

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

FEATURES



Common Sense and
The Sermon on the Mount

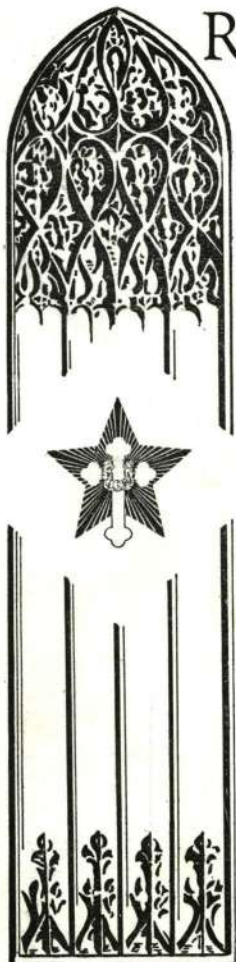
Shifting Horizons

The Blessing of Saturn



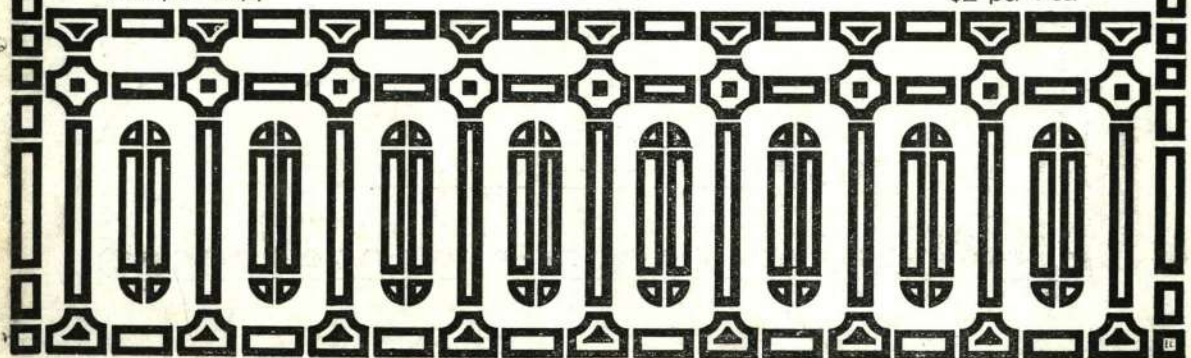
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The Mystical Interpretation of Christmas

By MAX HEINDEL



“THE ACHING VOID which is in the heart of every skeptic, whether he is aware of the fact or not, must remain until the spiritual illumination is attained which shall furnish an explanation acceptable to both heart and mind. To shed such light upon this sublime mystery shall be our endeavor in the following pages.”

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THE ROSICRUCIAN FELLOWSHIP

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

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The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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

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

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

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

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

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

In the thirteenth 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

MT. ECCLESIA

Oceanside, California, U.S.A.

The Mystic Light

The Rosicrucian Fellowship

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

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

Common Sense and the Sermon on the Mount

BY RUTH D. GOLMAN



THE SERMON ON THE MOUNT is among the favorite and most familiar portions of the Bible, and rightly so, for it teaches by the inner law of Love that which the Ten Commandments teach also by the outer law of Fear. The truths given out in this sublime message from Christ form, it is true, the highest spiritual ideals of the civilized world, but unfortunately humanity as a mass still trusts more to the negative rulership of fear of the law than it does to the positive rulership which is expressed through love of the law, that Love which casteth out Fear. As proof of this, is it not true that the principles embodied in the Sermon on the Mount are regarded too much as *ideals only*, and not enough as being *practical factors* in daily life? It is not a criticism but a simple truth that there is too wide a gulf between Sunday virtue and Monday vice. From the general condition of the world today it would seem that while we *know* the principles upon which to build a Christ-like life, such knowledge is more or less superficial, and of the lips more than of the heart. We *know*, but we do not yet *believe* that knowledge sufficiently, and when it comes to a test we are too prone to regard Christianity as being somewhat impracticable under present conditions.

It has been said by Max Heindel, "No lesson, though its truth be superficially assented to, is of any real value as an active principle of the life until the heart has learned it in longing and bitterness." Well, the world has come through much bitterness in its history. War, famine, crime, sickness, and sorrow of all types and degrees have made their mark upon the heart and mind of the people. Surely it is time that the truth of Christ should find a deeper meaning within us, and His Way be clearer to us. We have certainly tried all other ways to no avail, except that we have proved, or should have proved, their utter inadequacy. That we have not done so is perhaps not to be wondered at after all, considering the vast gulf which exists between things as we see them, and things as we feel they ought to be, and the inability of orthodox Christianity to give a satisfactory explanation. "I am the Way" said Christ, and He showed us the steps upon that Way in the Sermon on the Mount, which upon analysis will prove that Christian ideals are based upon bedrock sanity and a practical application of the law, and thus are eminently applicable to the needs of the Western World. An Anglican minister once said that the greatest curse of the preaching of Christianity is that people have got it mixed up with idealism,

whereas in reality we have to live with fact and truth. He is right. In actual fact the teachings of Christ are as a Jacob's Ladder extending from the depths of Earth to the heights of Heaven, from the most practical common sense of the present age to the loftiest ideals within the conception of mankind.

Since the Sermon on the Mount covers three chapters of the Bible we can take only one or two of its outstanding truths for consideration, devoting most thought to that which has often been called "the impossible commandment," i.e., "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." This is regarded as being impossible because it raises the standard of love beyond personality, and therefore calls for intense self-control and mastery of emotion. It calls for that type of love which is not confined to feeling alone, but is based on character and is capable of expressing itself in spite of personal desire, and follows not the dictates of such desire but rather the principles of spirit, which ever seeks to serve the divine essence hidden within each individual. Therefore it is the most difficult of commands at the present time owing to human pride and the lack of Will and Wisdom. However, that does not indicate that we cannot, and do not, find it possible to begin to live more and more in accordance with such an ideal, and the Rosicrucian philosophy in revealing the deeper truths contained within this command assists us materially in conforming more closely to its law.

Did you ever take time to analyze the main substance, so to speak, in which all the unhappiness of the world is rooted? If you have you will have found it to be the sense of *Injustice*. You will find so many people ready to say that life is unjust, circumstances are unjust, people are unjust, governments are unjust; heredity and environment are held up as the cause of failures and misfits, and are therefore also unjust. When we find people like this, or when we ourselves are

guilty of such an attitude (and it is so easy to slip into it) it is time to apply a little common sense, even though the *application* may be rather uncommon at the present time, and we shall see that when Christ told us to love that which would seem to be our enemy, be it circumstance or individual, He was not asking us do that which was not rooted in practical sanity. It is not common sense in the first place to suppose that a Being of such Wisdom and Power as Christ would waste time in placing before us principles and precepts which were not so based, and were not also best suited to our needs and evolutionary powers.

There is, running throughout all peoples of the world, a deeply rooted instinct that behind all visible form there is an invisible power. This instinct, or faith, accounts for all forms of religion from that of the barbaric superstitions and ceremonies of the savage, and the so-called heathen, up to that expressed by the various creeds and sects of the civilized Christian races, who call this power God.

The average Christian regards God as being essentially good, all-loving, and all-powerful; therefore He must also be completely just and merciful. The questions must then arise, Why all the pain? Why the injustice? Why should we suffer from others' wrong-doing, or be the helpless victims of past generations of evil? As Buddha has said, "If God permits such misery to exist He cannot be Good, and if He is powerless to prevent it He cannot be God."

The solution of the riddle can only be found in Rebirth, with its attendant laws of Cause and Effect, and in Christ. It is hard to understand why it should be so difficult for so many people to accept the truth of Rebirth and its accompanying laws. Instead, it would seem much harder to suppose that this is the only life that we shall live upon this earth, and that our eternal future is based on this fleeting second in the Eternity of Time. It is not common sense to suppose that a Power, call it

what we will, which has created the sun, the moon and the stars; which has formed this earth and filled it with the wisdom and miracle of life in all its many forms, and which is capable of

not to be wondered at that so many are skeptical of Christ when He tells us to *love* our enemies.

If there be injustice in the world, then why in the very name of justice should



sustaining the solar system, the Universe, in the mystery of life-giving space, could also create man, a creature of feeling and intelligence, and then drop him carelessly into unjust, unfair, evil conditions in a world of careless disorder and discord. *It does not make sense*, and it is

we submit to it and love it? That is the question which is at the root of our troubles. Inability of the Churches to expound, and of the people to find, a satisfactory answer is responsible for the disaffection abroad today in regard to spiritual matters. But Christ and common

sense do give us an answer if we seek it. It is an infallible law that we can test and prove any time we wish, that as we sow we must reap. If we have any sense at all we know that this does not apply only to grain and fruit, but to all phases of life, mental, moral, and physical.

We can prove for ourselves any day that *effects* always have *causes*, which if analyzed deeply enough are always equal. It is true that the cause may have been the previous day, or perhaps a week, a month, or a year ago, or more. But the law works. And the same applies to our lives as a whole in that the conditions which surround us within and without are the direct result of causes which may be concerned with this present life, or with lives in the past, but which are inevitably the result of our own doing. That which we have or have not, that which we are or are not, both good and bad—all these things are of our own sowing.

The occult student knows that according to this law there is no injustice, but that all which touches us is of our own doing, and that there is no enemy but that of self. Therefore, when we meet those who hurt us, those who wrong us, those individuals and conditions which the *world* calls our enemies, we who would truly follow Christ must realize that *it is useless to hate them*. It is foolish and impractical to waste time in vengeance, or retaliation: instead, the only practical sensible way to meet them is in the spirit of understanding and forgiveness *because we know by the knowledge based on law that such "enemies" are able to injure us only to the extent that such pain and evil have been at some time of our own making*.

From this viewpoint the words of the Lord's Prayer, "Forgive us our trespasses as we forgive those who trespass against us," take on a new and deeper meaning. We *dare* not be unforgiving toward others when we recognize sufficiently the fact that their sins toward us can only be of our own reaping. Who

are we to refuse forgiveness for a sin in which we have participated to the extent that it affects us? To refuse forgiveness to another is to increase the injury already done; to absolve another is to absolve oneself. The love and forgiveness of God cannot find a resting place in our hearts and lives unless we echo it toward others. We are tuning forks and the note we send out vibrates and draws forth an echo from all other notes of like pitch. That too is a law which we cannot evade.

If we wish to draw forth harmony and peace we must first of all send it out. Some may claim that this is a hard doctrine and a pitiless one. But that is not so. When we are willing to accept the responsibility of our own lives through the recognition of the free will of each and every individual it is true that it is difficult. It is not pleasant to face oneself as the cause of one's circumstances and the author of one's happiness or misery.

It means that in doing so we have to stoop in humility and pick up a cross whose weight is all the more keenly felt because it is of our own making. But did not Christ say, "He that taketh not his cross and followeth after me is not worthy of me"? He did not say that we had to bear the *other* fellow's cross (which, when we listen to the cry of "Injustice" that the world gives forth, one might suppose to be the case), but our *own* cross, of our own making. And when we do that the way is naturally difficult, and we find ample proof in the resulting battle of spirit against flesh that Christ meant what He said when He stated, "Think not that I am come to send peace on earth: I came not to send peace but a sword."

It is not easy to love those who hate us, to give good for evil and to pray rightly and purely for those who harass us. But when we understand the beautiful and mystic truth that such individuals and conditions *are the means by which our own mistakes are shown to us that we may rectify them and cease to err again*

in that particular way, then surely, having that practical base on which to stand, we can begin to be honestly grateful for adversity, and to truly love our enemies, seeing in them the means of gaining greater wisdom.

In returning good for evil we have the priceless privilege of not only paying off old debts, but of setting in motion a new Cause, the Cause of Love, which shall as surely and inevitably bring a future harvest of joy and peace. In this light it is a fact that those whom we consider our enemies from a worldly viewpoint, are instead our best friends when regarded in the light of spiritual understanding. It takes and will continue to take all the strength and wisdom we are capable of expressing in order to persevere in this attitude of heart and mind, but *there is no other way* but that of Love, and an intelligent understanding of its law is necessary to permit of the co-operation of feeling and reason.

"I am the Way," said the Lord of Love, and I wonder if we comprehend the depths of that one sentence, for it holds within itself the secret of liberation. We who aspire to be Christians have to echo those words within ourselves "I am the way out of my own difficulties." It is useless to blame God or the world, or to hate those who would seem to block our way.

The Way may indeed be hard, and it is often lonely with a peculiar loneliness born of the spirit's yearning for that which the lower, or earthly self has sought and failed in its ignorance to find, but it is not pitiless. Far from it. It is when we shove the blame of our lives onto other people, when we blame environment, heredity, or God and the "times" for our misfortunes that we really become pitiless, self-righteous, and

narrow; but when we shoulder our own burdens and try to face life squarely, feeling the magnitude of our own shortcomings, and the weakness of our own natures, we find that we *cannot*, we *dare not* condemn others. Instead we develop an understanding, a compassion that is the first seedling of real love which is not of flesh but of spirit.

Then we are the more ready to give constructive sympathy to others who are troubled and heavy laden, and are the more eager to give them what help we can, knowing full well our own sore need. In this flame of greater understanding and love our own faults will be slowly transmuted into better things. Cleansed in the fire of our own remorse and pain, such evils as egotism, self-pity, self-righteousness, condemnation, criticism, evil-thinking, and vengeance will be burned away, leaving only the gold of spiritual wisdom and love. In thus following Christ we draw ever closer to His strength through which we can do all things.



There is no other way, but even though that Way be often hard and painful, and marked with the Sign of the Cross, it is also true that the Law still works and that as we give so shall we receive. If we fill our hearts and minds with that which is beautiful and true only the same can return to us, for we then set into vibration the archetypal, or tonal note, which shall create for us the conditions we so ardently long for, and by the eternal law of Justice, give back to us all that we have sent forth. Thus, though the path of the Christian is one of the Sword it is also one of the Star of Peace, that peace which passeth human understanding. Again I say that these things are not mere *ideals* alone, but *actual facts* in the life of the aspiring soul.

In the ability to grasp and understand our own responsibilities in regard to our lives and the world we have the key to the teachings of Christ, and they then become an inward reality instead of an outward ideal. Then only is it possible to turn the other cheek in deed and in truth, though in doing so it is not meant that we should become spineless and cringing. Christ told us to "resist not evil," but by that He did not intend us to become "doormats" for others to walk over at will. Rather did He mean that we must stand for the right even though it involves personal sacrifice and pain, but to do so *lovingly*, impersonally, without anger, and without injury; offering no retaliation of blow for blow, but standing firm for that which is good in spite of all insults, humiliation, and suffering. It is indeed the most difficult thing in the world to do, but an understanding of Rebirth, of Cause and Effect, and their relationship to the Love and Forgiveness of Christ, can and does assist us to live these things more and more.

