the first-born round about the throne, signified by the Polar center, and the congregation of the after-born in still ampler numbers, led and guarded by the great Bootes, amid the everlasting pastures.

ARGO

This is the ship of the mysterious
(Continued on page 507)

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.*

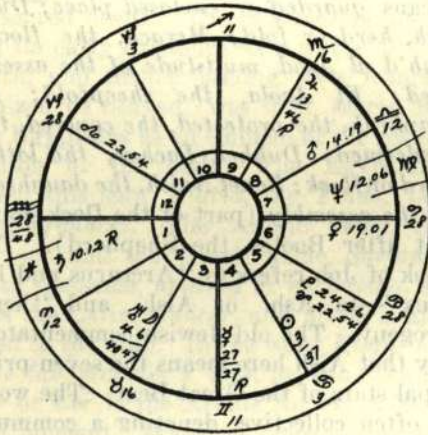
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

CLARENCE L.

Born June 25, 1935, 10:50 P.M.

Latitude 35 N. Longitude 82 W.



We have for our reading this month the horoscope of a little boy who has the advanced, humanitarian, Uranian and fixed sign Aquarius on the Ascendant and the life ruler Uranus in the 2nd house in Taurus, in conjunction with the Moon, sextile Saturn, Mercury and the Sun. This gives us a most interesting configuration of planets. Saturn, which is the co-ruler of the Ascendant is in the 1st house intercepted in Pisces, and being retrograde all during the life of this individual it will be necessary that the Saturn influence be stimulated, because retrograde planets may be compared to a tired horse which has to be urged by force to carry its load. Mercury is also retrograde, but will turn direct at the ninth year and being at home in its own sign of Gemini, con-

junction the Sun, sextile the Moon and Uranus, and with a mundane trine to Saturn, these aspects of this mental planet indicate a very quick, keen mind.

Mercury is trine the Ascendant, Aquarius, whose co-rulers Uranus and Saturn are thus the two life-ruling planets, indicating that this boy should be given every opportunity to develop mental activities and qualities. Aquarians usually have keen business minds; they are good mixers and therefore also make good managers or employers. Especially will Clarence be kind and really loving to those in his employ, with Venus in the 6th house.

Venus in Leo and Aquarius rising shows him to be a lover of humanity, one who will be the friend of the underdog and will ever fight the battles of the afflicted ones. He will make a true Rosicrucian student.

With Uranus conjoined the Moon in Taurus and sextile the Sun and Mercury, music should be very attractive to him, especially the composition of orchestral music.

He should be taught to breathe deep, to expand the lungs, for there is a tendency to catch colds, denoted by Saturn in Pisces and Neptune in Virgo in opposition. Carefully chosen food will eliminate much trouble.

With Mercury in Gemini in the 4th house and Jupiter in Scorpio in the 8th house, we would advise the parents not to be too fond of pleasures, thereby leaving the boy to grow up by himself. It were well if they would spend evenings

at home with him, and perhaps help him with his lessons, for parenthood is a most wonderful privilege and a great responsibility.

If this boy receives the love and the attention from his home folks which he should, he is destined to rise above the ordinary walks of life; he really has a future. With Venus in Leo in the 6th house, the house of employment, as a worker he will always be a favorite, for this Venus nature among the workers will also win regard from his employer.

BIBLE STORY IN THE STARS

(Continued from page 505)

Argonauts returned from their successful expedition to recover the Golden Fleece. That Golden Fleece was the lost treasure of human innocence and righteousness, of which the subtlety of the Serpent had bereft mankind in the Garden of Eden, and so held and guarded it that no mere men could ever find or recover it. In the grove of Mars, the fierce god of justice, at Colchis, the citadel of atonement, it lay, the Serpent watching it with jealous and ever-wakeful eyes. Nor was there a mortal to be found able to approach it until the true Jason, the Recoverer, the Atoner, the Healer, even Jesus, came, organized His ARGO, His company of travelers, made up of heroes under His command and leadership, and went forth through various trials, conflicts and sufferings, helped by the holy oracles that went along, sustained by heavenly ointments and powers to heal the wounds and hurts encountered, and took the precious prize. Argo pictures the return of the brave travelers, with the lost treasure regained, their toils and battles over.

The name *Argo* means *company of travelers*. The stars of the figure and their meanings are: *Canopus, the possession of Him who cometh; Saphina, the multitude or abundance; Tareis, the possession; Asmidiska, the released who travel; Soheil, the desired; Subilon, the Branch;* and others.

In Kircher's Egyptian planisphere Argo is represented by two galleys (as we have two sheepfolds), whose prows are surmounted by rams' heads; and the stern of one of them ends in a fish's tail. One of them occupies four segments of the sphere (from Taurus to Virgo) while the other occupies the four from Leo to Capricorn. One half of the southern meridians is occupied with these galleys and their construction and decorations. Astronomers tell us they carry us back, the one to the period when the Bull opened the year; and the other to the same epoch when the summer solstice was in Leo—accounting for one ship being freighted with the installed Bull, having her prow near Taurus, and the other with the solstitial Lion, her poop in the region of Leo.

Some think that the story of Argo had its origin in name, as well as in fact, from the Ark of Noah and its mysterious journey.

In Cancer we have come to the completion of His work with reference to His redeemed. And in Leo we shall see it with reference to His enemies.

"To him that overcometh will I grant to sit with Me in my throne, even as I also overcame, and am set down with My Father in His throne." (Rev. 3:21.)

(To be concluded)

Wanted: Secretary for Dutch Department

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

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

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

EMPLOYMENT DEPARTMENT
ROSIKRUCIAN FELLOWSHIP
OCEANSIDE, CALIFORNIA.

VOCATIONAL GUIDANCE ADVICE

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

Vegetable Garden

ALOYSIUS F. S.—Born June 22, 1867, 9:30 A.M. Lat. 38 N. Long. 122 W. We have the request for vocational guidance from a man who has reached his seventy-fourth year, a period of life when a man should have finished his work and be able to take a rest. We feel that he may have missed many opportunities to become a success and at this time we can only advise that he get a little home with a few chickens and a vegetable garden to keep himself busy and in the food needed to make his old age comfortable.

Milliner. Bank Clerk

ADELLE H.—Born May 15, 1919, 4 P.M. Lat. 48 N. Long. 15 E. Jupiter, Venus and Pluto in Cancer, and Venus conjoined Pluto, both sextile Mercury and trine Uranus would indicate art in the line of wearing apparel; millinery and dress designing. Neptune in Leo trine the Moon would give a second choice, such as clerking in a banking institution.

