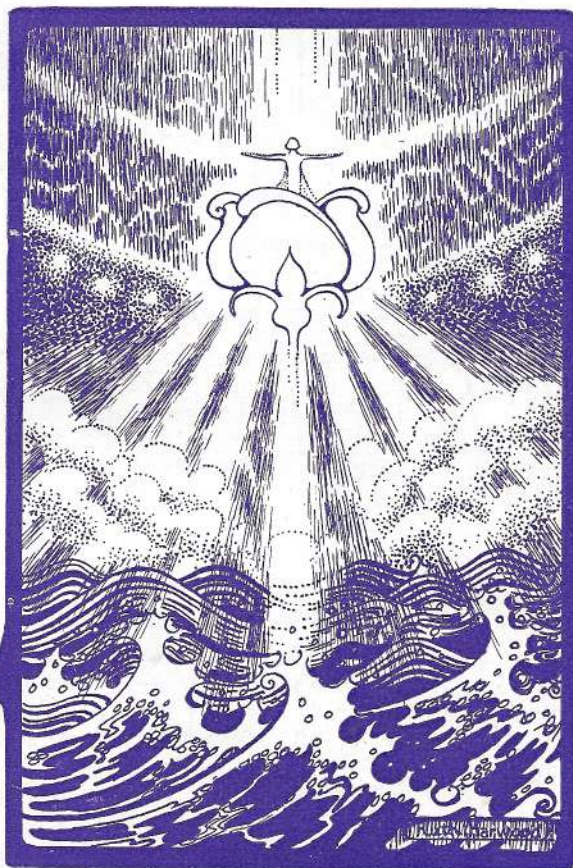


THE ROSIKRUCIAN MAGAZINE

Rays from the Rose Cross



20c a Copy

\$2 a Year

JUNE 1938

Warner Brothers and Astrology

Felipe's Strange Sweetheart

Sea Vegetation for Vegetarians

Summer School at Mt. Ecclesia

July 5 to August 26, 1938

SCHEDULE OF CLASSES

	9:00-9:50	10:00-10:50	11:00-11:50	1:30-2:20 P.M.
Monday	Philosophy I	Astrology I	Center Work	
Tuesday	Philosophy V	Astrology II	Philosophy III	Astrology III
Wednesday	Philosophy I	Astrology I	Anatomy	Astro-Diagnosis
Thursday	Philosophy II	Astrology II	Bible Study	
Friday	Philosophy IV	Anatomy	Bible Study	Philosophy IV
Wednesday, 7:30 P.M.—Creative Expression.				
Thursday, 7:30 P.M.—Philosophy III.				
Friday, 7:30 P.M.—Socials.				

COURSES OF STUDY

The Rosicrucian Philosophy: A comprehensive study of "The Rosicrucian Cosmo-Conception," the textbook of the New Age Teachings, given to humanity by the Brothers of the Rose Cross through Max Heindel. A non-sectarian, Christian cosmogony. (Other books also.)

Art, Music, Science: Correlated to the Rosicrucian Philosophy.

Bible Study: An illuminating Bible course from the Rosicrucian viewpoint.

Astrology: Erecting and reading of horoscopes, progressions, transits, astro-diagnosis, vocational guidance, and rectification.

Anatomy and Physiology: A sound foundation for the study of astro-diagnosis.

Public Speaking: Delivery of prepared and extemporaneous speeches; practice in platform deportment.

Center Work: Forming and conducting Rosicrucian Fellowship Study Groups and Centers; technique of Center work.

LECTURES

In addition to the above courses there will be various lectures by well qualified and experienced members and guest lecturers.

RECREATION

Friday evenings are reserved for social affairs. Week-end excursions are planned to various points of interest, including trip to Palomar Mountain, the site of the largest telescope in the world.

ACCOMMODATIONS

Rooms will be available at the following rates:

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

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

Vegetarian meals in our cafeteria are served at the following rates: Breakfast 30 cents, dinner 40 cents, supper 30 cents. Weekly rate of \$6.00 during continuance of the Summer School.

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

FEES

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

OBJECT OF THE SCHOOL

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

Students enroll at any time and attend as few or as many classes as desired.

THE ROSICRUCIAN FELLOWSHIP, OCEANSIDE, CALIFORNIA, U.S.A.

The ROSICRUCIAN MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

JUNE, 1913

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The Rosicrucian Fellowship

ITS MESSAGE AND MISSION

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

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

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

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

THE ROSICRUCIAN FELLOWSHIP

Mt. ECCLESIA

Oceanside, California, U.S.A.

The Mystic Light

The Rosicrucian Fellowship

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

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

Felipe's Strange Sweetheart

PEARL M. HOLMES

(IN TWO PARTS—PART ONE)



NO one would deny the beauty of Crescent Beach but few could say they liked the place because of a certain wildness, a weird overtone that caused them to turn away with a chill parading their back bone; turn away from a beauty whose only flaw was over-emphasis. Crescent Beach was too lovely. For instance, the moonlight was so white and bright it seemed to silver-plate every surface turned toward it and gave the shadows a soft velvety substance. The sand of the beach was too white, too smooth. The waters of the tiny cove were sparkling like fish scales and the moonlight slept and wakened in the choppy waves as it does in precious jewels.

The ends of the crescent were high rocky promontories. At high tide the waves crossed the narrow beach and thundered against the cliffs and tons of water rose in white spray fifty and sixty feet into the air. When the sun shone one could see rainbows in the spray but at night it ceased to be majestic beauty and became thrilling terror. The booming shock of the breakers as they met the cliff was the voice of doom and the jets of white spray seemed like spirits of the dead trying to quit their watery graves.

All day the birds wheeled and cried

around the cliffs and at night the bats flitted and circled. One might not notice the change in winged creatures unless a bat flew across the great silver shield of the moon and one caught a glimpse of a hideous silhouette.

This night the human element did its best to lighten the sense of shadowy fear. Down on the beach a camp fire shed a cheerful light and cooked food swung in great pots over the flames. The steaming savory odors mingled with the breeze that set the jack-o'-lanterns swinging over the platform on which a lusty dance was in progress.

Here the sons and daughters of the little Spanish fishing village stepped to the blood-rousing tunes played on guitars and patly emphasized by castanets and bones. There was a strange uniformity among them; lads and girls, all were handsome, slender, bright eyed, with flashing teeth and black hair, and the full skirts of the girls foamed around trim ankles.

But the young folks were enjoying themselves no more than the mothers of the brood, who divided their time between the dance platform and the fire and so served in the two capacities of cook and chaperon. They were avid primitive creatures never making an effort to hide their motives or reactions. To think a thought was to speak it at

once. When the favorite beau of the village asked a girl for a dance, her mother stirring the pot of chowder promptly became arrogant, or if a damsel sat out a dance her mother fed the fire in open dejection.

Near the fire was something that escaped notice till it moved and suddenly assumed proportions from the shadows and leaping fire-light. One would not recognize it till it moved and then one needs doubt the eyesight. It was so huge, so shapeless, it was impossible to accept it as human, but when it heaved forward and lifted the lid of a pot over the wind-blown flames—then one could tell it was a woman and with another shock one saw that her face was pretty in spite of many chins. The massive arms were not without grace as they swung the crane from the fire and struck the heavy triangle with a poker. It was but a flip of the mighty wrist but it seemed to almost shatter the heavy gong. The dance in progress stopped immediately and the young men leaped to the ground and swung their partners down and hand in hand came racing toward the fire and the savory meal that now was ready.

As they sank down around the fire they bantered the huge woman who made haste to serve them.

"You did not join us in the dance, Bonita. The musicians saved back the best tunes till you came!" Patiently the huge woman smiled as she dished the supper in heavy bowls. She ignored insults but to compliments sometimes she replied. "Is the chowder as good as it smells? The coffee is heavenly."

This was Felipe who was always quick with his compliments and so a favorite with all and Bonita replied in the soft voice that is common to most Spanish women, "I hope it pleases you," and handed him a big dish of the chowder and a brimming cup of coffee.

Dolores heard the compliments and saw the soft light in Bonita's eyes and her swift jealousy was stirred to anger. Why Dolores, who was by far the most beautiful of the village girls, had always

been resentful of the huge girl would be hard to explain; maybe deep in her heart she realized that Bonita's love outweighed her own vain thistledown "light-o'-love," so she meted out punishment to Bonita with a smile:

"It is too bad that Bonita cannot dance; she can only cook. How terrible it must be to live in a world of handsome men and have none of them notice but to laugh—poor Bonita!" She laughed in bitter temper, but Dolores had been cruel once too often and her bad taste raised up a champion for the huge girl. Felipe, the man Dolores loved, hoping desperately for his love in return, answered her attack.

"I would not cook and wait on those who have such poor manners if I were Bonita. All men see that she has a beautiful face and her cheek is petal smooth. Thanks for cooking my supper while I danced, Bonita. You are the best cook in the village or as far up and down the coast as I have sailed. A man can span Dolores' waist with his two hands, but she is not a good cook."

Felipe's words were a deep rebuke to all who had been making the huge girl the butt of their jokes and a silence fell upon the group as they ate. The booming of the incoming tide reminded them of the lateness of the hour and the men thought of the fishing trip on the morrow and Pedro said, "The moon will soon sink behind the cliff. We will dance but a few sets after supper and then home to bed." So the young folks withdrew to the platform and the musicians struck up the weird wild tunes that seemed to blend with the scene.

The mothers who had swept and re-waxed the dance floor while the young folks refreshed themselves now came back to the fire to clear away the supper. Pedro's mother told boastfully of one of her son's conquests and several of the mothers feeling that their daughters might be implied exchanged vile words with the braggart and made threatening gestures, but Bonita took no part in the gossip. She sat and watched the dancers

click their heels to the rhythm of the rollicking tunes, with mournful eyes following Felipe's dashing steps, and Dolores flipped her foaming skirts in disdain of her. Poor Bonita! always she must watch; that was all the part she could ever have in their good times.

The village folk never forgot that dance for it was just after supper that strange things began happening for which there was no explanation. Strange things they were that ended in horror and tragedy; a love story that was unholy and not of this world.

It began simply—just like this: Felipe spoke over his shoulder, saying that he wished to get an early start for the fishing grounds in the morning and when he received no answer, he turned to find no one behind him. Just a mistake—a laughable mistake, but each one began to make the same mistake!

Maria told of the new comb that Pedro had given her and wondering if the listener had been struck dumb with envy, she too turned to find no one there and a chill ran down her supple back. Then Maria witnessed Dolores speaking to someone over her shoulder and being chagrined when no one was there. All evening it was like that but Felipe was the first to mention it, "Seems as if someone stood behind me all the time!" and a chorus agreed with him. But by this time it was not funny and to each and every one came the same experience before the evening was over. The women before the fire also and they began to speak of the evil eye and tell witch stories. If it could only have ended with the evening but it became a common illusion; folks were disturbed to feel a presence, to speak to it, and then find no one—nothing there!

The villagers gathered in groups and spoke excitedly: housewives, men at their nets, the village blacksmith—all gave testimony to this weird fact. Then folks began to claim that footsteps followed them. Solitary walks after nightfall became unpopular because footsteps were distinctly heard as if someone walked be-

hind some fifteen or twenty steps, and no matter how they hurried or tarried, the strange steps were always just so far behind. Several of the girls almost ran their hearts out because they could hear someone walking, walking, just behind them. There was an odd uniformity to these reports; all agreed that the feet they heard so plainly wore high heels, but, no matter how they strained their eyes into the dusk or dark, not so much as a shadowy outline could they glimpse.

At last a group of the villagers sought the soothsayer. She was old and bent with years and some claimed she was insane but nothing could keep those in trouble from visiting her wee cottage and asking the questions that only time can answer for poor mortals honestly.

The old hag brought out the great crystal, wrapped in black velvet, from its secret hiding place and put it lovingly on the table and gently polished it till it sparkled and gleamed and many reflections were pictured on its brilliant surface. The woman loved the great ball and she passed her hands above it mumbling to herself. The villagers drew nigh breathlessly, hoping to see also.

Slowly the crystal darkened and black smoke clouds tumbled and writhed within the globe; then the smoke seemed to congeal and thicken and sank down half way in the crystal. This much all the watchers saw but now the old crone cupped her wrinkled big-jointed fingers around the crystal. She ceased to mumble and spoke clearly as she shook the long wisps of grey hair back from her face.

"I see a black pit of mud or pitch and it heaves and bubbles as if something struggled within its depth. Now something white rises above the black mud—a hand, a white hand! Another hand, and now arms, reach up, up! Beseechingly! Now the arms are sucked below the surface; they are gone. Wait; they rise again, two white hands, unstained by the mud they came from. Strange. How could such a thing be? The arms, one shoulder like a white half-moon. They

are desperate, they seek a hand-hold! If those hands could find but one thing to grasp—we should see what it is disturbing the muck of the pit! But this I know—it is not entirely of this world—” She cried out in horror and threw the black velvet over the crystal. Then cursing she drove the awed and stumbling villagers from her smoke-grimed walls not even asking for the coins she charged for the exercise of her strange power.

“Go! Go and return no more! You make me the servant of what is unholy. Mayhap it will bewitch my crystal handed down seven times from mother to daughter and beloved by us because in its depth the future lies naked. Curses on all of ye—to have played such a trick on me. They withdrew more fearful than before and related her words from door to door.

The group grew as a snowball does for all whom they told of the matter joined them and near the end of the village’s one street they met Felipe and stopped him to tell of the old woman’s strange report on their problem. But Felipe was smiling when he met them and he listened smiling while they told him, and answered with a laugh, “Why do you seek to know the future when the present is so very, very pleasant? There is nothing in all this talk of an unseen person following folks. Dolores, it may be your conscience that trails you. Maria, you should be busy on your hope chest with your wedding to Pedro only three months off. Even the talk of witchcraft is evil as the good priest will tell you.”

Comforted by his good common sense the group dispersed—all but Dolores, who stood and watched Felipe till he passed from her vision, wide-eyed and wondering what it was she saw in Felipe’s face for the first time. And for once her heart did not lighten at his whistled tune.

Felipe was whistling the same tune that had brought him the pleasant experience this morning on the trail down to Crescent Beach. As he had swung down the steep and twisting path, someone had joined in with a flute-like trill, and stopping and looking up he had seen the flutter of a skirt on the lap of trail just above him, and as he quickly parted the bushes he had seen a lovely rosy face framed also in parted bushes. Felipe had always been hard-hearted to woman’s coquetry as all the village girls well knew, but there was a certain quality about this girl that was different, shy and loving, that enmeshed his seasoned heart in a mist of soft dark hair.

He sprang to retrace his steps up the steep trail but the girl had retreated and stood posed for flight at the next bend of the path, her mouth drawn down to a rosebud as she trilled the air of his choice. So he had laughed and waved a kiss at her and gone on down to the beach, but a silver thread of melody had followed him even out beyond the breakers as he rowed to his fishing boat riding at anchor in the tiny bay. So Felipe, making inquiries about new comers to the village and vicinity, had his mind full of other things than the vague imaginings of women.

(To be concluded)



The Secret of All Power

BY MARY ANN LIEB

FOREWORD. *Light! Light! Light! Divine Radiant Light! Electron, atom, molecule, man: all are one whirling mass of Light, back of which is the One Supreme Guiding Intelli-*



gent Light. We live, breathe, walk in this Light and are guided by this Light. In our bodies are centers of Light, the consciousness of which may be aroused, so that we may perceive and know this Light, become one with it, that our life may be guided into the Path of Light (illuminated enlightenment) instead of

darkness (ignorance). The body becomes a blazing beacon of Light, tapped from the great Source of Supply for the happiness of oneself and all mankind.