The recognition of self as the cause of our troubles results in increasing purification of that self, with greater compassion for others and understanding of the sorrows of the world. Then does Love grow in strength until there will come a time when we can serve and love for Love's sake alone, for Love feels no injury, and "seeketh not her own." This is the secret of the Love of Christ, which gave Itself, and still gives Itself, for no other cause than that of divine compassion and selfless service to a sin-laden world. Thus does Love rise above the law, and become a law unto itself, fulfilling all things. "Think not that I am come to destroy the law . . . I am not come to destroy, but to fulfill."

A study of the Sermon on the Mount

will reveal the truth that no matter what our circumstances may be the real importance is not in how much good, or how much evil surrounds us; not in how much we have or how much we lack; not in whether we are sick or well, rich or poor, but *always* the importance lies in our *attitude* toward such conditions. Good and evil are not always as the world views them. We often suffer from an inverted understanding as to what is good and bad. If we have many blessings, and enjoy many privileges, it is true that we have earned them, *but what are we doing with them now that they are ours?* That is the question. "Unto whomsoever much is given, of him shall be much required."

He who wastes his talents and energy to no constructive purpose is laying up heavy debts for the future, and his way is more perilous than that of another whose burdens in this life may make his way more painful and slow. *The past matters only to the extent that we use it in the betterment of the present and the future.* Therefore, it is an occult truth that Good or Evil exists for each one of us only in accordance to the attitude of mind and spirit that we express toward such conditions. The aspiring Christian knows that in truth *all things* work for good to those who LOVE. It is today, and what we are doing today that matters the most, which is what Christ meant when He said "Sufficient unto the day is the evil thereof," and "Seek ye first the Kingdom of God . . . and all these things shall be added unto you." In other words, let us but begin now to seek more than ever that Love by which all things are made new, and we shall find that the Kingdom of Heaven is indeed within, for "Love, endless Love is the road to God, for Love is God Himself."

*We search the world for truth; we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all old flower-fields of the soul;*

*And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.*

—Whittier.

The Conversion of Geoffrey Strong

BY GRACE EVELYN BROWN

GEOFFREY STRONG laid down his pen, leaned back in his library chair, and a look of satisfaction came over his face, as he said to himself: "It is finished; and I am very well satisfied with it. Its arguments are unanswerable. We must never accept that which we cannot prove. The scientific attitude is necessarily the only infallible one, the only reliable foundation on which to build a scientific treatise of reasoning of any kind."

Strong was professor of science in the college of the town where he lived; and having the scientific nature, he weighed and balanced all things from this standpoint. Not so his wife, Amy. She had the devotional, intuitive nature most common to women. She knew, because she felt in her heart that a certain truth existed, and when Geoffrey brought forth some unanswerable argument, she would say simply, "I don't feel that is so. The opposite view seems to me the correct one."

Then Geoffrey would reply, "But we must use reason."

He had spent many weary hours on this paper—and all for what? Simply to prove that this physical life is all that there is; that man is merely a complicated piece of machinery, destined to wear out in a certain number of years; to run down and cease to exist.

"Consciousness," he had written, "is simply a product of cerebral stimulation, brought about by molecular activity. Thus, in cases of great emotion, caused by sudden and unexpected circumstances, this unusual and intense cerebral activity gives the sensation of either joy or pain, according to circumstances involved. The more intense the surprise engendered, the greater the molecular disturbance, due to the brain's having to

adapt and accustom itself to the changed conditions, hence the greater the sensation. That is all there is to human emotions; for when the machine runs down, there is nothing left. Consciousness is gone. Thought and consciousness are, therefore, merely by-products of the brain, and depend absolutely upon the functioning of the brain to exist as such. Consciousness is simply the inner aspect of brain activity."

That night, Geoffrey fell asleep with these thoughts uppermost in his mind.

He awoke the next day with a dull pain in his head and chest and a feeling of weakness and lassitude so strongly upon him, that it overpowered him when he attempted to rise.

Dr. Hampden, who was summoned, trying to speak cheerily, told Geoffrey that he would soon be all right, but that he must lie quietly for the present. When the pain in his chest permitted, Geoffrey slept; and during his intervals of consciousness, he seemed to know and care very little about what went on around him. His life had been a busy one, every moment so filled that he now found it pleasant just to lie there with no responsibility, with nothing to do and nothing expected of him, and as the days wore on, he was aware less and less of all that went on around him, and his consciousness seemed to be gradually withdrawing from this world and all that was taking place in it.

As this condition increased, Geoffrey began to be aware of another world, in place of this one, and even more real and vivid than this; and he, too, seemed to be in another state of being, in a place much like this, yet different; and as he opened his eyes to his new state of existence, all of his former strength and ambition seemed to return.

"Why am I lying here, as if I were so weak and helpless, when there seems to be nothing the matter with me," he asked himself. "I feel better than I can ever remember having felt."

Then he tried to rise and found that he could easily do so. "It was a gain, after all," he said to himself, "lying there. I shall probably be able now to do all of the work that I should have been doing and do it all the better."

How buoyant he felt as he walked along! "How pleased Amy will be," he said, as he started in search for her.

Amy was not to be found, however;



and he passed from room to room looking for her. At last, entering his study, he noticed his completed manuscript lying upon his desk, just as he had left it that night before he was taken ill, which now seemed so long ago.

As he glanced down at the first page, it seemed as if he could see, all at once, every word that it contained, and without turning the pages.

"What queer impression is this?" he asked himself. "It must be that the illness has gone to my head; but of course, as I wrote it, I am naturally familiar with every word that it contains."

However, the arguments brought forth in the paper did not strike him as being so convincing as when he wrote them.

"Why . . . I am here taking for

granted that I know everything!" he said to himself. "The idea never seemed to occur to me that the physical brain of man may not know everything; and why should it know all? One man knows more than another, one knows one thing and another another; while the most ignorant man knows little more than the brightest animal. How can we say that even the greatest brain understands all, when there may be minds that are as much above man's as man's is above that of the animal.

"Then again, there are vibrations which the human sense organs cannot take up. We only hear vibrations in the thousands a second and see light waves in the trillions a second. What vibrations exist between those two? May there not be somewhere a consciousness, an organ of sense that can register their wave lengths? What is it that surrounds us of which we are not cognizant when in the body, which may, after all, be merely a prison-house, with a few tiny windows—the senses. Strange that I never regarded it all in this light before."

These thoughts were so new to him and absorbed him so completely, that he stood by his desk looking down at his manuscript for some time in deep meditation. As he did so, he noticed that it seemed to present a strange appearance. The particles composing it seemed to be separate and moving with an intense rapidity in whirling vortices.

"How very remarkable!" he exclaimed aloud. "Yes, there surely must be something the matter with my head. Yes, everything else seems to move in the same way," he went on, looking about the room and examining desk and chairs. "Science says that the atom is a minute solar system; and now I can see that this is actually so."

He smiled to himself as he realized that now he could see things exactly as he had often told his classes that they really existed. Yet the fact that he could see them thus caused him uneasiness. He worried at this strange sight which he had never before possessed, and had

never known anyone else to possess. He would try to find Amy and tell her about it; possibly she and the doctor might be in his room by this time.

Geoffrey quickly ascended the stairs and found himself in his own room. Yes, there they were, Amy and Dr. Hampden and the nurse—but what were they doing? At what were they looking? Surely there was nothing there on the bed over which they bent in evident sorrow and agitation; but as he was about to speak he heard the doctor say to Amy: "I think that I should tell you that he is very low. However, his vitality has always been good, and there is still a chance. If the worst should be realized, I think it best that you should be prepared."

Amy did not answer, but only bowed her head. The agony in her face told more plainly than words could have done what she was suffering.

What could it all mean, Geoffrey wondered. He was not there on the bed. But as he looked more closely, he saw the lines of a human body and face, his very own, and then the truth came to him: this shadow was his own body, the thing that he had always considered was his very self; and that shadowy and empty brain was what he had called his consciousness. He smiled grimly as the thought of all that he had written and taught came back to him for now it seemed absurd to think that he should have been so blind. It was the conceit of ignorance.

Again he regarded Amy in her grief and looked long at Dr. Hampden, who was doing what little he could to keep that physical mechanism in action, and at the nurse, who was carrying out the doctor's instructions.

"At such times, one feels so weak," the doctor declared, "and yet so sure of a greater Power than man's that decides whether or not life is to continue."

Even as he spoke, Amy began to pray, with her head on the cover at the feet of the shell which had been his complete idea of himself. Geoffrey saw the prayer become visible. It must have

been that, for a luminous light arose from where Amy knelt, and covered the still form and scintillated above it like a sunrise sky of rosy light with golden rays shining and palpitating through it.

It was all so queer. Perhaps it was only a dream after all. Dreams were often strange and incongruous. He might awake at any moment. He hoped that he would, for it was not pleasant to witness their sorrow and realize that he was an alien to them, a being who could not make himself known to them. But no; he felt that all this was too vividly real to be a dream. He was so alive and everything about him was so vitally alive.

He tried again to speak to them, to arouse their attention. Perhaps Amy, believing as she did in the existence of the soul apart from the body, would at least feel his presence. He approached her and said, "Amy! Can't you see me? I am really here. That on the bed is only my body. What can I do to let you know that I am here? Amy! Dearest! Look at me!" he implored; but she only gazed at the body in deepest grief.

Then he turned to the doctor who stood there silently waiting, for there seemed to be nothing more to be done just then.

"Dr. Hampden," Geoffrey cried, "make her see me! Tell her that I am here, well, and feeling full of life. I am not ill. That is not I. That is nothing but a mere shadow; and you all seem to believe that it is all there is of me. I thought so, too, once, and not so long ago. . . . The point of view makes such a difference," he added somberly.

If he could only tell Amy that he had been wrong, that she had been right in all their discussions and differences of opinion. If he could only tell her that now he knew for a fact all that he had always denied, and all that she had hoped and longed to know about the truth; all that she had somehow grasped in some subtle, unconscious way, for she really must have known to have believed so implicitly in all these things of the spirit with no proof whatever.

He approached still nearer to her, and

bending over her, spoke her name again, the one word, uttered with such longing and intensity, that it seemed as if she must hear, that love must bridge the gulf between them.

She turned and looked over her shoulder in a wondering way, and right into his face. She must have heard this time; but there immediately came over her face a look of terror, and she turned to the doctor and asked in a low, quiet voice: "Tell me, is he still alive? for I thought I heard him call me—not from there, but behind me, here. Tell me the truth!"

"Yes, the truth is best," answered Dr. Hampden. Then he continued, "He is still very low, and may go at any moment; but we must still hope."

"I feel that he is not there at all now," Amy replied. "I feel him right behind me, right here." She looked again at Geoffrey.

"You are all tired out and your nerves unstrung by this terrible strain," explained the doctor kindly.

Much as Geoffrey longed to comfort Amy, to tell her of his nearness to her, he realized that further efforts would only add to the great burden that she was bearing, for if he persisted in his attempts to attract her attention, she would consider him indeed departed forever from the body. So he decided not to speak to her again, but left the room, returning to his study. He sat there in his large chair by the desk for some time. It seemed hours.

Everything seemed changed and twisted about, utterly reversed. He was looking at all of the familiar objects now from an entirely opposite point of view—from the inside, as he had formerly considered them merely from the outside. "And I thought the body all," he reflected, "when it is really but a prison-house, which limits the soul in its expression. Now I am so much freer in every way than I was before."

His glance fell upon his manuscript. "If I could only destroy it," he thought,

or even change it, or write at the end: *This is not true.*" He tried to do this, but his delicate fingers simply sank down between the whirling vortices, without disturbing their revolutions.

He was alone, quite isolated, powerless to send even a word to her whom he loved best. Of what avail were those weary hours of study and physical research?

Bowing his head upon his desk, he gave vent to the overpowering sensations of utter helplessness which surged over him.

How long he remained there he knew not; but at last he became conscious of the presence of another by his side. A hand was laid gently upon his bowed shoulders, and he looked up to behold a face so filled with love and compassion, a face so majestic, powerful, and beautiful that he thought with awe that the man who stood by him must be one of God's angels.

"No, I am not that," the visitor replied, as if Geoffrey's thoughts had been spoken. "I am only a man like yourself; but having been here on this plane of life for sometime, I may perhaps be able to help you. You wish to comfort those whom you left behind and leave some message to tell them that you are still alive, even more so than when you were manifesting through that denser vehicle; also that this writing doesn't include the whole of life."

"Yes, that's it!" Geoffrey exclaimed. "Only tell me how! Show me the way to accomplish this, for I don't know how by myself to send the least message to those I love; and all that I left to comfort them is this worthless manuscript. I thought that I was a success there; but here, I am an abject failure. If I had only destroyed it while I had the chance, or never had written it! Can't you destroy it for me?"

"Its destruction would tell them nothing," the visitor replied. "They would merely think it had somehow been lost. If you write a message on it, that will be found, and they will know that you put it

there; that you still live, and find a new life in another realm. Let me do this for you."

Guiding Geoffrey's hand as if with a magic power, the visitor succeeded in impressing the paper with the words, written in Geoffrey's characteristic handwriting: "*This is not true. I know the truth now. All is life, spirit, God, love. Matter is merely the vehicle of spirit.*"

It took a long time to make those whirling vortices keep the words permanently. Geoffrey gazed at them wonderingly. Then he turned to the stranger to thank him.

"This experience was given you," the man returned to Geoffrey's ardent thanks, "that you in your physical consciousness might realize the truths of the spirit; for the time had come in your spiritual development when to keep longer to the utterly materialistic ideas with which you have been concerned up to now would be to retard your progress. We must all go on or we shall have to be placed in different circumstances which will make us think and take a different attitude from that which we had previously held. For the materialist the change is usually physical death.

"You had come to the time when you had to forsake your old life and start on a higher spiral of development. Teach your physical science, but teach it as the science of the laws of physical matter only, and that spirit animates and guides these laws for its own sake; that matter exists merely as the servant of spirit, and that it could not combine atoms into forms without the coordinating and coalescing force of spirit.

"Now you have the opportunity of returning to the world which you have left, and of resuming your work. If you choose to do this and in this way, your body will recover and be the fitting instrument for many years of faithful service and growth. Do you choose to do this?"

"Yes! Yes! Of course I do."

The visitor smiled, and his face was like the radiance of the sun. "We knew that you would so decide," he said. "Otherwise you would have been permanently severed from your physical body. Go now and devote your life to instructing all whom you may of the eternal verities of spirit, the one all-powerful principle of all forms. You will find your body waiting to receive you. Good-bye until we meet again, and God bless you."

