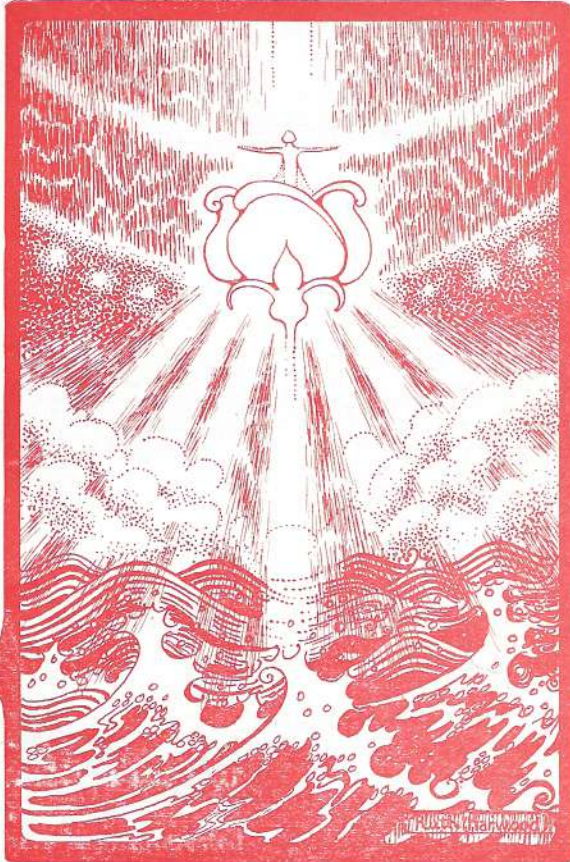


# THE ROSICRUCIAN MAGAZINE

Rays from the Rose Cross



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AUGUST 1938

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# The ROSICRUCIAN MAGAZINE

## *Rays from the Rose Cross*

ESTABLISHED BY MAX HEINDEL

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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.*

## Prayer

BY WESLEY D. JAMIESON

**W**HY do people pray? Is it natural to all peoples at all times to pray? What should one pray for? What is the nature of prayer? How should people pray? What are the results of prayer? These are some of the questions we ask ourselves in connection with prayer.

William James was convinced that the reason why we pray is simply that we cannot help praying. We instinctively turn to a power or a being who shows himself ready to help us in the troubles and perplexities of mortal life. This dependence upon a superior beneficent power is in our blood-stream. We cannot eradicate it, even though we should turn atheistic and believe there is no God.

Prayer is natural because of its universality. In some form or another, it is found everywhere, in all ages and among all peoples. The ancient Romans chanted hymns, which were really prayers, in connection with their games, festivals, and mysteries. The form of prayer recited at the mysteries of Isis is at once short and beautiful:

"The celestial powers obey thee; hell is in subjection to thee; the universe revolves under thy moving hand; thy feet tread on Tartarus; the stars are responsive to thy voice; the seasons return at thy command; the elements are obedient to thy will."

The form of prayer supposed to have been used in the worship of ancient Orpheus is just as remarkable as the one above respecting Isis:

"Walk in the path of justice; adore the sole master of the universe; he is one alone and self-existent; all other beings owe their existence to him; he acts both in them and by them; he sees all, but has never been himself seen by mortal eyes."

Although the learned are almost unanimously agreed that there were no regular prayers among the Jews, except when, during their captivity at Babylon, they adopted somewhat of the manners, and acquired something of the sciences, of that civilized and remarkable people, the Jews were given a large number of prophets whose lives were prayer-filled: Moses, Aaron, Samuel, Elijah, Elisha, Nathan, Isaiah, Jeremiah, Hosea, Amos, and greatest of all, Jesus the Christ. Thomas Paine could find no worthy Jewish prayer—it is true the Jews often prayed for the utter extermination of their enemies—except the one mentioned in the book of Proverbs: "Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me; lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain."

Even Voltaire confessed, "We know of no religion without prayers; even the

Jews had them, although there was no public form of prayer among them before the time when they sang their canticles in their synagogues."

All nations, whether actuated by desires or fears, have invoked the assistance of God or Divinity. The philosophers from time to time have thought to substitute resignation for prayer. In the words of one of them, Maximus Tyrius, upon this matter:

"The designs of God exist from all eternity. If the object prayed for be conformable to his immutable will, it must be perfectly useless to request of him the very thing which he has determined to do. If he is prayed to for the reverse of what he has determined to do, he is prayed to be weak, fickle, and inconstant; such a prayer implies that this is thought to be his character, and is nothing better than ridicule or mockery of him."

Buddhism is a religion theoretically without a God. This fact ought logically to exclude prayer. Yet in countries where Buddhism is dominant, prayer is present. Confucius was a good deal of an agnostic. He urged his followers not to have much to do with the gods. Today Confucius is worshiped as a god and prayers are directed to him.

Man never seems to outgrow prayer. Both the practice and theory of it have proved marvelously adaptable to all stages of culture. Like all primary functions, prayer has proved capable of unlimited development. It has not been crushed but has been lifted into finer forms by spiritual and intellectual advance. Compare the dying prayer of Samson, as he embraced the pillars of the Philistine dining tent and cried: "O Lord Jehovah, remember me, I pray thee, and strengthen me. I pray thee, only this once, O God, that I may be at once avenged of the Philistines for my two eyes," with the dying prayer of St. Stephen, as he was being stoned, "Lord, lay not this sin to their charge." Both are prayers, but they come from two dif-

ferent ages, or from two souls, one younger, the other older in evolution.

This leads us to the question, "What should one pray for?" It is wrapped up in the true meaning of prayer. What prayers do men pray? That which they call a holy office, is not very brave and manly. Such prayer looks abroad and asks for some external addition to come through some external virtue, and loses itself in mazes of natural and supernatural, dogma and bull, mediatorial and miraculous. Do we pray to better ourselves materially or spiritually? Is not prayer that craves a particular good and not an universal one vicious?

What is prayer? Emerson tells us that it is "the contemplation of the facts of life from the highest point of view. It is the soliloquy of a beholding and jubilant soul. It is the spirit of God pronouncing his works good."

Prayer is true reasoning, it is purposive thinking. "Come now, and let us reason together, saith the Lord." Prayer is the soul's sincere desire. Sabatier defines prayer as "the movement of the soul putting itself into personal relation and contact with the mysterious power whose presence it feels even before it is able to give it a name." Prayer is at-one-ment of man with God. It is not begging. It is not nagging, coaxing, flattering, persistently wearying the ear of the Almighty with verbal petitions or charming it with beautiful, florid sentiment. Prayer is a mutual intercourse, a fellowship. "But if we walk in the light, as he is in the light, we have fellowship one with another. . . ."

How often God stands over our lives, like the great Sun-Initiate, Jesus, over Jerusalem, saying, "How oft would I . . . and ye would not." Real prayer changes the situation. It opens the door of the human heart to the will of the Spirit. There is cooperation, laboring together, a walking together and talking together of two friends, man and God. If at first this seems a rather broad statement, remember the words of the mystic,

Meister Eckhart: "God can as little do without us, as we without Him."

Does God desire public prayer? We know the Master's injunction was that when we prayed we should enter into our closets and pray to our Father who is in secret (within). The closet typifies the sanctuary of the Spirit, the door of which shuts out the human sense so prone to error and misunderstanding not only of heavenly things but of earthly ones. Mrs. Eddy wrote that in public prayer we often go beyond our convictions, beyond the honest standpoint of fervent desire. Public prayer tends to verbosity, vanity, self-righteousness, a misconception of the true nature of prayer. Fundamentally, prayer must be mental and spiritual. For as Jesus told the Samaritan woman at Jacob's well, "God is a Spirit: and they that worship him must worship him in spirit and in truth." The spirit in man contacts the Spirit of God through prayer. The true public expression of genuine prayer should be in better lives, better workmanship, in nobler characters, happier marriages, a safe, sane, rational society of brethren who love and who seek to benefit each other and to honor their Maker, their common Father in heaven. In this sense God desires public prayer.

Max Heindel tells us in *Questions and Answers*, "Ordinarily humanity prays to God. These prayers are at the present time mostly selfish and ignorant." He likens "God primarily and the Seven Planetary Spirits secondarily" to a powerhouse with wires to everyone of us, and prayer to the switch whereby we put ourselves in touch with the divine light and life, allowing it to flow into us and illuminate us for our spiritual uplifting.

It is a law of electricity that it will flow readily along copper or other metals, but is barred by glass. There-

fore, before we can get electricity into our houses we must have a switch made in conformity with this law, a copper switch being best and most economical. If we use a glass switch we obtain no electricity, for glass altogether bars the electric fluid from our dwelling. Similarly, if our prayers (which correspond to the switch) are in conformity with the laws of God, the divine purpose can manifest through us and our prayers are answered, but if we pray contrary to the will of God, such a prayer operates in a similar manner to a glass switch in an electric current. Too many of us have been praying in non-conformity with the laws of God with the result that our prayers have certainly been un-

answered, the Divine Being taking no pleasure in evil and falsity, and certainly not lending them His assistance.

What are the results of prayer? What is most priceless to man? Is it not freedom? Is not this fact recognized in the form of punishment we mete out to most criminals? "Where the spirit of the Lord is, there is

liberty." The Jerusalem on earth was bound, the New Jerusalem was free. As the Initiate Paul wrote: "But Jerusalem which is above is free, which is the mother of us all." From this freedom of the Spirit, this prayerful walk with God as friend with friend, flows the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.

Astrologically we have all to pass through three great halls of instruction before we can find our way to freedom. The first is called the Hall of Ignorance, the world of sense and fluctuating moods or sensations under the influence of the Moon. The second is the Hall of Learning where the fruits of life are found to contain wormwood and gall, as well as honey and sweetness. It is under the

*I have been driven many times to my knees, by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me seemed insufficient for that day.*

—Abraham Lincoln.

*They never sought in vain that sought the Lord aright.—Burns.*

influence of Mars. The third is the Hall of Wisdom gained by experience, and it is there that the Master is to be found; it is under the influence of Saturn, and finally leads to the Guru or teacher under the influence of the Greater Benefic, Jupiter. Saturn purifies the mind so that we work for work's sake and live in the eternal instead of being bound by Time, the bugbear of Saturn. When we grow in the silence, we desire only that which is within us, and not that which is without us; in short, the universal. In the words of the Wise Man we "desire only that which is unattainable." It is not until then that we know our soul to be immortal, undying, and eternal. It is not until then that we realize the true significance of prayer with its fruits, "the tree [consciousness] of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves [doctrines] of the tree were for the healing of the nations."

Thus prayer, coupled with a fervent habitual desire to know and to do the

will of God, brings us into all Truth. And it is that Heavenly or Spirit-born Truth which makes us free indeed with all the advantages and blessings flowing from that freedom. With the great Initiate, Jesus, we then declare: "I am the way, the truth, and the life," even the life everlasting. We who tread the Path must come to realize that we are that Path. That is the mission and the fruitage of *Prayer*.

There is a tranquility and fortitude which prayer inspires amid the troubles of life. When a man has contacted God, he has discovered the secrets of the soul. He begins to taste the hidden manna, a new or excellent name (character) is his. It is like the fragrance of flowers that perfumes the air; indeed, acceptable prayer is represented by sweet incense. Go to God, before Whom none ever bowed in vain, and He will bow the heavens and come down, and fill your souls with peace and consolation; with that peace of God which passeth all understanding, with a sense of His great all-encompassing love and perfect Wisdom.

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## Through a Glass Darkly

By A.F.H.

**L**IGHT cannot shine clearly through a darkened or smoked glass. Neither can the Spirit of God shine through us until we have become purified both in mind and body. That which is so often termed impure comes from the lower senses through intemperance in drink or sex. But the most dangerous elements of all, those which most often darken the aura through which the human spirit must shine, and the two most subtle of all enemies, on account of which the aspiring soul most frequently fails, are man's thoughts and appetites. If he fills his

body full of coarse food which creates an excess of ashes and smokes up the lens of the spirit, food that makes the body uncomfortable, so that it is ill, causing the intestines to be filled with effete matter, then the thoughts must as a natural result become impure. But when the food is well balanced and taken in moderation, it will in time bring the physical body into harmony, for illness is bodily inharmony.

When the aura which surrounds the human body and through which the spirit must work is tinged with a dark unhealthy color and the light cannot shine



through, then man is obliged to view the world through darkened glasses. The saturnine or bilious natured man is also a pessimistic man. The gloom which he spreads about him becomes contagious. All who must associate with him feel it, and their lives are affected by his influence.

We little realize to what extent our influence sways the lives of others, and that the colors playing through our aura intermingle with and act upon the ethers surrounding our friends and relatives who are closely associated with us. If we think gloomy, critical, or angry thoughts, or if our minds are continually dwelling upon illness, we not only build these conditions into our bodies, but these thoughts also affect the life and health of those who are associated with us.

One strong soul in a community or family who understands the laws that govern the universe can, if he will, change the moral status and raise the standard of health of that community or family to a very great degree, or he may become a menace to its health and morals.

If he is loving and his desire is for the higher life, he will set himself to guard his thoughts. Suppose, for instance, that the community or family with which he is associated is dominated by the thought of disease. Then let this strong soul begin to think constructively. Let him take time each day upon arising and before retiring to stand before an open window or in the open air, with hands on the hips, thumbs forward, shoulders back, and chest expanded; let him breathe deeply and think of health. As his thoughts go out, let him feel that health is permeating the entire community or home and that health will in future be the keyword of that home or community. Let him continue to associate his thoughts the whole day with only the purest and most constructive subjects so that only the purest thoughts are sent out. Let him also guard his conversation with others; and in a loving,

kindly, and diplomatic manner turn the conversation from the subject of disease, leading others to discuss life constructively.

If the reader feels in doubt about the power of thought, let him try the above method for just one month. The writer feels sure that he will in that length of time so change his environment and his own condition and be so improved in health and spirits that everyone connected with him will be benefited; also that he will want to start a "constructive thought club." Ella Wheeler Wilcox, the mystic poet, so beautifully elucidates the power of thought in the following poem:

### SECRET THOUGHTS

I hold it true that thoughts are things  
Endowed with bodies, breath, and wings,  
And that we send them forth to fill  
The world with good results—or ill.

That which we call our secret thought  
Speeds to the earth's remotest spot,  
And leaves its blessing or its woes  
Like tracks behind it as it goes.

It is God's law. Remember it  
In your still chamber as you sit  
With thoughts you would not dare have  
known,  
And yet make comrades when alone.

These thoughts have life; and they will  
fly,  
And leave their impress by and by,  
Like some marsh breeze, whose poisoned  
breath  
Breathes into homes its fevered breath.

And after you have quite forgot  
Or all outgrown some vanished thought,  
Back to your mind to make its home,  
A dove or raven, it will come.

Then let your secret thoughts be fair;  
They have a vital part, and share  
In shaping worlds and molding fate—  
God's system is so intricate.

