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Rays from the Rose Cross

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Contents

Have We Lived Before?	242	ASTROLOGY DEPARTMENT—	
EDITORIALS—		The Astrologer Discusses the Second	
Inner Anchorage	243	House (Conclusion)Elman	266
Self-Dependence (poem)		The Children of Gemini, 1950.....	269
Matthew Arnold	245	Reading for a Subscriber's Child:	
THE MYSTIC LIGHT—		Hans P. S.	271
Threefold Alchemy..Herbert Merrill	246	Vocational Training Advice	272
EscapeMyrtle V. Sheppard	249	MONTHLY NEWS INTERPRETED—	
A Great Rosicrucian in Adversity....		Noise Found to be Destructive	273
Stewart Robb	252	Key to Producing Super-mind Found	274
Expiation (Part 1)..Grace E. Brown	254	READERS' QUESTIONS—	
Origin & Development of the Brain &		Concerning Oneirology	275
Mind (Conclusion)..F. Scherzinger	257	Praying Spirits Out of Purgatory..	276
MAX HEINDEL'S MESSAGE:		NUTRITION AND HEALTH—	
Gleanings of a Mystic.....		The Sweetest Story Ever Told	
(Nineteenth Installment)	261	Lillian R. Carque, Sc.D.	277
STUDIES IN THE COSMO-CONCEPTION:		HEALING—	
Animal Consciousness	263	The Influence of the Moon in Healing	
WESTERN WISDOM BIBLE STUDY:		(Part 1)Max Heindel	280
The Patmos vision	264	CHILDREN'S DEPARTMENT—	
TODAY'S SCIENCE:		The Minstrel Maid (Conclusion)	
Cancer Research	265	Janice Lorimer	282

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Have We Lived Before?

Is there an evolution of the inner man—the Spirit—as there is an evolution of the outer man—the body? Is it mere accident that some are born in healthy bodies and to material plenty while others enter life in crippled forms and suffer for lack of food and care? Or are we part of a Great Design based upon the Law of Progress which impels us onward, upward, forever?

Is it not possible that we see but a part of the whole; that actually justice and law prevail so that all are reaping exactly as they have sown; that life unending is woven on a loom of time that brings us repeatedly to earth so that we may learn in the school of experience the lessons needed for perfected character?

The knowledge that we have lived before on earth and that we shall return again in fleshly form, that it is thus we grow in soul and Spirit, that we ourselves cause our suffering, that we have free will to change our lot—such knowledge may well enable us to change our lives and bring to birth a “federation of the world” in which goodwill and brotherhood prevail.

In this Atomic Age an awakening humanity searches for a logical, reasonable solution to the mysteries of life and being. The increasing revelation by science of the secrets of the invisible worlds and their forces points toward a faith based upon knowledge to replace the blind faith of the past.

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It is our pleasure to serve you.

THE ROSICRUCIAN FELLOWSHIP

Editorial Department

Oceanside, California, U.S.A.

EDITORIALS

Inner Anchorage

TODAY a mighty leaven of new ideas is permeating the consciousness of humanity all over the globe. Religion, science, education, art, and the broad field of human relations all evidence the effects of this new impetus, and all are striving to assimilate the new, while not abandoning the best of the old. There is a reaching out, sometimes cautiously, sometimes desperately, for a safe new mental hold, while the familiar concepts which seemed such a firm foundation quiver and rock. Voices are raised on all sides and many differing opinions and ideas are freely expressed.

In this turmoil the powers of darkness discover fertile ground. Wherever they can find receptive minds they stir up dissension and doubt and incite to violence and crime, in an effort to retain their hold and to prevent the coming of Light. Superficially viewed the result seems to be only chaos and confusion, but it is in reality the necessary prelude to a new wave of progress. The confusion belongs only to the earth plane and the lowest regions of the Desire World. In the higher realms there is order, as the hosts of celestial Beings go about their work and carry out the will of the Father.

In such a situation the occultist is fortified. He is accustomed to letting his mind rove over the farther reaches of the universe and to projecting his thoughts into a future of growth and accomplishment. He is, or certainly should be, free from dogma and rigidly fixed ideas. He knows, or should know, that there is no resting place, no sure anchorage for the mind or heart until it is found within, and he has been trained to penetrate to the inner recesses of his being. He therefore has much to offer the world at this time. To the many questions he can supply satisfying answers. When ideas are in a state of fluidity, he can more easily plant progressive thoughts, and thus today he has an opportunity as challenging as it is great.

The student of occult philosophy, if he has found that "inmost center . . . where truth abides in fullness," the God within, can be of great service to a troubled world, no matter what his circumstances may be. He is confident and optimistic, because he does not look primarily outward to see what may be, but from his own inner experience he knows what is. Firmly established himself, he can then help others, for every one who attains soul peace is as an island of

refuge in stormy waters. He views with understanding the disturbances around him, where the various forces battle for dominion. He hears and weighs the different opinions and judges them by his standards of truth. Because of human imperfections doubts may attack him at times, but he returns each time to the base of truth and gradually the attacks lessen. Each victory he gains over discouragement is a battle won for the good of all. The confusion may rage, as it must for a while longer, but it does not harm the one thus firmly established.

Yesterday the news was encouraging, today it is disheartening, tomorrow it may be encouraging again, but back of it all the grand Plan of Evolution goes forward. Faith in that plan, born of the Spirit, establishes a vantage ground from which properly to evaluate what is taking place, as a preliminary to intelligent and whole hearted cooperation with the Divine Will as we are able to understand it.

Just as surely as the Spirit within instructs a man, so will it speak through him to others. As it gives him understanding of the world's need, so will it give him the love that longs to help. As it gives understanding and love, so will it add wisdom—to make the way plain and provide opportunity that he may do his part. The Apostle James wrote:

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given to him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think he shall receive anything of the Lord.”

James wrote from first hand knowledge. He was one of the little band of early Christians who experienced the transforming power of the Spirit in the Pentecostal outpouring which released in them powers they had little suspected they could possess. This was the Spirit of Truth, which Christ had promised should be within them. This outpouring is commemorated in the festival of Whitsuntide, seven weeks after Easter, which it follows in logical sequence. At Easter the world hails the triumphant *Universal Life*; at Pentecost, or Whitsunday, the theme is the awakening in the individual of the Spirit of Life and Truth, with its fruits of love, healing, and teaching. Within lies this source of confidence and strength waiting to pour out the power which can change the life of each one as the lives of the Apostles were changed at the first Whitsuntide.

There is much work ahead for those who would serve. Because the mighty Christ Force is working through this planet the outcome is not in doubt. Esoteric Christianity points each individual to the *Christ within*, and those who listen can still hear His voice: “Be of good cheer; I have overcome the world.”

Self-dependence

Weary of myself, and sick of asking
What I am, and what I ought to be,
At this vessel's prow I stand, which bears me
Forwards, forwards, o'er the starlit sea.

And a look of passionate desire
O'er the sea and to the stars I send:
"Ye who from my childhood up have calm'd me,
Calm me, ah, compose me to the end!

"Ah, once more," I cried, "Ye Stars, ye Waters,
On my heart your mighty charm renew;
Still, still let me, as I gaze upon you,
Feel my soul becoming vast like you!"

From the intense, clear, star-sown vault of heaven
Over the lit sea's unquiet way,
In the rustling night-air came the answer:
"Wouldst thou *be* as these are, *live* as they.

"Unaffrighted by the silence round them,
Undistracted by the sights they see,
These demand not that the things without them
Yield them love, amusement, sympathy.

"And with joy the stars perform their shining,
And the sea its long moon-silver'd roll;
For, self-poised they live, nor pine with noting
All the fever of some differing soul.

"Bounded by themselves, and unregardful
In what state God's other works may be,
In their own tasks all their powers pouring,
These attain the mighty life you see."

O air-born voice! long since, severely clear,
A cry like thine in mine own heart I hear:
"Resolve to be thyself; and know that he
Who finds himself loses his misery!"

—Matthew Arnold

THE *Mystic* ... LIGHT



Threefold Alchemy

By HERBERT MERRILL

JUST before sitting down to study one recent evening I pressed a button and light flooded the room. I picked up a book and began reading about the work done by the Adepts, the illumined Ones who can speak the Creative Word. Soon I became fired with the aspiration to be like them—to serve as do these Elder Brothers of humanity by bringing light into the consciousness of mankind. What would I have to do to become like them?

Thoughtfully I contemplated the electric light bulb near me.

My pressing the button had not created light; it had merely placed a unit (light bulb) capable of transmitting light into contact with certain agencies (wire, switches, cables, etc.) which carried the electrical energy generated by a central source (dynamo). What if the light bulb were made of wood? When I pushed the button would light then flood the room? Was my outer, physical self such that it could transmit God's Light?

What if the electrical wires leading into my house were defective—would pressing a button cause a perfect light bulb to give light? Did I have the proper connections with the source of spiritual energy to make it available for use? Or what if the dynamo functioned imperfectly? Would wires, ca-

bles, switches, and bulbs be of any value in producing light if the dynamo did not produce the energy? Was I, a cell in the great Body of God, producing or liberating the energy required for the highest functioning of my vehicles?

This self-searching led me to a review of the procedure taught by occult philosophy for the perfecting of oneself as a "self-conscious channel" for the work of the Higher Ones, so that I might apply myself with new zeal to the work needed for my soul growth. The motto, "Loving, self-forgetting service to others" came to my mind as an over-all line of conduct always to be remembered and observed, but then there came also the remembrance of certain specific instructions for the spiritualization of our vehicles and consequent soul growth. These I recalled about as follows:

Occult philosophy teaches that "Man is a threefold Spirit, possessing a mind by means of which he governs a threefold body, which he emanated from himself to gather experience. This threefold body he transmutes into a threefold soul, upon which he nourishes himself from impotence to omnipotence. The Divine Spirit emanates from itself the dense body, extracting as pabulum the conscious soul; the Life Spirit emanates the vital body, extracting the intellectual soul; the Human Spirit ema-

nates the desire body, extracting the emotional soul." Our problem as spiritual aspirants then is to plan and control our daily activities so that we may extract the greatest possible amount of conscious, intellectual, and emotional soul power from our bodies. Since our vehicles are so closely interwoven and related, the improvement of one automatically effects some improvement in the others, but certain activities affect one body more definitely than they do the others.

The dense, physical body is a wonderfully mechanized instrument for action here on the material plane, and it is through our experiences in this vehicle, our right action in relation to external impacts, and by accurate observation that we transmute it into the conscious soul. The more active we are, and the more *right* our actions are, the more soul growth made. Cleanliness, exercise, fresh air, and a diet of simple, wholesome food are basic essentials in *right action*, as are unselfishness, helpfulness, and goodwill. In regard to the value of correct observation, it is stated in the Rosicrucian Philosophy that:

"It is of the highest importance to our development that we observe the sights and scenes around us accurately, otherwise the pictures in our conscious memory do not coincide with the automatic subconscious records. The rhythm of the dense body is disturbed in proportion to the inaccuracy of our observation during the day . . . In proportion as we learn to observe accurately we shall gain in health and longevity, and we shall need less rest and sleep . . . The aspirant . . . should systematically observe everything and everybody, drawing conclusions from actions, to cultivate the faculty of logical reasoning. Logic is the best teacher in the Physical World, as well as the safest and surest guide in any world. While practicing this method of observation, it should always be kept in mind that it must be used only to gather facts and not

for purposes of criticism, at least not wanton criticism. Constructive criticism, which points out defects and the means of remedying them, is the basis of progress."

The vital body, the vehicle of habit and the storehouse of the conscious and subconscious memory, is composed of the four ethers: chemical, life, light, and reflecting ethers, the first two of which constitute a matrix into which the dense body is built. Repetition is the keynote of this etheric body, hence the



value of *repeated* spiritual impacts from study, sermons, lectures, and reading. Art and religion are of prime importance in refining the vital body, and the cultivation of memory and discrimination are particularly effective in generating the intellectual soul. Memory links together past and present experiences and the feelings engendered thereby, thus creating "sympathy" and "antipathy," which could not otherwise exist.

"Discrimination is the faculty whereby we distinguish that which is unimportant and unessential, separating the real from illusion, and the lasting from the evanescent. In ordinary life we are accustomed to think of the body as ourselves. Discrimination teaches that we

are Spirits and our bodies are but temporary dwelling places, instruments for use." By discrimination we learn "to regard the body as a servant, valuable in so far as obedient to our commands. When thus regarded, we shall find that we can readily make it do many things hitherto thought impossible."

The two higher ethers of the vital body, the light and reflecting ethers, which compose the soul body, are attracted anew in each life by "loving, self-forgetting service to others," and the quintessence of good extracted from these in one life determines the quality of the prismatic stationary atoms of the lower ethers in the next life. This soul body is the part of the vital body which the aspirant immortalizes as the intellectual soul.

The desire body is our vehicle of desire, emotion, and feeling. During the waking state there is a constant war between the vital body, which softens and builds, and the desire body, which crystallizes and destroys. By means of persistent devotion to the lofty ideals of the higher life, we curb our animal instincts, eliminate undesirable habits and traits of character, and generate and evolve the emotional soul. The importance of cultivating the faculty of devotion can hardly be overemphasized for most people, and one of the most effective means of developing this power is retrospection, the evening exercise taught in the Rosicrucian School whereby we recall in reverse order the events of the day, carefully giving praise and blame where due.

An outburst of temper is most detrimental to soul growth; "it is dissipation on a large scale of energy which may be profitably used; it poisons the body, wrecks it, and enormously hinders attainment . . . The aspirant must systematically conquer all attempts of the desire body to assume mastery. This can be done by concentration upon high ideals, which strengthens the vital body

and is much more efficacious than the common prayers of the church Where it is dictated by a pure, unselfish devotion to high ideals, prayer is much higher than cold concentration."

In our efforts to transmute the desire body into soul power, it should also be remembered that the Human Spirit, which is correlated to the desire body, is the counterpart of the Holy Spirit, the creative energy in Nature, which the aspirant must learn to use in the higher mental and emotional processes for regeneration. When we live chastely and send the creative force upward for regenerative mental and spiritual work, we thereby refine and etherealize our physical bodies at the same time that we strengthen our higher bodies. In this manner we may materially lengthen life and so increase our opportunities for soul growth and advancement upon the Path to a very marked degree.