With a recognition of this, religion and science meet on common ground, for there is only one Truth of existence and of the universe, and it makes no difference whether the searcher be doctor of divinity, Himalaya mystic, or Mt. Wilson scientist, the end of the road must be the same. Light! Divine, Radiant Light!



MAN is an electric spark from the very heart of God. Down through the ages the philosophers told us this, but kept its full meaning hidden from the masses until by word of mouth, song, and verse it was revealed to hungry and receptive souls in a way they could understand. To tell the secret of the real power behind man until his soul is made ready would be like giving a baby a box of matches. The babe could play with the matches, but if he ignited them without knowing their power, what would happen? Just what would happen to uninstructed man if this power were thrust into his hands before he is prepared? He would destroy himself. If it is wise not to give matches to a child until he has learned to use them intelligently for service and rightful purposes, so was it equally wise that the real Truth taught by the philosophers was hidden, and remains hidden, until man has spiritualized his thought, raised his consciousness above the mass consciousness into the realm (which few mortals know exists) where Truth is unfolded like a veritable flash of lightning. It is all so

grand, so tremendous, and yet so simple that one is overwhelmed at the terrific power he has at his command if he will but take hold and bring it forth.

Once man's thoughts turn to the Light and dwell on it in all sincerity, seeking, searching, and resolving to find the truth, he learns to "forsake all others," that is, the false beliefs about his Real Self, the crystallized human thought beliefs which have taken shape in his earthly form. The illumined soul recognizes real truth and knows "nothing but the truth." The wonder, the magnitude of this truth is too marvelous to put into words. One's being is rocked to the very depths by the knowledge and meaning of the Master's mighty statement: "Ye shall know the truth and the truth shall make you free."

All about us, all around us, in us and through us this Truth cries out above the dross and din of the physical senses, asking to be heard, to be "freed." Once you hearken, recognize this Light of Truth, all the wonders, the glories of "heaven on earth," are opened. "Peace on earth, good will to men" is an open

doorway through which all must pass to behold this Light of Truth. When we know this Truth and are conscious of the presence of the Light, we can see, hear, feel, touch, and smell the things of our real Home. When the physical shell has carried out the work the Father has intended for it and the glad some soul hears the words: "Well done, good and faithful servant," then one enters into the reward the Father has for all those who love Him. The gates of Heaven roll back and the splendors one beholds and the harmonies one hears fill the soul as though millions of flowers were showered about it to the sweet symphonies of the angelic chorus.

This Truth is within you, covered deep from the sight of your mortal self and of each other, but ready for use, with power to pierce the heavens, the earth, the sea, the heart of a flower, the soul of man. Yes, ready for use to bring forth dreams beyond the wildest hopes and expectations of mortal man, but a price must be paid and paid in full. This Truth and this Light must never be used except for the purpose of bringing forth one's highest good and that of the race and one must love his fellow man, whether he be friend, neighbor, or foe, and regardless of his creed, color, or nationality. If that is done, then all darkness becomes light and all needs are met.

I would that I could shout this Truth from the housetops, but who would stop to listen? Who would care to hear? I would be as a "voice crying in the wilderness." But my soul sings and I am stunned by the revelations of this mighty Truth. Twenty-five years and more of wearying, searching, seeking, crying, praying, and discouragement, and then an angel came and flashed a screen in burning letters of Light, the Truth, before my blinded eyes. I had been seeking everywhere to find Truth, yet had lived with it during all the years of my search and did not know. Philosophers had whispered it to me from musty old books but I could not hear; my ears were stopped, my eyes were sealed. Truly

the Master hath said: "Ye have ears and ye hear not; ye have eyes and ye see not." Radiance as of a thousand stars is right within my own body, but I did not know and I could not see. Surely, there are no blind who are so immersed in Stygian darkness as those who *will* not see.

Hidden within your own body are glories so great and wonderful that all the beauty, all the gold and precious stones in the world are not one half—nay, one quarter, as gorgeous or as dazzling, nor could they buy as much, nor do as much for you and for humanity as this majestic Truth. Should you know this Truth, which all may know if only they will, the key to all knowledge is yours. The ancient Egyptians knew it; the old Greeks knew it; the Hindus knew it; the pure in heart always have stood on the threshold of this mighty Truth. All they needed to do was to unlock the doors and push them open. Let me give you the keys. Can you unlock the treasure houses? if you cannot, why not? You can! We all can! Have you the courage, the will, the persistency, the pure motive?

We must start at the bottom of a ladder (the body), climb a little to the first door which opens into a fire which can cure or can kill. There are passwords for this door; would you know them? The second door is the one to life and health. You, who would reach this door, must tread softly and open gently. When you have successfully made this passage, the third door is ready to be opened. Here your coppers are turned to gold and your sight is as that of the gods. Now, as you reach the fourth door, you tread on air instead of earth; you walk on water as light; you see, hear, know, and get glorious glimpses of what lies behind the fifth and sixth doors. These remaining doors veritably fly open at your knock. As you pass through the fifth door, the entire world of things is yours to command. Eternal youth is yours to command at the call, "Come forth." When you have entered the sixth door, you are the Master of all you have passed

through. Everything is yours to claim. The seventh, final and great door is the one before which few have dared to stand. It is where Jesus, Buddha, and other great masters rested, then pushed through into God Dominion.

I have given you the keys. Can you, or will you, find the way to these doors and unlock them? I dare not tell you more of them, because there are those who would try to sneak in without paying the price and at the first door would be consumed in a fiery furnace as though all Hell had been let loose. These are no idle words. I speak but the words of Truth, Substance, Knowledge, the open sesame to Paradise if you will accept them and walk in this Light.

Jesus healed by this Truth and Light; Moses taught this great Truth and the Light appeared unto him in the flaming bush. St. John the Divine felt the inspiration of this Truth and it was under the illumination of the Light that he wrote Revelation. The Light awakened St. Paul and he recognized this Truth in his subsequent teaching. The same Truth is here today, waiting to be found, used, called forth, but again I say, only to the strong of courage, the clean of heart, and the meek of spirit. To those who can open these doors and find the Truth, there is no more darkness, sickness, poverty, death. There is Light; Eternal Light, Everlasting Light, Illuminating Light, Sustaining Light, the pathway to happiness, eternal love, eternal supply.

Won't you come, won't you follow the pathway to these doors, the doors that Jesus knew so well? Don't you want this healing Light for soul and body, for yourself, for your dear ones? Don't you want to come up into the Light, where there is no war, no discord, no inharmony, only a loving freedom, release from burdens, cares, worries, woes? Isn't it worth searching for, this Path-

way of Golden Light, this entrance to the door of doors? Can you not now feel the desire for this Light, this Truth, so beautiful, so far beyond the petty sensations of the outer senses?

Have you not guessed the source of all the Power employed by Jesus Christ and what was its essence? Have you not guessed where it is in your body that the divine spark is to be awakened and used? Do these words now have a new and exalted meaning, "Knock and it shall be opened," "Ask and you shall receive," "Many are called but few are chosen"? Do you understand this, dear one? Many seek but few find because they become weary in well doing; they would rather stop to pluck the weeds which grow by the wayside in the valley than pick the rare flowers which grow only on the mountain tops. It is too arduous and difficult a climb and requires so much exertion; it is so much easier to be satisfied with the tares, and besides, the crowd is there. The mountain top is lonely and one encounters only a few intrepid courageous souls.

But, don't you know you are a child of the heights, not of the depths, a child of Light, not of darkness? Know that as you climb you live in the Light, breathe in the Light, walk in the Light, are protected by the Light, illumined by the Light, sustained by the Light. All is Light! Do you know now, can you get the meaning, that though you pass through torrential rains, hurricane, earthquake, or flood, you still are in the Light?

Within our own grasp is this Light that Jesus speaks of; it is within our own body; it is within our own soul, waiting to be called forth into being, into action, into doing. Can you not feel it, sense it, see it, know it, hear it? It raps, knocks, cries, and beats at the bars of its cage to get out, ever ready for you to employ, to use to light away all your doubts, fear, and darkness.



The doors I already have spoken of actually are located within your own body; follow the Light for it will lead you to them and through them to all the wealth that is in the Father's home. Follow Jesus for where He is the great Light always is. There are no clouds or insidious vapors between yourself and Jesus and the Light; if you but follow His footsteps you will have the power to open all doors, both inside and outside of your body. He promised you this, over and over again, so put on your shining garments of Light and follow Him wherever He leads. It will be only to such glory as no man can describe. In the stillness of your own soul, in the helping of another distressed soul, in the goodly deed, in praising and thanking your heavenly Father, you will find Jesus so close, so near that you may touch Him, actually feel His inspiring breath. Oh, children of darkness, do come into this great Light, where there are more things than man ever has dreamed of.

Again, the angel came to me in a dream, rolled back the curtain of the invisible, pointed out to me the Light, from which emanated so many rays I could scarcely see, my eyes being blinded by their brilliancy. He said that in the future men will walk on light rays, heal by light rays, shoot through the air on light rays, heat by light rays, hear by light rays; yes, even kill by light rays, but the latter to their own destruction; for light rays will be their tools. Man will roll back the doors of the tomb with light rays; these rays already are here, waiting only for man to recognize and utilize them. Planet will speak to planet; the so-called dead will speak to the living and the chasm between the seen and unseen worlds will be bridged. People will become as gods, eating and drinking from the air and fully satisfied. These and many more wonders the angel told me of, but the world is not yet ready, he said, for these other things, therefore—

"Keep silent until I show you a sign."

Come! Come! From the mountains, the hills, the dales, and lift up thine eyes,

thine hearts, lift up the entire being to the glorious rays of Light, absorb them into your soul and body. They will open the doors to which I gave you the keys, by which you no more walk the common ground of men but ever afterward are as gods, claiming your birthright, living in the Light of eternal freedom, eternal peace.

Again the angel came and said: "Hear, oh, hear! Child of Light, send out the word to those who have ears to hear. Nations who war on other nations shall themselves be destroyed; they shall vanish from the earth. Leaders who lead their people in darkness shall perish in darkness. Storms, floods, earthquakes, shall rock the earth until it is purified, made clean, swept free of hate, greed, lust and selfishness. The time of awakening has come. Arise! Arise! Wake up! The Christ once more has come to earth; will you accept Him now or reject Him as He was rejected before?"

A swish of wings, a lightning flash and the angel was gone. On the table he had left a scroll from which flashed sparks of golden light. Breathless with wonder, trembling with awe, I reached for the scroll. When my fingers touched it they felt as if dipped in fire, but the scroll uncurled like some magic thing. In blazing letters of light, it read: "Child of light, this I leave you, that you may know I have been here and that this has not been a dream, but in dreams many things of the future will be revealed to you.—Your Brother in the Light."

Cosmic Consciousness

*When I shall creep into the dark,
Whispering, lover-wise, "Good-night!"
My soul will climb a thousand stairs
Lit by one long remembered light. . . .*

*O flame within the quiet breast,
Shine forth in splendor and be one
With Sign and Symbol of the Dawn,
The Rose and Cross . . . The fiery Sun.*

DEDIE HUFFMAN WILSON

Meditation Upon the Rose Cross Emblem

BY A. D. SOLLINGER

(IN TWO PARTS—CONCLUSION)



S previously stated, all the symbols inside the blue field represent the scheme of manifestation and so come within reach of our knowledge, experience, and power to comprehend. So within the great star of life and light, we find the cross of matter and form existing. Looking at it from any viewpoint, we realize that a great scheme of development had to take place before the coming of man. His environment had to be prepared and the method of procedure for man's evolution had to be established before his advent upon the scene of action. For this reason each symbol represents many things in showing various stages of the long trail leading from the Unseen to the present.

In the first chapter of Genesis it says that God created the heavens and earth but that the earth was without form and void, and darkness was upon the face of the deep. Turning to our emblem we see that this corresponds to the limiting of Himself by God to a portion of the blue of space as a field for His manifestation, but as yet there was no light and no form though the substance had been chosen for the purpose. And then there came light. This is symbolized by the star with its golden radiance illuminating the emblem. Following this came the establishment of the elements and the beginning of form, the various kingdoms of life, of man, and the setting up of the laws of existence in form, polarity, and generation. And man He made in His own image, so that in the study of man we see God, or in the study of God we see man. This is the law of analogy. Therefore, do we in our meditation upon the emblem, find that just as it depicts God and His works, so does it depict man, and by this union of correspondences do we learn the way of the spirit.

In the Christian religion there exists the idea that God was both architect and builder of His universe. In occult teachings, however, this is not recognized as so, but the view is given that God delegates His work to innumerable groups and Hierarchies of beings to carry out. Of course all these beings exist within God and therefore *are* really God in action just as we are. But just as it is our hands which hold the nail and drive it with the hammer, instead of our brain or mind which conceives and directs such a process, so it is the various members in the body of God rather than the Great Intelligence Itself which is actively the Creator. So we see this principle reflected on our emblem in that while all exists within the blue field, the cross of matter exists in a secondary sense within the star and is itself surrounded on all its terminals by the trefoil ends. Yet a small portion of the cross does exist within the blue field showing that spirit is actually surrounding, and functioning in, the lowest and densest realm of matter. The plan of action on the cross, however, is upwards through the star; so we who are in form only contact the Father through the Son (star). "I am the way, the truth, and the life," said Christ; and again in another place, "None cometh to the Father but by me."

The groups of beings or Hierarchies delegated to take charge of the work of building the universe and regulating its unfoldment are usually correlated to the twelve signs of the zodiac. Now the zodiac surrounds us in our existence here in form, pouring in the forces of the heavens upon us from all angles and degrees of the circle. Upon the emblem we see them represented by the twelve trefoil ends of the cross, enclosing all its terminals, and true to the analogy, pouring their forces into the center, where the roses are to bloom upon the cross.

In the beginning, we are told, this lowest of the Cosmic Planes was subdivided into seven more planes or Worlds; or should we say, God established seven systems of vibration, force, and substance with which to carry out His plan? In the seventh or highest of these the God of our solar system and the Gods of all other solar systems alone are. In the next highest realm, called the World of Virgin Spirits, exist the sparks of the Divine Flame before they start out on their long pilgrimage through matter. Thence, man's evolution is carried on in the remaining five worlds, of which the Physical World is the lowest, and this is aptly represented on the emblem by the five points of the star, within which the cross (or form) is developing.

In passing, it is interesting to note that the cross as originally given to Max Heindel was all black though afterwards changed to white with a black border, and later to white as evidence of spiritual progress. The black cross was the traditional cross of the Order and shows the darkness of the material world and consciousness and its need for the light of the spirit.

The seven Worlds are not separate divisions of space, however. Though their range of influence varies according to their order in what we term as higher and lower, they are neither lying one above the other nor occupying any set position in space and time. The Physical World is interpenetrated by all the Worlds and even by all the various gradations of the Cosmic Planes leading into the Absolute. The same can be said of our own physical bodies. Thus is God truly "nearer than hands and feet" to each one of us and not in some far-off abode. This idea is well represented on the emblem by the seven roses, for the key here is the number seven, and by their position right at the heart of the cross do we see the idea of all seven planes existing in the cross even to the center of the physical framework.

Again, we may say the seven roses symbolize the seven great Periods of evolu-

tion. The roses are even arranged on the cross after the manner of the Globes as given in the *Cosmo-Conception* on page 196 and their position on the cross shows that they represent the unfolding of seven stages or principles in evolution through matter. Therefore, when we say, "May the roses bloom upon your cross," we symbolize the wish that you may unfold the capacities intended by the great pilgrimage through matter and become a superman or a God.