Horticulture

PETER H.—Born December 30, 1894, 11 P.M. Lat. 41 N. Long. 74 W. With Mercury, Sun, and Venus in the earthy sign Capricorn, and Saturn in the watery sign Scorpio sextile Mercury and the Sun, and Uranus also in Scorpio sextile Venus we would advise horticulture, or floriculture. This man would be successful in propagating unusual flowers and plants; Neptune conjoined with Pluto in Gemini the sign of the hands would give sensitivity and skill.

Politician. Orator

JOHN R. B.—Born January 26, 1927, 11:50 A.M. Lat. 38 N. Long. 106 W.

With Mercury elevated in the social and friendly sign Aquarius, in conjunction to the Sun, sextile Saturn, semi-sextile Jupiter, and with Venus also in the 10th house in Aquarius we find indications of politics as a vocation; especially with Mars in Taurus conjunct the Ascendant. Public speaking and oratory are also indicated.

Hostess. Executive

EUGENIE F. M.—Born January 25, 1887, 8 A.M. Lat. 43 N. Long. 71 W. Four planets and the Dragon's Tail are all in the humanitarian and friendly sign Aquarius: the Sun, Venus, Moon, Mars. The first three are clustered above the Ascendant, Mars and Dragon's Tail in 1st house. The Sun conjuncts Mercury and trines Pluto; and Venus conjuncts the Moon, Ascendant, and Mars. Social hostess; business manager or other executive work would be best vocations.

Musical Director

LINNEA N.—Born April 1, 1911, 7:45 A.M. Lat. 34 N. Long. 117 W. Taurus is on the Ascendant and Saturn, the Moon, Venus, and the Dragon's Head are grouped above the Ascendant in the 12th house. Mars is in Aquarius in the 10th house near the Midheaven, sextile the Sun exalted in Aries. We would advise a musical career; as director of music she will be very clever.

Nurse

MRS. B. H. W.—Born March 11, 1890, 8:05 A.M. Lat. 45 N. Long. 123 W. A horoscope with eleven of its twelve houses occupied indicates a woman who is versatile and able to do a little of everything, but also of a restless, changeable nature. We would advise taking up work in some institution for we find

her two strongest planets, namely, Venus and the Sun, conjoined in Pisces in the 12th house, trine the Moon in the 7th house, which should bring her success as maid, assistant nurse, receptionist, or some other institutional vocation dealing with people.

Farmer

JOHN R.—Born November 7, 1907, 11:30 A.M. Lat. 60 N. Long. 5 E. With Saturn in Pisces a watery sign trine Neptune in Cancer and the Sun in Scorpio, also Venus and Mercury conjoined in Scorpio, this man would find pleasure and success in raising vegetables which thrive in moist soil, such as celery, artichokes, and other watery plants. To work with the soil will bring success.

Stewardess

JOHANNA A. DeB.—Born March 22, 1926, 7:44 A.M. Lat. 52 N. Long. 5 E. We find Mars elevated, conjunction the Midheaven and sextile Uranus, the Sun, and Saturn. Venus, ruler of Taurus, the Ascendant is conjoined Jupiter in the house of friends and in the airy sign Aquarius. As stewardess or hostess on trains, busses and airplanes, or in hotels she would be satisfied and successful.

Accountant

ANUNCIA D. P.—Born March 25, 1925, 7:15 P.M. Lat. 23 N. Long. 82 W. With Mercury conjoined the Moon in the 7th house in Aries, trine Neptune in Leo, and Venus conjoined Uranus in Pisces in the 6th house, Venus also sextile to Mars in Gemini we would advise a business course, bookkeeping, general office work, accounting, etc., for this young lady.

Mechanic. Dairyman

HORACIO L.—Born March 2, 1902, 6 P.M. Lat. 25 N. Long. 101 W. This man at one time worked in the field of mechanics and asks if he should take it up again. Yes, by all means, especially when the nation is now calling upon every one with this knowledge and pay-

ing high wages. However, should this man later desire a change we would advise animal husbandry; the dairy and chicken business would be interesting to him. He is, however, too easy with his money to become wealthy at anything.

Chemist. Dietitian

JESUS D. P.—Born August 28, 1927, 7:30 P.M. Lat. 23 N. Long. 82 W. With five planets all in the sign Virgo, the sign of the chemist, druggist, nurse, and dietitian, these four professions would all be favorable as a vocation, for these planets are also sextile Pluto.

Law. Food Business

ALBERT M.—Born August 7, 1909, 8 A.M. Lat. 20 N. Long. 91 W. With Jupiter conjoined Venus in Virgo, sextile Neptune and trine Uranus, and Venus being the ruler of the 9th house in this chart, we would advise the study of law; also of mysticism and advanced religion. Other vocations indicated are food chemistry, and the soft-drink fountain and lunch counter business.

Telegraph Operator

Sr. G. D. I.—Born July 5, 1902, 8:30 A.M. Lat. 21 N. Long. 102 W. We have here a horoscope with Venus, Pluto, Mars, and Mercury all in the sign ruling the hands and arms, Gemini; and Mercury, Mars, Pluto are trine Jupiter in Aquarius; Mercury is also conjunction Neptune. Telegraph or telephone-operating would be vocations in which this man would be most successful.

Special Teacher. Matron

ETHEL G. W.—Born November 23, 1893, 9 P.M. Lat. 42 N. Long. 85 W. With Leo rising and the ruler the Sun in the 5th house sextile Saturn, and Mercury also in the 5th house sextile Venus, we have a wonderful planetary configuration for work with children. If not too late to acquire the needed education, we would advise specializing in the training of under-privileged children. Matron of a children's home is also advisable.

Worth-While News



More on Immortality

I read in the June issue of *The New Age* an article on immortality, and it seemed to me much more could be said. Being a lawyer, it seemed natural for me to explore the controversial subject.

An attempt at analysis of immortality of the human soul might best follow the old method of elimination. And, as it is a subject regarded with traditional reverence and founded in our egotism, it might be added that such an analysis by the human mind, as yet developed, may not be exact.

1st Elimination: The soul cannot be a ready-made entity, handed over to the human being, by some process of adaptation. If it were, it would not be the original soul of yours or mine, and it would not be subject to variation by the possessor. The query might be made, Who used it before you obtained it?

2nd Elimination: It cannot be physical, because all things physical are subject to dissolution (death) and reconstruction.

3rd Elimination: If it is not physical, it could not be born within you, either at or after birth; could not be a creation of your physical growth or a part of your imperfections.

4th Elimination: It cannot be a supernatural entity delivered to you by God, because if it were that it would be perfect and remain so, during its occupancy of your body.

