

THE ROSIKRUICIAN MAGAZINE



FEATURES

Roosevelt and Astrology

Mysticism in Wordsworth

RAY'S FROM THE ROSE CROSS

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1936

The Rosicrucian Fellowship

ITS MESSAGE AND MISSION

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

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

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THE ROSICRUCIAN FELLOWSHIP
Oceanside, California

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

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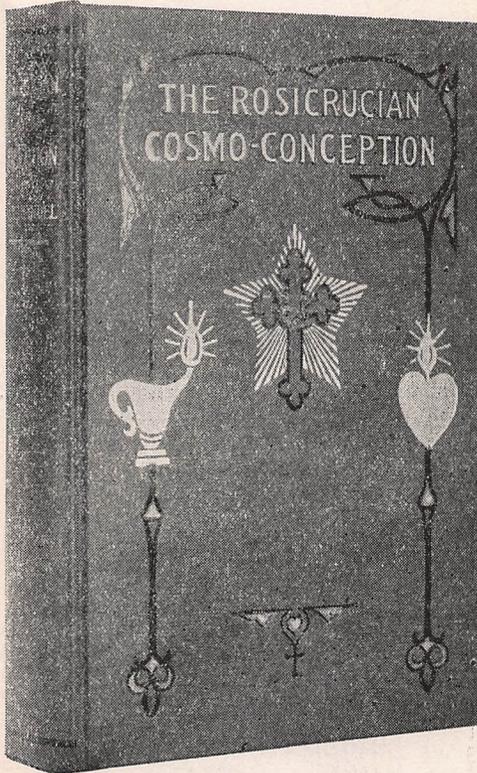
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THE ROSICRUCIAN FELLOWSHIP

Oceanside, California



Easter Song

Blithe heralds of the Spring break into singing,
Warble your sweetest, merriest notes today;
Peal out, glad bells, the joyful tidings ringing,
Christ hath arisen, the stone is rolled away!

Haste, laughing brooklet, tell it to the river,
O hasten, river, sing it to the sea;
Chant the grand anthem to the shore forever,
Wild waves of ocean—shout it ceaselessly.

Smile, mother Earth, thy richest treasures proffer,
Thy lovely, first-born darlings, pure and fair,
And bid them from a myriad censers offer
The sweetest incense, like a voiceless prayer.

Rejoice, rejoice, all things in Earth and Heaven,
Bless the Redeemer with united breath;
Glory and praise be to the victor given,
Jesus hath triumphed over sin and death!

Rejoice all nations! Christ our Savior liveth,
To help the weak, to raise up those who fall;
Joy passing knowledge, lasting peace He giveth,
Love, rest, eternal life, offers He to all.

Meet are our offerings, meet our adoration,
Dear Mediator, all we owe to Thee;
“O, wondrous love, which purchased our salvation.”
This be our song, throughout eternity!

—*Mary J. MacColl, in*
“Bide A Wee and Other Poems.”



something of the same way, to heaven. With a feeling congenial to this, I was often unable to think of external things as having external existence, and I communed with all that I saw as something, not apart from, but inherent in, my own immaterial nature. Many times while going to school have I grasped at a wall or tree to recall myself from this abyss of idealism to reality. At that time I was afraid of such processes. In later periods of life I have deplored, as we have all reason to do, a subjugation of an opposite character." (9)

Our birth is but a sleep and a forgetting:
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home:
Heaven lies about us in our infancy!
Shades of the prison-house begin to close
Upon the growing Boy,
But he beholds the light, and whence it flows,
He sees it in his joy;
The Youth, who daily farther from the east
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended;
At length the Man perceives it die away,
And fade into the light of common day. (10)

It is an undisputed fact of Biblical origin that one cannot look upon beautiful things constantly and think of them deeply and often without becoming imbued with beautiful ideas and feelings. Then could not and did not this transcendently beautiful lake country, in which Wordsworth lived so long, likewise affect him very deeply? That esthetic thread unites all of his poetry.

Coleridge with his metaphysical ideas undoubtedly influenced Wordsworth to some degree. He knew of and read other mystical writers.

"Thus his philosophical life, proving

(9) Woods, G. B., *English Poetry and Prose of the Romantic Movement*, p. 1370a, 303, Wordsworth's note.

(10) Wordsworth, W. W., *Intimations on Immortality*, ll. 58-76.

(11) *Modern Language Association*, Vol. 44. p. 1116.

as it did the source of some of the finest metaphysical and religious poetry in literature, was a deep and rich one. It led him to absorb the doctrines of many thinkers and to incorporate their doctrines in his poems." (11)

Notwithstanding these influences it must be remembered that Wordsworth's most unfailing source was that ever flowing fount within. The soul of Wordsworth uttered its truths in poetry. C. T. Winchester says that Wordsworth explored his soul for himself and recorded with absolute sincerity what he found there. He becomes dull and prosaic when he writes on topics that do not appeal to that inner fire.

The mystic is necessarily very different from the average man; so Wordsworth, the mystic poet, was different from the average poet. Like mystics, "he heard with other ears and saw with other eyes." In every circumstance his eye of the Soul was open and gave to him a vision that was more spiritual than that of others. A few poets criticized him severely because they could not understand him; the heights he scaled they could not follow. One of the qualities of a true mystic is inner and outer calm. Note that attribute shown in Wordsworth when he so calmly received the criticism and abuse after the publication of *The Lyrical Ballads*. W. W. Cerf says that the religious serenity in *Tintern Abbey* and *Westminster Bridge* did not come from his communion with Nature but rather from his own soul.

However, the criticism of Wordsworth's mysticism was not all adverse. Posnett says:

"His spirit, like that of Shelley, is divine, but it is no mere fragment of a vast divinity; backwards into the illimitable past, forwards into the illimitable future, now and forever in the face of Man and Nature, it dwells, has dwelt, shall dwell, like a star apart in an individuality unmade, unmakeable, unchangeable. Before this profound sense of personality, partially Platonic, partially Christian,



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The Mystic Light

The Rosicrucian Fellowship

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

Mysticism in Wordsworth

BY MARGARET THORPE

IN CONSIDERING the subject of mysticism in Wordsworth's poems, it is necessary first to define mysticism. As found in the *Encyclopedia Britannica* the definition is as follows:

Mysticism, a phase of thought, or rather perhaps of feeling, which from its very nature is hardly susceptible of exact definition. It appears in connection with the endeavor of the human mind to grasp the divine essence or the ultimate reality of things and to enjoy the blessedness of actual communion with the highest. The first is the philosophic side; the second, the religious side. The first effort is theoretical or speculative; the second, practical. The thought that is most intensely present with the mystic is that of a supreme, all pervading and indwelling power, in whom all things are one.

In Wordsworth's poems there are many evidences of that striving after and attainment with the divine in himself and in Nature. He never tunes in on that inner sanctuary that he does not get something vastly above the average poetical outburst.

" . . . all divine energies blended in Wordsworth's nature into a harmonious whole. The senses were informed by the soul and became spiritual. . . . Now what appearance will the world present to senses which are informed with spirit? It will itself appear spiritual and as the gazer still contemplates what is

around and *within him*, and his tranquillity ascends into a calm ecstasy, he will become conscious of all things and himself among them, as in a state of vital interaction, God and man and Nature communicating with one another, playing into and through one another. (1)

And I have felt

A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things. (2)

"Now Wordsworth believed that in certain moments of consciousness, it is possible for the human spirit to become immediately aware of a cosmic being, 'the active principle' of existence and 'the soul of all the worlds.' With this soul the finite spirit feels itself in an intimate relation. It loves and feels that it is loved in return. Such an experience, the mystical experience, may be attained in numerous ways. Wordsworth's mysticism seems in general to have been the outcome of his esthetic enjoyment of Nature and

(1) Dowden, E., *Studies in Literature*, 1789-1877, p. 66.

(2) Wordsworth, W. W., *Tintern Abbey*, ll. 93 ff.

of the activity of his creative faculty. Thus for him mystical insight was closely bound with the apprehension of beauty." (3)

There has been much criticism of Wordsworth's mystical philosophy by authors, reviewers, and other poets. They have called it Pantheism. [But] "Mysticism differs, therefore, from ordinary Pantheism in that its inmost motive is *religious* . . . , mysticism displays a *predominatingly speculative* bent starting from the divine nature rather than from man and his surroundings." (4)

The purpose of Wordsworth's poetry was to do good. It was distinctly religious in nature.

Early one morning as he was returning from a rustic dance, he felt that he was divinely called to be a poet. This solemn dedication he states in poetic language in *The Prelude*:

My heart was full; I made no vows, but vows
Were then made for me; bond unknown to
me
Was given, that I should be, else sinning
greatly,
A dedicated spirit.

Thereafter he could not be shaken from his purpose, for he was

Seeing the light that never was on land or
sea. (5)

Wordsworth's motive was religious and not Pantheistic. Henry M. Hudson tells us in no doubtful language how spiritual he was.

"He is the most spiritual and the most spiritualizing of all English poets, not Shakespeare, no, not even Milton, excepted: indeed, so far as I know and believe, the world has no poetry outside the Bible that can stand a comparison with his in this respect. And, with all his surprising spirituality of thought, he carries a genius so powerful and so pene-

trating, his poetry breathes a music so deep and so sweet, that even the hardest-headed science is constrained to recognize it, to feel and own its power, and to draw refreshment from it: or, to speak more fairly, the two seem drawn, at length, to a recognition of each other and both are now working, apparently to a mutual interchange of services" . . . (6)

That speculative bent, which is mystical not pantheistic, was especially a Wordsworthian trait. Did he not speculate and reflect upon objects in his walks, in his travels, in his life, and in his country?

"Thus in his reflective moments Wordsworth realized that the forms of Nature are only instruments which draw us towards communion with the World-Soul. The true source lies in the act of imagination itself, without which there is no intellectual love." (7)

And so to Wordsworth's critics it may be said that his philosophy was primarily mystical and religious but not pantheistic.

But from what source did Wordsworth get these mystical and religious ideas?

"The mystical experience that prompted so much of Wordsworth's reflective verse had its origin in his early childhood, when he was first in love with the mountains and the woodlands of his home. Nature . . . revealed a vast sublimity that at once terrified and delighted him and a retired silence soothed his spirit. But even from its dawn this love of Nature contained something that was purely subjective and intuitive or . . . esthetic." (8)

Wordsworth himself tells us something of his earliest mystical ideas and their source.

"I used to brood over the stories of Enoch and Elijah, and almost to persuade myself that, whatever might become of others, I should be translated, in

(3) Stallknecht, N. P., "Wordsworth and Philosophy," *Modern Language Association*, Vol. 44, p. 1116.

(4) *Encyclopedia Britannica*. Vol. 16, p. 51.

(5) Wordsworth, *Elegiac Stanzas*, 1. 15.

(6) Moulton, C. W., *Library of Literary Criticism*, 1902, Vol. V, p. 641.

(7) *Modern Language Association*, Vol. 44, p. 1132.

(8) *Ibid.*, p. 1116.

something of the same way, to heaven. With a feeling congenial to this, I was often unable to think of external things as having external existence, and I communed with all that I saw as something, not apart from, but inherent in, my own immaterial nature. Many times while going to school have I grasped at a wall or tree to recall myself from this abyss of idealism to reality. At that time I was afraid of such processes. In later periods of life I have deplored, as we have all reason to do, a subjugation of an opposite character." (9)

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Shades of the prison-house begin to close
Upon the growing Boy,
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but most of all awakened by the physical and social conditions of the poet's age Nature assumes a depth of meaning which only beings of Wordsworthian mould may feel." (12)

Winchester contributes these little flowers to Wordsworth's bouquet:

"If inspiration be the gift to utter the truths only accessible in our moments of deepest insight, then some parts of this great Ode [*Intimations on Immortality*] must be accounted among the most genuinely inspired poetry of the last two centuries." (13) And also he says: "No one can drink deeply of his [Wordsworth's] spirit without feeling reverent joy, that behind all the shows of earth and sky is some solemn Power and Presence to which our souls are kin." (13)

John Francis Waller says that Wordsworth had the countenance of a poet and philosopher, that his eyes burned with an inward glare and *looked as if they saw things* (which they did) *in Nature not revealed to ordinary vision.*

"Walter Scott said that the eyes of Burns were the finest he ever saw. I cannot say the same of Mr. Wordsworth; that is, not in the sense of the beautiful, or even of the profound. *But certainly I never beheld eyes that looked so inspired or supernatural.* They were like fires half-burning, half-smouldering, with a sort of acrid fixture of regard and seated at the further end of two caverns. One might imagine Ezekiel or Isaiah to have had such eyes." (14) As the eyes are the windows of the soul, we here can note that mystical element from within, flashing outward.

Another voice in too high praise of Wordsworth's poems states the following: "His *Tintern Abbey*, his *Ode on Intimations of Immortality* voice inner moods of so ardent and rare a quality that they isolate the poet from his aver-

age fellowmen, and give him a language that is in itself and not only in single terms, superior to that of normal experience." (15) This writer did not credit the average man with much insight.

"Finally, a note of personal tenderness, an almost elegiac inclination to evoke the memories of his own childhood, makes *The Prelude* the most admirable record of a soul's progress towards the full possession of self . . ." (16)

An American author whose mystical ideas are well known here gives his own praise to Wordsworth's Mysticism.

"Mr. Emerson found in it [*The Ode on Immortality*] the high water mark of modern poetry and declared it to be the best essay on personal immortality. The Platonic doctrine of reminiscence in childhood of a pre-existent state may be only a beautiful fancy, though *One* wiser than Plato has said that some things divinely hidden from the wise and prudent have been divinely revealed unto babes; but it is an admitted fact that most men feel a certain freshness and charm die out of life as the quickness and confidence of early perceptions are exchanged for the slower reasoning of our maturer years. In that fact Wordsworth found a hint as to the origin of those vague but profound convictions and intuitions, which lie at the foundation of our moral nature. Who does not at times have suggestions from far within the soul which he cannot express, glimpses of greater thought than he can shape into speech, intuitions half thought and half feeling which will not come out and sit down in the clear light of consciousness but

Which, be they what they may,
Are yet the fountain light of all our day,
Are yet a master light of all our seeing." (17)

Mystical allusions abound throughout Wordsworth's poetry, and are like a golden thread that joins them all. It is found in *Lucy Gray*, *The Prelude*, *Tin-*

(12) Moulton, C. W., *Library of Literary Criticism*, Vol. V, p. 642.

(13) Winchester, C. T., *Wordsworth, How to know Him*, pp. 208, 213.

(14) Moulton, C. W., *Library of Literary Criticism*, Vol. V, p. 610.

(15) Leguouis and Czamian, *A History of English Literature*, p. 1041.

(16) *Ibid.*, p. 1042.

(17) Winchester, C. T., *op. cit.*, p. 211.

tern Abbey, To the Daisy, Ode to Duty, Ode on Immortality, Composed Upon an Evening of Extraordinary Splendor and Beauty, and in many others. It seems necessary to give only one mystical allusion. This is taken from *Tintern Abbey* which has many other equally good allusions.

Nor less, I trust,
To them I may have owed another gift,
Of aspect more sublime; that blessed mood,
In which the burthen of mystery,
In which the heavy and the weary weight
Of all this unintelligible world,
Is lightened: that serene and blessed mood,
In which the affections gently lead us on,—
Until, the breath of this corporeal frame
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul:
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.