# Rifts in the Veil

(A Psychic Experience)

BY GRACE EVELYN BROWN



FROM the great block of past experiences, with each incarnation, for each evolving individual, a slice of experience is cut off for use and continuance in the present life to be entered upon, liquidating past debts, carrying on that which was begun in earlier expressions, developing latent tendencies and faculties.

Many lives lie behind each one of us, lives in which we have loved and hated, made friends and enemies, given and received joy and pain. Thus we not only come to each birth "trailing clouds of glory"; we come with hosts of friends and enemies, with those who in the forgotten past were our dear ones, husbands, wives, children, fathers, mothers, brothers and sisters. Many of these we are meeting in the present life. This is the secret of those mysterious ties of which life is composed, the attractions and repulsions which only the fact of reincarnation can explain.

We often hear those who have only recently met declaring: "I feel as if I had always known you," or "Where have we met before?" or if they accept reincarnation, they say "We must have known each other in another existence." This is the secret of love and friendships which spring up like the mushroom. It is already an existing presence, a vital force which only has to vivify the physical brain to assert itself with no uncertain voice. The nature of the association depends first of all upon the nature of the past tie between the two. If it be one of love or friendship, the same force will act upon the subsequent life. If it is one of discord or enmity, the association will be inharmonious and instead of expressing happiness at the meeting, one or both of the participants will declare

to a third associate: "I don't like that man. I've taken a great dislike to him. I can't explain it."

It is enough that such a dislike should be subtly felt. The veil is drawn over the consciousness that the meeting with one whom we have injured or who has injured us may not be too poignant to be borne. The purpose of the later meeting is to allow each to have a fresh start and learn something more pleasant about the other. In this way, prejudices are overcome and another phase of the individual becomes familiar to the former associate.

The soul is a diamond with many facets. Each incarnation reveals one of these or perhaps only a part of one and that dimly. Thus it is in the Divine purpose that two souls shall meet in different personalities and have different relationships with each other. The life after physical death in the heavenly states reveals the truth that one may meditate upon a loved one only in the special guise which that one bore during the human association. It is the same way in physical life. We gain only partial glimpses of any of our friends and loved ones.

Another condition to be taken into consideration in dealing with this subject of human relationships in the light of reincarnation is to realize that in resumed relationships brought over from earlier embodiments, the circumstances of the present life have their own influences. Two who were mother and daughter may meet again as schoolmates. Two who were sisters may come together as father and son. Two who were formerly friends may become lovers, or husband and wife. Race, nationality,

religion, sex and age all have their influences, plus the nature of the earlier tie to determine what the subsequent one shall be. These form the complex and varied associations which color and impel each soul onward to the peculiar and changing conditions waiting upon each individual's destiny for happiness or woe. Generally the association is a combination of both pleasure and pain, joy and sorrow; but it is always educational and bears both participants on to a better understanding of life and to their next stage in evolution.

The passing years have revealed four embodiments to me. From childhood, I brought a memory of my mother in the present incarnation as my mother in a Greek life. This came so naturally that it did not seem at all strange. In my simple child's mind, it was as natural as the present relationship. As I grew older, the memory was gradually forgotten. On a visit to Maine in the summer of 1917, I met a beautiful woman who reminded me of my mother, as they both had the same Greek features, the classic nose, the large eyes. I was seized with a desire to make this woman my friend. This came quickly. She visited my home and met my mother and a strong friendship came suddenly and always remained. In the summer of 1920, I attended the Harvard Summer School, taking a course in art. One afternoon, our instructor took us to the Art Museum to study the Greek vases. While looking at them, I suddenly recalled my forgotten memory about my mother. It came strongly again, and as in a vision, I saw my friend her sister in the Greek life.

I have had other detached experiences of this ancient life. My first hint of recalling this incarnation was upon visiting the Art Museum in New York City. The veil parted and I saw myself an ancient Greek. It was all so familiar, the terra cotta pillars and walls, the decorations and the furnishings. I have also dreamed of that life. One summer I dreamed of standing in a Greek temple

on the shores of a blue sea. A teacher stood by the shining white columns speaking of the continuance of individuality though the form perished. This seemed to be also an astral experience, as she said: "I will show you how the entity remains the same throughout the changes of the form."

Nebulous clouds covered her. Only her eyes shone forth like twin sparks. This cloud took on first the forms of the mineral kingdom, then they changed to the plant life, then to the animal, and then to different human personalities, her eyes remaining two points of fire shining through all of the changing forms. This dream occurred soon after I found the wisdom religion.

Soon after this dream, I became interested in art and attended an art school. A number of us who always seemed to be together in a little group were to take part in a festival. One of these was a young girl, a worker in arts and crafts. We were much together. One evening, a young artist brought a friend, a musician, to join us. He had the delicacy of a woman, yet could not be called effeminate, although not exceedingly masculine. This meeting for some unknown reason seemed an event. We immediately became friends, and this friendship continued strongly for many years. His friendship with the young arts and crafts worker was also strong. They closely resembled each other.

Interested in reincarnation as I was I wondered whether or not we had met in other lives. One night I fell asleep with this question strongly in my mind. I dreamed that this group of friends stood together upon a hillside in Merrie England at the time "when knighthood was in flower." Below us, a tilting tournament was taking place. Even now, I can see the flash of light on helmets and armor in the warm spring sunshine and catch the scent of the grass and blossom-laden trees.

At my side stood two little girls, twins, dressed alike in the costume of the time of the Morris dancers, with

white starched caps and neckerchiefs, bodices and long skirts. I seemed to be conscious of my present life even though merged into this earlier one. The little maiden stood beside me, and as she looked up to speak to me, I recognized her as the musician of the modern life. Her sister standing next to her was my girl friend of the present life, the arts and crafts worker.

Although familiar with the idea of the changes in sex in different embodiments, and accepting the obvious truth that the soul is above all pairs of opposites including sex, I was startled to find myself a man, a young man in green and brown, with a feathered cap, brown leather jerkin, green tights, and high brown leather boots and leggings as if one of the Robin Hood band. My hair was long and cut straight around my shoulders. I was glad to be there. Life, love and romance filled my soul.

The maiden beside me (the musician) looked up at me and said: "I saw you in the procession with your child on your shoulders."

Then I had a flash-back and saw myself as she had said in an ecclesiastical procession, my child on my shoulder, and recalled that I was married to another. In another vision a little later, I was with this little maiden in the great shadowy cathedral. We parted there, and did not meet again until the present life brought us together again.

After this dream, I was with the group of artists at a reception. I told the twins (the musician and the arts and crafts artist) that I had had a dream about a past incarnation. "What country and period do you feel near?" I asked.

"England, in the middle ages," they replied together. Then I told them about the dream.

Life went on for years, and I considered the glimpses into former incarnations a closed book, but other memories were on the way.

In January, 1929, one of the artists of the group incarnated with me in my

Merrie England incarnation gave a post-Christmas celebration at her studio. As I entered the room, I noticed a young man seated on a long seat talking to one of the women guests. We were introduced, and I seated myself beside him and we talked together with the eagerness of old friends meeting after a long absence. I learned that he, too, was a musician and a composer; that he had recently come here to Boston from New York.

Another friendship was thus begun. We attended a concert together soon after this, afterwards going to a hotel for cakes and ices. "Tell me all about yourself," he said, "all your life," exactly as if we were old friends who had been parted for many years and had met again.

As he played, a strang familiarity as I looked at his profile puzzled me. I knew that this too, was a friendship dating back to another incarnation, or from more than one; but it was not revealed just where we had met before, until one evening later, at a concert, he saw me as a man in the Middle Ages, with the same light bobbed hair, and green and brown Morris dress. It came as a sudden flash during the program. Later, he had a dream of this same period.

He was a woman of a noble family, dressed in long flowing white robes, walking along a raised walk against a stone parapet of a castle in England in the Middle Ages. Looking into a window, she (he) saw that the servants had had an uprising and were torturing one of the aristocrats upon a Catherine wheel. She ran for aid and just then I, as the young Robin Hood roisterer, came running along with a group of men friends. The girl in white appealed to them for aid. The men routed the torturers and rescued the victim. I as the leader got my reward by asking for the hand of the fair lady.

This agreed so perfectly with my own dreams and visions of this period that I felt certain that it was based upon what had once actually happened.



In the spring of 1929, I was dining at the home of the young composer, the dining-room dark with polished wood, and containing Italian ornaments and candlesticks with only lighted candles to light the twilight. Suddenly a vision came to me of a similar room in Italy in the seventeenth century, where we dined as bridegroom and bride. I was the woman, young and smaller than in any of my recalled incarnations. He was young and larger than in his present embodiment. A sudden joy faded into the greyness of realization that the circumstance had gone never to return.

At the moment that this rending of the veil came to me, he saw in the bowl of flowers in the middle of the table between us the word *Re-incarnation* "in little wisps of mist" as he expressed it.

The spell persisted for several hours after this as we walked in the garden of the old house belonging to the artist who had given the evening celebration where we had met. It was as if we had gone back to that former time in the enchanted land of memory.

The following summer as I sat on the banks of the river with the young composer, he told me of a dream which seems to be also of that period. We were put off from a large boat into a smaller one with many boxes and bundles. We wore long black capes and plumed hats. We were rowed to land where there were rows of little tents. He had the impression that it was a plague-stricken colony which we had to join.

Another evening, as we sat by the sea as the moon rose, I saw his face change into that of the Italian. He wore a long red pointed cap hanging down at the

side with a tassel at the end. The name "Raoul" was impressed upon me as the name he bore in that incarnation.

The duality of the personality and the individuality of this experience has made it an enlightening one to reveal the great scope of the subjective mind, as the scientists term it, as against the more limited personality. The fact that this young man was only nineteen when we met has made the contrast between the soul and the youthful body most marked. As the years have passed, the personality has

matured slightly, bringing the two nearer together, as an unfocused field glass can be made to focus more truly. The immature mind of youth thus grows to fulfill the promise of the old soul back of it. His mind was remarkable in its maturity in almost every way or he could not have received such confirmation of the past. This, of course, made the individual mind conform more closely to the physical brain with its present life memories, merging the two together more completely

than could be possible with a less developed soul.

Traits of character and special tendencies formed in earlier incarnations have left their influences to make him just what he is at the present time. His parents have always been ardent Roman Catholics, thus carrying on the religion which he doubtless followed in that Italian incarnation. However, at the age of twenty-one he became agnostic in his tendencies, declaring that he had no interest in either religion or philosophy, preferring to devote himself to music which he declared filled his every need. If I at that time in Italy was devoted to the same religion, this influence did not come into my present life at all. I was



reared a Protestant of Protestant parents and early in life developed a penchant for the occult. The difference in our present lives seems to me to be due to the fact that I am primarily an occultist and he is not interested in the study of the occult. Hence, I was conscious of it at an early age.

Still another dream of mine reveals this young Italian, Raoul, instructing me in the etiquette of the court where we were to be presented to royalty. I rebelled at the superficiality yet followed it because he wished me to appear creditably at this important function. His extreme love of etiquette persists in the present life, and his keen desire to have everything in his home orderly, elegant, and dignified, as if accustomed to a retinue of trained servants. Another dream reveals this same home, at an earlier period, and I a guest there, during an entertainment under the rotunda where dancing girls and music mingled with dishes of fruit and goblets of wine in a kaleidoscopic vision.

This young composer's love of affluence was evidently influenced by this Italian life perhaps more than mine; for while I have such tendencies they are not as strong as his. This furnishes an interesting example of how anything true to type, to the primal character of the ego, sinks in, and becomes an important factor, while anything not along the chosen lines of expression glances off without making such a lasting impression. We constantly see examples of this in the daily choices even in a single life.

One other incarnation has recently been revealed to me, because of meeting a writer, whom I believe to have been an Oriental centuries ago. Born in America of English and Irish parents, he was reared also a Catholic. Graduating from a Catholic college, he wrote a biblical pageant and took one of the leading parts in it at the time of his graduation. In this incarnation, he has brought with him a suggestion of the Oriental in his facial characteristics, a love of beauty

and luxury, and the subtle mind of the Oriental in his unusual understanding of the occult.

Two dreams have revealed him as an Oriental prince. The first one came as a short vision in sleep. I was a child playing in a grove with another child. A young man came dashing along on a white horse which stumbled and fell. I recognized him as the writer in the present life.

Another dream revealed him as a prince standing at the end of a long raised walk above crowds of Orientals. I was a maiden walking toward him across this elevation to carry out a betrothal ceremonial in which we were the two principals. The pouring of tea in a certain way was a part of the ceremony. As I reached him amid the applause of the guests, I awoke.

There is a strange familiarity with his facial characteristics, as if I recalled, merged with the similiar features, those of a past personality. One evening I saw him in this ancient guise, his features the same as the finely chiselled ones which are now his, yet larger. He wore a dark Chinese cap or hat, a shallow, brimless kind such as I have always associated with Orientals. At the moment that I was experiencing this vision, he exclaimed: "There is a mist all about you. I cannot see the people behind you."

A comparison of our horoscopes bears out the significance of these dreams and visions. At the time of our present meeting, the progressed horoscopes revealed the fact that the time was due for a renewal. The conviction that we had met before was thus corroborated. When his friends spoke to him of me a month before we met, he suddenly became eager to meet me, thus showing that his higher mind recognized the older association even before the physical mind was aware of it. The nearing of the planets to the place which brought about our meeting was thus influencing him. Thus astrology is an important factor in determin-

ing the truth of dreams and visions, which bring back the past, lifting for the moment that mysterious veil of Lethe, giving us the privilege of glimpsing a past yet still living influence, that even now is molding our lives into ever more beautiful and interesting manifestations.

Many other friends and acquaintances have enriched my life with vaguer memories and convictions. A dear woman friend has always seemed to be one of the Robin Hood band of friends. Two women friends I have always felt were two maidens dear to me in the Merrie Engand existence. A group of poets I must always associate with the Greek incarnation. The position of Uranus in my chart in perfect aspect to Venus has

aided me in recalling many strange experiences.

A violin, playing alone, is beautiful; but let the orchestra accompany it, and how much greater is the beauty. It is the same with a human life. A single life alone is wonderful; but when we glimpse other lives and their association with the present one, it adds a beauty, mystery, and drama to the present life, that is similar to the accompaniment to a violin solo by an orchestra.

Then how much is rendered intelligible that otherwise would seem but meaningless and chaotic! The thread of memory is a veritable thread of Ariadne to lead us out of the labyrinth, changing our ideas of chance or blind fate into law, order, beauty, and philosophy.