* * * * *

Geoffrey opened his eyes in his dimly lighted room to find Amy, Dr. Hampden, and the nurse still by his bedside.

He lay there in a state of physical lassitude, but with his mind alert, watching happily their joy that at last he was conscious again.

When he was better and able to talk a little, he asked the nurse to bring him the manuscript that she would find on his study desk.

Yes, there were the words that he had written. Then it was no dream. He really knew that it was a true experience, a soul experience. He turned the manuscript toward Amy, who was regarding him wonderingly, as he said, "See what I wrote here."

"Why! When could you have written this?" she asked.

"When you thought that I was dying."

Then he told her of his wonderful experience, adding: "Now we agree. I have the same knowledge that you have. I have learned by experience what you already knew; and I believe that the guardians of our humanity were trying to teach me by giving me you but I was too conceited and stubborn to learn without this experience."

Her joy was united with his. Now they would live their lives together to teach all those who were ready to accept them, the marvels of the invisible world.



The Pilgrim of Time

A Study in The Mystic Way

BY PANSY E. BLACK



MAN, of necessity, is ever a pilgrim of time, a wanderer through the mazes of illusion; not like the Wandering Jew, however, a condemned prisoner treading the hills of endless ages, but rather as a spectator, a sight-seer at some marvelous exposition built by a Master Craftsman, an observer of events in which he has a part but which are beyond and not of his real Self. If he be wise, he absorbs life's lessons of illusion, secure from its impatience and limitations.

I say that he is of necessity such a pilgrim. For it is only in the mazes of time that he can gain the facilities, powers, and gifts which are necessary if he would become the master of illusion. The true home of the spirit is elsewhere in the realm of reality, where there is "no variableness, neither shadow of turning." Was it not some wise and discerning mystic who said, "Here we have no continuing city, but we seek one to come"? And again, "not made with hands, eternal in the heavens." It may seem a far goal, an endless journey, but some day we shall reach the place where we can make for ourselves and use "coats of skins" at will, and in that day become even as our Elder Brothers, the "Mind-born Sons of Brahma," "without father, without mother . . . having neither beginning of days, nor end of life." To know this consummation it is necessary to be able to wield the rod of power which creates and dissipates at will and as the spirit has need. That facility can only be gained by experiencing all that time can offer and realizing that man is not subject to the passage of the days but stands apart from them, though clothed in garments which are thus subject.

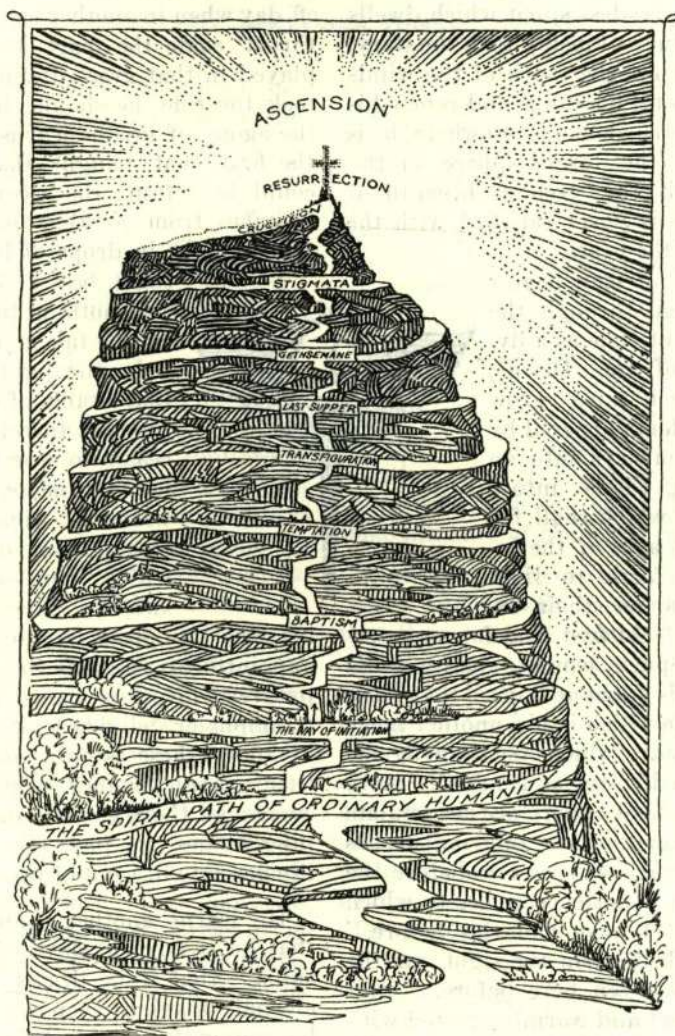
The pilgrim's is a timeless journey,

since the end is perfection, the goal eternity. He is perpetually seeking an escape from the better to the best, the lesser to the greater; from illusion to reality, separateness to union, the fragment to wholeness; the microcosm is ever yearning to the macrocosm. Its essentials are ever the same, the gaining of knowledge and wisdom through a series of excursions into the curious byways of this illusion known as time. For time is the greatest of all illusions. We think we live by grace of a clock, of the days that pass, the hours that tick the years away, but when some crisis is upon us, then do we know that a minute can encompass a century and a day seem as a second when it is past. It is then that we realize the significance of the phrase, "with Him a day is as a thousand years and a thousand years as a day." Inspired by this prophetic utterance one of the world's great poets wrote of the monk who could not understand how this could be even with the God he worshiped, so when he went out one morning to walk before breakfast, he listened for ten minutes (as he thought) to the song of a little bird, whose music was transcendently sweet, and when he returned to the monastery he found that the ten minutes had been a thousand years to the world he had ignored while he listened.

The reason why to the pilgrim time seems the only reality while he is experiencing it is that he must be continually putting on and taking off "coats of skins" for it is only through these that he may contact experience, but it is equally through these that time is able to impose its shadow show as reality. For to these rest, food, shelter are necessities and one of the greatest impositions of time is the idea that the pilgrim begins life as a

fresh, new, agile creature and as the days pass he grows older, his muscles become stiffer, the bloom departs from his cheeks, his step becomes less sure, his eye less keen, his zest departs, until at length the illusion is complete and he is

mean that it is subject to that body. Life is as deathless, timeless, ageless as the spirit of the universe and its span of activity is as measureless. Life does not start with each new body born into the world, it does not age with the



an aged dweller in the halls of time, bound by its deficiencies, cowering before the blasts of diminishing days.

But this conception is a prison house, a narrow cell to bind the pilgrim to the illusion that life is a thing that can be measured by the passage of years, when in reality it has no measurement. Life is power, force, and because for a few hours, days, and years a little of it is pent up inside the physical body does not

passing years, it never grows old. It merely dwells for a few hours in the world of illusion, gains a little of the wisdom it has come to find, then when the "coats of skins" become inadequate for its further flowering it drops them to return to its own true habitat to wait a favorable time for taking on anew the illusion of time and the garnering of a new store of knowledge.

Yet even the man who yields most

fully to the deception of time, acknowledging that he grows old with the passage of the years, still holds in his mind rebellion against what he terms the necessity of age, the dimming of faculties, the palsied hand that no longer obeys his behests. The restless spirit which dwells deep within knows kinship with the stars; he is longing for the touch of the winds of eternity to fill his lungs and renew his energy. His true home is elsewhere, he is a citizen of the larger sphere, of the wider outlook, the greater breadth of view, and he is never satisfied with the limitation of the years.

The spirit of man begins his pilgrimage through the endless halls of time as a living Spark of the Divine, but one which must grow through wisdom garnered by his many journeys into an encompassing Flame, into a Living Fire, which shall for the countless ages of the infinite shine forth to light other Sparks on their expanding way. At first, and for many rebirths this Spark cannot realize while dwelling in his "coat of skins," that there is another life which is his, another home beyond the stars which temporarily he has abandoned. But as gradually more and more fruits of experience accumulate in the real home of the pilgrim, flashes begin to appear. Scenes rise before the inner eye, an experience comes to which he answers, "I have had this before." Landscapes flash upon the sight, and he says, "I have been here before." Old friends are met and warmly greeted with a remembrance of the elsewhere clearly before him; old enemies also are met and debts discharged; a great expanding of consciousness takes place. When this occurs, life both in the body and out becomes a wondrous adventure, not in time, but in the endless fields of eternity. More and more we reap in the body that which we have sown and sent back as sheaves to the homeland.

The pilgrim now glimpses the great plan of evolution surely but slowly ful-

filling itself; the drama is seen through the veils of time, but it is none the less real and impressive for all that. A new creature rises who from the dust of disappointment recognizes the fruit of opportunities ungrasped in some other far-off day when in another body he carelessly thrust aside the part he should have played in that great drama and another took the role he should have had. By the agony of loss he learns three things: the first, that naught that was not his could he retain; the second, that what he takes from another must be repaid though it be in drops of blood; and the

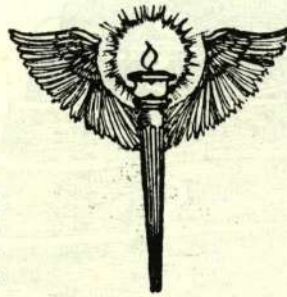
third, best knowledge of all, that nothing that is truly his can be taken from him.

In the light gained from that drama of evolution and his part therein, the pilgrim ceases to worry, to fret, to harbor unease. The dizzying whirl of time slows to a steady, sure, quiet vibration which carries him more swiftly, unerringly toward his goal. No obstacles, no delays, no disappointments can mar the serenity of his progress. No loss can depress him, no triumphs or delights long delay him, for he knows these as only another phase of time's magic shadow show and uses all events, all thoughts, all emotions as stepping stones to pave the way out of illusion into life, out of time into eternity.

He learns another important thing: that he is not the slave of his "coat of skins," that if he draws upon his own eternal, unaging, ever eager self, he can be young though his hair be white and his limbs wax slow and uncertain.

Secure in his garnered knowledge of the ages he paces the halls of time, absorbing new experiences, transmuting them into the gold of ageless wisdom which shall endure when time shall be no more. He smiles at his own pain which makes him the brother of all who suffer and enables him to be their comforter. He accepts adversity because it brings

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Shifting Horizons

A review of recent scientific literature

BY ALEXANDER HORNE



AMONG the many movements taking place across our intellectual horizon, two especially significant ones may here be mentioned. One is the progressive encroaching of the scientific field onto territory once considered strictly "occult." The other is the approaching reconciliation between science and religion.

I

In increasingly numerous directions the "occult" is becoming occult no longer. True, because of the limitations that science has imposed upon herself, there still are, and for a long time undoubtedly will be, areas within this occult field that science will not trespass upon, claiming that she has nothing to do with such matters, since they are not amenable to rigid scientific control and investigation. But it is significant that the frontiers of science are constantly spreading out, taking in more and more foreign territory, and one need only mention the activities of the "psychical researchers" to give but one illustration.

Psychical research is rapidly becoming an independent science, and many investigators now devote to its prosecution the same patient and careful accumulation of facts, the same critical analysis of phenomena, that one finds in more orthodox fields. So promising has this new field become that many distinguished members of the academic world have been attracted to it. Sir William Crookes, Bergson, William James, Sir Oliver Lodge, Charles Richet, Lombroso, Driesch, are among this number.

As another example of the invasion of occult fields we might mention the one-time very controversial subject of mesmerism and animal magnetism—re-

christened "hypnotism" by orthodox science—today a commonplace subject in the psychology classes of many universities. And now that Duke University has taken to sponsoring scientific experiments in telepathy (with gratifying results), it may be expected that other seats of learning will follow in its wake, and soon this outpost too will have become a recognized station well inside the scientific frontier. Even medical men have now taken to explaining away some of their own methods, and as a result "faith cure" (for the functional type of disorder at least) has at last assumed some measure of academic respectability.

Brain-waves have been, not only detected, but actually measured; the effect that thoughts and emotions have on our physical organism (the old "power of mind over body" problem) has similarly become an everyday phenomenon in the physiological laboratory, where the activity of the ductless glands and the analysis of the blood stream clearly indicate the changes that do take place under the stress of thought and emotion. Clairvoyance has become "extra-sensory perception," and evidence of its reality is accumulating in scientific circles. Thus, Dr. Alexis Carrel, the eminent surgeon and Nobel prize-winner, has recently testified to the reality of this phenomenon; and Dr. Freud gives, out of his own professional experience as a psychoanalyst, many cases of a telepathic and clairvoyant character. He even goes so far as to appeal to his colleagues for a more tolerant and less skeptical attitude towards this class of phenomena. Mediaeval alchemy has similarly been vindicated. After centuries of ridicule, modern science has found that the

immutable chemical elements are not "elements" in reality, but are on the contrary capable of being broken down, and transmuted one into the other.

II

In the religio-scientific sphere, a like phenomenon is taking place. On the other hand, we find the fact that science is slowly taking over fields that once were characteristically religious: the field of ethics, for example, once purely idealistic and based only on revelation; now becoming more and more utilitarian, and based on biology and sociology. That science has taken over the field of cosmogony is now a recognized *fait accompli*. Religious experience is scrutinized in the light of psychological knowledge; philology, archæology, anthropology throw their searching beams on the dark question of religious origins and the growth and composition of sacred literature. The convergence of science and religion is thus being accompanied by some measure of recognition of the functions and limitations of these two approaches towards knowledge—a diplomatic delimitation of frontiers, so to speak—and a growing respect for each other's integrity and sincerity, and sovereignty within one's own borders.

On the other hand, we also witness the strange phenomenon of a science and philosophy that is repudiating in no uncertain terms the crude materialism of the previous century. Even after we have allowed the cogency of the argument that the scientist (admittedly an expert in his own field) is but a layman when he speaks on religious and philosophical matters, the opposition must surely cede the point that the very fact that leading scientists find it possible to entertain religious ideas indicates, at the very least, that science and religion

are not necessarily incompatible. There is, in fact, an increasing number of reputable and even world-renowned scientists who not only have leanings towards the religious point of view, but who also show that science's latest discoveries in many fields disclose more and more the inherent limitations of the scientific method, and its consequent inability to completely cover every aspect of truth and reality: hence the complementary need for religion and philosophy to round out our knowledge of things. The public is being taught to recognize that Science, Philosophy, and

Religion are but three converging paths to Truth, and that Observation, Reflection, and Inspiration are therefore three mutually supplementary methods of its attainment, none of which we can afford to despise or ignore. Material reality has been found to be far from all there is; and even in our study of the material side of reality, there are

The true doctrine of omnipresence is, that God reappears with all His parts in every moss and cobweb. The value of the universe contrives to throw itself into every point. If the good is there, so is the evil; if the affinity, so the repulsion; if the force, so the limitation. Thus is the universe alive.—Emerson in "Compensation."

those—physicists like Eddington and Jeans, and biologists like J. S. Haldane—who maintain that our knowledge of the physical universe is, at least in large part, subjective.