Now of what possible value can all of this mystical poetry be to the world? Wordsworth dedicated his life to the writing of this kind of poetry. Was it worth while? What benefit was derived from it?

John Morley thinks it is worth while. He says: "But Wordsworth, at any rate, by his secret of bringing the infinite into common life, as he evokes it out of common life, has the skill to lead us, so long as we yield ourselves to his influences, into inner moods of settled peace, to touch 'the depth and tumult of the soul,' to give us quietness, strength, steadfastness, and purpose, whether to do or to endure. All art of poetry that has the effect of breathing into men's hearts, even if it be only for a space, these moods of settled peace, and strongly confirming their judgment and their will for good, . . . is great art and noble poetry and the creator of it will always hold, as Wordsworth holds, a sovereign title to the reverence and gratitude of mankind." (18)

Winchester like Morley also feels that this poetry is eminently worth while. In a short tribute he says:

(18) Moulton, C. W., *Library of Literary Criticism*, Vol. V, p. 644.

"Passages [of Wordsworth] make us feel the truth that this earth is not a dead thing, but informed with life, pulsating with the breath of infinite, manifold Being." (19) Who but a Mystic could make one feel like this?

Dr. William Ellery Channing pays a fitting tribute when he writes this:

"The works of genius of our age breathe a spirit of universal sympathy. The great poet of our times, Wordsworth, one of the few who are to live, has gone to common life, to the feelings of our universal nature, to the obscure and neglected portions of society, for beautiful and touching themes. Nor ought it be said he has shed over them the charms of his genius, as if in themselves they had nothing grand and lovely. . . . He has revealed the loveliness of the primitive feelings, of the universal affections, of the human soul. The grand truth that pervades his poetry is that the beautiful is not confined to the rare, the new, the distant . . . but it is poured forth profusely on the common earth and sky, that it gleams from the loneliest flower. . . . Wordsworth is the poet of humanity; he teaches reverence for our universal nature: he breaks down the factitious barriers between human hearts." (20)

"Thus it was that the poet, brooding upon his mystical experience, dispelled the doubts that had saddened him and drew from the progress of his meditation

The feeling of life endless, the great thought by which we live, Infinity and God.

—*The Prelude XIII.*" (21)

Wordsworth's great purpose for which he came into life has been grandly accomplished. He has taught humanity many needed lessons. His mystical poetry will live because it touches so deeply and lastingly the hearts of men.

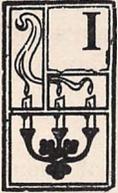
(19) Winchester, C. T., *op. cit.*, p. 202.

(20) *Allibone's Dictionary of Authors*, 1871, p. 2847.

(21) *Modern Language Association*, Vol. 44, p. 1135.

Thine, the Night

BY VICTORIA M. COREY



I WALK the streets of darkness while the world is stilled in sleep. That solace is not mine; for many months I have not slept. I am forced by a devastating fascination to wander the deserted thoroughfares of the city and share in the woes of man. You, whose days and nights are spent in oblivion, lost to all but your own slender interests, thank all the Powers of Heaven for your blindness. I too once dwelt in careless abstraction, skimming the surface of Life. Then one night in a mystic mood of sympathy and compassion, born of my own bitter deprivations, I went among the throngs in the city, seeing them for the first time as parts of the same Life and Feeling that was in myself. And as the night advanced and the throngs gradually dispersed, the strength and solidity of the city thinned under my gaze; and misty figures of pale light assumed form around me and filled its streets, even as the material forms of men had filled it before. As my eyes, now opened by the depths of human understanding, became accustomed to their forms they gathered substance and meaning before me and the background of skyscrapers became as vague scenery in a dream.

O myriad of lights! what are you in the gloom? why move you hither and yon with such wistful, tender indecision? I see you so vividly through the blackness; you are so much more real to me than the soft falling flakes of snow which cover my hands and face with their icy velvet. You touch not my hands or face—you pull at my heartstrings with never-to-be-forgotten fingers of fire. One snowflake touches my face, melts, and is forgotten in the touch of the next; but you—you who have no substance in this

world—your touch is not forgotten. I cannot shut my eyes to you. You are the souls of the sleeping world; poor, imprisoned sparks of once-glorious light, bound by your material bodies, hampered by the demands of the world, you have forgotten your glorious heritage.

I have searched for you during the day and have not seen you; save occasionally a glimmer in the eye of a passer-by has caused me to remember and wonder. But as night hovers over the world, little by little you appear with your vague flutterings of stunned release, longing for the desires of your heart denied you during your material imprisonment, scarce daring to search for them in your brief freedom. And yet, poor thwarted echoes of potential glory, even years of imprisonment have not dimmed your hope in these nightly wanderings; and wistfully you glide into a timid dance of supplication.

I walk among you; you see me not, but I have walked with you so long that I know you all; you are no longer separate and apart from me—you are of me.

I classify you in groups according to your interests, your desires, and your pitiful needs. I also know you individually, know your personal lives in all their details. I can view you with a calm philosophy when I consider you in groups; and I form cold, logical discourses in my mind upon you. There are those of you who glow with a delicate, wan beauty which needs but the warmth of encouragement to burst into ever-increasingly glowing fire. There are those who hunger and ache for Beauty and others who cry out for the fullness of Life. There are groups of you who grovel and crawl through the mire of self-made filth, who have never felt the call of Love and Beauty. Others of you rage over the

face of the earth in a fury of lust and hatred, inflamed by Passion, pursued by Fear.

And then walking among you, not in groups, but in sadly isolated numbers, go Beings of living light and flame whose presences fall as a benediction upon you. They are those whose daily lives have banished self—whose hearts and minds are upon furthering the progress and welfare of the race, who have risen above material desires; those whose lives are rich in fulfillment. Their forms are majestic, lighting the space around them with their glory. They serve as shining finger posts, pointing you to the way of happiness in the land of Living Reality. You could follow them if you would.

But when I consider you individually my heart is sore and it seems that the weight of suffering you lay upon me is more than I can bear. No longer does my mind string words into critical discourse; I am now living in and with you. I travel in your paths and feel your needs and sorrows with you. I greet you one by one, my heart overflows with sympathy and understanding for you. I speak to you, offering a key to release you and awaken your dim light to living flame.

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You, from whom majestic Beauty has withheld her graciousness, I see you shake the final trailing rags of the day's drabness from your being and dip deeply into a pool of lambent jewel-fire which exists here for you alone. In it you lave; its living particles flow through your fingers and travel down your arms to your gleaming shoulders as you lift your arms high in a wordless paean of emotion as deep as a prayer. Your hair is enmeshed with the jewels of a million colors; and forced by the deep yearning for perfection within you, you mould, you create figures of beauty in the living medium. Oh that you might hold these images until your physical hands could form them in the day! Why can not the joy of this beauty drive the age-old stand-

ards of gloomy convention from your mind and release your winged imagination that it may soar to the pinnacle of creative life? Yet I glory in your nightly creations and pass on secure in the knowledge that in time and through constant repetition your soul will make this beauty known to your waking consciousness and your material hands will some day present it to the world.

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Now comes a poor gray wraith of a soul bereft of the love of kindred and friends. He glides among his fellows, unnoticed and unnoticed. He has built such a barrier separating him from the race of men that his life is lost and wasted. One cannot exist alone; stagnation and death is the result; man lives only through contact and interchange of experience with his fellows. O you, who wander in loneliness, whom the world passes by unseeing, give yourself to Life! Beg from it its intensity, let the cost be what it may. Pray that you may be a fitting vessel for Life—deep enough, broad enough, steady enough to hold all that may be accorded you. Then as it comes to you pour it out that you may not stop its flow; pour it out until you become as a never-failing fountain ministering to the thirst of the world. Loneliness will be a forgotten word; the world will be yours.

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O thou grave somber student of knowledge long hidden, I see you pursue your stately way intent upon a solution for the problems that have vexed you during the day just past. Your thoughts are too absorbed in your abstract reasoning to be conscious of those around you. To the world you appear unfeeling, self-sufficient, needing nothing exterior to yourself. The faculties which lie within your mind are sufficient to make your life complete. Yet I have seen you wavering in the pangs of a sudden emptiness and a gnawing desire for the warmth of human love and companionship. I have heard

your quavering self interrogation, "Can not the search for knowledge, which is as long and tireless as Life itself, be sufficient to fill my short, infinitesimal one?" I have felt the pain of the helplessness of the answer in your heart. Great is your need; yet is your life so completely and jealously dedicated to Knowledge that your remaining years are irrevocably sworn to that sexless Ideal.

Knowledge, that men's lives may go on in fuller wisdom and more courageous aim; knowledge, that the race may dwell no longer in outgrown, inherited superstition but walk, freed of its ignorance, in the golden light of reason. Your life is laid a sacrifice upon its altar. But no matter what pleasures you have foregone in your consecration to that deity, your devotion is its own reward; and in the waning fires of later dispassionate years you will see it was better so. Man cannot consecrate his life to more than one Ideal: this is yours.

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I choose but a few of you to greet in my compassion tonight; but there are vast numbers just like you thronging the world.

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In paths of solitude wanders one, bereft of him of whom she was a part through the infinite past. Days of yearning are of no avail; irrevocably are they separated. Destiny has decreed it. Each life must follow its appointed daily course; only night can bring its measure of happiness and release; for then the intensity of their longing draws them together across space.

O tempests of longing! High leap their flames unchained! Dance in your whirl of love fulfilled; for only in dreams can your love be truly consummated, only in your nightly release can you join heart to heart with the Desired. Hand clasped in hand your two flame bodies commingled in glowing scintillating beauty, many times brighter, the colors infinitely more glorious than you could dream of singly.

Ah! what desolation is such waste! For I know that great brightness is indicative of great power; and beauty of color is a capacity for pouring out strength and balm upon the needy world. But when the day dawns and you are once more in your awakened body prison, your frustrated flames droop and pale; your power and beauty are gone; you are but another of the drab, listless wanderers over the earth.

Then I, overcome with passion at this tremendous sacrilege, I clutch and tear at you with my mortal hands, imploring in babbling frenzy that you listen to me. I have wandered the streets night after night in my mortal body watching, studying you and hundreds of others like you; entering into your hearts and desires, rapturing in your nightly release to happiness and sorrowing over your daily weight of chains, until I have become one with you; and your woes, your sins, your joys and virtues are mine in a painful ecstasy of emotion. My mind, not released from the material world as is yours, has grappled with your needs these days and nights since I first awakened to you. You must listen to me; you must give me release from these agonies, if you will not do it for your own sakes.

Can you not hear my cries, can you not attend to my reasoning? I shout at you, "I can give you each day the happiness and fulfillment that is now yours only at night. Stop in your self-absorption and waken to my voice." You heed me not. I fling out my arms in tenderness and murmur softly to you of sweet promise and joy; but still you persist in your short-lived raptures.

Why, when your immaterial hands sear my inmost being in their unheeding contacts, cannot my strong, consciously-directed hands, thoughts, and deep emotions cause you to pause and listen?

Why was I permitted to see you, to become one with you as I remain rooted in my bodily consciousness? Why can I not meet you, see you, talk with you, tell you what I must for your salvation,

clothed in my soul body as you are in yours? Then you would listen to me and follow my words.

But alas, it is the cross under which I groan. It is the weight I cannot lift from my soul; and we are linked together in a destiny of sorrow. Peace is not mine until your sorrow is lifted. Together we now wander in pain; together, in some radiant future, we will awaken to joyful fulfillment; the power and beauty of the race the property of each to use in its splendor.

But, oh, my beloved ones, infinitely precious parts of my being, 'til I am privileged to walk as one among you, I shall write in letters of glowing compassion that one of you perchance may read: Frustrated desire is not failure and repression to the spirit. I speak to you of hope and the attainment of great heights through frustration and the denial of your desire.

Waste not one precious moment in futile longing. Grasp your desire in firm hands; hold it as a rare and precious thing; husk off its frustration; underneath you will find it vibrant and powerful. If you cannot possess the object toward which it is directed, you still possess the force and beauty of the desire. Forget its object, lean on your subjective emotions. Joy in your possession of them and then, with all the intensity of which you are capable, create a living beauty of your life from that power of desire. You will no longer meet frustration; for looking within for your strength and sustenance, you will find new aims toward which to direct your energies; and those aims will be attainable because you have bowed gracefully to the Will of Life and strive now for only that which is yours.

Happiness is not the goal of life. The greatest ecstasy of the spirit oftentimes comes not from happiness but from the poignant beauty of sorrow. Let it flow over you in its rolling swells. Lose your shallow cloaks of living in its cosmic

vastness. Sink down, breathing deeply, into its overpowering depths. Be swallowed up in it; be filled with its rhythmic pulsation; and when it seems your very heart must burst within you, rise again, your being filled to overflowing with the unshakeable wisdom and steadfast calm that follows such agony. Then you will find Fear has fled from you forevermore, and Power is yours through Sorrow.

Joy comes not through the possession of the object of our desires. Joy is obtained by tapping the fountain of life and may be yours no matter what obstacles are between you and your goal, no matter what restrictions hamper you, no matter if your desires never be realized. Desire is limitless, rapacious; attaining one object, it is not satisfied, but fixes its attention upon the next to be seen in the distance; so that possession is not consummation but the closing of one chapter and the beginning of another. If joy depends upon attainment, it will never be yours; for the goal is always beaconing you ahead.

Pass along the roadway of life, a song in your hearts, joying in the beauties of the roadside, welcoming each milepost of an attained desire as but a pleasant reminder that you have progressed that much farther and are that much nearer the ultimate Peace.

Joy comes from the heart, and, when once established there, remains constant no matter what the conditions around you.

Love is not dependent upon the presence of another. If you are denied the consummation of that bliss, if your heart is full of yearning love which can never be returned, still your life is not in vain; the perfume of your love may give joy to the world and enrich your own life if you will permit it. Your love may so fill your being that it will radiate through all your words and all your actions; and all whom you contact will be warmed and heartened by it. But you must not let

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Christ, the Light of the World

BY DOROTHY A. FORREST



ALL religions, old and new, contain the same great underlying truths. Each religion is adapted to the spiritual development of its followers. Religion and civilization have advanced side by side and their progress has been from East to West.

Max Heindel says in *The Rosicrucian Cosmo-Conception*, "The sun is the physical light bringer and, as we know, it apparently travels from east to west, bringing light and life to one part of the earth after another. But the visible sun is only a part of the sun, as the visible body is a small part of composite man. There is an invisible and spiritual sun whose rays promote soul growth upon one part of the earth after another, as the physical sun promotes the growth of form, and this spiritual impulse travels in the same direction as the sun, from east to west."

About 600 years B. C., our early ancestors the Aryans lived in Central Asia before they started their journey westward to conquer Europe. The first great leader of the Aryan race was Zoroaster who roused his followers from the apathy into which they had fallen. He emphasized religion in the daily life rather than metaphysical speculation and inaction. The keynote of his teaching was purity. His principles are reflected in our modern doctrines of right thinking and right living. A period of materialism followed Zoroaster's passing. In accordance with the laws of alternating cycles, this material reaction always comes after a great spiritual wave.

A new wave of spirituality began its course in the East to enlighten the Chinese about four centuries later than the preceding one, and Confucius ap-

peared as a great moral leader. This Wise Old Man of the East, as he was called, was a practical thinker rather than a dreamer like his contemporary Lao-tsze. He advocated right thinking and right living not for the hope of reward but for the peace of mind that comes with a good conscience. The philosophy of this deeper thinker is full of wise sayings and homely proverbs adapted to the understanding of the average person. At first Confucius had only a few followers. Gradually the number increased until centuries later Confucianism had become the religion of millions. In the western part of China a great many people embraced the more lofty teaching of Buddha, some of whose disciples had settled in that part of the country and spread the doctrine of Buddhism.