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## A Lotus Vase

BY RONA MORRIS WORKMAN

*She brought to me a gift of love—  
A lotus vase whose breath of sandalwood,  
Wrought magic with the vanished years  
And made to live again within my firelit room  
One moment from a life we two had shared  
Beside the brown flood waters of the Nile.*

*I saw the sunset's tawny gold  
Lie richly warm aslant the papyrus reeds,  
And flood with saffron hue the temple stairs  
Whereon we stood.  
The chant to dying Horus softly stole  
Through dusky veils of incense-threaded gloom  
And bound us silent with a web of sound.*


*Across the darkening waters drew a skiff,  
Oared by swart forms, whose tireless arms  
Would bear me far away  
To where a lonely temple stood in drifting sand.  
I did not know that thrice three thousand years would pass  
Before we saw each other's face again.*

*Today she brought for me a gift of love—  
A lotus vase—*

—(From *Flame in the Wind*)

# Parenthood

BY ALFA LINDANGER

 O properly meet the physical, mental, moral, and spiritual needs of the children of The New Age is the great and puzzling problem of the parents, the educators, and the community at large at the present time.

In these days of intense specialization, with higher standards of living—when organized labor and all branches of business are striving towards the highest efficiency—it has at last been recognized that homemaking and parenthood make up a science, business, and art combined, the achievement of which needs as much previous training as any other vocation.

Parenthood is a profession. Fathers and mothers should be specially educated in a way to fit them for the task of directing their offspring, not only for the betterment of the children themselves, but in order that future generations may achieve happiness and the nation advance along all lines of the highest human endeavor.

Courses in parental training and child study have in the last few years been established at the University of California at Berkeley. Public school leaders are also commencing to give attention to this potential, but highly significant field of education, as special classes for parents in their home- and child-problems are being formed in connection with economics and other welfare work.

California is one of the first states to organize parent-education classes as part of the public school system. In discussing "The relation of child-study and parental education to the problems of crime and delinquency," Dr. Herbert R. Stolz, of the University of California, says that "the prevention of social disorders is but one aspect of the many-sided problems of education. We agree, that to be satisfactory, obedience to law and custom must be the sincere expres-

sion of each and every individual. . . . The compulsion must be personal and from *within*, rather than directly social and from *without*."

In other words, enforcement of the law must be supplanted by voluntary obedience to the law. This is indeed in direct line with the Rosicrucian teaching.

"How to develop this attitude, or inner urge, in every individual, is the *essence* of the educative problem. Recognized, furthermore, is the tremendous importance of the study and control of the emotional development in children during the period of infancy and early childhood; for of necessity, the parents are the natural and principal teachers then. Therefore their own education and culture is essential to guide their progeny of pre-school age.

"The aim of these classes for parents is: to present the opinion of experts in the field of child-study; to give parents the opportunity for practise in the analysis of their common problems with child development and child behavior; to afford them opportunity for the direct observation of young children in the child-study laboratory; to train parents in the solution of child problems, as they arise.

"It is recognized that there are three distinct periods in human growth and development which require special and careful training. First, from birth to seven years of age, when the child learns to use its body and its faculties.

"Second, the period of adolescence, when the boy and girl look forward to social relations.

"Third, the actual period of parenthood, when problems arise which never have been faced before.

"Then—and this is the most important part—the analysis and classification of the parents themselves, that they may



be helped and encouraged in finding their own good and weak points, besides the immediate and individual problems of their relations with the child."

The foregoing paragraphs are extracts from an interview given to a Los Angeles Herald correspondent by Dr. Herbert Rowell Stolz several years ago. It marks a tremendous step forward.

Though the educators themselves as yet do not know it, it is actually the beginning of the union of religious and secular education. We come nearer all the time to the occult explanation of human relationship and progress.

It is said that parenthood is a profession—a vocation. It is more than that. It is a divine mission, and the greatest gift, the greatest joy and privilege, God has given to man.

Can we think of any service constituting a stronger claim on the nation's gratitude than the bearing and rearing of superior children? To bring forth the physical body into which descends a divine spark from an unseen glorious spirit, to care for this little body tenderly and wisely, to shield and guard the little soul from contact with evil and coarse influences, so that its light may shine with ever increasing force—this is a responsibility, a privilege, a sacred obligation demanding all the love, knowledge, and wisdom that parents ought to have or can have.

However, this joyous privilege is in too many cases but little appreciated and often regarded as an irksome responsibility, to be shaken off, as soon as the child can shift for itself. Sad indeed is the life of the ego who is born into such a family. If the child is loved at all, it is perhaps given a selfish love, which is not really *love*, but rather self-esteem, pride or complacency, which demands absolute obedience, regardless of whether a command is just or not—a love that cannot endure, but ceases when the child shows signs of using its own will and judgment instead of the parents'.

On the other hand, the purely un-

selfish love is often as bad. Parents who pour out a great, yet blind love and devotion to their offspring are very often rewarded by seeing them grow up unresponsive, selfish, proud, and disrespectful.

If a mother never has trained her children in self-discipline, though she would give her life to save them from their follies, she is powerless to do so, through the lack of asserting her authority in their earlier years.

For love without knowledge is negative, enfeebling; and knowledge without love is cold and domineering. They should not be separated. Love, compassion, wisdom, patience—happy indeed is the child whose habits, morals, and character are moulded in the glorious warmth of such ideals.

To provide "educated parents" should therefore be of the greatest interest to the nation, for it is the inherent right of the yet unborn generation to have an intelligent and refined parentage.

The foundation of the greater portion of the life is laid in early childhood. During the first seven years the vital body is being formed and slowly matured. It is the impressionable age; the child is dwelling mostly in the imaginary world; it is all "eyes and ears," therefore exceedingly sensitive to all external forces and emotions.

This is indeed a period of great responsibility on the part of the parents. It is, alas, also the time when they are most inexperienced, especially with the first-born.

Upon the mother usually falls most of the task of guiding the little soul. To be successful she must be mother, nurse, teacher, monitor, companion, friend, all in one. She must use good judgment; exercise authority, and discipline with gentleness and firmness, yet with an all-embracing love which the child cannot help feeling is for its ultimate good. Her kindness and sympathy must be never-failing and she must be ever ready to encourage, praise, and suggest the right course of action, giving

reasons rather than commands, and always willing to adjust difficulties and misunderstandings; she must be chary of punishment and rebuke only when it is actually merited.

Courtesy, kindness, and consideration for others should be exemplified, then insisted upon and expected; also the precious habits of thrift, honesty, neatness, and order.

Very short, but *regular* periods of silence, practising the art of keeping the body, mind, and emotions still, would give the balance and poise which should be of inestimable value to the child both for the present and for the future. For in childhood we begin to wreck the nerves that bother us in later years; therefore it is most important to teach our children self-control in regard to noise-making and boisterousness.

In short, it is the mother's privilege, and is in her power to make of her little domain a near-replica of a heavenly home, where considerate and wise parents rear well-mannered children in the restful atmosphere of harmony, beauty, love.

Methods may come and methods may go; and fashions in training and education may change as well as fashions in suits and coats, but the soundness of the fundamental principles of courtesy, sympathy, and good taste remains forever as the signature of nobility of character, and is recognized from soul to soul, no matter on what social plane, or to what economic status a person belongs.

Parents should have faith in their children—never mistrust or doubt—believe in their divinity, their goodness and truth, even though in their tendencies only fault is seen. Too often they regard as evil that which is merely

an overabundance of energy and vitality. For this exuberance they should be thankful rather than otherwise; and wisely guide that energy into useful channels, instead of checking it with harsh punishment or irritable scolding.

Children's respect can only be gained when children are respected. Respect their confidences, their individual rights—for they *have rights*. No snooping or prying into their private affairs, however inconsequential these may seem; to them they are vital. Remember—no opening of their mail, or reading their letters without permission. Treat them as equals when it comes to ethics of daily intercourse.

Let no parent violate childish confidences or call attention to little peculiarities, humiliating or ridiculing the child, especially before others. That father or mother destroys something which is more precious than the world's gold. It may mean the blight of all the child's tenderness and love. It is like crushing a butterfly's wings or breaking the tendrils of a budding rose. Not only may it rob the child of its faith in a mother's goodness, sincerity, and honor;

but it may also rob the mother herself of the devotion and companionship of her child in later years; perhaps of her solace and comfort in old age. In St. Paul's letter to the Colossians we read: "Fathers, provoke not your children to anger, lest they be discouraged."

But—that the child may retain its adoration and respect for its parents through the years of growth to maturity, the parents should so live that by precept and practise their conduct is above reproach. In his letter to Timothy, St. Paul says: "Let no man despise thy youth, but be



thou an example of the believers, in word, in charity, in spirit, in faith, in purity." No more adequate admonition is needed than this.

And it is the utter disregard of these spiritual concepts which has wrought such havoc in present-day social conditions. It is the weakness, flabbiness, laxity, and indifference of the modern parent, who in the distraction of business or the pursuit of pleasure, indulgently lets the children go their own way, losing contact with them, failing to control, guide, and watch over them.

Then when tragedy stalks in their midst, they may at last realize the price that they pay for their blindness. Lawless outbreaks are practically always traceable to bad home conditions, or the laxity of domestic surroundings.

The increase of the divorce evil is appalling. Think of the untold misery of countless little "homeless" children!

The home is called the backbone of civilization. It is time that this backbone is stiffened, that parents call a halt, so this all-important institution may again take its rightful place as the cradle of civilization.

While the agitation for reform in the home, and the education of parents *after* marriage is going on, the light is already breaking for the eventual adjustment and improvement of prospective homemakers and potential parents *before* marriage. We refer to the California marriage law, which compels the contracting parties to file a declaration of intention, permitting a lapse of several days before the marriage takes place. This acts as a slight deterrent, at least, in making the mistake of rushing pell-mell into matrimony on any kind of pretext—anything but true love. It allows the too eager or ignorant person a little time to give this important step more sober thought, as witness the fact that not infrequently the parties in the meantime withdraw from the bargain.

A still further advancement will come, when a "Selective Law" shall require the deponents not only to furnish certificates of physical fitness, but also *horoscopolical* documents of mental and moral compatibility for the sacred functions of marriage.

We believe it to be a historical truth that the strength and beauty of the ancient Greeks and Egyptians were due to the fact that they were governed in their marriages and the rearing of their children by the counsel and help of the high-priests of Stellar Law and Science of that period.

The present is a period of transition: old standards are breaking down, adjustments are difficult to make. The youth of America have abnormally developed emotional natures but they have not learned to be emotionally self-controlled. They rebel against set and fixed rules, which to their new, keen reason, clear insight, and impetuous frankness seem artificial and inconsistent. The old ethical code of morals and behavior under which the parents have been brought up is not sufficient nor reasonable to these pioneers of the new age.

Therefore, let us hope that the before-mentioned schools for parents will in time produce a greater spiritual enlightenment on the difficult, but wonderfully sweet relationship of parents, children, and home. Then the sanctity of the home, based on a new interpretation of a spiritual life, may be restored. The family circle, so often broken, may again be complete.

It is to the young parents of today that we look with hopeful eyes, praying that they may so rear their children in love and wisdom that future world peace and progress shall be reasonably assured.

May the heavenly Father bless them, guide them, and sustain them in their sublime task for the purification and redemption of the race!



# Resurrection and the Body

BY FRIEDA G. NOLTING

*O death, where is thy sting?  
O grave, where is thy victory?*



**SUBJECT** that has been one of the greatest mysteries, one that many people fear even to investigate, is the one regarding life after death. Little has been written in the Old Testament relative to this subject; but throughout the records we find that death has always been looked upon as a great calamity that must come to all, and that it indicates a farewell to earth life forever. The people of those early biblical days were held under the fear of a Lord who would destroy them if they disobeyed the Law.

They believed, as some ministers still preach today, that at the day of Judgment those people who lived righteously by the grace of God, and according to the faith of the church were to be saved, and they would be lifted up or resurrected, bodily; while those who were evildoers would not be saved, but eternally damned. There isn't much hope in such thoughts, is there? But the dawn of a new hope for a future life blessed the world when it came to pass that "Lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."

It was not until the Christ appeared and told His followers to repent for the kingdom of heaven was at hand that heaven was really explained to humanity. Before this time, heaven was regarded as a far-away place, where the Father of all dwelt, where the sun and moon and stars had their home, and from which place God, in His anger sent thunder and lightning.

People who interpret the history of evolution as told in Genesis to indicate that the earth and man were created in six days of twenty-four hours each, will

naturally believe that at the last day, the resurrection consists of the lifting or raising of man's physical or dense body. Isn't it appalling to think of the Great Ones (or God) gathering up all the disintegrated parts of all the bodies that have been discarded by some souls who used them during earth lives hundreds or thousands of years ago? Surely none of the apostles of Christ believed such a theory.

In I Corinthians, 15:35-38, Paul writes: "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain but God giveth it a body as it hath pleased him, and to every seed his own body."

So if a grain of wheat or any kind of seed must be placed in the ground to decay before the real germ of life of the plant can be reborn, why is it not the logical thing to believe that this same law also operates in man? In Genesis we read that God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul. Therefore, since man is a living soul, a breath of God, if man's life discontinued, a part of God would die. Furthermore, we know in Christ's own words that God is not a God of the dead but of the living. Since Life is God, then Life must be everlasting. Just as it is with the grain of wheat that must rot and its outer shell be disintegrated before it can be reborn—so with man, he must cast off his physical body, composed of mineral matter, and then be lifted up or resurrected.

We know that the Bible tells us that flesh and blood cannot inherit the king-



dom, for man is the offspring of Spirit. In I Thessalonians, 4:16, Paul further says: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

The Rosicrucians teach that Christ, the most advanced of the archangels, came to earth to save the earth and man from a state of crystallization. They believe that the Spirit of Christ is still with us, and that as soon as human beings purify themselves by right living, they will build a soul body, in which they will be able to meet the Lord in the air.

John explains this further in his words in his First Epistle, 3:2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Here we see that to the earthly-minded it is not understood how man can meet the Lord in the air, for the body or vehicle which he must use and wherein he will then recognize the Lord is not visible to the physical eye, because it is an etheric body. However, those who do not have the sight developed are also in contact with the Christ, for did He not assure us, "Lo, I am with you alway, even unto the end of the world"? Indeed, Christ is always with us. He has never been away; but man is too materially minded, too self-seeking to fit himself to recognize the Christ.

Let us now, for a moment, consider life and death. As viewed from a purely material or physical conception, life is a mysterious coming into being, and death a passing away in fear and superstition. But when realized from the spiritual aspect, life is indeed a masterpiece of

the handiwork of God, the Eternal One. All physical things begin to die as soon as they come into being. That is the Law, and just so it is with physical man. The physical existence is but the negative manifestation of spirit. The positive or unseen side of life is the real or permanent life.

Let us now give a few minutes to the journey of the Ego. We are told in the Rosicrucian teaching, that the threefold Spirit, the Ego, which primarily had its origin in God as the Virgin Spirit, has, through the ages, been engaged in the building of three vehicles. In the earliest periods a germinal physical body was acquired, then at a later period a germinal vital body, and at a still later time, the germinal desire body. After a time

humanity reached a stage where their eyes were opened, and they became responsible for their own acts, because the link of mind was then given, by means of which man governs the threefold body. Before this time, death was unknown to man. But as his bodies crystallized, and after he had entered consciously into the abuse

of the creative function, the death of the physical body became a necessity. Death is the price man must pay for the opportunity of rebirth in the physical world. It is true that "the oftener we die, the better we live."