In the battle between the idealists and materialists in modern science, one would have thought that the physical universe, for obvious reasons, would have proven the last impregnable stronghold of the materialistic battalion. But strange to say, it is precisely in our study of matter that we come to grips with something that, with every new discovery, is becoming less and less tenuous, and less and less material, unbelievable and self-contradictory as it may seem. The "indivisible" atom of the chemist, as already indicated, has suffered disintegration at the hands of the modern physicist. Interestingly enough, the very same technique that has proven the possibility of

transmutation has also disclosed the immateriality of physical matter.

The ultimate unit has now become the electron (an electric, not a material, entity), and matter has thus been reduced to a form of materialized electricity. In turn, the electron—now found to be entirely unpredictable in its behavior, and as temperamental as a *prima donna*, instead of the deterministic thing it used to be—is the basis of radiant energy, which naturally leads to the conception of matter as a sort of congealed radiation. And since, again, it is out of these units of radiant energy that our entire physical universe is believed to have evolved (just as Millikan says such universes may still be evolving in the far reaches of outer space), then the phrase "Let there be light!" as the starting point of creation begins to assume at last some degree of scientific meaning. Thomson thinks we must give up our notions of an inert matter since physics

has disclosed the prodigious energy and inconceivable activity locked up within the atom; and if the activity of Matter can give rise to Life and Mind, then Life and Mind, he says, must somehow have been present at the very origin of things.

Meanwhile, our concepts of Space and Time have received some rude jolts at the hands of the relativists. Laplace had found in his scheme of celestial mechanics no room for the idea of God, and astronomers since then, sweeping with their telescopes the infinitudes of space, have similarly found no room for an extramundane deity. But material Space is now shown to be finite, and if one wanted to harbor such doubtful consolation, one can now think of a spiritual infinity beyond the confines of our own finite space.

But that recourse is as unnecessary as its validity is questionable, since we have

the much more fruitful conception of God-in-Nature, disclosed to us by biologists as being the fountainhead of all vital, evolutionary activity; by psychologists as being the source of human creative and æsthetic activity; and by philosophers as that Cosmic Consciousness toward a realization of which all human evolution and all ethical activity is tending.

Jeans the astronomer, reflecting on the beautifully harmonious mathematical structure of our universe, on the one hand, and the fact, already mentioned, that our knowledge of it is largely subjective, thinks that the universe can therefore be visualized as but a thought in the mind of the Divine Mathematician. With it all, the organismic concept has at last invaded the domain of physics, of all places. Max Planck thinks that it cannot be withheld from the atom itself, since it shows many signs of behaving like an organic whole.

And thus, as Eddington points out, has come about a complete change in our world-view in which the universe has gone "from a fixed, changeless, static, dead thing to a changing, evolving, dynamic, living organism."

In biology, particularly, the thought of *something* above or within the material organism, as the prime cause of its creative and spontaneous activity, is especially illuminating. And it is precisely in this field, of course, that the principal conflict in science and religion has taken place. People have been led to believe that the notion of organic evolution is necessarily a materialistic one, and that evolution is but the product of the fortuitous interaction of a dead environment with machine-like organism.

Today, on the contrary, idealistic biologists, while not denying any well-established facts, show that these facts are as

Crime and punishment grow out of one stem. Punishment is a fruit that unsuspected ripens within the flower of the pleasure which concealed it. Cause and effect, means and ends, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed.—Emerson in "Compensation."

amenable to a non-materialistic as to a materialistic explanation, and whether we accept one or the other therefore becomes merely a question of personal preference. They also point out that Lamarck, the father of the evolutionary theory, spoke of the "sublime Author of all things" whose infinite power created an order of things which we have since come to recognize as the evolutionary process; and that Alfred Russell Wallace, co-author with Darwin of the much-debated Theory of Natural Selection, definitely saw evolution as the purposive work of a divine Creator.

Coming down to our own day, we find that, while the *fact* of organic evolution is universally recognized among scientists, the various *theories* accounting for this fact are still in dispute. The Lamarckian, the Darwinian, the Mendelian, and so on, all have their explanatory strengths and weaknesses, but a generally satisfactory theory of biology and organic evolution, as Vernon Kellogg points out, is still unavailable. Some claim that this is so because of the mechanistic foundation of many of its principles, which thus shows itself to be unproductive of any real illumination.

The attempt to express the activity and evolution of the organism as that of a biophysical machine has not been particularly successful, and Haldane insists will never be so. Life, he says, is a separate category, and cannot intelligibly be confused with Matter or reduced to its terms, but must be studied as an entity apart. Thomson and Geddes likewise point out that there are internal as well as external factors in evolutionary progress, and that the creative, spontaneous activity of the individual organism has its effect on the environment as well as being affected by it. The remarkable and oftentimes unbelievably intricate and precise adaptations that living beings have made to life in the sea, on land, and in the air, they say, attest to this inner, creative power—this ability that Life has of subjugating form and function to the exigencies of the occasion.

Julian S. Huxley, similarly, speaks of Life as an eternally expansive force, all growth always being in a direction of more and more life; while Jennings points out that the universe of life is not "running down," as the materialists assert of the material universe, but "running up." It is not degenerating, but progressing.

In the more philosophical phases of biology, furthermore, we find a profound influence being exerted by such concepts as Bergson's *élan vital*—that of a vital urge beneath all existence and all creative cosmic activity; by the concept of Emergent Evolution of Samuel Alexander and C. Lloyd Morgan—the idea of an evolutionary process as continually creative of something new. The word "emergent" has accordingly become a common term in biological literature, which thus dispenses with the notion that all existence is merely the mechanical result of all previous existence. J. C. Smuts holds out the idea of "holism" or "wholeness,"—the tendency of all life towards a self-integration into "wholes," from amœba to man, from an electron to the spiral nebula. This integrative process is spiritual, not material, he says. Every organism, moreover, is not only pressed upon by its past, or inheritance, but also drawn out by its future, its "end" or purpose. Past, Present, and Future thus conspire to create everything that exists, integrating all into a purposive whole.

Thus, from many angles, the notion of materialism as a satisfactory world-view is breaking down. Numerous works emanating year after year from all branches of the academic field attest to this fact. And if science has not "proved religion," as Eddington remarks, it yet "gives strong grounds for an idealistic philosophy" which, he suggests, is "hospitable toward a spiritual religion." Science and Religion—each aided by their handmaiden Philosophy—are thus seen to be in a process of convergence that one day may yet find complete and final realization.

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THE PILGRIM OF TIME

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with it the strength to endure. He learns to draw into his consciousness the sufferings of the great orphan, Humanity; all of its agony, all the crushing disappointments that threaten even the life of the spirit; all the despairs that know no mitigation; all the hopes that die before they flower, leaving only dull pain behind; the separations that seem endless; and the days of pain that never cease. He learns to tread the way with a broken heart, with inward tears that ever fall for the sorrows of the world, but also with the full knowledge that some day the illusions will pass, the eyes be opened, and then these things, too, shall pass away.

All this he does that he may be worthy some day to be crucified on a cross of matter, holding his place with full patience, endurance, and sacrifice that another universe may have its place in the great drama of evolution and other Sparks of the Flame may have their day of evolution in it. In that day he knows he will be fully one with all that lives and the knowledge makes sweet the present treading of the Way.

At length the time will come when the perfected pilgrim will become a citizen with only light before, darkness left behind, bliss ahead, agony forever over; peace for the taking, knowing he has but to stretch forth his hand to obtain the goal he has earned through the anguish and joy of many bitter lives. Then the choice is offered him. He can take the peace of perfection, the glory of full union with the greater Self, the pure love that awaits him, or he can turn back and by taking the path of renunciation help those left behind, his own brothers still groping in the illusion of time.

And when he makes the great renunciation, when he binds himself again to the world he has conquered, then the pilgrim becomes that most sacred thing earth can produce, her fairest flower and the bearer of her proudest title, "Savior of Men."

Occultism and Modern Life

Creative Living

BY VICTORIA M. COREY

SHAKESPEARE wrote, "All the world's a stage and all the men and women merely players; they have their exits and their entrances; and one man in his time plays many parts, his act being seven ages."

But why did he, a playwright, see man only as the passive player of a part written for him by the Great Playmaster? Do we not, also, create some of the acts of our little plays? Do we not, every day of our lives, determine, consciously or unconsciously, the next step in the development of our life-drama? And the medium of that determination is none other than our changing moods. By so impermanent a breath are our actions, like weather vanes of Fate, pointed. It may be a mood chosen after care and deliberation that gives the direction; too often it is one presented by habit or caused by sudden reaction.

The framework for the plot of our individual drama is given to us by the Great Producer as we stand behind the wings awaiting our entry. The setting is established, certain characters must be cast, a crisis or series of crises must be met at a scheduled time. But the details and the outcome are ours to fill in as we please. And as we are clothed for our entrance in the properties of varying emotional predilections, we find our parts headed "Suitable for Tragedy" or again, "Mystery," or "Straight Drama." The fearful say meekly, "It is God's will," and accepting it, drift with the tide of their emotional passivity into the time-worn traditions of the suggested heading. The idler says, "The part is too heavy for me, it demands too much of me. I shall turn it into a gentle comedy."

The seeker weighs it pro and con. What predominating mood will develop these characters and this action to the fullest scope? He analyzes its possibilities step by step throughout its unfolding pages, and upon that he determines the particular significance which he will place upon each scene.

All people are confronted by similar problems and situations in life. Many approach nearly identical crises at the same time but there is no visible sign of their resemblance, and the resulting denouements are far from being the same. It is the viewpoint, the mood, and the intensity of the characters in dealing with them that makes the similarity unrecognizable and renders the outcome so variable.

You can look at a situation from a number of viewpoints and it will look quite different from each one, and each will seem to call for a different course of action. It is your mood which will determine the viewpoint and the consequent action. Too many people act upon the mood that first presents itself, which mood is based upon their emotional habits. And those habits, unless well formed and constructively established are generally slovenly and subversive. It remains for the individual to pick and choose the proper mood and viewpoint with which to meet each situation. And in many cases his final decision will be quite different from the first.

The difference between joy and discontentment, success and failure is but the passing shade of a mood. You must first determine the effect you would

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The Astral Ray

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

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

The Blessing of Saturn

By A. B.



FOR days I have been searching for an adjective to describe the picture that mere mention of the subject of Astrology brings to me. I have thought of amazing, stupendous, entrancing—all seem inadequate and again I am faced with the baffling inability to correlate the spiritual to the physical by use of letter symbols. Almost do I envy right now the artist who may use the more pliable materials of color and line with which to paint his picture. So I will abandon the attempt to make an effective introduction and start my story, begging tolerance for the lavish use of the selfish pronoun.

Ever since I began the psychological study of the stars, two years ago, it has been so lived, absorbed, and dreamed into my being, that I seem to have known it always. Indeed, when I first plunged into the study, there was the unusual and exhilarating feeling of having been in it before. And the feeling persists that I have had knowledge of astrology in a previous existence but lacked a certain necessary something that it is Saturn's business to teach us, no matter how we suffer in learning.

Having analyzed my birth-map and compared it with events in my life as I remember them I have come to the conclusion that an afflicted Saturn is not

necessarily an evil aspect at all, but more likely a divine blessing. I have a first-house Saturn in a Gemini Ascendant within six degrees of conjunction with a Cancer Sun and Mercury. He is opposite a Sagittarius Moon, square a Virgo Uranus and North Node, square the Pisces South Node and in harmonious aspect to each of the other planets. For forty-seven years he squelched, depressed, and bound me, bringing at times almost intolerable pressure to bear. He simply would not let me go until I had learned the lesson he was so determined to teach. Mind, this pressure was within. To all outward appearances I had had a fairly comfortable, happy life: protection in childhood, later a devoted husband, happy children, and always a good home, but deep within a sense of frustration, defeat.

Ever since I can remember I have tried to assert my own personality, to make my mark somewhere on life's canvas, but without success. I showed though much patience and persistence in whatever I undertook. At fourteen I tried writing, had something published, but found it difficult to express the thoughts and sensations that welled up within me. Then I tried the piano, I worked hours a day and technically accomplished much in the next four

years. And yet, when I played in public I was stiff and self-conscious, giving only an egotistical performance not worth listening to.

Socially, I was a wallflower and yet all right to look at—distinguished, people said. But never could I reach that acme of a girl's desire—seeing herself surrounded by ardent males clamoring for a dance. And always, wherever I went, whatever I did there was a sense of sadness and frustration. I was never free. A constant urge beset me to express the "I" that I knew to be worth while. Had I only known! How futile my search for the "I" in the outer world, the "I" that can only be found within, where is the Silence of God.

I believe that there are many people in the world hampered and bound as I was, not knowing what it is all about. What a chance for student astrologers to learn to know and heal such people! How much more worth while such work than the mere foretelling of concrete events with their inclination toward, or accent upon, the false values of life, events that are colored so often with the dull and smutty red of the unevolved desires.

Why tell a man he is a potential drunkard, a possible thief? He knows or will some day. Would it not be better to study the chart for the cause of his drinking, his thieving? The cause is always there. Man is made in God's image and it is only when he is smirching that image or not allowing it full expression that he seeks escape from himself. God is not mocked. Always are we answering His call, either in loving affirmation, in dull indifference, or in fierce rebellion. And when a man rebels and seeks escape then hope for him is strong. If we look closely at the birth-map of such a man we will find a reason for his rebelling: an unhappy marriage, a thwarted ambition, or a dull occupation out of harmony with his latent creative abilities. And back of these a hungry, unconscious search for God.

So let us seek and find the cause or let us cease our search for knowledge. For

as long as our motive in studying astrology is to add to our sense of self-importance mentally or spiritually or to flaunt our learning before those we deem less clever it will avail us nothing. Even if our motive be loyalty to or defence of our beloved science we should not ride roughshod over the feelings of others. Did not Christ the perfect Healer reprove His friend for cutting off the soldier's ear? If our reason for the study of the grand and mysterious science is anything less than pure desire to serve, when we visit this earth plane again all memory of occult learning will be denied us until such time as Saturn, Teacher Divine, has bound and shackled us sufficiently to have molded us to his purpose. Love is the lesson Saturn teaches, love and humbleness and desire to serve.

To return now to this personal story. Even the full education I craved was denied me. Sickness in the family hampered, causing much absence from high school. Later, illness of my own through overwork and straining to make up for lost time sent me south for months of recuperation. Such is the whiplash of Saturn when his pupil has too much pride!