Buddha was the son of a mighty ruler. He was born within sight of the Himalaya mountains. He was baptized Siddhartha. At the time of his marriage at the age of nineteen, he was popular as a handsome young prince. As a result of profound study, observation, and meditation he arrived at the conclusion that all the sin and suffering in the world is caused by unfulfilled desires and longings, and that by eradicating all desire from the nature one would find peace. While still a young man, in order to carry out his ideas, he gave up his family and all his worldly possessions to seek solitude in the desert and mountains. He spent his time in prayer and fasting; in the contemplation and adoration of Brahma, worshiped by the Indian people as the Supreme Ruler of life and death. It is recorded that Siddhartha rose to such great spiritual heights that Brahma in all his glory was revealed to him and that after the revelation Siddhartha became known as Buddha, the Enlightened One. He spent the rest of his life, nearly half

a century, in the valley of the Ganges river where he expounded to his people the doctrine of reincarnation and of unity. He taught that salvation comes from within; he was not an advocate of the self-torture and sacrifices practiced by the worshipers of Brahma as a means of gaining spiritual power.

The great majority of the Indians lived wretched lives; only those of the highest caste had any privileges. They alone had access to the Books of the Vedas, the oldest sacred writings of India which contain the religious thought of centuries. But Buddha's religion was for all. The lowest outcast had the privilege of calling himself his disciple. The fame of Buddha's holy living and beautiful spirit soon spread and he became beloved by millions of people who found comfort and hope in his teaching.

Again the spiritual wave receded, reappearing in Greece. This time the appeal was through the intellect. The Greeks rose to great heights of intellectual splendor. Their religion found expression in art, poetry, philosophy, and sculpture. They worshiped truth, beauty, and simplicity. It is easy to trace the reflected wisdom of Plato and Pythagorus in many of our present day philosophies.

When Greece fell before the military supremacy of Rome her glory departed and Rome became mistress of the world.

The next great spiritual impulse was given to humanity at a time when the world was in despair. Rome had begun to decline. Envy, anger, and hate held sway. The ancient teachings had been forgotten by the majority of the people who had strayed so far from the spiritual path that they were in danger of being left behind as stragglers—lost to our life wave. The desire nature of humanity was so strong that it threatened to overpower the ego. If some help had not been forthcoming, evolution would have been retarded.

Then the great Sun Spirit Christ came, bringing the light and power of the spir-

itual sun. He revived the old doctrines, adding to them a God of Love, the universal love that gradually is breaking down all barriers of race and creed.

In, all religions prior to Christianity the priests gave to their disciples esoteric information withheld from the masses because they were not advanced enough to receive it. Initiation was for the few whose vehicles had been specially prepared by their leaders.

The higher life begins with work on the vital body which has to be capable of partial separation from the physical body before spiritual powers can be developed and the soul body formed. This higher vehicle is the one used by the ego in soul flights and excursions into the inner worlds. It is built of the two higher ethers of the vital body which become divided from the two lower ones by occult training, or when the acme of purity is reached.

Since Christ's time, the way of initiation has been open to all. There is now a certain loose connection between the dense and vital bodies of all humanity, making it possible for all to build the soul body consciously. When Christ descended into the earth to become its indwelling spirit, He diffused His whole being throughout the planet, purifying its aura or desire body. He "took away the sin of the world," making it possible for all to build their desire bodies of better material. This glorious Spirit limited Himself to the slow vibrations of the physical plane, in order to work with humanity from within. Gradually His influence is making its way like a leaven through the whole mass of humanity. Every inner urge towards an act of unselfishness or altruism is inspired by an emanation from the Christ rays which radiate constantly from the center of the earth.

The ancient doctrine of rebirth was a part of the inner teaching of Christ who discussed it quite freely with His disciples and demonstrated its truth to them when He "took them into the moun-

tain," an esoteric phrase meaning a place of initiation. There Christ showed them Elijah, who, He told them, had been reborn as John the Baptist. Then Christ charged them to "tell the vision to no man."

On another occasion, during a discussion about Christ's identity, the disciples told Him that some of the people believed Him to be John the Baptist (who had been beheaded some time previously); that others thought He was Elias or one of the old prophets. Then there is the instance of the blind man. Christ's disciples wanted to know whether this man had been born blind as a result of his sins. Their questions indicate clearly that they were referring to a former life.

For certain reasons, rebirth has not been taught publicly as a part of the orthodox Christian religion, since the Christ's ascension. Primitive man had only a dim perception of his outer surroundings and physical life because the consciousness was focussed in the spiritual worlds, as in a dream. The ego knew that rebirth was a fact, that when one body wore away, another would take its place. As the plan of evolution unfolded, it became necessary for the spirit to gain experience through concrete physical life. There can be no normal spiritual development until the material world and all its resources have been conquered by the ego. The soul grows and develops by action.

In the Eastern countries where reincarnation has always been taught publicly, the people know that material existence is only a small part of real life and they idle away their time without making much effort to wrestle with the problems of physical existence. As a result, their development has become one-sided and their order of civilization entirely different from that of the Western races. The Eastern methods of spiritual development are quite unsuited to the people of the West. The exercises used by the Hindus to raise their vibrations

are actually dangerous to Western bodies which are more highly sensitized and vibrate at a much higher rate than those of the Hindus. This is particularly true in the case of the aspirant who is developing by a positive, conscious method.

As a result of being deprived temporarily of a knowledge of rebirth, so that the one physical life has become of supreme importance, the races of the Western world have become the pioneers of evolution. By close application to outward things, they have developed the qualities of adaptability and resourcefulness that have led to great scientific discoveries and inventions. The achievements of our Western civilization have made for vastly improved living conditions. Modern research work in the fields of psychology, sociology, hygiene, et cetera, has brought higher ideals and a spirit of altruism. We have become genuinely interested in our fellow beings, as evidenced by the various reform movements and measures under way for the relief of human suffering. Through material development we are beginning to see the way and the light.

The facts of material science may be correlated with the occult information that is given out from time to time to avert the tragedy of the loss of spirituality.

In the Rosicrucian teaching it is pointed out that all religions have been leading up to the Christian teaching. They were race religions and contain only a part of what Christianity has in fuller measure. True esoteric Christianity is destined to become universal. As we draw nearer the Aquarian Age, the race religions of Jehovah with their self-seeking, separative tendencies are giving way to the unifying influence of Christ. Christianity has worked its way westward across the continents of Europe and America to the shores of the Pacific, on its way back to the East, the scene of the next great spiritual impetus which is destined to enlighten the people of India.

Some of the eastern writers of the more modern schools proclaim a Christ who is to come. They point out that he is to succeed Buddha, and that prior to his succession to that office he had been reincarnated many times. Obviously he is not the Christ of the Scriptures. Our great Sun Spirit is not subject to the wheel of life and death and will not come to earth again in the flesh. Only once has He appeared on earth as a man among men. That was during the three years of His ministry when He manifested through his own higher vehicles supplemented by the dense and vital bodies of Jesus. His vehicles formed an unbroken chain from the world of sense to the world of God. For that reason Christ is unique among all beings in all the worlds. He is the perfect mediator between man and his Creator.

Jesus belongs to our own life wave, though advanced far beyond ordinary humanity. The different embodiments of Jesus may be found in the memory of nature, where it is possible to trace his identity life by life. In the time of Christ, he was an advanced ego possessing the purest mind and body that could be produced on earth. He was born of pure love without passion; his parents were initiates. Jesus was an initiate of high degree. He knew his destiny and gladly gave up his vehicles to Christ in order to help further the evolution of his fellow beings who were so sorely in need of help. Jesus was educated by the Essenes, a Brotherhood of a mysterious Order, highly spiritual. During many lives the vehicles of Jesus were prepared to become suitable instruments for the great Sun Spirit Christ. His vital body was so purified and attuned to the higher vibrations that it could endure the terrific spiritual currents of Christ. The vehicles of an ordinary human being would have collapsed under the strain. As it was, Christ was obliged to withdraw temporarily from his followers at different times, in order to step out of the

vehicles of Jesus to give them a rest period under the care of the Essenes.

Some occult writers claim that Jesus was reborn in a Hindu body some years ago, but they have reference to one of the same name who lived 105 B. C. and took the Egyptian initiation. The records of the memory of nature show that he is positively not Jesus of Nazareth who was born at the time stated in the Bible and who is not in the physical body today.

Jesus works from the invisible planes to unite the scattered churches under the banner of Christ. He strives, with the Elder Brothers, to combat the destructive materialism of the present time, and to spiritualize modern science. In the deep recesses of the earth, the vital body of Jesus is being guarded from the evil forces, and preserved for Christ who will function in it when He returns to earth. He will be liberated when a nucleus of humanity form the Christ within by evolving the soul body. Christ will not appear to the physical senses. "Flesh and blood cannot enter the Kingdom of Heaven." We shall meet Him "in the air."

In the Bible it is predicted that the time will come when there will be no need to search for truth nor theorize about God, for all from the least to the greatest shall know Him in their hearts. In the Rosicrucian teaching, we are told that we shall be prepared for that ideal condition in the New Galilee, the coming epoch of our earth period, when nations and races will have evolved to a spiritual fellowship, a universal friendship, dwelling together in love and harmony under the leadership of the returned Christ, The Light of The World.

Few have seemed able, as yet, to transcend the intellectual conception, and unless the *Cosmo-Conception* gives the student an earnest desire to transcend the path of knowledge and pursue the path of devotion, it is a failure, in my estimation.—*Max Heindel*.

The Poison of Resentment

BY CHARLES M. MARTIN

THE SUBJECT chosen for this article seems particularly apropos at this stage of man's evolution. Never within the historical knowledge of man, covering that period of time since the birth of Jesus, has our semicivilized world seethed with so much of hatred and selfishness.

Nations are opposing each other, while within individual nations, secret factions plot against each other to promote civil strife. No country in the world is exempt, and the contributing factor behind this unrest can be traced directly to what we know as resentment, which works like a secret poison. There is a reaction for every action, and the reaction of resentment is in nearly all cases retaliation.

Jesus said: "Blessed are ye when men shall revile you, and persecute you . . . falsely for my sake." And when he was making the supreme sacrifice upon the Cross, he said: "Father forgive them, for they know not what they do." Why was Jesus born? Why did Christ use the the body of Jesus to contact the earth? Not because of sensational emotionalism, but to teach an errant people the doctrine of unselfish brotherly love. One cannot plant thistle seeds and reap roses, and resentment planted will yield a crop of the same.

Jesus taught that when you give all, you get all. By means of parables he taught cosmic laws. Those who were in power resented these teachings, because knowledge is power, and man was learning the true meaning of liberation. Jesus declared, "Ye shall know the truth, and the truth shall make you free."

The Christian martyrs who suffered and died had learned a great cosmic truth. Following the example of Jesus, they also said, "Father forgive them,

for they know not what they do." They held no resentment in their hearts when they died as sacrifices to further the teachings of the Master Jesus. They knew that the spirit of man was eternal, and that the physical body they occupied at the time was relatively unimportant. They had been told that John the Baptist was Elias reborn, and in this positive knowledge of rebirth, they must have had at least a glimpse of the insignificance of one small lifetime.

The Rosicrucian teachings assure us that on the average each person is reborn twice every time the sun moves through a sign of the zodiac. This occupies approximately twenty-one hundred years. Considering the length of time in the aggregate that we have been passing through the process of evolution on the earth plane, a thousand years is like a grain of sand on the seashore. We know that our old earth is millions of years old, and that we have lived many many times, and that we shall live many times more.

Time is so limitless that we cannot grasp the meaning of eternity. Our present calendar dates from the birth of Jesus two thousand years ago. And yet, that is only a period of time in which the average man would be reborn twice. Compare that with the uncounted years that have elapsed since Lemuria and Atlantis. And in this very comparison, we find the densely-sowed seeds of resentment.

Civilizations far superior to our own have flourished—and disappeared. Because of our egotism, we resent this imputation. We want to be known as the biggest and the best, the most advanced people of all times. Do we prove this claim?

The law of might, and the survival of the fittest is the primitive law of tooth and fang, predicated upon destruction. It

seeks after its own, and is entirely opposite in cause and effect to the doctrine of Love which tells us that "he that loseth his life for my sake shall find it."

Strife always brings resentment to the defeated, and resentment takes the form of more strife. It creates a vicious circle that has neither beginning nor end until the accumulated poisons react in an explosion that ends in complete chaos.

The seventh stratum of the earth is known as the refracting stratum. There is an old Hermetic axiom which tells us, "As above so below, and as below so above."

In the refracting or seventh stratum, all the thoughts and actions of all the people are reflected and stored up. Let us take a mirror, for example. If you scowl into the mirror, your reflection will scowl back at you. The reflecting ether is the storehouse containing all the thoughts and deeds, both good and bad, of collective mankind. If we send out unkind thoughts, their counterpart is added to that collection of evil forces in the seventh stratum. When we resent indignities that have been heaped upon us, we either consciously or unconsciously add to the forces of destruction that will in time consume us.

Let us analyze this. We refuse to attend our clubs or similar gatherings because we feel that someone has slighted us. This offends our egotism which is built upon selfishness. "I won't go back there, because So-and-so has insulted me!" The poison of resentment. Often this resentment takes the form of retaliation and we seek to avenge the slight. We want to get even. This generates a destructive force which has its counterpart in the refracting stratum. No one is without sin in this respect, and thus we add to these forces of destruction until the accumulated poisons explode.

To those who know cosmic laws, this explanation is reality. When enough poison has accumulated in the refracting stratum, the lid blows off. Then we

have floods and earthquakes, wars and plagues. The forces of Nature rebel, and man is taught a lesson. The poison of resentment with its attendant concomitants has reacted to prove the law that "like begets like."

We cannot sow the seeds of hatred, and reap the flowers of love. In Proverbs we read, "As a man thinketh in his heart, so is he," and here we are taught to know that thoughts are things. They take shape in concrete realities to prove the error of wrong thinking, and thus through the law of cause and effect, they teach us that each will get paid for what he does, and that he must pay for what he gets.

The evil thoughts of men's hearts, and the acts of their hands are stored up in the refracting stratum until the pressure becomes uncontrollable. When the explosions take place, the laws of karma operate against the makers of this force, just as the reflection you have created in a mirror seems to leap back at you.

The law of consequence also enters here. In the *Cosmo-Conception* we read that the law of consequence also works in harmony with the stars, so that a man is born at the time when the position of the bodies in the solar system will give the conditions necessary to his experience and advancement in the school of life.

How many times have you heard students speaking of their former lives? Sometimes egotism takes the form of vanity and conceit. These souls will tell you that they were daughters of queens, and members of the Order in high degree. Not often do you hear them admit that they were drunkards or thieves, or even persons of humble station in life.

We want to be known as something big and fine, and not as something lesser, but the truth remains that we reap as we have sown. Right here you may find the poison of resentment creeping through your mind. This law should not be resented, because an understanding of it will lead to constructive good. The answer is transmutation: changing the lower to

the higher. But if you do not know that many of your desires are low, it will never occur to you that they need changing. Thus, knowledge is power.