After the birth of the physical body, building still continues. The vital body is not fully developed until the seventh year; the desire body until the fourteenth year, and development of the mind goes on until the twenty-first year. These bodies are put on by the Spirit one after the other: then when it reaches the gateway called Death, it cannot pass through until it casts off these garments in the order put on, as the Ego passes on its journey after death to its heaven home.

The Ego, being a part of God is always active. Therefore, after it passes on at

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#### DESIGN

*As rhythmic waves creep  
slowly up the shore  
While urgent wind and  
tide press onward from  
behind;  
So shall my soul move for-  
ward evermore  
Toward the perfect pattern  
God-designed.*

—Kathya Kendall.

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death, the great work continues in other worlds. Assimilation of all the experiences of the past earth life takes place; then later, the Ego begins to build the archetype for a new earth life, because the Ego desires more experience which will help him work his way on the path of evolution toward the stage of perfection.

Life and death are as day and night. Existence is only a great inbreathing and outbreathing of the Life of God. This great force is drawing man with it, for he must become perfect as the Father in heaven, said the Christ. But, from observation, we know that perfection cannot be accomplished in one earth life. Therefore the Rosicrucians teach the theory of Rebirth which is in accord with the phenomena of nature, as well as in keeping with the Bible and teachings of Christ. It is likewise in harmony with the law of alternating cycles which decrees that activity and rest, ebb and flood, summer and winter, must follow each other in unbroken sequence. It takes into account also the law of cause and effect, by which law we are today what we made ourselves yesterday, and we shall be tomorrow what we make ourselves today.

Today about a million people in the United States accept this Theory of Rebirth as the most logical explanation of life as well as death. Yet many people still find it hard to accept. This is because they feel they must judge it by the evidence of the five senses, but Rebirth is a Spiritual Law, and must therefore be spiritually perceived. All knowledge seems mysterious and difficult to those unenlightened.

Let us consider further Paul's question, How are the dead raised up? In the 15th Chapter of I Corinthians, we find Paul is giving his audience the gospel of the Resurrection. In the course of his lecture he tells them the follow-

ing: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? . . . For since by man came death, by man came also the resurrection of the dead. . . . For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (Verses 12, 21, 25.)

Paul is explaining here that since man has been responsible for his own death (as pointed out previously) so also must he work his way through death and resurrection, constantly improving himself, and struggling to reach a stage of perfection where he will have the enemies of Self, his lower nature, greed, lust, etc., under his control.

So, we learn through fair consideration and reasoning, that the Bible teachings make it clear that the so-called dead are not dead, but *resurrected*, lifted out of a worn-out physical body of clay. Those we call dead are very much alive, and are functioning in the spiritual body. There are many people today who can function consciously in the soul body which the pioneers

are building. In the coming new age, man will be as conscious in this body as he is now in the physical body. But before that time comes, humanity will need to learn how to live more like Christ—to be selfless, in order to build into the vital body more of the two higher ethers which alone will bring the change. "There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. . . . There is a natural body and there is a spiritual body."

It is through Love alone that man can raise himself to the Divine, and it is also through Love that he is able to weave the garment which will clothe him after death. Through Love, then, Death is swallowed up in victory!

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*Yet the will is free;  
Strong is the soul, and  
wise, and beautiful;  
The seeds of God-like  
power are in us still,  
Gods are we, bards, saints,  
heroes, if we will.*

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—Matthew Arnold.

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# The Astral Ray

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

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

## Neptune in Virgo

Notes taken from an address delivered at 811 University Bldg., Seattle, Washington.

By HERBERT HOOD



ACCORDING to Bode's Law, the planet Neptune does not belong to our solar system, yet it is considered by some Mystics to be the embodiment of a Great Spirit from the Creative Hierarchies which normally influence us from the zodiac.

If this be true, the question naturally arises: how can we determine or define Neptune's influence? Does it manifest upon our globe in a concrete way—in our immediate sphere of action? Have we any tangible evidence of the changes that are being wrought into the annals of history under the divine guidance of this Heavenly Messenger as it swings around in its orbit on the outskirts of our solar system, completing its cycle in 165 years?

Neptune is sometimes called "the planet of the gods"—its influence encompassing the Exalted Beings who guide our evolution, and also the innumerable hosts of spiritual entities which influence us individually and collectively.

It is said that Neptune's influence is subtle, elusive, yet spiritual in its effects; that it lifts man from his present state of consciousness to that of superconsciousness whereby he can investigate the superphysical realms. Astrologers,

occultists, and those who are striving for attainment and who have set their feet on the Path, are sometimes conscious of its influence.

On the 24th of July, 1929, Neptune, by transit, entered the sign Virgo, the Virgin, a symbol of purity. Virgo has rulership over the sixth house, the House of Health, Service, and Labor. It is from the characteristics of this house and sign that Neptune's influence has been felt, and has helped to bring about the many changes that have taken place during the past nine years. There is no need to elaborate at this time on what took place in the fall of 1929 when the stock market crashed and millions of American workers were thrown out of employment—it is still fresh and vivid in our minds. However, we must realize that nothing in the universe happens by chance, not even a sparrow falleth to the ground without our Heavenly Father knoweth it. What appears to be a calamity from an external viewpoint oftentimes proves to be a blessing in disguise and a boon to our spiritual advancement and welfare.

The Sixth House is considered the House of Health, and it has been very enlightening to observe the great interest that has been shown by innumerable people who are studying their health since

Neptune entered Virgo. Lecturers are traveling from one big city to another expounding from the platforms of large halls, how to live and keep well. Books galore on how to keep fit and what to eat have been published during the last decade. Classes in health, food chemistry, and dietetics are numerous in our cities. Food faddists abound everywhere. Nor are some of the get-rich-quick schemers slow to take advantage of the unwary in this respect through their advertisements in magazines of a questionable nature. If we are overweight, they will advise us how to reduce—for a sum of money. If we are underweight they will instruct us how to gain ten pounds in one month—for a certain amount of cash in advance. The only "saving grace" for uninformed people who respond to such advertisements is, that they usually do not have enough *will power* to carry out instructions given them for any length of time; therefore, very little harm is done in comparison with the great amount of good that is being accomplished by honest teachers and lecturers.

It is gratifying to know that the more people study their health the less inclined they are to eat meat, resorting to a well-balanced vegetarian diet which undoubtedly improves the health, making the physical vehicle a finer habitat for the indwelling spirit. For an impure body can never house a pure spirit, any more than an unclean vessel can contain pure water.

While we do not wish to dwell at any length upon the negative phases of life, yet we cannot pass along without issuing a word of warning to those who unconsciously respond to the subtle and elusive influence of Neptune. As the higher evolved person responds consciously to its influence which puts him in touch with Beings on a higher plane, so does the less evolved person unconsciously respond to the negative phases of its influence which puts him in touch with denizens of the lower planes in the desire world.

During Neptune's transit through the House of Health, many people have resorted to taking all kinds of stimulants in the form of Patent Medicines to restore their health. The Federal Government has become very much alarmed at the steady increase in the number of people who are using narcotics. Cafés and soft drink places are displaying cards advertising patent medicines. "Drink — for a sour stomach." "Take an — tablet; it relieves a headache quickly." These, with many other cure-alls, in reality are only stepping-stones, if continued, toward forming the drug habit. In time, many people who continue to indulge in taking patent medicines, become helpless victims of some chronic disease, and are a burden upon society. Another drug-forming habit, that has become very apparent in recent years is the taking of what a great number of people call "shots" as a quick cure for some real or imagined ailment they might have. Even the little children, who have no voice in the matter whatsoever, do not escape. They are dragged along to the clinic to be given a "shot" for some contagious disease they might, or might not, be susceptible to during their childhood days.

Perhaps a concrete illustration on how the drug habit works will impress itself more forcefully upon our consciousness. We all have watched the busy little flies buzzing around a garbage can. Some will alight on the lid, then fly away, come back again and wait for the lid to be removed from the can so that they might feed upon the refuse therein. The only way to get rid of the flies is to remove the contents of the can and wash it out. Then there will be no incentive for the flies to hang around. If we will substitute for the garbage can the medicine cabinet that adorns our bathroom walls, we have an apt illustration of what takes place, for there are invisible creatures which hang around; they go away and come back and wait, sometimes urging the weak-willed and unsuspecting victim to partake of some stimulant so

that they might get into his aura and absorb the fumes of the drugs. To get rid of these creatures we must clean out the cabinet of patent medicines. By doing so, we remove from our midst some of the undesirable and unwelcome guests whose intrusion upon our domain always proves to be detrimental in its effects.

It will be approximately five years before Neptune enters the sign Libra. During this interim, along with the past years of its transit in Virgo, much will have been accomplished in a general way in the field of dietetics, for it is through a well-balanced vegetarian diet that our health improves. Our bodies (which are the vehicles of expression for the indwelling spirit) will become purer, Virgo being a symbol of purity.

Turning our attention again to the sixth house, the House of Labor and Service, we find that labor, as we know it, includes everyone who works honestly and serves willingly, whether by hand or by brain, and that such persons have been passing through conditions that have been very chaotic during these years and will continue to be so for the next few years. On the one hand, labor has been praised and applauded for the stand it has taken to improve its status by asking for a more equitable distribution of the wealth it produces. On the other hand, it has been condemned from the housetops as a dissatisfied element desiring to overthrow our present form of government. As students of the Stellar Science, we should not be swayed like reeds of grass in the wind. Instead, we should try to analyze impartially the *invisible cause* that is producing the ever-changing *visible effects* on the material plane.

Let us quote the words of one of our great philosophers who said: "The God of hosts marches with the working man, giving skill to his hammer and strength to his arm." The words of this philosopher seem to be ringing true, for Neptune is "the planet of the gods" which at present is marching through the

House of Labor with the hosts of workmen, giving them strength and courage, leading them on to a brighter and more glorious future.

At this point we would like to emphasize one thing that seems to have been very hazy in our minds in the past; it is this: that when we as individuals (Sparks of the Divine Flame) respond to the influence of Neptune, or any other planet, that influence will express itself in a concrete way by our actions in the physical world. What applies to us individually can also be applied nationally. Thus we have tangible evidence of what is being accomplished in a national way under Neptune's influence while passing through the House of Labor. During this transition period there is a restlessness permeating the atmosphere; instability and dissension seem to be paramount, yet there is one consoling factor for which we should all be grateful, that is, it is bringing us one step nearer to the Path of Attainment, for life's richest blessing that can be bestowed upon any nation consists not in money paid in dividends, but in the happiness and contentment of its people. It is only by entering into a mutual understanding in the spirit of cooperation that we can draw closer together in the bond of fellowship.

Neptune, being the planet of the gods, is no respecter of persons. Under its influence in the House of Labor and Service, great alchemical changes are taking place. A refining process is being carried on. Men's hearts are being softened and their souls refined, for do we not find men from all walks of life rubbing shoulders, working together on the W.P.A. projects, in the C.C.C. camps, building new highways, erecting bridges, beautifying parks, and so forth?

As Neptune influences those who are on the Path, whereby their consciousness is bridged with the superphysical worlds, in like manner in the physical world Neptune rules the paths—highways and bridges. During the past nine years since Neptune's entrance into Virgo,

many new highways and bridges have been built, and are still in the process of being built throughout the land. In order that we might paint a vivid picture of what has taken place during these years along the Pacific Coast alone, let us see what has been accomplished in the way of highways and bridges.

There is the Golden Gate Bridge, also the Oakland Bay Bridge at San Francisco—these have been completed. Looking north to our Canadian neighbors, we find a new bridge in a state of completion that is spanning the great Fraser River which empties into the Straits of Georgia. A little further north we find under construction, a bridge that will span the gateway into Burrard Inlet and the Port of Vancouver, B. C., the Canadian metropolis of the West. Between these northern and southern points, there are many bridges—government projects—which are of interest from a structural standpoint. Bridges stretching across narrow valleys, spanning deep chasms and over fast-flowing rivers, all of which make it possible for us to speed along the path (highway) on the rim of the North American continent as Neptune speeds along its path on the outskirts of our solar system.

Another interesting feature of Neptune's transit in Virgo is that the Creative Hierarchies who work through the sign Virgo—in the Rosicrucian terminology they are called the Lords of Wisdom—are focusing their influence through this planet of Divinity. Neptune is the higher octave of Mercury which rules Virgo. Thus we see how the Wisdom of the Creative Hierarchies manifests through the various planets, Neptune being the focusing point at present for the Creative Hierarchies of Virgo. Mercury, the lower octave of Neptune, rules the reasoning faculties of man, which, when brought into play along constructive lines through labor and service, crystallize into a marvelous structure like the Golden Gate Bridge.

The sixth house is also the House of Strength. We speak of the strength of

our Army and Navy, also of the strength of the workingmen when they marshal their forces for the common good, for these are ruled by the sixth house. It is only by living a regenerate life *in loving, self-forgetting service to others* that we acquire that spiritual strength and purity which help us to build the spiritual bridge upon which our consciousness may travel from one plane to another. So in the bridges of which we speak, we find strength added to wisdom. The sign Virgo, represented by the Virgin or Madonna, is a symbol of Beauty. And if we have been observant, we will have noticed that beauty and design have not been overlooked in the building of these bridges. In our State and National Parks new roads and bridges have been constructed that we might drive along and in all reverence, admire the handiwork of God and man.

Now all this goes to prove one thing: that while Neptune's influence in Virgo is helping to break down the old social, economic, and political systems, it is at the same time playing its part in laying the foundation of a new spiritual structure upon which there shall arise a New Order that will incorporate into our national life the divine attributes of our Creator—Wisdom, Strength, and Beauty.

It must not be assumed that Neptune is the only planet effecting the changes that are taking place. Far from it, but we have tried to confine our talk to some of the things that have come under our observation during Neptune's transit in Virgo.

So my friends, let us not be weary in well-doing, for in the next few years that lie ahead of us many changes will take place, numerous obstacles will have to be overcome, but with some knowledge of Cosmic Law as set forth in the Western Wisdom Teachings, we should welcome the opportunity to be of greater service to our less fortunate brothers and sisters, inspiring them with new ideals, giving hope and courage as we move forward into the light of a New Day.



## 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.*

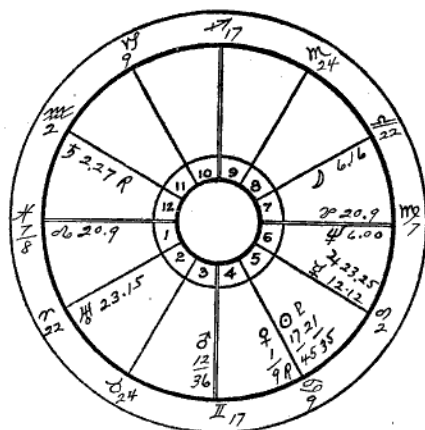
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

JIMMIE S.

Born July 9, 1932, at 10:00 P.M.

Latitude 38 N. Longitude 122 W.



