

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

JUNE, 1913

MRS. MAX HEINDEL, EDITOR.

January

1936

VOLUME 28.

NO. 1.



Contents

<i>THE MYSTIC LIGHT—</i>		Astrological Readings for Subscribers' Children:	
Symbolism of the Rose Cross	H. Dudley West	3	
The Destiny and Future of the Rosicrucian Fellowship	Joseph Darrow	5	
The Mystery of Mt. Shasta	John P. Scott	8	
The New Cover Design	Mary Cherry Hanscom	11	
Why Not Rationalize Religion	Adlai Carlisle Saunders	12	
Steps in Spiritual Development	Compiled by Eva Weiss	17	
Bible Course in Questions and Answers	John P. Scott	21	
If Reincarnation Be True	Ernest Crutcher, M. D.	22	
Did You Ever Notice (poem)	Paul Bailey	24	
Beginning the Day (poem)	Author Unknown	28	
<i>THE ASTRAL RAY—</i>			
The Romance of Astrology	Robert A. Hughes	25	
Astrological Sketches from Life	Lou S. Ivey	29	
			Essex Physicians Oppose Legal Mercy Killings 32
			Population Rises 33
			War Begun on "Dirty" Literature 33
			<i>QUESTION DEPARTMENT—</i>
			After Death Appearance of the Spirit 34
			Cause of Delirium Tremens 34
			Where Our Life Wave Incarnates 34
			Flesh Food Objectionable 35
			The Fate of the Atlanteans 35
			The Sublime Degree of the Masons 35
			<i>NUTRITION AND HEALTH—</i>
			Wars and Rumors of Wars A. F. H. 36
			Patients' Letters 38
			Healing Dates 38
			Vegetarian Menus 39
			<i>CHILDREN'S DEPARTMENT—</i>
			Chip's Rescue Helen Diehl Olds 40
			<i>ECHOES FROM MT. ECCLESIA—</i>
			E. C. 42
			<i>ROSICRUCIAN NEWS BUREAU—</i>
			News from Centers 43
			Field Representatives 47

Subscription in the United States and Canada, \$2.00 a year. All other countries \$2.25. *Special Rate:* 2 years in United States and Canada \$3.50; other countries \$4.00. U. S. money or equivalent. Single copies 20c. Back numbers 25c. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918. Issued on the 15th of each month. *Change of Address* must reach us by the 10th of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED BY

The Rosicrucian Fellowship,
OCEANSIDE, CALIFORNIA.

SAMPLE LEAF OF The Rosicrucian Calendar

1936		AUGUST					1936
SUN.	MON.	TUES.	WED.	THURS.	FRI.	SAT.	
						1	
2	3	4	5	6	7	8	
☾ enters ♊ 9:24 A. M.		☾ enters ♋ 0:35 P. M.		☾ enters ♌ 2:22 P. M.		☾ enters ♍ 4:11 P. M.	
9	10	11	12	13	14	15	
	☾ enters ♎ 7:12 P. M.		☾ enters ♏ 11:53 P. M.			☾ enters ♐ 6:20 A. M.	
16	17	18	19	20	21	22	
	☾ enters ♑ 2:45 P. M.			☾ enters ♒ 1:17 A. M.		☾ enters ♓ 1:35 P. M.	
23	24	25	26	27	28	29	
		☾ enters ♈ 2:10 A. M.		☾ enters ♉ 0:35 P. M.		☾ enters ♊ 7:12 P. M.	
30	31						
	☾ enters ♋ 10:06 P. M.						
<p>New Moon, August 17th, 3:21 A. M., in ♎ 24° 01'</p> <p>Full Moon, August 3rd, 3:47 A. M., in ♊ 10° 36'</p> <p>Healing Dates 6—12—20—27 Moon Meeting Dates 2—16</p> <p><i>Time given in all cases is Greenwich Mean Time.</i></p>							

This new Rosicrucian publication contains many features of interest and value to the Astrology student and member of the Fellowship. The background shows a view of the healing temple and is of heavy durable paper.

25 Cents Postpaid
THE ROSICRUCIAN FELLOWSHIP,
OCEANSIDE, CALIFORNIA.

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.

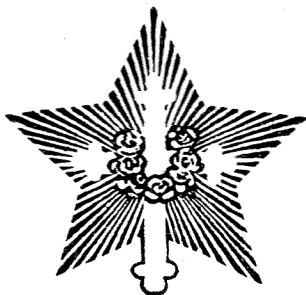
Symbolism of the Rose Cross

BY H. DUDLEY WEST

SYMBOLISM is the medium by which spirit tries to express itself to the mind of man. It is our means of communication one with another. A word is the symbol of an idea and so all literature, music, art, drama, and many other things are the symbolizing of ideas which one mind wishes to convey to others.

To many of us the word "God" means a great deal, but we do not worship the word, rather the ideal which the word calls to mind. The Arcana of the ancient mysteries were never revealed to the people except through the media of symbols. Symbolism filled the dual office of concealing the sacred truths from the uninitiated and revealing them to those qualified to understand the symbols. Symbolism is the language of nature and when approached with reverence the wise may pierce the veil and learn the deep meaning which could not otherwise be understood without the symbol.

It is known that an emblem that has been used for years gradually takes on some of the vibrations of the service in which it is used. It also gives them out



again, so that a sensitive can feel the vibrations. The ideal back of the symbol may be of great spiritual value in the lives of those who use it understandingly.

The word Rosicrucian means "Rose Cross," that is, a cross crowned with a wreath of roses and sometimes with a single rose upon it. Christian Rosenkreuz, who takes his name from this cross, 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.

The Rose Cross, the emblem of The Rosicrucian Fellowship, is symbolical of God in manifestation showing the end and aim of evolution.

The relations of the plant kingdom, the animal kingdom, and man to the life forces in the earth's atmosphere are symbolically represented by the cross.

The mineral kingdom ensouls all chemical substance of whatever kind and some regard the cross to be first a symbol of that kingdom. The lower limb of the

cross is a symbol of the plant kingdom with its root in the chemical mineral soil. We are told the group spirits of plants are at the center of the earth. From these group spirits flow streams or currents of force in all directions to the periphery of the earth, passing outward through the length of plant or tree.

The horizontal limb represents the animal principle, for the head of the animal is bowed to the earth; its spine is in a horizontal position and through it play the forces of the animal group spirit which encircle the earth.

Man is represented by the upper limb and it is said that he is the inverted plant. As the plant takes its food through the root so man takes his through the head. Man is the only being upon the globe who stands erect; therefore the perpendicular line is the symbol of his divinity, and he receives the highest spiritual vibrations from the sun.

The cross also signifies the descent of man into matter. The lower arm represents the physical body; the horizontal line is a symbol of the vital body and the desire body or emotional nature, and the upper arm stands for the mind. It is upon this cross of matter that the spirit of man is crucified and we remain upon this cross until our day of liberation when we become the sons of God. So long as our ideals remain materialistic the cross is black, but as we spiritualize our ideals in service to others the cross becomes white. Today humanity stands in symbol as a white cross with a black line about it.

The Rose Cross has three half circles at the end of each arm, making twelve in all. This is the symbol of the cosmic man of which the human is the microcosm. It represents the twelve hierarchies which today are manifesting as signs of the zodiac, teaching man to govern his fourfold vehicle.

In the zodiac one may read as in a book the history of humanity during past ages, and may also discover a key to the future. Max Heindel always advises students to study the stars because this science is an aid to the understanding of

occult teaching; also the study strengthens memory and intuition, faculties which are valuable to those who aspire to the spiritual life.

The golden five-pointed star radiating out from the center of the cross symbolizes the mystic wedding garment of the soul which each human being is weaving for himself from the loving unselfish deeds performed in the body. As the human cross grows whiter the golden star becomes more luminous until it attracts the attention of one of the Great Ones who will put the man or woman in touch with the mystery school, where he or she will make a much quicker growth in spiritual power than when alone on the path to God. The star is gold, near to the color of the Christ love, which must be the motive of action. We must develop the soul body before Christ can be born in us. Yellow symbolizes the Son or Christ, the second aspect of Deity.

Back of the Star and the Cross is the Infinite Field of Blue which is a symbol of pure spirit. This is the first aspect of Deity, the Father, whence came forth all manifestation.

Hung upon the cross is the wreath of seven red roses, the symbol of the divine creative power, and as the life of man is in the blood so we must cleanse and raise the vibrations of the blood by a life of active service before we can attract the Teacher to us. As the rose is the highest product of the flower world, so the human being who transmutes the lower desires into the altruism of the life spirit or Christ principle has attained the highest human achievement.

The esoteric meaning of the cross is very ancient, for the cross has existed as a secret symbol thousands of years before the Christian Era, being found in the ancient cave temples of India and Egypt long before Christianity was known. No one can be a real Christian unless he practically realizes in his soul the meaning of the symbol of the cross. Some initiates declare the Rose Cross to be the ancient and true symbol of the mysteries.

(Continued on page 11)

The Destiny and Future of the Rosicrucian Fellowship

BY JOSEPH DARROW

THESE ARE the days of new ideas, revolutionary programs, and departure from established procedure everywhere. The iconoclasts are busy, and it is well, because where there is complete self-satisfaction we know there is ever increasing inertia and growing inefficiency. A state of entire self-satisfaction is really the only thing we should be thoroughly alarmed about. While there is a spirit of questioning, of investigation, and of progressiveness, then we know we are going to get somewhere eventually.

The Rosicrucian Fellowship, founded by Max Heindel twenty-five years ago under direct instructions from the Teacher, one of the thirteen members of the Rosicrucian Order, has come in for its share of criticism, constructive and otherwise. The object of this article is to examine the facts in the case and present certain views and conclusions which, the writer believes, have a vital bearing on the matter at issue.

To begin with, let us consider the Rosicrucian Philosophy itself: It is the Western Wisdom Teaching for Western People because the Rosicrucian Order from which it came has charge of the evolution of the West. Various Eastern teachings which have come to America from time to time have merit, but they are particularly adapted to the people of the East, and in most instances are not well suited to the Western type of mind. The Rosicrucian Philosophy is primarily a Christian philosophy, explaining the Christian doctrines from the esoteric standpoint. Therefore it is better adapted to the needs of the nations of the Western World. Max Heindel stated to a friend of the writer who attended the first Sum-

mer School at Mt. Ecclesia in 1913 that the Rosicrucian Philosophy was destined within 500 years to become the dominant religion of the entire Western World. That made a deep impression on the writer, and in the light of it, it has always seemed to him particularly well worth while to have a part in helping to disseminate that Philosophy, in addition to the benefits to be derived from the Philosophy itself.

The Rosicrucian Fellowship was designed to be the instrument of the Rosicrucian Order and its exoteric representative to put the Philosophy before the world. Therefore it has a great destiny before it if it lives up to its possibilities. Moreover, it has the physical equipment and a quarter of a century of experience and training behind it, which have given it a great momentum and make it a particularly usable instrument for the work for which it was designed.

There is a great need of getting the Rosicrucian Philosophy to the people of America and other parts of the Western World. There is a new crop of sensitives being developed every year who can utilize the Philosophy to great advantage. The world today is full of people who are seeking the Light and grasping for a solution of their troubles. They are ready for our Philosophy. And to serve their need we have, in the writer's opinion, the biggest thing in the philosophical world today.

The writer wishes to consider briefly a few of the suggestions and criticisms that have appeared within the year for the improvement of the work of the Fellowship and elimination of the features which were considered undesirable. These criticisms and suggestions will be

analyzed only with the desire to ascertain the truth.

First, we hear it said in certain quarters that the Fellowship has crystallized beyond repair, and that therefore it is on its way out, the way all crystallized things eventually go. But, rather, the Fellowship in fact is *just in its infancy*. A movement which is destined to revolutionize the religion of the Western World is not going to be born and run its course in the short period of twenty-five years. The Catholic Church has lived fifteen hundred years or more and cannot be said to be crystallized beyond hope. True, we must distinguish between the Philosophy and the Fellowship; but the Fellowship was definitely designed to do the pioneer work of putting the Philosophy before the world and establishing it on a working basis in this age, and it is quite unjustified to talk about serious crystallization at this stage. The Fellowship will have its ups and downs, its cycles of strength and of weakness, like every other human institution. One hundred years or two hundred years from now crystallizing influences may have become so serious as to mean dissolution, in which case it will be replaced by some other agency better adapted to carry on the work. But certainly this stage has not as yet been even remotely approached.

Second, we hear the desire voiced for more esoteric teachings to be given out, and the criticism that nothing new is coming from the organization. This is not true, however, because there *are* new things coming from it. But of far more importance is the fact that Max Heindel has given us enough philosophy to last us a hundred years without another line. We cannot begin to assimilate that which we have already received, therefore why demand more? The Rosicrucian Philosophy as given is a complete outline and treatise on cosmic history, the basic spiritual nature of man, and esoteric training and development. Why ask for more at this stage? It seems to the writer that only phenomena seekers, who require one sensation after another in order to keep

their interest stimulated, would make such demands. It is something like elementary school children demanding to be given university teachings when they have not yet learned their elementary lessons. What is needed is to get the people to reading the Rosicrucian literature already given out. The literature will do the work. We do not need phenomena; we do not need sensational esoteric experiences. We need only a plain presentation of the vital, fundamental truths, and that we already have. In time a World Teacher will come, Max Heindel has stated. We know not when. It may be decades before his arrival, possibly not until nearly the end of the century. We cannot wait. Moreover, we have no need to wait, for we have already given to us all that we need in the philosophical line at present.

Third, there is and always has been much criticism of the personalities directing the work of the Fellowship. But such criticism is really not quite philosophical. None are perfect. No personality ever connected with the Fellowship has been perfect. Max Heindel's personality was not perfect. If it had been he would not have been here. The mere presence of any individual in this earth sphere announces the fact at the start that his personality is imperfect, and that he is here for the primary purpose of improving and evolving it. We cannot judge a philosophy by the imperfections of its followers. If the Christian religion had been so judged, it would have been discarded by the world fifteen hundred years ago at least. If those who are promoting and directing the work of any philosophical organization are honest, devoted, and consecrated to the work, doing the very best they can, then we cannot logically criticize. We can only help them whenever we have the opportunity, and ask the Powers above to send them the assistance which can come only from that Source.

Fourth, there seems to be some confusion in the public mind as to the relative authenticity, depth, scope, and in-

trinsic wisdom of the Rosicrucian teachings embodied in the works of Max Heindel and the teachings of certain other metaphysical writers contemporary with him which parallel to some extent his writings. It would seem that the best way to clarify the matter would be to state the source and spiritual authority of the Rosicrucian teachings given us by Max Heindel, then leave it to the reader to draw his own conclusions.

Max Heindel was a Lay Brother of the Rosicrucian Order, and had taken, as far as we can ascertain from his writings, four of the nine Initiations of the Lesser Mysteries. The basic teachings which he embodied in his work were obtained directly from the Brothers of the Order, although subsequently he did much independent spiritual research which appears in his later works. At the beginning of his mission he spent a considerable amount of time in the material, physical home of the Brothers in central Europe, where they dictated to him the essence of the Rosicrucian Philosophy as they wished it to be given out to the Western World, and he wrote it and published it according to their instructions. The Rosicrucian Order is composed of twelve Elder Brothers with Christian Rosenkreuz, the thirteenth, as their Head and Leader. All thirteen members of the Order have taken the nine Initiations of the Lesser Mysteries and the four Initiations of the Greater Mysteries. Therefore they have reached the estate of Supermen. They have passed beyond the stage of ordinary humanity. They have the wisdom, the power, and the development which humanity will have at the end of the Vulcan Period, when it will have completed its present scheme of evolution. Their wisdom is utterly beyond that of any human research along occult or metaphysical lines. In connection with the matter which we are considering, it is very evident that they did not give out two or more differing styles of philosophy to be disseminated at the same time. Therefore the conclusion is inescapable that the works of other metaphysical

writers are the product of their own independent occult research, at least as far as any Rosicrucian characteristics are concerned, and hence must be judged accordingly. There must, however, be no rivalry between different lines of philosophical thought. Each individual must select and follow that which appeals to him as being true.

Moreover, there should be no effort to attract or hold students except as they are attracted and held by the intrinsic value of the Philosophy itself. Max Heindel has particularly said that we should not proselyte, that we should present our Philosophy and then leave it to the inner guidance of the student as to whether it is rejected or accepted; also leaving it to his inner guidance as to whether he stays with the organization or later decides to go somewhere else.

Organization in itself is of no account except as it may be an instrument for service. The motive of an organization must not be to build up and hold itself together in order to preserve its own reputation and prestige. If that is the motive, then both the organization and the prestige are doomed. But if the motive is to give out truth to those who are seeking, and let the organization be much or little or nothing, then that organization will wax strong and become a power for good because it has been made a *means* and not an *object*.