To focus the light of reason more closely upon ourselves. We are going through a very negative period at the present time. We are passing out of the Piscean age, and entering the Aquarian, which will be the age of speed. Coming events cast their shadows before. We have not yet entered into Aquarius, yet consider the strides of progress during the last thirty years: motor cars, airplanes, radio, television, telephoto, and the advance in medical science.

The effort to practise transmutation will give us an opportunity to make up for backwardness in our evolutionary progress, but will also hasten the processes of cause and effect in making us pay for our mistakes. Can you withstand adverse criticism without resentment? Can you endure adversity with the sure knowledge that you are paying off some of your debts of karma? Or do you resent being forced to yield to the law of consequence, which is inexorable and immutable?

Perhaps in a former life we were cruel to others. This was stored up in perfect detail in the refracting stratum, and when the payment of this debt is visited upon us, it will be in exact measure. If you have learned the deep underlying causes and effects, you will be thankful for the opportunity to make restitution. If you have not learned the lesson of humility and of inner honesty, the chances are that you will moan pitifully about an unjust Providence. "Why must I—I—I—suffer so?" The answer lies in your own self-created reflection.

Every honest person pays his debts. Whether he pays them willingly or otherwise is unimportant. Resentment against fancied or real injustices only creates a poison which retards our progress and makes what Emerson called bad blood. To those who know the function of the

blood, this will carry a deep significance. Emerson says, "Many lives are made dreary because bad blood has destroyed their sweetness."

Chemically, what happens when we become bitter, when we allow resentment to provoke us to anger? An excess of sugar is dumped into the blood stream. This causes an unnatural strength for destruction. It is always followed by the reaction of weakness, and in addition, we have added to the accumulation of hatred and resentment that is stored up in the reflecting ethers to bring destruction upon the peoples of the earth through the natural reaction of the forces of Nature.

There are no accidents in Destiny. When what seems to be misfortune overtakes us, it is simply the result of our own actions forcing restitution through the operation of the law of karma, the infallible law of cause and effect.

Audrey De Vere's "Sonnet on Sorrow" presents very beautifully the attitude with which the debts of karma should be met. This is it:

Count each affliction
Whether light or grave
God's messenger sent down to thee;

Do thou with courtesy receive Him.
Rise and bow
And ere His shadow cross thy threshold
Crave permission first
His heavenly feet to lave.

Then lay before him all thou hast;
Allow no cloud of passion to usurp
thy brow
Or mar thy hospitality.
No wave of mortal tumult to obliterate
The Soul's marmoreal calmness.

Grief should be like joy;
Calm, equable, sedate;
Confirming, raising, making free.

Strong to consume small troubles;
To command great Thoughts.
Grave thoughts.
Thoughts lasting to the end.

Bible Course in Questions and Answers

BY JOHN P. SCOTT

LESSON 4 (*Continued*)

- Q. Give the meaning of the destruction of Sodom and Gomorrah.
- A. Sodom and Gomorrah, which both represent the lower emotional nature, must be destroyed within each of us in time. Lot (the lower mind) will hate to leave this phase of our life, but ultimately it must be done.
- Q. What is the inner story of Lot and his two daughters in the cave?
- A. Lot's daughters represent the heart side of his nature, which grows rapidly since he left Sodom, the lower, for the mountain (the higher plane). They cause him to be drunk *spiritually* with the "wine of Life," and "unite" with him to "bring forth," or produce, added spiritual enlightenment.
- Q. What is the meaning of the seizing of Sarah by Abimelech? Seizing the wells?
- A. Abimelech is the lower consciousness, which tries to seize Sarah, the heart, in order to "unite" with it. He (we) comes to realize that to do this would bring misfortune and sorrow. The "wells" represent the "water of life" which we must allow "Abimelech" to use *only* when physical creation is wished.
- Q. What is the story of Rebecca and the chief servant?
- A. The chief servant is *Reason*, which selects for Isaac, the mind, that emotional phase of being (wife) with which it can best unite in order to reach the highest attainment.
- Q. What is the inner story of Jacob's working for Rebecca?
- A. Union with Rebecca is the union of the mind (Jacob) with the higher emotional consciousness. We, as neophytes, should accomplish this in seven years, but like Jacob, usually find after seven years that we have only Leah or the lower emotional as a "wife," and must work *another* seven years to attain our real object.
- Q. What is the inner story of Isaac's going into the land of the Philistines?
- A. The Philistines are a lower people or consciousness, and therefore, this signifies a slipping backward on the path of attainment.
- Q. What is the meaning of the many disputes over wells?
- A. These are the many "disputes" between the higher and lower nature over the "wells" from which flow the "water of life," which may either be used by the higher nature for regeneration or by the lower nature for generation and degeneration.
- Q. What is the inner story of Jacob and Esau?
- A. Esau is the earthy, material phase of our being and Jacob the spiritual. They are always antagonistic until the "Jacob" finally triumphs.
- Q. Explain the story of Jacob's dream and his journey.
- A. Jacob, cultivating the emotional nature (represented by his journey to secure a wife) has a dream, or is given an understanding of the possibilities of regeneration, through the sight of the "ladder" that brings one to God. He thereupon takes the stones he has been using as a "pillow" (degeneration) and lifts them up in regeneration and makes a "pillar" of this same force.
- Q. What is the inner story of Jacob's wrestling with the angel?
- A. Each of us must live each Bible story. The Angels have charge of the generative function and therefore represent this force. We must each "wrestle" with this force (in the darkness of ignorance) until our

“thigh” or generative region is crippled or out of joint (restrained). Then we will conquer this force and it will bless us. Our darkness of ignorance will then turn to daylight or understanding.

Q. What does the life of Esau signify?

A. The life of Esau is the material and sensual part of our careers, which brings much trouble, and final defeat by the growing power of the spiritual phase, which must conquer in the end.

(To be continued)

Easter Morn

Who never saw white buds unfold
To hyacinths from prison clay,
Perhaps would doubt an angel rolled
The stone way.

Who does not bid tear-misted eyes
Turn from a sepulcher's despair—
How can he hope to recognize
Christ standing there?

—From *The Clifton Tray*,
Los Angeles, California.

THINE, THE NIGHT

(Continued from page 156)

bitterness for your lonely lot ruin its beauty. You must not be overcome by discouragement and thoughts of futility. Live richly; set yourself a goal and use all your energies for its attainment. Give thanks for your capacity for giving and asking no return. Your love is fuller and richer than that which demands repayment. Give to the world that which would otherwise be given to the individual.

And know, oh weary wanderers in life, happiness is yours, not for the asking, but for the taking. We must create all that we have in life, be it sorrow or joy. We may turn the greatest obstacles into forces that help us to attainment; we may turn the darkest day to one of radiant light. Or we may draw clouds of our own dark imaginings over the face of

the brightest sun, and stub our toes over stones we ourselves have dropped in the path.

Learn to fathom the depths of your needs and desires, then grasp them firmly and plunge unafraid into Life. Be not timid; handle it firmly as you would a nettle, if you would not be stung. If you grasp Life and the things you expect from it in fear and trembling you are lost; but seize them boldly and you will crush the nettles; they are yours to do with as you will.

Dance into the arms of Life; whirl, sway, advance and retire in tune to its rhythmic swells. Invite it, be absorbed in it, be one with the source of all life, love, and joy; yours the rapture of fulfillment!

The Prophet and the Travelers

Gone is the city, gone the day,
Yet still the story and the meaning stay:

Once, where a prophet in the palm shade
basked,

A traveler chanced at noon to rest his
mules.

“What sort of people may they be,” he
asked,

“In this proud city on the plain o'er-
spread?”

“Well, friend, what sort of people
whence you came?”

“What sort,” the packman scowled,
“why, knaves and fools.”

“You'll find the people here the same,”
The wise man said.

Another stranger in the dusk drew near,
And pausing cried, “What sort of people
here

In your bright city where yon towers
arise?”

“Well, friend, what sort of people whence
you came?”

“What sort,” the pilgrim smiled, “good,
true and wise!”

“You'll find the people here the same,”
The wise man said.

—EDWIN MARKHAM.

The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortune telling. As the tides are measured by the motion of sun and moon, so also are the eventualities of life measured by the circling stars, which may therefore be called the "Clock of Destiny." A knowledge of their import is an immense power, for to the competent astrologer a horoscope reveals every secret of life.

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

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

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

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

Roosevelt and Astrology

BY JOHN P. SCOTT

BEFORE we consider Franklin D. Roosevelt and the light which Astrology throws upon his character and destiny, let us first briefly consider that much abused science itself. As we all know, Astrology is the oldest science known to mankind. There was a time when the science of Astronomy was merely a minor branch of Astrology. Now, however, a materialistic world has elevated that part of the science which deals with the purely material phase of the stars to a commanding position, and Astronomy is the great recognized science of the day. Because Astrology, on the other hand, is a *spiritual* science, it has been scorned and scoffed at, and by the great majority of our so-called "scientists," is not even considered a science. Shall we investigate the reason?

The reader probably knows that the mechanical work of casting an Astrological chart or a horoscope is purely Astronomy, and is just as mathematical and exact as the making of any other map. Even here, though, we find one of the reasons Astrology is somewhat in disrepute.



Many of the charlatans who swindle the public under the name of "Astrologer" do not cast this map or chart at all, which it is absolutely necessary to do in order to accurately give satisfactory information. The public, however,

does not realize that the malpractice of these synthetic or "pigeon-hole" astrologers should not bring condemnation of the true science any more than the legal profession should be condemned because of its many "shysters," or the medical profession condemned because of its many "quacks."

We find in studying the history of humanity that there seem to be cycles of alternate development of the head and the heart. Astronomy is the cold science of the head. Astrology is the warm, spiritual science of the heart. The latest cycle through which we have been passing, and in which we are rather deeply immersed at the present time, is quite plainly the materialistic head cycle. The pendulum is beginning to swing back in the other direction now and the heart or spiritual side of humanity is beginning

its cycle of development. This is shown in one instance in the rapid strides made in the recognition which Astrology has gained in the last few years, despite the many abuses to which it has been subjected. We now have chairs of Astrology in some of the leading European universities. Some of the greatest statesmen have their private astrologers. If you wish this change in public opinion firmly fixed in your mind, turn to the definition of Astrology in the Encyclopedia Britannica of fifteen or twenty years ago. Read the scornful terms applied to it by Morris Jastrow, who was the author of the definition. Then read the last glowing tribute paid this wonderful science by the same Morris Jastrow, after he had become more enlightened and had lost his former ill-founded prejudice against it.

It is probably not generally known, but while Astrology was being ridiculed even more than it is today, many great men, who do their own thinking and form their own opinions, have been using this science to rise to the top round of the "Ladder of Success" and to hold this position. One of our great men whose connection with Astrology was not learned until after his death was Theodore Roosevelt. He, however, was too wise to take the chance of letting the voters know of his use of Astrology, as his political enemies would have used this against him, labeling him an impractical, unbalanced individual. Nevertheless, Theodore Roosevelt consulted the stars regularly in order to escape adversity as far as possible and to take advantage of the favorable tides of fortune. We are also told that Mussolini, the defiant strong man of Europe, early came to recognize the benefit of "hitching his wagon to a star," and that since the time of his doing so, he has become more and more successful. We understand that he has even established a chair of Astrology in one of the great Italian universities.

Politicians are not the only class of

people who employ the various influences of the stars in order to climb. We make the assertion that you may select almost any profession or activity and find at the head of it men and women using Astrology. Take prize-fighting, for instance. Two of the most outstanding fighters of late years have been Jack Dempsey and Gene Tunney. Both of these men consulted the stars to attain success. Caruso and Galli Curci were singers who made frequent use of the stars' influences to help them in hewing out their careers. Rudyard Kipling and Ella Wheeler Wilcox are modern writers who have championed this science; while Shakespeare, Sir Francis Bacon, Roger Bacon, Jonathon Swift, and Sir Isaac Newton were men of letters of an earlier period who believed in the stars. Going still farther back, there were Homer, Horace, Aeschylus, Virgil, Socrates, and many others. In the financial field, J. Pierpont Morgan, Sr. and Reginald Vanderbilt are two outstanding capitalists who did not scorn the aid of the stellar forces. The theatrical profession so universally uses Astrology that it seems hardly necessary to name any individuals. We will merely mention Barrymore, Fairbanks and Pickford. It is also known that practically all members of European royalty endeavor to take advantage of the stars.

These people used Astrology in a scientific way. They did not send one dollar and the date of their birth to some one whom they have never seen, and who can never know the social status of the person who sends the dollar. It is impossible to delineate a horoscope without a knowledge of the social status of the native. One child may be born of parents who can give it every advantage, while at the same exact time and perhaps within a hundred yards of the birth place of the first child, a second child may be born to illiterate parents of a low racial type. These two children will have exactly the same horoscope, and only the difference in social status or place in evolution

would reveal to the astrologer the difference in reactions of the two individuals to the influences of the stars. The lower racial type would be utterly incapable of responding to some of these influences, even though both their lives would show a certain similarity. For example, there is the famous case of the child who was born near Buckingham Palace of very humble parents at the same time that an heir was born to the royal family of England. It so happened that the marriages, deaths, and other main events in the lives of these two people occurred at about the same time. Due to the difference in social status, however, an astrologer would certainly have to know whether he had the horoscope of the higher or the lower type in order to delineate it correctly. In the case of many commercial and insincere astrologers, no chart is ever cast. Merely a few pages of evasive and flattering "hokum" are mailed to the gullible individual.

One of the main causes of the ill-repute of Astrology is the incompetence of many who practice this art. Astrology is not only scientific; it goes beyond that, because it is divine and reaches into the realms of divinity. To illustrate this incompetence, let me tell you a story. A gentleman who could not speak a word of Spanish was visiting Mexico. He was alone one day and the noon hour arrived, so he wished to get something to eat. Due to the spicy flavoring of Mexican cooking, he had no difficulty, with the help of his nose, in locating a restaurant. Once inside, it was naturally evident to the waiter that he wished to dine, and after he had employed a bit of sign language, the dinner was duly set before him. So far this experience might well be compared to the ordinary "Sun-sign" or "ten-cent horoscope" which can be purchased in many drug stores. This is because it does not bring out any definite information. But a little later on the gentleman decided he would like a particular article of food, and in order to

secure it, it was necessary to give the waiter some definite information. This corresponds somewhat to scientific Astrology. He desired a glass of milk, so on the menu card he carefully drew a picture of a milk cow with large, swelling udder and the proper physical requirements of a good milk cow. He showed this picture to the waiter. Now, the map of the cow corresponds to the correctly-cast horoscope. The Mexican waiter corresponds to one of the many incompetent astrologers. After studying the map carefully, he smiled, nodded his head vigorously as an indication that he thoroughly understood it, rushed off to the kitchen, and returned with *two tickets to a bull fight!*

So you see that even though the map or picture of the planets' positions at the time of birth may be correctly drawn, as was the picture of the cow, the incompetence of the person who reads the map may mislead him in his conclusions.

Astrology is a spiritual science and therefore it requires a certain degree of spirituality on the part of the astrologer to secure the best results. In the Rosicrucian Fellowship many wonderful cases of healing are performed. In the Healing Department the horoscope of each patient or applicant is cast and the information thereby revealed enables this department to give the advice, which with the spiritual aid, will restore the patient to health. However, as the Rosicrucian Fellowship is a spiritual school, all of this work is done on a freewill contribution basis. No charge is made for the astrological work. The Rosicrucian Fellowship does not "tell fortunes" but conducts astrological courses (on a freewill offering basis) which allow the student to master the science of the stars in order to help himself and others.