Returning again to the twelve Creative Hierarchies working to help mankind evolve through matter, we learn in the *Cosmo-Conception* that five of these Hierarchies have now withdrawn from active service to us while seven are still actively engaged in helping us to progress. The correlations to the emblem are here shown by the roses and points of the star. The seven active Hierarchies are represented by the roses on the cross where they are thus symbolized in activity with form, while the five which have withdrawn are shown by the five points of the star; that is, they are withdrawn to the points of the star and freed from our scheme of evolution as shown in the center of the emblem.

In these two symbolic factors are also shown the seven planets active with form, as explained in astrology, consisting of the Sun, Moon, Mercury, Venus, Mars, Jupiter, and Saturn; and secondly, the five mystery planets which are concerned with man's spiritual nature. These are Uranus, Neptune, Pluto, and two others as yet unknown to astronomers.

Though we can find correlations to the seven planes as taught in occult philosophy, the emblem itself suggests the four which present themselves to the person who is not clairvoyant, and which are the most important distinctions to consider. The cross suggests the purely physical existence; the roses suggest the emotional nature; the star represents the intellectual qualities, and the blue field the spiritual side of man's nature. In this connection the colors also bear out the correspondence, for red is the color

of desire, passion, and strong emotion; yellow is the color of mental activity, and blue is devotional and spiritual, as has been determined by clairvoyant investigation of the human aura. It is with these four states of the physical, emotional, mental, and spiritual that we most need to concern ourselves, and while knowledge of the seven planes is interesting and without doubt of considerable benefit in understanding many things, it is these four states that we most need to consider in dealing with our problems.

The cross is the symbol of matter or form. As a whole it represents the four kingdoms of nature: mineral, plant, animal, and man. In this connection the lower arm represents the plant and the horizontal arm the animal kingdom, while the upper arm is man himself. If we take the horizontal arm also as representing the plane surface of the earth, we see the lower arm, the plant, reaching below the surface into the chemical, mineral soil. The plants growing on the surface of the earth extend their roots downwards into the mineral kingdom to draw sustenance and support while they also extend along the surface of the earth and upwards in their growth. The animal walks along the surface of the earth with its back in the horizontal plane of the earth's surface, feeds upon the plant kingdom, and therefore depends upon the two lower kingdoms for existence. Man stands upright as shown by the upper arm but he depends to some extent on each of the other kingdoms, though he is above them all in development, power, wisdom, and creative ability. Man, however, has all four of these kingdoms within himself and this is well represented by the fact that the form of the cross corresponds to the human body when standing erect with arms outstretched. Thus man is truly on the cross for his nature is yet divided between the kingdoms of earth; torn by the desires of the body.

The blue field, in one interpretation, may be taken to represent the true spirit of man, lying behind all his life and expression—the source of his emanation or incarnation into objective existence and the receptacle of his experience. The star then is its reflection as an individualized entity or ego, which functions through form. The cross is symbolic of the body in which we live, binding us in the limitations of matter, in all directions (the four arms). The roses then symbolize the growth and additions from this experience in form, the extraction of soul growth and the development of faculties. But the white rose is not shown. It exists invisibly at first at the

heart of being, gradually growing and purifying the black cross into one of white—the flowering of purity and all the forces of Light to illumine the earthly life, leading to joy and the peace that passeth understanding. The red rose is the rose of suffering but the white rose is the rose of joy.



As occult students, we know that we have other bodies than the physical, which are invisible to ordinary sight but which may be seen clairvoyantly and which are luminous and a glorious sight to behold at times. So on the emblem we see the cross of the physical body surrounded by a body of light, the star, the golden wedding garment which we are to build and function in as invisible helpers and which frees us from the limitations imposed by our physical body, enabling us to function freely at great distances all over the earth, even as the rays of the star shine out towards every part of the emblem. The star may also be taken to represent what is commonly called the aura. The four arms of the cross may also be taken to represent the four bodies of man, since all bodies are a part of form or matter of some sort.

The seven roses also correlate to the seven Pentecostal gifts and with the color of red signifying activity, they

represent the development of spiritual faculties in the sevenfold evolutionary process of seven Periods, seven Revolutions and seven Epochs. They also represent the seven rays and the Seven Spirits before the Throne, and they surround the very center of the star or sun, the source of life, hidden behind the cross of matter even as the spiritual sun is behind the visible sun in the heavens. The twelve signs of the zodiac (trefoil ends) are all pouring their forces into the center of the emblem to develop the roses of spiritual attainment on the cross of matter, and as the body nature is purified, the black cross changes to white, and the roses of desire change to the roses of spiritual gifts functioning through the heart of man's being to lift and save.

Within each of the bodies of man there are certain spots of particular power and function, called the centers, which have particular interest to occult students. There are seven of these centers in the physical body, seven in the vital body, and seven in the desire body. Analogy tells us that likewise there should be seven in the mental body if they can be located. These centers in general are represented on the emblem by the seven roses, of course, but placed as they are they particularly suggest the centers of the desire body. If we take the vertical arm of the cross as representing the spine of man, then we may see the three highest centers about the head as shown by the trefoils on the top arm; the roses or perhaps just the white rose for the heart center and the lower trefoils at the bottom for the three lower centers. This makes a good correspondence for as long as the life forces and consciousness are polarized in the three lower centers, man functions in terms of the lower man or personality. Not until consciousness is raised to the heart and the upper centers of throat and head is he living to the Higher Self. And these lower centers are thus shown as being outside of the Higher Self or life eternal (the star).

There has been some confusion about the centers of the vital body among stu-

dents of our teachings as some have said there are but five centers in the vital body. These five centers, however, are nails on the cross which have to be pulled before the soul body can be liberated from the dense body, and are the points where the etheric vehicle is tied or locked with the dense body and not the centers above mentioned. These five points or nails are assigned to the five points of the star, which in itself stands for the soul body which is liberated when those five nails are pulled to release it and which constitute a great objective of the Rosicrucian method of attainment.

A great many more correlations and meditative thoughts could be built around the emblem, giving relationships to the rest of the philosophy, such as the Elder Brothers, the Initiations, the future developments in Periods yet to come, the stages of the path for the aspirant, correlations to numerous Bible passages, the life of Christ, the astrological patterns of evolution, etc.

A table of suggested correspondences follows which may be used as a sort of guide to start one's meditation times.

TABLE OF CORRESPONDENCES

Blue Field: the Absolute, the Unmanifest; God; the Father; space; eternity; infinity; the spirit itself; the reservoir of spiritual power and God's enfolding love.

The Star: The Son; the sun; light; life; soul body; the aura; the five senses; the five special centers or points of the vital body; the five mystery planets; the five Inner Brothers; the five schools of the Greater Mysteries; the five Hierarchies withdrawn from service to us; the five worlds in which the ego is evolving.

The Roses: the Holy Spirit; the Seven Spirits before the Throne; the seven cosmic planes; the seven Periods of evolution; the seven Epochs; the seven planets active with form; the seven Hierarchies still active in service to us; the seven Outer Brothers; the seven Lesser Mystery Schools; the seven centers in the bodies; the seven Pentecostal gifts; the red of desire; regeneration.

The Cross: matter; form; physical body; the four kingdoms; the four bodies; the twelve Hierarchies; the twelve signs of the zodiac; the twelve powers of man; the twelve disciples of Christ; the twelve sons of Jacob; the twelve Elder Brothers with the Thirteenth hidden.

A View from Life's Balcony

A Vision

BY F. WINIFRED HENDRY



I COULD not sleep. So I arose, crossed to the window and gazed into the quiet night. All was still. No sound disturbed the gentle breeze through the trees. It was too early for the birds to coo to their mates, too late for other sounds of life. Yet I heard something, a sound I had never heard before. There was a rustling beside me; I was not alone. Then I seemed carried from that self I always called my body. Such an experience I had not had before. I put out my hands but seemed to touch nothing. I was free and happy and light and without care. Something had indeed happened.

In a moment I seemed carried through space to a beautiful garden, beautiful with flowers and trees and fruits and bright sunshine. Here I was with people happy and joyous, some moving swiftly, others motionless. They greeted me warmly. I looked around and then backwards. Behind me, trudging along heavily as though coming out of a thick gloom which did not seem part of that beautiful garden, were men and women and children, all bearing loads. Some loads were big and some were small. They all brought them along the pathway upon which I was standing. I moved to one side to make room for them. As they deposited their loads I watched their faces. How different they were! Some burdens seemed bigger than the folks who carried them and they could scarcely stagger along. Others brought their tiny loads carelessly and flung them down with scarcely a thought. But all waited, seemingly wondering why they had come.

Suddenly a wonderful light illumined the garden. Was it the sun? No, it seemed far more brilliant than that great

orb of light. I only knew the atmosphere was changed. So I drew away from the pathway and gazed towards the East, from which that brilliancy came. One approached—a veritable patriarch, with flowing beard, white hair, a truly beautiful face and a more loving smile than I had ever before seen. He seemed to look at me.

"My son," he said, and at his words my heart thrilled. Such a tone, such beauty of expression, such wonderful tenderness! I could not speak, but put out my hand to touch his garment and make sure of his presence.

"My son," he repeated.

"Father," I faltered. I know not why I used that term.

"Yes, call me Father," came the reply, in that sympathetic tone which had so much impressed me. "Would you like to see the wonders of this Kingdom?"

He took my hand and led me through paths of such beauty that I was bewildered. Everything was in full bloom. There was no death, no decay. No leaf or bud had been nipped or broken. I had never before seen such perfection. At some time or other there had always appeared some form of decay, but here was growth without blemish, beauty without flaw. I could not understand.

My Guide led me on and I was not tired. The strength of youth seemed to renew me.

Here was contentment, beauty, health. Birds enjoyed their natural life without fear of man. An atmosphere of holiness pervaded the garden, a spirit of enchantment, full of pleasant vibrations.

"Rest thee, my son."

"I need it not, Father," I replied.

"Come, then, I will show you what is hidden from many, that you may be a

leader amongst men and help them to reach Me."

He stretched out his hand and led me to what seemed a beautiful balcony, artistic in the highest degree. And, oh, the wonder of its sculptures and carvings! The soft scent of many flowers and the harmonious blending of harps filled the air. Fairy forms flitted about. But when my Guide took my hand I felt a thrill of ecstasy. I no longer wished to be myself as I had been and was known, but a being like unto him, for such was the power of his reflected beauty of spirit.

At last his hand was removed and I felt some power leaving me. I sank to my knees but raised my head to implore him to help me keep that power. He only smiled again, so sweetly. I arose, for there now seemed another power my Guide was giving, yet his eyes seemed sadder. That sadness seemed utterly foreign to the happiness of the atmosphere all around.

"My son, look down."

I looked. Although at the edge of the balcony, yet I did not fear. Beneath me was a vast mass of substance, seemingly chaotic at first glance. Singularly incongruous it seemed when compared with the beauty of the garden. It looked like thick clouds, in black and grey, some floating one way and some another. As I looked, my sight became stronger. I could see through these masses, around them, over them. And I saw worlds—a world at first of a bright golden red; other worlds were attracted to it.

The voice said, "That is what people call the sun. It is the globe of life. All life is attracted to it for life and warmth. Without it none could live. Eh, and the peoples of the world must come to the Son of Righteousness too for life. That," he continued, "is for the growth of the spirit when the worlds shall be no more."

And I looked again, bewildered. I could see also that which we called "the

lesser light." I could see the world we call earth, rolling onward and onward, taking from and giving to the masses of cloudy substance surrounding it, substances and powers it was beyond me to discern. Then I could see its massive continents, its deep expanses of ocean, its snow-tipped mountains and what might be sandy deserts. As sight became stronger there was faintly discerned the movement of the life of that universe—constant motion. It was a wonderful panorama of growth, an evolving from one form to another, from one condition to another. One tiny spirit fascinated me, and I watched it attentively as its evolution became apparent. Suddenly it stopped. Its outer form took on something decidedly familiar. It had reached man's estate. I looked from the spirit to the garment, the vehicle it then possessed. The form of a man was embodying the power within. The spirit had found a new home. Then it was I caught my breath. I turned, but knew not why.

My Guide was watching me. With the sympathetic voice I was learning to love more and more, he said, "Yes, the spirit is resting. It has had a long journey, it has found a new covering. But that covering does not understand that which is within it. The covering is man's estate. He does not understand his power, his divinity. Neither will he unless some outer force tears aside the veil. Then he will see and know. Do you see, my son, what he is holding in his hand?"

Dizziness overtook me as I strained to look a little farther over the balcony. For a moment I hesitated. My Guide again took my hand. Then I became calm. A great power of discernment encompassed me.

"It seems like a silken thread."

"That is so . . . a silken thread. Now watch that thread and tell me what more you can see."

Most intently I looked again. It was difficult to follow the route of that thread. I could see others



crossing and recrossing it in many directions, some stronger, some weaker. I lost the one in the many.

"No, my Father, I have lost it."

"Try once more." Another pressure of his hand, then I saw.

The thread became thicker. At times there were knots, tight knots, not easily untied. Later it was almost broken, but it still continued to twist here and there, yet never severed. Again it became thicker and stronger. This time it did not change. It had become a distinct thread amongst the many, with a different texture and color from the other threads.

Surprise held me. "Why, it is now made into a ladder," I cried. "And the man is still holding it. What does it mean?"

"That is the ladder of evolution," came the reply. "The spirit of man must climb that ladder. He will make it firm or otherwise, according to his own acts, his own thoughts, his own desires. But one thing he must do . . . he *must* climb. Look now. Cast your eyes up the silken ladder. Where does it lead?"

Such a long ladder and I saw it was not straight. It coiled round and round, now dipping down nearly lost, now straight and firm. I wanted to see all the strange conditions through which this ladder seemed to pass, but I found that if I looked to one side or the other I lost my way. At last I cried, "It is fixed to this balcony, just underneath."

"Yes, my son. See, there are also other ladders, if you look." And I looked. Silken meshes everywhere, all firmly fixed to the beautiful balcony of the beautiful garden.

No longer could I think. My eyes swam, my powers began to ebb. My Guide had released my hand.

"Rest thee, my son," he said. "It has been too much strain. You did not know that your earth-world led to this garden. It does, and all roads lead here. All pass through this garden some day. Some come for a glimpse

only and then have to climb the ladder again. The garden is only for those who have stepped on each rung of their ladder, step by step, learning on their way what that step meant for them. One other look, my son, when you have rested. I will hold your hand and show you more."

"Father, I am rested," I replied. I arose again and he took my hand. From the balcony I was led to an enclosure through which we had previously passed. "Now look."

I had almost forgotten the burden-bearers. One by one they appeared. Their burdens were gone. They were left at the entrance of the garden, where I had first seen them. To each one the Guide spoke:

"And now?"

"I have left my burden at the gate," was the reply.

"What was your burden?"

The answer would come from one, "poverty"; from another, "misfortune"; from another, "sickness"; from another, "bereavement"; from another, "disappointments," and from yet another, "uncongeniality."

Upon each the Guide looked lovingly.

"How did you bear it?" he asked.

Some answered that they had borne their sufferings in silence, some that they had sunk under them, some that they had thrown their loads upon the shoulders of weaker brethren. A few admitted they had borne their loads bravely. Some had revolted.

The burden-bearers were then divided into groups according to the manner in which they had borne their loads.

To those who had suffered in silence he gave his hand, that hand which strengthened and healed. "Come, my son; come, my daughter. You have had your last burden of this kind. But you have another lesson to learn and you must go back, in due time, to learn that silence, although good, is not the symbol, necessarily, of growth. You have done well. Perhaps you have borne too



much, but your eyes were not opened to see all the things of the Spirit. You might have reduced your burden by living above it and not merely bearing it in silence within your own soul. The weight was of your own making, when you were a younger soul. Why did you not seek to find a way out and upward? It could have been left with Me."