Organizations must also learn to depend upon the law of supply and to free themselves from fear. The law, "Seek ye first the Kingdom of God and His righteousness, and all things will be added" applies to organizations with exactly the same force as it does to individuals. The good karma created by wisely using all resources to serve to the limit, then living by faith in the ability and willingness of the Higher Powers to supply all needs, will see any organization, which is doing real work, successfully through any situation in which it may find itself.

The Rosicrucian Fellowship, like all human instruments, is undergoing evolu-

tion; but we must not mistake evolution for dissolution. The unified Fellowship in the role for which it was designed, and which there is every reason to believe it can fulfill, can accomplish infinitely more than scattered groups.

The writer loves the Fellowship. He has been with it and served to the best of his ability since 1910, almost since its inception, both in the local Centers and at Headquarters, including two years in the lecture field. Therefore he has had special opportunity to observe its work and all its developments. He feels certain that it has a wonderful destiny before it. It will require self-sacrifice and self-discipline to realize that destiny, but these will be in evidence as critical pe-

riods appear and the need demands. Through the aid of the forces behind the evolution of the Fellowship its various problems will be worked out in due time.

In view of the foregoing it would seem very advisable for the friends of the Fellowship not thoughtlessly to throw away their allegiance and support on the basis of incomplete or faulty data, but rather to recognize the great instrument which the Fellowship can and will be in human service and human enlightenment; then to double their allegiance, their support and THEIR CONSTRUCTIVE THOUGHT so as to help to the greatest possible degree those who are charged at any time with the duty of directing its work.

The Mystery of Mt. Shasta

BY JOHN P. SCOTT



ANY books have been printed in late years in which accounts of a mysterious lost race living on the slopes or in the caves of Mt. Shasta in Northern California have been given. Usually where there is so much "smoke," there must have been at some time at least, some semblance of a "fire." Having the opportunity to pass near this beautiful mountain on our lecture tour for the Fellowship, we decided to stop over and make an investigation for the benefit of our fellow students.

We left Sacramento in the morning, and after a lovely, scenic drive through the mountains, arrived at Dunsmuir in the afternoon of the same day. This is the city near which William Randolph Hearst maintains a summer mansion, and from which Brisbane wrote his recent articles in the press concerning the Lemurians and Mt. Shasta. We were very fortunate in quickly finding a well-in-

formed man who had spent some fifteen years on and around the famous mountain. Here we heard not only interesting and peculiar stories concerning our destination, but also plausible explanations for some of the curious stories.

The first thing we wished to investigate was the weird lights that had been seen by travelers, and even by astronomers in distant observatories. It appears that there is actually a basis for the stories concerning the lights. This reason is not coupled with the Lemurians, however. It seems that there are unusual mineral deposits and peculiar physical formations which produce these uncanny effects. Not only that, but combined with certain air currents, even ghostly sounds are produced. This is not something incident to Mt. Shasta alone. The traveler on the Rhine listens to the echoes of a pistol shot or two which multiply into machine-gun fire because of the physical formation at a certain point on the river. Unusual

phenomena produced by odd formations are so well known that we can reasonably accept them, provided the story is not too far-fetched. (Mark Twain exaggerated one famous echo spot in this country into a story in which a man shouted every night before going to bed so that the echo would come back and wake him up the next morning in time to get up and go to work!)

From information received, we believe that there have been and always will be strange lights at certain times around Mt. Shasta, though we do not think that they will be seen as much in the future as they have been in the past, and for good reasons. The Government has been doing much work and the nature of this work will, to a certain extent, reduce this phenomenon, since the latter is concerned with purely physical (or *mostly* physical) conditions. The reason we say "mostly" is that the average reader does not consider the ethers as being physical, since he cannot see them and knows nothing of them. We believe the cause of the strange lights to be a combination of moonlight, snow, trees, ether, phosphorus, perhaps other minerals, and water.

Next we investigated the strange sounds. The most authentic story is that of the phantom truck, which one hears approaching for an hour or two, but which never arrives. Next there is the waterfall which gushes down the side of the mountain, but which is very dry when one arrives at the spot where the water is assumed to be. We ourselves heard the "waterfall" at two different places on the mountain. In explaining the phantom truck, of course it is simply a matter of wind and trees and peculiar physical formations in certain parts of the mountain which make a sound like an automobile running. When the wind slows down, the motor appears to slow down, and therefore gives all of the effect of an automobile negotiating a rough mountain road. As to the waterfall, it is caused by agencies of the same type, and we must admit it is very disconcerting. We offer a word of advice to our readers.

Do not bring any friends who are easily frightened and put them down suddenly on Mt. Shasta, to let them hear ghostly automobiles which never appear, and phantom waterfalls which elude one as a mirage eludes the traveler in the desert!

Our next investigation was of the report of automobile motors being stopped by some invisible force when the traveler approaches too near one of the mystic temples of the ancient Lemurians. In order to be able to personally refute this story, we drove immediately to Mt. Shasta City and made diligent inquiry about any ruins on the mountains. We were assured by men who know practically every foot of the mountain that there are no buildings or ruins of any kind there. (We are not referring, however, to certain caves nearby where positive evidence of an ancient civilization exists.) As some of our readers understand these Lemurian temples to be *etheric* or *spiritual*, and that cars are stopped which come too near and so disturb the vibrations, we investigated that in this manner: We headed our car for the improvised work road which extends the greatest distance up the mountain and into the heart of it. We pursued this road far into the dark and practically to its end. Our motor was never stopped, but our *hearts* almost stopped when we finally decided to turn around on this narrow makeshift road. Thousands of feet below were the glimmering lights of little Mt. Shasta City. We made the descent more easily than the climb (during which our lowest gear was often used), stopping only to investigate the phantom waterfalls on the way down.

Now, where was the fire that started so much smoke about Mt. Shasta? We hope that we have given the plausible reasons for weird lights and queer noises of various kinds that actually occur, but which are based solely upon physical causes. In relating our inquiries concerning the Lemurians and their temples, we hope to give a reasonable, physical explanation for this also. There are caves in the vicinity of Mt. Shasta. In these

caves have been found prehistoric utensils and implements which once served an ancient people. These people may well have been a colony from the continent of Lemuria, or Mu. The date of their arrival into this country is unknown. The time of their final dying out or extermination by Indian tribes is also unknown. But at any rate, the ancestors of the present Modoc Indians, or perhaps other tribes living in this part of the country, either came upon these evidences of civilization, or else actually upon this ancient colony *itself*. The story has been handed down by word of mouth from that early day even to the present time. Most of the present generation of Indians probably could tell you nothing about it. We were assured that only one or two of the oldest of the Red Men now living could.

We continue our theory in this way: Tourists or travelers come to Mt. Shasta. They see the evidences of this ancient civilization and talk to the Indians. The material obtained is used by authors to weave into stories. It is printed and reprinted at different times. It is enlarged upon, embellished; and finally some writer, taking more literary license and having a stronger imagination, actually conceives this colony of ancient Lemurians to be existing still (which makes a more interesting story than the mere telling of people who *used to be*).

To prove our story as being fundamentally correct, we made sure from people who would accurately know that there are no Lemurians, or even Indians, living upon the mountain. There are no storekeepers in the vicinity who have ever exchanged merchandise for gold nuggets with any strange inhabitants of the mountain. There are no Lemurian temples or ruins on the mountain. The evidences of the ancient civilization are located in caves some miles from the mountain itself. All of these things, we believe, corroborate our viewpoint.

Having, we hope, given a reasonable explanation of the fire which has caused so much smoke in so many recent books

and magazines in which Mt. Shasta plays a part, we will perhaps surprise our readers in what we have to say in conclusion. We believe that an ancient people still lives on Mt. Shasta! We believe that their dwellings or temples are located on inaccessible points in the mountain.

We believe that they can be contacted under the right conditions by the right persons. But—these ancient people are *not* on the physical plane, nor are their temples! We think that many earth-bound spirits from the old civilization which once existed in this locality are still there, held closely bound to the earth for centuries by their materialistic ideas. Mt. Shasta seems to us to be a so-called "sensitive spot," in which it is easier to contact those on the other planes than most other places, and this in itself is a bit more of the fire that has made so much smoke.

Sensitives have come to Mt. Shasta and have made contacts, very likely, with some of its primitive people who have passed out long before. They tell the story, and in the repetition the narrator fails to explain that it all happened on another plane and not on the physical. Therefore, it is soon told and believed in the *physical* sense, and people come to Mt. Shasta looking for things that they will never find.

If it is true that Mt. Shasta is one of those places where the condition of the ethers makes it easier for contacts to be made with the invisible planes, there are several other spots in the world in which these same conditions prevail, and which have other advantages as well. For example, there is our own Mt. Ecclesia. Mr. Heindel stated definitely that this is one of these sensitive spots. It possesses also advantages that we do not think can be found at any other sensitive points. Not only is it easy to make contacts with the other planes at Mt. Ecclesia, but the chapel and temple services are such that for the earnest student the contacts will always be of a very high nature. Christ said that the Kingdom of Heaven is within, and it is a matter of personal ex-

perience that we too often waste our time running hither and yon looking for this place and that place at which we may receive spiritual enlightenment, only to find that, after all, what we have been seeking is, and always has been, close at hand. We are grateful beyond expression that our dear Mt. Ecclesia (and our "Cosmo-Conception") does not require the sealing of a mountain peak, but is so conveniently and beautifully located that all who earnestly seek may here find spiritual enlightenment and attain, when worthy, contact with the sublime Brothers of the Rose Cross.

SYMBOLISM OF ROSE CROSS

(Continued from page 4)

Max Heindel tells us in the *Cosmo-Conception* that within the symbol of the roses and the cross is hidden the solution of the world mysteries. The mysteries which were withheld and hidden before the fall of the Roman Empire are again, through the roses and the cross, to be given out to the world. The emblem is a wonderful source of inspiration in meditation, for true wisdom is always generated within.

Therefore we look upon the emblem of the Rose Cross as an ideal, because the seven red roses symbolize the cleansed blood, the white rose shows the purity of life, and the golden radiating star is a symbol of compassion, helpfulness, and spiritual uplift which radiates from every servant of humanity.

May we let the true spirit of the Rose Cross descend into our souls spiritualizing the mind and emotions, inspiring us to live up to the ideals of the Christ as expressed in our Temple Service, the ideals of love and fellowship. This lofty goal we aspire to reach that we may radiate the Christ force of healing represented by the Golden Star behind the Rose Cross.

And all about us on every hand lie waiting the opportunities for service which, lovingly rendered, will bring the glowing red roses in all their beauty and fragrance clustering around the arms

of the roughest, heaviest cross. The cross symbolizes the pathway, rugged perhaps, but leading ever up to the heights until at last it leads us into the full light of God, where we grasp with joy unspeakable the deathless, pure white rose of perfect attainment.

The New Cover Design

The new cover design is meant to represent the coming Aquarian Age in which the true church of Christ becomes the universal church.

The Rosicrucian Fellowship was founded for the purpose of promulgating true Esoteric Christianity. It is the Herald of the Aquarian Age, in which the sun by its precessional passage through the sign Aquarius will bring out all the intellectual and spiritual potencies in man which are symbolized by that sign.

The Rosicrucian Emblem in the church window in the background of the picture represents the part that the Rosicrucian Philosophy plays in the ushering in of the Aquarian Age. The etheric region is symbolized by the cloud upon which the Aquarian man stands—strong, upright, controlling the outpouring of power.

The sign Aquarius shooting like lightning from under the cloud, entering the Earth, represents the force and rapidity of the changes taking place in the Aquarian Age.—MARY CHERRY HANSCOM

When we work and pray, pray and work, and make our lives a living prayer for opportunities to serve others, then all earthly things will come of their own accord as we need them, and they will keep coming in larger measure according to the degree to which they are used in the service of God. If we regard ourselves only as stewards and custodians of whatever earthly goods we possess, then we are really "*poor in spirit*" so far as the evanescent earthly treasures are concerned, but rich in the more lasting treasures of the Kingdom of Heaven.—*Max Heindel*.

Why Not Rationalize Religion?

BY ADLAI CARLISLE SAUNDERS

I DO NOT write this for any one sect or creed. I speak for all sects and creeds. I write for humanity.

This may seem like a strange beginning of an article. More and more clearly, however, is it becoming apparent to men, goaded by an ever increasing pressure of seeming futility of individual enterprise in the face of the present condition of economic fact, that they must seek a more rational explanation of their existence, their life, and the purpose of their striving for bread in a world in which they feel themselves hemmed in by a wall of materialism.

Man finds himself in that anomalous state in which as a physical being he is imprisoned in a condition of matter, while the promptings of his spirit soar up to the stars, yes, and beyond. He looks about him and discovers that through the last twenty years his concepts of reality, his definitions of truth, the security of his institutions that he had hedged about with what he believed to be impregnable defenses, have tumbled down with resounding crashes and reverberations heard around the world.

In his dilemma of casting about for a haven of trust, for a port in a storm that has failed to abate as he had supposed after a temporary lull following the World War, man is searching with the majesty of his mental equipment for a better key to the House of Truth and a surer foothold on the pathway of civilization. As millions walk in the shadows of need or are stalked by the phantom of death, the greater specter of vast unrest goes weaving its way in and about and among mankind. At the same time every shibboleth of church and ethical code, every talisman of value and standard of wealth seems tottering on the brink of utter failure to function in the efficient

manner that men have been trained to expect in an orderly world system.

Thinking individuals have clasped their brows, racked their minds, to find a way out of the maze of circumstance that has knit its web so tightly about them. They perceive that the god they have made of science fails them in an hour of need of filling their bellies. They have worshiped at the shrine of wonders and inventions; they have boasted of the might of their minds, and thought that they had the world at their feet: conquered through the miracles of steam, electricity, chemistry, and the concoctions of these tools of mankind; but today they see these very marvels of human ingenuity seemingly turned against the millions that stand aghast staring at a great structure of production that rears its smokeless pillars to the skies, but can not conjure for itself enough of the very sustenance of man's buying power to fire the boilers and keep up steam.

There is something extremely awry with the world, reasons the man in hovel, the merchant prince, the wealthy manufacturer, the banker counting his lackluster gold. Try as they will to present a bold face, because for generations they have been taught that it is meet that they should be courageous, men in high places and men in low places are asking themselves what is the matter. They are convinced by now that this is no ordinary depression in economic affairs. They sense the futility of standards; they go forth boldly day after day vainly trying to reconcile *what is* with *what has been* and think thereby to show themselves how to light their way out of the darkness of uncertainty.

Let one but look about him and he is immediately convinced that some other formula, some other magic word, must be

discovered in the arithmetic and the dictionary of social, business, and one also must say, religious life, if the door to a new progress and prosperity is to be opened so that tired and distressed mankind can have even one glorious glimpse of a new day.

Strange in the situation is this: that within his heart there is hardly a thinking man today who will not tell you that a better day is coming. That is something which man has probably carried down through the years from a day of promise by his God; for has it not been said in a Scripture which few will be so dubious as to declare is mere allegory, that God did make man in His own image and did endow him with godhood and the faculties thereof? A simple comparison with the traits and ways of the animals, a thorough knowledge of the science of biology or of anthropology, will convince the thinking man of this fact.

It is that very godhood within all men and women in this world today, distraught as they may be, elated or happy as they may be, that is speaking when those persons flare with anger if you do but dare to hint that a better day is not ahead; they tell you in no uncertain terms that you are unfit for their society if you persist in being such a pessimist. Godhood is optimistic; it builds and evolves ever, as mankind has done within the time of known history; pessimism is of atheism, hard, dark, dubious, foreboding. Godhood is hope; pessimism is of the black forces of uncertainty, fear, and ignorance.

This brings us to a strange anomaly in the progress of mankind from earliest days. The truth of what is to follow is being brought home to man with more impelling force each day he casts about in his present dilemma. Men, reading this, may say that here is another preacher who is going to tell us that in times of stress the human species turns to religion as its way out. Let me say that I am not a preacher. I see humanity as a world body struggling in existence on this planet of ours. Although its ranks

are divided into races and nations, its aspirations are very much the same; its hopes, sorrows, laughter, tears, needs and woes are alike, except as these may be modified by environment, but all of it is represented in one mighty throng of struggling humanity. Struggling for what? For existence and the freedom—be it individual, national, racial, or of the world populace—to work in gradual progress upward in harmony with the laws of the universe.

I say laws of the universe, for grant that science has laid bare the workings of definite laws of matter and grant that the human state is in a world of matter, then it follows as surely as day follows night that these same manifestations of the Godhead, men, do work and play, move and sit, smile and scowl, live and die, by as definite laws of existence as does the pear that grows on a tree and when it has become full with the juice and maturity of its life, tumbles down from the tree to die and replenish the earth with its kind of pears.

Thus viewing the spectacle of humanity, I say therefore that I write this from a cosmic viewpoint, as if I were to go up into the stratosphere and peer from the cabin of a balloon and see all this business of life here on earth and try to figure out what it is all about.