5th Elimination: It would not be any part of, or dependent upon, mentality. We know that mentality is influenced by the quality of the blood stream acting upon the brain cells, connecting up with the Universal Mind (I am speaking technically—not religiously). The content of the thyroid gland can improve or destroy the functioning of the mind. The soul cannot be dependent on chemical elements in the human body.

6th Elimination: It must not be something in common with the individuals within the animal or vegetable kingdom; we have been priding ourselves that only humans have souls.

Having eliminated all the above characteristics, what is there left, connected with a human being, that is incomprehensible and vital, and either in itself possessing intellect or able to contact the Universal Mind for the exercise of intellect? May this be the human seed? Properly functioning, and in health, it brings forth a perfect human being with precision, and not something else. But the individuals of the

animal and vegetable kingdoms have been endowed with the same characteristics and, for all we know, the inhabitants of the Cosmic World may be similarly endowed. The Law of Continuity appears to be one of the most permanent and important Universal Laws. It has been asserted that Universal Laws operate similarly through the Universe. The seeds of the other two kingdoms' individuals operate equally unerringly on those two planes. Everywhere you look, you observe the Law of exact Continuity. May not this be the immortal soul of the Universe, which is subject to variance through inheritance as well as environment? It is, at least, a pertinent inquiry.—*Anonymous* (32°), *The New Age*, August, 1941.

That the spirit is immortal can no longer be doubted by any person who is willing to make an honest investigation for him- or herself. This investigation, however, requires time, perseverance, and sincere application in order to develop the sixth sense which is latent in all persons. When this sense is acquired it opens one's spiritual sight so that he perceives the spirits who are about to enter physical life by means of birth, and those who have just re-entered the Great Beyond after that which we call death has taken place. Such a one sees these spirits as clearly and definitely as he cognizes physical beings by means of his ordinary physical sight.

Furthermore, firsthand information about the inner worlds and the beings sojourning there may be acquired quite as easily as can information regarding conditions prevailing in China, India, et cetera, be obtained through reports brought to us by those who have visited those countries, for there are plenty of people in the world today who have visited the higher worlds in their full waking consciousness and who are able to give perfectly accurate accounts of the beings, activities, and conditions which obtain there. These people also know that rebirth is an indisputable fact and

that the law of cause and effect is as unvarying in its action as the rising and setting of the sun, the changes of the seasons, and the earth's revolution on its axis.

The evolution of mankind is fast approaching the time when spiritual sight and spiritual knowledge will be as common to all as physical sight and physical knowledge are to the masses today.

And They Shall Be Healed With Music

The mysterious power of music has been brought from the realm of esthetic appreciation to therapeutic application at General hospital where doctors were today "prescribing" it for patients.

With acquisition of a \$2500 pipe organ, recently installed at the county institution, patients receive daily concerts under the skilled direction of doctor-musicians.

Patients hear noon concerts and regular chapel services through radio headsets with which most beds are equipped.

Therapeutic value of music in treatment of certain types of ailments was extolled by Dr. Edwin S. Bennett, hospital director, and Dr. Paul FitzGibbons, longtime resident physician.

Already \$1000 of the cost of the organ has been raised by public subscription, contributions being sent to Rev. E. E. Haring, general chaplain of the hospital.

In New York last year, physicians pointed out, more than 1000 "healing concerts" were held in 40 hospitals. Many hospital executives expressed the belief that music had definite healing effects in many cases.—*Daily News*, Los Angeles, Calif., Sept. 1, 1941.

Without doubt music and color are two of the greatest powers to be found in the healing of disease. However, all music and all colors will not heal. Music and color are so closely related that the best results in healing are attained by combining the two. There is a great cosmic mystery concealed in the combination of these two powers.

Music is composed of three primary elements, namely, melody, harmony, and rhythm; and these elements are created by the three primary vibrations of the God of our solar system. The highest

power of God is will, and its vibration manifests as melody in music and blue in color. The second primary power is wisdom-love, manifesting as harmony in music and yellow in color. The third primary power is activity (germination), manifesting in music as rhythm, and in color as red.

Melody is a succession of harmonious sounds sensed through the ear, which is connected with the brain, the physical vehicle of thought. It is therefore through the mental body that man is able to contact melody and sense the color blue. Harmony consists of an agreeable blending of tones and is related to the feelings and emotions which are expressions of man's desire body. Therefore harmony and the color yellow have a decided influence on both the feelings and the emotions. Rhythm is measured, balanced movement and is expressed by the activity power of God producing gestures and all other motions. Its vibration produces the color red. When in health the vital body absorbs a super-abundance of vital force (solar energy) which it passes on to the physical body to keep it alive and functioning.

Music and color are both emanations of God, and therefore they are perfect agencies by means of which His divine forces are conveyed to man through the medium of his four vehicles, the mental, desire, vital, and physical bodies. Accordingly both form a perfect link between man's vehicles and the healing power of God and it is only when man through ignorance or vice temporarily obstructs their inflow that he becomes ill, and then needs an added amount of this God-power to remove the condition and restore health and well being.

Discordant noises masquerading under the guise of music, and colors mixed with fear-vibrating gray; or deceitful, greedy brown; or malicious, hate-engendering black will not heal, but on the contrary will tend to aggravate the disease and prolong its existence.

Question Department



Origin and Use of Languages

Question:

Have we always had languages? If not when did they begin, and do we still use them when we go into the higher regions after death?

Answer:

That which later became a language was first developed by the Lemurian Race. They could, however, only utter sounds like those produced by nature, and these gave expression to their feelings of joy, pleasure, pain, et cetera, but bore no relation to external objects. The sighing of the wind, the rippling of water, the howling of the tempest, the roar of volcanoes, to the Lemurian were all voices of the gods which he endeavored to imitate.

The Rmoahals, the first Atlantean race, began to give names to things, and their words had a power over the things they named, for they were taught directly by the gods to use the word as a means of creation and they thus worked formatively on the animals and plants.

Then came the flood which cleared the atmosphere and brought about the following results: Those who had evolved physical sight saw their fellow men clearly and learned to differentiate between me and thee, mine and thine, thereby laying the basis for selfishness and strife. Hence humanity as a whole could no longer be guided by one leader. Consequently mankind was subdivided among a number of Race Spirits, who as "powers of the air" took control of the larynx and lungs of the people. With every breath they breathed in this Race Spirit, till it permeated their whole being and their vocal cords vibrated in its peculiar key, making the speech of one group different from that of other nations. Each Race Spirit enveloped all

its people as a cloud, coloring both them and the landscape with its own specific color vibrations. This was sensed by all its charges as a sacred bond which bound them to each other and to the land which they inhabited. To this day so strong is the grip of the Race Spirit upon the lungs, larynx, and land of its people that they will fight to the last breath for the mother tongue and the fatherland.

