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Rays from the Rose Cross

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The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

There was a time, even as late as Greece, when *Religion*, *Art*, and *Science* were taught unitedly in the Mystery temples. But it was necessary for the better development of each that they should separate for a time.

Religion held sole sway in the so-called "dark ages." During that time it bound both *Science* and *Art* hand and foot. Then came the period of the Renaissance, and *Art* came to the fore in all its branches. *Religion* was strong as yet, however, and *Art* was only too often prostituted in the service of *Religion*. Last came the wave of modern *Science*, and with iron hand it has subjugated *Religion*.

It was a detriment to the world when *Religion* shackled *Science*. *Ignorance* and *Superstition* caused untold woe, nevertheless man cherished a lofty spiritual ideal then; he hoped for a higher and better life. It is infinitely more disastrous that *Science* is killing *Religion*, for now even *Hope*, the only gift of the gods left in Pandora's box, may vanish before *Materialism* and *Agnosticism*.

Such a state cannot continue. Reaction must set in. If it does not, anarchy will rend the cosmos. To avert a calamity *Religion*, *Science*, and *Art* must reunite in a higher expression of the *Good*, the *True*, and the *Beautiful* than obtained before the separation.

Coming events cast their shadows before, and when the Great Leaders of humanity saw the tendency towards ultra-materialism which is now rampant in the Western World they took certain steps to counteract and transmute it at the auspicious time. They did not wish to kill the budding *Science* as the latter has strangled *Religion*, for they saw the ultimate good which will result when an advanced *Science* has again become a co-worker with *Religion*.

A spiritual *Religion*, however, cannot blend with a materialistic *Science* any more than oil can mix with water. Therefore steps were taken to spiritualize *Science* and make *Religion* scientific.

In the fourteenth century a high spiritual teacher, having the symbolical name Christian Rosenkreuz—Christian Rose Cross—appeared in Europe to commence this work. He founded the mysterious Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian *Religion* and to explain the mystery of *Life* and *Being* from the scientific standpoint in harmony with *Religion*.

In the past centuries the Rosicrucians have worked in secret, but now the time has come for giving out a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspects; a teaching which makes no statements that are not supported by reason and logic. Such is the teaching promulgated by the Rosicrucian Fellowship.

THE ROSICRUCIAN FELLOWSHIP

MT. ECCLESIA

Oceanside, California, U.S.A.

The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

Christianity and the Present War

By JOSEPH DARROW

IN recent articles in this column we have stated that the Christian religion is destined to be the religion of the entire world, and that Germany and Russia later will return to it. Also that Hitler's aim to destroy it in Germany will not succeed. These statements may have given a wrong impression to our readers, namely, that all will have to go to the "mourner's bench" of evangelical emotional religion or else be left out in the cold. This approach to Christianity is repugnant to many because it seems an effeminate form of religion, and therefore we wish to present the other side of the picture.

As the writer sits at his window he sees the immense neon sign of the Church of the Open Door in Los Angeles, which says in great letters of light, "JESUS SAVES." This recalls his early reactions to religion, which seemed to him to be full of inconsistencies: first, Adam's "original sin" for which, it was stated, humanity is being punished thousands of years later. The writer was not conscious of any "original sin," moreover he did not feel that he was responsible for it anyway. Then as to the "vicarious atonement," it seemed to him that it would be a revengeful God who would require someone to be killed for somebody else's sin. In any case he could not see that Jesus' crucifixion 2000 years ago would have any effect on him now. He found out later, however, through the Rosicrucian esoteric explanation of Christianity, that there was a certain basis of fact behind

these doctrines, but which had been so simplified for primitive humanity that they had become really quite misleading.

Since medieval times, getting into a permanent heaven after earth life has been one main concern of the churches, which of course is a quite praiseworthy motive, but still essentially selfish. However, the Rosicrucians tell us there is no permanent heaven, for that would be stagnation, and that no one has earned the right to live permanently in it even if there were one. The various heaven planes and the purgatorial plane are realities, but we sojourn there for only a limited time between incarnations.

The age of blind faith is waning. An age of skepticism always follows an era of religious faith. This is necessary in order that religious progress may be consolidated by subjecting religion to intellectual scrutiny, which develops head and heart equally. The Rosicrucian doctrine says that one-sided development is "not in harmony with the law of Evolution, which demands that development to be permanent must be evenly balanced—that spirituality shall evolve through, or at least equally with, intellect."

Now let us glance at that original sin of Adam's in the light of the Western Wisdom Teachings. Adam was not one man but a symbol of all humanity. The "original sin," which by the way is still the foremost current sin in the world, was the use of the creative force, which is the God Force in man, for other than generative purposes. This started back

in the Lemurian etheric Garden of Eden. It crystallized man's vehicles and forced his consciousness out of the etheric region into the material world. The Crucifixion did not expiate that sin, and only individual reformation under the Christ influence will do it.

We find, according to the Rosicrucians, that there are *two approaches to Christianity*. These are the head and the heart, faith and knowledge, emotional feeling of the desire body and reason of the mind. But both must accomplish the same result in the end, namely, spiritualize the personality and by altruism and service develop the soul body, which is the "open sesame" to the heaven planes and also to the coming "New Galilee" following the present Aryan Epoch, and it is the *only* means of "salvation" in *any* religion.

The foundation stone of the Christian religion is the Unity of all life and all living creatures. Unity requires that the Cosmic force of Attraction or Cohesion shall be predominant in the world instead of the Force of Repulsion or hate, which is a force of separateness and disintegration and the prevailing vibration in purgatory. Christianity embodies the force of Attraction in the form of love—not romantic love but Universal Love, although the former is one phase of it. Civilization would eventually disintegrate if the force of Repulsion were to continue unabated. That is why Christianity will win in the end, and with it democracy based on the principles of Unity, freedom of the will, and universal cooperation.

Now we come to the subject of Christ Jesus, Founder of the Christian religion. The Rosicrucian esoteric knowledge discloses that He was a dual being—Christ, a great Being from another field of Evolution, the Archangelic, and the man Jesus, whose vehicles or bodies Christ used during the three years ministry. At the Crucifixion Christ entered the earth and became its Indwelling Spirit, and so continues to the present

day. He purified the psychic atmosphere of the earth, and His vibrations, constantly emanating from its center and passing through all humanity, stimulate in them the "inner urge" to right living. These vibrations were primarily responsible for the conversion of the originally pagan Teutons, Anglo-Saxons, and other races of Europe as well as other parts of the world. The spread of Christianity has not been primarily the product of the missionaries, although they have helped. These outwelling vibrations of Christ constitute the reason why Christianity will eventually embrace all mankind. That is why Hitler's attempt to return to paganism and the pagan deities, Woden and Thor, will fail.

Now with reference to the two approaches to Christianity, we must first state an important fact, namely, that there are two distinct kinds of people in the world, and have been since the days of prehistoric Lemuria. These are spoken of symbolically as the Sons of Seth and the Sons of Cain, whose origin we will discuss in a future article. These two approaches are embodied in Catholicism and Esoteric or Mystic Masonry. Catholicism, broadly speaking, includes all the religions of Faith—the Greek and Roman Catholic churches and to a lesser degree the Protestant churches. It embodies the female ideal of Evolution. It is under Jehovah and particularly designed for the Sons of Seth. Jesus, working from the invisible planes, has spiritual charge of all the churches of Faith.

Esoteric Masonry embodies the male ideal of Evolution, and was particularly designed for the needs of the Sons of Cain, or Lucifer. Real Masonry has always been an occult order, but modern fraternal Masonry has forgotten its origin. Rosicrucian Christianity is Esoteric Masonry, which with its later developments will be the universally accepted gospel of the coming Aquarian Age of Brotherhood.

Esoteric Masonry is under Lucifer, the

Light-Bringer and instigator of all mental activity in the world. The Lucifer spirits, however, have inculcated passion in man through their dynamic Mars nature, which is a deterrent to evolutionary progress, and is something which not only Esoteric Masons but also the Sons of Seth must conquer before they can go on to the spiritual heights. Christian Rose Cross, head of the Rosicrucian Order, is in immediate charge of Esoteric Masonry.

Lucifer is primarily responsible for emancipating man from being a God-guided automaton and merely a channel for divine wisdom, which was Jehovah's original plan of Evolution for the whole human race. This plan was symbolized by "Abel" in the Bible. Whence came the symbolic Bible story that "Cain killed Abel." "Seth" is the symbolic name for the churches of Faith, which have taken the place of Jehovah's original plan.

The Sons of Seth are the churchmen of the world and those who come under their influence and follow the path of feeling. Jehovah inculcates faith in them and quenches the inquiring Spirit with holy water at the church door. The Sons of Cain are imbued with the creative instinct and follow the path of knowledge. The Rosicrucians aim to develop compassion and devotion through knowledge. He is not devoid of feeling but rules it by reason. Both streams of humanity will merge in the "New Galilee" but they will still remain distinct types.

A matter of much concern to the Leaders of Evolution is which system of development, Catholicism or Esoteric Masonry, will become predominant in the world, for that system will determine the type of evolutionary training given to humanity throughout the remaining World Periods. The former would result in a negative type, whereas the latter would develop a positive, creative form of Evolution which would carry the world forward much more rapidly. We

quote from the Rosicrucian book, *Freemasonry and Catholicism*:

"We firmly believe it to be for the everlasting good of mankind that the Masons should win. . . . As the creative energy implanted by their divine ancestor Samael [the Lucifer Spirit] caused Cain to work and originate, so this same spiritual urge prompts his descendants to work out their own salvation through the fire of tribulation, and fashion for themselves the Golden Wedding Garment, which is the 'open sesame' to the Invisible World. And though the cleansing blood of Jesus is an absolute necessity to millions of weaker brothers, there can scarcely be any question when we assert that *the more men and women who engage in Mystic Masonry to consciously build this Temple of the Soul, the sooner we shall see the second advent of Christ, and the stronger will be the race which He shall rule by the law of love.*"

The present war will create a great crop of sensitives who will sense the invisible planes and forces, and some of whom will eventually pierce the veil between the two worlds.

The time is surely coming when religion will be based on firsthand knowledge of those planes and become scientific. Similarly, science will be compelled to accept the facts disclosed by the higher vision and become religious. This will end war, for all will then see the Unity of all life and not merely hear it preached.