It is predicted that on the new continent which is slowly rising in the Pacific Ocean and which is to be the new center of civilization, Astrology will be one of the leading sciences to be practiced thereon. Everyone will have a knowledge

of the stars, and this knowledge of their influences will be universally used. At the present time, with humanity as selfish as it is, a universal knowledge of stellar forces would only result in added misery, since mankind is not at present spiritual enough to be trusted with additional power. This is the reason, during a materialistic cycle of development, that spiritual powers are not permitted to be used by the masses because of the danger of their misuse. When we become sufficiently spiritual the spiritual powers and sciences will again be entrusted to us.

Returning to the subject of President Franklin D. Roosevelt, we find that to obtain the greatest amount and the most accurate information concerning this great man and his future, there are two charts that must be considered. They are Roosevelt's own personal horoscope and the horoscope set up at the time of his inauguration. The latter chart must be consulted as it indicates just what conditions Mr. Roosevelt has had to confront during his four years in office. In other words, the strength of the man can only be judged by knowing the problems which he has had to face and overcome. Some presidents have had few difficulties and therefore may have been thought strong men because their strength was never really tried during their term of office. Others may have been considered weak because the troubles which came to them were more than they were able to cope with.

In the present case, the inaugural chart predicted four years of chaos. The planets in this chart are not scattered but strongly concentrated, showing that the troubles would be few but very severe. Social uprising, strikes of great danger, anarchy, Bolshevism, Communism, unemployment, and every form of lawlessness was revealed. President Roosevelt went into office with worse conditions to battle than any other president in recent years. The question was whether his horoscope (which would indicate his

strength) or the inaugural horoscope (which showed the forces opposing his presidency) would be the stronger.

In one sense, the chart of a president of a country is a national barometer. It is similar to taking an automobile ride with a friend who does the driving. While riding with him we would come under his influence to a great extent, since he would be at the wheel and would have the power to bring us safely back or to wreck the car. In the same way, the President of the United States (in this case Roosevelt, who has been given unusual power) has the power, while his hand is on the wheel of the Ship of State, to keep the country peaceful or to get his people into many difficulties, depending upon his wisdom and strength. We are happy to say that the horoscope of Roosevelt has so far dominated the inaugural chart.

Although we have had many strikes and much lawlessness, these things have been met and dealt with very wisely. Gangsters have fallen from lofty positions in the underworld and found themselves behind prison bars. Criminal after criminal has been labeled Public Enemy No. 1 and 2 and 3, etc., and just as quickly his freedom has been taken from him and some other has been sought. Dillinger, Floyd, Barrow and Bonnie, Al Capone, and countless others have gone down before the newly organized "G Men." The wave of kidnaping was dealt with sternly and efficiently, and has now apparently become a danger of the past, because of the drastic penalties connected with this form of law breaking.

New devices at Washington in the form of machines, catalogue every criminal, and when a certain type man is sought by the Government, the machine automatically gives out information regarding the different ones who could possibly have been implicated in the crime. CCC Camps have, without exhibiting a martial appearance, trained thousands of young men who will be ready on short notice to defend the country should their services

be required. At the same time, they have aided in improving the country and have been kept out of mischief through being idle. Great projects such as the Boulder Dam, the Grand Coulee Dam, the Tennessee Valley Project, and many other great works have gone forward with a view to employing the idle and improving future conditions. All of the presidential schemes have not worked perfectly, however. In fact, that is the purpose of existence in the physical world—to try out plans formulated in the spiritual worlds and to test their practicality. But in spite of the fact that all these plans of the President have not worked out, with much resourcefulness he has discarded each impractical idea and substituted a better one.

President Roosevelt is not the philosophical type, although he has a naturally keen insight. This is shown by the fact that his Mercury, the planet of reason, is trine to Mars, the planet of activity, and this is its only aspect. It tells us that his is a dynamic, active, reasoning mind. But his Moon (the intuitive mental planet) is sextile to Saturn (depth, analytical ability and mental persistence) and Neptune (planet of spiritual intuition, which gives messages from a higher consciousness). Therefore, intuitively and without effort the President quickly knows the intricacies of a situation without having to work it out with his reasoning mind. This is a great advantage since it allows the individual first of all to see the situation he has to deal with instantly and clearly, and then gives him the power to deal with it without too much mental effort.

It is the opinion of the writer that at the beginning of his career Mr. Roosevelt did not differ greatly from the ordinary politician, for at that time he was responding somewhat to the lower octaves of the various planets in his horoscope. Therefore, with Uranus on the Ascendant in his chart he would be found using unusual schemes for the attainment of his

various ambitions. But later, possibly as a result of his physical affliction, there came a great change into the life of this man. The suffering which he experienced turned his mind from the lower influence of Uranus to the higher use, which denotes altruism and unselfish service to humanity. This is shown by the fact that his first reaction upon partly recovering from his affliction was to try to establish institutions where others might be spared the torture through which he had passed. Thus began the second part of his career, when he turned from the personal to the impersonal.

During his illness Mr. Roosevelt had time to do much thinking. He found that he was not able to derive the pleasures he had anticipated from the personal things of life. His Venus square Saturn and Neptune had shown him that the things he thought would bring him happiness only turned to ashes and dust.

“The worldly hope men set their hearts
upon
Turns ashes—or it prospers; and
anon,
Like snow upon the Desert’s dusty
Face,
Lighting a little hour or two—is
gone.”

So he turned from attempting to use the power of Venus to using the power of Uranus, the higher octave of Venus—the altruistic love force. In his horoscope Uranus is trine to Jupiter and Neptune, indicating that he would have the assistance of benevolent and divine forces in carrying out and using the altruistic phases of his being. What a wonderful blessing it is to have the assistance of higher forces in doing good for mankind! This contact with the higher forces is revealed by the many aspects which Neptune in his horoscope makes. This planet of divinity makes favorable aspects to Jupiter (benevolence), the Moon (the intuitive mind and the public), and

Uranus (altruism). However, it makes a square to the Sun and Venus, and it is the opinion of the writer that these aspects cut off the conscious "bringing through" of the help that is given the President on the other planes. We also think it prevents his having a personal physical knowledge of activity on the spiritual planes, such as he might have if it were not for this square.

The four aspects which the Sun makes in his chart signify a powerful soul. Aspects to the Sun in a horoscope show the inner strength or lack of strength of a person, and here we have an unusually strong man. The fact that three of these aspects are adverse means that the great obstacles which confront him will either break him or make him stronger if he is able to overcome them. So far we have seen no weakening. The famous smile is as full of warmth as ever, so we know that our President is triumphing over his adverse stars.

Now concerning his wife. The Moon in the tenth house tells us that he has received no little help from Mrs. Roosevelt. The aspects to the planet which indicates his wife reveal that she is both a spiritual and a deep mental type. The Moon is sextile to Saturn and Neptune. Its being in the tenth house shows that she will be a great help to the President in maintaining honor and prestige in his present position, and will assist him in every way. She will be more active than the average president's wife. We have already seen something of this in her work over the radio, in speech-making, and in other similar work, and the money she gains through this is immediately turned over to some worthy charity.

Concerning national financial problems in the Roosevelt horoscope, we find the Sun and Venus in conjunction in the fifth house, which is the house of speculation. This tells us that Mr. Roosevelt is interested in business and speculation along material lines. In other words, he is a

business man and interested in material prosperity and activity. But the fact that these two planets are square to Saturn and Neptune in the eighth house (and the Sun square Jupiter in the eighth house also) shows very plainly that while he is in favor of *legitimate* speculation, He is very much against doubtful or hidden methods of amassing money. The square of planets from the fifth to the eighth house would show antagonism of open enemies; and since the financial sign is on the cusp of, or partly in, the eighth house, it means there will be much criticism of the President and much difference of opinion between him and others regarding finances, and particularly regarding *hidden* methods of financing. Jupiter represents bankers and capitalists, and at this particular time (as another presidential election approaches) these individuals have turned rather definitely against Roosevelt since he seeks to curtail their former privileges. Thus we have clearly shown that our President wishes all to enjoy prosperity and be active along material lines, but he does not wish a few capitalists to control the money situation, extracting the "cream" from the country, and making slaves of the common people.

Mr. Roosevelt is the fourth Aquarian president, meaning that he is the fourth president of the United States to have the Sun in Aquarius. This is the sign of the future age and indicates that the president is one of the new type individuals. It is indeed well that we have such a man guiding us in our present transition period, in which we are changing over from the old to the new order. This is brought out in the new one-dollar silver certificates, which carry the signature of real Christianity (and incidentally of the Rosierucian Order) as indicated by the seal of the United States—the Great Pyramid, the eagle, etc. It declares that a "new order of the ages" is being established, just at the time when we have

an Aquarian president. Other Aquarian presidents were Harrison, McKinley, and Lincoln.

We may state that no wars are indicated for the United States while Mr. Roosevelt is president. This is shown by the fact that Mars, the god of war, is in the sign of Gemini—the sign of expression. We will have many rumors and much talk of war, but as far as our country is concerned, we will not become involved.

There is danger shown in Roosevelt's horoscope both to his health and his life. There are three planets in his house of death, the eighth house. We believe that during the attempted assassination in Florida these influences were active. Whenever they are stirred up by transiting planets or lunations, there will be danger. The fact that each of these three planets is conjunct with its neighbor links them all together and causes any excitation by transiting planets or lunations to affect all three, therefore making the situation more critical.

The Sun and Venus in the fifth house have helped Mr. Roosevelt very much with the newspapers and publications in general, but the fact that these two planets are square the planets in the eighth house indicates that they can just as quickly become enemies instead of friends. This was proven when the Hearst papers turned against him. Nevertheless, there will always be others who will support him. He will be lucky as far as publications are concerned, also with educational institutions and educators.

The eighth house also governs taxes, and the unfortunate combination there tells us that taxes will not be entirely adjusted, at least not to the satisfaction of the majority of the American public. Still there will be great improvement.

The employment problem, as shown partly by Mercury in the sixth house, will be greatly improved through the trine which Mercury makes with Mars. Uranus in Virgo also indicates this to be

true, as Uranus makes favorable aspects to both Jupiter and Neptune.

So far we have not mentioned progressions in Mr. Roosevelt's horoscope. We find that at this time there is a sextile of Venus to the natal Sun which is passing out, but which has been helping the President for the last three years. And as this passes out we find the Sun coming close to Venus in another sextile which will last another year and which will smile most favorably upon him. We believe that the Rosicrucian Brothers have been assisting Mr. Roosevelt in every possible way. This is borne out by the progressions of the planets. In the approaching election we do not say that Mr. Roosevelt will be reelected, but we do believe that he is the man of the hour. To make a definite prediction we must have the chart of his opponent for comparison.

As an occult student the writer would like to state that he has good reason to believe that Mr. Roosevelt is a conscious citizen on the "other planes," and there receives much valuable information and help which he tries to use in this practical world. However, we do not believe that he is able to bring this information directly through to the physical world. He receives the idea, but believes it to have been generated in his own mind, and consequently is inspired to have more confidence in his own abilities. It is much better this way, for if he were conscious of the way in which he actually receives this information, he might be inclined to wait for the higher forces to also carry them out for him—to do his work *for* him.

In conclusion, we may state that we believe Mr. Roosevelt to be a greatly advanced soul, who came to aid this country at this particular time (whether he is aware of it or not) to carry out a particular work—to help us pass safely through this most trying time of changes. Not only this, but we believe that he has done exceptionally well in view of the many obstacles which have confronted him and the problems and situations he has had to conquer.

Astrological Readings for Subscribers' Children

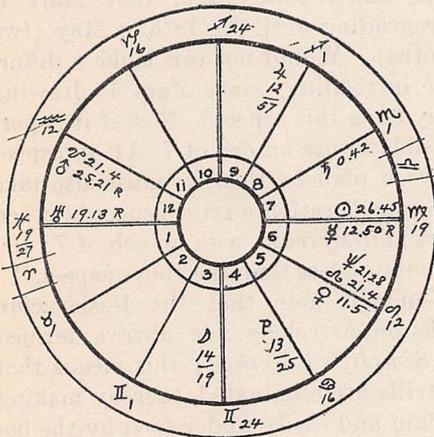
We delineate each month in this department the horoscope of one of our subscribers' children, age up to fifteen. The name is drawn by lot. Each FULL year's subscription, either a new one or a renewal entitles the subscriber to an *application* for a reading. The application should be made when the subscription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

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

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

FREDERICK L.

Born September 19, 1924, at 6:10 P. M.
Latitude 37 N., Longitude 97 W.



We are using for our monthly reading the horoscope of a young boy with the common, watery sign Pisces on the Ascendant and with common signs on all four angles, also the Sun and Moon in common signs. This indicates a native who is very easily swayed by thoughts and impressions from others, a boy who would be apt to become what his associates are. Therefore it is well that the parents should be most careful of his companions; they should try to help him choose only those whose influence would be of benefit to him; but this will not be an easy task, for the boy will have a desire for the company of those who do not always have the very best influence.

As Uranus is conjoined to the Ascendant, in square aspect to the Moon and

Jupiter, and opposition to Mercury, this will be a very hard combination to rule against, for Mercury opposition Uranus will be apt to cause him to hide his deeds, and to refuse to take his parents into his confidence, while Uranus opposition Mercury and square the Moon will also make him somewhat untruthful, ready to evade any accusation which the parents may present against him. Of course the age of twelve finds him with a rather set or fixed nature so that it is already somewhat late to start correcting his habits. To be effective this correction should have begun at the cradle; even from the day of birth the training of our children should begin.

Frederick has a very keen and active Mercury; it is in its own sign Virgo and in the natural house of Virgo, the sixth house. This will give great activity to this planet of the mind, *but*—this is the very heart of all of the trouble which the parents may experience with this boy. His mind will act quickly, but in a manner which may bring him much trouble. He is liable to take advantage of others who are employed with him; or he may scheme against his employers, for Jupiter in Sagittarius elevated near the Midheaven represents the men who will stand as his employers, and Jupiter is square to Mercury and Uranus, and opposition the Moon. These four planets make a perfect cross, and they will also be a cross to the parents as well as the employer. Uranus conjoined to the Ascendant and afflicted by the three planets Jupiter, Mercury,

and the Moon will cause this boy to act very impulsively and always contrary to the wishes of others; and with the aggressive Mars in the fixed sign Aquarius in the twelfth house in opposition to Neptune, which is in the sixth house representing labor, this boy will surely be a problem to his employer. However, with this aspect of Neptune conjoined to the Dragon's Head and opposition the planet Mars from the sign Leo, the boy has inventive ability of a peculiar kind; he would find much pleasure in radio, aviation, and any of the newer mechanical contrivances. The greatest difficulty with this boy is to keep him at a thing until it is finished, for his afflictions in common signs will make him very versatile and changeable.

He has three planets in the horoscope which, if the parents will work with them, it may be possible that the boy might still find a most interesting and fruitful career. Venus the planet which has rule over musical ability and the artistic temperament is in the fixed sign Leo in the fifth house, and Venus is trine to Jupiter, sextile the Moon, and semi-sextile Pluto and Mercury. This would be judged by the astrologer as a very fine Venus. Musical ability is shown by this position and aspects of planets, and with Pluto sextile Mercury and the Moon sextile Venus, composition of songs and arrangement of orchestra music is shown. Writing is also indicated by the Moon in the third house sextile Venus and semi-sextile Pluto.