We have said much in our various lessons and delineations about common signs on the four angles, and have told of the negative state which these common signs induce in the minds and natures of the natives. *BUT*—and this word should be written in capital letters—there is ever an additional influence at work as is shown by the places of the planets and their aspects and the signs in which they are placed.

This horoscope has common signs on the four angles; but we find five planets in cardinal signs and three in fixed signs, which will strengthen the horoscope and give this young man much more positiveness. The ruler of the Ascendant, Jupiter, which is also the life ruler, is in the positive and fixed

sign Leo, trine the advanced and original Uranus, and semisextile both the Sun and Pluto, which are in the spiritual sign Cancer. Thus a latent tendency towards the higher studies is shown, which, however, may not be prominent in youth, because Mercury in Leo sextile Mars in Gemini will need to express the material energies of that configuration before this soul is ready to give up the pleasures of sense for a life of the spirit. Mercury in Leo is very active, and when we find the good aspects of Neptune, Moon, and Mars all lending their help to this very energetic Mercury we may expect that the mind will race and be most keen at whatever this boy may become interested in.

Mars is in Gemini in the third house which is the house as well as the sign in which Mercury is at home. In this house Mars expresses much of his energy in mental work, and with Mercury in the royal leadership sign of Leo the mental energy will lead him into pursuits in which he works himself up to leadership. Mars posited in the third house indicates authorship, writing, journalism; and being sextile Mercury in the sixth house which represents the work one may choose, we would advise that Jimmie be educated for, and his mind prepared to take up, this vocation. While in this vocation he may be led to express his latent mystical tendency and write articles which deal with the higher phase of existence.

Uranus, the planet of impulse and

action, is in the second house representing the finances of the native and is trine to Jupiter which is in the house of employment. This signifies that Jimmie will have good earning capacities and will never need beg for a job, as employers will be most ready with jobs for him. But Uranus in the second house denotes a very free expenditure of money, especially as it is square to both the Sun and Pluto in Cancer, showing that money may be spent for things which go to feed the appetites.

We would advise strongly against the use of intoxicating liquors. Should he at any time form habits along these lines he may expect that the health would suffer greatly, for Pluto in Cancer square Uranus indicates impaired digestion as Cancer has rule over the digestive organ, the stomach. With Neptune in Virgo, which rules the small intestine, square Mars, he may expect that any dissipation will cause much physical unhealthiness. The boy's health as a whole should be above normal. If he lives right he will always enjoy fair health, but his is a nature which will not stand up under

abuses, especially with Saturn in Aquarius in the twelfth house.

This boy's mentality is wonderfully well fortified from an astrological viewpoint, for we find that Mercury, the planet ruling the mind, is sextile both the Moon and Mars—one of the very best indications of a quick and a keen mind. While retrograde Saturn in opposition may slow up the impulse of Mars, Saturn's trine to the Moon will also help these aspects by bringing a steadying influence.

The Moon is splendidly posited and aspected in the seventh house, in an angle, and in a cardinal sign. It is trine Saturn which is at home in its own sign, Aquarius, and also trine Mars. The Moon, therefore, will be of the greatest assistance to this boy by bringing to him those who will be ready to aid him socially and in financial contacts. This planet is strengthened by the life ruler, Jupiter, for it is in the house ruling employment and trine Uranus from the house of finances. The writer has found a sixth house Jupiter of the greatest help to one seeking a profitable life work.

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## Pure Astrology

**P**URE astrology is essentially a private study for individual application and has definite limitations which do not admit of commercial exploitations. A genuine horoscope is a personal piece of work, and comprises an astronomical map of the heavens showing the latitude and longitude of the Sun, Moon, and planets: a mathematical speculum accurately computed for the exact time and day of birth, as well as the year and the place.

Then follows an individual judgment or interpretation of the map, either written or oral, in accordance with the rules and principles of Astrology as laid down by the old masters of the art. This is

far the more difficult part and involves considerable thought and study as no two horoscopes are alike. A portrait painted by an artist demands time and talent, and its value will be determined by the skill of the painter. In the same way a true horoscopolical interpretation is a personal study, a work of art, and cannot be duplicated to fit the other person. All reliable astrological work is necessarily private and limited to the time and capacity of the astrologer. There can be no attempt at mass production. Truly it has been said, "Astrologers are few but charlatans are legion."—From the *Unknown Magazine*, by the Editor, C. Moore.

# Worth-While News



## Blind Booking Curb Voted

WASHINGTON, May 17. (Exclusive)—A Federal ban on the practice of block booking in distributing motion pictures was approved by the Senate without a record vote today after four hours of debate.

With a companion measure pigeonholed in the House, the upper chamber passed with only two minor amendments the bill of Senator Neely, Democrat, of West Virginia requiring film distributors to provide theatre-owners with an advance synopsis of their product and permitting exhibitors to lease features singly instead of in groups.

### *Bill Forerunner*

The legislation, which has been advocated for more than a decade, is regarded as a forerunner of Federal regulation of the picture business.

Denouncing the "motion picture trust," Neely won approval for his long-pending measure by declaring that block booking is responsible for the showing of sensational films and by predicting that such legislation would make possible "community selection."

The only changes were an amendment exempting short subjects—cartoons, travel reels, and similar films—and elimination of a clause protecting exhibitors against damages in the event they break contracts with distributors, who violate the proposed law.

### *Senator Protests*

Little opposition was voiced, although Senator White, Republican, of Maine, protested against hasty action on a measure of such importance. Block booking is not as serious as critics of the industry contend, White argued, quoting studies by the Motion Picture Producers and Distributors of America.

He warned particularly that the bill is loosely drawn and attacked the penalty provisions, which make violators subject to maximum fines of \$5000 and imprisonment for not more than one year.

Enactment of the measure this year is regarded as improbable by industry representatives.—*Los Angeles Times*.

It is good to note that the people of the United States are waking up to the fact that something is wrong with the pictures which are being shown on the screen; and many who have investigated the matter find that the exhibition of so many silly, inane sex pictures and

underworld exploitations is not due to the fault of the management of their local theatres, but is traceable rather to the "Blind Booking System" which is practiced in the distribution of pictures. According to this system theatre managers are limited in their selection of pictures and a certain amount of cheap, inferior, suggestive screen productions are forced on them if they wish to secure those that are truly desirable.

This is a matter which all citizens should investigate, and the prospective senators and representatives should be instructed as to their desire for the abolishment of the nefarious system which is hampering the right of "free choice" belonging to every individual.

The moving picture industry should not be hampered, for it belongs to the forward movement in evolution; but it certainly is in need of a drastic purging in order to rid it of the dangerous evils that have insinuated themselves into it.

In the far past when mankind had no eyes it had a dim, internal picture consciousness relative to that which was going on around it, but man did not actually *see* anything that was external to himself except as it was reflected *within* in the form of pictures. Later the eyes developed and as a result he acquired the waking objective consciousness that he possesses at the present time. He sees and is conscious of that which is externally occurring around about him. Man now bases his thoughts on ideas not seen but sensed. The time is coming when this state of consciousness and thought activity will be changed and man will think in pictures created within which he will externalize in a manner that will make them clearly perceptible to all who are within his immediate environment. He will then have

a self-conscious picture consciousness visible to himself and others as well.

Much preparation is required before such changes as the foregoing can materialize, and only those who have real spiritual discernment are able to see and understand what these preparations are, and how they manifest.

If man's next stage in consciousness and thought manifestation will take the form of pictures, then it is evident that he must learn to think and externalize pictures which are actually visible to him, and this accomplishment is being brought about through the agency of the present moving picture.

Evolution would not be such a slow process if humanity were not so prone to abuse every new aid given to it for the purpose of development. For instance: Gunpowder contains a tremendous force which when rightly used is of untold value to the human race; but instead of putting it to a good purpose, since its discovery man has used it almost entirely to destroy the animal kingdom and his fellow men.

The same is true of the moving picture. Its power for educational good is almost beyond comprehension. And yet it has been gradually degraded until today the majority of screen productions deal principally with gambling made attractive, smoking, drinking, sensual sex relationships, and underworld social activities and exploitations. However, realizing the high destiny of the moving picture, we know that in time it will be rescued from the control of those who are desecrating its mission, and used to promote the high spiritual purpose for which it was intended. Then it will find its way into schools, churches, religious and fraternal orders—yes, and even into the homes, where it will bring to all the best in music, art, and true religion in the form of operas, educational dramas, portrayals of the lives of men and women whose high standards of living have shaped the destiny of the world. Such pictures as "The King of Kings," "One Hundred Men and a Girl," "David Cop-

perfield" and "Berkeley Square" will replace "How to Undress before Your Husband," "Shopworn Angel," "Too Hot to Handle" and "Mr. Chump," all of which are intended either to arouse lust or to glorify evil.

May the Great Powers hasten the day when the moving picture, a truly Jupiterian idealization, will free itself from the shackles which at present bind and fetter it, and purified and refined, take its proper place in the world's evolutionary development.

## The Woman Speaks

In these days when public opinion is so real a factor in public affairs that even dictators recognize its force, action taken by various women's organizations at their annual conventions is really important—and not only as an indication of current thought. Where women are politically alert, the things they stand for are more than apt to come to pass.—*Independent Woman*, June, 1938.

Excerpts taken from the resolutions voted recently at the national convention of the Young Women's Christian Association, and the purpose expressed by two leading women's clubs, convey a very good idea of the stand that is being taken by the Christian women of the United States relative to the affairs of the nation.

A pledge was given "to support such measures for the adjustment of the economic life of our nation as shall raise standards of living to levels compatible with health and security."

A resolution was passed to "commend and encourage efforts to curb the shipment of material which will be used directly by Japan in pursuing its military invasion of China."

The establishment of uniform marriage and divorce laws is urged by both the General Federation of Women's Clubs and the National League of Women Voters.

Woman is the true keeper and preserver of the home. Upon her depend the

(Continued on page 383)

# Question Department



## Authentic Occult Information

### Question:

Does the Rosicrucian Fellowship possess any authentic information relative to the occult mystery schools? If so, where will I find it?

### Answer:

Yes, all of Max Heindel's works are full of true information relative to both the Lesser and Greater Mystery Schools, and Max Heindel himself was an Initiate of several degrees in the Order of the Brothers of the Rose Cross.

The contents of our textbook, *The Rosicrucian Cosmo-Conception*, was given by word of mouth to Max Heindel by one of the Brothers of this exalted Order. The information that Max Heindel gave out was, therefore, firsthand, and not something that he had read or been told by some other student of the occult.

## THE WORK DONE IN THE ATLANTIAN MYSTERY SCHOOL

### Question:

I understand that there were schools of Initiation during the Atlantean Epoch. Were the lessons taught in these schools the same as the ones taught in the Mystery Schools of today?

### Answer:

During the Atlantean Epoch the Lords of Venus and the Lords of Mercury came to earth for the purpose of assisting mankind in the development of its emotional and mental powers. The work done in the Temple by the Lords of Venus was to foster the plastic arts, painting, and sculpture. These were not taught to the masses at that time.

The ideals which are to be developed in a race are always taught first to the most advanced ones in a Mystery School.

The Lords of Mercury had charge of

the development of the mind. They fostered man's worldly-wise intellect which is the exponent of reason, the agency of physical progress in the world's work.

## EVOLUTION OF THE VEHICLES

### Question:

Is it according to the plan of creation that the vital and desire bodies and the mind have to reach the fourth grade of density also, as the physical body has done?

### Answer:

No. The vital body, desire body, and the mind will not reach a greater state of density. Their evolution is not governed by the same laws as those that pertain to the dense physical vehicle. They will evolve by becoming less dense.

## BALANCING OUR KARMIC BUDGET

### Question:

The Rosicrucian Philosophy teaches that for every evil act committed in life there is a just settlement in the purgatorial region after death. It also states that death does not liquidate a debt of destiny any more than moving to another city pays a debt contracted in a former place of residence; that ripe fate has its roots in a former life and that we cannot escape from debts contracted in the past. How can these statements be reconciled? Surely we are not made to suffer twice for the same offense.

### Answer:

This and similar questions are asked so often that we are quoting Max Heindel's answer to an inquiry made to him:

"You are right, God does not want us to even pay back once, if by thorough repentance, reform, and restitution it is made unnecessary. But the problem of liquidating a chain of causes in a life is

much more complicated than to pay a bill for goods received. There are many sides to each case. Let us take as an illustration a drunkard who makes a beast of himself and at the same time abuses his children, depriving them of the necessities of life and the education which they ought to have; who beats his wife, showing them an example which later they may follow, thereby generally lowering their moral standard. After death that man will feel in purgatory, first, the tortures of a craving for drink, which he is not able to satisfy; and second, he will feel all the suffering which he inflicted upon his family. He has then paid for his wrong doing, and it is true that he comes back to rebirth with a perfectly clean slate so far as the actual suffering which he caused them is concerned.

But he took a vow to love and cherish the woman who became his wife and by the performance of the creative act and furnishing the nucleus for a body, he assumed the responsibilities of fatherhood toward the children which came to him for help and a suitable environment. These parental responsibilities he also neglected to fulfill, and there is therefore a tie between him and the members of his family. *He still owes them a debt of love and service* which must be rendered at some future time and therefore in a later life these souls will be brought together and so placed that he may have an opportunity for doing good toward them. If he does not then take the opportunity he may in a still later life, render an adequate service to someone else. It is for his sake that service must be rendered that the love nature may be evolved and expanded to become universal and all inclusive.

"The same rule holds good in all other cases; and as the extreme conditions make the best illustrations, we may take as another instance: The relationship between a murderer and his victim. After death he suffers in purgatory and the actual debt is there wiped out. But a tie has been established between these

souls, and in a future life they will again meet so that the murderer may have the opportunity of serving his erstwhile victim, that they may become reconciled as friends. For *fellow feeling must become universal*, being the basic principle in the kingdom of God.

"To sum up then, we may say that while it is true that all our debts are paid in purgatory, so far as the commission of wrong is concerned, our debts of love, friendship, and service remain for liquidation in later lives."

#### SIN COMMITTED AFTER DEATH

##### Question:

Is it possible for one to sin after death, or is that digression committed only while one is functioning in a physical body?

##### Answer:

Yes, it is quite possible to sin after death. Earthbound spirits often do a tremendous amount of harm by insinuating suggestions into the minds of susceptible people who very often carry out their evil schemes for them, totally oblivious to the fact that they have been used as a tool by some discarnate spirit who left earth life bearing a grudge toward some individual which he or she was unable to satisfy while still occupying a physical body.

#### OUR INVISIBLE INHABITANTS

##### Question:

I am not able to distinguish the difference between the meaning of an entity, an elemental, and an elemental entity. Will you please explain the difference to me?

##### Answer:

An entity is any living thing that has a separate existence.

Elementals are subhuman entities, and, generally speaking, are classed as nature spirits; and nature spirits have innumerable subdivisions, like fairies, gnomes, elves, sprites, goblins, nymphs, et cetera.