Thus we see that Christianity is solidly founded and therefore will endure. Those who cannot accept it will eventually cease to incarnate, for they will be opposed to the trend of Evolution. It is likely they will become the stragglers of the Aryan Epoch, and in some future age will reappear in a role similar to that of our present Mongolians and Negroes, stragglers respectively of the Atlantean and Lemurian Epochs, a fate not to be desired and one which may be avoided by recognition of the facts and conformance with them.

The Mystic Light

The Rosicrucian Fellowship

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

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

Western Methods

By MAX HEINDEL



he [the Caucasian] is to attain results at all [in spiritual development] he must work in harmony with the constitution of his vehicles. That is why the "Mysteries" were established in different parts of Europe during the Middle Ages. The alchemists were deep students of the higher occult science. The popular belief that the object of their study and experimenting was the transmutation of baser metals into gold was because they chose that symbolic way of describing their true work which was the transmutation of the lower nature into spirit. It was thus described to lull the suspicions of the priests, without stating a falsehood. The statement that the Rosicrucians were a society devoted to the discovery and use of the formula for the making of the "Philosopher's Stone" was and is true. It is also true that most people have handled and do often handle this wondrous stone. It is common, but of no avail to any but the individual who makes it for himself. The formula is given in the esoteric training and a Rosicrucian is no different in that respect from the occultist of any other school. All are engaged in the making of this coveted stone, each, however, using his own methods, as there

are no two individuals alike and consequently really effective work is always individual in its scope.

All occult schools are divisible into seven, as are the "Rays" of Life, the virgin spirits. Each School or Order belongs to one of these seven Rays, as does each unit of our humanity. Therefore any individual seeking to unite with one of these occult groups, the "Brothers" in which do not belong to his Ray, cannot do so with benefit to himself. The members of these groups are brothers in a more intimate sense than are the rest of humanity.

The Rosicrucian Order was started particularly for those whose high degree of intellectual development caused them to repudiate the heart. Intellect imperiously demands a logical explanation of everything—the world mystery, the questions of life and death. The reasons for and the *modus operandi* of existence were not explained by the priestly injunction "not to seek to know the mysteries of God."

To any man or woman who is blest, or otherwise, with such an inquiring mind it is of paramount importance that they shall receive all the information they crave, so that when the head is stilled,

the heart may speak. Intellectual knowledge is but a means to an end, not the end itself. Therefore, the Rosicrucian purposes first of all to satisfy the aspirant for knowledge that everything in the universe is reasonable, thus winning over the rebellious intellect. When it has ceased to criticize and is ready to accept provisionally, as *probably* true, statements which cannot be immediately verified, then, and not until then, will esoteric training be effective in developing the higher faculties whereby man passes from faith to firsthand knowledge. Yet, even then it will be found that as the pupil progresses in firsthand knowledge and becomes able to investigate for himself, there are always truths ahead of him that he knows to be truths but which he is not yet advanced sufficiently to investigate.

The pupil will do well to remember that nothing that is not logical can exist in the universe and that logic is the surest

guide in all the Worlds, but he must not forget that his faculties are limited and that more than his own powers of logical reasoning may be needed to solve a given problem, although it may, nevertheless, be susceptible of full explanation, but by lines of reasoning which are beyond the capacity of the pupil at that stage of his development. Another point that must be borne in mind is that unwavering confidence in the teacher is absolutely necessary.

The foregoing is recommended to the particular consideration of all who intend taking the first steps toward the higher knowledge. If the directions given are followed at all, they must be given full credence as an efficacious means to accomplish their purpose. To follow them in a half-hearted manner would be of no avail whatever. Unbelief will kill the fairest flower ever produced by the spirit.—(*The Rosicrucian Cosmo-Conception*, pp. 438-440.)

The Philosopher's Stone

By FLOYD BLACKWELL

*They called it stone, but it was not a stone,
 For which the alchemists in secret wrought;
 It rather came within the realms of thought
 In high degrees conferred on worth alone.
 In places hallowed where its light had shone,
 Like mystic truths by ancient masters taught,
 It was the manna which the adepts sought
 In contemplation of the worlds unknown.*

*Still is it hidden in the masonry
 Of character, where all are alchemists
 Who solve within themselves its mystery;
 Yet something more profound than thought assists
 The finite nature of mortality
 Before that stone in one's own soul exists.*

The Answer Is Rebirth

By H. W. HOOGSTRAAT

ONE of the earliest manifestations of the action of the human mind is questioning. Even before the birth of the individual mind, in the sense that it occurs at about the age of twenty-one years, that which takes the place of the individual mind in the child begins to ask "why this" and "why that." A child can ask questions that grown-ups are afraid to even try to answer unless they have great knowledge and know how to impart enough of it to the child to satisfy its desires for the time being.

This questioning continues all through life unless the person has it educated out of him or becomes discouraged. The person who, because he has been so taught, ceases to try to find out what he wants to know has put a bar to his growth in wisdom, and the one who is prevented by fear is in the same condition.

In connection with purely material affairs this situation does not exist to any great extent. There are plenty of schools, and public libraries are full of books presenting known facts as well as hypotheses and theories about almost everything, so the person who is not a specialist can get all the information on any subject his mind has room for.

But when it comes to the most vital facts of life—why we are here, what we are, why we are not born equal or with equal chances for health, happiness, and prosperity, what happens to us when we leave this earthly existence—there is very little information available.

The regular churches tell us we were created by a being they call God, who is just and all-powerful; that if we do right we will have happiness in the hereafter and if we do wrong we will have to suffer for it in the hereafter. Some of them **make the future happiness or suffering dependent not on how we live, but on**

whether or not we agree with, and follow, their own particular teachings. But the teachings of these various churches are so different that they leave the honest person very much at sea, especially when some of them teach that all those following other religious systems are "lost."

Furthermore, they do not explain why a just and loving God causes some people to be born deficient in mentality, health, and normal opportunities for life, liberty, and the pursuit of happiness. They do not explain why some are born into the backward and inefficient races while others are born in the races that are the leaders of humanity. They do not explain why some children who have done no serious wrong since birth are obliged to undergo terrible suffering, and others do not even get a chance to grow up, but die in infancy.

People naturally look to the religious leaders for such information, and not receiving it, are very likely to come to the conclusion that God is only a myth, and the idea of ultimate divine justice is only wishful thinking. Consequently we have millions of atheists, who believe that whatever good is done, it is up to man, the highest intelligence they recognize, to do it. Others who have no such good motives, figure on getting all they can for themselves in this lifetime, for when it is over it will be like a burned-out or blown-out candle. Whether the intentions of the atheist are good or bad, there is one common result. Having no belief in anything wiser or more powerful than human force, he becomes afraid. And as he sees others doing wrong and getting away with it, he is likely to become panicky, frantic, or perhaps hopeless. Even though his nature is otherwise he may consider it necessary to do wrong himself, with the idea that good, accord-

ing to his idea of good, may come of it. This one life is sweet to him and he may be persuaded to become the slave of the doers of evil and do wrong himself, rather than take the chance of the evil persons in authority putting an end to his earthly existence.

The lack of the understanding of the working of the justice of God is the thing principally responsible for atheism and in turn its part in encouraging the selfishness which has brought about the terrible condition of affairs now existing on the earth. People, both as individuals and as nations, are trying to grab all they can regardless of the rights of others, and in complete disregard of the existence of any higher than human power.

In the early part of the so-called Christian era it was intended that those who were able to live by faith were to consider this one life paramount and use it in efforts to develop physical existence to its highest manifestation, looking forward to a spiritual hereafter. Consequently the knowledge of rebirth died out in the churches. However, other religions kept alive the knowledge that this life on earth is only one of a long series, and Christ in His instructions to His disciples, as well as in the sermon on the mount, said enough about this doctrine so that we can be sure it is in accordance with His teachings.

During the last century or so, as we began to come within orb of the Aquarian Age, it was intended that the knowledge of rebirth be restored to the masses, but the churches failed to do it. A modified form of the Eastern teaching was introduced into the Western world by Mme. Blavatsky, but this was not entirely suited to Christian people; so, early in the twentieth century, the Elder Brothers of the Rose Cross, through their messenger, Max Heindel, published the teaching of rebirth from the Christian point of view, in a form particularly

adapted to the Western world. But even yet, most of the orthodox churches are antagonistic to the doctrine of rebirth.

It does not promise something for nothing, but teaches that we get exactly what we earn, no more, no less. It does not offer escape from the consequences of sin, but on the other hand is a terrible warning against committing sin, and for those who have done wrong it teaches the necessity for restitution or retribution, or that our debts must be paid in service or in suffering. If we pay our debts voluntarily, we will not have to suffer for them, unless we have more than we can possibly pay. Then we must take our medicine like men, knowing that when we have paid them once, we will not have to pay again. There is no everlasting punishment for a life's wrong-doing, nor everlasting bliss given for one good life. It is continual progress, learning more all the time until we reach states of development far beyond our present comprehension.

Briefly, the doctrine of rebirth as taught by the Fellowship is that this is not our only life on earth, that our conditions and so-called luck in this life are dependent not only on how we live this time but also on what we did in previous lives, and that our conditions and luck in future lives will be influenced by what we do this time. It is right here on earth that we receive our rewards and punishments, not in an everlasting heaven or hell.

Our evolutionary journey began when we were differentiated in God as sparks in a flame and will continue until we become gods. Our development through the mineral, vegetable, animal, and part of the human stage took place long before this solar system was created, and our human development will be completed and subsequent progress occur long after this solar system is dissolved. But at the present time we are accomplishing a

THE LIGHT FROM WITHIN

*It comes in the silence of grief,
That vision of grace;
For there as I cling to the cross
I look on His face.*

*I serve Him, yet still I must learn
The folly of sin;
Till at last I am worthy to bear
The Light from Within!*

—Pearl Riggs Crouch.

certain part of our human evolution through a series of lives in various kinds of human bodies on the planet Earth.

While all God's children are in a sense equally precious in His sight, it is obvious that there is no such thing as equality among human beings. Some who were less adaptable or slower than others began to fall behind while we were yet in the mineral stage. Others fell behind during our vegetable stage. Of these two classes, those who did not later catch up to some extent at least are the present-day anthropoids, usually classed as animals, though they really belonged to the human race. Others fell behind during the animal stage and are now the black and yellow races. If they do not hurry they may have to drop out of the human race of this life wave as the anthropoids have almost done already.

The leaders of our evolution try to help such stragglers as much as possible; for example, the half-breed races are provided as a sort of short-cut from the Mongolian, African, and other lower races to the white races so that such of these egos as are trying hard to progress may save time by skipping part of the racial embodiments. They will lose certain experiences by this, but it is sometimes more important to get them into the white race as soon as possible.