The boy should be taught to breathe deeply and to permit the air to reach to the bottom of the capillaries of the lungs. With the afflictions in the common signs there is danger of shallow breathing. In later years when carelessness crops up in habits the lungs may become troublesome, but with the good aspect between Venus which rules the venous blood, and Jupiter which governs the arterial blood this may be overcome if the boy is taught the rules of right living.

Planetary Orbs

A. F. H.

A QUESTION has been asked by one of the readers of this magazine which brings up a very vital subject, one which has been a stumbling block to many new students as well as some advanced ones. The reader asks regarding our horoscopical reading of the child's horoscope in our December, 1935, Magazine. The question reads as follows: "I notice in the Astrological reading of Amelia June B. that you used an orb of $7^{\circ} 11'$ in an opposition aspect between Mars and Uranus, and that Mars is retrograding until the 18th of May (two months). Would not this make a difference in reading, since Mars is drawing away from this aspect? Now if it is permissible to use an orb of $7^{\circ} 11'$ in aspect between planets, then we must also take into consideration a trine aspect between Mars and Mercury with an orb of $7^{\circ} 10'$, one minute less than the above aspect."

You will note that the Rosicrucian books on Astrology are always termed the *Simplified Method*; this means that all frills are eliminated, thereby making it plain and easily understood by the beginner. The orb of aspect of the minor planets is placed at 6° orb, while the Sun and Moon are given a wider orb. This should, however, not be used as a hard and fast rule, because "circumstances alter cases," and we must always use thought and discrimination when reading a horoscope. For instance we know that Mars is ruler of Aries and that his influence in this fiery sign is greater than in others; yes, and when he is in the sign of his home, his orb is also wider, and vice versa.

If we find Venus in its home sign Libra we expect the influence of this planet to be greater also. Now as we find Venus in the horoscope in the sign Aries which is the home sign of Mars, and Mars in Libra the home sign of Venus, they are

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Worth-While News



Spirit of Conan Doyle Guides Widow, Says Son

CROWBOROUGH (Sussex, Eng.) Feb. 18. (A.P.)—Lady Conan Doyle, slowly sinking in a serious illness, is taking consolation from the “hovering spirit” of her famous husband at the bedside, their son said today.

Denis, 27-year-old son of the spiritualist-author and creator of Sherlock Holmes, who died in 1930, said:

“My father is just as much with her and us today and we rely on him just as much as when he was in a physical body here on earth.

Messages Described

“Messages from him are received through a human instrument—a lady who did not know and never saw him, who is by no means a professional or even an amateur spiritualist as ordinarily defined.

“She is attuned to spiritual television and radio telegraphy combined and takes down messages from my father verbatim, most of the time without understanding what they are about.

“There are sometimes four or five messages on a sheet of paper. Not once in five and a half years have they been wrong on matters of business or private family life—even my motor racing activities.

Advice Before Asked

“His advice on perplexing questions usually is received even before we ask it. For example, he warned me of a mechanical defect in my racing car which neither I nor my mechanic knew about and which undoubtedly would have led to my death.”

Denis, who is vice-president of the British College of Psychic Science, said his father often described the “other world.”—*Los Angeles Times*.

There are two tiny organs within the brain which are very carefully protected by a saddle-shaped bone. These organs in the past have been a great mystery to the scientific and medical practitioner, but during recent years through the aid of the X-ray, man has been able to observe their action. These ductless glands, namely, the pineal gland and the pituitary body, are the spiritual organs through which man contacts the higher planes; they have been dormant during the time when man had to work with and

contact the lower material planes, but now that the path of evolution is on the upward trend, they are again becoming active. In fact, at this time many are becoming cognizant of the spiritual plane and, like Mrs. Doyle’s medium, are able to communicate with the departed ones. Through the activity of these two little organs, in the new age which is dawning many will be able to communicate with the so-called dead with the same ease that they communicate with the living.

Rise in Mental Ills Fought

“Whoever is unable to treat the diseases of the mind is no physician,” declared old Franciscus Sylvius, anatomist of Leyden, in the seventeenth century. He did not foresee the tremendous rise of mental cases in our day, when half the hospital beds of the country are filled with victims of diseases of the mind.

“In New York State alone on July 1, 1935, in the State hospitals under the Department of Mental Hygiene, there were nearly 60,000 (mental) patients and 5,500 on parole,” recently reported Dr. Clarence O. Cheyney, Professor of Psychiatry at Columbia University School of Medicine.

“Statistics of the Federal Census of mental patients in State hospitals for 1932 show that in 167 State hospitals there were over 318,000 patients and nearly 37,000 on parole or otherwise absent. There were on the hospital staffs 14,000 physicians, 25,000 nurses and attendants, and other personnel totaling 50,000. The cost of operation of these hospitals during 1932 was over 112 million dollars.”

Last week public-health workers, attending the annual meeting of the American Public Health Association at Milwaukee, were lining up their forces for a determined drive on mental illness.

The drive will start with efforts to promote mental health in children. According to Dr. A. O. DeWeese, Director of Health at Kent (Ohio) Normal College, most mental disease is acquired in childhood.—*Literary Digest*, Oct. 19, 1935.

The mental body is the last of the four vehicles which man has acquired on his long pilgrimage through matter. It is

the link which ties the threefold spirit to the threefold body, and therefore it is the most essential of the four vehicles which the human spirit uses in its struggle to attain divinity. This mental body is yet but a cloud, in its mineral stage, and being of a mineral-like resistance, is breakable, as shown by broken minds. The better organized vital body, however, has resiliency, with a tendency to readjust and hold on.

The mineral-like mental vehicle must work to bring into the world of concrete realities the ideas generated by the spirit, but the vehicle through which the mind must work being cloudlike is easily scattered. However, man will make great headway mentally when the earth by precession of the equinoxes enters into the mental sign Aquarius. This we may already notice by the interest displayed in the education of our children, and the great progress which the schools have made in the past twenty-five years.

But the question which confronts us at this time is why this dreadful amount of mental disease is now sweeping over the land, and what is the cause. First and foremost we must admit that the ethers of the earth are filled with a disturbing influence, a mixture of the Piscean and the Aquarian vibrations, which are creating a chaotic condition in the minds of those who are negatively inclined. This in turn is creating nervous diseases and an unbalanced moral nature, both of which lead to extremes.

Max Heindel tells us on page 108 of *The Web of Destiny*, "We know that the dense body is our vehicle of action, that the vital body gives it the power to act, that the desire body furnishes the incentive to action, and that the mind was given as a brake on impulse." What man has overlooked is this brake; his impulses are permitted to run riot, and the desire body is ruling the man. Excesses are breaking down the nerve tissues, and the riot of desire is tearing down all reserve and will power. Nervous wrecks are the result.

Another *very grave danger* is found in the promiscuous use of the power of suggestion and magic. The selfish man is using this power of concentration upon others in order to rule them, which is black magic. In the selfish desire to gain power over others, holding many minds in a vice, these deluded people fail to understand that to enter the ranks of the black magician will hold their own minds in a dangerous and oppressive control. Again, in the unwise desire to force spiritual development, foolish aspirants often contact a teacher who imparts to them methods of quick development, failing, however, to tell the pupils that the gravest dangers surround these exercises. By using force with the hope of quick results, these foolish ones force the spirit out of the body without the knowledge that there are entities which fill the desire world into which they project themselves who are ready to slip into this vacated vehicle at the first opportunity, which thus causes a case of obsession. Many cases in the insane asylums are of this nature. We would advise the reader to study the fifth chapter of *The Web of Destiny* by Max Heindel.

Suicide Move Amazes Bride

"If anyone would have told me that I was going to try to commit suicide today, I'd have told them they were crazy."

Jean Edwards, 20 year old bride of 1614 University Avenue, Berkeley, still felt that way today—after an attempt to take her life.

Recuperating at her home after treatment at a hospital for throat burns suffered in swallowing poison, she said she was "at a loss" to know why she did it.

Her husband, Arthur Edwards, could give no reason.

"Anyway," the young wife said, "I'll never try it again."—*San Francisco Call-Bulletin*, Jan. 9, 1936.

Many crimes are committed, even murders, through sensitive persons who have been influenced by forces which they have contacted from the conditions in the lower desire world. As every thought man thinks is projected into the invisible world it coalesces with other thoughts of

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Question Department



Two Distinct Forms of Instruction Given Out by the Christ

Question :

The Rosicrucian Teaching has considerable to say about the Christ giving milk to the babes and meat to the strong when referring to His teaching while on earth. Just what is meant by that statement?

Answer :

During His three years' ministry on earth Christ Jesus gave to His followers two distinct teachings. The instruction given each individual depended on his or her individual development. To the masses He gave that which the Rosicrucians call exoteric Christianity. This is still being taught in the churches of today. To the most advanced He taught esoteric Christianity. This included information relative to His own origin and mission, and man's future development by means of Initiation.

The difference between Jesus the man, and Christ Jesus the archangel, was never given out publicly until the Brothers of the Rosicrucian Order incorporated this information in the philosophy which they gave to Max Heindel and which he published in the *Rosicrucian Cosmo-Conception*. Prior to the time the Rosicrucian Fellowship was established very little information was available relative to Initiation and how to prepare oneself to receive it. This subject is quite thoroughly discussed in the *Rosicrucian Cosmo-Conception* and specific instruction given relative to the spiritual work which must be done in order to prepare the aspirant to take this advance step on the evolutionary path.

Christ Jesus gave many other esoteric

teachings to His disciples, all of which will be available to the masses just as soon as they prepare themselves to receive them.

THE MANIFESTATION OF INTELLIGENCE

Question :

In listening to mental science lecturers one gets the idea that they think the subconscious mind is the highest intelligence in the human organism. Is that correct?

Answer :

The superconscious is the highest mind and has its seat in the life spirit. The subconscious is next and has its seat in the vital body. The conscious mind functions through both the physical brain and the vital body.

OUR BROTHER'S KEEPER

Question :

I wish to ask a question or two about animals and their group spirits. Do animals create ripe destiny for themselves the same as human beings do? When animals suffer do they receive help from their group spirit, or from the Invisible Helpers?

Answer :

Animals do not create ripe destiny. No virgin spirit, regardless of the life wave to which it belongs, creates ripe destiny until it is given the germ of mind. As the mind of each virgin spirit develops it is held more and more accountable for its thoughts, deeds, and actions.

All animals receive much direct help from their own particular group spirit. The group spirits keep continual watch

over their especial charges and are responsible for their individual welfare and development. When an animal suffers its group spirit suffers to a greater extent and it therefore takes the best possible care of its individual members, guiding and directing them through what is known as instinct. This work is done through the medium of the third part of the animal's silver cord which is directly attached to its group spirit.

Suffering animals receive help from both visible and invisible helpers. The Invisible Helpers mentioned in our literature render assistance wherever it is needed regardless of the life wave to which the sufferer belongs.

THE ORIGIN OF RACES

Question:

Will you please tell me the origin of races? Have we always had races, and if not when did they come into existence?

Answer:

It was not until the end of what is designated in Rosicrucian literature as the Lemurian Epoch of the Earth Period that mankind was sufficiently evolved to emerge from a species into a race. The first race was therefore called Lemurian. Since that time the following other great races have evolved, namely, the Rmoahals, Tlavatlis, Toltecs, Original Turanian, Original Semites, Akkadians, and Mongolians, all of which belong to the Atlantean Epoch of the Earth Period, and the Aryan, Babylonian-Assyrian-Chaldean, the Persian-Graeco-Latin, Celtic, and Teutonic-Anglo-Saxon belonging to the Aryan Epoch of the Earth Period. Two more races will be evolved during the Aryan Epoch followed by one more great race, and into this race all mankind will eventually become absorbed.

Jehovah God with his angels and archangels made the first great division of humanity into races and over each division as it came into existence this lunar

God placed a race spirit who is an archangel. Each archangel hovers like a cloud over the land occupied by its particular charges, enveloping and permeating the atmosphere of the whole country inhabited by the people under its domain, and thus are produced different people and different nations. The United States is the great melting pot in which the people of the different nations will eventually blend into the last great race. It has no race spirit. Its people are learning to stand alone.

THE LAST ENEMY TO BE DESTROYED

Question:

Will you please interpret Paul's statement in the fifteenth chapter of Corinthians for me? "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

Answer:

Paul teaches very definitely throughout all of his epistles that in the higher spiritual evolution awaiting man he shall not sleep (in death), but that he shall be changed (by Initiation); and in this process he will in time gain a conscious realization of the continuity of being which extends through the periods of existence which we know as waking and sleeping; also as life and death.

This unbroken consciousness is the result of a gradual process of development and cannot be acquired by means of any short cut.

Paul stresses in no uncertain terms that the exalted state of being which enables man to consciously pass through death can only be acquired by "living the life."

This lofty state of development belongs to a late stage in man's spiritual growth; hence the present unconscious change which we call death is the last enemy to be destroyed through the powers gained by many Initiations.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also, as far as possible, to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

We believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

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

Modern Trends in Healing

BY DR. BEN E. HAYMAN

AT A CERTAIN stage of development of humanity, gods walked the earth, mingled with and ruled men and were the royalty of those times. This continued for centuries and was the Golden Age. Men were ruled wisely and well. These kings were not only the temporal but were the spiritual rulers also. A remnant of that idea of royalty is still present in Europe. In some countries the king is still head of state and church. The priesthood were also the physicians and doctors, and in modern times we find the counterpart in savage and barbaric tribes.

It became necessary for humanity to learn to walk alone. Only by so doing could it acquire the experiences and learn the lessons necessary for its continued development. If each human being was to finally attain perfection, then it became essential for the Elder Brothers to step aside, allow infant humanity to walk alone, take its falls and stumbles as best it could, thereby developing strength, self-reliance, and wisdom. The human family is now walking alone and is taking many falls and stumbling often. It is also learning some essential truths painfully and slowly.

Soon after we were put "on our own," the mistakes began to creep into all the affairs of men. Religion became cor-

rupted. The idea of a Supreme Being assumed grotesque and even horrible form. No need to go into details. There are even now too many examples extant in savage and barbaric countries of the depths to which we were all sunk. Naturally the conception of the causes of disease and how to bring about cures also suffered with equal severity. The priest-physician's conception of causes of maladies afflicting human beings sank to the same level as his conception of Deity and spirituality.

We are now at an important step in our evolution. We begin to see that the ancient conception of the office of doctor and spiritual guide is returning. The relations between the invisible personality and man's body is being more fully grasped. The action and reaction of mind and emotion on the body and vice versa, is now one of the most fascinating fields of medical study. Freud's work in the therapy of the subconscious is indicating very clearly the trend toward the combination of the function of the priest, or minister and confessor, and doctor.

What basis is there for a return to this ancient conception? During the infancy of humanity things were done and believed because we were told what to believe and what to do. We have passed that

stage and we are coming back to the Golden Age conception because the irresistible force of modern scientific research points in that direction. All founders of great religions have stressed the idea that we are not physical bodies with a soul but rather souls using physical bodies by means of which we are enabled to function in the material world. It is an idea that is quite easy to understand but it seems hard to make a part of our basic mental equipment. The trend of material science as voiced by our greatest investigators makes the conception taught by our spiritual leaders the one of inevitable adoption by those who keep abreast of scientific developments. The revelations of science and the expressed beliefs of the greatest scientific minds of modern times in the existence of a Great Intelligence, Mind or Spirit are significant. This Intelligence must inspire, must control and give birth to the laws that govern the existence of the earth, and the inhabitants thereof: animal, plant, and mineral. It controls the movements of this planetary system and of the myriads of stars and other planetary systems millions of light years away from us. These great thinkers in pure science are now frankly confessing their conviction that all this life and movement can be nothing else than the evidence of the guidance and direction of a Supreme Intelligence or Will. They are also asserting that physical matter is nothing but the reflection of real matter, much finer, tenuous, indestructible, but non-existent to physical senses.