Looking at humanity thus and in the light of all that history records as having gone before, does it not become at once apparent that mankind is struggling upward, gradually evolving from a lower to a higher plane of existence? For is it not also quite apparent that mankind lives in a world of change, an evolutionary, progressive existence? that even the most stupid of men will contend they have that within them which tells them that they are destined to so evolve?

Now if man as an individual *struggles* he must be going forward, for it is a well established principle in biology and physics that life or matter runs very *easily* downhill. And if mankind as a unit is pushing upward, it is only a short step in reasoning to the conclusion that

mankind as the throng on earth of which we have just spoken, also is moving in a mighty procession toward a goal; that goal is ahead and on high, and not behind and down in the depths from which the creature man has traveled.

In his present day of travail this creature of Godhood finds himself perplexed, astonished, and hardly able to assimilate the meal of high learning that has been served on his table of life by education, prosperity, the teachings of his religion and above all in so many instances, the antithetical teachings of his fellows of science. He can not reconcile the fact that he is aware of his own consciousness of the long road he has traveled and the mighty strides of progress he has taken, with the want, the greed, the spectacle of nation flying at nation's throat, the awful commentary of mankind in his self-evolved high estate as an earth being, making an abomination of much of the teaching, the wisdom, and discovery that the years have heaped upon him. He finds it increasingly difficult to correlate all that he knows with that which he does. He finds it harder still to reconcile that which he sets up as his largest aims in his individual life, with what he almost intuitively knows the Godhood within him tells him is the ultimate aim he has set out to achieve.

Here again one hears those who call him preacher saying: "We know he is coming to the point at last. He is going to say that the saving grace of the world lies in its following the dictates of its spiritual evolution rather than to tarry and twaddle over the petty nonsense that has been humanity's heritage by virtue of the fact that it has had to fill its belly and warm its body and reproduce and nurture its kind." Well, perhaps there is considerable of truth in that remark, but be patient, dear critic, for at least you are interested in a novel approach to the matter.

This I shall say here: I refuse to admit that the world is purely a big nursery in which humanity multiplies. To me there must have been some larger purpose be-

hind the beauties and the wonders and the marvels of creation as they exist in this world—the multiplicity of experience as mankind finds it—to warrant the effort of a God thinking a thought and thereby creating a manifestation of consciousness, and then thinking another thought and setting up another manifestation of Supreme Consciousness in matter.

Let us say that the first thought was fire and that the second thought was water and perhaps a third was soil and another was a rose, until the vast complexity and diversity of objects in matter as mankind perceives them with five narrow-gauge senses, were completed on this sphere. Let us suppose that this was the *modus operandi* of Divine Essence, Supreme Mind, or God, in the creation of the earth and its solar system as we know them—to think was only to have things so. Even that apparently easy mode of creation of all that man beholds would be a silly undertaking, certainly, if the earth was only intended as a nursery into which God could gaze at will and say: "These are my children."

I rather prefer to think of God with a more noble aim than that. I prefer to think that insomuch as man believes firmly in the fact that this world is his and that what is here was created for his use and evolverment into finer manifestations of matter, houses in which to live, food for his nourishment—granting these things, I prefer to think that God also created in this world, as His most supreme concept on this planet, man as a house in which that which is nearest in likeness to its creator: mind, spirit, consciousness, might dwell. Then I can understand why the nursery earth might intrigue the interest of the Almighty; for then I can see the way by which His plan of the ever upward development of the universe from that which is on a lower plane of consciousness to that which is higher, does not end with the outer fringe of our atmosphere and what that atmosphere encloses on this planet; but goes beyond the prison of matter, for consciousness is all that man knows—aside

from what he calls the ether and light and electrical force and waves. And if consciousness is that dwelling within the household of man which lives forever and in cycle on cycle of unfoldment eventually mounts in ever-ascending scale even to the Father of it, then I must admit that there is a plan and a reason for the existence of this spirit of mine, which I believe to be a facet of Supreme Consciousness.

There lies the nugget of this article, if such there be. A while ago I spoke of my being poised in the stratosphere peering out of the window of my cabin borne by a free balloon. In that position, as I would survey the spectacle of humanity in all its vastness—speaking of it relative to this world, but only a grain of sand, speaking in terms of millions of light years and the vastness of the universes that center in the stars—I think that I would from this serene point of vantage be compelled to ask myself what is the purpose of all that I survey. And I would inevitably, granting that I could remain and live in that same conning tower, as it were, and observe humanity, for, say, six thousand years, instead of through the tiny telescope of a brief lifetime, come to the conclusion to which I have arrived above with reference to the fact of the spirit of man.

As for the purpose of this evolution through joy and grief, hope and despair, and all that constitutes life experience as we know it, I should have to conclude one thing; I could conclude none other, seeing as I must, what progress mankind had made down through the centuries for six thousand years, that the purpose of man on earth could be only this: that he as an individual is the dwelling place of an individual spirit and that through the experiences in which he engages, the spirit is attaining to ever higher pinnacles just in the same proportion that man is ascending in his own civilization and type of experience, cycle on cycle. I could arrive at only one conclusion: that in this earth-process, mankind was being

educated in the many, many phases that make up self-awareness, that this world rather than being a huge nursery of the human species is a training place of the spirits of men in the arts of self-awareness.

Then, if the reader has followed the course of my reasoning thus far, I shall venture one more step into the realm of reasoning and try to justify the title of this article, which perhaps has not yet become quite apparent. There is this anomaly to consider when one contemplates the vast strides that have been made in evolving modern civilization and all that it stands for: While man in his high attainments in science preaches the gospel of change to his fellow men, he has not brought along with him all of that which is concerned in that civilization. He has progressed far in science; he has arrived at that point in his journey where science and religion are very near to each other.

In 1932 an expedition to discover more about the nature of the strange regenerative cosmic rays was begun by Dr. Arthur H. Compton, of the department of physics of the University of Chicago. Here man has advanced in science to the point where he is reaching far beyond his own sphere and delving into one of the mysteries of the universe. Yet if a scientist in the street today ventured to suggest that I might find some interesting revelation in a science as exact in its measurements and in its manifestations as the law of gravitation, provided I should try to avail myself of existing means, and pierce the veil of cosmic consciousness, I probably would hoot him down. I would feel a certain resentment that this man should venture to suggest that he could tell me something about matters that I place under the head of religion. Religion, apparently, is a field that it is a sacrilege to think of investigating. I would probably resent the very audacity of this man's inference that he could point the way by which I could learn anything new in religion. Doubtless

the scientist would wish he had never intimated that I should open the golden channels of my mind and let Truth flow in and enrich the soul that such enlightenment was meant to ennoble, the soul that hungers for better understanding.

In the progress of dogma and creed through the more than nineteen hundred years since Christ was on this earth in mortal life, religion has stood still. Man's mind acting on matter has evolved to such a height that he is in danger of falling upon and almost exterminating his own species with the engines of his creation; man's spirit acting in tune with the Holy Ghost, the Father, and the Son, which are of the same essence as the spirit of man, has progressed only by experience in the training school of matter in his earth world; he has missed entirely the blessings that might be his today had he progressed also in those things which are of the Godhead of Consciousness. In this respect man possessing that precious, sensitive something within him, which he calls his conscience, has stood still while great beauty is within his reach; he has clung to tradition and allegorical concept, when in fact and truth he should have known the Christ and His God as living entities in a world of the spirit as vivid and as real as anything he knows in his three-dimensional world.

The time is upon us when mankind's religion is about to be rationalized. In his present predicament man is turning it over in his mind just as he carefully scrutinizes a new sort of shell which he might find on the long shore line of the sea. As he turns the object over in his hand, he ponders what species of creature dwelt in that shell, now hollow and empty. Once it was a living, personal thing, that vibrated entirely differently from what the dry shell does now. The form is there; the house is there; but the occupant thereof has gone. It is so with man's religion; the shell will not suffice.

Humanity—all sects, all creeds—is demanding to know what the prophecies, the promises, the consolation, the days of great event, spoken of in the sacred texts,

mean. Yes, humanity, regardless of sect or creed, is turning its eyes upward to the heavens; it is sitting in the silence of the night, thinking, wondering, hungrier of soul in so many millions of cases than poverty-stricken in flesh. Man will learn much in his predicament; he will turn to his God as inevitably as the child turns to its parents when dire trouble besets it; but man is going to turn the light of scientific inquiry and curiosity into the dim corners of his cathedrals of the mind and discover there the brilliantly lighted nave that leads to the chancel of Truth—rediscover that which did live with burning reality in the shell and lives yet, if only it is discerned.

Why not a rationalizing of religion to match the times of progress in science? Why let fear of change shut out the light of a new day? Religion lives and it offers mankind the only way of progress in the ultimate, for what man calls the world of his religion is the ultimate, all else but its reflections and manifestations. The laws of spirit are as definite and as well defined as those of matter, if but probed with the instrument of love. Confirmation awaits him who seeks, for has not the Master himself said: "Seek and ye shall find" and "Greater works than these shall he do"? In that last sentence He confirmed the Godhood of man; yet religion as it exists today would bury such nuggets of truth in mere mouthings without meaning as if miracles were not performed by definite laws. The great mass of humanity that seeks for a beam rather than a straw as the flood of circumstance flows over it, cries out in its ignorance and its blindness. Knowledge alone will end these bitter days—knowledge of Him and His way and His law.

Drop the still dews of quietness
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The BEAUTY of THY PEACE.

Whittier

Steps in Spiritual Development

COMPILED FROM STUDENT LESSONS BY EVA WEISS

THE WORLD is full of people today who are seeking for an intangible something which they do not now possess and without which they can find neither happiness nor peace of mind. Many and varied are the methods employed by them in their endeavors to discover this essential. Some seem to be driven by an inner urge to seek this necessary acquirement either in the churches or lodges; others expect to find it at gay parties; and still other misguided persons resort to stimulants, drugs, or narcotics in order to still the insistent longing which so continuously possesses them.

It is useless to deny the existence of this consuming urge which has taken possession of mankind. Every individual, if he is honest with himself, knows that he is filled with an unrest which impels him to seek that something which he does not now possess but which, nevertheless, is most essential to his future happiness and well-being; and the higher a man stands in the scale of evolution, the more insistent the urge.

We find no such unrest in the lower kingdoms of nature. The cow is satisfied if she has enough to eat and drink and a place to sleep; the same is true of the horse, the cat, and the dog. Flowers, also, are content to grow and bloom, and the mineral kingdom sleeps its life away. But not so with man. Why this great difference in the manifestation of the four evolving life waves—mineral, plant, animal, and man—if each is composed of a great number of evolving Virgin Spirits all differentiated within the body of God? The reason for this great difference in the status of the various life waves lies in the fact that each started on the path of evolution at a different period in time, and like children in a family, the oldest are the farthest advanced because of the fact that they have had more years

during which to gain experience and improve themselves.

Not until a Virgin Spirit has received the link of mind does it become responsible for its acts. (All Virgin Spirits eventually reach the stage in their evolution when the link of mind is given to them.) Previous to that time they are guided and directed by Group Spirits who are responsible for the progress of their charges. Again the analogy of the family serves as an illustration. The mind is not born until the child has reached the age of twenty-one years; therefore the parents are held responsible for his acts during minority.

The life wave which has now reached the human stage had the germ of mind given to it by the Lords of Mind, that group or family of divine hierarchies symbolized in the zodiac by Sagittarius, at the close of the Lemurian Epoch. A mind was not given but merely a germ; and thereafter each Virgin Spirit was held responsible for the care, development, and use of the mental germ. The germ of mind connects each Virgin Spirit with its lower vehicles, the desire, vital, and dense bodies. Until these bodies had reached a certain stage of their development the consciousness of the Virgin Spirit was centered particularly in the dense body in which it functioned during its lifetime in the physical world. And because its consciousness was so centered in its physical body it was unaware of its finer vehicles.

The pioneers in evolution have reached a stage in their development where their rapidly expanding consciousness is beginning to sense the fact that the infinitesimal number of years spent on earth during one lifetime is not all there is which concerns them in the great evolutionary scheme. Dim memories are beginning to awaken which connect them

with other lives, other people, and other scenes of action; and as these memories take more definite outlines, the knowledge of rebirth dawns upon them. With this knowledge comes a realization that the forms used life after life are simply garments of flesh worn by the real man, the I, through which to manifest and gain experience on the physical plane; but otherwise they are of no value.

A great many of this life wave, the pioneers in particular, have reached a place in their evolution where the lower self is beginning to realize that there is something higher than itself, something from which it has long been separated and to which it must return, and until that reunion takes place there can be no happiness, no contentment for it.

When man has suffered sufficiently and has realized the futility of catering to the appetites and desires of the lower nature, so that he is ready to surrender all to the God within; when he cries out to that Divine Spark hidden within to take complete charge of all his vehicles and faculties, control them, and diffuse the quality of the Spirit throughout his whole being: then it is that the blind struggle to find the light begins; and the very effort which he puts forth is gradually opening his spiritual sight. For such spirits the day is not far distant when that "intangible something," the Higher Self, will be contacted and the mystic marriage will take place between the two; the marriage at which the lower self promises to love, honor, and obey the Higher Self, the Threefold Spirit born of God.

Before this mystic marriage can take place each individual must have made for himself or herself, the "Golden Wedding Garment," or soul body, in which some were not arrayed at the symbolical wedding feast mentioned in the Bible. The soul body is composed of the Light and the Reflecting Ethers of the vital body. The seed atom of the vital body located in the solar plexus, attracts only the chemical and life ethers and these two unite to form the mold or matrix into

which the dense body is built. But the two higher ethers of which the soul body is composed are automatically attracted to the individual by loving, self-forgetting service to others, and there is no other method by which they may be acquired.

No matter how much our relatives or friends may love us or how much they desire to assist us they never can perform this service for us. That is our individual work. Neither will any kind of exercises given out by occult schools or any other kind of schools do this for us, though we may perform such exercises faithfully for years. In fact all such exercises are worthless unless we have first attracted the material out of which the "Golden Wedding Garment" is made and have fashioned it into a soul body. Exercises given by occult schools are not designed to attract this material but to separate the soul body, after it has been built, from the dense body; and the cleavage between the two cannot take place until the soul body has first been formed.

Let us take notice of the fact that service alone does not attract the material out of which the soul body is fashioned. Service must be actuated by love and it must be self-forgetting. Many people render service to others daily, but they do it grudgingly, and very often most unwillingly; and every moment of the time they are so filled with self-pity that they become objects of disgust or pity to all who are obliged to associate with them. Love can find no place in such a service.

The man or woman who is continually indulging in self-pity has no time to think of the welfare of others, much less serve them lovingly. Self-pity is one of the most dangerous pastimes in which an individual can engage. It robs him of discrimination, sound judgment, and the ability to form correct conclusions. It distorts the imagination and causes it to create false conceptions which may result in positive injury to the individual as well as to his associates. Service rendered by one in such a frame of mind is

valueless to the server, so far as soul growth is concerned, and it cannot possibly become an avenue through which the higher ethers flow.

On the other hand service actuated by love becomes a real joy to the one rendering it. The very nature of love is to offer itself in service, and love is the only attracting, cohesive power in the world. Couple love with service (works) and we have the two poles of the Spirit working in perfect harmony, and in their combined action is concentrated all the powers of the Ego. It is this attracting power which draws the two higher ethers to the individual. The soul body built out of these two ethers is the vehicle of sense perception and memory. As this luminous vehicle grows in and around the dense body of the individual, its light will teach him or her all about the mysteries of God without the use of books; all who are thus God-taught obtain more knowledge about the universe than is contained in all the libraries of the world.

Those who are progressing fairly well with the construction of their soul bodies are the ones who are consciously seeking that "intangible something" which they do not now possess but without which they can find neither happiness nor peace of mind. They are, however, making much progress and in due course of time the inner vision of these pioneers will be opened, and they will be numbered among those valiant ones who will "take the kingdom of heaven by storm."

When man has the spirit awakened, when he is able consciously to respond to that eternal force in nature, when he has reached the stage where the material things no longer mean everything to him, when he can part from them without a pang, he will then pass through life with a happiness and peace which pass all understanding, for he will know that God is his Great Friend, one who will never forsake him.

When man awakens to the realization of the true significance of the nearness of the Christ Spirit at all times, life more abundant awaits him, and the crucifixion

and the resurrection will become living realities in his own life.

All spiritual development must begin with the self. It cannot be bought, it cannot be found, it cannot be given to any one. Teachers, books, lecturers, may point out the way but the actual work must be done by the individual.

The first step necessary in spiritual unfoldment is the arousing of the will. When this power of the Ego becomes really active it is capable of taking control and sweeping all else before it. It has the power to capture the mind and force it into right action. The activity of the will is often aroused through great physical or mental suffering caused by some act performed in order to gratify desire. The criminally minded man may be detected in crime and severely punished: the resultant pain often arouses the will which in turn captures the treacherous mind and forces it to obey its dictates. When this occurs we say that such an individual has reformed. Thus we note that sorrow, sickness, pain, and even disgrace are often blessings in disguise.