Even among the various white races some are more advanced than others. This being true, we cannot ignore it, but it is not good for anyone to boast that his race is superior to others, even if it is a scientific fact that it is. I mention this difference only to explain that it is due to some egos having applied themselves more diligently in previous lives. If the people who are born in the more advanced races want to *keep* ahead, they will have to continue to do the best they can, and if those who are in the inferior races want to reincarnate into the more advanced ones they have only to abstain from evil and do good to the best of their ability. No, it is not divine caprice that gives one man a dark skin and another a white one.

A person is usually born into the most advanced race that can help him in his development. Of course there are exceptions; therefore, because a person is a member of an advanced race, it does not mean he is superior to all the persons in a less advanced race. Often highly developed souls voluntarily accept birth in a race less advanced than they are entitled to for the purpose of helping the people of that race. For example, Jesus who should normally have been born into the most advanced race of that day, was born a Jew because the Jews were most in need of the help Christ, who was to use his body, came to earth to give. Another example is the case of Booker T. Washington who was born a Negro for the purpose of helping the people of that race as he could not possibly have done if he had been a white man.

On the other hand backward souls are often born into the more advanced races for the purpose of accelerating their development, or because of other circumstances, such as their country having been conquered by the more advanced race. These persons often abuse the opportunity and are black sheep or perhaps criminals. As a general rule, however, the progression from race to race is in accordance with the evolution of the individual and the person who does well may expect in each successive life to be born in the same or a more advanced race. It is very important, however, that no one consider his present race as the one to be preferred above all others. Even if such should be the case when he dies, a better race may develop before he returns to earth, and if he is deserving he may get into it.

Attachment to a certain race may cause people to return to it life after life, when they are entitled to, and should, progress beyond it. This is particularly true of the Jews. It is my personal opinion, however, that many, perhaps most of the Jews who are now being so severely persecuted are not Jews at all, but are people who in previous lives persecuted the Jews, and have therefore been born as

Jews is this one life to receive what they gave. Under these circumstances there is no danger of their becoming attached to the Jewish race.

As the doctrine of rebirth explains the obvious advantages of some over others in being born into more cultured races, it also explains why all the other seemingly unjust differences occur. And what is far more important, it shows how to avoid the various handicaps in future lives. A person does not go to sleep one night a good tennis player and as a result of that accomplishment, expect to wake up the next morning a great musician. Nor does a great musician go to sleep, expecting as a result thereof, to wake up as a boxing champion. Nor does a person who has injured himself one day expect to wake up the next morning in perfect physical condition. So it is with our earth lives. What we have at the beginning of any earth life is only what we have developed during previous lives. Of course we can acquire other things and other abilities, but we are much slower in doing so than where we have only to brush up on and improve our knowledge of, or our skill in, what we have already learned in other lives. In some cases acquired abilities may be held in abeyance so that we will round out our development by acquiring others.

Then there is the law of consequence, under which we must reap just what we sowed, of both good and evil. We must enjoy the fruits of our good deeds and endure the consequences of our bad ones. The horrible things that God "lets" happen to seemingly innocent people are the result of what those people did to others in past lives; and sad to say, those who are now doing wrong to others will have to suffer as they now make others suffer. If people would just get this one fact into their heads and learn to act accordingly, they would be careful not to injure

others, at least not intentionally. Without the knowledge of rebirth and the law of consequence, it is no wonder people believe there is no God, or if there is, He is letting things run wild. With this knowledge we can see how people are only reaping what they have sown and be warned not to sow as they did.

Of course, it would seem that God being good and all powerful would prevent all this wrong-doing and consequent suffering, but most people will not learn to refrain from doing wrong except by hard experience. Therefore it is necessary that if they do the wrong they shall reap the experience of suffering here on earth, which is the hard way of learning to *choose* righteousness. Human beings are not automatons but children of God, endowed with both reason and free will.

But many will say that the idea of rebirth and the law of consequence is only a theory, just some more wishful thinking. When anyone has reached a certain stage of development, he can prove the matter for himself, by following egos through successive earth lives in the records of the Memory of Nature, but until he is able to investigate for himself, he should rely on the statements of those who are able to do so, the same as he relies on the word of experts in physical affairs.

If a person is unwilling to accept the word of those who are able to trace human beings from life to life, or the implied or actual teachings of Christ, let him consider rebirth and the law of consequence as a hypothesis. Let him see how it answers all these questions, and if he does not come to consider it as the most probable, the most reasonable, and the most satisfying explanation of the puzzling inequalities of life, he will be different from the majority of thinking people who have taken time to give these teachings careful consideration.

"A good memory is one that forgets the faults of others, but remembers the lesson."—Max Heindel.

The Origin of Mental Hygiene Principles

By MILDRED K. McCULLOUGH



ODAY much is being said about mental hygiene rules and principles. There are clinics, lectures, courses in our universities on Mental Hygiene. Where did these precepts originate? Where and when did we hear those words before? That is, "Love thy neighbor," "harmonious social relationships," "cause and effect." A patient suffering from an inferiority complex goes to the psychiatrist or psychologist and is instructed to become interested in others, to find some absorbing task.

Further analyzing some of these mental health principles, we find that they are based upon truth, because they can be traced to the philosophical teachings of all ages. The following outline will show the relationship between certain mental hygiene principles and the great religious tenets. Those listed under *a*) are from mental hygiene teachings: those listed under *b*) are from both the religious and the philosophical teachings.

—1—

- a*) Self-control should not be by repression of hate, fear, anger, love, and other emotions, but by diversion of these emotions into other channels, as through wholesome activity.
- b*) Matthew 16:26—For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?
Ephesians 4:26—Be ye angry, and sin not: let not the sun go down upon your wrath.
Plato—"Self-conquest is the greatest of victories."
Buddha—"If one man conquers in battle a thousand times a thousand men and if another conquers himself this last is the greater of the conquerors."
Proverbs 21:23—Whoso keepeth his mouth and his tongue keepeth his soul from troubles.
James 3:8—But the tongue can no

man tame; it is an unruly evil, full of deadly poison.

—2—

- a*) Cultivate courage and self-reliance. Timidity, fearfulness, lack of self-confidence indicate need of mental hygiene.
- b*) I John 4:18—Perfect love casteth out fear.
II Timothy 1:7—For God hath not given us the spirit of fear; but of power and of love, and of a sound mind.

—3—

- a*) Live in the world of people. Avoiding others, inability to adapt to other persons, and lack of thought for others indicate need of mental hygiene.
- b*) Luke 6:31—And as ye would that men should do to you, do ye also to them likewise.
Tibetan Philosophy—"Whatever is unpleasing to yourself do not to another."

—4—

- a*) Develop serenity. Conflict of ambitions with achievements, conflicts of thoughts and feelings indicate a need of mental hygiene.
- b*) Luke 17:21—Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God [heaven] is within you.
Heaven is a place of harmony.

—5—

- a*) Use your mind. Exercise of the mind is as important to mental hygiene as physical exercise is to physical hygiene. "Thoughts are things" implies right use of the mind as indicated in a Girl Scout law, "A Girl Scout is clean in thought, word, and deed."
- b*) Philippians 4:8—Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

This precept is also stressed by Buddha, Plato, and other great teachers.

—6—

- a) Live life; do not escape unpleasant situations through evading them, or build up defences, or avoid life.
- b) Christ, Buddha, Confucius, and others taught their disciples to live among and help their fellow men with alternate periods of communion with their Creator.

—7—

- a) "Train your child early" is the crux of mental hygiene teachings because most mental ills have their inceptions in early childhood.
- b) Proverbs 22:6—Train up a child in the way he should go: and when he is old, he will not depart from it. Plato—"The most important part of education is right training in the nursery. The soul of the child in his play should be trained to that sort of excellence in which, when he grows to manhood, he will have to be perfected."

—8—

- a) In Wm. Burnham's *Normal Mind*, he emphasized that there are three essentials of mental health: a task, a plan, and freedom to carry it out; and that this is true whether the person is 6 or 66 years of age.
- b) Matthew 5:41—And whosoever shall compel thee to go a mile, go with him twain. Matthew 16:25—For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. Link, in his "Return to Religion" stressed that many times a person could be cured of self-absorption and other mental ills through work.

The more modern approach in mental hygiene is through activity and interests rather than by psychoanalysis.

—9—

- a) Consciousness of secret guilt, or bondage to a remembered sin or unworthy habit, begets a state of mind both conscious and unconscious that is disastrous to the health of the body. Forgiveness heals the soul. This is recognized by Jung and other psychologists.

- b) Matthew 9:2—And behold, they brought to him a man sick of the palsy: . . . Son, be of good cheer; thy sins be forgiven thee.

There are many other instances of using the psychological fact of the law of forgiveness.

—10—

- a) If an individual early in life realizes that certain causes produce certain results he will not try to escape reality. Escape from reality is the main factor in all mental diseases where there is no physical cause.
- b) Galatians 6:7—Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. Proverbs 23:7—For as he thinketh in his heart, so is he.

—11—

- a) Happiness is basic in mental health.
- b) Tibetan Philosophy—"Whatever happiness is in the world has all arisen from a wish for the welfare of others. Whatever misery there is has arisen from indulging in selfishness." Acts 20:35—I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Ecclesiastes 11:1—Cast thy bread upon the waters; for thou shalt find it after many days.

—12—

- a) "Try to see yourself and your problems objectively. Try not to take yourself too seriously. Cultivate a sense of humor, a sense of proportion, a sense of perspective. Keep as relaxed as you can mentally and emotionally. Tensions create strains that are bad for emotional health." (From article in *Independent Woman*, June, 1938: "How's Your Emotional Health?")
- b) Prayer is born of a desire for security. A blessing at mealtime is conducive to good digestion. A prayer at night with a non-troubled mind is also conducive to sleep.

We realize that we must conform to the physical laws of gravity; we recognize the

(Continued on page 115)

The Changelings

By ETHNE RAYDEN

(IN TWO PARTS—CONCLUSION)

In Part One—Zena, a clever Gipsy child, nine or ten years old, overhears old Mother Zingara impart the Changeling Secret to the head of a Gipsy band. Carefully following the instructions, Zena climbed a tree and entered the bedroom of little Lady Adelaide, who is about her own age. She is successful in effecting the exchange of personalities and Lady Adelaide, now to all appearances a Gipsy, has been sent by Zena to the Gipsy camp and Zena remains in Adelaide's bed. Now go on with the story.