Sir James Jeans, astronomer and secretary to the Royal Society, recently, in a lecture at Cambridge University, declared in part as follows: "The universe begins to look more like a great thought than like a great machine."

Dr. Albert Einstein made clear his position in the matter. He has commented on the fact that great philosophers and saints like Spinoza and St. Francis of Assisi had the Cosmic conception first, to be later corroborated by pure scientific thinking.

Science and scientists of two generations ago were, compared with their stature today, in an embryonic state. Fifty years ago the conceptions of scientific minds concerning matter, electricity, the chemical elements, electrons, atoms, the universe and its relation to space were either non-existent, or in the light of present-day knowledge, quite elementary or even grotesque. We can therefore realize how some, among the scientific men of a generation or two ago, tended toward materialism. It was easy for a man without much of a devotional nature or religious sense to begin with, to drift into agnosticism or atheism. Therefore we find that the scientific knowledge of fifty years ago had no definite tendency to turn men's minds toward spirituality. Today we find the great men of science positively aligned with those who have the spiritual conception. Neither is it strange that even today some men with but a smattering of three or four years' instruction in some college or medical school in the elements of chemistry and two or three kindred subjects, should be inclined toward materialism.

We are realizing that there is really no such thing as a "miracle." Things happen all the time that we do not understand and our failure to understand sometimes prompts us to put the happening into the miraculous class. This cannot be. Nothing ever happens no matter how strange and unusual except through the operation of natural law. When we are puzzled about an event, not understanding it or seeing no apparent reason, it only means we do not know the factors involved and the laws of nature governing them. Tales of miraculous healing have been the heritage of all people for ages. These miracles are usually associated with some religious or spiritual movement or revival. They have been scoffed at by the orthodox doctors of all schools of practice. The healing has never before been admitted to be genuine and the events taking place at shrines of healing have been attributed to

“hysteria” and self-hypnosis. There has, however, been so much of it that it could no longer be ignored. Over thirty years ago it engaged the attention of Dr. Alexis Carrel the famous research worker of the Rockefeller Foundation and winner of the Nobel Prize in Surgery in 1912 and the Nordhoff-Jung Cancer Prize in 1913. Dr. Carrel recently wrote a book, “*Man the Unknown*,” and in it he has this to say about miraculous healing:

“In all countries, at all times, people have believed in the existence of miracles, in the more or less rapid healing of the sick at places of pilgrimage, at certain sanctuaries. But after the great impetus of science during the nineteenth century, such belief completely disappeared. It was generally admitted, not only that miracles did not exist, but that they could not exist. As the laws of thermodynamics make perpetual motion impossible, physiological laws oppose miracles. Such is still the attitude of most physiologists and physicians. However, in view of the facts observed during the last fifty years this attitude cannot be sustained. The most important cases of miraculous healing have been recorded by the Medical Bureau of Lourdes. Our present conception of the influence of prayer upon pathological lesions is based upon the observation of patients who have
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Patients' Letters

New Zealand, Oct. 13, 1935.

Rosicrucian Fellowship,
Oceanside, Calif.

Dear Friends:

Health is now fast improving. On two occasions I have been aware of the manifestation of invisible help. If there is any special way other than in material service that I could render, please mention it. My prayers for spiritual success shall be yours; material service I can render some time in the near future.

The thanks that really should be given cannot be expressed in mere words. I feel that it is essential to make myself worthy of this gift from God.

I remain your sincere student,
—R. C. M.

Canada, Oct. 14, 1935.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

Your kind letter of the 2nd inst. to hand. I must thank you for your kind interest and help in connection with our little daughter.

Her condition now is rather fair. Nearly all pains have left her and she has been gaining weight rapidly during the last month—on a milk diet.

Her only apparent trouble now is the slowness of gaining strength in her knees. She walks but not without slight support.

Because of her rapid improvement, I feel that you may now take her name off the healing list.

Sincerely,

—M. M.

Mexico, Jan. 28, 1936.

Rosicrucian Fellowship,
Oceanside, California.

My very dear friends:

I wish to express my heartfelt thanks for the healing service you have done for me. Although I did not state to you the symptoms of my illness, I was able to note the forces that came to my aid, knowing by this the great assistance received, for I have recovered my normal sight and hereby CERTIFY to the fact.

Yours on the Path of Attainment,

—M. D. L.

Healing Dates

March 1—9—16—23—29

April 5—12—19—25

May 2—10—16—22—30

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

People Who Are Seeking Health

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

VEGETARIAN MENUS

<i>BREAKFAST</i>	<i>DINNER</i>	<i>SUPPER</i>
<i>Prune Juice</i> —6 to 8 oz.	<i>Celery and Ripe Olives</i>	<i>Vegetable Oyster Soup</i>
	<i>Resotto</i>	<i>Cottage Cheese</i>
<i>Honey, Nut, and Bran</i>	<i>Parsnips (braised)</i>	<i>Cinderella Sandwich</i>
<i>Muffins</i>	<i>Carrot and Pineapple</i>	<i>Fruit Punch</i>
<i>Applesauce</i>	<i>Salad</i>	
<i>Ovaltine</i>	<i>Chocolate Mousse</i>	

RECIPES

Honey, Nut, and Bran Muffins.

Ingredients: 2 cups whole wheat flour, $\frac{1}{4}$ cup bran, 3 teaspoons baking powder, $\frac{1}{2}$ cup chopped nuts, $\frac{1}{4}$ cup honey, $\frac{3}{4}$ cup milk, 4 tablespoons butter, $\frac{1}{4}$ cup sugar, 2 eggs, 1 teaspoon salt.

Cream butter and sugar and add well-beaten eggs. Sift dry ingredients and add bran. Add dry ingredients alternately with milk and honey to the creamed mixture. Add chopped nuts and bake in muffin tins 20 to 25 minutes at 425° F. Twelve servings.

Resotto.

Ingredients: 1 tablespoon butter, 1 cup wild rice, 1 small onion, $\frac{3}{4}$ cup grated cheese, $\frac{1}{2}$ cup mushrooms, 1 teaspoon salt, 1 pimento, paprika, 1 cup tomato juice.

Put the butter in a saucepan, add the onions chopped fine, then the chopped mushrooms and the pimento cut into thin slices. Cook for five minutes, add the tomato juice and seasoning. Cook ten minutes longer. Put a layer of cooked wild rice in a baking dish, sprinkle thickly with cheese, then put in a layer of sauce. Alternate until the dish is full, having a layer of cheese on top. Bake in hot oven until cheese is brown. about twenty minutes. Serve hot.

Parsnips (braised)

Ingredients: 4 medium sized parsnips, 3 tablespoons butter, salt to taste.

Wash and scrape parsnips, cut in halves lengthwise. Boil until tender, drain. Put in a shallow pan and add butter, fry or bake until browned.

Carrot and Pineapple Salad.

Wash, scrape, and put desired amount of carrots through food chopper. Add mayonnaise which has been thinned with pineapple juice, slightly marinate chopped carrots; serve on pineapple.

Chocolate Mousse.

Ingredients: Vegetable gelatin $\frac{1}{4}$ cup, scant measure, (or use 1 scant teaspoon agar to $\frac{1}{2}$ cup water), 1 cup evaporated milk, 1 cup cold chocolate base (see chocolate base recipe), 1 teaspoon vanilla.

Whip chilled milk with a rotary beater until stiff. Add the agar which has been previously prepared by soaking in water and then boiling for 15 minutes, or prepared vegetable gelatin may be used. Fold in Chocolate Base, mix well, but with as few stirs as possible. Freeze in mechanical refrigerator tray; do not stir.

Chocolate Base.

Melt over hot water 3 squares unsweetened chocolate; stir in 1 cup sugar, 1 cup evaporated milk, salt to taste. Cook until thick stirring constantly.

Cinderella Sandwich.

Ingredients: 1 cup raw spinach, $\frac{1}{2}$ cup celery, 2 hard-cooked eggs, one-third cup chopped broiled mushrooms, $1\frac{1}{2}$ tablespoons mayonnaise, 1 teaspoon lemon juice; butter, salt, whole wheat bread.

Chop the spinach, celery, mushrooms, and eggs. Mix with mayonnaise, lemon juice, and salt. Spread one slice of whole wheat bread with the mixture and one slice with butter, and press together. Cut into any desired shapes.

Children's Department



A Peri of the Desert

BY RONA ELIZABETH WORKMAN

AS FAR as one could see, the hot and shining sand dunes stretched blinding and bare in the slanting rays of the sun, for the season of flowers in the desert was past. The fierce summer heat held all that land in its fiery grasp and for many, many miles the only spot of green was by a tiny spring which lay half hidden beneath a giant clump of mesquite. Near it, panting in the dusty shade of a rock, lay a tiny sand lizard who lifted his head occasionally and looked with wondering anxious eyes toward the little Peri who sat pouting on one of the stones in the edge of the spring.

Why, he thought in his little lizard mind, was the guardian of the spring so quiet, and why had she neglected to brush from the rocks about the spring the sand grains brought by yesterday's windstorm. He only thought these things, he didn't dare to ask them, for Neria, the little Peri, had been so very very cross these last few days. Only yesterday she had scolded a hot little road runner, who had come racing to her spring for a drink, because he had scattered dust into the water, and the day before she had stamped her feet angrily and cried because the mesquite bush had dropped some leaves into the freshly cleaned pool. This was all so strange, so unlike her, that the sand lizard shook his head in puzzled wonder. It made the whole place seem different, for always before this Neria had been so full of song and laughter that the spring had been a happy place near which to live.

Presently Neria turned and seeing Sandlizard's curious bright little eyes

fixed upon her, cried with quick anger in her voice, "Why do you look at me like that? I don't care if I am cross. I hate this place. I don't see why Necksa ever sent me out to this little old spring in the desert. Even if she is the queen of the fairies she hasn't the right to leave me in such a horrid, lonesome place. Nobody ever comes here but road runners, and fat little old sand lizards," she finished scornfully.

This was too much. The sand lizard was deeply hurt and somewhat indignant. He was rather plump, of course, but he certainly wasn't at all fat, and he considered Neria's remark very rude indeed. Therefore, in dignified silence, he crawled across the rock and slipped into the cool shadows of his home on the other side, where he made some very cutting remarks to his small dusty wife about people who took out their crossness upon others.

With his departure, Neria felt more lonely than ever. Almost she wished she hadn't made that last hateful little allusion to Sandlizard's fatness. She knew he didn't like to be called fat, but she wouldn't call him back. She only sat thinking cross and angry thoughts and these bad thoughts began taking ugly little forms which hovered close about her whispering all sorts of naughty suggestions into her mind.

At last she jumped up and shook her shiny, many-colored wings. The ugly thoughts had made her decide to run away from her spring without telling her queen anything about it. The old spring could

just get along by itself and if it choked up with sand it didn't matter one bit to her. Angrily she gave her wings another flip and quick as light sped through the air, far far away to see the world and find some other more pleasant work to do.

All over the world she traveled; great rivers, and racing, storming mountain streams called her by their beauty, but when she thought to stay and work with them, she found other Peri busy keeping them clean and pure, and learned that they had no need of her. She wandered by the shores of the oceans where little waves ran far up the beach or beat endlessly against giant cliffs, and here were the mermaids and the water fairies busy at their work; she paused by the blue jewels of mountain lakes set among the sweeping green firs only to learn that they too had their guardian spirits who tended them and she was forced to go yet farther.

At last, after long weeks of wandering, she stood by a dark, shadowed lake in the heart of a mountain. Great grey rim-rocks mirrored themselves in its depths; birds flashed across the water, stooping to snatch at the tiny darting gnats; squirrels scampered chattering down to take their evening drink; and slipping softly through the forest, which at one place edged the quiet waters, came a mother deer and her baby to wade in the coolness of the shallows. Surely, Neria thought, as she poised for a moment on the overhanging rim-rock, this lake so hidden away in the mountains would be forgotten and she could stay and care for it, so cool and lovely and peaceful, but as she looked about she discovered that it, also, had its keeper.

Heartsick and discouraged, Neria threw herself down upon the warm brown needles beneath a huge fir and began weeping bitterly. For a long while she sobbed, then as she became more quiet she felt that someone was near and lifting her tear-brimmed eyes, she found her Queen watching her with a gentle, understanding gaze. Swiftly Neria rose

and folding her weary, shining wings, bowed low, then stood waiting.

At last Necksa, her Queen, spoke softly, "You have wandered far, my little Neria. What have you found?"

Again the tears brimmed over and rolled down Neria's cheeks as she answered slowly, "O beautiful Queen, I have seen many lovely lakes, and rivers and streams, but there was no place for me. All were in the care of others."

Necksa asked gravely, "In all the world, Neria, was there no spring which was uncared for?"

Neria dropped her head in sudden shame. "Yes, O Queen," she whispered, "my own spring in the desert lies uncared for, but no one ever comes there."

The Queen made no answer and after a long moment Neria added slowly, "That is, no one but the little road runners and a fat old sand lizard and his dusty wife."

Gently Necksa laid her hand upon the little Peri's bowed head. "My dear, are they not God's creatures also? They came to your spring for life-giving water. They were in your care. Because the desert is so hot and dry, your tiny spring is far more important than a lake would be among the mountains. I trusted you."

Quickly Neria raised her face, radiant now with understanding. "O my Queen, forgive me. I will return to my desert spring." As Necksa smiled her forgiveness, Neria rose, and swiftly as her weary wings would carry her, flew toward her far-off desert home.

It was a long, long journey, and alas, the sad desolation she found when she reached the little hollow among the sand dunes! Beneath the burning sun the gnarled old mesquite bush was slowly dying; the spring was choked with sand and near the last tiny spot of dampness lay the little sand lizard and his panting, dusty little wife.

Bitterly ashamed, frightened lest she had returned too late, Neria began clearing the sand from the rock-bordered pool

(Continued on page 189)

Echoes from Mt. Ecclesia



Easter at Mt. Ecclesia

MAX HEINDEL, in his inspirational booklet entitled *The Mystical Interpretation of Easter*, has said: "For those who have chosen to work knowingly and intelligently with Cosmic Law, Easter has a great significance. . . . To the enlightened ones Easter brings a keen realization of the fact that all of humanity are pilgrims on the earth, that the real home of the Spirit is in the heaven realm, and that to reach that realm all should endeavor to learn the lessons in life's school as quickly as possible so that they may be able to look for the dawn of a day that will permanently release them from the bondage of earth."

As we meditate upon these inspiring words we look forward to this coming Easter with deep joy and thanksgiving in our hearts. At Mt. Ecclesia preparations for this beautiful season are going forward with glad anticipation of loving fellowship in the spirit of the risen Christ!