It is taught that the mind is the link between the Spirit and its bodies, and it is also true that "the mind is the most important instrument possessed by the Spirit." One of the chief goals of our evolution during this Period is to learn thought control, which is done chiefly through the exercise of the Will Principle of the Spirit. Possessing the divine prerogative of free will, we can train ourselves to think habitually as we *will* to think, and if we continue to persist in our efforts to spiritualize our bodies by right action, feeling, and thought, the time will come when we will be unselfishly helpful to our fellow beings and safe guardians of thought power. Then, having fitted ourselves for using such a tremendous power for the good of all, regardless of self-interest, we will be able to form accurate ideas which will be fit to crystallize into useful things. By means of the perfected larynx we will then speak the Creative Word—and thus have reached a coveted place on the evolutionary ladder.

Escape

By MYRTLE VORST SHEPPARD

STEPHEN Allan stood under a street lamp at the corner of a long, dirty, unfamiliar street, wondering how he had got there. All he could remember was his flight down the hospital stairs, and the way the cold night air had slapped him in the face as he swung the heavy glass door open and stepped out into the darkness alone. Alone . . . alone. That meant *without Maggie*. He would be without Maggie from this day forward

He ran his powerful, knotted fingers, that gripped a big truck's steering wheel so ably, through his shock of yellow hair. He bit his lower lip until there was the taste of blood upon his tongue. Then he leaned his head against the cold metal lamp post and wept.

Even the next morning when he was far out upon the highway, in strange country he had never seen before, he could still smell the hospital odors; they clung to his clothes, his shoes, his smooth tanned skin. He never wanted to see a hospital again. He never wanted to hear a new-born baby's squall again. He never wanted to see another doctor or nurse or screaming ambulance. He never wanted to see pain again as it had been written on Maggie's face, nor to feel fingers gripping his in agony as Maggie's had. "God, let me forget . . . forget!" he moaned, clenching his fists deep within his pockets as he strode down the highway.

But how could he forget? How could he forget shoving Maggie's parents' address into the nurse's hand so that they could come and claim her body? How could he forget Maggie's last words, whispered while the moisture stood out thick upon her smooth forehead: "I love you, Steve . . . love you."

How could he forget the months of happiness they had spent together—the

pure joy they had known in each other's presence, the complete contentment they had felt when they strolled hand in hand through the park because there was no money for other pleasures? How could he forget the light in Maggie's eyes, the fragrance of her soft brown hair?

There wasn't enough forgetfulness in a man to cover things like these. Oh, he could forget the baby well enough. A man rarely misses something he's never had. The baby would be all right with Maggie's folks. They'd bring her up as they had Maggie. She'd have everything a child would want. She'd grow up well-mannered and happy. He hoped she wouldn't be like Maggie. He was sure she wouldn't, for the mold had been broken when Maggie was born.

The baby's eyes might be blue, but they wouldn't be as deep a blue as Maggie's, nor would they have the same glint of sunshine in them. Her hair might be soft and brown, but it wouldn't give the illusion of a halo around her head as Maggie's had. Her smile might be sweet enough to tear a man's heart out when she was eighteen, yet it wouldn't be Maggie's smile. It would never mean to any man what Maggie's smile had meant to him. It took a smile with an angel quality about it to lift a man out of the depths, to make him want to reach for the stars. That was what Maggie's smile had done to him.

He could see her now as she looked the first night he met her. It was rainy and cold, and he had hunched himself down into his damp, worn coat collar, trying to drive some of the chill from his tired body. He was wondering where he would sleep that night when he bumped into her as he rounded a corner near the river front.

His arm shot out to steady her for

he had almost swept her off her feet, she was so tiny. He had thought at first that she might be frightened or angry, but when he looked down into her eyes, like wide-opened violets beneath the blue brim of her Salvation Army bonnet, she was laughing softly.

"I'm afraid I was dreaming," she said.

He had been dreaming ever since. In the hospital waiting room, however, the dream had turned into a nightmare, had broken into a thousand shattered bits that could never be pieced together again.

* * *

Although he had not the vaguest idea how the raw, damp day had passed so quickly, it was night again and he was wondering where he would sleep. In the straw stack in the field just ahead, he supposed. Peering through the dusk, he shuddered. He had slept in plenty of straw stacks, and worse, before he met Maggie, and hadn't minded too much. . . . He shifted uneasily through the night as straw sifted down his coat collar.

Life with Maggie had spoiled him, he guessed. The little two-by-four apartment had been a corner of heaven, no less. But now, he would never go back to it again. He wanted to drop out of the world completely. He never wanted to eat or drink or think again. All that he wanted was to sleep. That was all a man with a broken dream could ask, all that a man with only half a heart could expect.

Yet, somehow, try as he would to hold them in place, his lids would not stay down. His eyes kept staring out into the night from the hollowed-out place in the straw stack, as though they expected some miracle that would bring Maggie, clothed in a golden light, walking toward him across the stubble of the wheat field. She had come to him that other night when he was sorely troubled, that night in the rain when he collided with her in the darkness.

Why couldn't she come to him now? He buried his face in his hands and wept.

"Maggie. Maggie!" he moaned.

"I'm here, dear," a voice said softly, close beside him.

He started. "I thought I had lost you," he said.

"You'll never lose me, Steve," she replied. "I'll always be a part of you, just as I have been since the night I bumped into you in the rain."

"You . . . you mean you'll keep me going straight?" Steve managed.

"I'll set your sails for you . . . for you *and little Maggie!*" she promised.

* * *

When Steve opened his eyes it was morning. He cursed softly as he saw the sun glinting on the golden straw that pillowed his head. What a fool he had been. He had believed that Maggie was with him. But Maggie would never be with him again.

Life was finished as far as he was concerned. The Gaylord Trucking Company could have their job, the first fellow who came along could have the apartment, Maggie's folks could have the baby. Maybe, when she grew up, they could have the coming-out party for her they had wanted to have for Maggie—funny, spunky little Maggie who had preferred the blue bonnet of the Salvation Army to a fashionable debut. All that he wanted was to forget, to walk mile after weary mile, unfeelingly, until he dropped in his tracks.

But he couldn't forget . . . he couldn't forget—just walking. He'd found that out now after two days of it. With every step that he took his thoughts drew nearer to Maggie. Perhaps, if he had a drink, that would do the trick. Maybe half-a-dozen drinks would blank him out altogether. He'd try it at the town just ahead. He'd find a tavern and he'd spend every cent he had with him to get dead drunk.

"Whiskey . . . straight . . ." he said

to the bartender. He dropped down upon a stool.

It was the first drink he had taken since he met Maggie. It burned like fire going down his raw throat, and made him more aware of his loneliness than ever. He clenched his fists and leaned his head against them on the bar.

Maggie had made a new man of him, all right. He had known the minute he looked down into her face that she was the girl for him, and that if he was to have a ghost of a chance of winning her he would *have to be* a new man.

The minute he saw her he had *wanted* to be a new man. That was why he had been so sure she was the right girl for him. As to his being the right man for her . . . well, Maggie had decided that one. She had made him the right man for her, in spite of anything her parents or friends or co-workers might have thought.

With the cold rain running down the back of his coat collar and with less than a dollar in his pocket when he hit St. Louis, he had been asking himself where he would sleep that night when he bumped into Maggie. Watching her walking away from him down the street in the pert blue bonnet, he had known. For the first time in his life, he had sought out the Salvation Army shelter. If he haunted the Army headquarters long enough, he was almost sure to bump into Maggie again.

And he had. After the Army had cleaned him up and given him a job, he had seen her many times. A year later he had married her and he had kept his slate clean ever since. He had held down a good job with Gaylord Trucks. He had made Maggie a good living. He had been proud of what he was doing with his life, and so had Maggie. Now it no longer mattered. Nothing mattered.

He poured another glass of whiskey down his tight, raw throat. Somewhere

in the tavern someone snapped on a radio. The six o'clock news broadcast filled the room. Steve buried his face deeper against his arm, trying to shut out the sound. If only he could stop hearing, seeing, feeling, smelling. He pushed the whiskey glass away from him across the counter. He had been a fool to think that it might help. It had only made things worse. He was afraid now that he was going to be sick. He tried to forget his revolving stomach, to concentrate on the radio's words, instead. Snatches of the newscast penetrated his mind.

"The wealthy, socially prominent Cavanaugh family of St. Louis last night announced the disappearance of their son-in-law, Stephen Allan. It is feared Allan may be suffering from amnesia due to shock. A substantial reward is being offered for information concerning his whereabouts." There was more but the words blurred and faded into a gray fog.

Steve closed his eyes. Amnesia . . . amnesia . . . God! That was what he wanted—to forget! But he couldn't forget. His mind was buzzing like a hornet's nest, had been buzzing crazily ever since he ran down the hospital stairs and out into the night.

"You'll never forget," a voice close beside him said softly.

Steve listened carefully, not daring to raise his head.

"Running away has never solved any man's problems, Steve. You should have learned that by this time. Go back! Go back and face loneliness with your chin up. It's the only way you'll ever find peace again."

A warmth was settling over Steve. His throat no longer burned. "But I can't carry on alone . . ." he managed huskily. "Don't you understand? It was your strength I drew upon. It was you who kept me going."

"I'll still be near to help you, Steve," Maggie whispered. "Please believe me darling. I'm just as alive as you are,

only I have no physical body now. There is really no death, you see. I'll never desert you and little Maggie. Call me any time you need me. Go now . . . and kiss the baby for me."

Steve sat up straight. He hadn't been dreaming last night in the straw stack, after all. Maggie *had* come to him. She had come to him again just now. She would continue to come to him as long as he needed her. Life was not completely hopeless. He ran his fingers through the blond forelock that had fallen down over his forehead. Maggie would be near him, would talk to him . . . He believed that now.

"Kiss the baby for me," she had

just said. Suddenly Steve wanted to do that more than anything else in the world.

He lifted his head and looked around the smoke-filled room. As he did, his battered gray hat slipped back, revealing his blond tousled hair. The man sitting next to him looked at him keenly, and then said. "Hey, fellow, do you know who you are?"

Steve stood up and squared his shoulders. "Yes, I do," he said firmly, and he felt Maggie's hand slipping into his own, felt all of Maggie's wondrous strength and understanding flowing through him.

"I'm Stephen Allan . . . and I'm heading back to St. Louis right now."

A Great Rosicrucian in Adversity

By STEWART ROBB

IN the year 1625 appeared the second edition of the collected *Essays* of Sir Francis Bacon, the great Rosicrucian philosopher (the first edition had appeared in 1597), and in this edition was included the famous *Essay of Adversity*, from which we select the following masterly and musical passage, with its Shakespearean theme, "Sweet are the uses of adversity."

Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction, and the clearer revelation of God's favor. Yet, even in the Old Testament, if you listen to David's harp, you shall hear as many hearselike airs as carols. And the pencil of the Holy Ghost hath labored more in describing the afflictions of Job than the felicities of Solomon. Prosperity is not without many fears

and distastes; and adversity is not without comforts and hopes. We see in needleworks and embroideries it is more pleasing to have a lively work upon a sad and solemn ground, than to have a dark and melancholy work upon a lightsome ground. Judge, therefore, of the pleasure of the heart by the pleasure of the eye. Certainly, virtue is like precious odors, most fragrant when they are incensed or crushed. For prosperity doth best discover vice; but adversity doth best discover virtue.

When the great Sir Francis "Rosicrosse" included the theme of adversity in the second edition of his *Essays*, he spoke whereof he knew, for he had recently suffered one of the most humiliating falls from power that a man in great estate could endure. Two years after having reached the dizzy height

of Lord High Chancellor, he was impeached before the House of Lords for bribery, without trial fined a back-breaking sum, thrown into the Tower, released, but banished from the environs of London. Later, the penalty was eased considerably, and had King James I lived, Lord Bacon would have received a full pardon—for one was in the making.

Many historians believe that in the main the sentence was unjust, and that Bacon was made a scapegoat to distract attention from certain dishonest practices of the king and his favorite, Buckingham. What Bacon was impeached for was a universal practice in those days—like tipping today. Before a case came up, it was customary for both litigants to present gifts to the judge. After judgment, the loser was returned his gift. In no case was Bacon's judgment influenced by these bonuses, and in many cases he did not even know of the money received, huge sums being pocketed by his servants, with whom—as with others—he was as absurdly generous as was Timon of Athens. Three of his servants kept their coaches, and some, race horses. One time, a friend of his, while waiting for him, observed two of his men come into the room, open a chest, and help themselves to stacks of money therein. One of his servants, Thomas Bushel, his seal-bearer, who remained faithful to Bacon when the others deserted him, wrote to John Eliot after the death of the great philosopher:

The ample testimony of your true affection towards my Lord Verulam, Vicount St. Albans, hath obliged me your servant. Yet lest the calumnious tongues of men might extenuate the good opinion you had of his worth and merit, I must ingenuously confess that myself and others of his servants were the occasion of exhaling his virtues into a dark eclipse; which God knows would have long en-

dured both for the honour of his King and the good of the Commonaltie; had not we whom his bountie nursed, laid on his guiltless shoulders our base and execrable deeds to be scand and censured by the whole senate of a state, where no sooner sentence was given, but most of us forsook him, which makes us bear the badge of Jews to this day . . . As for myself, with shame I must . . . plead guilty; which grieves my very soul, that so matchless a Peer should be lost by such insinuating caterpillars, who in his own nature scorned the least thought of any base, unworthy, or ignoble act, though subject to infirmities, as ordained to the wisest.

Although for a time after the blow, Bacon said he had no further desire to live, he quickly rallied from thought of disaster and buckled down to his writings. Men were amazed at his powers of recuperation, and his critic and almost-enemy Chamberlain wrote, "He has no manner of feeling of his fall, but continues vain and idle in all his humours as when he was at the highest . . ." "I am said," Bacon himself wrote, "to have a feather in my head." He was even able to joke to the King: "Because he that hath taken bribes is apt to give bribes, I will go further, and present your Majesty with a bribe. For if your Majesty will give me peace and leisure, and God give me life, I will present your Majesty with a good history of England, and a better digest of your laws."

Said the playwright Ben Jonson, Bacon's friend and secretary: "I could never bring myself to condole with the great man after his fall, knowing as I did that no accident could do harm to his virtue, but rather make it manifest. He seemed to me ever by his work one of the greatest men and most worthy of admiration."