Because certain men and women belong to the criminally minded class does not mean that their cases are hopeless. The truth is that the misfortune which is sure to overtake such people sometime, somewhere, often causes them to become spiritually awakened before their apparently less unfortunate fellow men are—those who are of the earth earthy. The men or women who are content to "eat, drink, and be merry for tomorrow we die" are absolutely dominated and controlled by the desire nature, and the spirit has very little chance to gain control of their vehicles and begin the work of real development until some great calamity overtakes them which will arouse the will and incite them to action. Such calamity usually comes in the form of an accident, severe illness, death of a near and dear relative, or the like. The purpose of life is not happiness, but experience. Sorrow and pain are our most benevolent teachers, while the joys of life are but fleeting.

The world is God's great school room.

Each life is a different day filled with marvelous opportunities. The lessons to be learned all pertain to the development of the three great powers of the spirit: will, wisdom, activity. Like children we may lag behind, become unruly, and attempt to shirk. We may practise deceit and trickery; we may lie, cheat, and steal; we may kill; we may even drop out of school for a time, that is, "lose out" in our own life wave; but eventually we must again take up the work that we have cast aside, learn the lessons given us, and finally make the grade. There is absolutely no other way. The spirit is deathless. It is a part of God and must fulfill its destiny—the attainment of Godhood. Knowing this to be true, why not begin right now to learn the great lessons by which we may develop the powers of the Christ within?

We are ready to begin our spiritual development the moment we think we are.

The real and only purpose of life on earth is to enable the Ego to gain experience, and as the mind is the instrument through which it registers these experiences, it is reasonable to suppose that the development of this instrument is through the control of thought. Concentration of thought when repeated again and again will in time open the spiritual sense. It was through the development of mind that man shut himself away from these higher realms; through this same instrument he will again win back contact with Universal Spirit.

The earth is again a terrific battlefield, such as has not been seen since Atlantean times. Selfish occult forces are again being brought into play with the added strength of intelligence developed since the time of Atlantis. We are facing a great danger which will require resourceful, intelligent handling. Added to this is the fact that the deeper knowledge has brought additional danger with it, for evil can so cunningly masquerade under the guise of spirituality that many are being carried along with the tide, believing that the Elder

Brothers are back of it. Therefore it behooves the truth seeker to be most wary and slow to accept anything that may appeal to his emotions, for through his emotions he will most easily be caught.

Every 2165 years as the sun by precession of the equinoxes passes from one sign to another, great souls are brought into physical manifestation in order that they may help humanity by bringing to them the spiritual teachings best fitted to prepare them to meet these great world changes.

So at this time we are again at the threshold of a great world change, and men are looking forward, expecting a great world teacher who shall come and lift them out of their misery. In past ages, when the mind of man was young, he had to look to spiritual leaders for his guidance, as he was not able to understand the law without them. But the door which is now opening to him is Aquarius, that of the son of man.

Leo and Aquarius are the two key symbols of the work of the Rosicrucian Fellowship. Leo is the symbol of the evolution of the love nature into the Christ love, which should ever accompany all effort in the world; and Aquarius is the symbol of the outer or world expression of the evolution of cooperation. Aquarius is the sign and symbol of friendship, of large cooperative endeavor, and altruistic impulses. It is scientific, inventive, and intuitive; and all these characteristics will manifest in the mass mind of the new age for we shall have learned the common sense of the Brotherhood of Man.

"Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him." This sign of Aquarius is the sign symbolized in the zodiac by the man pouring the water of life upon the world, and as the earth nears this sign, humanity is beginning to rebel against earthly, man-made laws, refusing to obey them any longer.

Man has reached the age where he may be compared to the boy who is now full

(Continued on page 48)

Bible Course in Questions and Answers

BY JOHN P. SCOTT

LESSON 1

- Q. Who wrote the Bible?
- A. The 66 books of the Bible were written by at least that many different men, ranging in social status from peasant to king.
- Q. Do any of the original Bible manuscripts exist today?
- A. No. Our oldest manuscripts are copies of copies of copies.
- Q. What are the three most important of these copies?
- A. The Vatican (Rome), Alexandrian (British Museum), and Sinaitic (Leningrad).
- Q. About how old are the oldest manuscripts?
- A. Approximately fifteen hundred or sixteen hundred years old.
- Q. Upon what materials were these old manuscripts written?
- A. Upon the skins of sheep, calves, and antelope, which were made into parchment or vellum, and written on by hand. Clay tablets were also used which had the letters pressed into them and then baked hard. Papyrus, made of reeds cut in strips and pressed together crosswise, was also used. This was written on with reed pens and ink made from vegetables.
- Q. From what Bible was the King James Bible taken?
- A. The King James Bible was taken from the Bishops' Bible.
- Q. How does a literal reader understand the Bible? A spiritual reader?
- A. A literal reader sees only the form or outer "cloak" of the Bible. A spiritual reader finds the hidden, inner messages under the cloak.
- Q. Are there any mistakes in the Bible, and how did they occur?
- A. There are many mistakes in the Bible which occurred through its being copied by hand, misread and misinterpreted by the copyist, and through deliberate interpolations.
- Q. What system did the ancient writers use to conceal deeper teachings?
- A. A key-word system in which one word has two meanings, and in which unimportant literal stories conceal important principles.
- Q. How many different esoteric interpretations are there to the Bible? May one story be interpreted correctly more than one way on the same plane?
- A. There are seven planes of interpretation to the Bible, each one of greater depth. There are several different interpretations of each story on one plane, which do not conflict. For example, the Astronomical, or Astrological, the Cosmic, and the individual formula for personal application.

LESSON 2

- Q. Why is the missionary spirit wrong from the occult viewpoint?
- A. Different races need different systems at the present time.
- Q. What was the Jehovistic system of religion and why was it necessary?
- A. It was a system of immediate punishment and reward. A religion of this kind was necessary because of the primitive consciousness of a people who could not understand anything higher.
- Q. Why were hidden messages concealed in the literal text of the Bible?
- A. So that each person could get the exact spiritual food needed at the time.

- Q. What did the writers of the Thorah say in regard to reading it?
- A. The reader was asked not to confuse the literal book or outer "garment" with the spiritual book or "body" which was beneath the "cloak."
- Q. What does St. Paul say of the story of Abraham's two sons (Gal. 4:22)?
- A. That it is an allegorical teaching.
- Q. What is the "milk" and the "meat" which St. Paul speaks of in the Bible?
- A. The "milk" is the literal interpretation (required for the "babes" in evolution), and the "meat" is the hidden, deeper meaning for the "strong."
- Q. Explain the creation of a Solar System as described in Genesis.
- A. God selects a certain space, infuses His vibration therein, which produces heat, moisture from the cold of space, incrustation, and light. Thus, Genesis gives the scientific Nebular Theory, except that the Nebular Theory does not recognize the Fiery Nebulae as *Spirit*.
- Q. Describe the Saturn, Sun, Moon, and Earth Periods as shown in the Bible.
- A. The Saturn Period is described as being formless and dark; the Sun Period brought light; the Moon Period brought the division of waters in steam and condensation; while the Earth Period describes incrustation. (See *Rosicrucian Cosmo-Conception*, by Max Heindel, for details.)
- Q. Describe the Polarian, Hyperborean, Lemurian, Atlantean, and Aryan Epochs as related in Genesis.
- A. "And God called the dry land earth," etc., describes the Polarian Epoch. "Let the earth bring forth grass," etc., describes the Hyperborean. "Let the waters bring forth . . . the moving creature . . . and fowl," etc., describes the Lemurian. "And God said, Let the earth bring forth . . . let us make man," etc., describes the Atlantean Epoch. "And on the seventh day . . . God rested," describes the Aryan Epoch.

(To be continued)

If Reincarnation Be True?

By ERNEST CRUTCHER, M. D.

IF THIS life be all; if this fitful fever end at death; if the fortuity, and ever impending dissolution by accident, disease or old age, shall be the finis of humanity, how senseless, silly, wasteful, and cruel the design that made man and put him in perpetual hazard and necessitous endeavor to escape pain, and to secure the ever important food and shelter incident to subsistence while undergoing this travail called "living."

Why the pains and endurements of life, has been the puzzle of philosophers and priests throughout all history. The silence of Nature and her compulsions to going-on of all sentient beings, shout thunderously; nor is this a complex sentence. For silence may be eloquent and vocally resonant.

If this be all, a thoughtful mind inquires, why the worlds about, all much larger and seemingly more important than the tiny sphere man occupies. If this be the end, when death shall come—as come it does to each, regardless of age or circumstance—if death is the end, how absurd and wasteful that life ever began.

Or, if there is no end, nor surcease, why the clinging and fight for continuance of even the most wretched entity? Pure doggedness, desperation, resentment perhaps, may provoke resistance and battle with the elements and enemies to life. Going on and on, not always cheerfully, happily, hopefully, even though intuition may sustain the conviction of perpetual existence throughout the ages; perhaps oppressed by a consciousness above and superior to belief, that life *is* and persists; that life is an ever unfolding, ever abounding, ever gracious activity, despite any care, depression, dejection, loneliness of soul; a pertinacious and persistent progression towards a high calling of God, unimaginable, but towards a never-to-be-reached yet ever advancing goal or attainment, with other heights appearing if the sought-for be attained—other

reaches appearing as each is climbed—if there be no other motive than the cruelty of the going, how malignant must be the journey.

The world is very old and promises to continue, despite pseudo prophets, priests and kings; despite machinations and evil devices of silly man. It has evolved through countless ages and eons. The earth itself is a plain declaration, as clear as the way to church, that Evolution is the fiat; that unfoldment for some far-away but inevitable eventuality is predetermined. Man is but an event in the program; birth and death are incidentals. The very multiplicity and variety of life, and every entity soever is subject to identical laws of being, regardless of ecclesiastical "revelation," dicta, or threat; reproduction and decay are alike subject to law and without distinction; do they not avouch that man's assumption of superiority and as "picked and chosen" of the Creator, is absurd and unfounded?

The more archeologists delve into the dust of the past, the more ancient does earth become and the less important man seems in the economy. Man is but an incident. Chaldea had judicial government 160,000 years before it had kings; Atlantis was at the height of civilization 18,000 years ago. Lemuria had flourished 150,000 years when it was destroyed. Egypt was young long after these dates. The recent delvings of Roy Chapman Andrews in Tibet and central China, have brought to light fossils of animal life of incredible antiquity. Arizona hides deep mysteries of ancient peoples and nations. All entertained belief in recurrent existence. Tombs and mummification exemplify this conviction.

Mayas was a term given all Lemurians. Some Atlanteans entered the valley of the Yucatan and built temples and large cities long ago. Many of these are being uncovered to astonished view. Our conceit gets frequent shocks. We go softly as we contemplate the antiquity of Mother Earth.

Man may have originated in various parts of the world simultaneously, inde-

pendently, and not from one stem in a mythical Garden. Even Cain, the first born of Eden, "went into the land of Nod and found a wife." Bishop Ussher's ecclesiastical computation that made the world orthodox and six thousand years old, fails to bolster theological legends and assumptions; and all such are less substantial than the borings in sands and dust of Chaldea, Tibet, Mexico, Yucatan, and parts of western America. Singularly, many men—engaged in excavation of these ancient mounds and ruins—are often deeply impressed with a psychic sense of having seen these before, and that they have once participated in building and maintaining life in these long-dead communities. Frequent incidents of such intuitional sensibility, of aroused psychometric activities, or spiritual perception, are asserted.

A remarkable feature in the thought of older nations was their conviction of renewed life on earth: Reincarnation. This idea is entertained by many of the inhabitants of the world today. Nowhere in the Hebrew Scriptures is immortality promised, but rather length of days, cattle on a thousand hills, and progeny as the sands of the sea.

The sentence beginning: "I know that my Redeemer liveth," is declared by Froude, the historian, to be an interpolation by French priests, in the Thirteenth Century, as a matter of expediency.

There are many schools of thought, superior to theological prejudice and wish, that áver returning and persistent recurrence of life to be factual. Science investigates every department of learning, and steers obstinately away from consideration of rejuvenescent life because the idea is speculative. As if all their initial efforts did not begin in speculation on premises, many of which subsequently became demonstrated facts.

The conviction (not belief) of many people regarding reincarnation, seems to justify meditation and concentration for actual demonstration. Assume that there is no end to life, nor surcease to

growth and spiritual unfoldment; that life may be but "a Day in School"; that an inevitable urge and persistence invite, attract and compel us on and on—not always cheerfully, however eager the spirit becomes, but going on and on from day to day, conscious, perhaps cheered at times, by the psychic impression of never ending continuance; an ever unfolding, ever abounding, individualizing; growing more complex and complicated in form and character; linked with all others by myriad ties; a gracious going on, *volens nolens*, despite momentary cares, depressions, dejection, loneliness of soul—and dear God, how lonely is the developed soul—a persistent going on towards that unimagined "high calling," a never to be reached yet ever to be approached plane.

As soon as one height is attained "Alps on Alps arise." The lure is always there, and the spur is never wanting. The waste and wear of one body merely affords need for a new suit, a "building of God, a house not made with hands," not eternally fixed nor permanently resident, but requiring reinvestiture when the old one is worn, torn, or unsuited for efficient use.

We take up life about where we leave it off, and go on from there.

The lure of life is hope. Faith is less strong than conviction. The fatuity of one incomplete, inefficient career, is patent to thinkers. Satiation brings disgust, surfeited disdain. Momentary perfection, or approach to it, invites dissolution: how protean and evanescent is all!

Discontent is the mother of progress. Pain evokes, compels, demands effort and striving. Change and growth ensue; continuous unfoldment the *motif*. A heaven of idleness is hideous. How monstrous the conception of insane mind that proclaimed the supernal Creator subject to anger with His simple children, or that He has punitive or malignant purpose!

If reincarnation be true, I wish a better envelope next time. I wish to so build my spiritual pattern that succeeding

bodies be efficient and capable of withstanding vicissitudes and pain; adapted to endure, or escape; an efficient engine unhandicapped by appetites or habits prejudicial to swift advance. Since *spirit builds its house*, let me abstain from all pernicious indulgences that may mark my inner self, that there be no malformation, defective nor degenerate markings, ingrained and inherent, and subject to manifestation. But may I impress upon my mental self, through which the spirit shall build, all the virtues and excellences hoped for and desired. How else have repulsive features of some become stamped save as hall marks of vices in precedent life and lives? How is it possible for deformities and ugly features to be indelible in some save as reappings out of another era? "Whatsoever a man soweth that shall he also reap." Is it not logical, and just?

Never the spirit was born, spirit shall
cease to be never;
Never the time it was not; end and beginning are dreams;
Birthless and deathless and fadeless remaineth the spirit forever,
Death has not changed it at all, dead though the house of it seems.

Our feet are set on the Path by birth and rebirth. We are spurred, scourged, driven, on and forever on, out of one life into another.—Reprinted from *The New Age Magazine*

Did You Ever Notice—

How calm and clear the evenings are,
How faintly sweet the first dim star,
Or how against the sky, a tree
Etches a lacy filigree?

How white the moon, how still and far,
What fragile things the cloud wisps are,
And how these things can steal away,
The weary troubles of the day?

—PAUL BAILEY, in *Agenda*

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 fortune telling. As the tides are measured by the motion of sun and moon, so also are the eventualities of life measured by the circling stars, which may therefore be called the "Clock of Destiny." A knowledge of their import is an immense power, for to the competent astrologer a horoscope reveals every secret of life.

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.

To the medical man astrology is invaluable in diagnosing disease and prescribing a remedy, for it reveals the hidden cause of all ailments.

If you are a parent, the horoscope will aid you in detecting the evil latent in your child, and teach you how to apply the ounce of prevention. It will show you the good points also, that you may assist the soul entrusted to your care in becoming a better man or woman.

The message of the marching orbs is so important that you cannot afford to remain in ignorance of it.

The Romance of Astrology

BY ROBERT A. HUGHES

ASTROLOGY has suffered much unmerited discredit during this age of science. Few, if any, among its detractors take the time to consider its vast history, its rationale, or its philosophic and scientific ramifications before they condemn it. The important fact that this science has survived the vicissitudes of the pre-scientific ages entitles it to more considerate treatment than it has heretofore received. It is no baseless system of superstition inherited from the ancients, but is a true science, having a value incalculable to humankind.

The modern sceptics naively though dogmatically assert that the planets exercise no influence over humanity. Unable to weigh or measure this influence they deny its existence. This unscientific approach would deny the records and findings of untold generations of astrologers out of existence merely because the idea of planetary influence is unpalatable. It is fortunate for humanity that the true laws of science are natural; for otherwise the universe would be remodeled to suit the scientific mind!