On Easter Eve, April 11th, the workers and friends plan to meet in the Sun Parlor at Headquarters for an evening of music and drama in keeping with the spirit of this eventful night. Easter morning an impressive sunrise service will be held at the Cross with Mrs. Max Heindel delivering the address. A male chorus of ten voices will sing sacred songs. Following this, there will be a short devotional service in the Pro-Ecclesia, and at 11:30 A. M., Mr. Andrew C. Lohr of Los Angeles, will speak on the subject, "Lazarus, Come Forth." At 6:45 P. M. there will be the Probationers' Service in the Temple of Healing, and at 7:30 P. M. the closing Easter Service in the Pro-Ecclesia, with Judge Carl A.

Davis speaking on the subject, "Peace, Peace, but there is no Peace."

We extend Easter greetings to all our students and friends and invite you to join with us in our services on Mt. Ecclesia. Those who wish over-night accommodations are advised to make reservations in advance to insure not being disappointed. Our facilities are usually taxed to the limit at this festival.

* * * * *

The annual meeting of the Board of Directors of the Rosicrucian Fellowship was held in the Sun Parlor on February 29th. The following officers were elected for the ensuing year: Judge Carl A. Davis, President, Mr. Charles Cooper, Vice President, Mr. Ortwin Schaumburg, Secretary, Mr. Omar Dodson, Assistant Secretary, Mrs. Dorothy Whitelock, Treasurer.

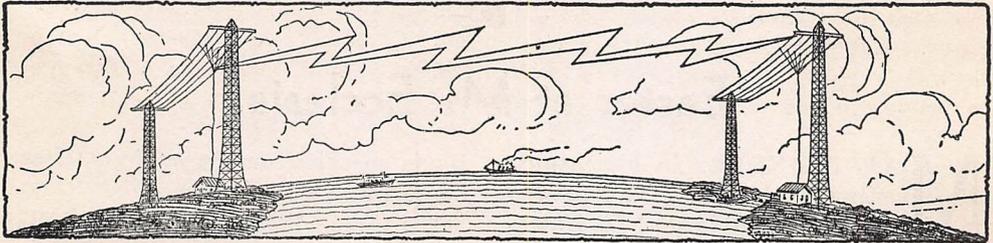
The Governing Board, which now takes the place of a Superintendent, consists of the following five members: Mrs. Max Heindel as Chairman, Mrs. Dorothy Whitelock, Secretary, Judge Carl A. Davis, Mr. Charles Cooper, and Mr. Ortwin Schaumburg.

The Finance Committee consists of Judge James Armstrong as Chairman, Mrs. Max Heindel, Judge Carl A. Davis, Mr. Charles Cooper, and Mrs. Dorothy Whitelock.

The reports for the past year have been more than satisfying and the Rosicrucian Fellowship in all its departments has made considerable growth. The Board of Directors feel that the year just closing has been a banner year for the Fellowship and they feel that under the management of the present Board of

(Continued on page 188)

Rosicrucian News Bureau



BUTTE, MONTANA.

Meetings are held each Tuesday afternoon and evening and services each Sunday night. The Tuesday afternoon class, which starts at one o'clock is devoted to Astrology, while at the evening class Philosophy is studied. The Devotional Services are held at the Y. M. C. A., 6:30 P. M. each Sunday and an invitation is sent to all residents and visitors in Butte to attend.

Butte is not a "roaring metropolis" with a large population; the workers in the Center do not have a large field from which to attract new members, but as surely as they keep the ideal of placing the Rosicrucian Teachings before the public, they will be allowed to serve by the Higher Forces at the back of the Rosicrucian work.

DAYTON, OHIO.

A class is being held each Thursday and the Philosophy is reviewed and discussed. The exceedingly cold weather of the last month has lessened the attendance, but hope is expressed that spring will see renewed activity. The majority of cities in the east and middle west have suffered from the extreme cold and the attendance at Centers has reflected the difficulty in transportation.

The president of this group specializes in placing our books and literature in libraries and places where the public has

an opportunity to secure the books. We are constantly receiving orders for books to be sent to some point quite distant from Dayton, which indicates an active correspondence on the part of the president. We appreciate this effort to place the books.

KANSAS CITY, MISSOURI.

This Center applied for a charter and we are happy this has been granted. The officers are as follows:

President, Mrs. G. M. Wells,
Vice-President, Mrs. Lulu Rumans,
Sec.-Treasurer, Mrs. Clara Hartung.

Each Sunday evening a Devotional Service is held and a Probationers' Meeting once every two weeks on the scheduled dates. Arrangements are being made for the different classes and as soon as these are reported to Headquarters we shall publish the dates and times at which they are held.

This department wishes this group every success and trusts the coming months will see the realization of their dream.

LAGOS, NIGERIA, WEST AFRICA.

The president of this Center is an American lady and all the members of her classes are natives of Africa. The reports of the classes and meetings show a marked devotional aspect and are indicative of the spirit in which the Teachings are accepted in Lagos. This Amer-

ican writes articles on the Rosicrucian Teaching for the local paper and through them she has attracted a number of students.

We wish this group all the success in the world and trust the good work being done will be a source of satisfaction to each member in Lagos.

LONDON, ENGLAND.

At our London Center, classes on Philosophy and Astrology are held and Devotional Services conducted each Sunday. Probationers' Meetings occur on the specific dates.

The Center has been active for a number of years and the officers are experienced in running a Center. London is a sprawling city and members have to spend quite an amount of time in transport, but the work is carried on. We hope the spring will bring greater results for this Center and crown their work with a greater membership.

OMAHA, NEBRASKA.

Plans are being made by the officers of this Center for a charter, and we shall be happy to welcome the group among our "official children." A Sunday School is also planned, although the very cold weather may delay these plans for a little time. Philosophy and Astrology classes are held and when the warmer weather returns there will be a good attendance.

LOS ANGELES, CALIFORNIA.

On February 19th at 7:30 P. M. Reed Brothers, Funeral Directors at 721 Washington Street, Los Angeles, invited members and anyone interested in the Rosicrucian Method of Burial to see and hear a thorough explanation of their preparations for the care of the dead. This means that the Reed Brothers have two ways of caring for the dense vehicle; one in the ordinary, accepted way, and the other according to the suggestions sent out by us.

Preparations were also made to entertain the visitors and last but not least 25 cents for every person present was

donated to the Center by the undertakers. This was a gesture of goodwill to the Rosicrucian Center and a generous display of cooperation on the part of these enterprising sympathizers. Other cities may be able to secure similar cooperation, or at least, make arrangements for the correct care of the dead by a local undertaker.

SACRAMENTO, CALIFORNIA.

Meetings are held once a week, on Sundays. Every first and third Sunday evening the regular Rosicrucian Services are held and on the second and fourth Sunday evening, an open discussion on the Rosicrucian Philosophy is conducted.

Residents and visitors are invited to attend the meetings and to contact the officers for information about becoming members of the organization. Your inquiries will be welcomed.

SCHENECTADY, NEW YORK.

Each Sunday a service is held at the W. C. T. U. rooms, corner of State and Close Streets and a lecture is given. Plans for classes are being discussed, and we feel sure the efforts of the officers will be more than rewarded by good attendance and a more active interest in the Rosicrucian Teachings.

As soon as this department is acquainted with the plans, we shall publish them in this column and invite the residents of Schenectady to attend the classes.

ROTTERDAM, HOLLAND.

The Rotterdam Studie Centrum, 308 Bergweg, Rotterdam, has just published a second edition of the Dutch "Cosmo-Conception." This Center has also taken care of the translation of this book in Esperanto. One Dutch Esperantist has mimeographed 200 copies of the first five chapters and distributed them to all parts of the world, free of charge. Additional copies will be made for those interested and the price will be 65 cents. The profit from such a transaction will be used for the publishing of the complete "Cosmo-Conception" in Esperanto. As some of the countries where the

Esperanto "Cosmo-Conception" will be used have a low standard of living, it will be sold at less than cost to reach as many persons as possible.

VALLEJO, CALIFORNIA.

Classes in Astrology and Philosophy are held each Tuesday evening and according to the reports an excellent nucleus for a good Center is being built. The classes are held at 308b Sacramento Street, and the class-teacher is extending a welcome to any persons who may be interested in the Rosicrucian Teachings. We hope this invitation is accepted by many and thus increase the "leaven" working toward the explanation of Christ's Teachings.

Field Representatives

Mr. A. James Howie, who has been active in the Milwaukee and Chicago Centers is our new organizer in the field. Mr. Howie's first stop is St. Louis where he is helping in the reorganization of the Center. Various members of St. Louis have written that they will give Mr. Howie their wholehearted cooperation and that they are looking forward with enthusiasm to his arrival and activity. Mr. Howie's next stop will be Kansas City, Missouri.

Mr. Howie is one of our older members and as he has had considerable experience in Center work we expect his tour to be entirely successful.

EASTER AT MT. ECCLESIA

(Continued from page 185)

Directors and Governing Board the coming year will be even greater in its success.

The full membership of the present Board of Directors consists of Judge Carl A. Davis, Mr. Charles Cooper, Mrs. Zinaida Moiseieff, and Mrs. Frances Ray, residents of Los Angeles, California; Mrs. Mary Monahan, of La Habra, California; Judge James Armstrong, of

Oklahoma City, Oklahoma; Mr. Ernest Wakeley, of Oceanside, California; and Mrs. Max Heindel, Mrs. Dorothy White-lock, Mr. Omar Dodson, Mr. John Reed, and Mr. Ortwin Schaumburg, all of Rosicrucian Fellowship Headquarters.

The possibilities of opening the hydro-therapy and physio-therapy departments in our Health School in the very near future were fully discussed by the Board, and the Governing Board was given authority to get prices of material and report on the cost of installing this department.

SUICIDE MOVE AMAZES BRIDE

(Continued from page 176)

a similar nature and becomes an active entity or semi-intelligent force. When this force is contacted by negative minds which have no definite aim in life, minds which just drift, never having individual thoughts but merely reflecting the thoughts of others, these negative minds are easily set into action by floating elemental thoughts which may become very powerful. The desire world now, especially, is quite full of thoughts of suicide, and this young woman, no doubt of a negative type of mind, was an easy prey to such thoughts. How necessary it is at this time to keep the mind occupied with some definite work, some ideal toward which to strive. Then negative and destructive thoughts of hate, murder, burglary, and suicide cannot find a lodging.

PLANETARY ORBS

(Continued from page 174)

what the astrologer terms in *mutual reception*, in rapport, or may we say in sympathetic relation, and in such a case the orb of influence is greater, and the relation between the two planets is stronger.

A retrograde planet we must admit will weaken this aspect, but the retrograde movement of Mars is very slow, and

we also consider the evil aspect of Pluto and the prominent influence of the conjunction of Mars with the Midheaven. All these we must take into consideration when we read the horoscope; and the afflictions being from angles and in cardinal signs help to strengthen the opposition of these three planets, namely, Mars opposition Venus and Uranus.

When we find planets in their home sign, home house, in angles, or in mutual reception we may be safe in widening their orb of influence. Some astrologers give such wide orbs to their aspects that it is sometimes hard for the student to know where to start and where to end the influence between planets. The safest way is to study your chart, then observe the influences of aspects, and then *do your own thinking*.

A PERI OF THE DESERT

(Continued from page 184)

until once more the clear water bubbled up, then she sprinkled the old mesquite with cool drops and picked from it the withered leaves. Often as she worked she would touch the two tiny lizards with gentle loving fingers as they lay on the rock she had brushed smooth for them.

At last all was finished, and she sat down to rest for a moment, when suddenly she was startled by the dark form of an old prospector stumbling through the hindering sand and dragging a weary burro after him. Eagerly the two lurched forward and began drinking in great thirsty swallows. At last, as she watched with gladness in her heart, the old miner rose to his feet and patting the burro's dusty drooping head, cried happily, "Well, old pal, if this spring had been dry this would have been our last trip across the desert."

His words flooded Neria's heart with a great happiness and content, and as she and the two little lizards watched the old man making his camp close to the spring, she whispered softly, "O little

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MT. ECCLESIA
OCEANSIDE, CALIFORNIA

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

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Columbus, Ohio.—253 N. Hague Ave.
Dayton, Ohio.—Y. W. League, East Room, 2nd floor.
Denver, Colo.—320-22 Central Savings Bank Bldg.
Indianapolis, Ind.—319 N. Pennsylvania St.—3rd Floor.
Kansas City, Mo.—2734 Prospect.
Kingsville, Texas.—P. O. Box 1314.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—219 Beaux Arts Bldg., 1709 West 8th St.
Milwaukee, Wis.—Fine Arts Bldg., 125 East Wells St., Rooms 236-238.
New Orleans, La.—429 Carondelet St., Room 201.
Portland, Ore.—Room 316 Dekum Bldg.
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Shreveport, La.—1802 Fairfield.
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Georgetown—West ½ Lot 163 Charlotte St.

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Telephone, Heswall, 304.

London, Eng.—21 Gloucester Gardens, Bays-
water.

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Abokobi.—c/o J. M. Boi-Adzete.

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Lima.—Box 637.

PHILIPPINES

La Paz, Iloilo, P. I.—19 Burges St.

PORTUGAL

Lisbon.—Rua Renato Paptista 43 - 2º.

THE NETHERLANDS

Amsterdam.—67 Jacob Obrechtstraat.

Arnhem.—18 Mesdaglaan.

Breda.—34 Speelhuislaan.

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

Rotterdam.—Claes de Vrieselaan No. 51.

Rotterdam.—308 Bergweg.

Zaandam.—Oostzijde 386.

sand lizards, what if I had not come back in time? Never again shall I leave my spring uncared for.”

Sleepily the little lizard murmured, “Tomorrow the road runner will come back. I sent word to him by the night wind.”

MODERN TRENDS IN HEALING

(Continued from page 181)

been cured almost instantaneously of various affections, such as peritoneal tuberculosis, cold abscesses, osteitis, suppurating wounds, lupus, cancer, etc. The process of healing changes little from one individual to another. Often, an acute pain. Then a sudden sensation of being cured. In a few seconds, a few minutes, at the most a few hours, wounds are cicatrized, pathological symptoms disappear, appetite returns. Sometimes functional disorders vanish before the anatomical lesions are repaired. The skeletal deformations of Pott's disease, the cancerous glands, may still persist two or three days after the healing of the main lesions. The miracle is chiefly characterized by an extreme acceleration of the processes of organic repair. There is no doubt that the rate of cicatrization of the anatomical defects is much greater than the normal one. The only condition indispensable to the occurrence of the phenomenon is prayer. But there is no need for the patient himself to pray, or even to have any religious faith. It is sufficient that some one around him be in a state of prayer. Such facts are of profound significance. They show the reality of certain relations, of still unknown nature, between psychological and organic processes. They prove the objective importance of the spiritual activities, which hygienists, physicians, educators, and sociologists have almost always neglected to study. They open to man a new world.”

The laws underlying these phenomena are known to most students of occultism. As Dr. Carrel points out elsewhere in

his book, one does not need to be learned nor a student in these matters to get results. Rather it is a belief, whether based on learning or simple faith, in the divine origin of man. It is a successful attempt by one of several methods to tap the limitless resources placed at the disposal of His children by the Creator of the Universe.

In the past period of our spiritual career we have been looking for a Light *exterior* to ourselves, but now we have arrived at the point where we must look for the Christ light within and emulate Him by making of ourselves "living sacrifices" as He is doing.

When we are content to follow "in His steps" to that point of self-sacrifice where we can say from the bottom of our hearts, "*Thy will, not mine,*" then we have surely *the light within*, and there will never henceforth be for us that which we feel as darkness. *We shall walk in the light.*—Max Heindel.

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