Expiation

By GRACE EVELYN BROWN

Part 1

IT was so mysterious, somehow, the spell that the minister always exerted upon Diana, and Henry also felt the same influence and always had from the very first time that he had met the reverend Father, the earnest and meditative little clergyman of Seacliffe Island, where Diana and Henry had come for the warm summer months.

The strenuous past season of state affairs had worn upon Henry, and Diana had persuaded him to take a much-needed rest. Diana always succeeded in having her way with Henry, so early in June they had gone to their summer residence on a small island off the rocky coast.

There was only one other house on the island and this had been unoccupied for several years. However, upon their arrival, they learned that the place had been taken for the summer by a clergyman of a little parish on the mainland, and that this new neighbor was renowned throughout the countryside for his devotion to his congregation and the poor of the parish over which he presided. Diana and Henry anticipated a call from their neighbor and they were not wrong. Barely a week had elapsed when the minister appeared at their door, and announced himself to their servant, Anton.

"The Reverend Christian Taylor," Diana read on his card. "Taylor, Taylor," she mused aloud. "Somehow that name has a most disagreeable, even a tragic association, but I can't understand why it should."

She joined her husband and together they descended the staircase and entered the drawing room.

Again she was keenly aware of a strange and mysterious sensation, even

of aversion merged with bitter remorse, as she took the hand of the little old man and met the gaze of his deep, penetrating eyes. It was so strong that she involuntarily exclaimed: "Where have we met before? You seem so strangely familiar to me somehow."

"It is indeed the same with me," the clergyman replied. "But I cannot recall where it was."

"Do you feel it, too, Henry?" Diana asked her husband.

"Well, yes. I think I do," he admitted.

"Could it have been in France?" the minister suggested. "I lived in Paris for a great many years, and have also been in many other parts of France."

"Yes, it might have been," Henry agreed. "We, too, have spent much time there."

"That is where we first met," Diana explained, with an affectionate glance toward Henry, "and almost in the identical spot where the French kings held their courts in the sixteenth century. But pardon me, we have kept you standing. Do be seated—or perhaps we might go to the sunken garden. It is so lovely out-of-doors today with the tang of the sea and the scent of the new grass and budding flowers."

The three descended the stairs from the long veranda and proceeded down the winding stone steps to the long rectangular garden, formally laid out with long paths edged with box and bordered with beds of gaily colored flowers. Statues of Greek gods and goddesses were placed at various intervals, standing out whitely from their background of dark yews and pines. Beyond the garden lay the huge cliffs and far below, at their base, the sea pulsed in living beauty to the misty horizon.

"Truly a delightful spot," the clergyman observed, as they seated themselves in rustic chairs near the steps. "But how did you manage to get these statues here?"

"Where there's a will, there's always a way," Henry quoted. "Diana simply had to have this garden and those statues, and so that necessitated getting them here. They came over from the mainland in sea-faring boats, the same way that we get our provisions. It's not so far to the mainland."

"Yes, I obtain mine in the same way," the minister observed. "Some of my parishioners have sail boats and bring them over, and then I have my own little skiff. I enjoy sailing."

"We have ours, too, and my man, Anton, is a good sailor," said Henry.

"This garden reminds me of some that I saw at Versailles, in France," their guest said, as he glanced around.

"I've always adored them," Diana answered. "In fact, I just felt that I must have one of them on this island. Henry has always been so kind and wanted me to have my wish. Somehow, I felt that my life wouldn't be complete without them, even to the statues."

"Well, I liked them, too," Henry admitted, "so there was not so much credit due me as there would have been had I detested them."

"Do we ever wonder why we have these likes and dislikes?" their guest suddenly asked, as he looked thoughtfully about the lovely garden. "As there is a reason for everything, there must be one for all of our propensities. Why is it that two human beings are never alike? However, some resemble one another more or less. Now, for instance, why do you both feel that this sort of garden is essential to your fullest life, while I, although I admire it immensely, did not even dream of having one?"

"That is certainly a question deserving of our deepest consideration," Henry admitted, and Diana added,

"And that reminds me of our mutual feeling that we have met before. Shall we conclude that it is just imagination, or that it is a coincidence that we have each the subconscious memory of someone which makes us fancy that we have each met the other?"

"I question whether or not there is ever such a thing as a coincidence," the minister answered. "What seems so may be the result of something in the past; and what a past we must have had, all of us, a past extending back for ever and ever, which must be if man is immortal, for to begin implies to end. The Master Jesus said: 'Before Abraham was, I am.' That 'am,' the present tense, implies eternity, where past and future don't exist, the eternal now, and our loves and hates, our debts and credits are an integral part of that past."

"You mean that we have lived before?" Henry asked. "I have often felt that to be true in my own case. I had that sensation constantly in France, a strange familiarity with it all, trying to recall something—I didn't know just what. Sometimes a scene would be strangely familiar, or a person, as if I had already known him or her."

"Yes, when we two met," Diana eagerly agreed. "Well, it explained a great deal."

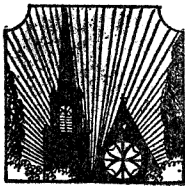
"Something suddenly clicked," Henry added, "and made us so eager to penetrate more deeply into the mystery of life."

"Yes," the Reverend Taylor replied, "soul ties are real forces that bring together two who were associated in a past life or in many pasts. That is my explanation of falling in love. It is the sudden recognition of a past tie. Think of the strength of such a bond and the grief at parting through so-called death. The loneliness and longing for each other; the one who has gone to the other world, as we term it, and the one left behind. The years of longing for a re-union, and then the joy

of its consummation when the two come together at last in that world so near and yet so far. Then the parting again, when one has to come back to earth, as Maeterlinck expressed it in *The Blue Bird*, in his scene in the land of unborn children, where one of the lovers had to go before the other. No wonder that when the two finally meet again on earth, there is a sudden joy, an ecstasy, a recognition, a sudden flaming forth of the memory held so long in joy, grief, longing, and hope."

"Yes, it might well be," Henry agreed, as Diana's gaze rested joyously upon him.

"And what of other ties," asked Diana, "those of hate, aversion, fear?"



Are they not also memories of the Spirit, or wrongs done and received? Now my maid, Anne, right from the first, always impressed me with a feeling of dislike, and I think it was reciprocal, as if we each had strong grievances each against the other."

"Yes," their guest considered. "Unfortunately it is so, for we all have erred in the past, sowing the seeds of cruelty, inharmony, and conflict, because of a narrowness of outlook, a lack of understanding, and an intolerance which flourishes through this same narrowness and lack of the realization of brotherhood, and the liberty which should be accorded to every man to have his own convictions and not to be tortured because of them."

"That reminds me that Galileo was threatened with torture because he stated that the earth went around the Sun, and not the reverse, and in order to avert being punished for telling the truth, he denied it; but he said to him-

self that the earth really does go around the Sun.

"I've always been amused by that," Henry smilingly replied. "It expresses a great truth: that mere mortals cannot make anything so or not so by merely denying it or affirming it."

"That's the way that Galileo probably reasoned," the reverend Taylor went on. "He probably decided that his continued presence on this planet was of more importance to the development of astronomy than his death as a martyr, but there must be a sort of glory in dying for one's ideal. Even at the moment of a tortured death it must seem worth while."

"But how much better to live for one's ideal, and work for it to the end," Diana objected, "than to be cut off by stupid persons who are in power and too egotistical to admit that they could ever be wrong."

"Perhaps that is wiser," the clergyman went on, "but in the frenzy of emotion that accompanies such a whole-hearted sacrifice, the victim is probably led on by his excessive and one-pointed enthusiasm. The Spirit is stronger than the flesh."

As he uttered these words with ardor and conviction, he gazed at Diana and she felt again the thrill of wonder, accompanied by unexplainable aversion. She questioned if he experienced this, too, as their gaze seemed so reciprocal of this emotion, but he went on talking as if his mind were intent upon his philosophy.

"I was educated for the ministry some years ago," he said, "and for many years I have sought to understand the meaning of life, the reasons which determine the differences in birth, talents and circumstances. If all men start innocent and equal as infants, why is one born with all possible advantages for a happy and complete life while another is handicapped from the beginning?"

(To be continued)

Origin and Development of the Brain and Mind

By FLORA SCHERZINGER

(Conclusion)

THE mentality is determined by a number of factors in the horoscope. The sign Gemini and the planet Mercury are rulers of the third house, indicator of the lower mind, while Sagittarius and Jupiter rule the ninth house or higher mind. The rising sign has considerable influence on the type of mind, as has any planet placed near the Ascendant. Also significant is the position of Mercury in relation to the Sun.

The Moon in a horoscope denotes the instinctual mind, a residue, we may say of the type of mind early mankind possessed when under the guidance of the lunar Angels. It is childlike and easily led, its reactions not being learned or directed by a conscious process of reasoning.

Man was put under the Law of Cause and Effect when he became sensitive to the vibrations of Mercury, which signifies the concrete mind. This planet is the originator of all vibratory movement, and hence a prime factor in the production of sensation and mental processes arising in the consciousness as a result, a secret which is embodied in the Staff of Mercury, a symbol devised by ancient seers. The undulating forms of the twin serpents in this symbol imply the well-known scientific fact that sensation depends on ability to feel and interpret vibration in air and in ether. The staff around which they twine indicates that there is a direct path to knowledge. This is the initiatory path of Neptune, the higher octave of Mercury. The staff goes through the winding forms of the serpents and signifies that at our present stage of development spiritual knowledge depends on the brain for concrete expression.

The vibrations of Neptune develop in man a spiritual consciousness, which is above and beyond human reason, but which nevertheless is also connected with reason in such a manner that when the result has been reached, the man who has this cosmic consciousness knows the reason why such and such a thing is and must be, or why he ought to take a certain action. Therefore the aspects to Neptune should be considered in determining the mentality.

At our present stage of development the mind cannot be used alone as a vehicle of consciousness. It is not yet a body in that its organs are not evolved. It is luminous and surrounds and interpenetrates the head, its seed atom being in the frontal sinus at the root of the nose.

It is comparatively easy to change and cleanse the mind, since it is not as hard set and difficult to act upon as the Ego's three other vehicles (the desire, vital, and dense bodies), but the cleansing process needs to be repeated often for the same reason.

There is a definite work planned for the mind in the three Periods which are to follow the present Earth Period. In the Jupiter Period the mind will be vivified to some extent and man will be able to imagine forms that will live and grow. In the Venus Period the mind will acquire feeling, and man will be able to create living, growing, and feeling things. At the end of the Vulcan Period, he will be able to imagine into existence creatures that will live, grow, feel, and think.

There are members of our human life wave who have forged ahead and have gained entrance to the core of the earth by means of the first of the Four Great Initiations, in which the mystery of

the mind is learned. When a person is ready for this initiation he has developed his mind to the degree all men are destined to attain at the end of the Earth Period.

When an Ego is born into the Physical World his mind is a counterpart of the mind of the last life, minus the evil which has been expurgated and plus the quintessence of good which has been incorporated in the seed atom. However, its positive faculties are not active. The child is incapable of individual thought activity, but is sensitive to the forces working along the negative pole and is therefore imitative and teachable. The positive qualities must be ripened by the macrocosmic mind and it isn't until the twenty-first year of life that the individual mind is born.

At about this same time, there is a union of the third part of the silver cord with the second part. The third part is made of mind-stuff and grows from the seed atom of the mind, which as previously stated, is in the frontal sinus. Thence it passes downward and joins the second part in the liver where the seed atom of the desire body is located. When this junction takes place it marks a mental quickening and a consequent emancipation from Mother Nature. The Spirit of an individual may then work in its temple as it chooses, limited only by past actions. No occult development is possible until the third part of the silver cord has been developed.

When a person is in the waking state, the mind works with the desire, vital, and dense bodies. The Ego functions directly in the subtle substance of the Region of Abstract Thought. The impressions made by the outer world upon the vital body through the senses, together with the feelings and emotions generated by them in the desire body, are mirrored in the mind. From these mental images, conclusions or ideas are formed in the substance of the Region of Abstract Thought. The will of the

thinker projects the idea through the mind where it takes shape as a thought form by drawing mind-stuff around itself from the Region of Concrete Thought. This thought form is ensouled by the will of the thinker and may be projected in one of these three directions: (1) against the desire body; (2) upon the reflecting ether of the vital body; (3) toward the mind or desire body of another person.

When the thought form is projected against the desire body and interest is awakened, one of the twin forces,



Attraction or Repulsion, will be stirred up. If Attraction, the centripetal force is aroused; it seizes the thought, whirls it into the desire body, endows the image with added life and clothes it with desire stuff. Then the thought is able to act on the etheric brain and propel the vital force through the appropriate brain centers and nerves to the voluntary muscles.

The activities of the mind and desire body destroy the dense vehicle which in time collapses. The Ego, together with the mind and desire body, withdraws, leaving the dense and vital bodies in the state called sleep. It takes the higher vehicles into the Desire World, where their rhythm and harmony are restored

as the harmonious vibrations of the Desire World flow through them. They then commence to work on the vital body, which in turn restores the dense body.

During the daytime the silver cord is coiled in a spiral in the dense body near the solar plexus, but when the Ego leaves the body during sleep the silver cord protrudes from the skull. The mind and desire body, resembling a captive balloon, float above near the sleeping form. There, as far as a child and an undeveloped person are concerned, the Ego remains.

But if a suitable soul body has been developed, after proper training and initiation, the Ego may roam the wide world. When the Ego returns to the body the waking state takes place again and the person may or may not remember its experiences in the spiritual worlds. If not, both consciousness and memory are either lacking or faulty.

Max Heindel tells us that while visiting the Temple in Germany on the invisible planes, he contacted an acquaintance from the Pacific Coast of the United States. When they met again in the Physical World the acquaintance could not recall events that had happened. Upon investigation it was found that he used tobacco and drugs, practices which clouded his brain.

This leads us to the relationship of mind and its instrument, the brain, to spiritual development.

In the brain there is a substance which is found there in greater quantity than in any other part of the body. That substance, phosphorus, is to supersede albumen, its proportion and variation corresponding to the state and stage of the intelligence of the individual. Idiots have very little phosphorus, shrewd thinkers have much. Foods containing phosphorus in large quantities are grapes, onions, sage, beans, cloves, pineapples, the leaves and stalks of many vegetables, and sugar cane juice—but not refined sugar.