Astrological technic uses no other instrument in its researches than the hu-

man personality and the character lying behind it. This complex and marvelous organism known as a human being is the obvious proof of the science. Man is not just a mere bundle of skin, flesh, nerves, bones, blood, lymph, with just so much commercial value. The body is man's instrument, his vehicle, whereby he can consciously function upon this plane of existence. The real man or ego, the true Self within all, is immeasurably greater than we believe. He is an actor upon this stage of life playing a part in a drama begun in the ages past and ending when he achieves the purpose of the drama.

Man is born into a world, a universe, governed entirely by law. His own penetrating mind has proven that law and order prevail throughout illimitable space. Why then, if the universe be governed by absolute law, should human character be free from it? Science has to this day ignored a close and deep study of human character, but Astrology from the remotest times has endeavored to analyze man's character by collecting, arranging, and scrutinizing facts regarding the relationship of the human ego to the world around and the heavens above.

Man was never simply the result of biological or chemical changes in nature nor merely the evolution of lesser animal forms. That he rose to his present complexity with their help is not denied, but they are not man any more than stone and mortar are the architect. They are the means to life, not the end. Desiring to function in the material universe, the progenitors of man had to adjust themselves to the laws governing the manifestation not only of sense life, but to the more subtle laws behind character and personality.

The universe as a whole is a vast co-operative scheme benevolently though dictatorially ruled. Each body lying in the universal ether which interpenetrates the cosmos contributes factors necessary for the physical maintenance of life, and also the more subtle essences without which material life would be impossible. This highly complex human organism, evolved through countless ages, is not merely the result of outward impacts but of inner growth. From crude, irresponsible and unresponsive vehicles the human life wave has perfected this marvelously responsible and responsive organism. Now the ego, through the intricate system of brain, nerves, glands, etc., can maintain almost perfect control over its body, approaching, superficially at least, to the realization of its mission—the manifestation of its true characteristics in matter.

In the economy of our solar system the planets stand out as the creators of the essences, spiritual, mental, and material that go in their entirety to build up not only physical man but his character and its resultant destiny. Nothing happens without cause and man is no exception to this rule.

The great objection to Astrology lies in its claim that the ever-progressing and cyclic motion of the sun and planets, governs and determines the evolution of man, the rise and fall of dynasties and civilizations, the occurrences of famine, war, and pestilence. Apparently Astrology denies free will to mankind, but only

apparently, for this assertion of the overlordship of the cosmos is not mechanistic.

The precession of the equinoxes and the cyclic movements of the planets are simply the hour and minute hands of the great cosmic clock striking off the time for the appearance of new phases or events in the long history of humanity. Behind the human race lies a Great Plan without which human life would be a sorry mess, a joke of sinister gods. The ever-changing positions in the great cosmic clock strike off the events of that plan. The zodiac and the planetary system furnish the invisible forces urging mankind on to accomplish the destiny laid down for him; it does not compel as there is no need, for man responds to his environment and to the powerful idealism behind it.

The complete story of man cannot be told merely in the terms of one earth-life, as it entails ramifications throughout all time. Man is not the creature of a day, but the sum-total of every experience, thought and action woven into character, which determines his fate in succeeding existences.

Esoteric philosophy maintains that the rebirth of an individual is accompanied by what is known as germs of character, which belong to that person. These germs of character are simply the potential powers or "essences" out of which character is built. They preserve the individual tendencies of the ego during the period between earth lives. According to Buddhistic philosophy these germinal attributes are fivefold: namely, the *form* or body, with its magnetic atoms and affinities; *sensations* or feelings; *abstract ideas*, being the creative power between lives on earth; *tendencies* of mind; and *powers* of mind. It is these patterns or etheric forces that are the true bases of character, determining when the ego shall be again reborn under cosmic configurations that can best express the character they represent.

Primeval Astrology had no sudden development, like a comet out of a dark and

mysterious sky. It had a slow and careful growth over many ages of time. Early thinkers noted the differing characteristics imbued in children born under the varying positions of the stars. They were quick to note the gloominess of the child born when the malefic Saturn ascended. And in direct contrast to Saturn they did not fail to perceive the vivacity and gayety of temperament of those born under Venus; nor the buoyancy, optimism, and geniality of the Jupiterian child. They noted that when the planet Mars held dominant sway that it produced a temperament that was brave, warlike, incautious, and adventuresome. From this simple beginning an intricate system of astro-psychology, endowed with definite rules based upon centuries of study, observation, and experience was built up.

Astrology thus answers the question as to how the accumulated thought, action, and experience of any ego is manifested as character, by revealing the subtle and delicate machinery of the cosmos which governs human life. The zodiac is typical of the evolution of all corporeal forms. The relation of individual solar systems to the all-embracing hierarchies of the zodiac is that of the awakeners of the potential powers lying in latency to activity, and so animating the ether concentrated around planetary bodies, which in its turn stimulates through psychic or nervous impulse the varied peoples of a world to the next appropriate stage of their existence. Thus from the zodiac to the solar system is mankind led on through the ages to fulfill its destiny by the impulse of this divine plan. When man works against the beneficent provisions of this plan, laid down when the universe came into being he brings upon himself misery, war, famine, and discontent.

Astrology is rationally based upon the geocentric conception of the earth as the center of the play of cosmic force and planetary influence. The vibrations arising in the planets impinging upon the aura or etheric atmosphere of this planet cause various reactions. At the birth of

a child the physical and psychic centers regulating the manifestation of personality and character are, like a photographic plate to light rays, hypersensitive to the planetary vibrations then agitating the ether around the locality of birth. The entire psychic nature and its physical counterpart of nerves, glands, etc., are at that time permanently stamped with the characteristics of the dominant forces then in operation.

Thus, if Mars be dominant, he causes the hyperactivity of such glands as the adrenals, causing the person so born to be active, impulsive, ardent—and if too strong—violent and warlike. Whereas, the influence of Saturn would slow down the normal activity of the glands causing the profundity, melancholy, and reserve of the saturnine type. On the other hand the expansive action of Jupiter would result in a psychology at once jovial, buoyant, and cheerful. Venus would endow her natives with artistic, kind, convivial, and graceful traits. Mercury's psychology would be excitable, restless, intellectual, and subtle. The other planets affect the different centers according to their natures.

It depends upon the geographical location upon the face of the earth as to how the converging rays emanated by the planets reach and mold the character of the new-born babe. The eternal foundation of Astrology rests basically upon karmic law, the unerring law of consequence; for if no universal and exact law governs humanity, then justice, order, and intelligence are illusions, and man is a victim of blind caprice. But in a universe governed by law, man is no exception to it. The astrological forces regulating human life are impersonal: they are not watching as "guardian angels" over the birth of human beings; instilling in them their characteristics, good or bad; giving one or another a fortunate or an unfortunate life. It is the Ego behind the personality that consciously chose that particular time for the manifestation of this inherent character in accordance with immutable law.

Astrology furnishes the solution to the problem of the soul; for the imperishable essence or Ego in man in its incarnations into matter can only be attracted by those influences which are operating in correspondence with its spiritual requirements. Thus, the solar and planetary rays furnish the material of character while the Ego chooses the time when these forces best measure to the manifestation of it.

We are the agents of our own retribution, the bringers of gloom or happiness to ourselves. Through character we make and mold our lives, shaping here and now the trend which life shall take for us in the future. Our environment is usually the reflection of the subtle essence of our character; for there is little experienced by man, whether good, bad, or indifferent whose origin was not in character. Character is the great "secret" spring of emotion, thought, action, and consequent fate. Character is the power behind action; therefore knowing character through the study of individual horoscopes the astrologer can predict the trend of life for the person concerned.

Our character is the sum-total of all our myriad experiences, thoughts, and actions through all the lives we have lived on earth. It is not necessary for outside influence to achieve the aims of justice; for our deeds build tendencies or traits into our characters which ultimately will teach us the lesson of life. Thus, selfishness carries its own reward; for the inhibiting and restricting influence of Saturn will so bind and crush the person born under its strong adverse rays, that, sooner or later, the lesson of brotherhood will be learned. The glutton also reaps as he has sown—ill-health, abnormal body, and animalistic traits. Nobility gathers the fruit of noble action; the old law is still true—"By their fruits ye shall know them."

Astrology evolved the first true and scientific system of psychology, as outlined to this day in its rules and methods. Astro-psychology is vastly superior to the

mechanistic system evolved in modern times, as it penetrates into the main-spring of action, which is character. Its laws reveal that man becomes what he wants to be; it imposes no tyranny over him, but offers the key to freedom through right effort, thought, and deed.

Beginning the Day

I met God in the morning
When my day was at its best,
And His presence came like sunrise,
Like a glory in my breast.

All day long the Presence lingered,
All day long He stayed with me,
And we sailed in perfect calmness
O'er a very troubled sea.

So I think I know the secret,
Learned from many a troubled way;
You must seek Him in the morning
If you want Him through the day.

—Author Unknown

Astrological Supplies

We can supply you with the necessary materials for the study and the practice of astrology. Some of the items follow:

<i>Astro-Diagnosis</i>	\$2.50
<i>Message of the Stars</i>	2.50
<i>Simplified Scientific Astrology</i>	1.50
<i>Tables of Houses</i> (3), each .....	.50
The three cloth-bound in one vol.	2.00
<i>Simplified Scientific Ephemeris</i> 1860-1937—each year .....	.25
<i>Ephemerides</i> , bound, (20 years)	5.00
<i>Keyword System</i> .....	.10
<i>Simplified Calculation Forms</i> , each ..	.15
<i>Horoscope Sheets</i> , per dozen .....	.10
<i>Horoscope Data Sheets</i> , per dozen ....	.15
<i>Astrological Wall Chart</i> , 8½x11 .....	.05

The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA

Astrological Sketches from Life

BY LOU S. IVEY

THE OCCASION was a friendly, intimate meeting of young astrology students who met weekly to discuss this science in a very informal, though absorbingly interested manner. There was no way of telling what the next topic of discussion would be. One might be giving an example of the Cancer walk, another exhibiting the well-known Aries profile, while a third was being pointed out as having the ideal Leo eyes, or Sagittarius hands, etc.

By the way, most caricaturists portray astrologers as wise and hoary-headed gentlemen, resembling in physiognomy either Diogenes or old man Saturn himself! In the first place, men as students of astrology are hopelessly in minority; and I can't think of any lady astrology student as being a veritable example of ripe old age and remarkably profound wisdom. They are usually very smart, modishly attired, and up to date—why, most of them are still in or just past their twenties! People will have to change that familiar picture of the Saturn-type astrologer, it seems, if astrologers are to run true to form!

But to return to our discussion. This time it turned on planetary transits and directions, and how they really work out in life.

"That Uranus-Sun conjunction that has formed in my sixth house this spring certainly did put me out of commission for a while," remarked Miss Aries. "And now that Uranus is nearing my Mercury, I am ever so careful to do and say everything in a rational and cautious way, although I do feel myself ready to explode at times. And when that's past, then I'll have Uranus in my seventh house, and heaven knows what that may bring."

"The sort of a man your karmic debts have earned for you, very likely," said Miss Cancer, laughingly. "Venus is now

going back and forth over my ascendant, and I have a jolly good time wherever I go. And that Libra man I just met—"

"Talk about depression," interrupted Miss Gemini, "I now have something to complain about, too. Moon by progression is squaring my Jupiter, and if I didn't get a 25 per cent cut in salary and a month's vacation without pay besides. Can you imagine anything worse?"

"I want to tell you about a very strange case," said Miss Capricorn. "A girl I met recently has Sun conjunction Saturn in Aquarius, this being completed by directions for this year. When Saturn in its transit reached this zodiacal degree, a spinal vertebra became dislocated while she was scrubbing her neck. This caused great suffering, and she is still under the treatment of a chiropractor."

"How funny, really," laughed Miss Aries, "if it isn't just like a conservative Saturn girl to have accidents at home and in the bathtub!"

"I met a typical Neptune type while on my vacation," remarked Miss Scorpio. "Two years ago he recovered from a case of sleeping sickness. Sun was in Sagittarius, in opposition to Neptune, the Sun being in his first house. When this opposition became complete by directions, disease took effect and lasted for almost a year. He is very psychic, so that might have had something to do with his sickness, as Neptune is afflicted."

"My boy-friend has Pisces ascending," said Miss Aquarius, "and I can do anything I please with him. But he is so keen intuitionally that he reads me like a book, and knows my motives every time I want to influence him in any way. Those Pisceans are fool-proof—that's why we are still engaged; it is really a problem, I imagine, to be married to one of them."

(Continued on page 31)

Astrological Readings for Subscribers' Children

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

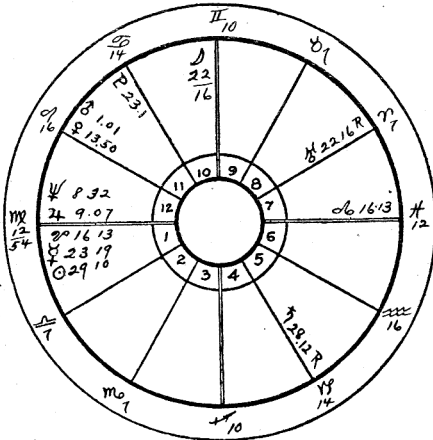
In applying be sure to give name, sex, birthplace, and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

DAVID R. R.

Born September 22, 1932, 4:57 A. M.

Latitude 41 N., Longitude 82 W.



The writer has observed in most horoscopes where there are many planets in one sign, that the native is usually of a strange nature, one who directs his energies in one direction; in fact we often find this grouping of planets in the horoscope of a genius, one who concentrates his energies on one thing to the exclusion of all others.

In the horoscope of this young boy we find four planets and the Dragon's Head close to the Ascendant in the sign Virgo, with this grouping of planets ruling the personality: namely, Neptune, Jupiter, Mercury, and the Sun. As the Sun and Mercury also are square to the Moon in the tenth house, we may predict that David will be somewhat of a problem to his parents, a boy who will be supersensitive. Double Virgos are usually very touchy and their feelings are easily hurt.

Mercury is strong in its own sign Virgo in the first house conjoined with the Sun; and both Sun and Mercury are square to a prominent Moon in the tenth house, also in the mercurial sign Gemini.

These configurations will endow the boy with a very analytical and critical mind, so that he will be all too ready to see the faults of others and to express himself critically. There are, however, other planetary aspects which may to a very great extent offset this critical nature, for with Mercury and Sun sextile Pluto and trine Saturn, this may give him more caution and diplomacy and would give him a scientific tendency.

Having Mercury and the Moon both in mercurial signs, and Mercury well aspected by both Saturn and Pluto, he will be mentally inclined. The parents should give him every opportunity to gain knowledge of chemistry and pharmacy, because his work along these lines may lead him into unique and unusual lines of creative findings which may be helpful to the healing art. Jupiter and Neptune in Virgo in the twelfth house and conjoined to the Ascendant will incline toward the art of healing, especially along modern lines.

Uranus, the planet of impulse, is in the martial sign Aries; in this hot-headed sign Uranus is sometimes very impulsive and is prone to act before he thinks. Also Uranus in a cardinal sign, and square to Pluto and Saturn, will have a strong effect upon the health of this boy. Pluto in Cancer, opposed by the destructive Saturn in Capricorn, will have a

tendency to retard, and to interfere with, the digestion of foods; and with the square to the impulsive Uranus, he may form habits of eating and drinking which may in later years develop into severe stomach trouble. As the old saying goes, "A stitch in time saves nine," and now is the time that the parents have the opportunity of training this young boy in the science of right eating. They should not permit him to form the habit which is now so prevalent and so dangerous of spending his time at the soda fountains and at the bar.

He will be very hard to please in his foods, and for this reason he may form habits of eating which will in time destroy the fluids which are necessary to digest the foods in the stomach. Mars in one degree of Leo is also opposition Saturn which will add its inflammatory influence and lend its power to excite this planetary aspect from the Cardinal signs.

The parents of this boy have been intrusted with a very wonderful and an advanced soul; therefore their responsibilities are the greater.

ASTROLOGICAL SKETCHES

(Continued from page 29)

"Have you heard those unflattering rumors about that Taurus we know?" asked Miss Cancer. "It is interesting to note how this is shown in his horoscope. Saturn is exactly on the midheaven, applying to unfriendly aspects besides. Saturn brings out the dregs in some characters; yet, however adverse this may seem from a worldly standpoint, it is all for our ultimate good, anyway."

"Has anyone seen Elizabeth lately?" asked Miss Aries. "They are buying their furniture now, and the wedding bells will ring next month. Bill has Saturn exactly on his Sun now; he is born on the cusp of Aquarius. But Elizabeth is a forceful Scorpio, so the poor fellow had to say 'yes.'"

"I wonder how their horoscopes compare with each other. There's one couple I know, who, after being married for fifteen years, are still very happy to-

gether. Both were in their teens when they married. In comparing their charts, one has Sun conjunction Saturn in Sagittarius, another Sun conjunction Venus, also in Sagittarius but in a later decan. This conjunction of each falls in the seventh house of the other. Perhaps it is a sort of a brother-sister affection, but it works wonderfully in this case."