The next attempt at seeking expression was in training for the stage. No more successful was I this time than before. Nothing but a smothered performance was the result of this further attempt at gaining personality. How long it was taking for me to learn that personality is not a garment to be put on but a perfume that emanates from within and that it is never enhanced or added to by *getting*, but by *letting*—just as the beauty of the violet lies in its being so thoroughly what God made it, a violet, that strives not at all for the perfume of the rose.

When I was twenty-seven, Saturn and I agreed for once. He let me have a man to love and cherish, a devoted husband who has Leo rising, his Gemini Sun exactly on my Saturn, the one being in all the world who at that time could do me the most good. He claimed and

focused my scattered energy, he ruled and dominated and set the pace for living but always lovingly, a true Leo man.

After ten years of happiness, restlessness again had me in its grip. I took to dancing, dining, drinking, at such a pace I well-nigh took the home and family to destruction. It seems significant that the Sabian symbol for my Sun should be, "Automobilist, racing madly with fast train, is killed." And the astrologer's interpretation, "Individual man is brought to account for obligations to society. Curbed recklessness. Tragic escape from emptiness." Emptiness was the thing I fled from in those days. I used to say over and over again, "What will I do with my life? What can I do to fill it?" Husband, home, and children seemed not enough.

All this time my progressed Mars was joining the natal Sun along side Saturn with the heavy hand. About 1926 the life of dissipation reached a peak when Mars and Sun were close. A car accident caused a slight disfigurement of the nose; an operation almost took my husband's life. Mad pleasure seemed the aim and end of my existence; time—a void that somehow must be filled.

And then, a few years later, the climax came. A scandal, scenes, recriminations, tears; and a tragic, fierce rebellion. I fought old Saturn like a beast at bay. Then . . . self-banishment, much thinking, a gradual giving in, remorse, repentance, long meditations, and finally—awakening. Then peace in the arms of God at last. Emptiness had been filled to overflowing. Who dare to call him bad, this Saturn? He helps and guides us in our willfulness until we're safe at home.

The official Awakener Uranus had a part in this climax too, plowing his way in transit, retrograding over South Node and rousing into action many phases of

my being as he aspected natal Moon, Uranus, and stern Saturn himself.

Again it seems significant that the Sabian symbol for the Aquarian Mid-heaven is: "In meditation a flag is seen which changes into an eagle." The astrologer's interpretation, "Process of spiritual realization as it progresses from outer to inner standards. Rebirth."

That was five years ago, that climax. Since then I have wanted nothing but to serve, to help, to do God's will on earth. Troubles have come but always the Angel of Peace has brooded over our home like a great white dove pouring down God's Holy Spirit, blessing us and urging us to say, "For hard rocks that make roots strong," O God, we thank Thee.

So now my plea is for a deeper understanding of this spiritual study, with such wisdom as will make it possible to really help our fellow man, not just bewilder him with prophecies of worldly matters. For this it will be necessary that we understand

self. It means a thorough searching of the chart, a chart exact as we can make it, then deep analyzing for the soul. It means self-discipline and prayers for guidance. It means a cleansing of our lives to make them fit as channels for the power of inspiration; abjuring gossip, maliciousness, and pride. It means surrendering all ambition "but working hard as those who are ambitious." It means taking care of the physical body, to keep it fit for work. But most of all it means right thinking and self-consecration that we may be entrusted with a thing as precious as the "blueprint" of a human soul.

When I first made out my own horoscope, I mistook a trine from Neptune to Uranus for a discordant aspect and for a day was sick with disappointment, until I realized my mistake. In my ignorance I imagined the occult was taboo for me. I had gone so eagerly into



the study, feeling that I had indeed found "meat" after the "milk" I had been using for the two years following my conversion, and my soul seemed on fire to learn and pass the learning on to others. When a further investigation into the chart and planetary aspects brought home the realization of what a blunder I had made, that even adverse vibrations from the spiritual planets could mean power in spite of obstacles, I was jubilant, radiant. Cosmic power seemed to flow in and drench me. I remember thinking, "Disease could not possibly live in a body that felt as mine feels now."

Such an elixir is hope renewed; fear, its opposite, a poison, deadly in its work. How much nobler to inspire the healing power of hope than to glorify our own ability as an interpreter of future events at the cost of another's soul! Would it not be better to exaggerate the good points in a chart a little? They are always there. A twenty-year-old boy said, "All I want to do now is to be as fine as that chart says I am." How much better for astrologers to rouse such ambition than to cause a sense of hopelessness and fear! If we must prophesy then let us show the time of that "tide . . . which taken at the flood, leads on to fortune," spiritual fortune and freedom of soul.

A well-known writer on astrology tells of the help to be derived in this type of analysis from the Sabian symbols, a list of which is given in one of his books. I find most advantageous the habit of meditating on them, letting the light that flows from the mental picture be absorbed in the consciousness, in somewhat the manner we seek inspiration from the Gospel parables. These symbols cannot be thought into correlation somehow: the process seems to take place outside of the intellect. This form of interpretation requires that the chart be "rectified" but why not, even if it is a process that calls for time and patience? Let us as students of a spiritual science strive to make our calling worth while, counting

well lost all worldly ambitions in our efforts to bring regeneration to a human soul, always keeping clear the channel to the "within" for the reception of the high significance of each zodiacal degree.

When I first started this study I would take an aspect from its modifying or enriching background and judge it as a crude and naked fact, then pass on such judging to my helpless friends. Fortunately for them this phase was short-lived. Since, I have learned that most beginners do this very thing.

There is a phase of prediction which some of us are apt to miss in a horoscope interpretation. That is, the difference that comes in levels of living from decade to decade, or the changes in states of consciousness. For instance, the waywardness of a son would hardly seem to the mother who had recently experienced an "awakening of soul," the tragic hopeless matter it might have seemed in her days of narrower outlook. She would have the vision now to see that this was but a phase, that it was her boy's way of finding the "Stranger Within" and through her prayers and faith and confidence could bring him Home again.

The death of a loved one would hardly appear a tragedy to the "regenerate" man as it surely would have seemed to him in his days of misdirected energy. To one who had come to the place where only spiritual values count, physical death would be perhaps a release or rest. Certainly there could be no thought of separation.

I have noticed all through life that troubles are never as bad actually as they seem to be when viewed as future happenings. When they come, there are always mitigating circumstances or else more strength for bearing them has been acquired. But the fear bred by a forecast of trouble is itself the trouble-maker. I know a mother whose life has been poisoned by a prediction of the death of her only child. Now the child's personality is being smothered by over-solicitous care and pampering. Why

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Astrological Readings for Subscribers' Children

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

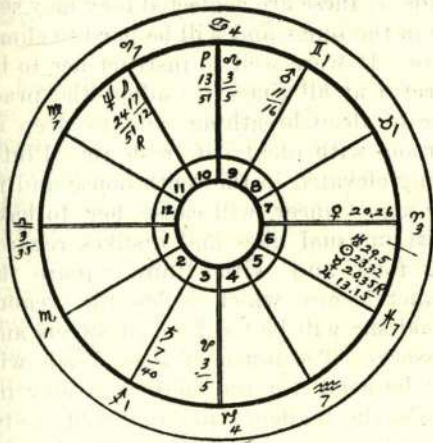
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

PATRICIA MAY F.

Born March 14, 1927, at 6:50 P.M.

Latitude 37 N. Longitude 120 W.



When we take up the horoscope of an individual it seems that the lid has been raised which permits us to look into the sacred casket which contains the record of a human soul, a record written by the recording angels who permit each soul to come into rebirth at the specific time when the accumulated debts and rewards of destiny await it. Deeds done in past lives have been recorded in the tiny seed atom which at birth is placed in the left ventricle of the heart. This account is found in what the Bible calls *The Book of Life*. As it comes due the soul is called upon to pay the indebtedness; it may be to enjoy the fruits of kindly and loving deeds done in other lives, or it may be to settle the account for things left undone, or acts of carelessness, or even such debts of destiny may await us

as will bring to the soul much suffering. God's laws are ever just, "for whatsoever a man soweth, that shall he also reap."

In raising the lid to this sacred casket which reveals the soul of Patricia we find the life ruler, the Lady Venus, prominently situated in an angle and in a sign which is not very kindly to Venus, for Aries is the sign ruled over by the lord of war and rebellion. This martial element will not permit Venus to express her highest, but as the old adage says, every cloud has its silver lining, and Venus in this horoscope is making two helpful and favorable aspects which will overshadow the martial element. The Moon and Neptune are conjoined in the idealistic and magnanimous sign Leo in the eleventh house and these two planets are in trine aspect to Venus from the house of friends. This young woman will never lack friendship; her friends will be ready to help and to support her in any venture. The Sun and Mercury which are in the sixth house in Pisces are semi-sextile Venus which will also be of considerable help.

Mercury, the planet of reason and mentality, is in the sixth house in Pisces, the sign in which it is in opposition to its own sign Virgo, and as Mercury is retrograde its influence is held in abeyance temporarily. Hence we may expect that this young woman's activity will not be altogether along mental lines, but with the Sun in the sign Pisces in the sixth house which is the house of labor, of employment, the Sun will be most active because of its conjunction with Uranus, the

planet of impulse, and Jupiter the planet of expansion and enterprises. Mercury, which is in conjunction with the Sun, again moves forward when Patricia is fourteen. Then the Mercury influence will become active. Jupiter is in its own sign Pisces and will to some extent strengthen Mercury, for Jupiter also has influence over the mind.

The sixth house rules nurses, and with four planets in this sixth house sign we could vouch for the fact that this young woman will be interested in nursing and successful in the care of the sick, and she will never want for a job. Jupiter in the sixth house attracts the attention of employers who usually are ready to promote the native. With the Sun, Jupiter, and Uranus in the sixth house, and with the advanced Pluto trining Jupiter, this girl would, if she took up the vocation of nursing, be an exceptional one; she would have healing power of an unusual order.

As Venus trines the Moon and Neptune from Aries and Leo she should by all means take up the study of music, especially the harp, because with the Moon sextile Mars which is in Gemini, the sign ruling the hands and arms, she

would be very nimble fingered. She could also become efficient in stenographic work.

We find the obstructing Saturn in the common sign Sagittarius, opposition Mars, the planet ruling inflammation, in the sign Gemini. Gemini rules the shoulders and arms, also the pulmonary arteries and the lungs. Jupiter, which rules the arterial blood, is also in a common sign, Pisces, in the sixth house which governs the health. Jupiter is square both Saturn and Mars, and with these planetary positions and afflictions, if she is careless with her health this girl may become addicted to coughs and colds. If these are neglected they may settle in the lungs and will be hard to eliminate. It were well to instruct her to be careful at all times; to adopt the practice of deep breathing, and to sleep in a room with plenty of fresh air. Pluto, being elevated in the tenth house and in the sign Cancer, will cause her to have most unusual likes and dislikes regarding food, and with Pluto square the planet Venus which rules the venous blood she will be too fond of sweets and desserts. Too much of these foods will not be good for the body and may increase the tendency to catch cold easily.

THE BLESSING OF SATURN

(Continued from page 410)

must we tell a person of an afflicted fifth house in the chart?

I know of a man and wife who in fifteen years of marriage have grown so far apart—at least he has grown and she has refused to grow—that life together must be a mockery, a constant reminder to him of what bliss a spiritual union could bring; and there must be loneliness

for her. Would physical separation then spell tragedy for either of them?

So let us strive for a higher level of astrological interpretation—feeding, not our own egotism but the other's soul. Let us be truly ready to lay down our life for our friend: our life, which means our reputation, our ambition, our prejudices, and so when that friend comes to spiritual freedom, we may be able to say, "I thank Thee, God."



Worth-While News



Two Thousand Would See Executions

SING SING PRISON, (N.Y.) Jan. 2.—(Exclusive)—Two thousand persons have applied for invitations to Sing Sing executions, making the waiting list the largest in prison history. Officials said the number was increasing daily.

Fifteen electrocutions are scheduled for next month, with the six slayers of Edwin Esposito, a B.M.T. subway collector, to die on January 7.—*Los Angeles Times*.

Can we realize that mankind is now at an advanced stage of evolution, can we believe that he has really passed the stage of savagery, when we read that within the walls of only one prison fifteen unfortunate souls are awaiting their turn to be ruthlessly *murdered*?—because to execute any living soul is breaking the most vital of the commandments, "Thou shalt not kill." If this was given to mankind by Moses who was a messenger of God, and if man has been warned against taking the life of his brother, then why should men make laws which provide that juries and judges have the right to condemn to death their weaker brothers?

Capital punishment is murder, and judges and jurors are responsible for the execution of any man, even though he has taken the life of another through revenge or emotional weakness. "I will repay, saith the Lord." If God's laws of debt and destiny bring upon each soul the just punishment for any crime committed, how is it possible for man-made law to wipe out these debts? It were much greater punishment for the criminal to be placed in confinement and be given the opportunity to think and let his conscience be his judge than to precipitate him into the Desire World where he is free to cause weak and negative ones still in the body to commit crimes.

The Desire World is the plane where the emotions of man are released, and the prisoner when loosed from his physical body is like a freed tiger. If he is revengeful he can hover about the earth plane and impress criminal impulses upon some weak-willed person whose mind is empty of constructive thoughts, resulting in a crime which this negative one would never have perpetrated if he had been mentally active and normal. The person often acts like one under hypnosis, unconsciously carrying out the wishes of a discarnate criminal who was thrust out of his body while filled with hate.

The world is aghast at the ruthless and brutal murders which are becoming more and more frequent. This will continue so until the lawmakers and the officials who are meting out punishment upon lawbreakers realize that there are worlds within worlds, and that the penitentiaries are filled with hate and thoughts of crime. If young men who through financial need or some thoughtless deed have sinned against the laws of men are thrust into these breeding pens of crime, in a short while they may become hardened criminals. Now when one of these poor souls is liberated he is a marked man and can no longer live in freedom and safety. He is again forced to commit crime in order to live. Is it right, is it just to rob this man of his life because of the corrupt methods of the human beings who hound him into crime?

Prison farms will in time help these men to regain their manhood through manual and honest labor in God's healthy sunshine. Oh, let us pray that the new age will come quickly, that the Aquarian principles of altruism and justice will become more prominent and that man will realize that he is his brother's keeper.

Drys Vision Liquor End

TULSA, (Okla.) June 12.—(A.P.)—Repeal of national prohibition has brought an understanding of the real danger of beverage alcohol, National President Ida B. Wise Smith of Evanston, Ill., told the national convention of the Women's Christian Temperance Union here tonight.

"The tide is turning," she said in her annual address.

Effect of Repeal

Mrs. Smith said repeal had brought:

Multiplying cases of drunkenness and alcoholism.