The name phosphorus, which means "light-bearer," was given by teachers of the Greek Mystery School, who knew that in the measure that we are able to assimilate the substance we become filled with light and begin to shine from within. The phosphorus, however, is only a physical medium which enables the spiritual light to express through the physical brain, the light itself being the product of soul growth. But soul growth enables the brain to assimilate an increasing amount of phosphorus. Hence the method of acquiring this substance in large quantity is not by chemi-



cal metabolism, but by an alchemical process of soul growth.

According to recent scientific findings life can be prolonged by proper stimulation of the brain cells. *The Rosicrucian Cosmo-Conception* states that if our minds are occupied with such subjects as mathematics, or the study of planetary phases of evolution, we are in the region of purely abstract thought, beyond the influence of feeling, and the mind is directed upward toward the spirit realms. It also mentions concentration and other exercises which are beneficial in the training of the mind.

In the Lord's Prayer there is a special section for the mind, "Deliver us from

evil." The meaning of this part of the Prayer is that we may be delivered from the experiences resulting from the alliance of the mind with the desire body. When we acquire the power (by living pure and helpful lives) to direct the blood where we *will* to send it, we may refuse to send it to the left side of the brain (governed by Mars) and "Babylon, the city of Lucifer, will fall." At the same time we may send the blood to the right brain (governed by Mercury, ruler of the concrete mind) and thus build the "New Jerusalem." Then we will have been "delivered from evil."

The process of becoming able to use both sides of the brain is indicated in the Western Wisdom Teachings as follows:

"The ray of Neptune carries what occultists know as the Father Fire, the light and life of the Divine Spirit, which expresses itself as *will*. This it focuses in the voluntary nervous system of the physical body governed by its lower octave Mercury, which acting through the right brain galvanizes the body into speech and action, expressing the will of the indwelling Spirit.

"By . . . diversion of the creative energy the human being ceased . . . to be a physical hermaphrodite, a complete creative unit, and was then compelled to seek a mate in order to propagate the species. Therefore the Son, the Cosmic Christ, focused the love-ray of the Life Spirit upon Uranus (ruling the pituitary body), who transmits it to the vital body where Venus, the lower octave of Uranus, gives it expression in propagation and growth.

"The ray of Uranus is gradually forging a second spinal cord by drawing the lower love-ray of Venus upward and **transmuting it to altruism**, conquering for it the dominion over the sympathetic segment of the present spinal cord and the left cerebral hemisphere now ruled by the passionate hierarchy of Mars, the Lucifer Spirits. This work

has been completely accomplished by the Adepts. Therefore . . . each is now a complete creative unit on both the spiritual and physical planes, having turned the bi-polar creative force, masculine and feminine, upward through the double spinal cord, illuminated and raised in potential energy by the spinal spirit fires of Neptune (Will) and Uranus (Love and Imagination). This creative energy conceives in the twin hemispheres of the cerebrum, ruled by Mars and Mercury, a vehicle fit for the expression of the Spirit, which is then sent out and objectified in the world by the spoken creative word."

Thus the Way has been shown to us, and the coming of the Christ opened the Door for all. Since the time of the Crucifixion we have been going through a process of emancipation from the Race Spirits; the Ego is evolving free will and responsibility. It would seem therefore that the individual is being given a greater opportunity to form and direct his mind body, which is still in its first stage of development, than he had when evolving his other three vehicles. Neptune rules the sign Pisces through which the Sun by precession is passing. In a few hundred years the Sun will be going through Aquarius, ruled by Uranus. Already their orbs are touching. The brain and spinal cord absorb stellar rays. It is the individual's responsibility as to how he uses these vibrations.

The most insidious of all wrong is that done on the mental plane of action. The hypnotist who misuses the creative force of the Holy Spirit which works through the brain, commits a sin which must be expiated in later lives by suffering in debilitated bodies. When man learns to use his intellect for the good of humanity "he will then be a safe guardian of the *thought-power* whereby he will be able to form accurate ideas which will be immediately fit to crystallize into useful things. This will be accomplished by means of the larynx, which will speak the creative Word."

MAX HEINDEL'S MESSAGE

Taken From His Writings

Gleanings of a Mystic

(NINETEENTH INSTALLMENT)

Meat and Drink As Factors in Evolution

(Continued)

WE say "the meat fed mind," and we reiterate it, because we wish to emphasize that it is by the nations which have adopted flesh food that the most noteworthy progress has been made.

The vegetarian Asiatics remain upon the lower rungs of civilization. The farther west we travel, *the more the consumption of meat increases, as does the disinclination for bodily exercise, and consequently the activity of the mind is increased to a higher and higher pitch in the invention of labor-saving devices.* The American agriculturists' acres are counted by thousands, and they harvest large crops with less labor than the peasant of the East who has only a small patch of ground. The reason is that the poor, plodding, grain-fed Easterner has only his hands and his hoe, which he keeps in motion all day and day after day, while the meat-fed, progressive Westerner turns power-driven implements into his fertile fields and sits down in a comfortable seat to watch them work. One uses muscle, the other mind.

Thus the indomitable courage and



energy which have transformed the face of the Western World are virtues directly traceable to flesh food, which also fosters love of ease and invention of labor-saving devices; while alcohol stimulates enterprise in execution of schemes thus hatched to procure the maximum of comfort with a minimum of labor.

But the spirit of alcohol is obtained by a process of fermentation. It is a *spirit of decay*, altogether different from the *spirit of life* in man. This counterfeit spirit lures man on and on, always holding before his vision dreams of *future grandeur*, and goading him to strenuous efforts of body and mind in order to attain and obtain. Then when he has achieved and attained, he awakens to the utter worthlessness of his prize. Possession soon shatters illusion as to the worth of whatever he may have acquired; *nothing the world has to give can finally satisfy*. Then again the lethal draught drowns disappointment and the mind conjures up a new illusion. This he pursues with fresh zeal and high hopes, to meet disappointment again and again, for lives and lives, until at last he learns that "wine is a mocker," and that "all is vanity but to serve God and do His will."

A Living Sacrifice

Volumes, or rather libraries, have been written to explain the nature of God, but it is probably a universal ex-

perience that the more we read of other people's explanations, the less we understand. There is one description, given by the inspired apostle John when he wrote "God is Light," which is as illuminating as the others are befogging to the mind. Anyone who takes this passage for meditation occasionally will find a rich reward waiting, for no matter how many times we take up this subject, our own development in the passing years assures us each time a fuller and better understanding. Each time we sink ourselves in these three words we lave in a spiritual fountain of inexhaustible depth, and each succeeding time we sound more thoroughly the divine depths and draw closer to our Father in heaven.

To get in touch with our subject, let us go back in time to get our bearing and the direction of our future line of progress.

The first time our consciousness was directed toward the Light was shortly after we had become endowed with mind and had entered definitely upon our evolution as human beings in Atlantis, the land of the mist, deep down in the basins of the earth, where the warm mist emitted from the cooling earth hung like a dense fog over the land. Then the starry heights of the universe were never seen, nor could the silvery light of the Moon penetrate the dense, foggy atmosphere which hung over that ancient land. Even the fiery splendor of the Sun was almost extinguished, for when we look in the Memory of Nature pertaining to that time, it appears very much as an arc lamp on a high pole looks to us when it is foggy. It was exceedingly dim, and had an aura of various colors, very similar to those which we observe around an arc light.

But this light had a fascination. The ancient Atlanteans were taught by the divine Hierarchs who walked among them, to aspire to the light, and as the spiritual sight was then already on the

wane (even the messengers, or Elohim being perceived with difficulty by the majority), they aspired all the more ardently to the new light, for they feared the darkness of which they had become conscious through the gift of mind.

Then came the inevitable flood when the mist cooled and condensed. The atmosphere cleared, and the "chosen people" were saved. Those who had worked and learned to build the necessary organs required to breathe in an atmosphere such as we have today survived and came to the light. It was not an arbitrary choice; *the work of the past consisted of body building*. Those who had only gill clefts, such as the fœtus still uses in its prenatal development, were as unfit physiologically to enter the new era as the fœtus would be to be born were it to neglect to build lungs. It would die as those ancient people died when the rare atmosphere made gill clefts useless.

Since the day when we came out of ancient Atlantis our bodies have been practically complete, that is to say, no new vehicles are to be added; but from that time and from now on *those who wish to follow the light must strive for soul growth*. The bodies which we have crystallized about us must be dissolved, and the quintessence of experience extracted, which as "soul" may be amalgamated with the Spirit to nourish it from impotence to omnipotence. Therefore, the Tabernacle in the Wilderness was given to the ancients, and the *light of God descended upon the Altar of Sacrifice*. This is of great significance: the Ego had just descended into its tabernacle, the body. We all know the tendency of the primitive instinct toward selfishness, and if we have studied the higher ethics we also know how subversive of good the indulgence of the egotistic tendency is; therefore, God immediately placed before mankind the Divine Light upon the Altar of Sacrifice

(To be continued)

Studies in the Cosmo-Conception

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken from The Rosicrucian Cosmo-Conception.

Animal Consciousness

Q. When do animal Group Spirits withdraw their influence?

A. When the animals become human the Group Spirits still influence them (although in decreasing degree), as race, tribe, community, or family spirit, until each individual has become capable of acting in full harmony with cosmic law.

Q. What change then occurs?

A. Not until that time will the Ego be entirely free and independent of the Group Spirit, which will then enter a higher phase of evolution.

Q. What is the animal consciousness like?

A. The position occupied by the Group Spirit in the Desire World gives to the animal a consciousness different from that of man, who has a clear, definite waking consciousness.

Q. How do the two compare?

A. Man sees things *outside* of himself in sharp, distinct outlines. Owing to the spiral path of evolution, the higher domestic animals, particularly the dog, horse, cat, and elephant see objects in somewhat the same way, though perhaps not so clearly defined.

Q. What is the consciousness of other animals?

A. All other animals have an internal "picture consciousness" similar to the dream-state in man. When such an animal is confronted by an object, a picture is immediately perceived *within* accompanied by a strong impression that the object is inimical or beneficial to its welfare.

Q. How does this affect the animal?

A. If the feeling is one of fear, it is associated with a suggestion from the Group Spirit how to escape the threatened danger. This negative state of consciousness renders it easy for the Group Spirit to guide the dense bodies of its charges by suggestion, as the animals have no will of their own.

Q. Is man so easily managed from without?

A. No, neither with nor without his consent. As evolution progresses and man's will develops more and more, he will become non-amenable to outside suggestion and free to do as he pleases regardless of suggestions from others. This is the chief difference between man and the other kingdoms.

Q. What evidence do we have of this fact?

A. We do not ask the mineral whether or not it will crystallize, nor the flower whether it will bloom, nor the lion whether it will or will not cease to prey. They are all under the absolute domination of the Group Spirit, being without free will and initiative which, in some degree, are possessed by every human being.

Q. Why do all animals of the same species look nearly alike?

A. Because they emanate from the same Group Spirit. Among the fifteen hundred millions of human beings, however, who people the earth no two look exactly alike, not even twins when adolescent, because the stamp that is put upon each by the indwelling individual Ego makes the difference in appearance as well as in character.

Reference: *Cosmo*, 82-84

WESTERN WISDOM BIBLE STUDY

The Revelation of Saint John the Divine

(Continued)

THE PATMOS VISION



I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

I was in the Spirit on the Lord's day, and heard behind me a great

voice, as of a trumpet.

Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

Revelation 1: 9-16

When St. John says that he "was in the isle that is called Patmos," he gives a clue to the nature of his visions, for the word Patmos means illumination, and in the times before Christ the expression "isle of Patmos" was used to refer to initiation. By means of his progress on the initiatory path, "the beloved Disciple" was able to be "in the Spirit," or in the state of consciousness required for seeing in the higher realms and functioning there in his invisible bodies.

In studying the Book of Revelation we find as one of its outstanding features that it is built around the mystic number seven. John had seven visions,

in which he was given messages to the seven churches; there are seven angels before the throne, having seven lamps of fire and seven trumpets; there are the seven candlesticks, the seven seals of the "book," and the seven thunders. The significance of this use of the number seven is indicated by the teachings of occult science that man is sevenfold, being a threefold Spirit that possesses a threefold body and the connecting link of the mind. In man's bodies there are seven spiritual centers which, when awakened and developed, express the spiritual powers of the indwelling Spirit.

Since man is sevenfold, and since he is the "unit" of this particular field of evolution—to whom St. John's message would logically be directed—we may suppose that the message to be written in the "book" by John and sent "unto the seven churches" involves information concerning man himself. In other words, the seven churches are used in a symbolical way to refer to the seven centers in man which have to be unfolded in the process of spiritual development. Every human being is a God-in-the-making and will eventually attain his destiny of Godhood.

The description given of one who spoke to John with "a great voice, as of a trumpet," suggests a mighty Being of the archangelic life wave. The tremendous vibrations emanating from such a Being would constitute "a garment down to the foot," while the hair, "white as snow," and the eyes, "as a flame of fire," indicate the purity and spiritual power of such an exalted Being. The "sharp two-edged sword" suggests the positive-negative power of the Spirit unfolded to a very high degree.

(To be continued)

TODAY'S SCIENCE

Cancer Research

RESearch in scientific methods of diagnosing and treating cancer is not new, but it is greatly intensified at present. Much progress is reported by the medical profession. However, from the occult viewpoint a considerable proportion of the new treatments proclaimed and the costly, much publicized research is misdirected and therefore of little or no real value. Actually, the millions of dollars being spent in research (which all too often includes cruel experiments involving animal vivisection) could be put to much better use in educating people how to live so they would not be victims of this dread disease.

That cancer is caused by a virus is a recent contention in this vast and cumbersome field of research. If such a virus can be isolated, or at least demonstrated as a possibility, the next step will probably be an anti-cancer serum—with all that that involves. While such a virus may eventually be found, the materialistic approach to the cancer problem and its treatment leaves much to be desired.

Pioneers in the field of natural therapeutics have produced theories and methods of treating cancer which seem more sensible. By them cancer is seen as the direct result of physiological irritations and of a highly toxic condition following unhealthful living and wrong diet. There are some who, going even further, regard cancer as a process of defense, a protective organism created by the body to combat a severe toxic threat to the entire system. Natural means of eliminating accumulated toxins has as good results as other forms of therapy in many cases reported.