"There is one thing about Bill that simply exasperates me at times," said Miss Aquarius. "Whenever any drug-store holds a sale, Bill is right there buying medicines for ailments he never had; he says he does not need them now, but he may in the future—one can never tell! Bill's sun-sign is Virgo, so that explains that patent-medicine complex of his."

"Dear me, it's just no use," lamented Miss Aries, "when Uranus went over my Sun, the boy-friends I met were those with a past. Those I meet now are all right: but while they haven't any past, they certainly do not have much of a future, either. So what's a girl to do?"

"Whatever you do, girls," commented Mrs. Pisces, "don't marry a man as helpless around the house as some of those with Sagittarius rising prove to be; I married one of them. Years ago I went away for a vacation lasting about ten days. When I returned home, the kitchen sink was piled with dishes, those used last being on top. Imagine my amazement when I reached for those at the bottom and beheld there a mass of green growth! They were watermelon seed, which on account of extreme heat had sprouted and thrived quite well, undisturbed as they were. We still laugh over that watermelon crop he started while I was on my vacation."

"Well, folks, it is time to close our discussion. We shall meet again next week, as usual. Good-night, everybody."

The grave, saturnine astrologer of the Middle Ages would shake his silvery head disapprovingly, were he to witness one of these modern club meetings on astrology. Truly there is nothing sedate, gloomy, or mystifying about the young Uranians of today.

Worth-While News



Essex Physicians Oppose Legal Mercy Killings

Responsible medical leaders here would undoubtedly oppose a movement to give the profession the legal right to administer death in extreme cases to relieve a patient's suffering.

There is no counterpart in this country of the Voluntary Euthanasia Legalization Society in England, which seeks the enactment of a law vesting physicians with the right to end a person's life where the condition is regarded by him as hopeless, nor has the subject been under serious discussion before the national medical societies.

But in the event such a movement did develop, local medical men said they not only would refuse to sanction the idea, but would join in opposition to it.

Dr. Harrison S. Martland, chief medical examiner of Essex County, was outspoken in his aversion to the idea. He said:

"I am dead against any such proposition, and would vigorously oppose any movement giving the medical profession the right to bring about death in so-called hopeless cases. In the first place, we have absolutely no right whatsoever to take human life. Our prime duty is to utilize every means science has given us to prolong life as long as possible. That cardinal principle has endured down through the ages since the dawn of civilization; to tamper with it is unthinkable."

FORWARD STRIDES

Dr. Hugh S. Cumming, surgeon general of the United States public health service, said every doctor had his own opinions and the humanitarian reasons for such an act balanced against the religious and legal arguments.

Human beings, subject to error, he said, may make mistakes in diagnosis or judgment which death would make irreparable. Such a power, he added, would give an advantage to the unscrupulous who wished to do away with some individual for their own gain.—*Newark Eagle*.

BUFFALO (N. Y.) Nov. 12. (U.P.)—When Miss Anna Becker, 24-year-old invalid, today pleaded from her bed that a "doctor take my life in the name of mercy," she unconsciously aroused a storm of debate in two camps of ministers. Four representative members of the clergy were deadlocked over the "jurisdiction" of the plea which was directed by Miss Becker at the Erie County Medical Association.

For 749 "horror-filled days" since an auto-

mobile accident, the woman has lain in her rooming-house bed and thought only of the death which might end her pain. Her appeal today to the association for "the appointment of a physician to bring me a merciful death," fell on deaf ears, for the society announced it could not comply with the request. However, the ministers are divided on the question.—*Los Angeles Times*.

The human spirit has been reincarnated into a physical body for the purpose of becoming all wise as is the Father in whose image it has been created. To become Godlike necessitates eons of earth lives. The physical plane is the playground, also the workshop through which man must learn his lessons. Since he has been endowed with a mind he must acquire certain qualities which later represent the tools by which he must learn his lessons. The most valuable of all moral traits which distinguish one individual from another is the power of the will, an attribute which is the foundation of character.

An individual with a strong and well developed will is usually a person of quality. Will can only be developed through suffering and by meeting all the problems of life with fortitude and patience. To commit suicide, or to cry out for someone else to put us out of our suffering, is a criminal act.

The ego has worked through various regions of the higher worlds perhaps for many hundreds of years in order to build the archetype into which the physical body has been fitted. Higher beings have worked with the ego and guided it in this building, and to lose courage and refuse to live because of physical pain and the lack of will power to meet the lessons in life is one of the most serious crimes. If we add to this crime that of causing some other soul to make a murderer of itself in order to help us out of our pain, there is then a double debt of destiny awaiting us in future lives. Furthermore, the

destruction of this physical body under the false impression that it is an act of mercy leaves that soul with the same awful hollowed-out feeling as that of the suicide. See *Questions and Answers*, page 120, and *Rosicrucian Mysteries*, page 175.

God has given life, and God alone has the right to take it away. Anyone who is guilty of taking the life of another for mercy's sake, or of condemning a criminal to death (it matters not for what reason), whether he be judge, juror, or doctor—each and every one must sometime, somewhere, meet this awful debt, and pay the penalty.

Population Rises

WASHINGTON, Feb. 4. (A.P.)—You can take it from the Census Bureau that, surprisingly, the population of the United States has jumped almost 20,000,000 since 1930.

The latest census estimate places the population at 141,574,000, compared with the 1930 census of 122,775,046.—*Los Angeles Times*, 1935.

Discussions from time to time in our daily newspapers and magazines have expressed fear of this rising population, fear that there would some time be a food shortage on that account. If the destruction of food continues as is at present ordered by the Government, and the farmer is restricted in planting, and in raising of live stock, for the express purpose of keeping the prices up to a certain standard, then there may be danger of a visitation of the elements which destroy the crops. Man cannot ruthlessly fight nature, when thousands are starving. If this destruction of food continues, then there are the laws of God to bargain with, which may bring famine and pestilence in the wake of wanton destruction.

The great beings who are the ambassadors of God and who have charge of the laws of destiny, permit more souls to come into incarnation at a time when there are many lessons to be learned, as is the case during great world changes when things are much disturbed. At such times, the population of the entire world becomes greater, but we may expect that

the death rate will also be greater. Many will be taken in earthquakes, famine, pestilence, and through violence. We have already had earthquakes in India and Japan which have taken millions of lives. There is always an evening up of things in nature; God's laws work very mysteriously. "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."—*Hamlet*.

War Begun on "Dirty" Literature

GLENDAL, Nov. 27.—Stricter supervision over rental libraries to prevent the sale or rental of salacious literature will be maintained by the Municipal Board of Censors of Publication, its officials said today.

At the same time, Mrs. Derrick Paine, board secretary, stated that it is proposed to submit to the City Council for approval next week an ordinance which would compel rental libraries to present to the board the title and the author of each book before it is placed in circulation.

Cooperating with the municipal body in its program to rid the city of salacious literature is A. L. Lawson, Assistant City Attorney.—*Los Angeles Times*.

Two years ago the Catholic Woman's Society started a crusade against unclean moving picture shows. It spread and was taken up by churches and clubs with the result that demands were made that many pictures should be scrapped as unclean. This caused the moving picture producers to use greater care in their productions, but unclean literature has been permitted to be on display on our newsstands where children have unlimited freedom in choosing. As the parents are frequently too busy enjoying bridge and clubs to censor the literature of the children, the result of this pernicious reading has caused many young girls and boys to go astray. Unclean and salacious literature has also cropped up in the field of occultism, which has caused many to follow practices which have undermined and are undermining the health as well as the mentality of the aspirant. It is hoped that the women's clubs throughout the country may be aroused to this great danger, and with their combined strength give us another much needed housecleaning.

Question Department



After-Death Appearance of the Spirit

Question:

Will you give me some idea of where the spirit leaves the body at death and what it looks like at this time?

Answer:

The spirit leaves the body at death by passing out between the sutures in the skull which unite the occipital bone at the back of the head with the two parietal bones at the top and sides of the skull. Its first appearance is something like white smoke or steam as it escapes from boiling water in a kettle. This form, shadowy at first, gradually changes until it becomes well defined and appears to be clad in a pearly white cloudlike robe, through which the outlines of the figure are plainly visible. However, as soon as the spirit gets its bearings on the invisible plane, it usually clothes itself in a garment that looks like the last one he or she wore during life. In every case, not only the garments, but the body also, though perfectly tangible, are transparent.

CAUSE OF DELIRIUM TREMENS

Question:

Why is it that some hard alcoholic drinkers never have delirium tremens and others who drink much less are afflicted by this terrible disease?

Answer:

There are two classes of people in the world today: those who are sensitive and those who are not.

By a sensitive is meant one who has a loose connection between the physical body and the two higher ethers of the

vital body, the life and reflecting ethers, which permits a higher rate of vibration of the pineal gland and the pituitary body located in the brain. This accelerated vibration opens up spiritual vision and puts the individual in contact with other regions than our own.

When a sensitive indulges in alcoholic drink he is likely to accelerate the vibration of these two glands in a slight degree, and he then contacts the lower region of the Desire World where the low and sensual desires, emotions, passions, lust, hate, greed, and malice embody themselves in the demoniac shapes seen by these victims of alcoholic drink.

In the case of the nonsensitive the vibration of these glands is not accelerated enough to cause him to contact this low Desire World region.

WHERE OUR LIFE WAVE INCARNATES

Question:

Do the individuals belonging to our life wave incarnate on other planets than the earth?

Answer:

There are some sixty billion virgin spirits belonging to our life wave. Approximately six billion of these are incarnating on the earth. The rest of them inhabit Saturn, Uranus, Jupiter, Mercury, and Venus. Ordinarily the inhabitants of one planet do not visit other planets but there are exceptions to this rule. During the Atlantean Epoch the Lords of Venus and Mercury came to our earth for the purpose of giving a further impulse to our emotional and mental development. The Lords of Venus fostered the plastic arts, painting, and sculpture. These great beings did not teach the masses but instructed the

most advanced of our humanity in mystery temples. The Lords of Mercury who had care of the development of the mind taught their charges how to reason and make this power a creative agency of physical progress in the world's work. They also taught them self-mastery, and when under their tuition individuals reached the necessary stage of progress they initiated them into the higher truths for the purpose of making them leaders and rulers of the less advanced. Initiates who have passed all of the Lesser and Greater Initiations are given the choice of remaining on earth and helping those who are less evolved or going to Jupiter to help prepare the conditions under which humanity will evolve during the Jupiter Period.

FLESH FOOD OBJECTIONABLE

Question:

Why do the Rosierucians object to the eating of meat which has been used for food as far back as history records?

Answer:

In the ordinary progress of evolution, so far as the human, animal, and plant life waves are concerned, the higher kingdoms perpetuate their physical existence by living on the physical forms of the lower kingdoms. Until the virgin spirits of a certain kingdom become evolved to the stage that they are conscious of their physical bodies the fact that they lose these bodies from time to time does not disturb them nor retard their progress. But the animal kingdom is now becoming so highly developed that its individual members are conscious of their own physical existence and their evolution is therefore greatly interfered with by robbing them of their dense bodies. Therefore humanity is now being taught to subsist without the use of animal food. However, Nature always balances her accounts, and in return to the lower kingdoms for services rendered to higher kingdoms, the higher kingdoms become teachers and protectors of the less evolved life waves.

Another reason for the more highly

evolved of our humanity refraining from the use of flesh foods is that the desire bodies of the animals are filled with lower vibrations, and their physical bodies with various kinds of diseases. When such food is taken into the human body it often infects it. It also hinders the individual in raising his own vibration, and this is absolutely necessary for spiritual development.

THE FATE OF THE ATLANTEANS

Question:

Will you please tell me what became of the people who had not evolved lungs and perished at the time spoken of in the Bible as the flood?

Answer:

Between lives in the heaven world we are given instruction in body-building which furthers the evolution of each Ego considerably. It was in this way that most of the unfortunate Atlanteans learned to build lungs. These Egos are now to be found among our lower races. Some of them, however, were so very evil that they were still in purgatory at the time Christ came to earth; and these are the spirits spoken of in the third and fourth verses of First Peter who were left behind and to whom Christ preached during the time between His death on the cross and the resurrection.

THE SUBLIME DEGREE OF THE MASONS

Question:

In Masonic parlance why is the third degree called the "Sublime Degree" of the Master Mason?

Answer:

In the Masonic Order there are three degrees belonging to the Blue Lodge. A man is not a Mason until he has taken all three of them. The last or third degree being the culminating one, is called the "Sublime Degree" because even though a candidate may have taken the other two, still he is not a Mason until he has taken the third one.

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.



Wars and Rumors of Wars Bloodthirsty Humanity

By A. F. H.

THE ENTIRE world is trembling today in fear of another great conflict of the lords of war. On November 18, 1935, fifty-two nations, in the hope of staying the cruelty of another war, banded together under the guardianship of the League of Nations to boycott and cut off the supplies of a nation which is waging war against a neighboring country. The most brutal methods are used by this nation to gain its victory over its more poorly prepared and primitive opponent.

In spite of two thousand years of Christianity and the Christ's beautiful teachings of love and compassion, humanity is still in a most brutal and bloodthirsty

state. Man has not taken these lofty teachings seriously; he has not made them a part of himself; he is not yet ready to "love his neighbor as himself," nor has he learned compassion toward his brother man. On the contrary, he is as ready to retaliate for a seeming wrong as he was two thousand years ago. He is as revengeful and cruel, and as easily aroused to anger as he was when still in the savage state. The savage fights with brawn, to him might is right; but the man of today will no longer meet his foe face to face and fight it out in a hand to hand battle, but resorts to strategy, scheming how he can vanquish his enemy without directly facing him. This leads to the

most dastardly and cruel methods of physical as well as mental torture.

The great World War, which was fought with the most modern methods of warfare, and the terrible carnage at that time stirred all humanity; so much so that the claim was made that this would be the last war which humanity would enter into. *But*, is it the last; has man learned his lesson; have the millions of lives of our best men satisfied the blood-thirsty human leaders? Can it be possible that the world is again in a state where each country, each nation, is sitting watching the other nation? In all directions men are again preparing for war, and if this should come about, which present conditions seem to indicate, then God have mercy on poor humanity, for it will be one of the most brutal of all the wars registered in history.

The question is frequently asked, *Why is man still so cruel?* Why does a Christian nation act in this manner after two thousand years of striving to bring forward the beautiful teachings bequeathed to man by the greatest lover of humanity, that Great One whose birthday we have just celebrated, that Prince of Peace, the Christ? Is there not some cause why man has not developed love and compassion for his brother? What is the underlying reason for this lack of brotherly love and mercy?

Universal Brotherhood will never become a fact until man develops the feeling of love and interest in his brother, until he breaks that shell of *egoism* which he has built about himself, and develops interest not alone for his brother man, but for his younger brother, the animal. How can he develop the love nature so that he is ready for world peace if he is constantly creating an atmosphere of murder? How can he feel compassion when his physical body is fed with food, the obtaining of which has made him a murderer? This may be a very radical and strong statement, nevertheless it is the truth. Man is a murderer by proxy. As long as he permits another to kill the ani-

mal which he uses for food he is a partner in murder.

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." (Gen. 1:29.) We see by this statement in the Bible that man was not destined to become a carnivorous animal. God never meant that man should become the devourer of his younger brothers. In the verse previous to the above, God gave man dominion over all of the animals, not to slaughter, not to murder for food, but to shelter and to help them in their evolution, for the animal must evolve as well as every other life wave. Nothing in God's great kingdom can stand still; all is evolving life; and so man, instead of becoming the preserver and the kindly lord of the animal kingdom, has misused his power and has become a destroyer rather than a preserver.

Man was made in the image of God, and the spirit of man is divine, but it was necessary that this spark of divinity should manifest in a physical body. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I Cor. 3:16,17.)

If it was God's plan that man's body be kept holy, how could this human temple be holy when it is used as a receptacle for the bodies of our younger brothers, whom man is robbing of their opportunity to live and to gain experience? Man has deliberately chosen to pollute this temple with the blood and the flesh of this lower kingdom; he has wilfully disobeyed the laws of God, and has thereby generated causes which have brought him the greatest pain and suffering.

This age-long habit of shedding the blood of animals has so brutalized man that he has also become incapable of pitying men. Then how can we expect that a new world peace can be established while the ethers which surround the earth

are filled with the murderous thoughts of slaughter; when the fumes of the thousands of slaughter houses where millions of animals are killed daily, are polluting the air, when men's bodies are filled with the flesh of these murdered animals, and women's gowns are covered with the skins of our dear little furred and feathered animals. Every human being who fills his body with the flesh of animals, and every individual who wears the skins of animals is guilty of murder; even though he may not do the actual killing, nevertheless he is forcing others to kill for his enjoyment.