Those who had been crushed beneath their load,—what would he say to them?

A loving smile greeted these folk. "The heat of the day has been too much for you," he said. You have not had the strength to bear what it was right for you to share in your life's pilgrimage. All your burdens you made yourselves. Some must be given back to you when you are stronger and better able to bear it. You will know, when you go back to earth, with stronger shoulders, that the burden will soon pass. Bear it well that you may not make another."

And upon those who in some cases had passed their loads on to weaker folk, that they might be free, the Guide looked sorrowfully and sadly. "Why could you not take what was sent you? Have you so soon forgotten that the seed you have sown must grow to a tree? To those of you who have passed your burdens on, or exploited others that you might live, to you shall be meted out a period of sickness, or some sorrow or poverty which will be yours alone. Oh, my children, will you never know the Law? Will you never realize your burdens cannot be thrown to one side; they must be borne bravely. Only by a spiritual life and thought upon spiritual things can you understand. You must go back to earth one day and take up your burdens again."

Those who had revolted now had their message. Again the Guide turned sorrowfully. "Do you not realize your burdens will now be heavier? You have a right to the loads of others—those you have hindered on the road. They have paid their price. Your burden was given to you and you only. Why did you make the lives of others miserable because

of it? Ah, my children, you have yet much to learn. Look around you and try to realize what can be mastered and overcome. Then the invisible helpers who come from this garden will help you to carry your next burden. It will assuredly be yours once again. Bear it bravely and you will need it no more."

A great light of joy filled the space as the Guide met the smaller group of burden-bearers who had lived through and above their loads. "Well done. You will henceforth go no more out. A plane of greater joy will be yours. All the glory you have earned is now around you."

Gradually the garden was quiet once more. I looked for my Guide that he might tell me something of the plans and the laws by which the kingdom over which he had control worked. But I was alone. Phantom forms flitted near. Sometimes they touched me. I cried out, frightened. "Have I too a burden to bear? Have I failed? Must I go back and leave all this beauty?"

In place of my Guide an angel form stood near. "Dear fellow-being," it said, "I am sent to you. Yes, yes, you too will have a burden. Be patient when you return. You will have to take up the load of uncongeniality in your home and surroundings. You will have to live within the quiet places of your soul. Few will understand the cravings of your spirit, the desire for the solace of solitude. You will be misunderstood. There will be deep-rooted prejudices, jealousies, scandals, and your spirit may revolt. But these things will bring you into touch with Higher Forces. May you ever touch them and not be cramped by the cramping conditions of your burden and surroundings. Yes, you must also go back to a loneliness of spirit and a desolation of soul. But we will be near to help you understand the fringe of great things. You have been brought into this garden that you might see how the law of life, its evolution, works. It is not given to all to know beforehand; most have to find out by bitter earthly experiences. One of our Great Ones has been with

you and is anxious that you may realize you are chosen for the last load of your earthly experience. You have made yourself fitted for that burden. Sink not under it. To the greatest souls the greatest sorrows, the greatest tests. In loneliness of spirit you will find reality. Earth must be trodden but once more."

* * * * *

I awoke with a start. Surely I had not dozed at the open window. Where had I been in those moments of apparent unconsciousness? Ever would I remember that experience for life would assume new possibilities. God's word and His law had become clearer to me. Henceforth, I too would decide to "go out no more."

GOAL

BY ANNE STANDAGE

*"Is death the end?" the baffled cry of man
Has echoed down the ages; echoes still.
The dark and dreaded tomb that yawns for flesh,
Is it the end, as well, of entity?*

*How cruel then, and pointless—the design
That fashioned man and placed him here, exposed
To constant hazard, under stern decree
To wrest his living from reluctant earth!
If death ends all, to what avail the pangs
Of flesh, incomprehensive, bound to flesh,
The heartbreaks, bitter fruit of our frustration?
What issue from this travail we call life?*

*The core of life is faith; far deeper than
The senses' proof is trust that He who planned
This earthly life, imperfect, and in part,
Has planned, as well, the balanced perfect whole.
The earth itself, evolved through countless long
And shadowed eons past, from chaos through
To ordered fruitfulness of soil and sea
Proclaims that evolution is the Law;
Unfoldment for some sure but dimly sensed
Eventuality is preordained.*

*In this great plan, this slow-drawn upward urge,
(Whose baser phase alone our earth-blind eyes
Behold) the birth and death of man
Are but events in growth; death not the end,
Nor yet is birth the true beginning. Both,
Still deeply veiled, the great twin mysteries.*

*PERFECTION IS THE GOAL—the burning out
Of dross in human heart and soul and mind
In white-hot fires of pain; in thwarted will;
In searing agony of circumstance;
Until each stands at last, the Law fulfilled,
A ransomed entity, before the Throne. . . .
Sent out no more, to bear in shrinking flesh
The slow-revolving wheel of birth and death.*

The Externalization of Thought

BY CLARENCE KLUG



IN the Kabalistic scheme of creation, called the ten Sephiroth, or Emanations, which contains the key to all arcane philosophy, the first emanation from the "Unknown" is *pure thought*. This is the Christ of whom Paul often speaks, the starting-point, the Crown of all existence. This divides into two rays, a Father and Mother ray: a masculine and active, a feminine and reactive potency; the one pure intellect, the other wisdom. The union of these in all their correlations is necessary to the existence of everything in heaven and earth.

All being (or substance) by a law of necessity assumes *form*. A thought of a thing, by the law of evolution inherent in its nature, assumes form in an Idea, which is the living image of the thought. It is the form, or first *expression* of the thought. But an idea tends to a further externalization; in fact, to become an actuality in the world of sense. This is the true conception of the law of creation. It is the successive stages in the externalization of thought, first as a living image or soul of a thing which we call an idea. It is being, or thought, becoming visible in a Form and as a form. Then it passes still further outward (or downward) and ultimates itself in the material world, or comes to a manifestation on the plane of sense. All mind is essentially creative, and the subject tends to become objective, and the ideal to pass into the actual.

As God creates the world by that effort of Will and Thought which Plato calls the Divine Idea, and Swedenborg and the Gospel of John, the Word—so we, as being in the image of God can, in a certain proper sense, create. With a certain intensity of will and thought, the images that arise are subjective. They are by no means destitute of reality (though

they are called hallucinations, or creatures of the imagination) for all objects of nature are only a mental picture more or less vivid. To us, as in our dreams, they are as real as any of the visible objects of the world around us. With a more intense and intelligent concentration of the will, the intellectual ideas take shape in the Cosmic Matter—the mother principle of things—and become concrete, objective, and visible entities. Here is the greatest of all secrets, the deepest of all mysteries, explained—the law of creation. In this way God perpetually creates the world in us and through us.

All ideas distinctly formed in the mind respecting ourselves tend to a full realization in the body. The spiritual and ideal tends to a further realization in externalizing in the material shape. The condition of the body is always the material shaping of the controlling idea. But the developing of the idea, or evolution of the spiritual image in the body, is not always, nor generally, instantaneous, but is progressive. The creation of the world instantaneously by the divine *Fiat* is not now entertained by thinking men anywhere. It is a tenet that has passed out of science and philosophy. In fact, creation is not now an accomplished event. It is not a thing done, but one that is in the process of being done. The divine idea is not fully realized or actualized, as yet. The world is an unfinished picture. As the Platonists would say, it is in a state of *becoming*. The divine idea, the universal divine life, a mysterious power of order and arrangement, is at the very center or heart of things, struggling to work itself out into a complete expression in the material way. Universal nature is moved from within by the Universal Mind, of which our minds are a part.

In giving treatment to the body, which is our world, it is not so much our aim to impart life to it from without—though this can be done—as it is to aid the inner life, the real conscious self, and the true idea of our being in its birth into actuality or a material expression. The body, which is the external shell of our being, becomes fixed. The shampooing, or massage may remove the hardness of the shell so that it can more readily take shape from the inward idea. *All motion, all progress, all development, are in the direction of least resistance.* To remove obstructions, to break up the fixedness of the body, which is the characteristic of old age, to accelerate the process of excretion and disintegration, is to aid the process of the re-formation of the body from within. In the germ of the animal body, as in the seed of the plant, there is a living idea of the future organism. And that idea forms the body after the pattern of itself. It is function (or idea) that creates its appropriate organ, and not the organ that makes the function. For instance, the heart is made to beat, and this action commences before its tissues are formed, or even when it is only a fluid mass of protoplasmic jelly. So it is always the function, the idea, which creates its organic expression. Thus it is, and of necessity must be, in regard to the whole body.

If we will form the true idea of man, and apply it to ourselves, and hold it steadfastly in the mind, and believe in its realization, by one of the deepest and most certain laws of our nature, it will tend to recreate the body after the pattern of that mental type. Creation is a begetting, and nature means that which is born. It is the product of the divine idea expressing itself in our minds on the plane of sense. The renewal of the body by the creating power of the divine

idea of man is the true *palingenesis* or regeneration. (Matthew 19:28.)

It seems to be a divine law that all animal bodies are renewed at least once a year. The crab and the lobster annually cast off the old shell, and a new one forms from within. The serpent sheds its skin, and this is the last step in the renewal of its body. Birds cast off their feathers, and this takes place by a cause or force that acts from within outward, and it is the last stage in the process of their renewal. The ox and the horse shed their hair in the spring. The tree renews itself once a year, and a new one grows around the older ones, which in time decay, leaving the trunk hollow. Perennial plants die down to the root, where the

infant plant-germ remains, and starts into life and vigor in the spring. All these phenomena are illustrations of a general law of life which is called *Rejuvenescence*. Man should move forward in this divine order.

If we keep the mind ever young, the body can be left to take care of itself. Man, in health, casts off the external shell once a year, for there is nothing in the

animal world that is not in man. He "renews his youth like the eagle's"; but what the new body shall be depends on the character of the controlling idea and *fixed belief*, for the outer shell will shape itself into its material expression. As God creates the world by the Divine Idea, so we, in the same way, create our bodies, which are a microcosm, or world on a small scale. Every step in the disintegrating and renewing process is influenced by the governing idea, for the body exists, like everything else, in thought, and is what we think it to be. It is formed after the pattern of the image which we form of ourselves in the mind. If that is the divine and true idea of man, it will make our humanity divine, a thing of health, and harmony,

THOUGHT is the seed of action; but action is as much its second form as thought is its first. It rises in thought, to the end that it may be uttered and acted. The more profound the thought, the more burdensome. Always in proportion to the depth of its sense does it knock importunately at the gates of the soul, to be spoken, to be done.—Emerson.

A thought is an idea in transit.—Pythagoras.

and beauty, even in its ultimate manifestation in the body. If Jesus, as Swedenborg affirms, made his humanity divine even to its ultimates, it was effected by maintaining in thought, and steadfastly holding before his mind, the divine idea of man.

Every new and high conception which we form of the inward nature of man, and consequently of ourselves, by an undeviating law, tends to an outward bodily expression. It is the living germ, the *seed*, of a new state, having a divine creative potency in it. A seed is one of the most marvelous things in nature. It is the embodiment of the *idea* of the future plant, containing in it a *conatus* or tendency to develop, under the proper conditions of soil and air, in the external world. So the kingdom of heaven, or the true spiritual condition of man, in its incipency, is like a grain of mustard which a man plants in a field, and which afterwards becomes unfolded into a tree.

It is the business of the psychologist to plant in the mind of the patient the Fruitful Idea of a better condition. He is like the husbandman who goes forth to sow, and often, from a single idea that finds lodgment in the interior man, there is afterwards reaped an abundant harvest. (Matthew 13:3-9.) The kingdom of heaven, says Jesus, is also like leaven, which a woman took and hid in three measures of meal (the "sheah" was a peck and a half) until the whole was leavened. (Matthew 13:33.) If we can impart a new life to a patient, however

little it may seem to be, it will propagate itself and multiply itself until it brings the whole organism to its own nature. If our mode of thought is on a higher range, and our spiritual state above his, it will be easy to do this, on the principle that water runs down hill, or descends from a higher to a lower level. And whatever can be done at all by the psychological method, can be done easily and without labored effort. "The Father, who dwelleth in us, He doeth the works."

In the application of this important law to self-cure, we need to fix in our minds the change we know ought to be effected, or form the idea of the state to which we aspire, and in a measure we have already become what we desired to be. It is our right and privilege to *believe* this. As an artist said to Emerson, "A man cannot draw a tree without becoming in a certain sort a tree," so we cannot form the true idea of an animal without becoming in some degree that animal. In forming the true conception of a child, so that we could paint him as he is internally and externally, we become as a child, and think and feel as a child. The idea we form of an angel is not a mental picture or image of someone else, but is that of our true self. So we cannot form the true idea of ourselves, or of any mental state, without becoming in some degree, the realization of it. To steadfastly *believe* this, and tenaciously adhere to it, is to experience the dawn of the state to which we aspire, and this by one of the deepest and most uniform laws in the whole world of mind.

Thought force is the most powerful means of obtaining knowledge. If it is concentrated upon a subject, it will burn its way through any obstacle and solve the problem. If the requisite amount of thought force is brought to bear, there is nothing that is beyond the power of human comprehension. So long as we scatter it, thought force is of little use to us, but as soon as we are prepared to take the trouble necessary to harness it, all knowledge is ours.—Max Heindel.

"What Has the Rosicrucian Philosophy Done for Me?"



Up to the financial crash of 1929, life had read like a pleasant story for me. With plenty of money available, a lovely home and other luxuries were mine. Money was something with which to buy *things*, and purchase a good time. To be sure, I studied metaphysical law, investigated psychic science, read many books (presenting as many philosophies). I'm afraid I felt quite satisfied with myself as a result.

Along came the eventful year when our financial castles tumbled and simultaneously my home was broken; divorce and severe financial loss completing the disaster.

Down, and yet further down into despair and fear I sunk. I could not find solid ground, nothing helped. Finally I began to pray, not only for myself, but for all who were suffering as I. Now, I was through with affirmations that never proved true, or psychic messages that were cruelly disappointing; I only wanted to know the truth, and earnestly prayed to be directed.

The day came after a time, when looking through the daily paper, I saw a tiny notice of a Rosicrucian Fellowship meeting. The little notice fascinated me; I couldn't forget it, so I went, rather doubtfully, I admit. I found in that little room a group of kindly, intellectual people who welcomed me graciously, and placed a copy of the *Cosmo-Conception* in my hands.

That was the beginning; from that time it has been my constant companion. It reveals my Bible in a new and completely satisfying way, and now, thanks to Max Heindel's wonderful revelation, I am facing life, and the future, unafraid, and with a real sympathy in my heart for all. The Rosicrucian Philosophy is helping me to live each day more courageously, richly and fully.

MRS. MARIE HIBBET

In answering the question "What has the Rosicrucian Philosophy done for me?" . . . I am impelled by a feeling to broadcast to students of the Western Wisdom Teachings the benefits the philosophy has conferred on me.

"Tell me what you eat and I will tell you who you are." This sentiment, expressed by one of our students in his literary work, has a special significance in my life. I have been keenly interested in the arguments in favor of the vegetable diet, as an occult student. I do understand them to the extent that a hypercritical person spews unfiltered water once elementary hygiene has taught him concerning the evils from drinking impure water.

To me the vegetable diet is a boon. I feel so very happy now, having eliminated from my diet all kinds of flesh food and taken vegetables as my staple food.

Comparatively, I have emerged from a lean, decrepit, and woeful asthmatic subject to a sprightly, rounded and vivacious man. My thinking power increases daily, and I am capable of concentrating upon any desire and in a measure attaining that desire.

I am able to forbear in uncanny experiences where formerly I burst into fits of temper, and gradually I am beginning to feel myself impregnable against all temptations. I carry a lively attitude, and I am content even in the most uncongenial surroundings.