ZENA, after creeping out of bed to admire her golden hair and dainty, lace-trimmed robe, got back into bed, bounced joyously up and down for a minute or two, enjoying the fine springs of the soft bed, ate a large apple she found on the night-table, and finally cuddled down and fell asleep, without a care or thought of any difficulty which her rash act might cause.

Down in the Gipsy camp, the little form of Zena, dazed and bewildered, followed the hypnotic instructions given so carefully, and finally got into the little dark bunk opposite the sleeping Rosa Blythe (Zena's mother), who merely sighed and turned over in her sleep, little knowing *who* had thus quietly crept in so near her. But with the coming of day, it was very evident to all who saw her, that something had happened to the child whom they naturally thought was Zena. She said hardly a word, seemed dazed and frightened, would not eat, but sat, a sad little figure, on the steps of the caravan, tears running down her cheeks. When whipped by Rosa, nearly frantic as to what could have happened to her clever Zena, the little girl merely shrank away and sobbed.

At last Rosa took her to old Mother Zingara, who gazed long at the little dark figure, and finally said, "This child is *not* Zena, though it is Zena's body; she is

under some kind of spell, and if she begins to come out of it and remember, we are likely to get into great trouble. Something is *very wrong*; it is a trick of Zena's; we may all go to jail for this if we stay here. I do not understand it, but I feel we should leave here at once, or worse will come of it. Zena will set it right. Give orders that the caravans prepare to leave *at once*."

Meanwhile, consternation and deep grief reigned in the stately home of the Earl, as a result of the Gipsy magic. They began to wonder if the gentle little Lady Adelaide had suddenly gone crazy. Waking for the first time in her life in a clean bed, the little occupant slipped out from under the dainty covers, and started to explore, opening closets and drawers, turning everything out upon the floor, trying on clothes, and enjoying the first-fruits of her evil deed. The entrance of the maid who came to help her dress, cut short her capers.

"Oh, my lady, what have you been doing?" cried the girl in dismay at the terrible disorder all over the room. "All those boxes with your very best winter clothes, that her Ladyship said must be packed in camphor and not opened at all till you needed them. Why did you do such a thing?"

"Just trying on my clothes," said an impish voice. The bath and all the mysteries of the morning toilet were strange and interesting though would certainly get to be very tiresome if repeated too often. She was clever enough to let the maid do most of the talking, for she began already to realize that her ways and manners were quite unlike those of Lady Adelaide; she felt it would be wise to find out a little more about how a day was usually spent in Alton Towers. She was very hungry when the governess came to

take her down to the morning-room, where the family breakfasted informally together when at Alton.

The Countess, whom Zena knew by sight, was dressed in a charming morning-gown, and sat behind the large beverage urn. The Earl was reading the paper, and young Lord Arthur came yawning into the room just as the governess turned to leave Lady Adelaide with her parents.

"Good-morning, darling," said the Countess, smiling at her, and suddenly startled to see the strange, fierce look in the blue eyes that had hitherto always been so sweet and sunny.

"Er—good-morning," said the child, hesitatingly; and then she remarked calmly, "I want strawberries and cream, and cake, too, *lots* of it; I'm very hungry."

"Cake for breakfast?" questioned the Earl, smiling, and added, "You seem to have forgotten your manners this morning, Adelaide, my dear."

For to their astonishment this child of the caravans had seated herself at the table, and was eating all she could reach, both hands and mouth full, and acting generally as might have been expected of *Zena*, to the horror and disgust of the assembled family.

"Adelaide, what has come over you?" cried the Countess. "Leave the room at once!"

"Call Miss Paul," cried the Earl, "I never knew Adelaide *could* act in such a manner!"

Before the child had really satisfied her hunger, she was dragged unwillingly to the schoolroom, to be scolded, and punished for her bad behavior. Zena was a very clever child, but her brain was, after all, only that of a child; she had not in the least realized the extraordinary position in which her prank would place her, and dismay was beginning to creep over her.

"You are really growing very unmanageable, Lady Adelaide," said the governess,

crossly. "You have been so tiresome lately. The other day you got to talking with that dirty Gipsy child, and would not do your lessons, and now this terrible exhibition of bad manners! And the disgraceful condition in which we found your bedroom this morning! You must write the whole of yesterday's exercise out again, and not leave the schoolroom till it is finished."

Zena the Gipsy had managed all her life to avoid school whenever possible, and the wandering life she had led had given her but a few weeks of school, all told. She could hardly write her name, to say nothing of spelling, so the task set for her now was obviously impossible; she set her nimble wits to work to escape, and find more to eat. She fidgeted, kicked off her pretty shoes, which had suddenly become unbearable to her feet, spilled ink, drew scrawls all over the paper, and at length tried to hypnotize Miss Paul, who, thoroughly alarmed, and furious at the child's behavior, went to find the Countess. When she returned to the schoolroom with her ladyship, the unruly pupil was nowhere in sight.

A prolonged search discovered her at last in the storeroom, tasting all the preserves, sticky but serene. The governess wrung her hands and resigned the position then and there, but was finally persuaded by the gentle Countess to stay on, on the ground that this was just a wild outburst of high spirits; she reminded Miss Paul how sweet and good Adelaide usually was.

Back to her own rooms the child was taken, re-washed and re-dressed, and once more set at the hated task. Lunch was served her on a tray, and eaten in the same manner as the breakfast, with a further demand for strawberries and cream, which Miss Paul flatly refused.

"I'll get them, anyway," muttered the child to herself, and made a sudden dive for the open window. Out into the gardens she fled, the



exhausted Miss Paul in pursuit. Never before had Lady Adelaide Courtland displayed the speed, nor nimble, catlike grace of her present shoeless flight. The poor governess was soon lost to view, and having let loose and scattered chickens far and wide, and ridden a pony bareback in the paddock till she was tired, she returned to the walled-in fruit garden to feast upon strawberries; and the afternoon was slipping rapidly past. Finally, seeing the Countess, Miss Paul, and several servants in the distance, she climbed a large, friendly apple tree, and from this retreat overheard them talking as they sought her.

"She must be locked up, Miss Paul," said the Countess. "It may be the only way to bring her to reason."

"Never," thought the unseen listener. The moment they were out of sight she descended from her perch, and in desperation made for the Gipsy camp. *And the caravans were all gone!* Not a trace of her own people left, save the dead gray patches where the fires had recently been put out; it was now getting dark, long past sundown, and Zena had not the slightest idea where the Gipsies had gone, or *why!* To try and follow them seemed hopeless to the child; the day had slipped by so quickly for her, without the keen enjoyment she had hoped for, and here it was already night, and she could see no way to get back to being her own self again.

She stood still in the empty campground, and for the first time thought of her poor little victim. Rosa must have seen that something was wrong, that her little daughter was suddenly stupid and silent, and she must have been scared, and not understanding, must have set the Gipsies on the move to avoid possible complications, hoping that Zena would recover. As she thought about it a furious fit of temper set her to shaking her fists at their stupidity; then she fell on the ground, crying bitterly, not knowing what in the world to do.

Presently she was found and taken back, dirty, exhausted, and very scared.

She refused any explanation, feeling that not a soul would ever believe her if she told them the truth, and she also refused to express repentance, and was locked up in her room with Miss Paul to guard her. She could not sleep; the soft bed stifled her, and she felt feverish and frightened. In the morning she appeared so strange that a doctor was called in, who, after examining her very carefully, decided that her mind was disordered. He said some shock must have caused the trouble. An extra attendant was summoned, and the changeling child was kept under constant restraint, her violent outbursts of rebellion crushed, and her confused explanations, and references to the Gipsies taken as a further proof of her unbalanced condition.

After several days the doctor advised change of air and scene, so a quiet house within sight of the ocean, and on the edge of the wide moors at Bournemouth was chosen, and the stricken family moved there.

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Meanwhile, a shadow also hung heavy over the Gipsy band. Rosa tried to question the little changeling.

"If you are not Zena, who are you, child?" she asked.

"I don't know," whispered the little girl, sadly.

"Can't you remember *anything* at all?"

But the poor child only shook her head and sobbed. Rosa picked up the little bag which lay on the bed beside her; it was the bag that Zena had so carefully packed before her adventure. On opening it, a curl of golden hair fell out. Rosa picked it up; who had she seen lately with curls like that? They were traveling south, towards the sea, selling goods, needles, pots and pans, and telling fortunes as they went. For a time Rosa could not recall anyone with hair like that.

She went to Mother Zingara's caravan with the curl in her hand; after she explained where she had found it, the ancient woman took it and twisted it softly round her fingers, thinking. Suddenly she

thought of the night she had sold the Changeling Secret; could it have been possible that Zena had overheard? The small tent, the shadows cast by the fire, the ability to creep like a cat, and listen outside the canvas, Zena's thirst for knowledge, and strong desires—all these things came leaping into the Gipsy's mind. Then, clairvoyantly, she saw little Lady Adelaide standing before her, and knew what must have happened.

"We were greatly at fault to have left Alton so hurriedly," she muttered. "It was dangerous to stay because if this child began to remember things too soon, which is quite possible, we should get into all sorts of trouble, and maybe go to jail. But we must find out what has happened at Alton since we left."

She called a halt to the rumbling train of caravans, and sent a boy on one of the swift little Gipsy ponies, to go back and find out if anything unusual had transpired since they left. He could get back in one day if he traveled fast; the lumbering, slow caravans were only two days' journey from Alton.

What the boy learned, and told Mother Zingara on his return, made the whole matter clear to the old woman. She ordered the band to get going and reach Bournemouth as quickly as possible, her fertile brain planning how to make capital out of the situation Zena had made. If she or Rosa could see the Countess, and promise to *cure* the stricken little lady of the house, there would certainly be rich rewards offered, and this whole tangle might be smoothed out to their advantage. On reaching the beautiful town of Bournemouth, they enquired carefully where the Earl of Sussex was staying, and camped on the moor behind the house, as close as they dared to get to the back wall of the garden.

Rosa and the sad little girl who was not hers, met the Earl and Lord Arthur on the crowded streets of the town, and the child gave a sudden cry, and ran towards them, clutching the Earl by the hand. Rosa ran quickly forward, and drew her back, saying something to the effect that

the child "was not quite right in her head." She hurried her away, after the Earl had given her money, but she realized that Mother Zingara was right, and the child was beginning to remember her own folks. Something must be done; but what?