Wars can only end when man has reached the stage where he refuses to kill or to be the cause of others doing so in order that he may satisfy his carnivorous desires. Dr. Harry Campbell, a London physician, says in the *London Lancet*: "The fact that carnivorous makes for ferocity and develops the fighting instinct has this interest—that man is himself carnivorous. Indeed, in the matter of slaughter he leaves all other animals far behind. He is the arch-slaughterer. Humans have wrought ruthless havoc among the lower animals, and at the present day man not only hunts them, but breeds them for the express purpose of destroying them, chiefly for food, partly for enjoyment. Many a person of gentle nature would be amazed and horrified were he at the end of a long life to see en masse the hecatombs of living things done to death on his behalf."

"When the angel of pity is driven from my heart; when the fountain of tears is dry—the soul becomes a serpent crawling in the dust of a desert."

—Robert G. Ingersoll.

PATIENTS' LETTERS

California, June 16, 1935.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

I am out and up again and thank you all from the bottom of my heart for your healing and help.

I am following your directions and am giving out the teaching regarding healing to my Pasadena and Long Beach classes of

twenty-nine and forty-one members respectively. All report having received either healing or help from the Invisible Helpers.

In my horoscope I had five transits against me during this sickness. Please keep me on the list.

Gratefully,
—B. B. C.

Mexico, Oct. 6, 1935.

The Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

I write to inform you that I continue to improve, for which I am very grateful. To you and the Invisible Helpers who are aiding me I express my sincerest thanks.

Faithfully yours,
—A. G.

Porto Rico, Oct. 7, 1935.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

It is with great pleasure that I write to express my gratitude for healing my nose and the frequent headaches from which I suffered before receiving treatment through you.

I bless the magnanimous work of the Invisible Helpers and still continue to pray for health for all those who apply to you for the cure of their ills and that they may have the same good fortune to be healed of their infirmities as I have been.

Fraternally yours,
—C. C.

HEALING DATES

December 5—11—18—26

January 7—14—21—28

February 3—10—18—24

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

PEOPLE WHO ARE SEEKING HEALTH

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



VEGETARIAN MENUS



Menu for Drought-Stricken Areas

BREAKFAST

Baked Apples
Ground Wheat Cereal
Cream
Cereal Coffee

DINNER

Pinto Beans
Brown Bread
Sauerkraut Salad
Poached Peaches

SUPPER

Tomato Puree
Carrot-Pear Salad
Brown Bread Toast

RECIPES

We recently received a communication from Mrs. Grace Fretz of Uniontown, Kansas, in which she very interestingly wrote of the difficulty experienced in planning balanced and appetizing menus, with the limited variety of foods available in the drought-stricken, Middle-West area. We are pleased to use her suggestions and recipes for this month's menu page.

Brown Bread.

Brown wheat in oven and grind. Use equal quantities of the ground wheat, cornmeal, and flour; using your favorite recipe for brown bread. Serve with cooked pinto beans, that have been seasoned with cream and salt.

Sauerkraut Salad.

Drain sauerkraut thoroughly and mix with a pinch of celery seed or caraway seed. Serve with sweet or sour cream as a dressing.

Tomato Puree.

Mash fine a can of tomatoes and add a pinch of soda. Bring to a boil and add flour and water thickening, together with all the cream one can afford and a little milk. Salt to taste.

Carrot-Pear Salad.

To diced pears, add an equal amount of grated carrot. Serve with French dressing. Mrs. Fretz expresses a liking for cottage cheese with chopped onions, well covered with cream.

Brown-Wheat Pudding.

Mix equal quantities of browned ground wheat, cornmeal, and flour, with salt, baking powder, and a little sugar. Rub in one tablespoon shortening; add a few seeded dates and a handful of raisins.

Combine with 1 egg and one cup milk. Bake in a moderate oven. This might be served with a little whipped cream or hard sauce.

Poached Peaches.

Mrs. Fretz states that she cans peaches when procurable. We are including our recipe for poached peaches, as it is a delicious method of serving canned peaches as a dessert.

Place a single layer of the peaches in a buttered shallow baking dish. Add some of the juice and sprinkle sparingly with sugar. Dot with a small amount of butter. Bake in a moderate oven until glazed, basting occasionally with the juice. Serve warm or cold with plain or whipped cream.

HELPFUL NEW SALAD BOOKLET

There are many persons who find it difficult to prepare an interesting meal during the change from a meat to a vegetarian diet. This booklet was designed to offer various types of salads for the different tastes and has filled a long felt want. Full-fledged vegetarians praise it highly. The contents of this booklet are divided under the following headings:

- I. Health Hints.
- II. Food Chart of Combinations.
- III. Dressing recipes.
- IV. Fruit Salads.
- V. Vegetable Salads.

The name of the booklet is—

Salads for Vegetarian Menus

Mailed Postpaid for 25 Cents.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Children's Department



Chip's Rescue

BY HELEN DIEHL OLDS

THERE WERE four baby sparrows in the brown nest up in the eaves of the old white church. It was the church where Ruthie, who lived on a farm way up in Maine, went to Sunday School, but she had never seen the little birds.

One day the little birds were so hungry that Mummy Bird said she would go along with Daddy Bird to get them something to eat.

"I'll hurry right back," she told the four little birds. "Now, be good children, and stay right in the middle of the nest." For you see, they were just babies and had not yet learned to fly.

"All right!" they chirped.

All four of them snuggled down in the middle of the nest to wait.

Pretty soon, they were tired of sitting still. Chip, the little boy bird, stood up and flapped his tiny wings. "Oh! I'm tired of sitting so still."

"We are, too!" piped the three other little birds, whose names were Downy, Fluffy, and Brown Betty.

They were all girls, so Chip felt that he was the boss of the nest while Daddy Bird and Mummy Bird were away. He felt he had to show the little sisters a thing or two.

"You must stay right here. You're only girls," he told them. "But I'll just look over the edge and see what's going on down there."

"Oh, don't, Chip!" begged the three little sister birds.

"Don't be silly, girls," laughed Chip. "I won't fall. I'll tell you everything I see." He gave a hop or two on his unsteady legs and then he was at the very edge of the nest. He stretched his brown,

feathery neck and peered over. "I see a big red bird down there, hopping around."

It was not a bird at all, but a little girl in a red coat and hat. Chip did not know that. It was Ruthie, who had come to church with Mother and Daddy. She was hopping around stretching her legs which were tired from sitting so still during church.

Chip fluttered his funny wings and went a bit nearer the edge. "I see a big, big black bug down there, standing still, but shaking as if he were scared."

It was not a big black bug at all, but the black automobile in which Ruthie had come to church. It was shaking, because Daddy was at the wheel, and he had the engine running.

Chip leaned a little farther over the edge of the nest.

"Please be careful, Chip!" chirped the three little sister birds.

Chip paid no attention to them. He leaned farther over. "I see—" he began. But he leaned a bit too far. He lost his balance and toppled over, right down out of the nest.

Down, down he fell. He could hear his sisters squawking loudly. He tried to flap his wings as he had seen Daddy Bird do, but he could not fly at all, and only kept on falling, falling.

Then, thump, he landed on the soft green grass, right at Ruthie's feet. He was not hurt at all, but he just stayed huddled there, his head almost out of sight under his wing, trembling. He was frightened.

Ruthie stooped over, picked him up and cuddled him in her two warm hands.

"Daddy, Daddy, here's a tiny baby bird that's fallen out of his nest way up in the eaves of our church."

Chip felt safe in Ruthie's hands. Still he kept his head hidden and stayed all huddled in a little brown bunch. What was going to happen to him, now? Would Mummy Bird ever find him? How was he going to get back to his nice warm nest? He was sorry he had not obeyed Mummy Bird and stayed in the middle of the nest. Then, he would be back there now, safe, with his three little sister birds.

People gathered around, all of them talking and looking at Chip, cuddled down in Ruthie's two hands.

"Well, I don't know what we can do, Ruthie," Daddy said. "It's too high to the nest for any of us to climb, and no one has a ladder that will reach."

"Oh dear! Oh dear!" sighed Ruthie, and two big tears splashed down out of her eyes, right on Chip's brown head. "Oh, Daddy, I know! Call the fire department!"

"Why, that is a good idea," said Daddy.

Soon, Chip heard a loud shriek. It sounded to him like an eagle or some big terrible bird about to swoop down upon his nest. But he wasn't in his nest. He was in Ruthie's hands, and she was saying, "That's the fire siren. The firemen will soon be here, and they'll put you back in your nest with your mother." You see, Ruthie knew exactly how Chip felt.

In a little while, Chip saw a great red bug come scooting up and stop right behind the black one. It was a shiny red fire engine. Chip watched as the firemen

got off the engine and began unwinding a long gray worm. That was the hose.

They came running up, with the hose in their hands. "Where's the fire?" they asked.

"Oh, no!" Ruthie cried. "There isn't any fire." She held up her hands. "It's this dear baby bird. He fell out of his nest. Won't you please put him back?"

"All right," answered the firemen, and they put back the hose. They got out the long yellow ladder, and leaned it against the white church. It did not reach to the eaves at first, but the firemen made it grow until it did. Then one of them took Chip in one hand, and climbed the ladder, holding on with the other.

Up, up, Chip went. He felt safe in the fireman's big hand. Soon they reached the top of the ladder and the fireman put Chip down in the nest, next to his three little sister birds. Then the fireman went on down the ladder. The firemen took the yellow ladder away, and the fire engine drove off.

"Oh, Chip! What happened?" began the three sisters.

But just then, Mummy Bird and Daddy Bird flew back to them. They each had a big worm. "Have you been good children?" they asked.

They told Mummy Bird and Daddy Bird all about it: how Chip had fallen over the nest and the big fireman had brought him back.

"I will sing a song to say 'thank you' to Ruthie and the firemen," said Daddy Bird. He perched himself on the edge of the nest and sang a sweet song, so that Ruthie, way down below on the ground, heard it and was glad that all the birds were safe.



Echoes from Mt. Ecclesia.

E. C.



THE principal event at Mt. Ecclesia during November was our celebration of Thanksgiving Day. The tables decorated with yellow baby asters were arranged in an open quadrangle. A vacant chair with his picture on it was placed in memory of Max Heindel.

Representatives of each zodiacal sign spoke seriously or humorously according to temperament of their reasons for thankfulness.

Mrs. Max Heindel, co-founder of the Fellowship with Max Heindel, gave the following impromptu resumé of the work at Headquarters and in the world:

"My thoughts go back to twenty-four years ago today, the first Thanksgiving on Mt. Ecclesia. There were but three of us here; the stenographer had gone home to her parents. We had moved just two days before Thanksgiving from Oceanside to the unfinished house on Mt. Ecclesia. Our Thanksgiving dinner consisted of potatoes and cabbage, no cream in our coffee. But we enjoyed it nevertheless and we gave thanks for having been able to come into the real Headquarters of one of the greatest teachings that is in the world today.

"So as I look back to that day I see the difference, the wonderful advance we have made. I surely have much to be thankful for, especially during this past year. Beginning with last Thanksgiving the work has gone forward so beautifully; it has made such rapid strides, and the workers on Mt. Ecclesia have been so lovely, so faithful, and have cooperated so beautifully, everybody always willing whenever asked to do anything, that I believe this is one of the best Thanksgivings that I can remember.

"Therefore, I feel that we have much to be thankful for as we look into the future although at the present time we

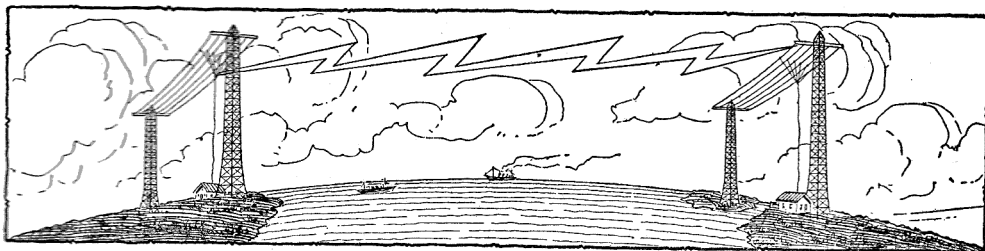
are in rather a crisis. You have heard of the maid who envies the beautiful jewels and gowns of her mistress, and tries to imitate them. Today this teaching has reached a period where the world is looking to the Rosierucians. The books have gone all over the world in every language. The world is Rosierucian minded. At the booth on the Fair grounds in San Diego the very name Rosierucian brought out the exclamation, 'Oh! Rosierucian!' as people looked up at the sign above the entrance. Everybody was interested in the name Rosierucian. People are becoming interested and hungry for what we have to give them. But as in the case of the maid and the mistress with the beautiful gowns, many desire to imitate us. Many are envious of the success of this work, and naturally many imitations are going out into the world today.

"A letter received from Mr. Darrow made a most interesting comparison. In fact, as he expressed himself, at the present time there are many snipers that are sniping the Rosierucian teachings, and I believe that word is the very one. You know in England a man may have many beautiful birds on his estate, and a poacher who wants them frequently snipes some of them. There are many snipers who are after the Rosierucian birds at present. It is a very encouraging indication. There is nothing to be afraid of, nothing to be worried about; it is a sign of growth, and many are envious. Therefore we will advance in our harmonious, cooperative way here at Mt. Ecclesia not fearing the few; they are merely spreading the Rosierucian teachings in other directions.

"So let us go forward with thanksgiving, knowing that the future of the

(Continued on page 47)

Rosicrucian News Bureau



New Year! New opportunities! *New Ideas!* 1936 and the beginning of a new vibration for the year. Even the numerals of 1936 add up to 1—the number of the pioneer, executive ability, leadership, and originality. The forces are with us and we want our Centers to make use of them.

Conducting a successful center requires the above qualities, and activity in the center for the sole purpose of service will cultivate those qualities. The consciousness expands as the demands are increased if the workers aspire to greater wisdom. There is a twofold effect from this service; the inner satisfaction of helping another and the actual spiritual growth through loving selfless service.

New talent should be encouraged and members who can take classes should be allowed to do so. The seasoned teachers can be ready to advise if necessary and give the moral support required by the newer workers.

COLUMBUS, OHIO.

The President of the Columbus Center reports the commencement of Astrology classes. In the past the Philosophy has been taught exclusively, but now an hour is given, at the end of the Philosophy class, to the subject of Astrology.

The first Sunday in each month has been chosen for a lecture and healing service. We hope this arrangement will fill a long felt need and become so popular that lectures and devotional services may

be held each Sunday. We wish much success and growth to this Center and feel sure, as the officers devote their selfless service to others, they will attract more and more persons who need the Rosicrucian Teaching.

CLEVELAND, OHIO.

We have received Center Reports from our Group in Cleveland which outline the classes given each Tuesday and Thursday evening. It is a matter for congratulation that the attendance has increased and we hope this will give the teachers an added incentive for their unselfish work. After the Thursday evening class a Healing Service is held. On Sunday morning a Devotional Service is conducted and a lecture on some interesting subject is given.

We cannot over-emphasize to the Centers how very important it is to have the spiritual meetings. An accumulation of power takes place when the devoted aspirants gather in the name of Christ to ask for help for others and to build the spiritual force for use by the Healers.

INDIANAPOLIS, INDIANA.

A well-written, up-to-the-minute news Bulletin prepared by the Editor of the Center announces all activities of the Indianapolis Group. Devotional services are held each Sunday evening at 8 P. M. and lectures are given by the various members. A brief resumé of the classes is:

Every Wednesday evening, Junior and Senior Astrology and Junior and Senior Philosophy.

World Headquarters OF THE Rosicrucian Fellowship

MT. ECCLESIA,
OCEANSIDE, CALIFORNIA.

Centers and Study Groups

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

CHARTERED FELLOWSHIP CENTERS

Burlington, Vt.—91 No. Union St.
Calgary, Alta., Can.—108 14th Ave. W.
Chicago, Ill.—Rm. 1622, Capitol Bldg., 159 N. State St.
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.—320-22 Central Savings Bank Bldg.
Indianapolis, Ind.—319 N. Pennsylvania St.—3rd Floor.
Kingsville, Texas.—P. O. Box 1314.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—219 Beaux Arts Bldg., 1709 West 8th St.
Milwaukee, Wis.—Fine Arts Bldg., 125 East Wells St., Rooms 236-238.
New Orleans, La.—429 Carondelet St., Room 201.
Portland, Ore.—3321 Irving St.
San Diego, Calif.—Rm. 9, 1039 7th St.
Shreveport, La.—1802 Fairfield.
St. Paul, Minn.—318 Midland Trust Bldg.
Toronto, Canada.—c/o Mary Tamblin, 40 London St.
Vancouver, B. C.—Room 12, Williams Bldg. Cor. Granville and Hastings Sts.

UNCHARTERED STUDY GROUPS

Akron, O.—Burt G. Smith, 612 Metropolitan Bldg.
Arabi, La.—146 Friscoville Ave.
Bakersfield, Calif.—1617 Beale Ave.
Battle Creek, Mich.—71 College St.
Boston, Mass.—201 Trinity Bldg., 168 Dartmouth St.
Butte, Mont.—3824 Banks Ave.
Chapman Camp, B. C.—c/o H. W. Clark.
Chicago, Ill.—6742 So. Justine St.
Chicago, Ill.—431 S. Wabash Ave., Rm. 802.
Detroit, Michigan.—5093 Audubon Ave.
Everett, Wash.—2926 Rockefeller Ave.
Fresno, Calif.—409 Orchard St.