Sad experiences, when they come, only remind me that "the darkest hour precedes the dawn." When dear ones pass away in death, I feel no physical shock, always believing that they will be contacted again.

These states which I have described can be made lasting only by seeking always to purify the dense body by supplying it with only wholesome meals.

C. E. DADSON

The Astral Ray

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

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

Warner Brothers and Astrology

EXECUTIVE OFFICES
121 WEST 44TH STREET
NEW YORK

TELEPHONE
EXCHANGE
HOLLY 1231

WARNER BROS.
PICTURES, INC.
WEST COAST STUDIOS
BURBANK, CALIFORNIA

April 14th, 1938.

Mrs. Max Heindel,
Rosicrucian Fellowship,
Oceanside, Calif.

Dear Mrs. Heindel:-

We feel sure that as President of the Rosicrucian Fellowship, you will be deeply interested in a motion picture now being produced by Warner Brothers Studios dealing sympathetically with the subject of astrology. We would greatly appreciate an announcement through the Rosicrucian Fellowship magazine of our forthcoming picture "WHEN WERE YOU BORN".

Frankly, this is an experiment. If the picture is successful, Warner Brothers is prepared to make this type of feature a part of its regular program.

You will be interested to know that we have secured the services of Manly P. Hall, an internationally recognized authority on astrology and the occult sciences. Mr. Hall's technical assistance contributes greatly to the accuracy and success of the picture.

If we are correct in believing that there are enough people interested in these subjects to support such pictures, we feel sure they will cooperate with us in establishing this new type of entertainment.

The enclosed publicity may be of service to you in preparing this story.

Thanking you for your kind cooperation, we remain -

Very truly yours,

Robert S. Taplinger
Director of Publicity

R:h

VITAPHONE
SOUND FILMS

HOLLYWOOD BECOMES ASTROLOGY CONSCIOUS

[NOTE.—We hope that you, our students and friends who are interested in the spiritual value of Astrology rather than in the fortunetelling side, will make it a point to see this picture.

We have not read the story but we have confidence that Manly P. Hall will not allow his name to be used in connection with a picture which presents Astrology in any but its true light—that of a spiritual science.

Furthermore, as Astrology already has been burlesqued in some pictures, we believe that Warner Brothers' courage in undertaking this "experiment" of presenting Astrology "sympathetically," as Mr. Taplinger expresses it, should call forth active support. If the picture falls below your standards of fair dealing and accuracy regarding the true nature of Astrology, write to Warner Brothers and tell them so; and if it wins your respect and approval, be very sure to make your appreciation known to them. Pictures dealing with Astrology as a science worthy of respect can be a tremendous force for good. Tell your friends to watch for "When Were You Born?"—EDITOR.]

IF YOU are logical, ingenuous, careful and thrifty—

If you are of the worrying type and would marry simply to reform a man, then your chances of becoming a movie star are pretty good.

That is, if you were born under the Zodiacal sign of Virgo, or between August 24 and September 23, and if you possess these qualities you should have been born between those dates.

More Warner Bros. feminine players were born under the sign of Virgo than any other sign, according to Dr. Manly P. Hall, the eminent astrologer who wrote "When Were You Born?" the sensational murder mystery based on astrology.

Margaret Lindsay, Joan Blondell, Isabel Jeans, Marcia Ralston, and Penny Singleton are the players who possess the advantages of this birth sign. Virgo women like to worry so well that frequently of their own free will and accord they get themselves into difficulties just for the fun of it.

"Of course," hedges Dr. Hall cagily, "I'm not saying these players do that any more than I would say that the Misses Blondell, Singleton, and Ralston married to reform their husbands. Certain conditions might have influenced Virgo when they were born so that they are deprived of these characteristics."

If you don't find yourself in a screen career, however, don't lose hope. Dr. Hall says that the Virgo woman is intensely honest and frequently succeeds in religious, educational, or medical work.

Leo and Capricorn tie as the next most represented sign among the Warner beauties. Being ruled by the Sun, the Leo woman has a sunny disposition and is a bright, vivacious, enthusiastic person. She is born to dominate her environment and perhaps that is why Marie Wilson, a Leo, won the coveted title role in "Boy Meets Girl."

With Marie we have Mabel Todd, Gale Page, and Gloria Dickson all born under the sign of Leo, or between July 23 and August 24.

"Leo women have a good constitution and probabilities of long life," says the doctor. "They are ideal teachers or leaders of humanitarian, charitable, or educational projects and may achieve prominence as club women devoted to civic progress."

Kay Francis, Anita Louise, Rosella Towne, and Jane Wyman are the Capricorn girls for they celebrate their birthdays between December 22 and January 20. The Capricorn girl, the astrologer says, is independently minded. She dislikes domination and will sacrifice much to preserve individuality. Inclined to be pessimistic and a bit self-pitying, she takes responsibilities seriously and

flourishes best in the midst of an admiring throng. Sets shouldn't be closed to visitors when they are working, it would seem!

And speaking of independence, we give you the Aries lady, who was born between March 20 and April 21—or she gives the Aries to you, perhaps. She is an energetic, enthusiastic person with strong individuality, according to Dr. Hall, who says she enjoys a sense of independence and frequently makes her way in the business world. There is apt to be disillusionment in marriage for the Aries lady but she is possessed of strong creative imagination, executive ability, good intuitive powers and a high sense of justice and integrity.

Bette Davis, who has a faculty for breaking into the public prints, and Rosemary Lane are the two ladies of Aries on the Warner lot.

Rosemary's sisters Lola and Priscilla, however, were born under the sign of Gemini, or between May 22 and June 22. So was Jane Bryan. Gemini ladies, the doctor declares, are distinctly of the intellectual type. Nervous, high-strung, smart and clever, they detest monotony and demand travel and extensive acquaintance. They are mentally emotional with their feelings closely related to their opinions and attitudes.

Little Bonita Granville and Janet Shaw the newcomer, are Aquarians, having been born under the sign of Aquarius which rules from January 20 to February 19. They, according to Hall, should be vivacious and a bit eccentric, nervous, high-strung, quick and active. The Aquarian has a tendency to attempt to run other people's lives but is happiest when expressing her own individuality. She is possessed of strongly developed intuitions and is a very friendly person, though a bit faddy. She can be stubborn at times, but with those whom she respects or loves she is faithful, long-suffering, gentle, and forgiving. She is strongly humanitarian, but not very domestic being a little too erratic for ideal home life.

But Bonita, who has just turned 15, and Janet, who is 17, will probably make good wives when they decide to marry, the doctor opines. Why? Because they are Bonita and Janet!

Ann Sheridan was born under the sign of the fish, or Pisces, which rules from February 20 to March 20, which means she is full of love and sympathy for mankind, which places Dr. Hall just ace high with us. The Piscean lady is so easy to get along with that sometimes she is difficult to get along with, he says, which seems to be sort of a riddle as far as Ann is concerned.

Pisceans are a domestic people but they love to travel and keenly enjoy adventure and excitement. And we must tell Ann that he said this is going to be a very good year for Pisceans, bringing money and advancement.

Olivia de Havilland carries the torch for the sign of Cancer, because she was born between June 22 and July 23. This makes her the most imaginative, romantic, and sensitive of all the zodiacal types, Hall says. Restless and changeable, he declares, the Cancer lady's mood follows the phases of the moon. She has a happy, winning, confidence-inspiring personality and will enjoy a good year like the Piscean lady.

Peggy Moran, born between October 24 and November 23, is a Scorpio lady, which means she is magnetic and dramatic. She has a strong will, an emotional, sensitive, and mystical nature. And she'll be happier, Hall avers, if she develops a placid, relaxed attitude toward all happenings of life.

Through some quirk of the stars, apparently, Taurus, Sagittarius, and Libra are not represented among the feminine players at Warner Bros.

The Taurian lady, who was born between April 21 and May 22, is loyal, faithful and true. She loves clothes and jewelry, but is very particular in her selection and often returns empty handed from a shopping tour. Combining a strongly artistic temperament with a

(Continued on page 268)

Astrological Readings for Subscribers' Children

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

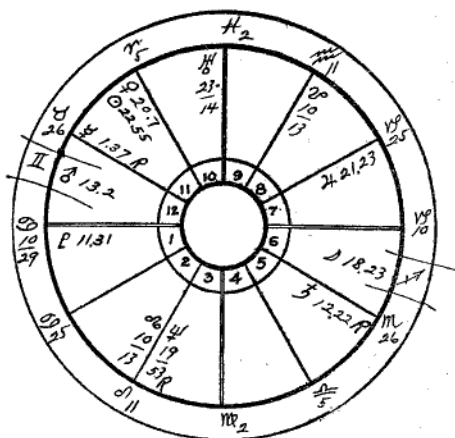
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

FRANCIS G. W.

Born April 13, 1925, at 9:00 A.M.

Latitude 55 North. Longitude 2 West.



When we find a horoscope with the planet Pluto on the cusp of the Ascendant we expect that child to be hard to understand. In this chart Pluto is in the mystical Cancer, a sign whose children are often difficult to govern and to understand. The symbol of Cancer turns the two hooks inward, which is representative of the Cancer nature whether Cancer is the rising sign or Sun sign. If they are the least bit hurt—and they are supersensitive and most easily disturbed—or if they are crossed in any manner they are much like the crab, they just crawl off into themselves. Especially will this little boy be a real problem to the parents, for Pluto will have influence in the home, being in Cancer, the home sign.

The ruler of the horoscope, the Moon, is afflicted by the opposition of Mars in the twelfth house and a square to the impulsive and liberty loving Uranus in the tenth house. To help the boy overcome the adverse aspects of Mars and Uranus it were well if the parents would keep him busy doing something with the hands, for Mars is in the sign Gemini which has rule over the hands and arms. Both Mars and Uranus are mechanical, leaning especially toward electrical engineering. The parents should encourage this boy to experiment with parts of radios or electrical parts for wiring, etc., which might lead him to try some inventions. A busy boy is invariably a good boy. If parents could but realize that when school is out for the day children need something interesting to keep them busy because their developing minds must find something to do. Unfortunately, in these days children are too often allowed to play on the streets with no watchful eye upon them and thus they often drift into wrongdoing.

This boy will not be much of a mental type, for his Mercury is retrograde and conjunction the Sun, therefore his mind should be directed towards constructive work which will appeal to him along mechanical lines. He will be very fond of horses and of sports in which the horse is his companion. With the Moon in Sagittarius in the sixth house trine both the Sun and Venus, also trine to Neptune, he might find dealing in fine stock a lucrative vocation.

As to his health, a vocation where he is occupied out of doors would be the safest, for with Mars in Gemini in the twelfth house opposition the Moon and square Uranus in Pisces there is a tendency to coughs and colds. This may not be shown until later in life when he has put a strain on his body. He is also somewhat strange in his likes and dislikes in regard to foods, eating that which does not give him resistance to coughs and colds. People having Pluto in Cancer, which rules the stomach, are often abnormal in their method of eating.

Neptune in the third house trine the Moon, Sun, and Venus would indicate that the talent for writing is latent. If this were cultivated he could express through intuitive writing for Uranus elevated in the tenth house sextile Jupiter in the seventh shows active intuition. With the Moon in the sixth house which represents the common people who must labor for their living this boy will be very much interested in helping them and would be apt to use his pen in the cause of humanity, especially for those who are downtrodden. It were well if the parents would begin early to develop this latent talent of the pen.

WARNER BROTHERS AND ASTROLOGY

(Continued from page 266)

practical realization of money, she is deeply affected by her environment. She responds quickly to beauty and affection.

The Libra lady, born between September 23 and October 24, may excel in art—painting, sculpturing or music. She may also write, especially poetry or romantic stories. She is a true lover of beauty, harmony, peace, and gentility.

A friendly, optimistic person is the Sagittarian lady. She was born between November 23 and December 22, is a success socially and is most charitably inclined. She frequently marries more than once and has a flare for gambling. Which probably should fit her for movie stardom! (From Robert S. Taplinger's office.)

SONNET TO THE STARS

By DELLA ADAMS LEITNER

The night is dark but far above the sky
Is thickly sprinkled with the gleaming
lights
Of myriad stars. Of all the wondrous
sights
Nature reveals to man's inquiring eye
There is none more inspiring; God is nigh
To him who lets this grandeur of the
nights
Sink in his soul; which awes but not
affrights,
Brings to him peace and calmness naught
can buy.

O Stars, you are the messengers of hope,
Gleaming through darkness to the sight
of man,
That he, bewildered, may the heavens
scan
And catch a message of true comfort
there.
In darkest hours he need no longer grope
But, looking upward, find God's love and
care.

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

Worth-While News



Murderous Marijuana Imperils Youth

In Florida a boy in his teens wiped out his whole family—father, mother, two brothers, and a sister—with an ax.

When found he seemed in a daze. "I've had a terrible dream!" he said. "People tried to hack off my arms! I don't know who they were! They slashed me with knives, and I saw blood dripping from an ax!"

Normally he was a well-behaved, quiet young fellow. He had no recollection of having committed the crime, for the terrible thing was done while he was under the influence of marijuana.

This drug is derived from the hemp plant. . . .

Marijuana is grown in the midst of corn-fields or along with other forms of vegetation, which hide its presence. It is surprising how prevalent it has become. There are very few states in our nation where it is not grown today.

Low-grade characters surreptitiously spread the sale and use of the weed among the young—even among school children.

The drug is made up in the form of cigarettes called "reefers," and samples of these cigarettes are given clandestinely to school children, thus creating an appetite for marijuana cigarettes, which are sold later to the youngsters at 25 cents a pair. Marijuana is a new menace, and one that had well-nigh overwhelmed us before we were awake to its presence. Most addicts are under thirty years of age.

The district attorney of New Orleans says that 13 out of 37 murderers, 13 out of 45 forgers, 36 out of 195 imprisoned for grand larceny, and 20 out of 115 detained for assault and robbery, are addicts of marijuana. Thus one out of every four arrests in that city is a marijuana addict.

The use of the drug is spreading rapidly in this country, particularly among youth. It is estimated that there are 200,000,000 addicts in the world.

One writer describes the effect on the nervous system in this way: "It produces, first, an exaltation with more or less feeling of well-being; a happy, jovial mood, usually; an increased feeling of physical strength and power; accompanying this exaltation is a stimulation of the imagination, followed by a delirious state characterized by vivid kaleidoscopic visions. Accompanying this delirious state is a remarkable loss in space

and time relation. . . . The delirium gradually merges into a state of motor weakness, fatigue, drowsiness and sleep. Those who are habitually accustomed to the use of the drug are said to develop a delirious rage, during which they are temporarily irresponsible, and liable to commit violent crimes."

The prolonged use of this narcotic produces mental deterioration.—F. I. Furry, M.D., in *Health Magazine*, May, 1938.

Aside from its terrible effect on the physical body it is a well-known fact to the occult scientist that drugs which have a direct influence on the brain are subversive to all spiritual development. The marijuana drug has a tendency not only to befog the brain but to drive the spirit partially if not entirely out of its dense vehicle and leave it at the mercy of an uncontrolled desire body. When this occurs almost anything might happen, for then the spirit is no more responsible for the action of its body than the owner is for the damage done by his automobile were it running along the road without a driver.

Furthermore, the marijuana drug is much more dangerous to the youth under twenty-one years of age than it is to an adult, for the reason that the positive or dominating pole of the mind is not born until approximately the twenty-first year of the individual's life, and until that time the desire body of the youth is to a much greater extent in control of the dense body than it is in the adult. The law recognizes the fact that the age of independent responsibility does not begin until after the twenty-first year, and specifies that age as the time when an individual becomes capable of handling his own affairs and assuming the responsibility of citizenship.