Eventually, a thorough scientific investigation of the various forms of mental and spiritual healing will be made. These include all the methods wherein the higher forces are brought to bear directly upon the affected part of the body to restore its vibration to normal. While exceedingly potent, these forces can usually be wielded effectively only by those of high development and wisdom.

Occultism reveals that the excessive use or abuse of the creative force over a series of lives is among the chief causes of cancer. Besides its ravaging effect upon the system as a whole, continual yielding to fiery passions tends to permit entrance of sub-human entities, semi-intelligent forces, which can and do set up an independent and malignant existence within the body. When the vibrations of the part to be affected become low and sluggish enough and the physical substance sufficiently coarsened, these malicious entities find in their victim the environmental conditions they require for growth and continued existence.

As mankind gradually becomes creative in a non-physical and non-sexual manner, as it gradually ceases from undue emphasis upon sex and regulates it to its rightful place, cancer will disappear. The day will come when thinkers will perceive the scientific possibilities of these truths. We may then expect cancer research to be directed toward finding means of diminishing the intensity of the sex urge through diet and other natural physical means, as well as toward re-education of the mind and the transmutation of the desire nature.



The Astrologer Discusses the Second House

By ELMAN

PART II—READING THE SECOND HOUSE

THE process involved in astrological reading may be stated in this way: first, a solid understanding of the abstract or spiritual significance of each factor in the chart; then, application of abstract understanding to the particulars of the chart under consideration. This is because each human horoscope is a variation of the Archetypal Horoscope which is the Grand Vibratory Symbol of the entity we call Humanity. This archetype is the twelve-housed wheel, with the symbols of the signs placed on the cusps starting with zero of Aries on the first, zero of Taurus on the second, and so on through the other ten signs and houses. The Archetype is completed by placing the planets in the houses and signs of their dignity. Every factor is just as important as every other factor—since all are expressions of consciousness in incarnation. All are spiritual, all are good, and all are necessary. All astrologers must ground themselves in this understanding if they want to develop the ability to perceive the spiritual potentials delineated in the charts they study, as well as the causes and purposes to be found.

Unlocking the secrets of the second house is one of the most significant services that the astrologer can perform

because humanity, for the most part, is tied up in bondage to the desire for possessions. The consciousness of possession is the primitive level of the principle of the second house; the principle itself is stewardship—the responsibility of right use and perfect exchange. When a horoscope is read from the possession standpoint the factor of accumulation is emphasized—or can be emphasized—in the mind of the client. The astrologer must not neglect his opportunity to alert his client to principle. It is the awareness of principle that opens the consciousness to solutions and re-directions.

The faculty of the second house can be clearly seen by consideration of the following mandala: a twelve-housed wheel; the symbols for Aries, Taurus, and Gemini on the cusps of the first, second, and third houses respectively; a straight line connects the cusps of the first and fourth houses, creating an enclosure of the first three houses. The second house conveys an emotional implication: the desire to sustain physical life. The third house is mental: the process of learning how to effect this sustainment. We sustain physical life by using the things of earth, not by holding on to them. In the final analysis, we cannot hold on to any physical thing, but our use of physical things—and money—depicts our

consciousness of either bondage to the sense of possession or inner freedom to use the things of earth with judgment and intelligence.

The reading of any house can be a complicated matter. Let us break down the factors which can pertain to the second house patterns and consider them in sequence. This break-down will involve the creation of several white light mandalas. Use only the planetary positions by sign and house, not the degree numbers; we are going to try to perceive the workings of principle through the second house patterns, and we do not want to limit our awareness by the psychologically negating effect of impressing our minds with "bad" aspects.

First mandala: the symbol of the second house sign on the second cusp; place the symbol of its planetary ruler in its appropriate sign and house. This is the "essential second house mandala" of any horoscope; it conveys, by the sign on the cusp, the consciousness of the person in regard to money and possessions; the position of its ruler indicates where and in

what capacity this consciousness is to find its completest fulfillment of the power to attract the means of earth through the exercise of perfect exchange. It also serves to delineate the department of experience that will focus the best of the person's financial consciousness and, essentially, it shows to what degree the spiritual level of stewardship is expressed—or can be expressed—by the person. It also shows whether the person tends to express possessiveness or use of possessions.

Second mandala (or group): a mandala for each planet in the second house and in the second house sign. Place the sign-symbols on the cusps of the houses

ruled by these planets. These planets focus the possession-consciousness much more intensely than any other pattern because the chapter of experience synchronizes with the consciousness pattern. This mandala emphasizes the experiences of finance very strongly; these experiences may include property finance, investment finance—in short, all manner of experiences which are focalizations of the financial consciousness. The regeneration of the houses ruled by these planets is definitely dependent on the regeneration of the possession-consciousness.

Third mandala: a mandala for each planet in the second house sign but in the first house. This is a phase of financial consciousness in the making.

Personal development—or personality unfoldment—in this incarnation is preparing financial experience for the future. Financial ability is seen to be a point of personal evaluation rather than the faculty of acquisitiveness for its own sake.

Fourth mandala: planets in the second house but in the third house sign: education and mental develop-

ment are focussed through financial experiences. Mental disciplines are to be met in experiences pertaining to money-making. The mental approach, in such a pattern, tends to be colored by the desire-quality of getting and holding. The third and fourth mandalas are throw-back patterns because the planets so placed are in houses preceding the one they are related to by sign. The fourth mandala tells us that the person is—to a degree—not yet purely integrated in abstract or impersonal mentation; he tends to "think in terms of his desires of possession and financial evaluation."

These four mandalas are all focusses

ASTROLOGY AS A SPIRITUAL SCIENCE

The science of astrology deals comprehensively with both the material and the spiritual, but is preeminently a spiritual science. In relation to human beings, it reveals the potentialities of the individual Spirit or Ego which may be most profitably unfolded and used during this lifetime. To the enlightened, it thus becomes an accurate guide in making definite, scientific progress on the Path.

of second house experience patterns. The harmonious development of this factor in our earth-experience is shown to be of tremendous significance in soul growth when we remember that the second house is the first step in the formation of the Grand Trine of the Element of Earth. The base of this trine is a horizontal connecting the cusps of the second and sixth houses; the symbolic implication is that the Principle of Perfect Service (a phase of the impersonal consciousness) is directly dependent on the right exercise of the money consciousness. The apex of the Earth trine is the tenth house—Society and its perfected expressions as a universal entity. The defects of the second and sixth houses insure defects in the tenth. The phrase “Capital (second house) versus Labor (sixth house)” is as negative as anything can be. It must become “Capital and Labor,” functioning together in perfect exchange between all factors in order that the apex of any society or civilization can attain its best. The natural—or abstract—rulership by Saturn of the tenth house and its exaltation in Libra—the sign ruled by Venus which also, abstractly, rules the second house—is something upon which we can all meditate. It pictures the essential meaning of the word *civilization*: “Civil relationships between all peoples in their dealings with earth-things and all exchanges pertaining to them.”

Regardless of the sign on the second cusp and the planets involved we must keep in mind that Venus is the archetypal symbol of the second house as a factor of spiritual consciousness. At this point it is appropriate to state that the natural, or abstract, rulers of the signs and houses condense—or concentrate—the esoteric meanings of the houses as chapters of our unfoldment. So, our consideration of second-house reading cannot be complete without studying the Venus positions and patterns; furthermore, we must intensify

our consciousness of the significance of Venus as the “Principle of Equilibrium (Harmony and Balance) through Exchange.”

Fifth mandala—the Venus mandala: Taurus on the second cusp, Libra on the seventh cusp. Study this mandala by rotating the wheel so that each cusp in turn becomes the Ascendant. Perceive how the two signs—forming the 150-degree aspect—relate to the wheel as a whole in these different positions. Taurus and Libra composite the “consciousness of money” and the “consciousness of relationship.” The principle, as has been said before, is “Equilibrium through mutuality of giving and receiving”—the Principle of Marriage. Meditate on the Venus mandala of any chart that you are called upon to read from a financial standpoint, in order to get at the roots of the person’s basic consciousness of exchange. The house and sign positions of Venus—regardless of her aspects—will give you a clue as to the esoteric reasons for

(Continued on page 287)

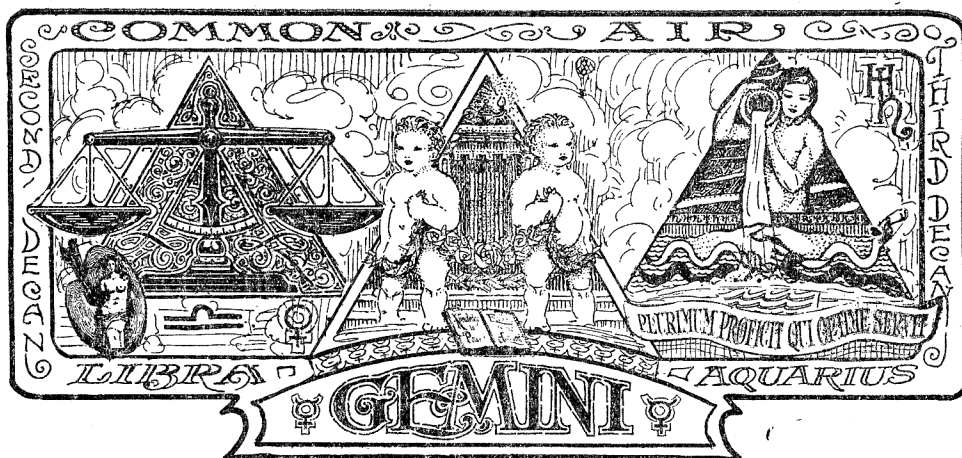
Horoscopes for Subscribers’ Children

Should you wish to avail yourself of a possible opportunity to have your child’s HOROSCOPE delineated in this department, subscribe to this Magazine for one year, and accompany your subscription with an application for a reading. RENEWALS count the same as a subscription. Readings are given for children up to 14 years of age. They include a general character, health, and vocational analysis.

ONE name only is drawn each month, but unless there is an unusually large number of applications, you may have more than one opportunity for a drawing.

BE SURE to give: Name, Sex, Birthplace, and Year, Month, Day (of month), and Minute of birth, as nearly as possible. Also please be sure to state if *Daylight Saving Time* was in effect.

NOTE: We give horoscope reading ONLY in this Magazine.



The Children of Gemini, 1950

Birthdays: May 22 to June 22

GEMINI, the first of the airy triplicity, is a common, mental sign, symbolized by the Twins. Duality of nature, as well as versatility and changeability, is a basic trait of children born with the Sun in this sign.

The planet Mercury, the "messenger of the gods," rules Gemini, and we consequently find people born under the positive influence of this sign possessed of the ability to learn rapidly and express themselves fluently and to the point. They are interested in many different subjects, usually acquiring a considerable fund of knowledge by much reading, and often follow a literary profession. Conversation is apt to be free and sprightly when a Gemini native participates, and he may monopolize it entirely if permitted to do so.

However, those who have negative aspects to the Sun or Mercury are apt to be inveterate chatterboxes, talking incessantly on any subject that pops into their minds. Parents of children whose horoscopes indicate these tendencies should take particular pains to train them in constructive thought and expression, so that there will be con-

geniality with associates and harmony in their environment.

The Gemini natives are usually quite adaptable, affable, and easy to get along with. In fact, they may be too flexible and easily swayed for their own good and should therefore be taught early to embrace high ideals and persist in their efforts to attain. Definite exercises in concentration and application to a given task are of tremendous benefit to these children.

Since Mercury rules the sensory nerves and Gemini the lungs, we find that the Gemini natives are rather high-strung, impatient, easily irritated, and prone to be shallow breathers. Unless taught poise and deliberation in action along with deep breathing exercises, they may develop nervous disorders or lung trouble. As they are apt to be rather careless of health, they should have specific instruction concerning the proper care of their "temple of the living God."

As the solar month for Gemini begins the Sun is square to Jupiter, and remains within orb of this aspect until June 5. This configuration indicates an over-fondness for good food and luxurious living, as well as a tendency toward

extravagance and false pride. Children having this stellar pattern in their charts should be taught early to practice self-restraint, thrift, honesty, and devotion.

Beginning also May 22, and lasting until May 26, is the opposition of Venus to Neptune, making the native liable to sorrow, loss, and trouble, especially through the marriage partner or others in whom he trusts. Strict honesty and straightforwardness in dealing with other people should be taught these children.

The beneficent trine of Jupiter to Uranus lasts all the solar month, as does the sextile of Neptune to Pluto. These vibratory patterns give a broad, humane disposition and an inclination to delve into the occult arts and sciences. They favor an association with secret orders and give promise of prosperity in life. Such a person is honest and sincere, sociable, hospitable, and likely to benefit a great deal from influential friends in official positions. There is also executive ability and probable success in connection with institutions of learning.

From May 24 to June 1, Mercury trines Saturn, a splendid mental aspect indicating a mind that is capable of concentration and profound thought. There is good reasoning ability, forethought, diplomacy, and persistence, all traits which qualify a person for responsible positions in church, government, and secret societies. This configuration tends to give a person a quiet, serious manner.

The Sun squares Saturn from May 26 to June 13, lessening the resistance, and giving a tendency toward lung ailments. This aspect is adverse to what is generally termed success, but gives an abundance of opportunities for soul growth, particularly in the marriage relation and in connection with employers and authorities. Unselfishness should be stressed in the training of children

with this configuration, as well as faith and happiness.

Beginning May 28 and lasting until June 14, the Sun trines Neptune, favoring the possibility of developing the spiritual faculties. People with this configuration often hear the harmony of the spheres, and may become musicians of high inspirational nature. Some are strongly attracted to the occult, but usually approach it from the intellectual standpoint.

The opposition of Saturn to Jupiter, beginning May 28 and lasting the rest of the solar month, gives a diffident, vacillating mind, distrustful of others, and inclined to be indolent. A sense of responsibility, along with a regard for and confidence in others, should be taught these children.

From May 30 to June 10, Venus sextiles Uranus, making the native mentally alert, of quick intuitive perception, and exceedingly magnetic. Art, music, poetry, friends, and a happy marriage are favored.