In the lower regions of the Desire World there is the same diversity of tongues as there is here on earth, and the so-called dead of one nation find it impossible to converse with those who lived in another country. Hence linguistic accomplishments are of great value to the Invisible Helpers. In the higher regions of the Desire World, however, the confusion of tongues gives place to a universal mode of expression which absolutely prevents misunderstandings of one's meaning. There each of one's thoughts takes a definite form and color perceptible to all; this thought-symbol emits a certain tone which is not a word, but which conveys one's meaning to the individual addressed, no matter what language either of the two spoke while on earth. This universal language is also used in the still higher realms of nature, being intelligible to all who are there, as it is an exact mode of expression.

ELDER BROTHERS BELONG TO HUMAN LIFE WAVE

Question:

Will you please tell me when the Elder Brothers referred to so often in your literature were human beings?

Answer:

The Elder Brothers who are at the head of the Rosicrucian Order belong to our own life wave and like ourselves are human beings right now. Through per-

severance, sincerity, and constant endeavor, however, they have forged far ahead of the rest of humanity and through the development thus gained have arrived at a place where they are worthy to become the hierophants of the Western Wisdom Teaching. These great beings have physical bodies like our own, although through their own efforts these bodies have become much more highly organized, and they can leave them at will and travel in a vehicle known to the occultist as the soul body, a vehicle which all mankind will sometime possess, but which we will have to learn to build through a process taught to each individual when he or she is ready to receive the proper instruction.

HOW LEMURIANS RECEIVED DIRECTION

Question:

How could the Lemurian do his work if he could not see the world about him?

Answer:

It is quite true that the Lemurian could not see as we understand the term today. Where we have eyes he had two sensitive spots which were affected by the light of the sun as it shone dimly through the fiery atmosphere. These sensitive spots later became eyes. However, the Lemurian did not need eyes as we now need them, for his consciousness was directed inward and he perceived his fellow beings with an inner perception, like our own perception of persons and things in dreams, but with the very important difference that his dream-perception was clear and rational. This inner perception gave him a dim idea of the outward shape of things; but his ability to perform his work was derived entirely from his inner consciousness.

THE CAUSE AND CURE OF DISEASE

Question:

According to your understanding, what is the real cause of disease?

Answer:

The real cause of disease is the violation of the laws of nature through unrestrained selfish emotions, passions, and

desires, such as fear, hate, greed, jealousy, sensuality, and the wrong use of the creative force, all or each of which being obstructive in nature when reflected in the physical body, causes waste to accumulate in some particular part of it. This part then becomes a breeding ground for germs, which, generally speaking, are the materialized embodiment of the evil thoughts of mankind. These germs, however, could not live and flourish unless they had the food which is to be found in the overloaded tissues of the body. Therefore the real cure for disease is to change the consciousness, the style of thinking, the nature of the emotions, and the quantity and quality of the diet. One must cease to think negative, destructive thoughts and cease to indulge in such passions as anger, rage, and vindictiveness. Then he will no longer create embodiments for disease germs, and his body, relieved of overstrain, will be able to clear up and throw off its diseased condition. This will soon result in the restoration of health.

MILK AS A FACTOR IN HEALING

Question:

I read in the *Rosicrucian Cosmo-Conception* that milk is an important food for occult students, and that the use of it has a tendency to place them in touch with cosmic forces enabling them to heal others. Will you please explain why this is so?

Answer:

Milk is a highly specialized food rich in life ether, which is the avenue for the forces that have for their object the maintenance of the species. A person cannot ordinarily be a successful healer unless he possesses a great deal of this life ether force, and unless his vital body is so attuned that it acts as a conductor for the life force to flow through him to the patient. Therefore if an individual keeps his vital body well charged with life ether, so easily obtained from milk, he becomes a better conductor of the healing force of which he has an abundant supply.

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.

Good Food for Good Health

By EDYTHE F. ASHMORE, D.O.



IT would seem natural for a physician to think almost continually of health but perhaps few of the laymen could realize that we are not thinking of it as the absence of disease but rather, as the Century Dictionary defines it, "that condition of a living organism and of its various parts and functions which conduces to efficient and prolonged life." We are sure that health is a positive quality of life that can be built to higher levels; with greater vigor man has not more years of old age but more years in the prime of life during which he can give greater service to others; he may realize to the full that abundant life of which we have heard so much recently, for without health living to the full is impossible and that loving, self-forgetting service he would render to his fellows is like the flying of the bird with the broken wing, grounded.

Sir Frederick Hopkins well said that a great part in determining the destiny of races has been played by food, the kinds and relative amounts available to the peoples of each race. The United States Government in the spring called to Washington nine hundred of the bio-

chemists and nutritionists of the country to consider the subject of foods in relation to the welfare of the people and to plan an educational system to present the subject of good food as basic to the securing of good health, for whatever may be taught to the individual will lead to the betterment of the human race.

It is my firm conviction that since the physical body is the house of the Indwelling Spirit, it should not be neglected, neither punished with bad or poorly-cooked food nor weakened with insufficient amounts. Thorough research caused a biochemist to say that a lack in the quality of food may result in stunted growth, delayed maturity, impaired fertility, specific diseases, early aging, and death. While all of these results have been brought about by wrong diets, what each of us now living should have in mind is how properly to balance our foods so that no deficiency shall exist. I have so often spoken and written for you about the vitamin deficiencies that I shall take it for granted that you remember much of what I have said and so I shall try rather to discuss balancing menus so that those who partake of the balanced meal shall have received in the digestive tract enough of all classes of food substances in a single day to furnish the necessary heat and energy to the body

NOTE: This lecture was delivered by Dr. Ashmore August 17 at the Annual Convention of The Rosicrucian Fellowship at Headquarters, August 16-17, 1941.

for its activities and material for its repair.

I have chosen to illustrate what a balanced diet means by presenting a day's meals that were actually served and which were much at fault, with another day's balanced meals, giving the reasons for the substitutions. The breakfast on the day whose menus I have chosen was a well-balanced meal, consisting of a choice of ripe fruits, fruit juice, or stewed fruits, egg, cereal, toast, butter,

DINNER

Ill-balanced Menu

Tomato soup
Tomato and lettuce salad, celery
Baked tomato stuffed with rice
White potatoes or sweetpotatoes
New Zealand spinach
Chocolate pie
Whole wheat bread, butter, beverages.

SUPPER OR LUNCHEON

Ill-balanced Menu

Tomato rice soup
Fruit salad, celery
Macaroni and cheese
Fried potatoes
Apricot pie
Bread, butter, beverages

The menus to the right have been worked out to contain as many of the foods from the menus on the left as possible. Many other selections could be offered and some with greater value.