If we as citizens do not wake up to the fact that a new menace is threatening the very life of our children as well as many

of our adults and set about to systematically stamp out the growth and use of the murderous marijuana weed, we are taking upon ourselves a tremendous debt of karma which we will have to pay to the last farthing in sorrow and pain later on in our present life or else in one of them yet to come.

The Gorilla a Retrograde Human Being

"The gorilla is not really one of the apes but a retrograde form of human, or at least subhuman life."

This startling opinion, contrary to accepted scientific belief, is set forth by no less an authority than Ivan T. Sanderson, British zoologist, naturalist, Fellow of the Linnean Society and of the Royal Geographic Society. More important than his scientific honors, in this particular question, is the fact that he is also one of those rare individuals, an authority on gorillas, having actually studied them in their native haunts.

At a time so remote that perhaps it will never be known, some urgent reason moved a number of African Samsons to leave the local Philistines on the lowlands where life was comparatively easy and take to the mountain fastnesses. . . .

These mountain Samsons who could have carried away the gates of a city or performed any of the Biblical strong man's feats with one hand, fell behind the plainsmen in communication, weapons and all the other tricks which can only be developed when men live together in communities, even though most of them live as slaves. Nevertheless the muscular hermits of the mountains retained many human characteristics, including the distinctly human invention of tying knots in creepers when they build a sleeping platform in the trees strong enough to hold their 700 pounds of bone and muscle.

In his fascinating African jungle book, "Animal Treasure," published by the Viking Press, New York, Sanderson relates that the idea did not originate with him but came to him from what he considers a better and older authority, the people of Assumbo. The opinion of some African savages, such as the Bokis, may not be worth asking on much of anything, but the Assumbos he had found to be the reliable type of character which made their opinion worthy of respect on any matter with which they were familiar. He writes:

"The people of Assumbo believe gorillas to be another race of men, and not an animal at all. . . .

"Individual gorillas vary and show family resemblances just like men. One family

may have bright-red crests on their heads, even the very young, another may be almost entirely silvery-gray in color, and others almost jet-black. Of course there are, apart from these, certain colors that go with age, notably gray hair, as among men.—*Los Angeles Sunday Examiner*, April, 1938.

Again the material scientist is about to prove another statement given out in the *Cosmo-Conception*, the one relative to the relationship existing between man and the anthropoids—that both belong to the same life wave, the great difference being in their widely separated stage of development.

The occult scientist teaches that man has never inhabited a form identical with those of our present day anthropoids, but that he has inhabited a form which was similar to but higher than those of the anthropoid.

The material scientist knows that there is a real likeness between the anatomical structure of man and the monkey. He also knows that the evolutionary trend is always toward improvement; consequently he has concluded that man must have evolved from the monkey, but he is at a loss to find the "missing link" which would connect the two.

From the point where humanity occupied apelike bodies man has progressed to his present stage of development; but the forms he once used have degenerated and are now being used by the anthropoid family. Man has not descended from the monkey, but the monkey has degenerated from man. At the time man occupied apelike bodies this form was more etheric than physical. Etheric substance although belonging to the physical world is not dense enough to be cognized by ordinary sight; hence the "missing link" which can be seen by those who are able to read in the Memory of Nature, is not visible to those who do not have an extension of sight. The time is coming, however, when all mankind will develop this sight extension, and then the records located in the reflecting ether will be accessible to all, and the "missing link" will no longer be a mystery. It will be an established fact, self-evident to all.

Question Department



The Fructifying Christ Spirit and the Solar Rays

Question:

If the fructifying Christ Spirit enters the earth each year and permeates it from center to circumference, why does it not become spring all over the earth at the same time? Are not the spiritual conditions the same all over the world at the same time, or do they harmonize or change with the seasons? Does the northern hemisphere have an advantage over the southern? If so that seems hardly fair to me. Please give me some light on this subject.

Answer:

The energizing Christ ray begins to draw into the earth about the time of the autumnal equinox, and reaches its center at the winter solstice. From this central point it permeates every atom of the earth from center to circumference.

The reason why the northern latitudes respond more quickly to this life-giving force is because of the *angle* of inclination of the earth's axis.

In summer in northern latitudes as far north as $23\frac{1}{2}$ degrees, the rays of the sun fall almost vertically upon the northern hemisphere; but the oblique angle at which they strike the southern hemisphere at this time is such that there is little strength carried with them. Spring in the north receives both the Christ-ray force, and the increasing force of the sun's vertical rays at the same time, and life is brought into manifestation under this dual power. In the south the Christ force permeating the earth unaided by the sun's force embodied in the vertical rays cannot arouse into activity the life injected into the earth in that region by

the Christ, and this spring manifestation of renewed life in the north is delayed in the south until fall (September), when the sun visits the southland on his yearly journey, and his vertical rays fall there. At this time the Christ life has partially dissipated itself and is therefore not quite so fully available for promoting vegetable growth.

The Christ force is at its greatest potency on Holy Night. This is the time of the greatest *spiritual* awakening in both the northern and southern hemispheres, but physical results are not obtained until the forces embodied in the vertical rays of the physical sun are joined to those of the Christ Spirit.

At the present time the northern hemisphere has a decided advantage over the southern one, as regards its evolution; but at a future period, the rotation of the earth's poles will bring the southern hemisphere into the same relative position as that which now obtains at the northern one, and then it will have a like advantage over the northern. Thus, ultimately, both hemispheres receive the same advantage although it is given alternately.

In conclusion let it be noted: It is always the *angle* of the sun's rays united with the Christ force annually released in the earth that produces certain effects. When the life force of the great Christ Spirit enters the earth each year at the winter solstice, it penetrates the entire globe equally. This force is simply *latent* in the south until through the movement of the earth around the sun, the proper angular effect is produced to release this latent fructifying power. Thus, esoterically, is produced the alternation of the seasons in the northern and southern hemispheres.

THE VIBRATORY POWER OF THE PLANETS *Question:*

Why is it that so many astrologers speak of the evil effect of some of the planets when they find them squared in the natal chart? So far, my study of astrology reveals to me that the squares and oppositions at birth are not always the forebearers of evil omens or discouraging tidings. They are most definitely the bringers of a vast dynamic energy or force which only produces evil because it is often not controlled. Instead of astrologers painting a dark and gloomy picture whenever they perceive squares in a chart, why not inform a person of this grand and powerful influx, which if utilized correctly will carry them to greater success than any other aspect? I have seen it work time and again. Do you think I am right in this interpretation?

Answer:

The above question asked by a friend, and the keen understanding displayed by him, indicate that students of astrology are beginning to develop a degree of true spiritual insight in relation to the powerful star angels who are so faithfully working to assist mankind in shaping its destiny.

None of the star angels are evil. There is, however, a powerful force incorporated in every aspect made by them and the energy included in the square is, perhaps, the greatest of them all. When this force is focused on an individual, being very strong, it is likely to sweep the person off his feet and he is quite likely to indulge in some erratic or adverse action that may result in real harm to him. And right here the great benefit of an intelligent understanding of astrology comes in. The beneficent forces incorporated in a trine or sextile, while powerful, are also inspiring, easily contacted and directed by an individual; and a strong, steadying influence impels him toward the performance of deeds that are good and beneficial to his present as well as future well-being. But when the powerful forces of a square sweep

over him, unless he is prepared to meet and direct them understandingly, he is very likely to be swept entirely off his feet by the tremendous eddy of force with which he finds himself surrounded, and as a result he is apt to act rashly and in-advicely, thereby setting into operation impelling forces which may involve him in serious difficulties.

The wise astrological student, knowing when so-called adverse aspects are due, prepares himself for contacts and directs their tremendous force along lines that are both beneficial and constructive. And thus he rules his stars, or rather the star force which is directed toward him.

RESULTS OF EVOLUTION

Question:

Evolution, we are told, is a very important factor in the process of creation. Will you please tell me what we as individuals gain by it?

Answer:

There are five primary results which are obtained through the procedure known as evolution, namely, the latent potentialities within each virgin spirit are transformed into dynamic powers available for use at any moment and under the direct control of the spirit; the independent will is developed to such an extent that it is able to instigate things new and entirely original, or, in other words, it makes Epigenesis possible; self-consciousness is gained; soul power is attained; and a creative mind is evolved.

THE PROCESS OF CREATION

Question:

Were all of our humanity created at one time, or does each individual come into existence at the time a physical body is created for him or her?

Answer:

God creates in life waves. There were approximately sixty billion virgin spirits created at the time our humanity came into existence. Each of these virgin spirits has reincarnated many times.

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.

Sea Vegetation for Vegetarians

BY LILLIAN R. CARQUE

Carque Natural Foods Research, Glendale, California

THE appalling need of iodine in the human dietary, intensified by deficiency in the soil and resultant land vegetation presents a nutritional stumbling block to otherwise conscientious moral vegetarians. A continued and persistent craving is inevitably sensed and must be successfully combatted for *flesh* sea foods which so organically and profusely provide iodine to the human organism.

The sea for unnumbered centuries has beneficently served as a fitting reservoir for the gradual but steady erosion of rocks along the shore, as well as having admirably provided a convenient receptacle for the mineral-rich topsoil washed down by the rains and streams from the hills and plains. Its mighty waves have devoured with avidity large quantities of soluble constituents, chiefly in the form of precious organic salts, finding their way ultimately to the ocean's bottom, and becoming reabsorbed in a new cycle of life in our sea plants. Analogous to the appearance of both plant and animal life on the land, so too does the sea yield sea life in sea water abundantly and in many varieties. All of which is achieved, however, much to



the detriment of land-grown produce, for fruits and vegetables are gradually losing their valuable mineral elements, not only because of their progressive loss in the soils in which they are produced due to irrational soil fertilization, but because rivers of the immensity of the Mississippi and its tributaries carry along by their current a great deal of soil toward their outlet.

Soil conditions influence the chemical constituents of plants. Carrots, for example, growing in Louisiana were found to be 350 times richer in iodine than those grown in Oregon. Much land-grown vegetation is notoriously deficient in iodine—lettuce, celery, asparagus, spinach, etc.—resulting from the rain constantly leaching this element out of the soil and carrying it to the sea. The destruction of our forests has hastened this washing away. Agricultural *mining* instead of sane soil replenishment has further depleted the land. This has brought about the alarming prevalence of deficiency conditions, resulting from a lack of important organic minerals—iodine included—thus prohibiting proper nourishment for those following the vegetarian dietetic regime.

The steady concentration of mineral

salts in the ocean at the expense of the land makes it imperative that we investigate the nutrient properties of the plant life of the sea, especially such organic salts as do not abound in land-grown plants, like iodine. Sea vegetation or marine algae must ultimately assume its rightful and time-honored place as the ultimate sustenance, for all fish food issued forth from the ocean. Science has long pondered on the reason why all races of men that lived near the oceans and included ocean fish and ocean plants in their diets are apparently endowed with a sturdy vitality that pales into insignificance the health, stamina, and stature of the inland dweller.

The Japanese are extraordinarily free from goitre, undeniably due to seaweeds, profuse in iodine, constituting a predominating ingredient in their daily life. They are known to consume as many as eighty different species of sea vegetation; often they incorporate several varieties in one dish, with a number of special preparations in one meal. Thus Japan is conversant with many tempting modern ways of preparing sea vegetation in such a manner that it lends a never-ending variety of delectable *fishless* dishes to daily menus. Other varieties are used in sensible soil fertilization, thus revitalizing and remineralizing the soil and crops. Is it therefore any wonder that in the study of goitre around the world, Japan was the only non-goitrous country found, statistics showing about one goitre case per million Japanese?

For a very long time it has been known that cod-liver oil is beneficial in the treatment of rickets, its valuable vitamins A and D insuring healthy growth and the normal development of the teeth and bones. However, the origin of vitamin A in fish oils and fish-liver oils has been traced back by the biochemist to the synthetic powers of marine algae. In the presence of sunlight as a source of energy, the seaweed constructs food from inorganic materials, such as carbonic acid and other ultimate food stuffs

from the sea water surrounding it. Marine animals necessarily depend upon seaweeds for their existence, and while the big cod preys on smaller fishes for its sustenance, animals in the final analysis cannot make food; they merely consume, directly or indirectly, the food made available to them from sea vegetation. The largest and most prolific among these is Pacific Ocean Kelp or *macrocystis pyrifera*, according to botanists and chemists who have studied their composition and use.

But one of the greatest tributes to the excellence of marine algae is its power to absorb iodine from the sea water. Considerable quantities are stored in their tissues. The large, coarse brown kelps, in particular, are very rich in this element. Fishes lack the capacity to extract iodine directly from sea water, but acquire it from their consumption of sea plants. This explains why animal sea-food is so much richer in iodine than the flesh of land animals, for the soils of so-called "goitrous regions" are lacking in iodine, impoverishing pasturage. In a roundabout way by the consumption of animal sea-food, we insure for ourselves a sufficiency of iodine when this element is prolifically provided in a cleaner and purer direct means through the continued and persistent consumption of marine algae, particularly the species known as Pacific Ocean Kelp or *macrocystis pyrifera*.

Deeply embedded in rock formation under the waters of the Pacific, off the shores of California arise dense beds or kelp meadows, anchored to rocks by hold-fasts—a number of tentacle-like branches which resemble roots. Held with vise-like grip to rocks, the force of even the most violent storms cannot dislodge these hold-fasts at the bottom of the sea, from which a number of stems and branches grow to the surface of the water in a vast inter-tangled array of branching foliage. Their height very much exceeds the tallest giant redwood trees in the west-coast forests. Pacific Ocean Kelp or *macrocystis pyrifera* belongs to the giant or

"bull kelp" family, which explains its appreciable content of organic iron, potash, iodine, phosphorus, calcium, etc. Vitamins A, B, and E markedly intensify its nutrient constituents.

Pacific Ocean Kelp imparts a delicate marine flavor to some foods, and is completely lost in the flavor of other dishes. Where its ocean-like tang is not relished, small quantities may be mixed in foods before cooking to a degree that renders it undetectable. Four to five per cent of kelp mixed with flour makes delicious biscuits, bread, noodles, hot cakes, cookies, cakes, crackers, doughnuts, and cereals. Some prefer to place one level teaspoonful of kelp in a cup and pour boiling or hot water over it. In this way a highly beneficial beverage or tea is made, comparable in flavor to consommé. Others prefer to sift kelp over salads and breakfast foods. It is simply a question of adding this essential food supplement—not a medicine—to the diet in some agreeable way.

Dulse (whole leaf) Sea Lettuce. Another reliable safeguard against iodine deficiency is Dulse Sea Lettuce, which is not an artificially prepared or iodized product, but contains the natural organic iodine of the sea itself. Grown and anchored on rocks in the ocean, Dulse gets its nourishment from the rapid tides surging back and forth, bringing to it a larger percentage of organic iodine than exists in edible land plants. Raked off these rocks, reached only at the lowest tides, washed only in sea water and then spread out in the sun and dried, Dulse comes not treated or manufactured in any way. The whitish patches on the leaves are sea salt, which can be easily removed by rinsing sufficiently in cold water to cleanse without removing its crispness. Dulse is relished with no dressing other than lemon juice.

The palate not only readily accepts, but thoroughly enjoys its salty, ocean-like tang. This distinctive flavor provides an excellent seasoning, adding zest and palatability to cooked dishes, vegetable salads, and plain bread-and-butter

sandwiches. Its use is suggested uncooked. Dulse is also available in powdered form, admirably substituting for inorganic salt (sodium chloride). Various mock chowder dishes can be devised.