The sextile of Venus to Jupiter, beginning June 1 and lasting until June 13, is one of the best signs of success and general good fortune. It favors the accumulation of wealth and the enjoyment of all the luxuries of life. It is a good indication of a successful and happy marriage, social prestige, and the respect of one's associates. The native has a jovial, optimistic, generous, hospitable, and philanthropic nature, and may have talent for music.

Another beneficent Venusian aspect, the trine to Saturn, begins June 8 and lasts until June 18. This stellar pattern indicates one who is faithful and true, just and methodical. The tastes are simple and the morality unimpeachable.

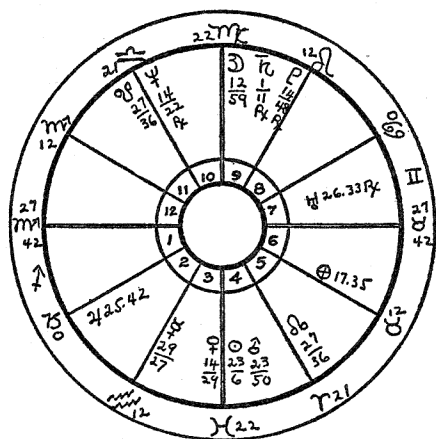
Also beginning June 8, and lasting the rest of the solar month, is the trine of Mercury to Mars, giving a keen, sharp, ingenious, and resourceful mentality. The native is witty, dexterous, and enthusiastic over any proposition embraced.

Reading for a Subscriber's Child

HANS P. S.

Born March 14, 1949, 1:25 A.M.

Latitude 52 N. Longitude 10:30 E



This baby's horoscope, having the Sun and two planets in a watery sign, three planets in airy signs, the Moon and two planets in earthy signs, and the Sun, Moon, and four planets in common signs, indicates a basic life-pattern in which changeable emotion and mentality predominate. The fixed sign Scorpio on the Ascendant gives a needed stabilizing influence, but adds to the emotional side of the nature. The scattered positions of the planets promise varied activities in different departments of life.

The Sun in the psychic sign Pisces, in the 4th house, in conjunction with Mars in the 4th and Venus in the 3rd, sextile Jupiter in Capricorn in the 2nd, and square Uranus intercepted in Gemini in the 7th, indicates an individuality that is basically kind, sympathetic, cordial, and hospitable. Home affairs and the latter part of life are emphasized.

The solar aspects to Mars, Venus, and Jupiter are splendid for health and earning capacity, but the square to Uranus bespeaks the need for training in poise, respect for proper authority, and high moral standards.

Partnerships, as well as legal affairs, will bring opportunities for learning unselfishness and proper consideration for others.

The well aspected Jupiter in Capricorn in the 2nd is particularly fortunate in this case, for it gives the ambition needed by Piscean natives, as well as self-reliance, thriftiness, resourcefulness, and honesty. Financial prosperity is favored, and the native will be inclined to spend wisely.

Mercury in Aquarius in the 3rd, and trine Uranus, gives originality and independence to the concrete mind. The ideals are high and there is interest in science, mathematics, and occultism. However, the opposition to Saturn in Virgo in the 9th indicates the need of cultivating unselfishness, truthfulness and tolerance in all mental pursuits. Experiences during travel, particularly in foreign lands, are apt to bring opportunities for learning patience and regard for high spiritual principles.

The Moon in Virgo in the 9th, in opposition to Venus, accentuates the mental side of the nature, but the native is apt to be impulsive at times and inconstant in his affections. Careful early training in high moral standards will be of inestimable value in assisting Hans to transmute this opposition into a sextile or trine for a future earth-life.

Neptune in Libra in the 10th, although retrograde and aspected only to Pluto, sheds a spiritual influence upon all professional and partnership affairs. It also gives an appreciation for music, art, and poetry. Mercury, ruler of the sign on the 10th house, Virgo, and the lower octave of Neptune, indicates a profession of a mental nature. Radio, telegraphy, law, and secretarial work all provide suitable fields for this child's natural talents.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. place of birth, year, day of month, hour. Since advice is based on the horoscope, we No readings given except in this Magazine can give a reading ONLY if supplied with and ONLY FOR PERSONS 14 to 40 the following information: full name, sex, YEARS OF AGE.—Editor.

Teacher, Entertainer

ANNA M.—Born March 5, 1932, 10:00 P.M., Lat. 41 N., Long. 76 W. Jupiter in Leo near the cusp of the 10th house is the chief indicator of the profession in this chart. It trines Uranus in Aries in the 6th. Neptune is also in the 10th, in Virgo, and opposes the Moon, Mars, and Sun in Pisces. The Moon sextiles Venus in Aries in the 6th. Scorpio is on the Ascendant. Mercury is in Pisces in the 5th, in conjunction with the Sun, and sextile (8 degrees) Saturn in Aquarius in the 3rd. This young lady has teaching, dramatic, and musical ability. She could use the latter talents to advantage in the entertainment field, or as an organist in religious work.

Lawyer, Theatrical Agent

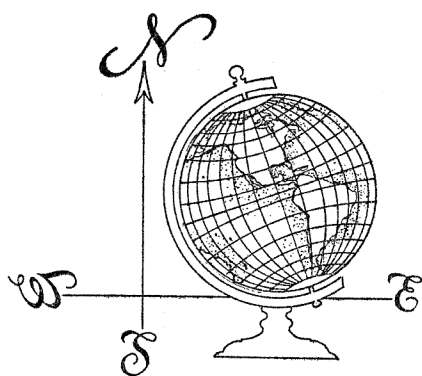
ANDREW D. M.—Born April 14, 1934, 10:45 P.M., Lat. 41 N., Long. 74 W. Here we find Jupiter posited in Libra in the 10th, trining (8 degrees) Saturn in Aquarius in the 2nd, sextiling Pluto in Cancer in the 8th, and opposing Mars, Sun, and Uranus in Aries in the 4th. The ruler of Libra, Venus, is in Pisces in the 3rd, sextile the Moon in Taurus in the 5th, and in opposition to Neptune in Virgo in the 9th. The Jupiterian sign Sagittarius is on the Ascendant. Mercury is in the first degree of Aries in the 3rd, unaspected. This young man will be attracted to the legal profession, but his musical ability offers another vocational outlet. He could be an entertainer or a theatrical agent.

Mechanic, Salesman

BIRLEY D. S.—Born June 27, 1909, 7:15 A.M., Lat. 40 N., Long. 75 W. In this chart the sign Aries is on the Midheaven, and Taurus is intercepted in the 10th. The ruler of Aries, Mars, is in Pisces in the 8th, trine Neptune and Venus in Cancer in the 12th, sextile Uranus in Capricorn in the 6th, and square Mercury in Gemini in the 11th. Venus, ruler of Taurus, is in conjunction with Neptune, trines Mars, and squares Saturn in Aries, the Moon in Libra, and opposes Uranus. The Sun is in Cancer in the 11th, sextile Jupiter in Virgo in the 2nd. Leo is on the Ascendant. This man could do well as an automobile or radio mechanic, or as a hospital worker or footwear salesman.

Electrician, Laboratory Worker

RICHARD O.—Born July 10, 1930, 5:15 A.M., Lat. 35 N., Long. 119 W. In this chart the aggressive sign Aries is on the Midheaven, with Uranus there making a square to the Moon and Saturn in Capricorn in the 6th, and to Mercury, Sun, and Pluto in Cancer in the 12th. Mars, ruler of Aries, is posited in Taurus in the 11th, square Venus in Leo and Neptune in Virgo in the 2nd. The emotional sign Cancer is on the Ascendant. The Sun and Mercury oppose the Moon and Saturn. Radio and other electrical apparatuses will attract this native, but he is likely to do his work in a secluded place. Research work in a laboratory would probably appeal to him.



MONTHLY

News
INTERPRETED

Noise Found to Be Destructive

This noisy civilization is giving the human ear such a pounding that it won't be long before less than half the population has normal hearing.

Research conducted by the National Auricular Foundation in Long Beach indicates that mechanical din breeds accidents, contributes to absenteeism, affects emotional stability and reduces efficiency. Moreover, its cost to American industry is estimated to be millions of dollars a year.

The study of 5000 industrial workers in shipyards and a variety of industrial plants showed that less than half of all the employees tested had good hearing.

"Modern living and working conditions," asserted Willard B. Hargrave, the survey director, "are supposedly better than ever. Only the ear appears to have been completely neglected.

"Noise causes deafness in direct relation to the degree of loudness and the time the ears are exposed to it.

"So little research has been conducted on the subject that no definite danger line has been established.

"By holding sensitive meters close to the ears of those tested, we learned that welders, operators of chipping tools and, naturally, boilermakers, have the noisiest jobs.

"However, significant deafness was discovered among such unsuspected groups as spray-gun painters and machinists.

"Many men said they weren't bothered by the noise while working but at home craved quiet to such an extent that they forced their wives and children to creep about on tiptoe! It's possible that industry will decide it's profitable to encourage workers to use sound-deadening devices.

—Los Angeles Times, February 19, 1950

Sound built the world. The Rhythmic Voice pronouncing the Word brought the heavens and earth into be-

ing along the lines of Its harmony. Then Creation was found "good." In the heaven worlds this harmony still prevails, and its celestial tones build and sustain all forms. It filters down to the earth plane in the inspired works of true musicians, hence the healing power of music.

If harmonious sound builds and heals, discordant noises can and do injure and destroy. In this modern day, wherever the machine age has taken hold, man makes noise. The survey of industrial plants reported above reveals that prolonged subjection to noise results in damage to the ears of the factory workers. These people suffer most, but all of us are affected by the din of modern civilization. It invades the countryside, where engines roaring on the highway and engines droning in the air overhead disturb the once quiet retreats. In a bygone age, in Lemuria, the sounds and voices of Nature were used to instruct the infant race. These voices spoke with power and majesty of the Creator. Nature has her storms, but in the winds, the waves, and even the tempest, there is melody and grandeur. Today one has to travel far to escape noise, so as to catch the underlying rhythm that can lift one above confusion and restore balance to disturbed nerves and brain.

Man has accomplished much with the machine, but his inventions are yet imperfect. Their clatter echoes humanity's

negative thoughts and emotions. Harsh materialism, greed, and lack of faith do not create things of beauty. However, we learn by our mistakes and there will be improvement. Between earth lives man has opportunity to appraise work done in the physical plane, to find out where it fell short and why. Then in another try on earth he can do better.

It is welcome news that this matter of destructive noise is receiving attention. It is about time. The clattering voice of the machine is raised to try to drown out the Voice of God, the quiet Voice, which speaks from the Spirit within each one. That is the Voice of the wise counsel in harmony with the music of the spheres, and if human beings can hear it and heed, their creations will no longer be a menace, but a source of benefit to all.

Key to Producing Super-mind Found

Under the above caption the *Los Angeles Times* of March 26th, 1950, carried an account of a scientific thought technique evolved by Dr. Fritz Zwicky of the California Institute of Technology. Dr. Zwicky, of whom a colleague says, he "has one of the most penetrating minds of his time," says that "morphology," which is the name he gives to his method, will open the way to the solution of the world's greatest problems. The article is lengthy, but here are some excerpts:

The basis of the morphological approach to solving "impossible" problems is simple. Morphology, essentially, is the science of structures and forms. Thus, the morphological method is really an extremely orderly way of looking at things and solving riddles.

In application, according to Zwicky's more complicated blueprints, the technique aims to solve problems only after all possible solutions have been worked out in advance and systematically sifted. Thus the blindfolds of prejudice, ignorance, and precept have no chance to produce false answers.

The method also has made it possible to conceive hundreds of new types of telescopes which orthodox astronomers hadn't dreamed of.

Such successes convinced the scientist that, until now, the human intellect has been capable of producing a negligible fraction of potential progress in every field. For, he believes, the morphological approach is just as capable of solving problems of ethics and politics as those involved in the creation of new scientific wonders. No problem is impossible of solution, he's sure, to a "free mind" which employs the method.

"Morphology is a technique which only free men can use."

"Most men are potential geniuses, but few of us know it. The morphological method of education is the only one so far proposed which, by multiplying our mental power 100 times, could realize the latent genius in all of us. Morphology is the only way to lick the three blackest clouds in the sky.

"The morphological seminar at Caltech was based on the idea that the whole of science was built up on a dozen or two basic principles. One therefore should not teach any details, but give the students problems on all these basic principles."

The scientist is confident that an all-out application of the method in the field of technical invention would within 10 years provide us with marvels which, with a less systematic attack, would take a century to realize. He thinks he has proved this in the case of jet engines and telescopes.

"I wanted," he said, "to apply the method first to the solution of the most pressing sociological problems. But not being in that field, I should have been laughed at as a crack-pot. So I had to try it in fields in which I knew something."

Every man is indeed a potential genius, and each human being possesses a super mind, the superconscious, in which is stored all the knowledge accumulated during evolution. If he can tap this source, the individual contacts a high dimension of being. The problems and details of earth life, which often seem overwhelming when met on the lower plane, then appear beneath him in orderly design fulfilling their appointed role. Everything falls into place and the practical and fitting solution for every difficulty is made clear when the way is opened to the higher thought.

Dr. Zwicky emphasizes the need for a free mind. The Rosicrucian Philoso-

(Continued on page 286)

READERS' QUESTIONS

Concerning Oneirology

Question:

I am herewith writing you re a particular oneirosopic incident in the form of a dream vision I had many years ago in which I saw Jesus standing nigh me clothed in a fine mauve-colored robe from head to foot—of fine angelic appearance and pleasant countenance, but he never spoke to me. Can you explain the spiritual significance of this peculiar dream manifestation, and do you know of others who have had a similar manifestation?

Answer:

We have known a number of people who have had "dream visions" similar to yours, but we would not attempt to explain the spiritual significance of a particular experience of this kind. Each individual is himself the best interpreter for his inner plane experiences, as he is more fully aware of the circumstances and happenings in his life to which they may be related. Generally speaking, however, we would say that unless a specific message is given, either by words or pictured circumstances, the dream or vision is likely to be without any particular significance. To remember seeing an exalted being may of course be inspiring, or comforting at a crucial moment, and thus serve a real purpose. However, it is well to remember that much of what we see in our dreams is simply a result of the conscious and sub-conscious processes of the mind during waking hours, and apt to be illusory and meaningless.