Every 1st and 3rd Friday, Healing Service and Advanced Philosophy.

Every 2nd Friday, Healing Meeting; business meeting and Probationers meeting.

Every 4th Friday, a social hour.

Various interesting items and announcements are also listed and on the front page there is a very sincere message written by the President of the Center.

We congratulate this group of workers and pray that their efforts will radiate the light and power of the Rosicrucian Teaching, making clear the way to those who are spiritually hungry.

NEWARK, NEW JERSEY.

The Secretary sent to us an advertisement which was put in the local paper announcing Philosophy and Astrology Classes on each Wednesday evening. We hope these advertisements will draw the attention of the people in Newark and increase within them a desire to study with this group. Expansion gives a sense of accomplishment, for the purpose of the Centers is to give the Rosicrucian Teaching to the public.

NEW YORK CITY, NEW YORK.

For seven weeks prior to Christmas two classes are being held each week, "designed to uplift and give inspiration to the students. On Tuesday nights we have a class in the Mystical Interpretation of Christmas. We use Max Heindel's book of that subject for textbook. On Wednesdays, we have a series of Cosmo lessons with stereopticon slides and the subject matter of the entire seven weeks is Christ and His Mission."

This was a splendid way to prepare the consciousness of the students for the spiritual feast at Christmas, and the ingenuity of the teachers no doubt brought increased interest in the subject.

NEW ORLEANS, LOUISIANA.

Our New Orleans Center has been passing through a trying period of several months' duration. The surrounding businesses almost caused this group to move from its location as the meetings were constantly interrupted by other very

noisy tenants. After patiently bearing this for a while, conditions arose which allowed the disturbing factors to be removed from the building and consequently the old peace and harmony again exist. We are happy everything is well for the New Orleans Center and hope the members will not have such an experience again.

PARIS, FRANCE.

This Center wishes us to announce that public meetings are held on the first and third Saturday of each month. Friends wishing to obtain further information may write the Secretary, M. Camille Colot, rue Lucien Sergent 28, Massy (S. et O.), France. Regular meetings and classes are held for the members each week.

SAN DIEGO, CALIFORNIA.

A reorganization took place in this Center and a new group of officers is in charge.

President, Mr. Frederick Jones.

Vice-President, David K. Faulk.

Secretary, Mrs. Minnie Shaw.

Directors: Dr. A. J. Geiger, Edna P. Walling.

The following arrangements have been made for classes:

Tuesday evening, Beginners Astrology.

Wednesday evening, Philosophy.

Thursday evening, Senior Astrology.

Friday evening, Rosicrucian Philosophy correlated to Natural Science.

Healing Meetings and Probationers services will be held on the days outlined by Headquarters.

Announcements of speakers and their subjects will be made in the paper each week and preparations are being made to publicize the classes.

Headquarters wishes the new officers every success and hopes that the new group will have the strength and ability to reach out to the many residents of this fair city.

The address of the San Diego Center is 1039 Seventh St.

ROTTERDAM, HOLLAND.

The Rotterdam Study Center has much pleasure in announcing that one hundred

Hamilton, Ont., Can.—35 Mayflower Ave.
Hamilton, Ohio.—102 Progress Ave.
Jamaica, N. Y.—95-37 148th St.
Merrick, L. I., N. Y.—Gormly Ave. W. of Nassau St.
Miami, Fla.—3079 N. W. Flagler Terrace.
Montreal, Canada.—1076 4th Ave., Verdun.
Newark, N. J.—9 Whittier Place.
New York City.—New York Fellowship Center, 210 W. 72nd St.
New York City.—(Spanish Group) General Post Office Box 125.
Oceanside, Calif.—304 N. Cleveland Ave.
Omaha, Neb.—301 N. 31st St.
Portland, Me.—Rm. 203, Trelawny Bldg.
Pasadena, Calif.—17 S. Fair Oaks Ave.
Reading, Pa.—460 S. Third St.
Rochester, N. Y.—307 Burke Bldg.
St. Louis, Mo.—1829 Kenneth Place.
St. Petersburg, Fla.—525 7th Ave. South.
Salt Lake City, Utah.—337 Westminster St.
San Francisco, Calif.—533 Post St.
San Antonio, Tex.—709 S. St. Mary's St.
Saskatoon, Sask., Canada.—1150 Ave. L. So.
Seattle, Wash.—515 Madison St.
Seattle, Wash.—1305 Third Ave. Rm 610-11.
Schenectady, N. Y.—Cor. State & Close Sts.
Springfield, Mass.—Mrs. Inez M. C. Avery, R. F. D. No. 2, Pine St.
Utica, N. Y.—11 Clinton Place.
Vallejo, Calif.—1222 Marin St.
Vancouver, B. C.—3116 W. 2nd St.
Washington, D. C.—923 12th St., N. W.

Centers in Other Countries

CHARTERED AND UNCHARTERED

ASIA, AUSTRALIA, NEW ZEALAND, PHILIPPINES AND EAST INDIES.

Auckland, c. 1., New Zealand.—Care Y. W. C. A., Queen St.
La Paz, Iloilo, P. I.—19 Burges St.
Manila.—440 Tayuman St.
Malang, Java.—Malabarweg 11a.
Melbourne, Aus.—366 Mont Albert Road.
Melbourne.—34 Charnwood Rd., St. Kilda.
N. Perth, W. Aus.—43 Inverness Crescent.

WEST INDIES AND MEXICO.

Bridgetown, Barbados, B. W. I.—Spruce St., Mr. O. Tobin.
St. Michael, Barbados, B. W. I.—Bush Hall.
Kingston, Jamaica.—15 Connolley Ave.

Mexico.

Merida, Yucatan.—Calle 63, No. 532.
Mexico, D. F.—Calle de Brazil No. 54, Altos.

Den Haag.—Secretariaat: Ruychrocklaan 138; Vergaderplaats: de Ruysterstraat 67.
Haarlem.—33 Nic. v. d. Laanstraat.
Laren.—38 Zijtak.
Rotterdam.—Claes de Vrieselaan No. 51.
Rotterdam.—308 Bergweg.
Schiedam.—Pr. Fred. Hendrikstraat 1 B.
Utrecht.—85 bis Balijelaan.
Zaandam.—Oostzijde 386.

Latvia.

Riga.—Rupniezibas iela 4-15, and P. O. B 231.

Poland.

Bydgoszcz.—Plac Koscielickich 2.
Wilno.—ul Makowa N. 9.

Portugal.

Lisbon.—Rua Renato Paptista 43 - 2°.

Roumania.

Brasow.—Langgasse 109.
Craiova.—20, Str. Ghica Voda.

Switzerland.

Basel.—Veget. Restaur. "Ceres," Ruemelin-splatz 19.
Geneva.—4 Quai de la Poste.
Winterthur.—Gasthof "Erlenhof" Am Bahnhof.
Zurich.—Schanzenstr. 29.

Spain

Barcelona.—Dr. Robert 7-10 Dos Rius.
Madrid.—Address given on request.

SOUTH AMERICA

Antofagasta, Chile.—c/o Sr. Manuel Guzman.
Asuncion, Paraguay.—Louis Alberto de Herrera Republica Francesca.
Asuncion, Paraguay, S. A..—Garibaldi 118.
Buenos Aires, A. R., S. A..—Corrientes 4620.
Buenos Aires, A. R., S. A..—Humberto 1° Number 2091.
Cali, Columbia.—Calle 11 No. 811.
Formosa, Arg. Rep..—Apartado interno No. 16.
Lima, Peru, S. A..—Box 637.
Montevideo, Uruguay.—Victoria No. 1471.
Paramaribo, Dutch Guiana.—Steenbakperijstraat 39.
Santa Marta, Colombia.—Pedro Acosta.
Santiago, Chile.—Calle Vergara No. 36.
Santiago, Chile.—Servano No. 73.
Sao Paulo, Brazil.—Caixa postal 591.
Tafi Viejo, A. R., S. A..—Paysandu 30.

WEST AFRICA

Abokobi, Gold Coast.—c/o J. M. Boi-Adzete.
Kumasi, Gold Coast.—Mr. Ben T. Vormawah.
Takoradi, Gold Coast.—Mr. Elward Oben-Torkornoo.
Lagos, Nigeria, W. Africa.—Box 202.

typed copies of the first seven chapters of the "Cosmo-Conception" in Esperanto are being prepared and one copy will be sent to Esperanto Clubs in countries in whose language the "Cosmo-Conception" is not already printed. Information in connection with this translation can be obtained from the Rotterdam Studie Centrum, Bergweg, 308, Rotterdam, Holland.

READING PENNSYLVANIA.

The Center reports show good attendance at the meetings and we are happy the teachers are able to sustain the interest of members and friends who attend. A Devotional Service is held each Sunday and a lecture follows immediately. The Philosophy and Astrology classes are held on Tuesday evening and stated subjects are taken for the Philosophy class.

The good wishes of Headquarters are sent to this group and we trust the classes will grow larger as time goes on.

CHICAGO, ILLINOIS.

The residents of Chicago will be happy to know there is a Funeral Home which is fully equipped to take care of friends and members who wish to obtain all the requirements of a Rosicrucian burial. The name of this organization is Haggard Funeral Homes, 214 S. Western Ave., or 124 Madison Street. All information regarding this service may be obtained from either of the above addresses.

TAKAFUNA, AUCKLAND, NEW ZEALAND.

The attendance of this study group has lessened slightly during the summer months as some members have been away on vacations. However, the hope was expressed that during the following months more classes can be given and that a greater number of students may become active. We echo this wish and trust the glorious opportunity of giving out these teachings in the southern hemisphere will be grasped with all possible zeal.

Our good wishes are sent to the members so far away, but we hope the contact with Headquarters will bring the sense of nearness which comes through true Fellowship.

Field Representatives

During the past month Mr. John Scott lectured in Sacramento, California, and in Salem and Eugene, Oregon. We have a Center in Sacramento, but Eugene and Salem are new fields and we are happy to have had the Rosicrucian Philosophy presented in these cities. At present Mr. Scott is in Portland, Oregon, where we have an active center. Reports of the first lecture show that 500 attended.

Columbus, Hamilton, and Dayton, Ohio, have been the field of activity for Miss Gladys Rivington the past month. Study groups were already established in these cities, but a deeper interest has been stimulated by Miss Rivington. At the present time a series of lectures are being given by her in Pittsburgh, Pennsylvania, on the Cosmic Significance of the Christmas Season. On December 22nd and 25th Miss Rivington will lecture in Boston, Massachusetts, and on December 29th at our Center in New York City.

ECHOES FROM MT. ECCLESIA

(Continued from page 42)

Rosicrucian Fellowship has never been so bright as it is today. Let us continue to have full cooperation, let us have fellowship, let us continue to meet as we are doing on Friday evenings, for the purpose of fellowship; it is a cooperative spirit. And if we remain peaceful and harmonious here, the thoughts and words that go out from Mt. Ecclesia will carry peace and harmony with them. And God knows the poor world needs peace and the help of such a great work as the Rosicrucian Fellowship is doing today. If the heart of the work is peaceful and harmonious, then the whole world will be benefited as a result, and it is for that that I am thankful."

Invitation to Mt. Ecclesia.

Although this is the January issue of the magazine it will reach many of our friends before Christmas. Therefore we invite you most cordially to spend Christmas with us at Mt. Ecclesia. A splendid program has been arranged, as well as a special Christmas dinner.

EUROPE

Austria

Vienna—Koelblgasse 34||11; Mr. Stephan Schwarz.
Graz—Schlossbergkai 58; Mr. Peter Tischler.

Belgium.

Brussels (II)—Mme. Marguerite Damman, 74 rue Stevens Delannoy.

Czechoslovakia.

Bruenn XII—Cechgasse 44.

England

Birmingham—47 Willows Crescent, Cannon Hill.

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

London, Eng.—21 Gloucester Gardens, Bayswater.

Margate, Eng.—3 The Parade.

France

Massy-Palaiseau (S. & O.)—M. Camille Colot, 28, rue Lucien Sergent.

Mulhouse (Haut Rhin)—Dr. M. Dumesnil, 48, Faubourg de Colmar.

Germany.

Berlin.—Britz Jahnstr. 35.

Bitterfeld—Scharnhorststr. 14.

Cleve (Rhineland)—Trifstr. 15.

Danzig.—Gr. Schwalbing 17 II.

Darmstadt—Vegt. Restaur. "Eden," Ernst Ludwigstr. 5.

Dresden—Wartaeherstr. 3.

Duesseldorf—Remscheidstr. 28.

Erlangen—Nuernbergerstr. 51.

Essen—Thomaestr. 21.

Frankfurt a/M.—Vegetar. Speisehaus "Eden," Boersenplatz 7 and Schadowstr. 11.

Hamburg—Paulstr 3 III.

Hanau a. M.—Castellstr. 15.

Harzburg—Stadtspark 4.

Heilbronn a. N.—Schubartstr. 17.

Loewenberg—Greiffenbergerstr. 13.

Magdeburg—Peter-Paulstr. 9.

Mannheim - Ludwigshafen — Veget. Gaststaette Renner, P. 7 No. 24 and Verschaelfelstr. 3.

Muenchen—Tizianstr. 36.

Offenbach a. M.—Heusenstamerweg 23.

Rheydt, Germany.—Wilhelm-Straterstr 43.

Stettin—Friederich Karlstr. 9.

Stuttgart-Zuffhausen.—Koenigstr. 36.

Wilhelmshafen—Margaretenstr. 34.

Holland

Amsterdam.—67 Jacob Obrechstraat.

Apeldoorn.—secretariaat en vergaderplaats:

Chr. Geurtsweg 48.

Arnhem—8 Mesdaglaan.

Breda—34 Speelhuyslaan.

ROSICRUCIAN BOOKS

ooo

On the Philosophy

The Rosicrucian Cosmo-Conception ..	\$2.00
Paper bound 4 for \$2.00; single copies	.75
The Rosicrucian Mysteries	1.50
The Web of Destiny	1.50
Mysteries of the Great Operas	2.00
Ancient and Modern Initiation	1.50
Gleanings of a Mystic	2.00
Letters to Students	2.00
Teachings of an Initiate	2.00
Rosicrucian Philosophy in Questions and Answers	2.00
Freemasonry and Catholicism	1.00
In the Land of the Living Dead	1.00
Mystical Interpretation of Christmas	.75
Mystical Interpretation of Easter ..	.25

Booklets

How Shall We Know Christ? .....	.15
Rosicrucian Child Training .....	.50
Christ or Buddha? .....	.20
Rosicrucian Lectures, each .....	.10
Complete set of 20 Lectures	1.50

Astrology Books

Message of the Stars	2.50
Astro-Diagnosis	2.50
Simplified Scientific Astrology	1.50
Rex and Zendah in the Zodiac	1.50
Fables of Houses (3), each .....	.50
The three cloth-bound in one vol. ..	2.00
Simplified Scientific Ephemerides	
1860-1937—each year .....	.25
Ephemerides, bound, (20) years	5.00
Astrological Charts, small 5c; large ..	.35

ABOVE PRICES INCLUDE POSTAGE

*Rosicrucian Books in
Foreign Languages:*

Spanish, German, Dutch, French, and Swedish. Catalogue with price list on request.

NOTE:—This Magazine and all Rosicrucian publications on sale at the Local Centers of the Fellowship, leading bookstores, and news stands.

If unable to obtain from local agencies, write to us direct. Discount given to dealers.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California, U. S. A.

STEPS IN SPIRITUAL DEVELOPMENT

(Continued from page 20)

grown physically. He has finished high school and is ready for college, and is so full of energy that he must expend it in football and other physical exercises. Later this power may be converted to feed his mental qualities. And so man has reached that state where he is at the portal of the mental, airy, and altruistic sign of Aquarius, where he must learn to develop the higher spiritual qualities which will help him to live up to the laws of God. He must have the law within the heart and must express it, and only then will he be above material laws.

During the coming 2200 years many highly evolved and spiritual men and women will appear, who have reached the period of development where they are examples of true godliness, standing as guides, and leading the way in right living. Great souls who have had visitations of the spirit will be many more in number than in the past, for it is now possible for all who desire to evolve and who will make the effort to live the life of purity, selflessness, and love to gain the highest possible spiritual wisdom.

Index for 1935 Magazines

Do you bind your Magazines? If so you will want the 1935 Index. These may be obtained from Headquarters for 5 cents each postpaid.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Help Wanted at Mt. Ecclesia

We need a woman who is a good vegetarian cook as first cook. Also a man dishwasher.

Address, at once—

EMPLOYMENT DEPARTMENT,
THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.