I am quite sure that the layman would immediately pick out one fault in the menus at the left, the one of monotony, for with tomato served four times in one day, delicious as it is, the appetite would be surfeited with this vegetable and it might take a strong will to return to its eating the same week. A similar case would be one where the menu gave navy bean soup, green bean salad, and lima beans as a main vegetable. Each in its place is excellent food and should be served often, but never serve them together. Monotony must be avoided because the first thing that stimulates appetite is the sight, or the smell, of food and with this sensation begin the digestive mechanisms. We must never run the risk

and beverages. Stewed fruits are not as valuable as fruit juice or ripe fruits in vitamin C but they are excellent for fiber, mineral salts, and energy. Whole grain cereals, either as porridge or in puddings, should be eaten every day if possible but should be varied in the kind of grain because the same cereal becomes monotonous and as whole grains supply incomplete proteins, one should vary them that the amino-acids they contain will differ from day to day.

DINNER

Well-balanced Menu

Tomato soup
Hearts of lettuce, celery
Souffle of spinach
Sweetpotato
Riced beets
Gingerbread
Bread, butter, milk, beverages

SUPPER OR LUNCHEON

Well-balanced Menu

Vegetable soup
Grated carrot salad
Macaroni and cheese
Zucchini
Baked apple
Bread, butter, beverages

of undernutrition from which, it is said, more than three-fourths of the world's peoples are suffering. We in this country have the chance at a really liberal diet so that there is no excuse for monotony.

The second way to avoid monotony is to choose vegetables of different colors for the same plate. I have taught this advantage by the simple expedient of having students gather from the advertisements in current magazines colored pictures of the different vegetables, cooked or uncooked, mounting them on cardboard so that they will look their best, and then laying them out on a card-table so that attractive choices may be made from among them. On the reverse side I try to have the students list the nutritional factors represented by each food and balance the meals also by choice among these.

It is supposed that the main dish was

the baked tomato stuffed with rice. I have never tasted this combination but I should guess that it lacked savor without the addition of cheese or mushrooms and buttered breadcrumbs on top. My chief objection to it as a plate dish is its texture and the same holds true for spinach. Both are watery and one should not discard the liquor because it contains most of the vitamins. Fastidious people would pass up that plate, so if one chooses a watery vegetable, it should be served in a separate dish, even though it is baked. Beets, except when riced, belong in the same class.

Rice stuffing would be all right in some cases but where there is a choice among potatoes at the same meal, it is an unnecessary addition of carbohydrate, and in addition it lacks the nutritional factors that potatoes have. I think it is too bad that most vegetarians think of potatoes, white or sweet, just as starch. They have good percentages of mineral salts and of vitamin C. Statistics show that a diet composed chiefly of potatoes and cereals is keeping alive the peoples of all of Asia except Japan, a great area of Africa, most of South and Central America, and Southern Europe. The diet of the rest of the people of Europe contains from 40 to 60 per cent of cereals and potatoes. As heat and energy foods, these are of great value.

Macaroni and cheese constitute an excellent dish when it is well-cooked. It really is not suitable for a supper food for it is classed as "heavy" food, meaning rich and slowly digested. It should always be balanced with bland foods. I should not object to a fruit salad with it, if one chose a sherbet for dessert, but it should not have fleshy fruits, like the banana, in its composition. For the attractiveness of the plate I like to serve peas with macaroni and cheese, but were I to do this I should have less of protein in the menus for the other meals of the day.

Desserts should always be nutritious and easily digested, especially so are

those made with milk and eggs, and fruit should hold the first place among them. Meals are often chosen in a haphazard way so that the dessert comes first and as likely as not it is a rich chocolate combination because Johnny or Mary likes it. I cannot conceive of a more discouraging place to begin than with chocolate pie! In the first place all cream pies, in fact all cream desserts, are powerfully attractive to bacteria and while a million more or less added to what one already has in the duodenum, if there exists a maximum of the acidophilus bacteria and other protective organisms, may do little harm yet in many people eating these desserts adds just one more danger. If I ate chocolate pie, I should wish it right out of the oven, assuming of course that it was made of good materials in the first place.

I have left the subject of beverages to the last because I feel most strongly that milk should never be omitted from the dietary of any person. In the first place we all need its calcium and its fat. Experiments have shown that in the treatment of the undernourished the proteins of milk and of milk and bread have produced better results than the proteins of meat. Proteins are never synthesized in the body; they must come from without and few there are that are complete in the amino-acids necessary to perfect health. Milk, cheese, and eggs are among the best sources of protein. In the making of calcium-balance experiments, Mary S. Rose found that carrots and almonds supplemented milk well.

Of the newer knowledge of nutrition, one of the important discoveries has been the necessity for riboflavin in the daily diet. It was formerly called vitamin G. People who considered themselves healthy yet were complaining of cracked lips, especially at the corners, dimness of vision, eyes unduly sensitive to the light, evestrain, were found to be deficient in riboflavin and the interesting part was that all of them had an inadequate diet

(Continued on page 526)

Patients' Letters

Washington, D.C., Aug. 27, 1941.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

On receipt of your last letter I had begun to improve as you stated in the letter and have continued ever since. I thank God, also every one else who has prayed for me and helped me to get well. With God's help I am going to live the life that God would want me to live. I expect to work Saturdays for the month of September and if all is well October 1st I will go to work every day. Kindly continue your prayer service for me. I appreciate what you have done for me.

Yours very truly,
—I.K.R.

California, August 13, 1941.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I am again writing to thank the Invisible Helpers for their loving ministrations. The pain has vanished and my mental outlook is brighter. You may now remove my name from the Healing list.

May we be continually aware of the Love and the peace that surrounds us.

With loving thanks for the beautiful and encouraging letters.

Yours in fellowship,
—M.C.

Ohio, Aug. 7, 1941.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends and Invisible Helpers:

It is with much pleasure that I write these few lines as I have a wonderful thing to tell you, dear Friends. Tuesday, August 6, I was taken out for a machine ride for an hour or a little longer, the first time I have been out in two years only to sit up for five or ten minutes at a time. Please continue to pray for me, and I do thank the Invisible Helpers for their help.

So, until next week, I am most sincerely,
—Mrs. P.C.M.

Wisconsin, Aug. 2, 1941.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

Just a few words to thank you for all the wonderful help you are giving to me. This is the first vacation I have had in four years. May God bless you for all your wonderful work for humanity.