Mounting tragedy of liquor-bred disaster on the highways.

Startling increase in prison population.

Spreading dissipation among women and youth.

Menacing development of commercialized gambling and prostitution.

Huge Traffic

She declared that during the last three years the traffic in intoxicants had drawn from the pockets of the American people "and to a large extent has diverted from the income of legitimate merchants, builders and workmen" no less than \$7,500,000,000.

Mrs. Smith said evidence shows the liquor trade is openly undertaking a sales invasion of the markets for dairy products, non-alcoholic fruit and vegetable beverages and is listing automobile and radio industries as immediate competitors.—*Los Angeles Times*.

In relation to this subject the Los Angeles Times states that juvenile problems in Los Angeles County and the expense of meeting them are increasing accordingly, because of drunken parents; the statement being based on statistics furnished by the County Bureau of Efficiency. The statistics further reveal that the portion of the budget dealing with juvenile court wards shows that \$21,580.85 more will be needed this year (1937) than last to handle such cases owing to the great increase in numbers. Most of this increase was caused by drunken parents abusing their children.

The California Health News states that drinking among women has increased materially since the repeal of the Eighteenth Amendment, according to Maston Nelson of the Kelley Institute, of Dwight, Illinois, there being 14 per cent increase in that institution among women patients during the first ten months of 1935.

The Los Angeles Herald, December 15, 1936, stated: "U.C.L.A. Cafeteria

Asks for License to Sell Beer," setting forth that the local college on that day had applied for one. "The application stated that the students and faculty desire beer," it read, "and urge the request be granted.

"While the application was referred to headquarters at Sacramento, Connolly (investigator) said a license to sell 3.2 beer—defined as non-intoxicating—might be granted."

The Oceanside Blade-Tribune, of California prints: "Sacramento, Calif. (UP.)—There is one liquor license for every 110 persons in California. Approximately 55,000 permits to sell liquor have been issued by the State Board of Equalization."

In the light of the foregoing, if liquor selling and drinking continues to increase just what is our country coming to?

When the repeal of the Eighteenth Amendment was placed before the people, politicians urged that the manufacture and sale of liquor would be a great factor in restoring prosperity. To the contrary, we now find that the prosecution of juveniles, women, and drunken drivers offsets the profits made by the allowance of this unholy traffic. One-third of the traffic arrests made today, according to statistics, involves drunken driving. However, one of the most alarming results of repeal is the attempt to introduce liquor into our universities thereby contaminating the most brilliant youths of our country before they become fully matured. Another startling revelation is the rapidly increasing number of women who are beginning to indulge in liquor drinking even to the extent of actually becoming sodden drunk.

Upon the mothers of our land depends the perpetuation of the race, and drinking mothers cannot produce healthy children, because their bodies, particularly the blood, nervous system including the brain, the lungs, and the heart are poisoned, and thereby debilitated, before

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Question Department



Free Will or Fate?

I understand from the Rosieruecian Teaching that on his return to rebirth the Ego is shown certain panoramic pictures by the Recording Angels, from which he may choose the surroundings of his next earth life. I understand also that after he has made his choice there is no turning back. Is not this fatalistic? Are not those astrologers right who claim that the horoscope is absolute destiny when they say that the planets are the key to destiny? Has man no more free will? Is his life mapped out for him, or can he change these planetary affirmations?

Answer:

To a certain extent the astrologers are right, and man in choosing one of the lives which the Recording Angels have permitted him to view, has by so doing also chosen to be born at the *particular time* when the planets would bring him certain lessons, lessons earned by him in his actions in former lives which demand certain payments for debts incurred as well as rewards for good done. The planetary aspects and positions bring to him incentives to certain responses at a given time but in the final analysis man is the creator of his own destiny. Through his living in past lives he has set into motion forces which naturally attract to him certain experiences; his response to these forces depends upon his reactions to the planetary incentives. If he chooses to drift aimlessly, following the path of least resistance then he will become the sport or victim of destiny. In yielding to each impulse he naturally becomes a victim of fate, but the Ego may, and should resist the temptations which come. If a person takes the initiative and refuses to be led hither and thither

as the planetary impulses indicate then to a very great extent he rules his stars; he is the master of his fate and not the victim.

IS HYPNOTISM EVIL?

Question:

Why are all forms of hypnotism considered evil? I have known of cases where stuttering and heart trouble, as well as other nervous disorders, were benefited by hypnotic treatments.

Answer:

Hypnotism is mental assault and is harmful to the degree the victim is dominated by the hypnotist. In complete hypnosis a part of the vital body of the hypnotist is left in the medulla oblongata of the victim, and the latter is thus subject to complete control by the hypnotist.

Any physical disability which has been relieved by hypnotism is dependent upon the will of the hypnotist for its continued relief. The spiritual cause responsible for the physical disability has not been removed, and until this is done by the person himself no permanent relief need be expected.

The will is one of the three aspects of the spirit, and any practice which weakens it is detrimental. It is necessary that we become independent and self-reliant, and this requires a *development* of the will.

THE IMPELLING POWER OF THOUGHT

Question:

Will you please tell me what thought is, and how it is possible for anything so intangible to impel action on the part of a heavy physical body?

Answer:

Thought is a power of the spirit. The spirit uses this power to focus its attention on whatever it desires to investigate.

The medium through which it contacts the physical world is the brain. The expression of thought depends on the will, the imagination, and the activity forces in man. By the power of will the spirit projects an idea into the mind, where through the attracting force of imagination coupled with the activity energy, the idea draws mind-stuff around itself from the Region of Concrete Thought and takes the shape of a thought-form. If the spirit desires immediate action the centripetal force of attraction is aroused and it whirls the thought-form into the desire body where it becomes clothed with desire stuff. Then the thought acts upon the etheric brain, and propels the vital force through the appropriate brain centers and thence to the nerves which carry it to the voluntary muscles which perform the necessary action.

When the force in the thought-form is expended the image remains in the reflecting ether of the vital body as memory of the feeling and the act which prompted its creation.

KNOWING DESIRE WORLD CONDITIONS

Question:

When one first becomes a voluntary clairvoyant or is able to leave the body consciously, does he at once know all about his conditions and surroundings?

Answer:

No, the desire world is more changeable and disconcerting than the physical world. If a man pays a visit to one of our great cities, he is not familiar with all of the habits, ways of transportation, and methods of living of the inhabitants. So do we find the desire world. It is like a man traveling in a strange land; he must learn the habits and become familiar with the different stages or degrees of desire matter. There are the very lowest and most evil, then there are the higher and purer sections. The man who through clairvoyance finds his way into these regions levitates to that particular region of the desire world which corresponds to the nature of the desire matter which constitutes his desire body, the vehicle

in which he is then functioning. If his life has been a life of sense gratification, when he is free from his physical vehicle he at once finds himself surrounded with entities and discarnate spirits which correspond to that which he has within. If he is of a higher and a purer nature, if he has lived for others and has purified his vehicles through spiritual living, then he at once is attracted to the same kind of surroundings, and he finds the desire world a most delightful place. He is also drawn to beings who are ready to enlighten him, and such an one may benefit greatly through these associates, for in the higher worlds "like attracts like."

FUTURE EPOCHS

Question:

Has the "epoch" as a division of time ever been used in any Period previous to that of the earth, and how many more epochs will there be?

Answer:

There were no epochs previous to the earth period. There have been four epochs previous to the present Aryan. There will be two more. The sixth is called the New Galilean and as yet no name has been given to the seventh one.

GIVING OUT ADVANCED TEACHINGS

Question:

Is it in accord with your teachings to give out information of a spiritual nature to those less advanced only when asked, and are there certain kinds of information that are not given out?

Answer:

It is in accordance with this philosophy to help everybody when help is needed regardless as to whether he or she is advanced or not. There are, however, some things which an advanced student cannot tell to one less advanced for various reasons which are made known to the aspirant when he or she is ready to receive this information. Any information withheld from the less advanced individual is for the reason that such a one is not ready to receive it, and possibly might be injured in attempting to use it.

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.

Mineral Metabolism

BY EDYTHE F. ASHMORE, D.O.



WHEN we consider the chemical composition of the body, we name the essential elements minerals and we know that they are constituents of the rigid parts of the body; we may not know that they are equally essential in the formation of the soft tissues and also that existing as they do in solution in the fluids of the body, they are regulatory, influencing the irritability and elasticity of muscles and nerves, rendering the juices of the digestive tract acid or alkaline, as may be best suited to the purpose of the part.

The two elements with which we are most familiar are hydrogen and oxygen because water is composed of these two. Practically every one who reads knows the symbol of a molecule of water, H_2O . It should not be necessary to say that 67 per cent of the weight of the body is water, but, judging by the number of people who drink less than two per cent by weight in their daily intake of food, it would seem that this is the place to discuss the value of drinking water each day to replace what is lost through perspiration, through the kidneys, lungs, and intestines. Neither do people stop to realize that a great deal of temperature regulation in the body is dependent upon the moist condition of the skin.

If waste products accumulate in the system because the individual will not

drink water or other fluids, it is not to be wondered that illness follows. A reader has asked what are the proportions of fluid and waste solids in the excreted fluid of the kidneys daily and my answer is that it averages 96 per cent water and four per cent solids. The excretions from the intestinal tract should average 65 per cent water. The percentage of mineral salts is very small because so much other waste, dead bacteria, cellulose, etc., makes up the large part of the solid contents of the fecal matter. Altogether the daily need for water is very great and regardless of the soups, beverages, and sauces, no one should omit drinking water. The rule is six glasses a day.

The third of the minerals we know well by name is carbon, which is excreted by the lungs as carbon dioxide. Carbon, oxygen, and hydrogen make up the carbohydrates. When I hear laymen talking about eating no carbohydrates, I think it fortunate that the All-Wise has concealed the amount of carbon in many foods from the knowledge of the ignorant. The carbohydrate free diet, which is sometimes prescribed in epilepsy, leads to acidosis which is premonitory of death. Faddists talk glibly of acidosis as though it were quite a common condition following the ingestion of acid foods. Instead, acidosis is a highly technical term which should never be used by the layman.

Because the old physiologies emphasized the presence of nitrogen and sulphur in the proteins, these minerals are well known as constituents of the body. Inasmuch as there is no known life without proteins, the foods which contain them should be of the greatest interest to the reader and an entire article will be devoted to them. Formerly it was supposed that the intake of the mineral salts could be left to chance. Sulphur was about the only one that the pioneers took in the inorganic form. They combined it with molasses which has parts of iron, manganese, and calcium, and not only obtained some laxative effects but a minimal amount of quite necessary minerals. I am sorry that molasses is a neglected food today because it truly is valuable.

In August I discussed briefly sodium and chlorine, which are supplied to us chiefly in table salt, containing some starch, some calcium compounds, and occasionally iodine. The hydrochloric acid of the stomach forms a medium in which the pepsin can digest the protein food, and if it is diminished in quantity or absent, there will be functional or organic disease and there will be no way of checking the growth of micro-organisms in the stomach. People do not realize that too little acid in the stomach may give rise to excessive fermentation of lactic acid and butyric acid, which is a most unpleasant smelling gas and is easily detected on the breath. An excess of salt in the food is not good as it often encourages drinking an excessive amount of fluid and for that reason and others it may add a strain to the kidneys. Some forms of obesity are characterized by the excessive use of salt. These persons are advised by physicians to take strong salt baths, immersing the body for a half hour or longer. When the layman hears that epsom salt baths reduce fat, it is time to say that all the bath does is to draw out from the body temporarily the excess amount of water.

Manganese and zinc are found in very small percentages in the human body,

zinc usually in those foods which contain iron, and manganese in bananas, string beans, cauliflower, celery, cranberries, egg plant, beets, buckwheat flour, cucumbers, lettuce, huckleberries, kale, peas, green peppers, watercress, and entire wheat cereals. We can find many other reasons for eating these foods, so we may assure ourselves that whatever the value is of manganese in the body chemistry, we are getting the advantage of it when we eat a diet that is rich in vitamins B and C. There are traces of silicon, aluminum, fluorine, and other minerals and whether they are there by accident or whether they have a function in the chemistry of the body, no one seems to know. Louis Berman quotes Dr. McCollum as saying that without manganese in the food, the lower animals have no maternal instinct, so that the young are totally neglected. It might not be a bad idea to prescribe the proper foods, those mentioned above for some mothers who seem to be quite irresponsible in the bringing up of their children.

The function of iron in the transportation of oxygen in the blood makes this element one of the most important minerals in the body. As there is no particular storage of this element, the foods that contain it are a necessity in the diet. At least seventy per cent of the iron in the body is found in the blood in a compound which is called hemoglobin. It is found in some of the other body tissues, in the liver, spleen, and kidneys, for instance. It is one of the constituents of the red blood cells, the erythrocytes, whose relationship to each other is measured by a color index, or in other words the percentage of hemoglobin is compared to the percentage of red blood cells. When the color index is not normal, we usually call the condition anemia. It would be altogether without the province of these articles to discuss the anemias. The first one we might be interested in is that which is truly nutritional, or where the diet contains too little iron-bearing foods. More iron is being used in the body and excreted than

is being introduced through the food. To use the term we have learned in the discussion of vitamins, nutritional anemia is a deficiency disease.

The technical term for this class of anemia is becoming so common that it should be used here, hypochromic anemia. The prefix hypo, meaning less than, is the keynote to the situation which is a deficiency of some substance or substances, such as iron, copper, and certain organic factors, and which is shown in the laboratory as a low color index. The number of red cells in the blood may be quite nearly normal. Sometimes the adjective idiopathic is used because it differs from the other anemias and is often associated with a lowered acidity of the gastric juice. It occurs most frequently in women between the ages of thirty and fifty and especially in those who eat only the vegetarian diet. A reader has asked me why she has seen so much pallor in the faces of the vegetarians with whom she mingles. The next paragraph should answer that question.

We may remember that vitamin C seems to be absolutely essential to the production of hemoglobin and in fact it has been found to influence the regeneration of the corpuscles. At the same time a Canadian biochemist observed that children suffering from anemia made a greater recovery when fed in addition cereal embryo which probably contained one of the factors of B complex. Perhaps this was due to an improvement in assimilation, one of the benefits to be obtained by eating a diet containing plenty of vitamin B. Assimilation is also benefited by vitamin A which preserves the integrity of the epithelial cells lining the alimentary tract. The lack of acidity in the gastric juice is probably due to a long term failure of securing the necessary mineral salts, chlorine and sodium. Vegetarians are prone to believe that the other vegetable salts are better food, an idea which has been fostered by the food faddists. It is hard to see where the cranks got

some of their absurd ideas because textbooks of physiology for decades have taught the truth. If some fanatic reading that meat and blood contain sodium chloride, decided that this chemical compound was the cause of the taking of life, he certainly was ignorant of the habits of the herbivores who are always seeking salt-licks.