That afternoon Rosa begged to see the Countess, and was at first flatly refused. When she said it concerned the little sick lady she was reluctantly admitted to the morning-room where the Countess sat, pale and troubled. On asserting that she could cure the patient, the Lady became very angry. Rosa tried every argument, but in vain.

"I certainly will not allow my poor little girl to be mixed up with any kind of Gipsy magic," cried the Countess, little knowing how deeply the poor child already *was* mixed up in a strange, unbelievable spell.

Rosa was in despair. Every day that passed added to their danger, as the sight of her father and brother seemed to have made the child curiously restless and thoughtful. If she should begin to really remember things, very grave results might follow for the Gipsy band.

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Lady Adelaide's room was at the southwest corner of the house, one window overlooking the ocean, and the other showing a wide stretch of beautiful moorland. Each day she was taken for a drive, or wandered aimlessly in the garden whose high brick wall, with broken glass thick on the top kept any intruders from looking in on the poor, half-demented child. Her life was growing unbearable, she was like a caged wild animal, and almost despaired of help. She did not want to eat, could not sleep, and her whole nature was bent on one thing only—to be free again, back in the woods, or the open country, with the smell of the earth and the Gipsy fires.

For nearly a week she had watched the hated attendant stretch out on a cot beside her bed, and had seen her instantly rouse up if her patient so much as sighed or moved. But with true Gipsy cunning

she decided that if the nurse thought she was sound asleep she herself would also sleep. So she pretended to go to sleep that night, and breathed heavily until she heard the nurse snore; at the welcome sound, she sat up very carefully; the woman was weary with her watching, and slept on. Zena slid noiselessly out of bed, and crept to the open window overlooking the moor. She had no plan of escape, only an intense longing to get away.

She looked out over the moor, and suddenly rubbed her eyes and gasped, for there, within sight of her window, Gipsy fires were burning! Yes, there was no mistake, her people had come to help her! The nurse moved in her sleep, and like a flash, the child was back in bed, anxious now to think things out carefully, and make some plan to put an end forever to the impossible condition she had brought upon herself and an innocent, trusting little girl.

All the following day she was a model of good behavior, quiet, and so gentle that her grieving relatives congratulated themselves that the change of air was already proving beneficial. She even went for a short time on the beach, and pretended to play; she ate and drank what was given her, with flushed cheeks and bright eyes. No one had any idea of the plan that was forming in her clever little head.

That night the nurse actually dared to undress and prepare for a good night's rest. When the little girl at length heard the gentle snores of deep sleep from the cot, she got up silently, slipped on her wrapper, which she shortened by tying the cords tightly round her waist, and pulling up the long skirt. Then she noiselessly crept out of the window, clutched the old ivy vine that grew up

the side of the house, and barefooted, with clinging toes and fingers, let herself safely down into the garden below. It was bright moonlight, but no one seemed about; she knew that she could not scale the back wall, so she made for the short drive and the front gates. Safely she opened these just wide enough to let her pass out, and then sped as fast as her legs would carry her towards the moor and the Gipsy camp.

Lord Arthur, coming home late from a party at the beach, saw the little golden-haired figure running, clad in a blue satin wrapper, and with bare feet, disappearing in the direction of the moor.



She had a good start, however, and had disappeared inside one of the Gipsy vans before he could reach her. He followed her rapidly, and as he pushed open the door where she had entered, every dog in the camp began to bark furiously. She was bending over the little bunk at the side of the caravan, her face almost touching that of a sleeping Gipsy child. She raised her arm, and said something in a low voice;

just then the woman who slept in the opposite bunk woke up with a start. Rosa saw at once what was happening, and played her part cleverly.

"Why, the poor little lady must have been walking in her sleep!" she cried. "Oh, sir, shall I get a messenger to tell her folks where she is, and send a carriage to take her home?"

"No, thank you, I can carry her home, it is not far. Here," and he handed her some money, "I am sorry you were disturbed. Call your dogs, please, and we will go."

He turned to pick up his little sister to carry her home, and found she was trembling and cold; but she put her arms tight round his neck, and kissed him for the

first time since before her strange illness. The little Gipsy girl did not say a word, but sat up in her bunk with very bright eyes fixed on Lady Adelaide, *willing* her not to remember that they had ever met before.

"I don't know how I got here, Arthur. I must have come here in my sleep," said the little lady. "Oh, Arthur, I have been having such dreadful dreams! I thought I *lived* in the Gipsy camp, and they whipped me, and I was hungry. Let us go home."

The nurse had awakened, and missed her patient. She had roused the household, and they were just organizing a search party when Lord Arthur arrived, carrying the missing child. Lady Adelaide saw her mother, and ran into her arms with a loving cry.

"My darling, where did you go?" cried the Countess, holding her close.

"She was in the Gipsy camp that is on the moors right back of this house," said Lord Arthur. "She was in one of the caravans, waving her arms over a little Gipsy girl. Must have been walking in her sleep."

When the morning dawned, all trace of illness was gone from the poor little girl who had been through such an unconscious ordeal.

Gone also was the Gipsy camp. When Lord Arthur suggested to his mother that all the trouble they had been through began about the time the Gipsies came to Alton, and ended with finding Lady Adelaide acting strangely in the Gipsy caravan, and that the Gipsies seemed to have followed them to Bournemouth, the Countess decided to investigate the camp, and have the Gipsies questioned. But when the Earl and some friends went to try and find out if the Gipsies could possibly have had anything to do with the matter, only the dead, gray patches where their fires had been marked the place where these curious people had stayed. They never crossed the path of any member of the Earl's family again.

ORIGIN OF MENTAL HYGIENE

(Continued from page 109)

laws pertaining to electricity. Moral and cosmic laws which are based upon the same principal law of cause and effect are just as immutable. If we put our hand in the fire we will get burned. We can understand this application of cause and effect; an analogy is that "thoughts are things." If we indulge our passions, even engage in worry we lower the vibrations of our body, leaving it a good medium for bacteria. Anxiety and fear repel success. Physicians have tested blood before and after a violent fit of temper and they declare that the blood has changed chemically.

Much is being discovered in biochemistry as to the effect of emotions on our physical body. All negative emotions have a most devitalizing and disintegrating effect and in some cases an actually poisonous effect upon the body. How important it is for us to be calm and positive at all times.

In summary: These mental hygiene or health rules are fundamental. They are found in all world religions and taught by all great teachers of all times, as Confucius, Buddha, Lao-tse, Plato, and others. They are a part of basic truth and cosmic law. Sickness is not the punishment of a God upon a throne; it is the result of breaking natural laws. Doctor Mandel Sherman said, "We do not run into our difficulties, we create them."

We know that truth is eternal. Whether we find it clothed in religious terms, as "Whatsoever a man soweth, that shall he also reap," or clothed in scientific language, as "If there is a certain cause, there is inevitably a certain effect," we bow to this universal truth because we know that our mental and physical health, our success in life, and our happiness depend upon the right application of this law. If we look to these fundamental teachings, we can have a guide to a way of life of happiness and satisfaction.

Destiny's Pathway

By CAROL CORNISH



HERE come times in one's life when all that is old and familiar and cherished passes away. When this comes to pass there is a period of seeming devastation. One stands alone in the midst of a crowd. No person can help; all help must come from within through the higher self. For this reason the one who is suffering—and he does suffer—must depend upon himself and not upon others. Others can know nothing of the destiny impending upon the one. Others cannot understand the stress under which the one is bearing up. They cannot in any degree know what is best. They cannot advise; they can only stand by in friendship and love, and with true sympathy from which all selfish motive has been purged.

So, dear ones, when life arrives at a point seemingly unendurable, seemingly without rhyme or reason or definite point, it is because a change is taking place cosmically. This cosmic change affects all peoples and reacts upon persons individually, each according to his destiny.

Upon the reaction of the individual to whatever trial besets him depends his future welfare and the success of his mission in life.

Life of course has a mission. Each ego comes into human manifestation for a definite purpose. This purpose is distinctly peculiar unto each individual. He alone can work out his own salvation or advancement. He alone, within himself, can know what is best for the development of his own imperishable spirit.

This inner knowledge is not always a conscious knowledge. It is a subconsciousness, or, to state it correctly, an inner superconsciousness that causes so many people to persistently go their own ways in spite of advice, or pressure

brought to bear upon them, or even persecution incurring physical violence.

Now this does not mean that every stubborn, headstrong, willful person is necessarily following the lead of his or her own highest destiny. This is not true. And too often the willful one finds himself in dire difficulty. The point of this situation is that through the suffering his willfulness brought upon him he learns the error of his ways. But during his deviations from the path of his destiny he has also lost much valuable time, and must retrace his steps, thus retarding his progress.

Such willfulness is often a form of selfishness, a wanting to have one's own way regardless of the reasonable wishes of others, of the consequences to one's self, or the reflection upon others. But a certain form of determined adhering to an idea and an intention is quite another thing. This form is necessary to carry one through to a set goal.

It is well to analyze and differentiate between these two.

Questions one well may ask are: Am I desiring selfishly? Is my ambition for self-gain and self-glory? Do I crave material possessions for myself or that I may the better share them with others? If I aim to share them, am I sure such procedure is best for all concerned? Am I sure I have the wisdom to be entrusted with the destinies of others?

You see, dear ones, so often we are mistaken even in our desire to do good. Often we would accomplish only harm. And so it is that we are often denied any power to do what we believe to be good. Meanwhile we are growing in wisdom. We are becoming more keen of perception, more discriminating in our unselfishness, more trustworthy to become active emissaries of God.

We are God's emissaries. Each unfolding, developing soul is an emanation of God. When each one attracts unto himself more and more light, until that light begins to glow and shine out brightly for all to see, then can that soul spread the light that is of God and is God.

Often the trials, sorrows, and disasters that afflict us are real blessings, for only by experiencing such, coping with them and rising above them victoriously can we safely assume our place as a worker for others. Only by experiencing the world's woes and knowing its pitfalls and temptations can we truly offer a helping hand to a brother.

The world is filled with zealous souls who wish to spend their lives working in behalf of their fellow men. How many of these are truly able to be of help? Too often we see cases of the blind leading the blind, both coming to grief because the leader was as unseeing as the one who followed trustingly.

Not one of us would purposely, with malice, lead another astray, yet few of us can look back upon the way we have come without regret for errors of judgment that have misled others. Regardless of our innocence at the time, we are held morally responsible for such errors. Mostly we cannot undo the harm done, but always we are given another opportunity to face a like situation or problem that we may deal more wisely with it.