Yours in friendship,
—B.W.F.**Healing Dates**

October 4—11—18—24—31

November 8—15—21—27

December 5—12—18—25

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.

The Place of Truth

By LEE R. SMITH

*I looked indeed for Truth;
I found it not in things.
A babe, a child, a youth,
A man and life take wings.
And then I looked within,
In quiet, silent tryst,
I found the hidden spring;
In truth, I found the Christ.*

*And now when questions rise
Of unseen things above,
I need not search the skies
For Father and His love,
I need not read a book
That treats of man and sin
I simply take a look
And find the Christ Within.*

SANITARIUM NEWS

481 Hampdon Road,
La Cañada, Los Angeles County,
California.

September 10, 1941.

Leon Patrick, Esq., D.O., M.D.,
Medical Superintendent,
Mt. Ecclesia Sanitarium,
Oceanside, California.

Dear Dr. Patrick:

I have been home nearly a week now and am feeling the benefit of my stay at Mt. Ecclesia Sanitarium. As you said, I had little the matter with me but enervation and toxemia, as the result of emotional pressures during the summer; yet, nevertheless, when I went to you I felt "all-in" as the saying goes. I would never have believed that in one week I would be feeling so much more rested, and relieved of all my small aches and pains—in fact, almost myself again. Had I realized in advance the beneficial effect I was to experience from my stay there, under your care, I would have done what I have so often done in Europe: namely, made arrangements to remain for a real "cure" of a month or six weeks.

I have visited some of the finest sanitariums, etc., in England and on the Continent for rest—"cures," as they term them. As you know, it is the vogue in Europe to go each spring or summer to a sanitarium, spa or hot-springs for a 'cure' of some sort. For instance, I have been to Carlsbad in Czechoslovakia; to Dr. Bircher-Benner's sanitarium in Zurich, Switzerland, for his "Rohkost"-cure; to Dr. Möller's in Dresden-Loschwitz; to Droitwich Baths, England; to Stanboroughs Hydro, Watford near London; to "Champneys," Tring, Hertfordshire; etc. Yet no one of them was outfitted with finer equipment in their Hydrotherapy department; and, though all were situated in beautiful surroundings, in no case were the grounds and

scenic views more lovely than at Mt. Ecclesia. Also, if you will excuse my saying anything so personal, none of them had a Medical Director in whom I felt more confidence than in yourself.

Why should I not be feeling rested? I had a lovely modern room that looked out over the plateau to the sea, and a bed as comfortable as any in which anyone ever relaxed. Each morning my fruit juice was brought in by a smiling girl, soon to be followed by just the breakfast I like, on a tray. Each morning I had a steam bath, and a massage or a colonic, and then a walk in the wine-sweet air before dinner; and by one o'clock I was ready for the delicious vegetarian fare you serve in the cheerful dining-room. Then to bed and just rest and nap for an hour or two; followed by time for a walk to the lookout over the hills before supper. And because of the fresh air and rest, without letters or telephones or duties to perform, I was (believe it or not) ready again, after a short stroll in the clear starlit night, for bed and a long sleep.

The manipulations you gave did me a lot of good; I only wish I had arranged to take more of them. What one should really do, as I have said, is to arrange to go to Mt. Ecclesia once or twice each year for a real rest—"cure" as the so-called 'smart people' do in Europe, just to get the tiredness and toxins out of one's system. No place on this continent is more ideally fitted for such a rest-cure than Mt. Ecclesia where not only the

tonic air of outdoors, but the whole psychic atmosphere of the place is so clean and full of peace and spiritual restfulness. Your gardens are so beautiful, too!

If I do not look out, my eulogies will run into a book, will they not? But I am so enthusiastic that I want all my friends to go to Mt. Ecclesia Sanitarium—which isn't a bit like any hospital, chock-a-block with sick people; but is a real "cure" sanitarium such as they have in the lovely places of Europe. People do not always realize that it is better to take a rest-cure before they have a real breakdown, but I am going to see what I can do to con-

(Lady Anita Paish
Wife of
Sir George Paish)

vince some of my friends at any rate!

God bless Mt. Ecclesia Sanitarium, with its lovely little morning chapel, so full of peace; its splendid doctor; the smiling, friendly nurses and masseuse; and dear Mrs. Heindel—one of the world's best friends, who is to be seen at her own charming little cottage, if anyone really needs her, by one and all.

And may there never be any really sick people there, but just people who know that a 'stitch in time saves ninety-nine,' people who save themselves serious illnesses by coming to you before they need the operating-table or some form of 'just patching up the old broken-down car'!

Sincerely yours,

ANITA CAROLYN PAISH.

REVISTA ROSACRUZ

Is the Authorized Spanish Translation

—OF—

THE ROSICRUCIAN MAGAZINE

We know of no better way to promote Good Will among men than to spread the Rosicrucian Teachings. That is the mission of the Rosicrucian Fellowship and

REVISTA ROSACRUZ

is its spokesman in Spanish. It carries the same message this Magazine does of the Rosicrucian philosophy, astrology, books, correspondence courses, healing work and Sanitarium. (See "Echoes" in this issue.)

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MERIDA, YUCATAN, MEXICO

Children's Department



Lonely Mountain

By DORIS L. CREWS

TINY was the smallest of all birds going South: not because he was the youngest, but because he just couldn't seem to grow. The long journeys to and from the South were very hard for his small wings. The older and stronger birds all loved him because he had such beautiful thoughts. They would often let him ride on their backs to rest, while he would tell them lovely stories.

One spring on their way North a heavy, long storm came up. The birds could not go against it, and lost all sense of direction, so they sank to the ground and snuggled their heads under their wings until it was quiet again.

Tiny was the first to waken the next morning. As he gazed around he was very much surprised. There were no trees or flowers of any kind on the mountain side. He flew here and there to look.

"My goodness me!" he twittered. "Haven't you any flowers to play with?"

"No," sighed the mountain. "Oh, I'm so glad you came. It's been so long since I've been able to hear anyone but the wind; and he gets very rough."

"But how did you lose all your trees?" asked Tiny.

"It was a long time ago. Once I was very beautiful. I had beautiful trees, tall and straight. One day lumbermen came and laid waste of all. Soon all the trees were cut and the young ones hurt so much they could not grow. With no trees, the rain was too heavy for me to take care of. It made these deep ditches in my sides. When they overflowed all

the flowers were washed away. I have none and I'm so lonely. Do you think you could help me?"

"I would like to, Lonely Mountain. We are on our way North, but I will see if the others, who are far wiser than I, can think of a way."

"Thank you, Tiny, thank you so much."