The tables giving iron values in use up to 1937 are not of very much value because they have been compiled from ash analyses, too often overestimating the residues due to incorrect methods in the laboratory and, again, due to recent findings relative to the amount of iron actually needed in the day's dietary. It must be remembered, too, that any percentages given in dried foods, like beans, peas, prunes, entire wheat grain, and oatmeal, are naturally higher than those foods which are moist, like egg yolks, fresh string beans, spinach, kale, and potatoes. Cheese, beets, carrots, bananas, and oranges are also mentioned as containing iron.

It is a fallacy to regard fruits and fresh vegetables as having a low nutritive content because they have so much water and their protein and fat values are less, because, as Dr. Sherman points out, they can be added to the diet without replacing the staple foods of high caloric and protein value and without making the total food consumption excessive.

Milk is the one universally used food that has so little iron as to make it dangerous as a single article of diet except in the early months of infancy when it is supposed that the babe shall have taken from his mother enough of a store of iron to last him until he can get it from orange juice and pureed vegetables. Yet milk is an essential addition to the diet of the one seeking an increased amount of iron for it has been found that when the blood has enough calcium, iron is better assimilated.

The presence of copper and manganese is thought to be essential also from

(Continued on page 420)

Patients' Letters

Michigan, May 8, 1937.

The Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

I received your letter telling me you had placed me on the list to be healed. I want to thank you, it was so very, very kind of you. And, my dear friends, the evening before I received your letter telling me what you had done I received the most wonderful blessing, it just made me feel so much better in every way.

Thanking you so much for all your kindness,

Sincerely,

—K. R. C.

Kansas, July 10, 1937.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

This is my weekly report, and I have been feeling so well I shall ask to have my name taken off the healing list. I thank you very much for the letters of encouragement and advice as to diet, etc. I know only an inspired, kind person could write such wonderful letters as you do.

I don't suffer at all with the heat and I sleep soundly all night.

I am enclosing my monthly love offering for July. My best wishes and kindest regards go with it to all the workers at Mt. Ecclesia.

Faithfully yours,

—Mrs. L. B.

California, May 14, 1937.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

Will endeavor to write a few lines to tell you that I feel my strength improving, since I wrote, sending in my application for healing to you, and am so thankful to the devoted healers for their efforts in my behalf.

I also want to mention that I believe there is a very slight change in the condition of the "bad" eye. At two different times I have felt a stinging or pricking in the eye, then following that a very plain sensation, soft and soothing, and I truly think there is help for me.

May God's blessing rest on all the Fellowship is my prayer.

—B. E. L.

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.

Healing Dates

August 3—10—17—24—31

September 6—14—21—27

October 4—11—18—24—31

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.

MINERAL METABOLISM

(Continued from page 319)

the experiments made with children who have more or less accidentally received a small percentage of these minerals in their food. Evaporated milk has risen in the estimation of the nutritionists since it was discovered that through the machinery there is given to it a very small amount of copper which most favorably affected the children of certain orphanages in growth and well-being. We might sum up the sources of these two minerals by saying that whatsoever foods contain adequate amounts of vitamins and iron will also have an ample content of copper and manganese.

Of the eighteen minerals usually present in the human body, I have discussed thirteen. Concerning calcium, phosphorus, potassium, magnesium, and iodine, I shall have more to say in the October article.

SUMMARY

The human body is made up of cells, tissues, and organs, structurally speaking, and these are composed of different chemical elements which are combined in many varied forms of chemical compounds.

The mineral output must be met with an adequate intake of minerals. This intake is chiefly through air, water, and food. The blood carries these minerals to the cell and tissue needing them.

The correct amounts of the minerals needed in the daily regimen should not be left to chance but should be planned to meet the requirements of the body.

VEGETARIAN MENUS

BREAKFAST

Before Breakfast
 6 oz. *Fresh Berry Juice*

Sliced Peaches
Shredded Whole Wheat
Biscuit with Top Milk
and Honey
Almond Shake

DINNER

Cucumber Juice Cocktail
Spinach and Cabbage Salad
Nut and Celery Loaf
Grilled Tomatoes
Baked Potatoes De Luxe
Celestial Dessert
Grape and Raspberry
Punch

SUPPER

Savory Omelet
Rye Crisp
Fresh Corn on Cob
Stuffed Tomato Salad
Melon Fruit Cup

RECIPES

Nut and Celery Loaf.

Ingredients: 1 cup chopped celery, 2 tablespoons grated onion, 1 heaping tablespoon grated cheese, $\frac{3}{4}$ cup chopped nuts, 1 cup whole wheat toasted bread crumbs, $1\frac{1}{4}$ cups strained tomatoes, 2 eggs, 2 tablespoons butter.

Mix the above ingredients in the order given and add the eggs well beaten. Bake in moderate oven from thirty-five to forty minutes. Serve with mushroom or parsley sauce.

Grilled Sliced Tomatoes.

Select large firm tomatoes, slice and season with a little salt. Dip each slice in egg which has been beaten with a little cream, and then in yellow cornmeal. Place on grill until golden brown. If preferred they may be placed in the oven on a greased pan until browned. Serve instantly.

Baked Potatoes De Luxe.

Select four large Irish potatoes and bake. While hot cut in half lengthwise and scoop out insides. Mash and season with butter, milk, and a little celery salt. Return to shells and garnish with shredded cheese. Place in oven to melt cheese and slightly brown. Before serving garnish with chopped parsley.

Cucumber Juice Cocktail.

Extract the juice of sufficient cucumbers to make 4 ounces. Add to this 1 oz. of tomato juice, 1 to 2 tablespoons of parsley juice, and 2 drops of garlic oil; mix well and chill.

Celestial Dessert.

Ingredients: 2 cups milk, 2 eggs, 4 tablespoons sugar, $\frac{1}{2}$ cup prepared agar, $1\frac{1}{2}$ cups banana pulp, chopped pistachio nuts, flavoring.

In double boiler make thin custard of two cups milk and two egg yolks; add sugar. To the hot custard add the vegetable agar. When mixture begins to thicken, stir in banana pulp, and the stiffly beaten whites of eggs. Add flavoring. Pour into moulds to set for about four hours. Before serving, sprinkle with chopped pistachio nuts and whipped cream.

Vegetable Agar.

Ingredients: $1\frac{1}{2}$ tablespoons vegetable agar, 1 cup boiling water, 1 cup warm water.

Soak the agar in the warm water for ten to fifteen minutes. Add the boiling water and let boil five to ten minutes or until thoroughly dissolved. Add three-fourths cup of this prepared agar to above dessert.

Children's Department

The following article received THIRD PRIZE in our Manuscript Competition.

Tales of a Tart-Boy

A Young Pilgrim's Progress

In Six Parts and a Postscript. A Story for Grown-Ups to Enjoy Reading Aloud

BY IEN WULF

PART THREE

THE MUD PUDDLE

WHEN Tart-Boy and the Balloon-Man saw the strange cyclone-looking effect down the road, they were rooted stock-still in their tracks while they gazed in the direction they intended to travel. They cupped their hands over their eyes to shut out the glaring light.

"My son, can you make it out?" the older one asked.

"No, I can't," the boy answered, still looking through his fingers. "I thought you might be able to see better from up there where *you* are."

"On the contrary, on the contrary! My eyes may be a little higher up for the moment, but your young ones should see through to better advantage."

"Do you notice any heads from up there?" Tart-Boy asked.

"Let me see now, heads or tails—yes, heads it is! But do the heads have legs immediately under them or do they have wheels, that's the question? Are they walking or riding?"

"Let's hurry and see," and the Tart-Boy grabbed the Balloon-Man's hand as they went trotting down the highway.

Soon the cloud of dust was seen to be a great parade of men and women, sort of crowding and yammering along together. They kicked up such a commo-

tion as you've never seen. And imagine the surprise when it turned out to be that same group of people our friends had started out with on their journey, the people from their own country of Courageous. They knew and recognized everyone.

"But where are their yellow silken strings, Balloonatic?" Tart-Boy asked. "Funny we didn't see them trailing along behind them on the road." Then he glanced down.

"Great guns! Where's yours? I don't see it at all. Did you drop it back there somewhere?"

The Balloon-Man looked at him strangely as if his young friend might be losing his wits.

"Why, my dear boy, I have mine. It's right there plain enough, can't you see it? But where's yours?"

It turned out that by now each person on that journey could see his own yellow-golden string if he tried to, but he simply could not see the string belonging to his companion—at least for the time being. This cleared up the string business anyway, which for a moment made everybody wonder and pucker up his thoughts considerably.

As Tartullian and Balloonatic had each been alone for some time before meeting and having the good fortune to be close friends and share each other's thoughts,

they decided it might be a good thing for a change to have more company. They journeyed along with people for awhile, observing and learning from them whatever they could.

The villagers all seemed a little kinder

and insisted he had done it on purpose. He gave the kindly fellow a terrific shove which landed him in a mud puddle at the side of the road. Now that was most unfair, for the Balloon-Man hadn't meant to jostle or bump him at all. Wet and



to them in a way, but it was very amusing to watch how they acted about their fine clothes. Some of the ladies had their blue robes pinned up around their knees with great big safety pins like those used on baby blankets. They minced and picked their way along and were quite "per-snickety." One man got terribly annoyed when the poor Balloon-Man accidentally bumped against him ever so little,

muddy, he had to wait until the others had all gone past so he could take off his clothes and wash himself in a stream near-by.

Tart-Boy waited for his friend; he felt sorry for him even though he looked so funny—all plastered up with mud.

He thought to himself, "I mustn't laugh too much. It might hurt his feelings. I shouldn't like to do that."

But the Philosopher seemed to read his thoughts and said:

"Laugh if you want to. I know you really feel sorry for me underneath and want to help me. Mud is mud and funny is funny. It's all right to have a good laugh on me. I don't mind; I like it. Makes me laugh too."

The boy laughed heartily now and said, "You *are* funny you know. But I'll help you get the mud off your back and out of your ears. I'll pretend I'm your mother."

The Philosopher-Balloonist let our hero help him a little while. Then he thanked him and said it was high time the Tart-Boy went on his way alone. He insisted it was absolutely the right and necessary thing to do, and that he wanted to be alone too.

"The necessary thing has always been a great law with me," he explained, "although I've always had trouble remembering how to spell it. And it's 'necessary' now for me to take quite a long time—much too long a time—to get the mud off my coat and trousers and do a bit of meditating while I compose myself."

As he sat down the water squished crazily in and out of his shoes.

"I've told you all I know by now, my young friend, and given you freely of my Balloony wisdom. Never tarry for the philosophers, unless they just naturally catch up with you later on. Philosophy is the search for Truth, and that you will often find easier among the crowds of people on the road. It isn't always necessary for you to separate yourself and run away from life. But remember! Whatever you do, don't stay too long with—just people. Go your own way very soon again; go by yourself."

The boy began to feel a little sad but he knew he shouldn't. He tried to cheer up; he knew the older one would want him to be gay when he was leaving him.

"I'll see you later on, sir," he called back over his shoulder as he walked away. "I know I'll find you again all right, and if I discover anything about

the King's Blue Stone we're searching for I'll come right back somehow and tell *you* first of all."

Then he turned boldly 'round and walked away, looking behind him no more. That made him remember about the story of Lot's wife in the Bible, how she turned into a pillar of salt when she looked back. Which perhaps means it doesn't do any good to keep feeling sorry about mistakes that are past and gone. Better fix things up and remedy them as best you can if you've done any wrong, then forget them. For people who look backward and think about it too often are apt to turn into salt and sour pickles!

Tart-Boy hurried along the road in order to catch up with the rest of the company. What a lot of noise they made. And what a lot of talk! Unnecessary talk—which is always silly and unnecessary, as unnecessary talk *would* be. They seemed more interested in their fine clothes than anything else. It made Tart-Boy recall that special thing the King had said about not getting stained inside or out. These people were so anxious not to get their hands dirty, their robes soiled, or their clothes mussed that they forgot all about their minds and their hearts. They were so mean to one another and so selfish and greedy that they were getting very black and grimy inwardly by this time.

"Well, it seems to me," Tart-Boy thought to himself, "if anyone's mind is dirty and his inside feelings are all messed about it doesn't do so much good for the outside to look tidy." Then he decided perhaps a little of both might be a good idea. At last he saw clearly, once and for all, what the King had meant when he stood on his little platform in the town square and said to come back from the journey without getting spots inside or out. He resolved he would do his best to keep his body clean and sweet and healthy; but he also pledged his inner Self to keep his mind and heart clean also. Just scoured up bright with a brush. Every time a horrid thought or

a nasty idea came creeping into his mind he would chase it right out then and there. If it didn't vanish at once he would use some magic and say, "Get out, you!" as if it might be an imp. And if that didn't work pretty quickly he would call a kind and loving thought to come and chase the other one away.

"And don't you think I won't do it, either," he threatened half aloud. "I'm going to do the managing! I'm going to manage myself better and finer and more helpful every day from now on. I want to learn to be my own boss, anyway." Just then he dropped his yellow ball of twine right in the dirt.

"Blank!" he said before he had time to think. He even started to say a great deal more and to stamp around and scream. Then he remembered quickly about his pledge and said sharply: "Now see here, Mr. Tongue, none of *that*." His tongue was scared! It was so surprised and jumped around so much he almost bit it. So he said:

"You'd better behave yourself or I'll chew you good and hard some day. I'm not going to have you saying things I'll be sorry for afterward. You just control yourself!"

And his tongue did, too. This made his mind feel better and his face feel like smiling again.

Tart-Boy was so busy thinking all this out as he went along the road that he hadn't noticed the crowd of people in front of him was stopping. He nearly bumped square into them as they gathered in a group around something on the ground. Whatever could be the matter? Someone must be hurt or something!

Then he heard a strange sound. Strange, yet quite familiar the more he heard it and thought about it.

Tart-Boy got on his knees and scooted into the crowd between the legs of a bow-legged old man. What did he see there on the ground? So black and so small a thing to attract the attention of all these people!

(Next month—*The Cat and the Little Blue House.*)

What Has the Rosicrucian Philosophy Done for Me?

"What has the Rosicrucian Philosophy done for me?" It has given me a new outlook on life. It has taught me to be more humane and charitable to all living things. It has taught me through the twin laws of Rebirth and Consequence that I should not bemoan my present state, that I am what I am because of my actions in a previous life.

It has taught me that if I want to improve my conditions not only in this life, but in the next one, and be a step further on in my evolutionary journey, I must commence now and turn over a new leaf and begin to live that life set forth in the Rosicrucian teachings, realizing that no avenging Deity punishes one and lets another go free.