An elemental entity is a subhuman being.



# 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.*

## Clean Wholesome Proteins

BY LILLIAN R. CARQUE

*Carque Natural Foods Research, Glendale, California.*

*Nuts and Nut Butters:* Next to fruits, nuts are one of the most essential foods in a well-balanced and wholesome diet. Nuts are highly nutritious, representative of nature's most concentrated food. They contain in their dry state an average of 5 per cent water, 20 per cent protein, 50 per cent fat, and 2 per cent mineral matter. With the exception of the chestnut, nuts contain but a small percentage of starch. As in all seeds, the mineral matter of nuts contains a large amount of phosphoric acid, potash, and magnesia, while they are deficient in sodium, lime, and chlorine. They should, therefore, always be eaten with fruits or green leaf vegetables or fruit juices to make up for this deficiency.

Nuts are often used as a dessert after a heavy meal. In this case they are harmful, as they require the full action of the digestive juices. Combined with fruits or vegetable salads, nuts make a complete meal in themselves, and their indigestibility in most cases must be attributed to lack of wisdom in the choice of food eaten with them. If nuts are thoroughly masticated and used in small quantities and well combined, they are easily digested and utilized by the human body.



Scientific investigations prove that all nuts, especially in the form of unroasted nut butter, furnish a relatively high amount of basic amino acids, and that nut proteins are of a high biological value. Nuts and Nut Butters made from the unroasted whole nut furnish the necessary proteins and fats combined with organic salts in the purest form, and they are therefore superior to the extracted or isolated fats, whether of animal or vegetable origin.

Emulsification of nuts is artificially obtained by machinery to a degree reached only by the most careful mastication. As most people have more or less defective teeth, it is seldom that the entire edible nut is reduced by mere mastication to such a state as to contain no hard particles when it enters the stomach. Even small particles of such concentrated foods as nuts are not easily penetrated by the digestive juices, and consequently delay cleavage of these particles which often pass undigested through the alimentary canal. Experiments have proved that the coefficient of digestibility is from 5 per cent to 10 per cent higher in nut butter than in whole nuts, even if well masticated.

While people who have defective teeth should use nuts in the form of nut butter,

in which the fats are brought into a state of emulsion, attention should be paid to the fact that nut butters are frequently made from highly roasted nuts, which contain free fatty acids and are often heavily salted. Such preparations are not wholesome, as they overtax the liver and kidneys. Nuts that enter into the preparation of nut butters should be dried or evaporated at a temperature of not more than 160 degrees F. to preserve the vitamins and to remove sufficient moisture to make the nuts crisp. In this condition the nuts can, by means of a nut mill, be converted into a smooth butter which is easily assimilated, and is superior in nutritive value to flesh foods.

**Legumes:** Legumes in their dry state have a very high percentage of proteins—over 20 per cent—resembling in this respect nuts; from 1.5 to 16 per cent fat, and from 50 per cent to 60 per cent carbohydrates, mostly starch. The soya bean ranks highest in protein, many varieties ranging as high as 35 per cent in this constituent; in fat content the soya bean mounts to 16 per cent to 18 per cent. The composition of mineral matter of legumes resembles that of cereals, showing a large amount of phosphate of potash and magnesia; they are, however, deficient in soda, lime, and iron; only lentils having an appreciable amount of iron. Legumes are therefore decidedly acid-forming; in fact, in their ripened seeds are stored small amounts of purin bodies. Their high protein and carbohydrate content, with a corresponding deficiency of alkaline-reacting organic salts, renders them acid-forming. They should therefore be eaten in moderation and with discrimination.

Beans and peas are especially valuable; they may be used at different stages of their growth, namely, as tender pods (string beans and sugar peas) which can be gathered when the seeds are less than half-grown. In this form, if eaten with the pods, they have an alkaline reaction, as they contain more lime and less phosphoric acid. The "mess of pottage"

that Jacob sold to Esau for his birth-right is supposed to have been made of lentils. A Hindoo proverb says: "Rice is good, but lentils are my life." The Arabs feed their horses ground beans to prepare them for extraordinary exertion.

In Eastern Asia, the soya bean is one of the chief providers of protein and fat, and is second only to rice in importance as a food crop. It contains more than four times as much protein as rice, also 16 per cent fat. It is manufactured into a great variety of products, all having a high percentage of protein. Soya beans, when about three-quarters grown, make a most palatable and nutritious green vegetable like the green pea or the lima bean. A vegetable milk is made from the dried beans. The milky emulsion thus obtained is similar in appearance to cow's milk, but naturally of a different chemical composition, especially in mineral elements, owing to its deficiency of calcium, sodium, and chlorine. This soya bean milk is frequently used in making bread, cake, and in creaming vegetables. If left in a warm place, it will turn sour like animal milk; the curdling of the milk may be produced by the addition of some lemon juice. The fat or oil of the soya bean is of excellent flavor and is used for culinary purposes throughout the Orient. It is more easily digested than animal fats and is equal in nutritive value to peanut oil.

Lentils flavored with green-leaf vegetables make excellent soups and stews. The preparation of legumes, especially in their dry state is one of great importance. In order to insure their digestion and assimilation they should be cooked in soft, or better still, in distilled water if available. If the water used for cooking is hard, due to the presence of calcium carbonate, 1 teaspoonful of baking soda per gallon may be added, and then boiled and cooled before using, in order that the calcium carbonate or lime may precipitate. It is advisable to soak lentils and beans over night in water to soften them. Experiments have shown that the digestibility of legumes is facili-

tated by using distilled water in cooking; they can be made still more palatable if served in the form of puree by pressing the boiled seeds through a sieve. Steam cookers or double boilers are very suitable for preparing legumes; two or three hours will generally be necessary before the legumes are done. A fireless cooker may be used to advantage for this purpose. The addition of a little lemon juice, some vegetables and savory herbs will also promote their digestion.

Flours made from dried peas, beans, and lentils are excellent for making soups and purees, but a double boiler should always be employed for this purpose to prevent scorching. They should always be simmered very slowly.

Legumes, if properly prepared and not eaten in excessive quantities, well combined and balanced with green-leaf vegetables, are not hard to digest. No starchy food should accompany this meal. With these necessary precautions, legumes will admirably replace animal foods without the usual disagreeable symptoms occurring during the process of digestion. If eaten often and to excess, however, they produce acidity of the blood on account of their large amount of nitrogenous matter and acid-forming elements. Outdoor workers can digest legumes better than sedentary workers; the latter group should not eat them oftener than once or twice a week.

Peas may be eaten with or without the pods. Green peas form a nourishing and also a very palatable food. They contain 9.50 per cent sugar and other carbohydrates, and 5.54 per cent of protein, with a small amount of fat. The mineral matter contains an abundance of magnesia and iron.

*Dairy Products:* The statement that milk is a great builder of sturdy children is altogether at variance with facts. There is found perhaps a greater discrepancy in quality and chemical composition of milk than in any other food. Cow's milk produced under ideal conditions is preferable to the many artificial and demineralized foods of com-

merce, if it is used judiciously and supplemented by green-leaf vegetables, or fortified by fresh fruit and vegetable juices. We are not justified, however, in recommending its indiscriminate use. Milk and milk products are far from being absolute necessities for the maintenance of the health and vigor of the race. The milking of cows is an unnatural process. It was only after much breeding that a continuous supply was secured from cows and goats.

Pasteurizing or boiling milk destroys the soluble ferments and vitamins and alters the taste and organic composition. Raw milk, therefore, is preferable for infants and children provided it comes from properly fed and cared for animals. Cow's milk contains more than twice as much protein as mother's milk, and children taking a quart of milk daily besides other foods are being overfed. The judicious use of other clean pure sources of protein will supply most, if not all, of the nutrient constituents required for normal and healthy growth. Milk being a complete food should be treated as such, and should never be consumed with other proteins. It should be taken preferably by itself and sipped slowly; the addition of perhaps a small amount of whole grains is tolerable. The giving of strained juices of such fruits as oranges, prunes, and figs is not only very beneficial, but actually essential to the baby when deprived of mother's milk.

All *cheeses* are concentrated foods, rich in casein, fat, lime, phosphoric and sulphuric acids, containing besides from 3 per cent to 4 per cent table salt. They are therefore highly acid-forming foods, and if used at all, they should be eaten in small quantities combined with vegetables. So-called cottage cheese, if made from whole milk and unsalted, is the most wholesome form of cheese.

*Eggs*, containing as they do an excess of nitrogen and phosphoric acid, are highly acid-forming. For this reason they should be consumed in moderation, and always combined with vegetables or

citrus fruit juices which are strongly alkaline; salads comprising green leafy vegetables are preferable. Beaten eggs for omelette may be vegetized by the addition of a teaspoonful of dried powdered vegetables such as celery, spinach, or beet leaves. This contributes to the alkalinity of an otherwise acid-reacting food. Eggs are also desirable poached, coddled, or soft boiled.

*Fruits rich in protein:* The *avocado* is richer in protein than most fruits, while the best varieties have more than 20 per cent fat in a very palatable and digestible form, superior to butter fat. It is an excellent addition to combination raw vegetable salads, replacing meat by its abundance of protein and fat.

*Sun-dried olives* contain as much as 5 per cent protein and 50 per cent fat, and are equal to some nuts in nutritive value. Eaten with sweet fruits, they make a palatable wholesome combination. Only in the fully ripened sun-dried olives are all the nutritive principles of the olive preserved, and although they still retain some of the bitter taste, which is very pronounced in the matured olives while on the tree, they are undoubtedly more wholesome than the pickled olives. In the pickled product, the bitterness is neutralized by the application of a lye solution.

*Carob or St. John's Bread* is rich in sugar, fairly so in protein and readily assimilable. Both the ground carob in the form of meal or flour, and the molasses-like syrup that the pod yields are pleasing additions to the human dietary. The whole pod, if thoroughly masticated, seeds ejected, will admirably serve as a sort of confection. Chewing the whole pod, as is, encourages thorough mastication, yielding needed exercise to the teeth and generating enough saliva and pepsin for good digestion. As a breakfast food, carob is richer and it carries more protein than wheat. Well balanced in its constituents, it compares favorably with cow's milk. The carob pod, meal or flour require no cooking to

be palatable; they are very nourishing and easily digested. All vitamins and organic salts are thus retained in their natural state.

*Grains:* In the late Otto Carque's book, *Rational Diet* (out of print), he indicates the average percentage of protein contained in water-free grains thus: Rice, 9.00; Corn, 11.20; Oats, 11.90; Green Corn, 12.60; Barley, 12.70; Rye, 13.50; Whole Wheat, 15.70.

*Only Seeds:* All natural seeds rank high in protein, viz.:

Caraway Seed, 19.84; Poppy Seed, 19.40; Flax Seed, 22.60; Mustard Seed, 27.59; Sunflower Seed, 14.20; Sesame Seed, 35.99.

*Flaxseed* is frequently used for medicinal purposes as an emollient and demulcent in irritations of the mucous membranes, also as an ingredient in many cereal preparations to give them a slightly laxative effect. In the Orient, *Sesame Seed* is mixed with honey and preserved with citron and sold as a luxury. Elsewhere it is used in confections and bakery goods. The oil obtained from the seeds resembles olive oil.

*Sunflower seeds* are derived from the sunflower which is grown largely in Austria, southern Russia, India, and China for the purpose of making sunflower oil. The seeds of the *poppy* are also frequently used to produce table oil.

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### MY LITTLE PLACE

My little place!—it's large enough

For all there is for me to do.

My little place!—I'm only asked

To help and trust, be real and true.

Let all my service be to rest

Within my Father's gentle hand,  
Responsive to His loving will

Whether or not I understand.

Then wondrous large, e'en wondrous  
great

This little place of mine shall be  
As looked upon from heavenly heights  
As seen as God and angels see.

—JULIA H. THAYER.

## Patients' Letters

Pennsylvania, March 29, 1938.  
Rosicrucian Fellowship  
Oceanside, California.

Dear Friends:

My, what quick recovery. When I wrote you last week my heart was very fast and hard, with instruction to bed for a month from my doctor. And today after seven days my heart seems to be working as steady and regular as an eight day clock.

Many thanks to the wonderful Invisible Helpers for their help.

Yours respectfully,  
—F.W.H.

New Jersey, April 1, 1938.  
Rosicrucian Fellowship  
Oceanside, California.

Dear Friends:

I wrote and asked you to put my daughter's name on the healing list. I guess you received it.

She is home now. The doctor said today that the ear was dry, and the pain had stopped. So she did not need the operation. God has certainly answered someone's prayer.

I am so happy to have her back with us again. It is just like a miracle. Everybody is so happy for us.

I thank you so very much for your prayers.

A happy Mother,  
—M.E.M.

California, May 8, 1938.  
Rosicrucian Fellowship  
Oceanside, California.

Dear Friends:

I have improved very much this last week, and if I keep on the same way in the future, it will not be long before I am normal again, thanks to the Invisible Helpers.

Thanking you again, I remain,

—H.T.E.

California, May 12, 1938.  
The Rosicrucian Fellowship  
Mt Ecclesia  
Oceanside, California.

Dear Friends:

A most marvelous cure has been demonstrated in the cure of my recent accident. I am pronounced to be, except for the loss of eight pounds of flesh, in better physical shape than before the fall.

Such a demonstration, though not the first by any means, amazes even me.

Yours in Christ-like faith,

—H.F.

## Healing Dates

July ..... 4—11—18—25—31

August ..... 7—15—21—27

September .... 4—11—18—24

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

## People Who Are Seeking Health

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

## MINERAL SALTS IN SCALLOPED POTATOES

Many persons are particularly fond of boiled scalloped potatoes but regret the loss of the mineral salts and vitamins when the peelings are not cooked. It is not necessary to lose these valuable ingredients.

In making scalloped potatoes first scrub thoroughly and then peel potatoes. But do not throw the peelings away. Put them to boil in water just sufficient to cover them. While the peelings are boiling slice the potatoes into the baking dish. Then mix the water from the peelings with the hot milk that is poured over the potatoes. This peeling water, or stock, will contain the minerals held by the peelings, and will, therefore, not be lost. The quantity of milk used should be reduced by the amount of stock put in. If the peelings have been well boiled down the amount of stock will be small.

# VEGETARIAN MENUS

## —BREAKFAST—

*Fresh Youngberry Juice*  
6 oz.

*French Omelet*  
*Soy Bean Muffins*  
*Decaffeinated Coffee*  
*Cantaloupe*

## —DINNER—

*Tomato Juice Cocktail*  
*Sliced Cucumbers*  
*Braised Protose*  
*Fresh Spinach with Lemon*  
*Brown Rice*  
*Watermelon*

## —SUPPER—

*Fresh Carrot and Parsley Juice* 6 oz.  
*Onion and Tomato Salad*  
*Country Cottage Cheese*  
*Knackerbrot*  
*Peach Melba*  
*Prune Milk Shake*

## RECIPES

### *Soy Bean Muffins.*

Ingredients: 3 eggs,  $\frac{7}{8}$  cup sweet milk,  $\frac{1}{4}$  teaspoon salt, 1 cup soy bean flour, 2 tablespoons butter.