Agar-Agar. The iodine content of agar is negligible, as it is a purified sterilized seaweed practically devoid of food value, organic salts and vitamins. It is available in three gradings, the finest quality being known commercially as Kobe No. 1, reputed to be carefully selected and sterilized. It is tasteless and odorless—a nonabsorbable, wholly neutral, moist, nondrying material, clinging to water with great tenacity.

Its function is twofold: (1) It is an adjunct in the relief of constipation in a mechanical way, expanding as it does to ten times its size when it contacts the bodily fluids, thus furnishing bulk to the intestines by the expansion of its cellulose.

(2) Particularly are agar gelatins suggested for those who find the ordinary desserts and delicacies topping off a meal too fattening and constipating. Being devoid of food value and calories, it satisfies the temptation to eat much of delectable meal-end dishes so hard to resist. Essentially a vegetable or sea-plant gelatin, it is free from animal origin; most commercial gelatins are extracts from animal bones—an important pointer for vegetarians to remember. An ounce of agar will solidify about three times as much liquid as an ounce of animal gelatin, moreover. Agar melts at a temperature of boiling water and congeals at a temperature above 120° Fahrenheit; even on a hot day a refrigerator is not essential to harden or set agar jellies. Jellies, gelatins, custards, puddings; a thickener for soups, a binder for ice cream and commercial medicated emulsions gives to agar a wide scope not only for the discriminating vegetarian homemaker, but as a versatile yet hygienic product of commerce.

Irish Moss. Another triumphant climax to a fleshless dinner is offered in Irish

(Concluded on page 276)

Patients' Letters

Nebraska, Feb. 9, 1938.

Rosicrucian Fellowship,
Oceanside, California.

Kind Friends:

In my last report I stated that I intended to no longer mention the condition of my left leg because the diagnosing physician had declared my trouble to be a dead nerve and nothing could be done about it. However, the very next day I discovered that I could again walk up stairs normally and without pain or discomfort, and the bad condition has not returned to date, only I find I must avoid any undue strain in order to allow the leg to get stronger gradually. This seems to me a good deal like a miracle and I thank God and the Invisible Helpers for the healing. Constipation is slowly improving also.

Sincerely yours,

—L.J.J.

Philippines, Feb. 7, 1938.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

I am very glad to tell you, that my health is improving. At the beginning the improvement was very slow, but now I feel it, that day after day I am getting better and better, and I feel, look like I am becoming an entirely different person. I am very grateful for your help, please continue your healing.

Sincerely yours,

—S.R.

New York, July 3, 1937.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

I am so grateful for your letter of June 25, and thankful for the booklet "The Newer Hygiene of Living." I know, after reading it, that I should be entirely well right now if I had consistently and firmly followed the rules. I do much better about the worry than for a long time and the days I do not worry I find I am feeling better.

The teaching of the *Cosmo-Conception* is so entirely satisfactory to me. I am beginning to understand that the law must be lived, the rules followed, not just read, but put into the pattern of my life and thoughts by faithful practice.

I thank you for your work in my behalf.

—A.S.Z.

Washington, Feb. 28, 1938.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

M. is getting so much better that I hope to take him off the healing list soon. It is so satisfying to see the sturdy, rosy look coming back.

Thanking you again, I am,

Yours in fellowship,

—Mrs. F.B.G.

Healing Dates

May 4—10—17—25—31

June 6—14—21—28

July 4—11—18—25—31

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

People Who Are Seeking Health

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

**SEA VEGETATION FOR
VEGETARIANS**

(Continued from page 275)

Moss gelatins, custards, and puddings. A sea plant, called Carrageen and technically known as *Chondrus Crispus*, it is one of the groups of aquatic plants which is raked from the submerged rocks of the sea. Analogous to the simple processing of Dulse Sea Lettuce, it is thoroughly washed and cleansed in fresh water, subsequently dried in the open air and then packed. Unlike agar, it is not purified and sterilized and hence retains its mineral salts, being especially rich in iodine. The gelatinizing power of sea-moss is at least ten times greater than that of animal gelatin, thus emphasizing its economy as well as its hygienic properties. The moss, moreover, that remains after cooking and straining may be used over again—where the iodine is not especially desired—as the gelatin and mineral elements are not all extracted by the first cooking.

VEGETARIAN MENUS

—BREAKFAST—

Prune Juice, 6 oz.
Scotch Bran Brose with
Honey and Top Milk
Sliced Oranges with
Flaked Pecans
Hot Almond Cream

—DINNER—

Vitality Cocktail
Romaine Lettuce with
Roquefort Cheese Dressing
Baked Soy Beans
Asparagus au Savita Gratin
Potatoes—Parslied
Angel Food Pudding
Mint Tea

—SUPPER—

Cream of Water Cress
Soup with Toasted Cheese
CROUTONS
Ripe Olives, Radishes
South American Salad
Parsley Finger Sandwiches
Fresh Strawberries and
Honey

RECIPES

Baked Soy Beans.

Ingredients: Prepared soy beans, 1 quart can, 3 tablespoons butter, 1 teaspoon savita, 1 teaspoon grated onion.

Mix the ingredients, put in baking dish and bake until well blended.

Asparagus au Savita Gratin.

Ingredients: 2 bunches asparagus, $\frac{1}{4}$ cup butter, $\frac{1}{2}$ teaspoon savita, whole wheat crumbs.

Cut off tough portion of the asparagus stalk and wash very thoroughly. Tie in a bunch. Stand in a kettle of boiling salted water, and let cook uncovered till tender, with tips out of the water. Then lay bunch down so that it is wholly covered with water and cook five minutes more. Remove from water, untie and prepare dressing. Melt butter, add savita and the bread crumbs; stir until well blended, then put the prepared crumbs between and over the cooked asparagus, reheat in oven a few minutes and serve.

Vitality Cocktail.

Ingredients: $\frac{1}{4}$ cup water cress juice, $\frac{1}{4}$ cup parsley juice, $\frac{1}{2}$ cup tomato juice, 1 teaspoon finely chopped chives, a drop of garlic juice and celery salt. Mix thoroughly and chill.

Cream of Water Cress Soup.

Ingredients: 3 cups of cut-up water cress, 2 cups water, 2 tablespoons minced onion, 2 cups milk, 1 tablespoon butter, 1 egg yolk, $\frac{1}{2}$ teaspoon salt.

Put water cress, onion, water and salt to cook slowly until water cress is tender and water almost absorbed. Press

through a sieve and add to this the milk. Heat and add butter. Pour hot soup over beaten egg yolk. Stir, heat, and serve at once. Sprinkle with paprika.

South American Salad.

Half of avocado, dandelion greens, radishes, quartered tomatoes. Place avocado half in the shell in center of plate. Take two small branches of dandelion leaves and place them opposite each other, and three quartered tomatoes opposite each other. Between sections of dandelion and tomatoes arrange radish roses. Fill avocado half with Russian dressing.

Parsley Finger Sandwich.

Slice lengthwise whole wheat sandwich bread and toast. Chop parsley very fine (a little grated onion may be added) and mix with mayonnaise. Season with celery salt. Spread generously on the buttered toast and cut in finger shaped slices.

Angel Food Pudding.

Bake an Angel Food cake as usual. Cut into squares and serve with the following custard between the layers and on top. Top with whipped cream.

Custard.

Ingredients: 3 egg yolks, $\frac{1}{2}$ cup sugar, $\frac{3}{4}$ cup milk, $\frac{1}{4}$ teaspoon almond extract, 1 tablespoon cornstarch, $\frac{1}{2}$ cup chopped almonds. Heat the milk in double boiler, add the cornstarch and sugar previously braided with a little cold milk. Cook for about fifteen minutes. Beat egg yolks until well blended and add to mixture; cook until the eggs thicken. Add chopped nuts and flavoring while custard is hot.

Children's Department



The Fairy Bouquet

BY ROWENA GREENWOOD NOYES



ONCE upon a time, when countries were ruled by kings, there lived in an old, but neat little hut in a deeply wooded forest, a poor wood-cutter and his little daughter Alice.

Every day this good man went out with his axe just as the first rays of the sun fell through the tall trees, to wrest from the woods a living for himself and child. Alice, too, did her part, for, while her father was away working, she stayed at home and tended the house and cared for the flowers in their tiny garden. She was never lonely, for she was fond of the flowers and often spoke to them in loving terms. It seemed to her, that as the breezes played about them, they nodded their heads in reply.

Many times while working in the house, she would run to the little window through which she could look up to a magnificent palace that stood imposing and majestic on the crest of a high hill a few miles away. Often she dreamed of being in it, but more often she wished she could see a real little princess.

"How happy I would be if only I could see a baby princess," she was wont to cry.

At the very thought of seeing one, she would smile then sigh, for she knew her dreams were idle. No little princess lived in the palace.

One day, however, as evening was coming on and she had been too busy to spend time at the window, she chanced to cast a hurried glance toward the palace. A strange sight met her gaze. Flying from every turret and window was a gorgeous silk flag.

"It must be something very wonderful. The palace is in holiday attire," exclaimed Alice excitedly. "Oh, what can it mean? I must find out."

She glanced at the sun. From where it shone in the heavens, she knew she would have time to run to the little village that lay between her home and the palace ere it was time to get dinner for her father.

Quickly, her eager feet ran over the woodland path, and, in a short time, along the main highway to the very gate of the village. As she joined the throng of people in the busy streets, more wonderful sights greeted her. From every housetop floated a flag. The sweet, melodious twang of stringed instruments in joyous song floated on the gentle breeze from many gardens, while children in the streets laughed as they played. The cobbled streets were crowded with gaily dressed people going in the direction of the palace. In their arms were mysterious packages and their little pack animals were laden with chests and jewel boxes that Alice knew must surely contain gold, jewels, rich perfumes, and silks from faraway lands, while the jingle of the bells around their necks blended musically with the laughter of their masters.

Gently tugging at the sleeve of one of the travelers, she shyly inquired:

"Pray, kind friend, tell me what all this means?"

"Means?" asked the astonished man in reply. Then, softly he questioned, "Child, know you not that a little princess was born to the king and queen in your palace?"

Seeing no gift, he added, 'You must bring her a gift. See that it is the most precious one you can find.' So saying, he moved on.

For a moment, Alice stood as in a daze.

"A little princess! A little princess!" she cried out in joy. "So there really is a little princess!"

Her heart swelled with happiness, but instantly sank within her for she remembered that she had no rich gift like other people to give to her princess, nor had she any money to buy one. Sadly, with her head bent low, she turned and walked slowly homeward. Her heavy heart ached in startling contrast to the gay ones she had just left.

The road seemed long and lonely. She grew very tired before reaching her own little garden. As she stepped through the gate, she lifted her eyes towards the palace where the last bright rays of the setting sun set aglow its many colored windows with their gay flags. She pictured in her mind the wee baby princess nestled snugly beneath her silken coverlets and from her royal cradle gazing out upon her loyal subjects who knelt before her and laid their precious gifts at her feet. A sob choked her. Wearily she sank onto a low wooden bench and laid her head down close to where the branches of the jasmine swept the back of the bench until its sweet perfume soothed her troubled senses.

She had not lain there very long before the red rose across the garden, near a tiny pool, nodded and unfolded its petals. Or did it? She wasn't quite sure for it might have been only the breeze moving the leaves. But there, it did it again. This time Alice was not mistaken. She looked about her. To her surprise, a change had come over the garden. Night had fallen and through the tall trees a silvery moon cast a faint shimmering radiance about. There were the heliotrope, roses, marigolds, and all the flowers she knew so well, but, oh, how different they looked! The heliotrope fluffed

its green leaves and disclosed myriads of tiny amethysts. And from their bed the snow-white daisies lifted their dainty petals, a shower of miniature diamonds. Close to the purple-rayed violet, the yellow hyacinth cast a golden light on the pearly gown of the lily-of-the-valley, while the rich red glow that filled the heart of the red rose grew and grew until each petal reflected the fiery glow of a ruby. The grass beneath it radiated with strange green lights, each emerald shaft gently swaying as if in time to music.

Suddenly, as if she had come unnoticed while the flowers were turning into jewels, there appeared the most charming flower-like creature, a little fairy queen. She was seated on the daintiest of fairy thrones. Her long golden tresses blending with her delicate gown was a sight so beautiful that Alice was sure she would never forget it. On her radiant head was a wreath of flowers that glowed with the fires of opals. In her hand a silvery wand caught and reflected the moonbeams.



With the coming of their queen, the flowers bowed their heads and filled the night with their perfume. At the same time, from every blossom stepped a tiny creature with gossamer wings and golden hair. Their gowns, as they danced around, glistened with precious gems while the music of their voices was as the tinkle of silver bells. Round and round they danced in a magic circle until the queen raised her wand and all bowed in silent obeisance.

"Come, my children," she spoke, her musical voice clear and sweet. "Come to me that I may inform you of your beautiful trusts."

The hyacinth fairy stepped forth. The queen touched her gently on the head and said:

"Oh, child of sweetness and charm, I charge thee always to guard thy spirit of sweet loveliness."

Next, a pansy fairy in soft sapphire

and topaz shades bowed her gentle head before the queen.

"Remember, dear child, thoughtfulness is a sacred virtue." The queen thus smilingly spoke to her.

Then the tiny spring daisy raised its trusting eyes.

"Babe of the flowers," softly crooned the queen, "always retain thy innocence."

Following, the damask rose, in splendor, lowered its glorious head.

"Lovely flower," praised she then, "keep thy petals ever new in beauty."

Shyly the violet peeped from under her emerald green cloak and slowly lowered her head.

Gravely the fairy administered this charge:

"Modesty is thy charm. Guard it well, for once lost it is gone forever."

After the violet, the smilax and passion flower, hand in hand, knelt before their queen.

"Ah," breathed she, "constancy and faith, two cherished gifts are entrusted into thy keeping."

Next, the snow white water lily bowed in simplicity and grace and the deep red rose blushed by its side. The queen kissed them gently as she rose and said:

"Purity of thought is the gift of God and love is its perfect attribute. May you, chaste lily, keep your soul so pure, and you, lovely rose, keep thy flaming heart aglow, that the world may see that purity and love o'er all else are supreme."

So exquisite were they as they bowed their heads, that the child on the bench rose to touch them. Instantly they vanished, the jewel flowers, the queen and her court, and Alice stood alone in the fading light. She rubbed her eyes, but gone was the magic spell. There were the flowers, just as before, when she had lain down on the bench, their colors merging into the dusk of the evening.

For a moment she watched them swaying in the breeze, then, clapping her hands in joy, gaily cried, "I know what I shall do. I have found my gift for the

princess." So saying, she went from flower to flower and thought, "Which one shall it be?"

Smelling a hyacinth, she murmured, "Loveliness sublime." The pansy thoughtfully returned her gaze. The innocent daisy and modest violet nodded in a manner shy. A treat of rare beauty awaited her as the damask rose unfolded her lovely pink petals and gracefully swayed in the breeze. The passion flower and the smilax entwined their long strands and seeing them thus, she said, "I remember— 'Constancy and faith, two cherished gifts.'"

Passing on, she came to the miniature pond and there in snowy-whiteness, the untainted lily lay. Bending o'er it from the water's edge, the blushing rose nodded its head.

Clasping her hands in awed reverence, she softly breathed. "'Purity and love.' In all the world, I know of no better gift. I shall take these."

She stooped to pick them. As she did so, the fragrance of all the other flowers seemed to come to her as if the blossoms were calling her. It was then that she knew that all the flowers were necessary to make a perfect gift. Carefully, she went from flower to flower taking from each one its most delicate blossom.

The following morning, in the joyous mass that crowded the palace halls, none bore a happier heart nor a humbler one than the child from the forest hut. Kneeling before the wee, royal maid's cradle, she shyly offered her gift.


A ripple of amused laughter ran through the richly garbed crowd, but the wise and good king silenced them.