Tiny went back to his comrades. He told them all about the loneliness of Lonely Mountain. Of course they wanted to help, because birds are very kind folk. They all thought very hard. Soon one of the Robins spoke:

"There might be a way. You know when the men birds want a garden they plant seeds. I have watched them."

"Oh, yes, yes," they all cried.

"But," said Tiny, "the rain is so heavy here."

"Then we must ask the rain to help us by being gentle."

"I will ask the rain," said another bird. So he flew away.

"If you please," spoke up a young bird timidly, "I think we should ask the wind also."

"For so young a bird, you have a fine brain," commended the leader. "Who will explain to the wind?"

"I will," screamed one of the gulls, who always flew part of the way with them, and so off he went on his errand.

"Now," said a Robin, "we must find flowers who will give us some of their seed, and bring tree seeds also."

"Oh," said Tiny, over and over again;

then he whispered to the Mountain, what they were going to try to do.

"You are so kind, so kind: I am happy for the first time in years."

All day long, the larger, stronger birds flew here and there, gathering seeds for the younger birds (who must preserve their wings) to plant. When they had finished planting, the rain gently watered it.

"You're very lovely when you are so gentle," whispered the Mountain.

"I really hadn't thought about it before," answered Rain. "I'm very sorry I've been so rough."

Soon the seeds started to grow. The birds became so interested that some of them decided to stay and help. Tiny stayed too. The mountain sides soon glowed with new life and put on gay colors. How happy and proud Mountain

was of her fine new family.

"Oh, dear birds," she murmured, "is there any way I can help you?"

"You are helping us by just being beautiful, and helping us to have nice thoughts, dear Mountain."

"But that does not repay you for your kindness to me."

"Oh, but it does. We are sheltered from storm, and you are making us very happy by keeping your garden beautiful. Beautiful things always make people have better thoughts."

"Would you like to live here every summer?"

"Oh, yes, we'd love to."

So the trees and flowers grew, birds sang, pine trees spread their sweet perfume. Little children ran here and there, delighted by the warmth and fragrant love. Never again was Lonely Mountain lonely.

Night Hid

*Night hid
A little bird
That he might live
To sing a song
To me.*

The Spell

*When the little bird sang
The shivering tree
Forgot it had no leaves.*

—*Louisa D. Crews*
In "Wandering Dust"



Echoes from Mt. Ecclesia



SO much is said about the diplomatic value of hemispheric solidarity that we may overlook the vast significance of the Good Neighbor Policy in the establishment of universal brotherhood. This policy would be impossible in the blood-drenched Old-World continents. It falls to the new countries of the West to set the neighborly example. Governments and private individuals are whole-heartedly co-operating. Notable is the contribution of cultural groups in the United States, who translate their writings into Spanish and distribute them in Latin America.

The Fellowship is proud of its share in this movement through *Revista Rosacruz*, the authorized Spanish edition of The Rosicrucian Magazine.

The publishers of the *Revista*, Sr. Miguel Rodriguez and Sr. Pedro Gonzales Milan, since the first issue in July 1939 have produced each number at great sacrifice of time, labor, and money. They set all the copy by hand; they carry only advertisements from Headquarters. The Spanish Centers, too, are co-operating. Each month 1000 copies are distributed throughout Latin America. As Good Neighbors, are we not personally responsible to help so vital a cause? In United States money \$1.00 covers the subscription price of \$5.00 in Mexican currency. If the Magazine in English exalts you to fuller living, send a donation or subscription, that a southern brother may be similarly inspired! The address is Centro Fraternidad Rosacruz, Apto. Postal 113, Mérida, Yucatan, Mexico. Further particulars are given on page 519 of this issue.

Sr. Alberto Medina, brother of Pastor Medina of Havana, Cuba, a close collaborator in translating for *Revista Rosacruz* is spending two weeks at Headquarters. He is lending a hand in the Span-

ish Department and is also assisting in the Shipping Department's inventory of the thousands of Fellowship books in Spanish rushed out of Spain last year to prevent Government confiscation. Sr. Medina will leave behind him many grateful friends.

The Magazine is a most efficient messenger of the new, liberal teachings which will change the course of religion in coming ages. In our own country the high esteem it enjoys is seen from a current survey in progress at Headquarters. Letters were sent to hundreds of public libraries who have received gift subscriptions for a number of years. In a surprisingly short time nearly half have replied in favor of continuing their subscriptions.

Two charming and distinguished women, Lady Anita Paish of La Cañada, California, and the Duchess del Monte of Detroit, Michigan, have recently been guests at Mt. Ecclesia Sanitarium. Lady Paish's appraisal of her visit is given under Sanitarium News.

The Rosicrucian News Bureau carries an account of Mrs. Max Heindel's talk in Los Angeles on Sunday, September 21, at the dedication of the Los Angeles Center's new rooms.

On October 28 the Annual Picnic will be held, as last year at Headquarters. We hope many friends and members will join us. As this marks the thirtieth anniversary of the founding of Mt. Ecclesia, and as spreading war calls forth greater effort from those who work for eventual lasting peace, a practical message of re-dedication to spiritual ideals will be presented. The program will take place at 11:00 A.M., before the picnic dinner. Be sure to come early. Musical features are in charge of Miss Emma Wendt. Guests are invited to remain for the evening pot-luck supper.

Rosicrucian News Bureau

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The Christ Force—the Second Aspect of the Trinity—is the great attractive, cohesive power of the universe.

Adjoining a certain church in Glendale, California, is a prayer sanctuary, where stands a statue of Christ Jesus. A sign requests all visitors to maintain a quiet attitude, but to those at all sensitive the request is superfluous. As one enters this holy spot, hallowed by the prayers of countless visitors, he immediately feels an inner response to the Presence. The Christ Within him answers!

Every thought, word, and action which expresses the Christ-like qualities projects into the invisible realms a vibrating force which tends to impinge upon the inner Christ nature of the individuals contacting it and to bring a like response from them. This is the thread of unity "which doth all unite" and which makes it possible for human beings to work co-operatively—in harmony and understanding.

Repeated gatherings "in His name" establish an invisible "temple" which exerts a tremendous influence upon all sensitive people contacting it. By consciously aligning himself with this Christ power, one may obtain truly remarkable results. Thus if we enter our meeting place with a resolution to think, speak, and act in a Christ-like manner, we consciously attune ourselves to the spiritual vibrations already established there and prepare to increase the existing power.

We therefore see how important it is to keep the same place for spiritual meetings, after a wise selection has been made, and what a factor the vibration which has been built up may be in maintaining the permanency and unified strength of the Group. The spirit of fellowship and co-operation is encouraged

to express and the Group flourishes and grows.

HAVANA, CUBA.