God is good to His children, forgiving again and again, sorrowing when our errors bring about our own unhappiness and woe, but ever ready to help when we call upon Him.

It is this call of ours that is our salvation. Every call is heard. When we cry out in our need, we have opened the door inviting help to enter. At times it may seem that our call goes unheeded, that we are indeed forsaken. But this is not true. We may be passing through a test of strength of our faith and courage.

Many of our trials take a great deal of our strength. Perhaps our affliction is one of illness wherein our physical strength is gone. In our hour of need we call upon God for healing, believing if only we have health the rest of our troubles will vanish. Yet it might be that except for the illness of the physical vehicle our spiritual progress would have been much delayed. But for physical suffering we would not have learned of the power of the spirit.

If our troubles are financial, and we feel that if only we had money all else would smooth out to a perfectly level pathway through life, we must remember we are here in life, in human form on a material earth for the purpose of acquiring merit unto the soul by experiencing that which will develop the ego.

We are not here on this troubled sphere

for an easy smooth time of fleshly pleasure; we are here for a course of intense instruction — to learn. When this fact is recognized, more and more shall we recognize the lesson to be learned in every

experience. We shall then cease complaining about our hard luck and only ask: What am I to learn from this?— whatever the problem or tragedy may be. When we do this, we find life becoming more and more understandable and much easier to bear in its adversities.

If we have health and wealth and still do not possess happiness, it is time to take stock, for we must be misusing both these blessings of power. Power misdirected can do a great deal of harm. This can then mean only greater and greater unhappiness. Turn the power of health into a constructive channel and it becomes a radiant glory. Turn the power of material wealth toward ministering unto the needs of suffering humanity and it spreads great blessings wherever it touches, and happiness must ensue, even though it may not be exactly what one might have prescribed for himself.

When you feel the burdens of life



weighing heavily upon you, when you feel you cannot endure any more—that a change must come, remember that this change is very likely in store for you soon. Sometimes this is not so much an outer change as it is a spiritual change—one that changes your viewpoint. When this takes place you will be able to make your own changes in a situation that has heretofore baffled your efforts.

This change is important to you and your future, as it casts its shadow on before you reflecting your attitudes, which, in turn affect your destiny.

Destiny, as you know, is largely made up of karma—debts incurred by us and debts to be paid to us. Reflecting, therefore, upon this destiny and merging with it is that of others who also must pay debts incurred as well as give us an opportunity to pay our debts.

This is why we should love our neighbors and why families are bound together by invisible ties that are stronger than the bond of mere physical relationship. The great angels of destiny help us by arranging our mortal affairs so that we may contact those in whose debt we are, for good or ill, and those others who likewise owe us compensation.

No casual visitors are ever complete strangers to us. We may have some definite part to play in their lives. We should ever be on the alert to fulfill this bit of destiny. Entertaining angels unawares is not an idle phrase. It is truth. We can never know just how far-reaching our least considerate act may be. Often the casual kind word may be the turning point in a human life.

It is the small things of life that go toward making up the whole of it; nothing is too small in itself to be of service. Equally certain are the small errors to bring about a just recompense—a result in keeping with their magnitude.

So let us not kick against the pricks, but rather seek diligently to find the answer to each of life's problems as it is presented to us. And if we do not immediately find the answer we need not be dismayed. The answer will present itself

to us when we are ready to receive it. It will blaze upon our inner vision in a great glory of which we become a part. As this glory radiates from us in the form of a great halo, there are attracted by it, unto us, leaders and teachers who gladly minister unto our needs, who prompt many of our most constructive thoughts, and whose pleasure and duty it becomes to aid and guide us on our way. Believe, dear ones in affliction, these holy ones walk ever invisibly beside us. We have only to call upon them for help in our time of trouble and they will respond. They are God's own emissaries. We too are His emissaries. They serve God. We too serve Him.

Remember the admonition of Christ, that "... even as ye do it unto the least of these, ye do it unto me." We are all children of Christ. The Christ in us is our salvation from every imperfection, every disharmony, and every error human life may contain.

With God all things are possible. Christ the Son of God is the life upon our earth or within the body of it. We are in His keeping. Truly He is our salvation. We are endowed with His power—to use for the good of all humanity.

We have been commanded: "Let not your hearts be troubled." And we have been assured, "Lo, I am with you always." In this day when hearts all over the world are troubled, torn with anguish, fearful and saddened, we must know truth will set us free from all bondage, that where light is can be no darkness, and that war cannot rage where peace is. Who walks in the light knows no fear.

Let there be peace within our hearts to still the conflict raging there. Repeat over and over the phrase: "Be still, and know that I am God." It has a deep and lasting effect. Listen to the words of the old song and know the supreme quietude of inner peace that it may encompass all the world.

"Peace, peace, wonderful peace.

Coming down from the Father above;
Sweep over my spirit forever, I pray,
In the fathomless billows of love."

WESTERN WISDOM BIBLE STUDY



The Keys to the Kingdom of Heaven

By JANE TEMPLETON



And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. (Matt. 16:17-19.)

In order to understand exactly what Christ Jesus meant by giving Peter the keys to the kingdom of heaven, it is first necessary to gain a logical idea of the meaning of the term "kingdom of heaven." Instead of thinking of heaven as a place to which we will go for eternal rest after being loosed from "the mortal coil," let us follow the Scriptures and think of it as a state of consciousness. "The kingdom of heaven is within you," we are told, and we may take this literally and apply it scientifically in our daily lives to unfold the spiritual power within which enables us to contact and function on higher planes.

There are seven planes of being in our universe, and to enter and function consciously on these planes we must have the spiritual keys to them. It was to such keys that Christ Jesus referred, and Max Heindel tells us that actually these are "musical 'keys' or incantations such as are used in all occult orders and for all occult purposes. The modern Masons have something similar, for they furnish the lodge differently for each degree. They use different passwords and different grips, so that a Mason, though he

may be initiated in some degrees, is as effectually barred from all others as a stranger, because he has not the 'keys' that unlock the doors. In occult orders, like the Rosicrucians, the keynote of the incantation intoned at each degree is of a different vibratory measure from the keynote of all the other degrees, and one who has not the key and is unable to attune himself to it is halted as it were by an invisible wall of vibration which surrounds the Temple.

"There is a different vibration in the ether of the lower desire world, surrounding the earth, which constitutes hell, from that which prevails in the part of our atmosphere which constitutes the upper desire world and the region of Concrete Thought. This rate of vibration again differs from the pitch of the states of matter which are inside the earth, in each of the nine subterranean strata. Therefore, each of these divisions of the invisible world also requires a different keynote, which is gradually taught Initiates as they progress upward on the path toward Adeptship, and it was the 'key'-note to one or more of these various realms that was given to Peter and others by Christ, Who was the Initiator in their case.

"The same 'keys' are now given to His followers by His successors who initiate worthy ones into the mysteries that they may serve their fellow men better in a larger sphere of endeavor. Thus music has a greater mission than simply to provide enjoyment for us; in fact, the harmony of the spheres is the basis of all evolution. Without that, there could be no progress, and when once our ears have become attuned to that, we have the 'key' to all advancement."

The Astral Ray

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

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

The Bible Story in the Stars

By ZEL L. MORRIS

"I delight to do Thy will, O my God; yea, Thy law is within my heart. I have preached righteousness in the great congregation."

The Constellation



of Sagittarius

(IN TWELVE PARTS—PART FOUR)

SAGITTARIUS. In this sign we have again the double-natured Seed of the Virgin, the Son of God as the Son of man. The figure is that of a mighty warrior with bow and arrows, riding as a king. In form he is again the Centaur, *the Piercer*—not now, however, in connection with the Cross far down toward the hidden regions, offering himself as a victim and sacrifice to satisfy the demands of justice—but lifted up on high, stationed on the path of the Sun, himself the Sun of Righteousness. John, in his visions of the future, beheld "a white horse; and He that sat on him had a bow; and He went forth conquering and to conquer." In this Archer we see a reflection of Him who shall presently come forth all gracious, all wise, all powerful; whose arrows shall be "sharp in the heart of the King's enemies."

Ps. 45:4, 5: "And in Thy majesty ride prosperously, because of truth and meekness and righteousness; and Thy right hand shall teach Thee terrible things." Here is the promised Messiah, the Lord

Jesus Christ, in His royal majesty and glory subsequent to His resurrection, and as to be hereafter revealed. When on earth He was despised and rejected of men, but in this psalm He is celebrated as "fairer than the children of men," endowed with every grace and invested with all authority and power. We cannot contemplate the picture without sharing the enthusiasm with which the inspired Psalmist sketched it. The loveliest of heroes in the loveliest of His aspects and relations to His people.

The Greeks called him Cheiron, the Executer, the chief Centaur, whom they described as "the righteous-dealing centaur," as this psalm represents the Horseman and Hero of whom it speaks. Other centaurs were considered mean and beneath humanity, as Christ was accounted in His humiliation; but with Cheiron everything noble, just, refined, and good was connected, even superhuman intelligence, dignity, and power. According to the myths Cheiron was the great teacher of mankind in heavenly wisdom, medicine, music, and all noble and polite arts,

from whom the most exalted heroes and the most honored of men received instruction. And so in the same psalm: "Grace poured into Thy lips; therefore God hath blessed Thee forever. . . . I will make Thy name to be remembered in all generations; therefore shall the people praise Thee forever and ever."

In Coptic the name of the sign is *Pimaere*, the *graciousness* or *beauty of the coming forth*. In Greek it is *Toxotes*, the *archer*, and in Latin *Sagittarius*. The names of the brightest stars in the sign are significant: Hebrew, *Naim*, which means *the gracious one*; *Nehushta*, the *going* or *sending forth*. We see the same in the Arabic names: *Al Naim*, the *gracious one*; *Al Shaula*, the *dart*. An ancient Akkadian name in the sign is *Nunki*, *Prince of the Earth*. "Midst golden stars he stands refulgent now, And thrusts the scorpion with his bended bow."

LYRA, THE HARP

The placing of the harp as a neighboring constellation of Sagittarius connects pre-eminent gladness, joy, delight, and praise with the action of the great Archer with his bow and arrows. "I will sing unto the Lord, for He hath triumphed gloriously." (Ex. 15:1.) Beautifully does the harp come in here, following upon the going forth of this victorious Horseman. The 21st Psalm introduces a special celebration of God's exalted strength and represents all His holy ones as singing and praising His power.