It has explained to me the so-called inequalities of life: why one is poor, another wealthy; one sick, another well; one with a perfect physique, another crippled. From its illuminating textbook, *The Rosicrucian Cosmo-Conception*, written by that great seer Max Heindel, it has given me a host of information relative to the earth, its peoples, their habits, modes of living, religion, laws, vices and goodness.

It has taught me that there are no accidents in what we call nature; that everything which happens is the result of a well worked-out plan, remembering the Hermetic Axiom, "As above, so below." It has taught me that to understand the Bible it is necessary to have the occult key and have a greater respect for all religions.

Further, I have learned to so live that each day may enrich both itself and the days that are to come. And finally, it has taught me that the shortest, the safest, and the most joyful road to God "is through loving, self-forgetting service to others"; to stand on my own feet, and look for the God within.

Wm. Kelly.

Echoes from Mt. Ecclesia

BY VIELDA S. LINTON



MUCH can be said of the beauty and grandeur of Mt. Ecclesia. Beautiful trees, shrubs, and a profusion of flowers are much in evidence. The air is vibrant with the songs of birds, God's joyous musical creatures. Even the mild, delightful climate contributes greatly to the comfort of all. The surrounding views are such as to please the eye and delight the soul of the most discriminating. Nature has indeed expressed herself in various ways in a wonderful manner to produce this magnificent setting; and Mt. Ecclesia, like a beautiful jewel, rests contentedly and peacefully in its midst. However, Mt. Ecclesia is not here just for the purpose of exciting admiration; it is here for a definite important purpose. It has work to do and it is about its Father's business.

The Summer School of 1937 is now at its height of activity and a large number of students are in attendance. Many have come from a great distance. Much interest is shown by teachers and students. We have excellent teachers well qualified to give out the teachings of our beloved Leader, Max Heindel. The students in return are active and alert. The Fellowship workers lend assistance whenever possible, but they are a busy family. The spirit of cooperation is strong. Everyone seems to be imbued with the idea of helpfulness and determination to make the most of this splendid opportunity both by giving and receiving. Even the guests, and there are many, who came for rest and relaxation, become enthusiastic and joyfully join in the work and recreations. Subjects taught are: Rosicrucian Philosophy, Astro-Diagnosis, Anatomy and Physiology, Bible Course, Center Work, Correlation of Philosophy with Art, Music, Science; also Astrology in its various forms, and the things the teachers tell us about the heavenly bodies

make us sometimes wonder if they have not recently visited them. At least it is very evident that they "know their stars." We also have a lively and enjoyable Expression Class.

However, activities are not confined to the schoolroom alone. Years ago Max Heindel saw the need for an auditorium at Mt. Ecclesia, a place where music, art, and drama could be taught and expressed; where beautiful mystical plays could be produced and the true spiritual meaning explained. Plans for a building were drawn but for lack of funds it was not constructed. On the Fellowship grounds is an old reservoir formerly used for the water supply of Oceanside. The class of '37 recognized in that structure the possibilities of a scenic auditorium. It is a fine location and the acoustics perfect; therefore it was decided to dedicate it to this purpose.

The dedication service, which was held Sunday, August 1, 1937, at 2:00 P.M. was as follows:

The Rosicrucian Greeting, "May the Roses Bloom upon your Cross."

Response, "And upon yours also."

Scripture reading, Mrs. Mary Garris, of Los Angeles, California.

Concentration.

Address, Mrs. Max Heindel.

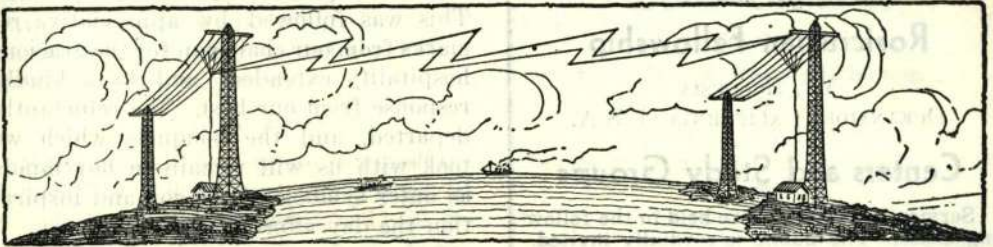
Dedication, Mr. J. L. Burt, of McBride, Canada.

Doxology.

Benediction, Mrs. Max Heindel.

The work is begun, another vision about to be realized to assist in spreading the great truths given us by Max Heindel and the Elder Brothers. Before another issue of this magazine the school will be closed. Many reluctant souls will bid farewell to beautiful Mt. Ecclesia and its faithful workers. Fond memories will have been etched on their hearts that will be a source of great joy in future years. May the divine teachings given here react in blessings upon all who have come within its radiations.

Rosicrucian News Bureau



Mystic Masonry, we are told, is recruited from men and women who have the indomitable courage to *dare*, the unflagging energy to *do*, and the diplomatic discrimination to *be silent*. In this statement we have a definite key to the principles involved in the spiritual progress which comes from unselfish service to humanity. These principles may be summed up in the words, *positive, constructive action*.

Active endeavor on some plane of being is essential for all accomplishment. If those who have a knowledge and understanding of the laws underlying life and being are to fulfill their responsibility in aiding others by sharing their priceless knowledge and understanding, they will use the principles taught to every spiritual aspirant, or mystic mason, to the greatest advantage in reaching those who are to any degree ready for the higher truths.

Christ Jesus, in His three years' ministry upon the earth, gave us a perfect example of the path of positive, constructive action which we must follow if we are to aid in the great work which His coming inaugurated and which He is still guiding. Soon the annual influx of His transforming Love-Power will make it possible for all mankind to respond more readily to the inner promptings of the higher self. May every member of our Groups, individually and collectively, become more worthy of the name

"mystic mason" as they labor with renewed zeal to *love and serve* their fellow men.

SEATTLE, WASHINGTON.

An interesting letter comes to us from the Group which meets at 611 University Avenue, this city. We give it verbatim:

"On Sunday, July 11, a large group of members and friends of our Center attended an all day picnic at the summer home of Mr. and Mrs. George B. Fenton at Lake Serene, just north of Seattle.

"A choice of location for such a gathering could not have been more ideal, for here was beauty in all its grandeur and serenity—a placid lake, natural forest, and a clear blue sky. The picnic tables resembled the Horn of Plenty, enriched in genuine goodness and vitamin D by fruits and vegetables freshly picked from our hostess' garden.

"Swimming and diving furnished the chief sport for the younger members. The attractiveness of the locale afforded a perfect setting for nature study to many, while to others it aroused the desire to rove and survey for pleasant homesites. Then again, some basked in old Sol's beneficial rays and acquired an enviable coat of tan, while the more romantic sought the solitude and comfort of rustic chairs and shady bowers. Through these varied activities, our genial hostess was kept busy serving refreshing fruit punch, the ready consumption of which was proof of its instant popularity.

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OF THE

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MT. ECCLESIA
OCEANSIDE, CALIFORNIA, U.S.A.

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Addresses of unchartered Centers and Study Groups may be had on request.

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Chicago, Ill.—Rm. 802, 155 N. Clark St.
Chicago, Ill.—Room 802, Auditorium Bldg., 431 S. Wabash Ave.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 708.
Columbus, Ohio.—253 N. Hague Ave.
Dayton, Ohio.—Y. W. League, East Room, 2nd floor.
Denver, Colo.—1088 Broadway.
Indianapolis, Ind.—319 N. Pennsylvania St.—3rd Floor.
Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—2523 W. 7th St.
Los Angeles, Calif.—4830 Floral Drive.
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“As a fitting close to a perfect day, and, as if in reverent recognition of the true fellowship expressed, the Rosicrucian Sunday Evening Service was read. This was followed by appreciative remarks from our chairman for the gracious hospitality extended, and by a kindly response from our host. We reluctantly departed, and the bouquets which we took with us will remain in our minds as outer symbols of the joy and inspiration the day afforded.”

CLUJ, RUMANIA.

. Another new Group! One of our members in this European city writes, “Our class here is now definitely organized.” Interest is being manifested in both the Philosophy and Astrology. Translation of our books into the Rumanian and Hungarian languages is being furthered by this same member, and he looks forward to a considerable spreading of the Western Wisdom Teachings in that section of Europe.

SALT LAKE CITY, UTAH.

It is a pleasure to hear that this Group is continuing its good work. A recent letter says, “Activity has been proceeding quite satisfactorily right along all through the winter months and thus far into the summer. We have been holding one meeting each week on Philosophical subjects and have just concluded a very satisfactory class in Astrology. Our Philosophy meetings range in attendance from about thirty to about fifty, and the Astrology Class enrolled twenty-two students.”

THE NETHERLANDS.

From some of our Dutch East Indies members who are at present visiting in the Netherlands, we have been receiving excellent reports concerning the spirit existing in the Centers of their native country. Never before have these friends been able to experience the spiritual atmosphere created by aspirants who assemble at regular intervals in an attitude of reverence and aspiration. For the first time they have attended the

Services, and one of the friends has become so enthused that he is gathering all the information possible in regard to group work, so that upon his return to Java he will be well prepared to serve humanity by helping spread the Teachings through group work.

TAMPA, FLORIDA.

Summer weather does not diminish the interest of this Group. "We begin at 8 o'clock, and sometimes it is 11:30 before the members wish to go home. Every one seems to enjoy every minute of the time," writes the Secretary. The evening's study is devoted largely to the "Cosmo," though a part of the time is given to Bible study. A spiritual attitude is evidenced, and the devotional side of the nature cultivated by the use of the Rosicrucian Prayer at the beginning of the classes.

SCHENECTADY, NEW YORK.

It is always encouraging to hear from our Groups that "we have moved to a larger and better room for Sunday Services," and this is the welcome news from the Schenectady Group. "We held Philosophy and Astrology Classes all winter, with good attendance," continues the report, "and we hold a Sunday Service every Sunday morning at 10 o'clock, trying to follow strictly Headquarters' customs and teachings."

GRASS VALLEY, CALIFORNIA.

Inspiring news concerning the further spreading of the Rosicrucian Teachings in the Grass Valley region comes from the friends who are giving so generously of their time and energy to passing on the New Age truths in that part of the Golden State. The latest reports tell us that "class work is growing—many new members. People are hungry for the truths taught in the Rosicrucian Philosophy. Repeatedly comes the remark, 'This is just what I have been looking for these many years.' From present interest it appears that we will have to rent a hall for the Fall meetings as the room where meetings are now held is too small."

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Sao Paulo.—Caixa do Correio, 3551.

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Liverpool, Eng.—71 Upper Huskisson St., Telephone, Heswall, 304.

London, Eng.—21 Gloucester Gardens, Bayswater.

GOLD COAST, WEST AFRICA

Abokobi.—c/o J. M. Boi-Adzete.

Kumasi.—Mr. Ben T. Vormawah.

Sekondi.—P. O. Box 224.

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Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—Cornelis Springerstr. 21.

Apeldoorn.—de Ruyterstraat 44.

Arnhem.—Misdaglaan 18.

Den Haag.—Secretariaat: Roelofsstraat 88; Vergaderplaats: de Ruyterstraat 67.

Rotterdam.—Claes de Vrieselaan 51.

Rotterdam.—Bergweg 308.

Zaandam.—Oostzijde 386.

Perhaps one reason for the interest and enthusiasm manifested is that the different members are called upon to assist in all the activities. The leader of the Group states, "Responsibility is given to the students in carrying on the Work, and it is marvelous to note how harmoniously it goes on. The members and children seem to catch the thoughts desired and great is their joy in knowing that they are a part of the Plan."

AUCKLAND, NEW ZEALAND.

Reports from our friends in this distant city give evidence of a continued interest and faithfulness in carrying on classes and endeavoring to reach people with the New Age Message. Attendance remains fair, and efforts are being made to attract more of the young people. Astrology is proving effective here, as in many other places, as a means of bringing the younger generation into the higher truths.

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CREATIVE LIVING

(Continued from page 406)

achieve in any situation, then produce it by means of the proper mood, controlled by sufficient intensity to create the desired result. Have you compared two stories with identical plots but written by different authors? The characters, the situations, are the same; but the two finished stories are so unlike that you are scarcely conscious of any similarity in the plot. It is the mood, the viewpoint, the intensity of each author in handling his material that makes the difference.

Have you watched an artist paint a picture? With a few strokes of his brush and a deft change of color he may so alter it that he transforms a radiant pastoral scene into a dull and stormy one. The essentials of the picture, its details, are the same; but its atmosphere, its mood, is entirely different.

Have you listened to a musician transposing a melody from a major into a minor key? The intervals are the same but the gallant inspiration of the major notes becomes a dirge which ranges from gentle melancholy to morbid introspection in the minor.

The playwright, the artist, the musician are creative. They originate, they bring new form and beauty from uninspiring materials. But life is the greatest field for creative activity; and living is the greatest creative art. Look to your materials, put them in working order. Check up on your emotional habits and begin now on your masterpiece.

Rom Landau in *God is My Adventure* writes: "When happiness or sorrow becomes chronic, then it becomes dangerous. Permanent sorrow is produced by the exaggerated pictures of our imagination; the longer we allow ourselves to dwell in that state the further we drift from reality. Permanent happiness tends to make most people selfish, oblivious of reality, uninterested in anything outside their own happiness."

Live creatively, and paint with moods on the vast canvas of life!

DRYS VISION LIQUOR END

(Continued from page 414)

they ever see the light of day. Added to this, many drinking parents give liquor to their children while still very young. A case in point is reported in the Los Angeles Examiner, May 17, 1937. "We had a case yesterday of a seven-year-old drunken child. The father thought it was funny to see him in that condition," said Judge Scott. "Liquor is a contributing factor to three-fourths of the crime and juvenile delinquency in the community," he continued. "You and I are awfully silly," he declared. "Until we get the smell of liquor off the breath of the parents we will accomplish nothing telling children liquor is bad for them." Children are born imitators and naturally want to follow the example set by grown-ups.

The occult student knows that the liquor evil does not end with the death of the individual. In the purgatory state following dissolution of the physical body he has a very hard time, for he craves drink just as much as he did before death, but he has no stomach and alimentary canal wherein to contain it, and being deprived of his physical body, which to some extent acts as an insulation against pain, he suffers untold agony, and in this condition he must remain until he burns out the desire for liquor. For this reason the drunkard remains in the purgatorial region much longer than people do who have high ideals and spiritual aspirations.

**Rosicrucian Calendar
Discontinued**

Our friends are asked to take notice that we find it impossible to publish a calendar for 1938. Will you help us in our office work by passing on this information to others who may be interested, so that it will not be necessary for us to return money and write letters of explanation? Thank you.

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By MAX HEINDEL

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