A visit from one of the genial friends of the Havana Center, Sr. Alberto Medina, has brought some welcome assistance to the Spanish Department at Mt. Ecclesia, as well as encouraging news concerning the activity and progress of the Group there.

The founders of the Center, assisted by other members and friends, continue their labor of love with characteristic ardor and zeal. One method of stimulating interest has been the offering of a Fellowship book for the best paper telling "Why I Joined the Rosicrucian Fellowship." The first prize given was won by Sra. Ana Casanova.

It is a pleasure to hear that the library is given careful attention by one of the devoted members, who also spends much time in assisting those who come for advice and help with their problems. This worthy member also plans to start a Sunday School for the children in the vicinity as soon as possible.

The songs sung at Mt. Ecclesia are being translated and arranged for use by the Group at their classes and Services.

Members and friends from all parts of Cuba visit the Center, and some who cannot come in person add to the strength of the Group by writing in of their appreciation and approval.

LOS ANGELES, CALIFORNIA.

The formal opening of the new quarters of this Center at 825 Olympic Boulevard, held the evening of September 21, proved to be a thoroughly enjoyable and inspiring occasion.

An enthusiastic crowd of members and friends from the English-speaking and the Spanish Los Angeles Centers, Santa Monica, and other nearby towns over-

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OF THE

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Calgary, Alta., Can.—108 14th Ave. W.
Calgary, Alta., Canada.—Young People's Group 1536 15th Ave. W.
Chicago, Ill.—Room 719, Ashland Bldg., 155 N. Clark St.
Chicago, Ill.—c/o Mrs. Magdelina Goveia, 4921 Montana St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 916.
Denver, Colo.—P. O. Box 3,
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flowed the lecture room to hear Mrs. Max Heindel give an enlightening address on "The Dawning of a New Day." Her message of encouragement to maintain poise and faith during the present and approaching conditions left her audience with a new comfort and understanding in their hearts.

Beautifully presented musical selections by the Fidelio Ensemble, interspersed by the splendid vocal renditions of Bain Dayman, evangelist singer, added much to the charm of the evening, and many of the friends remained until a late hour, taking advantage of the opportunity to greet old friends, welcome new ones, and to enjoy the general spirit of friendliness and fellowship. That this occasion may mark the beginning of a new period of growth and usefulness in His vineyard for this ever-progressive Center is our prayer.

SAN FRANCISCO, CALIFORNIA.

Another Light added to those radiating their beams of truth and love into the world!

A Fellowship Study Group is now meeting weekly in the home of Mr. and Mrs. Andrew Hogg, 1508 Clay St., of this city, we are pleased to hear, and a cordial invitation is extended to friends in the vicinity who are interested in studying the enlightening Western Wisdom Teachings.

The Christianity Lectures by Max Heindel are being used at present as a basis for class discussion, other Fellowship books being drawn upon as needed for correlating material. Pursuing the democratic ideal, members conduct the class so as to give opportunity for participation by each student. "We learn to express by expressing," they feel.

NEW ORLEANS, LOUISIANA.

Classes and Services have been continued as usual in this Center, the secretary writes, adding that "regardless of circumstances and situations, we are, as always, faithful to the Teachings, follow-

ing them as Max Heindel directed and made possible for us."

The friends of this Group look forward to renewed activity during the coming fall and winter months, plans being under way to repaint and redecorate the Center rooms, as well as to bring in new members.

KOFORIDUA, GOLD COAST, WEST AFRICA.

The ideal of *service* is ever before the loyal friends of the Group in this city of the Gold Coast, as they persistently continue with their classes and efforts to pass to others the truths concerning life and being which have come to mean so much in their daily lives.

Recent reports from the Group indicate that interest and enthusiasm in the Work continue to be encouraging, the attendance during past months having kept up very well in the face of numerous obstacles. Constant efforts to reach new students and bring them into the classes bespeaks a happy note of progress.

SYDNEY, AUSTRALIA.

Activity and progress are the notes sounded by the latest communication from our correspondent in this city, who writes: "Interest and earnestness are still marked qualities in the weekly Study Group. Recently we started an afternoon class for the study of health and healing. We began with the study of the paper from Headquarters, "Practical Philosophy," continued with some general instructions concerning diet, an explanation of mental and spiritual healing, and concluded by reading the Fellowship Healing Service. We had a wonderful afternoon, the eleven friends present seeming to receive much spiritual upliftment. These meetings will be held one Saturday afternoon each month, and as time goes on we will devote part of the time to the study of medical astrology. There are students who can attend this class who are unable to be present at the weekly afternoon class."

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EXTENSION OF TIME

For Manuscript Competition

The Editor announces an extension of time for the end of the Manuscript Competition to December 1 instead of October 1. This will enable many to complete manuscripts or make additional entries. Mark—"MS. Competition."

The names of winners of cash prizes and of subscriptions will be announced in the FEBRUARY 1942 issue of THE ROSICRUCIAN MAGAZINE instead of January.

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There Is Still Time to Get Your Article In

THE ROSICRUCIAN FELLOWSHIP

OCEANSIDE, CALIFORNIA

GOOD FOOD FOR GOOD HEALTH

(Continued from page 516)

in milk, eggs, and green vegetables. But in the green leaves, one should hasten to add, riboflavin is the richest when the leaves are in their most succulent stage. The researches in 1940 prove that it is as important to keep the body "saturated" with riboflavin as it is with vitamin C. Each adult should drink one pint of milk a day.

I haven't spoken of celery, watercress, radishes, and onions, but they are good additions to a menu. They add excellent mineral salts, and flavor in addition to roughage. Irvin Cobb said he thought we did not derive much nourishment from celery but he guessed that eating it would polish the teeth and provide a healthful form of exercise to give an appetite for the rest of the meal. One stalk is quite filling and it counts up to three calories only.

Water should never be forgotten as an integral part of the diet. Foods are

not absorbed until they are soluble so we should plan to drink some water at meals and more at other times. I have so often recommended drinking not less than a pint and a half of water in which has been dissolved a teaspoonful of table salt, one half hour before the first meal of the day as a stimulant to peristalsis, that people are always reporting to me what a measure of relief this simple procedure has given them that I am glad to repeat it here. The salt is not harmful for it is not absorbed by the alimentary tract except perhaps in an insignificant amount. We need salt in our food for its chlorine is the important constituent to the hydrochloric acid of the stomach.

I know there are people who think it is sinful to like to eat. I disagree with them and I am willing to contrast for them the appearance of the human envelopes that surround them with those of the people who have not neglected to enjoy food, first eating what they should and afterward eating what they wanted. I believe this is a safe rule to follow.

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(Please see additional dealers on page 528)

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