The most renowned performer on the harp or lyre in the classic myths was Orpheus, often identified with Apollo. He is called the father of songs and the particular helper of the Argonauts, the noble ones seeking for the Golden Fleece. His art is everywhere associated with religion, prayer, prophecy, all sacred services and teachings, especially with the joyous element in holy things. Under the fabled power of the lyre of Orpheus, the rivers for the time forgot to flow, the wild beasts lost their savageness, the trees and rocks on Olympus moved from their places to listen; the ship of the Argonauts glided

smoothly into the sea, the mountains became entranced, the dragon that guarded the Golden Fleece sank into sleep, the sufferers in the underworld for the moment lost their pains, and all the dwellers of the dark regions yielded homage.

And this is the true lyre of Orpheus—the joy and gladness and jubilation of the universe at the fulfillment of the burden of all sacred hope and prayer. "Alleluia; salvation, and glory, and honor, and power, unto the Lord, our God." (Rev. 19:1.)

ARA, THE BURNING PYRE OR ALTAR

The figure of an altar covered with burning fire denotes this constellation. It is placed significantly and ominously upside down, with its fires burning and pointing downwards toward the lower regions, called *Tartarus*, or *the abyss*, or "outer darkness." The significance of the name and figure connects with ultimate perdition. It is south of the Scorpion's tail, and when these constellations were first formed it was visible only on the very lowest horizon of the south, pointing to the completion of all judgment in the lake of fire.

In Arabic it is called *Al Mugamra*, which means *the completing* or *finishing*. The Greeks used the word *Ara* sometimes in the sense of praying, but more frequently in the sense of *imprecation* or *cursing*. Christ tells us of "everlasting fire, prepared for the Devil and his angels." Such is the curse upon the great Enemy and the finishing of him as set forth in the Holy Scriptures.

DRACO, THE DRAGON

The same great enemy is referred to in all these pictures. He is the Serpent; he is the Dragon; "the great dragon, that old serpent, called the Devil and Satan." (Rev. 12:9.) The Serpent represents him as the Deceiver; the Dragon as the Destroyer. No one has ever seen a dragon, but in all nations we find it described and depicted in legend and in art. Both the Old and New Testaments refer to it, and

all unite in connecting with it one and the same great enemy of God and man. It is against him that the "Son of God—goes forth to war." This is what is foreshadowed by the constellation of Draco. Its name is from the Greek and means *trodden on*. "The dragon shalt thou trample under feet." (Psalms 91:13.) The brightest star in the figure is *Thuban*, meaning *the subtle* in Hebrew. Other stars herein are *Alwaid*, which means *who is to be destroyed*; *Etanin*, *the long serpent or dragon*; *Giansar*, *the punished enemy*; *El Athik*, *the fraudulent*; *El Asieh*, *the bowed down*.

Draco is sometimes called the "Guardian of the Stars," the stars being the golden apples which hang from the pole-tree in the Garden of Darkness. Legend tells of Laden, the sleepless dragon that guarded the tree of golden fruit in the Garden of Hesperides, hindering men from getting them. Is not this the Devil, the old Serpent, the Dragon, who has thrust himself in to keep mortal men from the fruits of the Tree of Life? We see him worming himself into the domain of God, with vastness and stretch of his evil influences and dominion. But we have the divine Hero, arrayed as an invincible warrior, going forth in conquering majesty against the Dragon, wounding him with His arrows, cleaving him with His sword, annihilating his power and consigning him to his deserved and everlasting perdition.

Isaiah refers to the time when the Lord cometh forth out of His place to punish the workers of iniquity and says: "In that day the Lord with His sore and great and strong sword shall punish Leviathan . . . the crooked serpent; and He shall slay the Dragon," and calls upon all the people of God to sing when that day arrives. (Isa. 26:27.) And the Psalmist sings: "God is my King of old, working salvation in the midst of the earth . . . breaking the heads of the dragons in the water, breaking the heads of Leviathan in pieces." (Ps. 74.) In the Apocalyptic visions of the consummation John beheld a great red dragon, having seven heads and ten horns, whose tail was drawing along the third of the stars of the heaven. He stood before the woman eager to devour her child as soon as born; but in spite of him that child was caught away to God and to His throne. And then came war in heaven, Michael and his angels warring with the dragon, who was cast down, and all his angels with him. And then it was that the great voice of song was heard in heaven, because the Accuser, the great Adversary, was conquered and cast down.

In all ages has this image been before the eyes of men in primeval astronomy, and we see here the final fall of the Dragon power before the arrows of the invincible warrior-Seed of the woman. It is the ultimate victory fore-announced in the heavens. (To be continued)

"Apart from the Astrological key, the Bible is truly a closed book, but with this key, the matter is different. . . . This, the mystic message of Man's evolution, is marked in flaming characters upon the field of heaven, where he who runs may read. And when we study the revealed purpose of God, we shall in turn learn to conform intelligently to that design, thereby hastening the day of emancipation from our present cramped environment to the perfect liberty of free Spirits, risen superior to the law of Sin and Death, through Christ, the Lord of Love and Life.

"It is for us to decipher this message, and solve the Riddle of the Universe."—Max Heindel, in *The Message of the Stars*.

Astrological Readings for Subscribers' Children

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

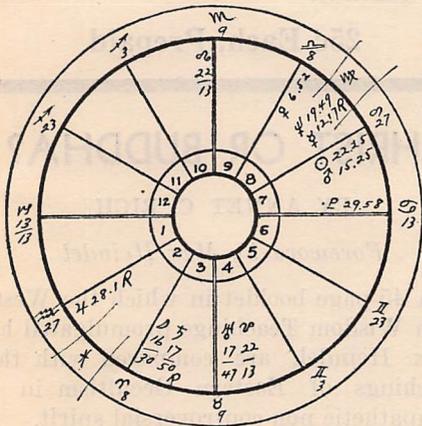
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

ELEANOR A. J.

Born August 15, 1939, 5:45 P.M. Daylight Saving Time.

Latitude 42 N. Longitude 88 W.



We have for our reading this month the horoscope of a little girl who has the cardinal sign Capricorn on the Ascendant, and the life ruler Saturn in the fiery and martial sign Aries conjunction with the Moon, trine Mars, and semisextile Uranus. This gives us a life ruler which is strongly situated and aspected; nevertheless, it is retrograde and will remain so almost the entire life. A retrograde planet may be likened to the wheel of a wagon which has not been greased, the wheel requires much work to get it to turn, and so do we find a retrograde planet. In this case, however, Saturn being in a martial and forceful sign, the

driver as well as the horse will use great strength to make the stiff wheel turn. The trine of Saturn to the dynamic Mars posited in the fiery Leo and in an angle will to a great extent overcome the retrogression of Saturn. Saturn is cold in nature and slow in motion and action, but in this horoscope he is speeded up by being in a Mars sign and also trine the planet Mars which is strong in the fixed and fiery sign Leo.

Mars in this horoscope will have a very strong influence, in that he is the ruler of the Midheaven, Scorpio, and is in a sign which is positive and very like the Mars nature. The fiery and fixed Leo will at all times add its strength to Mars when this planet is posited in Leo; hence we may be sure that Eleanor will have much pep and will accomplish considerable in this one life, provided that the mother will give her the needed assistance and guidance. As Uranus is conjunction the Dragon's Tail in the stubborn sign Taurus and in the fourth house, indicating the home, friction and unhappiness may come into the life of this girl through the lack of understanding of the mother. A mother's influence during the early years is very important, and oft-times parents can ruin the life of children whom they adore and for whom they are even making sacrifices.

With Saturn and the Moon conjoined in the third house and both well aspected by the Sun and Mars, the Sun being

strongly placed in its own sign Leo, conjunction Mars, and in the seventh house, we would feel safe in predicting that this girl will make good in some line of work which will bring her before the public.

As a writer, orator, or in acting she could rise to a very fair degree. Pluto also in the seventh house sextile Venus in its home sign Libra will add its influence in the direction of a public life. We would advise the cultivation of the voice, for Mars conjoined the Sun in Leo will give a deep contralto voice which should be trained for both singing and speaking. These same aspects will also tend towards acting.

Mercury is retrograde in its own sign Virgo in the eighth house and will not turn direct until Eleanor's twenty-second year, and being intercepted the mind will want to sidestep any extra work. She may have to be coaxed and coerced to study her lessons, but with Mercury conjoined the mystical Neptune and both Mercury and Neptune trine Uranus she will be inclined to take to the study of the unusual or of mystical subjects and will be very intuitional.

These same two planets which incline the mind towards the mystical will also be the planets which it might be well for the parents to keep an eye on as to health. Neptune and Mercury are in Virgo the sign having rule over the intestinal tract, which is the laboratory of the system where all the foods are chemicalized and distributed to their respective organs. If the intestines do not work well then the entire human machinery may be thrown out of order, and Neptune conjoined with Mercury will be apt to cause some nervous disorder if she is permitted to eat as she pleases. Therefore she should be taught while young to choose her foods carefully, to avoid those health destroying tidbits which the young people are now so fond of indulging in at the corner drug stores. If she eats carefully there is no reason why she should not enjoy good health, and with good health rise to the beautiful heights indicated by the good Sun and Mars.

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CHRIST OR BUDDHA?

BY ANNET C. RICH

Foreword by Max Heindel

A 45-page booklet in which the Western Wisdom Teachings promulgated by Max Heindel, are compared with the teachings of Eastern Occultism in a sympathetic non-controversial spirit.

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

VOCATIONAL GUIDANCE ADVICE

THESE PAGES are a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information: Sex, place of birth; year, day of month, and hour; name. No readings are given except in the Magazine and no letters regarding the readings can be answered.—EDITOR.

Manager. Caterer

PAUL R.—Born May 13, 1910, 2:30 P.M.—Lat. 40 N. Long. 94½ W. With the Moon in the 10th house at home in Cancer which rules the stomach and conjunction Neptune, a watery planet, and both the Moon and Neptune sextile the Sun in Taurus, the sign ruling the throat, we would say that he would succeed as manager of a soft drink business, baker, or a caterer of foods where he deals with the public. Note Mars also in Cancer square Venus in Aries and Jupiter in Libra, and Uranus opposition the Moon which squares Saturn. We would caution this young man against dealing with intoxicating drinks or opiates.