Taking the varied bouquet, he gazed on it long and thoughtfully. There were the pansies, hyacinths, daisies, and all of their lovely sisters, but crowning them all, in the very heart, were the symbols of love and purity. Not a single blossom with its treasured meaning had been overlooked by him. Smiling gravely, he looked down at Alice.

"Dear little maid," he said, "you,

(Continued on page 286)

Echoes from Mt. Ecclesia

 HE commemoration of Easter found a throng of happy people enjoying a perfect Spring day, beautiful religious services, and the splendid music of the Los Angeles Fidelio Ensemble lead by Mrs. Zinaida Moiseieff. The sunrise service conducted by Mrs. Max Heindel, standing beside the cross in her white gown in the rosy dawn, was one of the most inspiring events, and will always be remembered by those who have chosen to follow her spiritual leadership. The chapel was filled for the eleven o'clock lecture given by Judge Carl A. Davis—filled with worshipers and many-hued blossoms and vines. The dining room was crowded for luncheon and the tables gorgeous with flowers. Mrs. Arline Cramer spoke in the Lodge sunroom in the afternoon to our many visitors. Twenty-two members from our Spanish Center in Los Angeles were in the party of Mr. A. de Bussy. The Healing Temple was beautiful with white lilies for the Probationers' service. The day ended with the usual Devotional Service in the chapel at seven-thirty with Mr. John W. Teeuw as the speaker.

Those serving at Headquarters once again find themselves absorbed in the routine duties of their task of promoting the work of the Fellowship, and preparing for the advent of our Summer School which is to have its opening July 5th. Perhaps, "bustling" is the one word which might best describe the atmosphere surrounding Mt. Ecclesia. Before breakfast the great tractor and grader have been at work leveling off the building sites for the two buildings which are to be erected shortly, the addition to the Sanitarium and the new building to be occupied by the Healing Department workers. The latter will be the first to be erected. Roadways through the grounds have already been surveyed and construction work started.

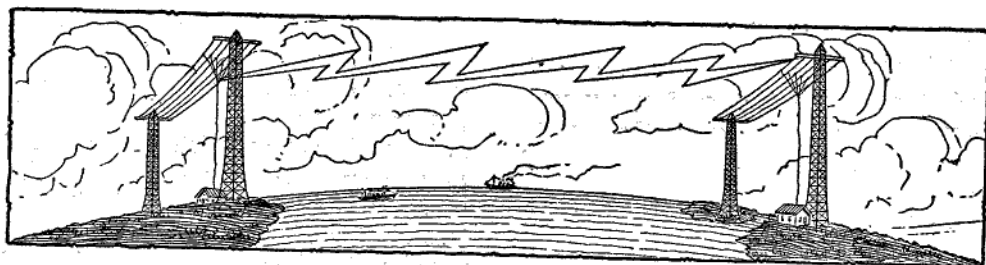
The attractive building in the southwest corner of the grounds, formerly known as "the school," is now in the process of reconstruction into a dormitory to be eventually occupied by the nurses to be employed in the Sanitarium. The walls are being packed with sound-proof felt, plumbing installed in each room, and every detail worked out in the most approved fashion. (Lucky nurses!)

Our dear old "Library" has a new front porch, and some further repairs are in store for it. Rose Cross Lodge has a new coat of cream wash, and our front gate and the two lions have undergone a renovating also. Oh, yes, and we have a new bell tower for our deep-toned time-reminder. This stands back of the office building and has been constructed from old pipe found around the grounds by two of our clever workmen. In its coat of green paint which matches the trim of our buildings, it is a decided improvement. Even our gasoline pump, next the dining room, has been surprisingly modernized with a happy thought of red paint with cream facings. A new silver screen for lantern slide lectures, a gift, has been added to our chapel equipment.

The pretty little home which Mrs. Max Heindel occupies, west of Rose Cross Lodge, is a lovely addition to our grounds, the green lawn plainly seen from the Highway, also the hedge of Shasta daisies and roses across the front of the house. A garden with a variety of flowers has been arranged in the back, surrounded by an artistic rustic fence constructed from the prunings from trees on the grounds. When she is not busy with classes, lecturing, or working in the office, Mrs. Heindel may be found there enjoying the sunshine and happy in welcoming her many callers.

Yes, Mt. Ecclesia is a bustling place.

Rosicrucian News Bureau



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It is not by chance that *cooperation* has become one of the keywords of modern civilization, for as we consider the meaning of the word in the fullest sense, we see in it an indicator of the future condition of humanity. From a regime of selfishness and separateness we are emerging into an order of things in which the individual will consider the whole world as his sphere of interest, and the welfare of all humanity will be his concern.

As one learns to *cooperate* in the highest sense of the word, he develops the qualities of unselfishness, tolerance, humility, discrimination, judgment, etc., and comes into a recognition of the fact that a unifying thread does in truth unite all mankind. He comes to consider his own interests in terms of the whole, realizing that he can truly benefit from an action only as the whole benefits. He directs his activities so that they will bring about mutual advantages—so that the world in general is the beneficiary.

In the growing spirit of *cooperation* we see a definite result of the Christ influence, which with its increasing power is bringing about a higher state of consciousness within a larger and larger portion of humanity—a consciousness that all humankind are ONE and that to live successfully we must live in accordance with that principle. Our Study Groups and Centers provide excellent opportunities for developing the cooperative spirit—the spirit of give-and-

take, forgiveness, broader understanding, actual love for one's fellow men. He who takes advantage of these opportunities develops the *Christ within* and thus moves forward with the current of progress.

SEKONDI, GOLD COAST, AFRICA.

The yearly report for 1937 received from this Center indicates encouraging growth, as compared with the previous year. Perhaps the fact that more than half the members of the Group are Probationers helps to account for the zeal and earnestness with which the classes and Services have been continuously conducted.

The Secretary adds at the end of the report: "With the view of being of greater service to the public, we have been endeavoring to secure an independent place of meeting. Although negotiations have been made, the needed repairs and alterations were not completed in time for us to move in before the close of 1937, as we expected. As soon as the room is made available, there is every hope of attracting more friends to share with us the enlightening and helpful Teachings we are privileged to enjoy."

ROCHESTER, NEW YORK.

It gives us much pleasure indeed to list this Group as a chartered Center again, after a lapse of a few years without one. The cooperative spirit expressed in the following extract from the last

Center Bulletin is deeply appreciated by Headquarters:

"The Bulletin takes pleasure in announcing that at a recent meeting of the Rochester Center, it was agreed to accept the invitation of Mt. Ecclesia to renew the charter and thereby cooperate more fully with Headquarters and the other Centers."

We are also informed in one of the recent Center Bulletins that "Rochester will be host to the next Conclave to be held in September, and the Bulletin is to serve as a medium of exchange for thoughts in regard to intercity conclave notes." The previous Conclaves held in Utica and New York City have proved very helpful in clarifying purposes and ideals of the different Eastern Groups and in bringing about a greater unity and spirit of cooperation in forwarding the work of the Fellowship, and we are sure the Rochester Conclave will be another step in this direction.

MINNEAPOLIS, MINNESOTA.

Various interesting items are mentioned in the last reports from this Center. The Bible Class held at 4:30 P.M. on Sundays is followed by a luncheon for those who wish to partake, and the Secretary writes that the breaking of bread among friends brings an atmosphere of fellowship and jollity which all enjoy.

One of the members has been using Max Heindel's Christianity Lectures for his Sunday talks, and the results have been excellent. Ads placed in the Personal Column of three local newspapers helped to bring the attendance at a recent lecture to 38. The subjects dealt with in these lectures are of universal interest and always elicit interest and response from the public. An esoteric interpretation of "Snow White and the Seven Dwarfs" was also listed as the subject for one of the recent Sunday lectures.

Another item tells of a new "department" formed which other Groups may wish to adopt. Some one suggested at

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

Centers and Study Groups

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

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

CHARTERED CENTERS IN THE U.S.A. AND CANADA

Boston, Mass.—168 Dartmouth St., Rm. 201.

Burlington, Vt.—91 No. Union St.

Calgary, Alta., Can.—108 14th Ave. W.

Calgary, Alta., Canada.—Young People's Group, 1318 15th Ave. W.

Chicago, Ill.—Rm. 802, 155 N. Clark St.
Ashland Blk., 8th Floor.

Chicago, Ill.—c/o Mrs. Magdelina Goveia,
4921 Montana St.

Cleveland, Ohio.—Carnegie Hall, 1220
Huron Road, Room 708.

Columbus, Ohio.—55 E. State St.

Dayton, Ohio.—Y. W. League, East Room,
2nd Floor.

Denver, Colo.—1155 30th St.

Indianapolis, Ind.—319 N. Pennsylvania
St., 3rd Floor.

Kansas City, Mo.—2734 Prospect.

Long Beach, Calif.—361 E. First St.

Los Angeles, Calif.—2523 W. 7th St.

Los Angeles, Calif.—4830 Floral Drive.

Milwaukee, Wis.—234 Fine Arts Bldg., 125
East Wells St.

Minneapolis, Minn.—1008 Nicollet Ave.

New Orleans, La.—429 Carondelet St., Room
201.

Rochester, N. Y.—307 Burkt Bldg.

San Diego, Calif.—Rm. 9, 1039 7th St.

San Francisco, Calif.—1141 Market St.

Schenectady, N. Y.—13 Union St.

Shreveport, La.—1802 Fairfield.

St. Paul, Minn.—318 Midland Trust Bldg.

St. Petersburg, Fla.—525 7th Ave., South.

Toronto, Canada.—c/o Mary Tambllyn, 158
Hallam St.

Utica, New York.—11 Clinton Place.

Vancouver, B. C.—Room 12, Williams Bldg.,
Cor. Granville and Hastings Sts.

Chartered Centers in Other Countries

ARGENTINE

Buenos Aires.—Humberto 10 No. 2091.

BELGIUM

Brussels.—74 rue Stevens Delannoy.

BRAZIL

Sao Paulo.—7 Rua Parana, 29.

ENGLAND

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

London.—95 Belgrave Rd., Victoria, S.W. 1.

GOLD COAST, WEST AFRICA

Abokobi.—c/o J. M. Boi-Adzete.

Kumasi.—Mr. Ben T. Vormawah, Box 69.

Sekondi.—P. O. Box 224.

Takoradi.—c/o E. Oben Torkonoo.

NEW ZEALAND

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

NIGERIA

Lagos.—c/o Mrs. G. La Page, P. O. Box 202.

PARAGUAY

Asunción.—Louis Alberto de Herrera, Republica Francesa.

Asunción.—Garibaldi 118.

PERU

Lima.—Box 637.

PHILIPPINE ISLANDS

La Paz, Iloilo.—19 Burgos St.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—Cornelis Springerstr. 21.

Apeldoorn.—Stationstraat 77.

Arnhem.—Mesdaglaan 18.

Den Haag.—Secretariaat: Roelofsstraat 88; Vergaderplaats: Sweelinckstraat 62.

Rotterdam.—Claes de Vrieselaan 51.

Rotterdam.—Bergweg 308.

Zaandam.—Oostzijde 386.

the last business meeting that they have a "Bright Idea Department," and this was voted on and passed. The first bright idea was that everyone should tithe, and this was agreed to by the members.

LAGOS, NIGERIA, AFRICA.

"The work seems to have taken on a new impetus," writes Mrs. Gertrude La Page upon her return to this group of earnest students of the Western Wisdom Teachings. "There are several new regular attendants at classes and Services," she continues, "and the children's class and Sunday School are well attended. The Monday night class of reading and discussion has been divided into half hour periods, one-half of reading and one-half of singing. In addition to an organ, I brought with me a very good hymn book and the community singing book used at Headquarters, and the friends are all very fond of the music and singing."

During the absence of Mrs. La Page the work was carried on very faithfully and carefully by the several loyal friends left in charge. In fact, all joined in cooperating to see that work was carried forward with added zeal during that time.

COLUMBUS, OHIO.

How important a centrally located meeting place is to the success of a Center is indicated by the gratifying increase of attendance at the classes since this Group moved to a room at 55 E. State St. The Secretary writes, "We had considered moving downtown for some time, but for financial reasons the change was not possible until this Spring. Several of our members could not make the long trip to 253 Hague Avenue, and many others who had signified their desire to meet with us had not come because of the time spent on the street cars."

The persistence of the faithful friends of this Group indicates the qualities of those making real spiritual progress. The responsibility of carrying on the Center activities has fallen upon the shoulders of a few loyal members who

have acquitted themselves most creditably in teaching and otherwise spreading the New Age principles contained in the Western Wisdom Teachings.

CALGARY, ALBERTA, CANADA.

Continued steady work in conducting classes and Services is indicated by the reports from this Group during the past months. "At the last Executive Meeting it was decided to take up special class study for Probationers," writes the Secretary. It always augurs well for progress when the Probationers of a Group are alert to take advantage of the opportunities for increasing the spiritual strength of a Center by conducting special Probationer meetings.

This Center is also making efforts to collect a library of slides for lectures, as the illustrated lectures seem to attract larger crowds and make a better general impression.

Rosicrucian Fellowship Radio Broadcasts

We are happy to announce that the Fellowship is sponsoring a series of radio broadcasts over Station KFOX (1250 k.c.), to be given by Mr. Joseph Darrow. Subjects and dates are as follows:

Creative Power of Your Thought.

Tuesday, May 10, 8:15 P.M.

The Key to Success.

Sunday, May 15, 1:45 P.M.

The Sixth Sense.

Tuesday, May 17, 8:15 P.M.

The Secret of Healing.

Sunday, May 22, 1:45 P.M.

The Facts about Evolution.

Tuesday, May 24, 8:15 P.M.

Where Do We Go from Here?

Sunday, May 29, 1:45 P.M.

Listen in on these broadcasts. Vital information on topics of universal interest. Tell your friends about them.

A free printed copy on written request, after each broadcast, to KFOX, Broadway Arcade Bldg., Los Angeles, California.

NOTICE—FOREIGN FRIENDS

Headquarters has the translations in manuscript form of the following books by Max Heindel:

The Rosicrucian Cosmo-Conception, Parts I and II, in Greek (modern). Part III is being completed.

The Rosicrucian Cosmo-Conception, complete in Italian. (The Preliminary Philosophy Course has also been translated into Italian.)

Gleanings of a Mystic, first ten chapters in German.

The Web of Destiny, complete in Polish.

The Web of Destiny, complete in Portuguese.

The Rosicrucian Cosmo-Conception, complete in Hungarian.

The Rosicrucian Mysteries, complete in Hungarian.

Simplified Scientific Astrology, complete in Hungarian.

Here is an opportunity for you who are living in a country where one of the above mentioned languages is spoken, to be of real service to your countrymen. Some of the translations mentioned are waiting to be completed; and all are being held till the necessary funds are in hand to publish them. If you are in a position to assume the responsibility of completing or publishing any of the above manuscripts or of helping to do so, please communicate with us. We should also like to hear from those friends who are able and willing to check the accuracy of translations. Please mention which language. Address your letters: Department of Translation, The Rosicrucian Fellowship, Oceanside, California, U.S.A.

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THE FAIRY BOUQUET

(Continued from page 280)

above all others, have given your princess the most precious gift, for all the gold in my kingdom could not buy it. It is a fairy bouquet. And, as the happiest of kings, I kiss the hand that brought it."

So saying, he bent his royal head and lifting her hand to his lips, kissed it. That was not all, for to the astonishment of his subjects, he lifted Her Royal Highness, the baby princess, and carefully placed her in Alice's arms. Alice, her dream at last fulfilled, gazed happily upon a real little princess, while the flowers on the silken coverlet nodded their heads and filled the room with their fragrance.

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