Sift dry ingredients together. Add beaten egg yolks, milk, and melted butter, then fold in stiffly beaten whites of eggs. Bake in greased muffin pans in a hot oven (425° F.) for twenty minutes.

### *Braised Protose.*

Ingredients: 1 pound protose, 1 small carrot, 1 small turnip, 1 small potato, 1 large onion,  $\frac{1}{2}$  teaspoon celery salt,  $1\frac{1}{2}$  cups water, salt, 1 cup brown sauce.

Chop the vegetables very fine and cook uncovered slowly until vegetables are tender; strain and use liquid for brown sauce. Add salt and celery salt during the cooking. Remove protose from cans, cut in halves lengthwise, and each half into eight slices. Arrange the protose with the slices slightly overlapping in a baking dish; add cooked chopped vegetables to brown sauce and pour this over the protose. Bake in a moderate oven one hour.

### *Brown Sauce.*

Ingredients:  $\frac{1}{4}$  cup browned flour,  $\frac{1}{4}$  cup butter,  $1\frac{1}{2}$  cups water,  $\frac{1}{2}$  cup strained condensed tomato, 2 teaspoons savita.

Rub the flour and butter together. Heat the liquids; add salt and strained tomato. Pour the liquids slowly into the flour and butter, stirring meanwhile. Add the savita and let boil five minutes.

### *Brown Rice.*

Ingredients: 1 cup brown (unpol-

ished) rice, 5 cups water,  $1\frac{1}{4}$  teaspoons salt.

Wash rice in cold water, rubbing between the hands. Change water until it remains clear. Place the rice and salt in a very heavy covered aluminum pan or iron kettle. Add cold water to cover the rice  $\frac{1}{2}$  inch. Place over burner, heat to boiling point, then turn gas low and cook until rice is tender which will require about  $\frac{1}{2}$  hour. Do not remove cover during the cooking process. At the end of this time each grain should be soft and tender, yet whole and distinct.

### *Tomato Juice Cocktail.*

Select good quality of tomato juice. Rub mixing bowl with garlic. To the tomato juice add sufficient onion juice to please the taste, likewise dissolved savita; mix well and chill before serving.

### *Onion and Tomato Salad.*

On garnished salad plate arrange alternate thin slices of onion and tomatoes; garnish top with shredded water cress. Add olive oil and lemon juice dressing.

### *Peach Melba.*

Cut a sponge cake in half inch thick slices, using one slice to a serving. Spread the center well with whipped cream, over this place a halved peach (fresh or canned) round side up and garnish with a cherry, or any berry fruit in season.

### *Prune Milk Shake.*

Ingredients:  $1\frac{1}{2}$  cups evaporated milk, 3 cups prune juice,  $1\frac{1}{8}$  cups water.

Mix milk and water, add prune juice and chill. Add juice slowly to milk and stir thoroughly.



# Children's Department



## The Island of Peace-Upon-Earth

BY IRENE MACCOLL

**H**AVE you ever heard of the Island of Peace-Upon-Earth? No? Well, it is a wonderful place, well worth hearing about, so, while we are all quietly sitting here around the fire, I'll tell you about it, my Dears!

The Island of Peace-Upon-Earth lies far away in the midst of an Ocean whose waters no mortal has ever yet sailed. No ships save Fairy ones ever touch at its beautiful ports; no human eyes have ever looked, save in dreams, upon the gleaming snow-white towers of its palaces, or the waving fronds of its giant ferns and palm-trees; no mortal has ever tasted the luscious fruits that cluster always in its orchards. It is always Summer-time in this lovely island, yet no one save the Fairies themselves ever set foot upon the golden-and-silvery sands that lie below its cliffs of emerald, turquoise, amethyst, ruby and onyx! Only the wild birds and the creatures of the Sea (who have always been the firm friends of the Fairies) have ever looked upon the Island of Peace-Upon-Earth.

Now, for ages and ages, every year at midnight on Hallow-Eve, the Fairies of All the World gathered upon the Island of Peace-Upon-Earth for their great yearly Festival. From icy Greenland they come, in their curious kyacks, or boats of walrus-hide, wearing their furs, and never for a moment finding them too warm—because, by a magical charm, every Fairy finds the climate of this Island exactly like that of his and her own country! So from Turkey come Fairies wearing fezzes and loose-flowing robes; from Japan come Elves wearing

kimonos and bright-colored slippers, with kites in their hands to help waft them over the waves. From Arabia come Fairies riding on beautiful horses and camels, and wearing embroidered shirts with long pointed sleeves, which are tied behind their necks to keep them out of the way as they guide their steeds toward the Island of Peace-Upon-Earth. From Spain, Ceylon, Switzerland, Africa, from everywhere in the world come the Fairies for this great gathering on Hallow-Eve. Why? Well, that's just what I'm going to tell you about now.

Once upon a time, ages and ages before they began to keep their festival on the Island, the Fairies of every land used to gather at chosen places in their own countries every Hallow-Eve. And right good times they had, too! But there was one thing that had always puzzled the Fairies of All the World, and sometimes it caused a good deal of trouble, too. The Fairies of the World could only speak the Language of their own Country! When they were sent by their own Supreme Ruler with messages to other nations, they had to use sign-language, which, as we all know, does not always make our meaning very clear!

The Fairies did the best they could, but often the wisest members of all the troops wished there were a language which they all could speak, so that each nation might better understand the wishes and ways of the others. And they wished this all the more when they saw how often the Nations of the World went to war with each other, because the

affairs of all Countries were left almost entirely to a few Diplomats to manage, and very often these Leaders were neither good nor wise. And so, because their peoples really had nothing much to say about whether they wanted war or not, and knew only that which their leaders wanted them to know about the other nation or nations against whom they were fighting, and the real cause of the war, there was great suffering, and much wrong done in the world. But it had always been impossible for the Nations to hold friendly Councils together, and get to understand the other's thoughts and ways, because of this lack of a common language which all understand.

Well, as I have said, the wisest Fairies of all lands thought that surely there must be some way out of this stupid state of affairs, both for Mortals and Fairies! And so they thought and thought and thought about it, for ages and ages and ages—but they never really *did* anything about it!

And then a remarkable thing happened. Every year, you remember, at midnight on Hallow-Eve, the Fairies of each Nation held their separate Annual Festivals at some chosen place decided upon by vote. Now it happened one year that every vote of All the Fairy Councils of All the World was cast in favor of holding their respective Festivals on the Island of Peace-Upon Earth! However it happened, I do not know—but they *did* so decide—and not one Nation of them all ever dreamed that any other would be holding its Festival there, too! So there was going to be the biggest kind of a surprise for All the Fairies of All the World, come Hallow-Eve, on the Island of Peace-Upon-Earth!

Because Peace-Upon-Earth was a charmed island, every Fairy always found its climate exactly like that of his and her own country, and all knew that they need not take any of their own special national foods with them. The Chinese Fairies knew rice was there in abundance, so they took along only their chop-sticks and bowls;

the Esquimaux knew there would be plenty of dried fish and blubber, so they took only their sharp bone knives; the Dutch knew there would be beautiful cheeses, the Americans and Canadians knew there would be Boston Baked Beans and Brown Bread and Maple Syrup and Hot Cakes; in fact, every soul of them all knew that they would have a splendid time and delicious foods on the Island of Peace-Upon-Earth!

Came Hallow-Eve, and the Fairies all started early for their Festival-place. By ten o'clock the air was filled with Fairies from Lapland, India, Burma, Africa, China, Japan, Great Britain, Germany, North and South America, Hawaii, Egypt—from everywhere you could think of—all hurrying along on the wings of the wind, in aeroplanes, in strange vehicles, on odd steeds, or riding down on the waves of the ocean in Coracles or Basket-boats, Sailing-ships and in Sampan, all traveling with ease, as only Fairies are able to do, in air, on earth, and on sea, as they may desire. And every now and then, when Fairies of one nation would run across Fairies of another nation heading in the same direction as themselves, each would wonder where the other was going, and what was its errand, but they all kept right on their appointed courses to the Island of Peace-Upon-Earth!

Now, as you know, Fairies can travel very quickly; and by half-past eleven, the waters about the Island of Peace-Upon-Earth were filled with anchored kyacks, and junks, and sailing-ships; and on the shores lay Russian sledges, jinrickshas, and caleches, and in the green orchards lay camels, reindeer, Arabian horses, and elephants with howdahs on their backs. It was surprising how many different kinds of conveyances were there! But more surprising still was the fact that there, face to face, had come all the Fairies of All the World to hold their Hallow-Eve Festivals on the Island of Peace-Upon-Earth!

There was a glorious moon shining high up in the sky, and in the orchards,

from the branches of all the trees swung little lanterns of many-colored lights: yellow, purple, red, green, and silver. And all over the earth lay the most wonderful jewels; and everywhere grew the most marvelous flowers, more marvelous still because, when the Fairies stepped upon them, accidentally, their blossoms were not bruised at all, but swung up into place again as fresh and beautiful as ever!

Now, when the Fairies of All the World looked at each other and realized that, however it had happened, they all had chosen the Island of Peace-Upon-Earth for their Hallow-Eve Festivals, that year, they were in a great quandary!

they all had counted so on climbing the Mountain of Goodwill, and staying there until they had seen the sun rise on all the hilltops of the World, and singing together their Annual Blessing on All the Nations! *Whatever should they do?*

For a while, from sheer amazement, and disappointment, all the Fairies kept perfectly silent. The Supreme Rulers of each Nation gathered at once under the spreading branches of the Tree of Wisdom, and stood in as deep bewilderment and silence as their loyal subjects. And then, suddenly, Puck, who always could find something to laugh at in every situation that did not hold tears or sorrow for somebody, Puck looked around at all



*Whatever should they do?* They all had counted so upon dancing hand-in-hand around the Rock of Love, and pledging anew eternal kindness and loyalty to every child and every ill-used soul, and to all who strove to make this world a happier, safer, and kinder place for them to live in, and battled always against entrenched evils and bitter injustice, wherever they found these things. And from the silver-meshed bag fastened to every Fairy's belt at the left side, they had planned to scatter joys; and from the golden-meshed bag fastened to every Fairy's belt at the right side, they had planned to toss upon the morning winds tokens of a fair chance and real help and training to live a good and useful life for every child, as well as for every older mortal who should be found worthy of the goodwill of all the Fairies of all the Nations of All the World. And

these thousands and thousands of sober-faced Fairies, and he began to laugh! He laughed and laughed and laughed and laughed, and it wasn't more than a jiffy of time before all the Supreme Rulers and All the Fairies of All the Nations of All the World were laughing, laughing, laughing as though somebody had just told them the most amusing thing that they had ever heard! All through the crystal-clear air rang that lovely Fairy laughter, rising and falling in peal after peal of sheer music. Away out over the Ocean, the birds and the sea-creatures heard it and wondered whatever could be happening among the Fairies there on the Island of Peace-Upon-Earth!

And as for the Fairies themselves, they were just as surprised as anyone else could possibly have been—because each one knew that every other Fairy

was laughing at the identical thing which was so amusing to himself and herself.

By-and-by, after they had all laughed until they were out of breath, and were wiping their eyes with handkerchiefs of cobwebby lace and thistledown linen, the Supreme Rulers of each Nation drew closer together and each tried to explain the situation to the others. They talked earnestly enough, but, because they did not have a Common Language which they all understood, they could not get much said, really! But the thing that they did all understand perfectly was that there was great need of one language which All the Fairies of All Nations understood, and that All Mortals had that same need. Because there is no bond so strong as understanding to create sympathy!

How splendid it would be if all the wise and good and merciful of All Nations could speak one language that was known to all the World, and, of course, as many other languages as they cared to learn! Why, before we knew it, almost, we would have Goodwill toward All Men! We would realize that among all Peoples there are true and good and wise folk. And oh, my Dears, if only all these kindly souls could unite their efforts this blessed minute, this world would be a better, happier, freer place to live in, and I think there would be no more Wars! Ah, how wonderful that would be! For wars, as we all know, cost more than Money—they cost Lives—and the ruin of Countries—and the victors are not always right nor all worthy of their victories. Often, *Might is not Right*.

Well, as I was telling you, after they had laughed, and laughed together under the Tree of Wisdom, at exactly midnight, on Hallow-Eve, ages and ages ago, on the Island of Peace-Upon-Earth, the Supreme Rulers of All the Fairies of All the World sat down together, and all their loyal subjects sat down near by, and each tried his and her best to talk to the companions he or she found on his or her right and left, for by that time

the Fairies of All Nations were so merged together in one vast throng that Germans and Esquimaux, Tibetans and Colombians, Sardinians and South Sea Islanders, and all the rest of Earth's Fairy-folk found themselves side-by-side, and wonderful to relate, it was not very long before every one of them had learned something of the languages spoken by his or her companions! They actually *understood* each other!

And so the Fairies talked and talked. And by-and-by up rose one of the Supreme Rulers, and this is what he said (of course, only his own troupe understood him entirely), "My dear and loyal subjects, and my Friends of All the World: by what has happened this night, we, the Fairies of All the Nations of All the World have learned a great lesson. We have learned that Goodness, Wisdom, and Loving-kindness are common to all people; and we have also learned how much easier it would be to understand each other if only there were some language which we all understood. Now, therefore, for the good of all the world, let us steadfastly strive to frame an Universal Language! We have tonight made a beginning for now we all know something of the language spoken by our neighbors of other Nations, and it will be easy to form a new one made up of words that are common to the speech of All, based upon the great Root-languages from which all others are formed. And this Common Language shall be spoken forever and ever, when Fairies of any Nation shall meet the Fairies of other Nations. And this will bring, in time, great help and healing to All the World!"

And after this Supreme Ruler had finished speaking each and every other Supreme Ruler repeated the same identical message to his own people, and all the Fairies clapped their hands, and nodded their heads, and sang all together, "We hear, O Rulers, and we will gladly obey!"

So all the Supreme Rulers of all the Fairies set to work right then and there,

and in a very short while they had formed a brand-new language made up from words which they all knew already in common, and before you could say "Joy be with you!" all those thousands and thousands of Fairies were talking together and *understanding* each other, for all the world as if they had always done so!

And so it came to pass that for the first time the Fairies of All the Nations danced hand-in-hand around the Rock of Love, and plighted their faith anew to every child, to every sufferer, to All Souls in the world! "We pledge ourselves to bring Joy to All Souls in the World!" they all cried together! And every Fairy opened the silver-meshed bag fastened at the left side of his or her belt, and tossed upon the morning winds the Joys with which that bag was filled; and then every Fairy opened the golden-meshed bag which was fastened to his or her belt at the right side, and tossed upon the morning winds tokens of a Fair Chance for a Happy, Good, and Useful Life for Every Mortal!

And then all the Fairies climbed the Mountain of Goodwill and saw the sun rise on all the hilltops of the World, and sang their blessing upon All the People of All Nations! Oh, they all had a glorious time!