In case you are not fully acquainted with the Rosicrucian Teachings concerning the nature and cause of dreams, we give the following pertinent information:

"In the waking state, the different vehicles of the Ego, the mind, desire body, vital body, and dense body are all concentric. They occupy the same space, and the Ego functions outwardly in the Physical World. But at night, during dreamless sleep, the Ego, clothed in the desire body and the mind, withdraws, leaving the physical and the vital bodies upon the bed, there being no connection between the higher and lower vehicles, save a thin, glistening thread, called the silver cord. It happens, however, that at times the Ego has been working so interestedly in the Physical World and the desire body has become so stirred up that it refuses to leave the lower vehicles and is only half withdrawn. Then the connection between the sense centers of the desire body and the sense centers of the physical brain are partly ruptured. The Ego sees the sights and scenes of the Desire World which, in themselves, are extremely fantastic and illusory, and they are transmitted to the brain centers without being connected by reason. From this condition come all the foolish and fantastic dreams which we have.

"It happens at times, however, that when the Ego is altogether outside the dense body, as in dreamless sleep (when there has been a complete separation of vehicles), it sees an event concerning itself about to materialize, for coming events cast their shadows before, and ere anything happens in the material world it has already happened in the

spiritual worlds. If, upon awaking from such an experience, the Ego succeeds in impressing the brain with what it has seen, we have a prophetic dream, which in due time will come true, or which the Ego, if its fate permits, may modify by a new action. For instance, if warned of an impending accident, it may take steps to counteract the impending calamity."

When a person begins to live the higher life, changes take place in his vehicles which affect his inner plane experiences. "Then, gradually, by certain exercises, he evolves the faculty of leaving his body consciously at night or at any other time. He is then perfectly conscious in the invisible worlds. He can go wherever he pleases to the end of the earth in minutes of time, and as he learns how to work consciously in those invisible worlds, he does not 'dream' any longer, but lives another life that is fuller or more real than the one he now lives."

Praying Spirits Out of Purgatory

Question:

What is meant by praying a Spirit out of Purgatory? Can this be done?

Answer:

No one can be "prayed" out of Purgatory. The action of the purgatorial forces frees the Spirit from its base desires and corrects the weaknesses and vices that hinder its progress by making it suffer in the identical manner best

adapted to that purpose.

Purgatorial activity is divided into two distinct classes: the eradication of bad habits, and the reaction of evil deeds done to others. Desires in the Physical World which cannot be gratified, after a time burn themselves out, so to speak, and cease to be. Something similar takes place in the purgatorial region. There the Spirit has no dense vehicle, and that is what makes the difference in regard to the gratification of its various desires. For example: the man who was a drunkard during earth life now has no alimentary canal in which chemical combustion can take place thereby generating fumes which are a delight to the desire body. The vicious man can no longer kill, nor the miser collect gold, etc. So it is that through lack of gratification these desires finally wear themselves out exactly as they do in the Physical World, and the Spirit is freed from them.

In relation to the reaction of evil done to others: as the panorama of life unrolls backward, it presents to the Spirit the scenes wherein it has done wrong to others, and then the evil reacts on the Ego in such a way that where it has made another suffer either mentally or physically, it feels itself as the injured one and endures all the anguish and pain that the victim felt in life. As the speed of purgatorial existence is three times faster than that of ordinary earth life, the intensity of suffering is also trebled.

Thus the Spirit is finally purged of all evil by the action of the Law of Consequence and not by the prayers of others. As soon as the purgation is completed the Ego is ready to leave the purgatorial region and enter the First Heaven world. However, it must be remembered that the purgatorial experiences are not continuous; there is an interval of respite after each period of suffering. During these intervals the prayers of the Spirit's friends and loved ones are a great comfort to it.



The Sweetest Story Ever Told

By LILLIAN R. CARQUE, Sc. D.

HONEY—the fragrant nectar of many flowers—is a revelation of delightful palatability, intriguing fragrance, and subtle charm. Even in biblical times its praises were voiced; the famed athletes of Greece prepared themselves for combat by dieting on honey. In their biographies many of the best known Roman and Greek philosophers attribute their long life to the daily use of this wholesome sweet.

At one time honey was considered priceless and was used only in ceremonies and celebrations of greatest importance. So essential in the eyes of the ancients was honey, that it was offered to the gods, and the bee was regarded as sacred. In India, as an omen of good luck, honey was dropped on the tongue of the newborn babe. It was also used for embalming the dead at one period in Egypt and Assyria. Perhaps most of you do not know the part honey played in the origin of the word “honeymoon.” When a new home was prepared to receive the bride and groom, the bricks over the door were smeared with honey. For twenty-eight days after marriage this sweet aroma clung to the house, and from it the man and wife were expected to acquire a sweetness that would temper the remainder of their marriage days.

Honey has long been recognized as

a food of high energy value. There are few foods that require so little digestion and that are so quickly assimilated into the blood stream and available for use as is honey. The reason for this is that the sugars in most foods are compound and must be reduced to simple sugars by the digestive juices before they can be assimilated and used as energy. The simple sugars resulting are identical with those occurring naturally in honey. There is no other food which brings fragrance and flavor to food as does honey. And is it any wonder? Honey is the very essence that gives flowers their aroma, representing as it does the sweet fluid or nectar collected from flowers and stored and modified in the honey comb by the honey bee.

In addition to the several desirable sugars present, it contains small quantities of protein, which is the food substance that builds and repairs bodily tissues, traces of acid, minute quantities of volatile substances which give it its characteristic aroma and flavor, as well as small amounts of phosphoric acid, calcium (the important element in bone building), nitrates, sulphates, and carbonates, which combined with the salts of lime and iron, contribute to the important mineral content of the food supply.

The Department of Agriculture pub-

lishes a chart giving the average chemical composition of honey as 34 per cent dextrose or glucose, also called grape sugar, 40 per cent levulose or fructose (both simple sugars), 2 per cent sucrose or cane sugar, as well as a little galactose, which is not found free in Nature but results from the hydrolysis of milk sugar, along with 18 per cent water. The remaining constituents are small quantities of the minerals, indicated above, and protein.

The question often arises as to why honey varies so in flavor. Just as the odors of the flowers are different, so the flavor of honey varies, depending upon the kind of flowers from which the bees gather the nectar. The nectar of each kind of flower contains a distinctive combination of oils and other substances which gives the blossoms their special fragrance, and these substances are retained in the honey made from the nectar. It is practically impossible to prevent bees from visiting more than one kind of flower during a given period, and strictly speaking, almost every kind of honey is made from a mixture of different nectars. Nevertheless, when the hives are situated near a large supply of one sort of blossom, like an orange grove, its nectar usually predominates and its flavor and aroma can be easily recognized in the honey to a clearly marked degree. It is therefore perfectly correct to speak of orange blossom honey, mountain sage honey, buckwheat honey, or clover honey.

Choosing between honey from different flowers is mainly a matter of taste, and not an indication of its superiority. For example, it sometimes happens that a person who has always been accustomed to buckwheat honey, with its full-bodied, rather acid flavor, imagines that a mild, light honey with less of the characteristic "comby" taste must be adulterated. In striking contrast, a person who is familiar only with a delicate honey, such as orange blossom

or white clover, may consider buckwheat very inferior, or even fancy that it is not genuine floral honey. While all honeys are pure, not all flavors unmixed or blended are equally as pleasing to all persons. Adulterated honey is practically unknown on the United States market. Honey is the one food that has not been changed or improved in flavor throughout all the ages. It has never been duplicated by chemical or synthetic laboratory processes, the bees at all times remaining the sole and true *master manufacturers*.

We are often asked whether sugared or granulated honey is in any degree spoiled. Granulated honey is not spoiled; indeed, spoiled honey is almost unheard of. Most honey will granulate or become solid; in fact, some people put liquid honey in the refrigerator to hasten granulation. In this consistency it can be used as a foundation for cake icings, as a hard sauce when blended with butter, or in cakes and cookies equally as well as liquid honey. Solid honey can be easily liquefied by putting the container in a pan of warm water. Or the honey may be placed in a double boiler and liquefied in that manner. Care should be taken not to overheat the honey, for it may be easily scorched.

Speaking of the ease with which honey is handled in the body brings to mind the possibilities of honey in the infant's diet, also in that of invalids and aged persons. Doctors of repute have recommended honey as a very valuable sugar in the treatment of constipated bottle-fed infants because of its ease of absorption and its laxative action. Another essential factor in infant feeding is the purity of honey. Unlike many foods which decompose easily as a result of bacterial action, honey has a unique method of protecting itself from spoilage by literally drying the microorganisms to death.

Another tribute to the excellency of honey is that it is not just flat sweetness, but has a depth of flavor which

can be utilized to great advantage if one desires to reduce his intake of sugar. If the flavor were to be removed from honey and the degree of sweetness compared with that of sucrose, they would measure about the same; but because of the flavor which honey possesses, it is more satiating and therefore it is impossible for one to consume as much honey as sugar at a given time, which may be very desirable. Its flavor, moreover, adds considerable appeal to foods. A lack of enthusiasm for honey may be attributed to an attempt to consume as much of honey as one is accustomed to of sugar, which doubtless has proven sickening. But where a reduction is made in the intake of honey as compared with sugar, it is a sweetening agent of unmistakable exquisiteness. Another outstanding characteristic is its moisture retention quality, thus keeping foods fresh and full of flavor for long periods of time.

Honey carries approximately 5.76 per cent diastase, which aids digestion. Care should be taken not to heat honey above 110 degrees F., as there is danger of the diastase and various other food values becoming completely decomposed. Investigations carried on by the Carbohydrate Laboratory of the Bureau of Chemistry and Soils, the United States Department of Agriculture, shows honey to be a potentially alkali-yielding food, in this respect being similar to fruits and vegetables which are alkaline foods in contrast to cereals and meats which are potentially acid foods.

The principle ingredient of honey is sugar. Plants everywhere produce sugar with great prodigality, using it for their own food, building from it their supporting structures, and changing it to starch for later use. The energy for these processes is derived from the Sun's rays. Plants will not secrete nectar (honey) unless they are mature, have plenty of moisture and fertility, *and only during sunshine*. No honey is ever produced on a cloudy, foggy day.

Are not all the strongest vitamin foods dependent upon sunshine?

"Bee-ripened Honey" is not sales propaganda, but a fact! It simply means that the nectar has been left with the bees until they have completely evaporated all surplus moisture, the resultant honey being thus so cured that it will keep indefinitely and be of best body and quality. The American Honey Institute at Madison, Wisconsin, advises, pursuant to our inquiry, that it matters not whether honey is called hive-ripened, ripened by Nature, or bee-ripened. The question is to have it in the hives long enough to be properly ripened. Professor Eckert, of the University of California, confirms this viewpoint when he advises that "Honey is a product of the hive and is therefore always bee-ripened." The water content of nectar from which honey is made may be as high as 50 to 60 per cent, or even more, and this is reduced by the process of evaporation. The honey bee also inverts the sucrose in nectar to dextrose and levulose—thus "*bee-ripening*" the honey.

Propaganda has likewise gone afloat that bees are fed with refined sugar. "This is indeed a misrepresentation," says the American Honey Institute at Wisconsin. "The beekeeper would go bankrupt the first season were he to try to produce honey by feeding his bees sugar syrup. All beekeepers feed their bees sugar syrup in the early spring of the year, if necessary, to keep them from starving. There may be no nectar available in a given section and if the beekeeper finds the bees have consumed the honey stores he left in the hive over the winter, he either has to feed the bees sugar syrup or let them die from starvation." On this subject Professor Eckert again writes: "Beekeepers do not feed their bees sugar of any kind for the production of surplus honey. The only purpose for which bees are ever fed sugar syrup is to prevent star-

(Continued on page 281)



Influence of the Moon in Healing

PART ONE

THE Moon is the heavenly orb that brings all things to pass; whatever is foreshown by all the other planets never comes to fruition until the Moon brings it to a climax.

There is within the human body an ebb and flow, a tide, just the same as there is in the outside world. There are critical periods in certain diseases in particular that can be measured accurately by the Moon and it is therefore important that all understand the influence of this heavenly body.

There is a cosmic force that culminates at the new Moon and another at the time when the Moon is full. Everything that is started from the time of the new Moon until the full increases in intensity and finally culminates when the Moon is full. That period marks the flowing out of the life that comes from the Sun and is reflected to us by way of the Moon. This force is a great aid in building up the body and keeping it in a healthy condition. From the full Moon to the time of the new Moon this great light force becomes darker and darker and everything that has come to a focus begins to fade and gradually dies.

Knowing that the Moon has these two influences according to whether it is increasing or decreasing, we find that

in applying treatment notice must be taken of them. All treatments, like drugs, may be divided into two general classes: stimulants and sedatives. The first class has a distinctly better effect and is more easily applied during the increase of the Moon, and the other is found much more effectual if used during the Moon's decrease.

—Max Heindel

(To be continued)

* * *

Visible helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

May	5—12—19—26
June	1— 8—16—23—29
July	6—13—20—26

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.

THE SWEETEST STORY EVER TOLD

(Continued from page 279)

vation during dearth of nectar or to stimulate brood rearing in the spring. During these times they are fed only sufficient amounts for their needs, never enough to have any of the sugar go into surplus honey to be extracted later. At the present price of sugar, and considering the amount of sugar syrup consumed in the ripening process, it is not economically possible for the beekeeper to make any money whatever by feeding bees for the purpose of producing a surplus of food for extraction. Consequently, there is no basis whatever for the belief that honey contains any portion of the sugar the beekeeper may feed to his bees."

Many persons are afraid that honey is too expensive for general use. Extracted honey, however, is not much more costly than is cane or beet sugar. One cupful of first-grade raw sugar, at prevailing prices, is but two or three cents below that of a cupful of honey if bought in 5-pound pails. Surely the endless variety and exotic flavors of cooking with honey are worth the few cents extra. Honey actually contains a little more sugar than does the same measure of cane sugar. A cup of honey weighs 12 ounces of which not quite one-fifth is water. A cup of sugar weighs 7 ounces. In a cup of honey there are approximately $9\frac{1}{4}$ ounces of sugar; in a cup of sugar there are 7 ounces of sugar. In replacing sugar with honey in a cake or cookie recipe, the amount of liquid should be reduced one-fifth for each cup of honey used. If you would be absolutely sure of the correct amount of liquid to use, remove 3 tablespoons and 1 teaspoon of the liquid for each cup of honey used.

Honey in bread gives it a distinctive taste and keeps the bread moist and fresh. It likewise contributes a crust

(Continued on page 286)

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Children's Department

The Minstrel Maid

By JANICE LORIMER

(Conclusion)

HE bowed his head before her for perhaps the space of a prayer, then sprang to his feet, and instantly the young men about the throne leaped up, clashing loudly with their cymbals, turning upon the air and returning to their places; and the multitude of watchers roused heaven with their shouts.

He said, "I must then warn you that the serpent which was dead by the hand of the Angel will reassemble itself if but the least breath of evil go out from you toward its resurrection, and that you must then slay it, unaided, with your own hand."

"Furthermore," he said, "since you have come thus far, it is now my duty to open to you the Book of Dawn, wherein lie written the runes of the Future, the fate which lies upon the path of every soul which has come into the world, and this knowledge gives power over the souls of men, to which the power of kings is naught by comparison."

"Knowledge," she said, "is good, but I have no desire for power over the souls of men, but rather will I have the liberty of the children of God, which is, to do Good only, by intent and by deed. I will see the Book."

He drew forth then a golden chain which hung about his neck, and upon it was a small silvery book, with pages of mother-of-pearl, and having this property, that as the gaze rested upon it, runes appeared in the glimmering colors, which, by the illumination of

the wisdom of God, might be read and understood and remembered.

He held this in his hand, opened, before her face, and she read the runes, and they made living pictures in her mind's eye, so that she saw in miniature a court, with a widowed Queen upon the throne, and twelve sons ranged about the throne, the eldest sharing the throne with his mother. But one alone drew her eyes, the tall and stalwart youth who stood beside his brother's throne, with yellow hair and glittering blue eyes, strong as a stag, and fleet, and merry of heart.

"Your will is my law," said the One, "and you may return to this, or you may remain with us; I will serve the Good in you faithfully, as you have yourself decreed, either here or there."

Now at the thought of leaving the beautiful Garden, her heart was torn with anguish, and the Book of Dawn dropped from her fingers as she stood up, gazing with sad eyes into the future. "I cannot, I will not, leave the Garden," she cried, "for what is there on earth to compare with this?" And she turned her face to the One, and opened her lips to give her decision; but behold, a mirror before her face, bright and gleaming in the sun; and when she looked into it thinking to see her own face she beheld instead the bloated serpent, writhing and twisting its coils about her body.

She struck furiously at the mirror again and again, but, however hard she struck, the image changed not, until at last, weeping with rage and despair, she

heard a voice from behind the mirror which said, "The image is in the mirror: but that which casts the image is within yourself. What harm has the mirror done that you seek to destroy it?"

Instantly she called to mind the command laid upon the One, and his warning, and turning her thoughts inward she beheld the coils of selfishness and pride and greed strangling the good impulse of her heart, and she cried, "Tell me, how does one kill that which lies within the self?" and the voice of the One behind the mirror answered and said, "Resist not evil: for the anger which distills in the heart is to it meat and drink. Wherefore resist not, but commend the issue to God, whose servant I am at your command."

And she said again, "What then must I do?" but he said only, "I obey, you must command;" and she said, "Then I command this, that you return me to the earth, and I will take up the reins of my fate, and, God willing, with the aid of your mirror I will work the Judgment of God upon the earth."

"I hear and I obey," said the One. "But I leave this last word of instruction: When you are once more beyond the crystal wall you will hear my voice, but it will speak within and not from without: you will listen closely or you will not hear it at all."

Then stood Ariel before her, saying, "Now truly am I needed no more to walk at your shoulder as your guardian, for you are the Victor, and you may go in and go out at your pleasure: I give you the Key to the Garden." And he vanished in brightness.

And for the third time the princes who stood about the throne leaped and turned in the air, clashing their cymbals, and all the multitude of watchers shouted for joy, and the Garden dissolved in a roar of festivity, the sound of music and the singing of birds.

Lesolie opened her eyes and looked about her. At her head and at her feet tall tapers were burning, and her

hands were crossed upon her breast. Voices chanted the litanies of the dead, and a shaft of colored light from stained glass windows lay athwart her breast. She put out one hand on this and the other on that side of the coffin, the folds of the winding sheet slipping from her head as she sat up, and she looked about at the faces of the monks keeping the death watch in the ancient church, their books in their hands, their mouths open for the next note.

With a cry of terror they fled, all but one, an old man who, albeit with shaking hands and white face, lifted her from the coffin.

"Why do you not run away too, good sir?" she asked, and he said, "It is for the salvation of the falsely dead that we restrain burial for three and one-half days, for the Book of Adam tells us that when our blessed forefather died, Eve thus kept his body for three and one-half days or ever she consigned it to the earth. If the soul returns to the body it will return within that time, the fathers have said."

"And how long have I lain in this coffin?"

"It is now the morning of the third day since you were brought to us frozen stiff as a sheet on a winter's morning and with no life in you."

He led her out of the cold church and into the vestry where a fire burned on the hearth, and gave her food to eat and wine to drink, and she told him of her adventures. And when she was done he said thoughtfully, "Many have gone down that road, and few have there been who returned, but hell hath no power over the poor in spirit, and even Lucifer, the Proud One, must bow before the innocence of God's Little Ones."

She said smiling, "I was not in hell, good father, but in heaven," and he shook his hoary head, white as the snow on the window sill, and he said, "Nay, my child, is there temptation, and are there tempters, in heaven?" And she was struck dumb with astonishment.

The good man brought forth her clothing, stored in the church to be given to the poor, and left her while she divested herself of the winding sheet to don the raiment of the living; returning, when she called, with her other small possessions, and with one thing more. "On the ground beside you," he said, "they found this harp, and a rare beautiful one it is; are you then a minstrel?"

And a voice spoke in her heart, saying, "That indeed thou art," and she took the harp in her hands (it was a mandora) and struck the strings, which are in number like the twenty-two letters of the alphabet of God wherewith He sang the Word of Creation; and she drew forth unearthly music, and she sang the words which spoke themselves in her heart.

The heaven of the wise is the hell of him who is ignorant;

The bliss of the ignorant is the hell of him who is wise;

Yea, the light of wisdom is darkness to the eye of ignorance,

And the good servant is the master of his master;

And he who lives to command is the servant of his servants.

Whose sense is dim, Beauty's own self repels him;

Whose heart is hard, God's Love pleases him not;

Wherefore paradise embowers still the serpent,

*And in the Labor of the Stone the Ath-
enor is not neglected.*

But of this knowledge wise men wisely spare the unwise,

For though one spit out the dust of the grave and rise

With wisdom in his mouth, yet will they not believe.

Then she said, "Now will I go to the King and sing at the Court of all that I have seen and of what I know." And the priest said, "My child, the King is dead. Queen Rosamund, his widow, sits on the throne as Regent

until Prince Frederick is of age to rule." And she was minded of what she had seen in the Book of Dawn, and this now she related to him, and he encouraged her to go forthwith to the Queen.

The evening of the same day she sought entry to the Queen's Castle on its hill in the midst of the great teeming city, and a page brought the tidings to the Queen that a minstrel who had come back from death waited upon her for audience.

"Him I must see," cried the Queen, for she was in great anguish of spirit, being torn this way and that by the contending policies of her ministers, inasmuch as the wise men had caught the genie of the aurora in a bottle, a spirit so deadly that if it were loosed carelessly the whole earth might be forfeit and this they proposed to turn upon their enemies, "for," said they, "God knows our Cause, that it is righteous." But the Queen was not convinced, saying, "It is true that God knows our Cause is righteous—but does the Genie know it?"

It was high time that one should come back from the dead, the Queen thought, and tell her what she must do.

Entered then into the great hall a slender minstrel youth, harp in hand, who knelt before the throne, and having received permission to sing, he sang in a clear high voice, of the Gardens of Paradise, and of the strange beings who inhabit there, and of the meaning and mystery of Good and Evil.

And Frederick sat beside his mother on the throne, and by his side stood his brother the young Prince Denneys, tall and strong as a stag, with yellow hair and glittering ice-blue eyes, who nudged the elder prince and murmured, "If yon minstrel be not a maid, I will eat my helmet." For he was clever as well as strong, he knew the nesting place of eagles and the path of the stag on the mountain, and all the wiles of the wild boar and much beside.

But Frederick said, "As for me, I like a home-keeping maid with gentle

eyes and ways."

And the Queen, driven mad by her worries, poured out her troubles to the clear-eyed minstrel, sighing at the end: "Ah, if there were one as steadfast as the pole star by whose wisdom I might guide this ship of state safely to harbor!"

For answer the minstrel struck the strings of his harp, and sang of a great king, under an evil enchantment living in poverty with his twelve princess daughters, but who, by the right word spoken, might become a king once more. "In him, O Queen," sang the minstrel, "you may find your star, and in his twelve daughters a blessed fate for your sons." And her eyes sought the place where Prince Denneys stood beside his brother, with his glittering ice-blue eyes, and around the throne were ranged the other young Princes: Martin, and Robin, and Peter, and Colin, and Edward, and Richard, and Kay, and Breuce, and Bernard, and, in the arms of his nurse, the baby Prince John, who chose this moment to start howling.

The Queen took the baby from the nurse's arms and dandled him, and made soothing noises, and Lesolie drew sweet melodies from the mandora, and so at last he slept; whereupon the Queen said, "This cannot go on. If my ministers do not agree quickly the little Prince John is like to die of the colic, for he is poisoned with the fear of his nurse. Let us seek at once for the noble king of whom the minstrel has sung."

Then the Queen and the minstrel and the six youngest princes rode in the royal coach, and the six elder sons rode beside the coach, three on each side, their armor glittering in the sun; and outriders went before the royal procession, and guards brought up the rear with the carts laden with such things as a court requires in its wayfaring with a baker's dozen of princes, and so journeying they came to the lord's castle and the Queen said, "Is this the place, minstrel, of which you sang to me?"

And the minstrel replied, "Not so, but farther down the hill, at the edge of the wood."

But the Queen said when they had come thither, "What! This small hut!" and the minstrel said, "Ah, your Majesty, but it lies under an enchantment which I alone can dispel with the magic of music." And so saying, she struck the strings of the mandora and the little house at once became a beautiful castle, with many towers and turrets assailing the sky and, aroused by the tumult of the multitude, out came the carpenter, tall and strong as an oak tree, and out came his eleven daughters: Lynette, the eldest, dark like her father, and Anne, golden like her mother; and the others betwixt and between—Elouise, and Margaise, and Berenice, and Vivien, and Odette, and Gertrude and Elaine and Eloise and last of all the baby Berta safe in Lynette's arms. And Lesolie struck the strings again, and all were clad in shining royal raiment, and her father was in very truth the likeness of a king.

At first the father did not know Lesolie: but now he saw her with royal eyes and he knew her for his own, and he opened his arms to her and she went to him weeping with joy.

As for the young princes, they were dazzled at this array of female beauty and goodness, and their joy was boundless when the Queen extended to all of them the hospitality of the royal house; and after a week's festivity—to which the lord and his daughters from the castle on the hill above the village were invited, "for," said Lesolie, "when as yet we languished under the sorcerer's curse, knowing not of our royal heritage, this kind young maiden brought us food with her own hands, and shall we not now show the most royal quality of gratitude?"—the party returned to the Queen's Castle, where the one-time carpenter, now in all the glory of his true identity, married the Queen, and ruled with her upon the throne restor-

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ing peace to the realm by the sweet persuasion of reason, reconciling the opinions of the ministers, and the young Prince John was healed of the colic.

As for the twelve Princes and twelve Princesses, they all grew up and married one another, and after a time the tender-eyed Lynette and the gentle Prince Frederick succeeded to the throne; but Lesolie and Denneys pursued a life of high adventure according to the liberty of the children of God; and so continuing they lived happily ever afterward.

THE SWEETEST STORY EVER TOLD

(Continued from page 281)

of rick brown color. Due to the high percentage of invert in honey, which has the property of retaining moisture, honey cakes are full of flavor and keep their original flavor for days. Honey blends particularly well with other sugars in producing fine flavors in candy. When used in fudge types, it creates a smooth texture and keeps the candy moist. The finished product does not dry as rapidly and the flavor improves with age. No synthetic or artificial flavoring can duplicate the incomparable blend of flavors found in honey-drizzled fruit. A delightful and easy way to use honey is in salads and salad dressings. Honey brings to these wholesome combinations its own inimitable flavor.

—*The Rosicrucian Magazine*,
October, 1939

KEY TO PRODUCING SUPER-MIND

(Continued from page 274)

phy explains how man's mind is too often entangled in desire, bound up in the lower nature. It is a big step on the upward path to free the mind from prejudice and selfishness. When the mind is free it looks upward and becomes the pathway for the passage of higher wisdom to the consciousness. No

problem is too hard then. The plan of life unfolds and wisdom illumines the darkness.

The details of Dr. Zwicky's "morphology" in scientific terms are probably difficult for the layman, but it seems plain that this scientist, in his own way and language, is confirming the teachings of occultism that there is in the universe and in man a latent source of wisdom, which when man himself fulfills certain conditions may be contacted and used in the solution of the problems of earthly existence. Significant news indeed!

THE SECOND HOUSE

(Continued from page 268)

manifestation of financial lack or deficiency. Planets afflicting Venus must be regenerated if the root of poverty-consciousness is ever to be removed. The afflictions to Venus show only how the person, in his past incarnations, expressed unbalance and inharmony in his relationships with other people. Conditions pertaining to the second house are particular to this incarnation, but Venus is the archetypal symbol of right relationship in all phases and on all planes. Help your client to become more aware of the truth of this principle—doing so is one of your deepest responsibilities.

To conclude this discussion: Utilize the spiritual keywords of the planets as they express rulership or occupancy of second house conditions; doing so insures perception of the esoteric purpose of money in this incarnation of your client. Do not weaken him by making financial decisions for him—to do so is a violation of your own Principle of Service. Alert him to his own consciousness of Principle and encourage him to "take up his own (financial) bed and walk"—walk in the paths of exercising his financial intelligence to its utmost best, in good will, honesty, and perfect exchange with all people."

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