Not until the rose of Dawn had given place to the lily of bright Morning, did the Fairies of All Nations set out for home in their kyacks and jinrickshas, on their elephants and camels and aeroplanes and in so many other different ways that I really cannot tell of them all!

And in the heart of every Fairy there was Joy! And on the lips of every Fairy was one magical word! Over and over they said it to themselves, over and over they called it to each other through the crystal-clear air! And what do you thing that magical word was? None other than the name of the great Universal Language—the World-Speech—which since that wonderful Hallow-Eve on the Island of Peace-Upon-Earth, the

Fairies of All the Nations of All the World have used when they talked with the Fairies of All other Nations! Wise, so wise, are Fairies! When, do you think, will Mortals choose to frame an Universal Language, so that All the Nations of All the World may come to understand, and have patience with, and love, each other?

Oh, may it be soon, soon!

## The Rosicrucian Principles of Child Training

BY MAX HEINDEL

This book is a compilation of the writings of Max Heindel on the training of children in accordance with Rosicrucian principles. These writings have been collected and made available for parents and teachers who are engaged in the training of children. The material included is invaluable for the purpose.

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

# Echoes from Mt. Ecclesia

• • • •

**O**N the evening of June 12th, the writer, with a party of members from Headquarters, responded to an invitation from our Mexican Center in Los Angeles to attend their convention. The Center consists of a group of about thirty very sincere students, and to publicize the Rosicrucian Fellowship work they rented a large hall and invited their friends to an evening of entertainment. We arrived at 7:30 P.M. and were invited to a seat of honor on the rostrum which gave the writer a fine opportunity to study the audience. There were about three hundred present, of a superior class of people. A goodly number of clever children were present and these children supplied the larger part of the program of songs, dances, recitations, and orchestra music. They were a real inspiration.

Officers for the coming year were installed. The ladies had prepared a beautiful ceremonial to dedicate the emblem which had been made in the form of a beautiful satin banner which was carried into the room and placed on a pedestal on the platform. Then each of the ladies, holding a red rose, repeated some beautiful ideal that the Rosicrucian Emblem stands for. At the end of her recitation, each one handed her rose to the retiring President, Sr. De Bussy, who then gave a most inspiring talk on the struggles of Max Heindel in his pioneer days, and followed this with the principles of the Rosicrucian Teachings.

The interest which the Spanish-speaking people are taking in the teachings is very encouraging. At present it requires two Spanish Secretaries at Headquarters to take care of the lessons and letters from students who have become interested from this language-group alone. Membership in the South American countries and in Mexico is growing at a most satisfying rate.—A.F.H.

## CONVENTION PROGRAM

### Mt. Ecclesia, Aug. 26, 27, 28, 1938

Friday, Aug. 26, 1:30 P.M.—Philosophy Class, followed by question and discussion period concerning growing manifestation of Rosicrucian principles through art, music, science, and religion.

Friday, 7:30 P.M.—Closing exercises of Summer School.

Saturday, Aug. 27, 9:00 A.M.—Opening of Convention.

Invocation.

Address of Welcome.

General aims and purposes of the Convention.

Saturday, 11:00 A.M.—Dedication of Healing Department Building.

Saturday Noon—Banquet-dinner.

Saturday, 2:00 P.M.—Discussion: Spiritual Healing.

Causes of disease.

How the Rosicrucians Heal.

Astrology and Healing.

Maintaining Health.

Saturday, 7:30 P.M.—Outdoor program: Talks by prominent speakers; music; refreshments.

Sunday, August 28, 10:00 A.M.—Discussion: The Rosicrucian Fellowship Sanitarium.

Origin and general purposes.

Plans of the building, etc.

Modern trends in attaining health.

Color and Sound as aids in healing.

Sunday, 2:00 P.M.—Discussion: Study Group and Center Work.

Purposes, advantages, possible disadvantages, etc., of organization.

Center objectives and their attainment.

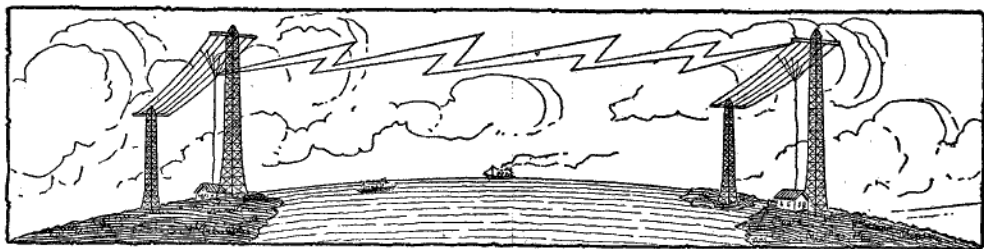
Sunday, 7:30 P.M.—Address in Pro-Ecclesia, "Rosicrucian Objectives,"

Dr. A. J. Geiger.

We hope that as many of our members as can do so will plan to spend these three days with us.



# Rosicrucian News Bureau



• • • •

Perhaps the greatest value of the Western Wisdom Teaching lies in the fact that the application of its standards, or principles, in the daily life builds character—*dependable* character.

In a recent radio broadcast from New York City, Dr. Harry Emerson Fosdick said: "I celebrate the men and women who still are rooted and grounded in great *standards* and so have become *predictable* characters. That is the noblest thing we ever get our eyes upon, a *predictable* character. Here among our friends are men and women concerning whom we know in advance what they will do. We can count on them. They are reliable. They have *standards*."

Christ Jesus set forth the most exalted *standards* yet revealed to humanity, and His was the most glorious *character* yet known to man. An earnest application of the Western Wisdom principles as taught by Christ-Jesus develops a Christ-like character, a character so imbued with the fundamental quality of universal love that the person possessing it becomes of necessity a great power for good in the world.

Character building, then, becomes the prime objective of every intelligent spiritual aspirant. The daily unfolding of such qualities as tolerance, unselfishness, self-reliance, humility, honesty, etc., results in *dependable* character. Group association and activities provide excellent opportunities for transmuting the

attributes of the lower nature into *noble* character. May all our Study Groups and Centers function primarily as schools for *character building*!

## FIELD ACTIVITIES

### OAKLAND, CALIFORNIA.

News comes from our field worker, Mr. F. A. Jones, that Center rooms have been selected at 1141 Webster St., Oakland, and that the work of furnishing and decorating the rooms is almost finished.

The following schedule of classes has been arranged: Thursdays at 8 P.M., Philosophy; Fridays at 8 P.M., Astrology; Sundays at 7:30 P.M., Devotional Service; Healing Service daily at 12:15 P.M. All members and friends in the Oakland vicinity are cordially invited to assist in the work of establishing in Oakland a live, efficient Center for the dissemination of the Western Wisdom Teachings.

## RADIO NEWS

The encouraging responses to and comments upon the Fellowship broadcasts which have been given over station KFOX indicate that this project has been well worth while in bringing the New Age truths to the attention of the public in general. There will be twelve more of the talks to follow the fourteen which have already been advertised, and

## 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 Bldg., 8th Floor.  
*Chicago, Ill.*—c/o Mrs. Magdalena 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.*—38 No. Pennsylvania St.  
*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 Burke 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.

this last series will be given over station KMTR instead of over KFOX. The change in stations has been made at the suggestion of numerous listeners who state that a better hearing and a wider audience are afforded by KMTR. Please advise your friends and acquaintances of the change and be ready to listen to this series of illuminating talks which will begin July 5th over station KMTR. The new schedule follows:

### 3RD SERIES OF BROADCASTS

Station KMTR (570 k.c.)

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Tuesday, July 5, 7:45 P.M.

The Power of Attraction

Sunday, July 10, 1:00 P.M.

Prehistoric Atlantis and Lemuria

Tuesday, July 12, 7:45 P.M.

The Invisible Worlds

Sunday, July 17, 1:00 P.M.

Cultivation of the Will

Tuesday, July 19, 7:45 P.M.

Scientific Forgiveness of Sin

Sunday, July 24, 1:00 P.M.

Thought As a Force

Tuesday, July 26, 7:45 P.M.

Desire Forms and Functions

Sunday, July 31, 1:00 P.M.

The Power Within

Tuesday, August 2, 7:45 P.M.

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Sunday, August 14, 1:00 P.M.

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## LOS ANGELES, CALIFORNIA.

What a joyful, inspiring evening was spent by the several hundred friends attending the celebration held by our Spanish-speaking members of this city on June 12th! Mrs. Heindel and the others who went from Mt. Ecclesia returned literally "bubbling over" with enthusiasm and praise for the splendid manifestation of interest and endeavor to spread the Western Wisdom Teachings which they were privileged to witness and share.

A high spiritual note was struck and maintained throughout the evening, an unusually attractive and effective program of talks, music, pageantry, etc., being centered around a beautiful silken banner upon which had been woven and embroidered the Rosicrucian Emblem and the symbols used on the Fellowship books. Sr. Albert de Bussy, the guiding spirit of the Group, gave an interesting account of the growth of the work at Mt. Ecclesia, and other friends contributed explanations of the different parts of the Emblem, etc. Attention was also given to plans for future expansion by the Center, and the evening closed with everyone feeling a genuine spiritual uplift.

## GRASS VALLEY, CALIFORNIA.

"Open discussion meetings" have become a regular bi-monthly feature of the activities of this enthusiastic group of Western Wisdom students, which now occupies its own building. The secretary informs us, "We ask various members to conduct the discussions, and questions from the floor are invited. This meeting is growing in interest, and it is apparent that the desire for understanding is increasing."

Much interest is also being manifested in the Junior and Senior Sunday Schools, attendance being encouraged by rewarding those not missing a meeting for six months with a golden Mercury pin. A recent program of recitations, music, etc., given by the young tots of the Junior Schools delighted and inspired all the friends attending.

## 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.*—45 III Vogelensangstraat.

*Apeldoorn.*—Stationstraat 77.

*Arnhem.*—Mesdaglaan 18.

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

*Rotterdam.*—Claes de Vrieselaan 51.

*Rotterdam.*—Bergweg 308.

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**The Rosicrucian Fellowship**  
*Oceanside, California, U.S.A.*

Another phase of the Fellowship work being given attention by this Group is that concerning the proper care of the dead. This involves a process of education of the public in which every Fellowship Group should endeavor to assist.

SCHENECTADY, NEW YORK.

A recent communication from the Schenectady Group tells of a continuance of the regular Center work there, and in addition gives some interesting news of the inter-Center activities taking place in that section. The Secretary writes:

"Reviewing our last few month's activities, we may mention three public lectures, all well attended. 'Man's Relation to God' was the subject used by our Edward Sands, who illustrated his talk with lantern slides showing occult, astronomical, and scientific diagrams and pictures. The enormous, awe-inspiring Macrocosm was thus displayed and its spiritual significance explained in comparison to Man, who was pictured as the godly exposition of an evolving Microcosm. We feel our Ed. Sands should be encouraged to specialize more in lecture work to the glory of God and Christian evolution.

"Two interesting lectures were given by Joseph Earl Schrack of New York City, entitled 'Christ and Buddha' and 'Building Our Body of Light.' Brother Schrack impressed us as a well qualified lecturer, who through poise, concentration, enthusiasm, and an easy flow of illustrative language kept his listeners always interested. It was indeed an unusual spiritual treat for us to have Mr. Schrack with us, and we hope to see and hear him again soon."

MANILA, PHILIPPINE ISLANDS.

Though it is a bit late to report an Easter Service, we find the description of the one held in this distant city so encouraging that we give most of it verbatim.

"The Manila Study Group conducted an Easter Service on Good Friday, April 15, at 2:00 P.M., it being only

about noon when visitors from different places began to arrive. Among them were members of the Masonic and Theosophical Societies, students of the Fellowship Teachings, and those of various orthodox affiliations.

"The two hundred and fifty or more chairs contained in the meeting room were all occupied, and there were many visitors standing in the aisles and at the front and side doors. At 2:00 P.M. Mr. H. F. Tibayan began to deliver an address giving the inner meaning of the words uttered by the Christ on the Cross. Those present were greatly inspired and impressed by the clear, logical explanation given of the Mystery of Golgotha according to the Western Wisdom Teachings.

"As a result of the lecture people of different religious societies are inquiring more and more into our Teachings, finding satisfactory answers for the questions concerning life and being which they ask. We are carrying on extensive work to acquaint people with the Teachings, both in the city and outside its limits."

### THE WOMAN SPEAKS

(Continued from page 364)

standards of the world's morality and the perpetuation of its religion. Her great intuitive powers enable her at times to pierce the veil which divides the material world from the spiritual realms and endow her with a divine understanding that impels her to hold fast to her belief in a Divine Power which created the world and all that is thereon.

Man's physical organization fits him to become master of earth conditions. Woman's vital body constitutes a positive channel for the inflow of spiritual truth.

### NOTICE OF CHANGE OF ADDRESS

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- Tacoma, Wash.—C. A. Thorell, 708 St. Helens Ave.
- Tampa, Fla.—E. M. Holder, 1002 Horatio.
- Vancouver, B. C., Canada.—The Torch, 657 E. Hastings St.
- Washington, D. C.—Henry Austin, 4215 Ridge Road, S.E.



# 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.



# Manuscript Competition

THE ROSICRUCIAN MAGAZINE OFFERS FIVE PRIZES FOR THE FIVE BEST MANUSCRIPTS SUBMITTED BY JULY 15, 1938

First Prize	\$50.00
Second Prize	25.00
Third Prize	15.00
Two \$5.00 Prizes	10.00

Acceptable articles which do not win cash prizes will be retained and one year's subscription to THE ROSICRUCIAN MAGAZINE given for each. The subscriptions will begin at the close of the competition.

Manuscripts must be received *at Mt. Ecclesia* on or before JULY 15, 1938, to be eligible for entry.

Names of winners will be announced in the OCTOBER issue of THE ROSICRUCIAN MAGAZINE.

## WHAT TO WRITE

Articles on Rosicrucianism, philosophy, mysticism, and occultism.

Science, religion, and art from the metaphysical standpoint.

Stories and personal experiences illustrating these topics.

Stories for children from 10 to 16 years of age.

Articles on astrology, healing, and vegetarianism.

*We do not accept articles on mediumship, crystal gazing, or other negative forms of psychic development.*

## CONDITIONS

Manuscripts should contain from 2,000 words to approximately 4,000 words, and should, if possible, be typewritten, and in DOUBLE SPACING. Write the words "Manuscript Competition" at the top of the first page; also name, address, and number of words. More than one manuscript may be submitted by the same writer. The decision of the judges shall be final.

We sometimes find it necessary to make slight modifications in articles and stories submitted to bring them within the requirements of our Philosophy. Manuscripts are only accepted subject to this provision.

## *Get Your Article in Early*

*We hope that this contest will be of sufficient interest to metaphysical writers of experience to make some of their material available for our pages. It also offers to less experienced writers an opportunity to develop their latent literary talent.*

## THE ROSICRUCIAN FELLOWSHIP

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