Economics. Homemaker

LOIS W.—Born December 30, 1925, 1:30 A.M. Lat. 35 N. Long. 112 W. With Moon conjoined Pluto in its own sign Cancer, and Uranus in Pisces in the 5th house sextile Jupiter and trine Saturn this young woman would be fairly successful as teacher of Home Economics. But, with both Jupiter and Venus in the fourth house ruling the home, and Venus sextile Mercury, and Jupiter sextile Saturn and Uranus, we would advise this girl to marry and make some man happy in a beautifully decorated home—provided she can curb the restless Moon and Pluto elevated in the 9th house.

Journalism. Drawing

BORIS J. F.—Born June 27, 1910. No Hour. Lat. 41 N. Long. 74 W. Mars is in Leo the fifth house sign, sextile Jupiter in Libra; the Sun in Cancer sextile Saturn and trine the Moon, Pluto in the sign of the hands, Gemini, conjunct the Sun in Cancer; also Venus is in its own sign Taurus trine Uranus. We would advise drawing, in journalistic work. Without the hour of birth, however, we can-

not give the house and advise as correctly, because the signs may not fall on the houses as given in a flat chart.

Administrative Work. Foreign

MISS E. X. S.—Born August 11, 1888, 11:30 A.M. Lat. 40 N. Long. 75 W. With Mars, life ruler, in its own sign on the Ascendant in Scorpio, and Mercury, Saturn, Sun, and Venus in the vital and fixed sign Leo, the last three in the tenth house; and the Moon and Uranus conjunction in the sign Libra, it is to be regretted that this woman at the age of 52 has not been employed in some diplomatic office, as clerk or secretary to foreign diplomats or in some way in public administrative work. With Mars so strong on the Ascendant and square the planets in Leo she may have had some difficulty in being too aggressive and self-willed. But a beautiful Jupiter in the first house should help to soften the nature.

Art Critic. Musician

VICTOR K.—Born June 8, 1905, 7:30 P.M. Lat. 45 N. Long. 93 W. Venus in its own sign Taurus, sextile Saturn, trine Uranus, and sextile Neptune point to the vocation of art. An elevated Mars in its own sign Scorpio, sextile Uranus and trine both Saturn and Neptune, the art should be along lines of an unusual kind. Also, Mars so placed and aspected would give the critical side, namely, as an art critic he could become very efficient, and with both Venus and Jupiter in Taurus, music could play a successful part in the life of this man.

Bank Teller. Secretary

ARJUNA A. S.—Born April 8, 1926, 12:55 A.M. Lat. 37 N. Long. 122 W. There are four planets in the 2nd house, which rules money; with Mars, Moon, and Jupiter all in Aquarius which is on

the second house cusp, and with Uranus and Venus also posited in this house, but in Pisces, we would consider that this girl should be placed in a vocation where she may be employed in a banking house, as teller, clerk, or secretary to the banker. We would not advise her having the decision as to how funds should be spent, for with Moon, Venus, and Uranus in the 2nd house she would be very extravagant with her expenditures, sometimes even erratic.

Manager of Institutions

ROBERT B.—Born July 27, 1919, 8:00 A.M. Lat. 43 N. Long. 88 W. The fixed and fiery sign Leo is on the Ascendant and on the 12th house. The Sun and four other planets are all clustered in the 12th house, ruling institutions. We would surely advise this young man to take up institutional work, especially that which has to do with children or education, for Leo is the natural fifth-house sign which rules schools and children. With Mars, Pluto, and Jupiter in the sign Cancer which rules the home and being in the 11th house in this chart, indicating friends, a home where people may come for rest and right food, a rest home, would be most successful under this man's management.

Nurse

JULIA T.—Born October 7, 1921, 7:00 A.M. Lat. 15 N. Long. 120 E. Mars is conjunction Venus and sextile Pluto and Mercury, in the sign Virgo, the natural sixth-house sign which rules sickness. Virgo women make the very best nurses. With Jupiter, Sun, and the Dragon's Head in Libra in the 12th house, the house ruling institutions, hospitals, etc., we would by all means advise this young woman to take up the vocation of nursing or similar healing work.

Law. Public Speaking

AURORA T.—Born October 4, 1925, 12 Noon. Lat. 15 N. Long. 120 E. We find in this horoscope the cardinal signs on all four angles, and the Sun conjunct

the Midheaven, Mercury, and Mars—all three planets in Libra a sign of voice, and in the 9th house which has to do with law and religion. We find most of her planets square and opposition, indicating a life that will be full of struggles, but these are also indications of an old soul who will, in spite of obstacles, accomplish much, for the benevolent and kindly Jupiter is in the first house sextile Venus in the house of friends and ever ready to help. Hence, advise that she direct her efforts towards religion or law, and develop the voice for public speaking.

Draftsman. Building Engineer

EVERETT L. L.—Born September 23, 1923, 2:56 P.M. Lat. 44 N. Long. 95 W. With Venus in its own sign Libra conjunct the Sun in Virgo, and Saturn also in Libra sextile Neptune in Leo, we find talent for unusual ideas in building; as draftsman and engineer he would create designs of an unusual nature. Mars in Virgo sextile Jupiter in Scorpio, and Pluto in Cancer, the home, gives interest in the erection of homes.

Fancy Baking. Catering

FLORENCE H.—Born June 28, 1893, 7:45 P.M. Lat. 42 N. Long. 80 W. With Venus and Mars conjunction in Cancer, the Sun is also in this sign ruling the stomach and the home, and trine Uranus. Both Venus and Mars sextile Jupiter show marvelous talent for fancy cooking, baking, and catering. This woman would be successful if she caters to the appetites of the public.

Secretarial Work. Journalist

NORA J.—Born June 4, 1901, 4:00 P.M. Lat. 53 N. Long. 3 W. The Sun conjunction Pluto and Venus, and Venus conjunction Neptune, and all four planets in Gemini, the sign ruling the hands, stenography and secretarial work would be advised. Also with Moon, Jupiter, and Saturn conjunction in the third house (writing), and Jupiter the ruler of the fifth, journalism and newspaper work could also be advantageous.

Worth-While News



Life, a School for Experience

Life is a school. The world is neither prison, nor penitentiary nor a palace of ease, nor an amphitheatre for games and spectacles, but a place of instruction and discipline. Life is given for moral and spiritual training, and the entire course of the great school of life is an education for virtue, happiness, and a future existence. The periods of life are its terms; all human conditions, its forms; all human employments, its lessons. Families are the primary departments of this moral education; the various circles of society, its advanced stages; kingdoms and republics, its universities.

Riches and poverty, gayeties and sorrows, marriages and funerals, the ties of life bound or broken, fit and fortunate or untoward and painful, are all lessons. Events are not blindly and carelessly flung together. Providence does not school one man and screen another man from the fiery trial of its lessons. It has neither rich favorites nor poor victims. One event happeneth to all. One end and one design concern and urge all men.—*Albert Pike in The New Age Magazine*, November, 1940.

One of the first lessons taught to the occult student is that life is a school of experience, and that man incarnates only to gain experience, to conquer the physical world, to overcome the lower self, and to attain self-mastery, all of which cannot be accomplished in one short life. Therefore he must return many times before he can hope to master all the knowledge to be obtained in the earth school of life.

No one earth life, however rich in experience, could furnish all of the knowledge which association with earth life has to teach. So nature decrees that each individual must return to earth, after intervals of rest in the heaven worlds, to take up his work where he dropped it at the close of his previous life, exactly as the student takes up his work in school each new day after the intervening night of sleep.

There is no sound argument against this statement when a person opposes it by saying that we do not remember our

past lives, for neither can we recall the majority of events which have taken place in the present one. For instance, none of us remember exactly the labor and time involved in learning to write. Yet the fact that we have acquired that art proves conclusively that we did labor to attain it. All the faculties that we possess stand as proof that somewhere, sometime we did acquire them. And there is also a fast growing number of people who do remember many of their past lives, and this number is rapidly increasing.

When we realize that life is a school to which we come many times until finally its lessons have all been contacted and mastered, then we understand that there does come a time when there is no further need for incarnation here. In the Book of Revelation, John, the great mystic, writes, "Him that overcometh will I make a pillar in the temple of my God and he shall go no more out," referring to entire liberation from concrete existence. However, in the heaven worlds we will continue to develop our potential faculties until we shall indeed reach the stature and glory of the God who created us.

Marvels of Science

Some marvels of the research laboratory were brought to the Electric Club at luncheon in the Biltmore yesterday by Dr. Phillips Thomas and his "one-man traveling laboratory." He is research engineer of the Westinghouse Electric & Manufacturing Co.

"Many recent developments of the laboratories," he said, "are so closely related to military defense that they cannot be revealed, but it can be said that practically every important peacetime engineering achievement of the last 10 years will have an important, if indirect, bearing on our national defense, enabling this country to build stronger and better-designed defense weapons.

"Atom smashing is a field of research that is producing peacetime benefits and may be important in future defense plans.

By constant experimenting physicists are learning better to duplicate nature's work and change one element into another. They are able to create new products and processes in this way."

The speaker used a flashlight to play a set of chimes as a demonstration of possible means of secret communication over short distances in war maneuvers.

In this he employed visible light to energize photoelectric cells, adding that it would be possible to use invisible infra-red light for the same purpose.

"Infra-red rays," he said, "can be made to vary in intensity with the sound waves of a spoken message, transferred invisibly over space, and then reconverted to sound waves at the receiving end."—*Los Angeles Times*, Jan. 7, 1941.

The occult scientist knows that all things are in a constant state of vibration, and that it is the vibrations from the objects in our surroundings that, constantly impinging on us, carry to our senses a cognition of the external world. He also knows that certain vibrations in the ethers act upon the eye in such a way that we are able to see objects, and that certain other vibrations in the air transmit sounds to the ear. Furthermore, he knows that there is one basic keynote for mineral stone, but that a certain modification of that keynote will turn stone into gold; that there is another keynote peculiar to the vegetable kingdom, a modification of which will turn it into food, and that all this can be done through the will and the power of the spoken word (vibration) used in certain incantations.

The occult scientist knows that it is possible for one who has reached a certain degree of attainment to take a flower or fruit miles or hundreds of miles away, disintegrate it into its atomic constituents, transport these atoms through the air and cause them to assume their regular physical shape in the place where he is located. Such an individual could through the power of his will and incantations raise the vibration of a group of words from the known sound octaves, the highest of which is called the 15th, to the unknown sound vibration octave, called the 20th, and send it any distance to another individual of like attainment

who could lower the vibration of the communication, thereby restoring it to its former word structure. This is a spiritual process belonging to spiritual powers which are used at present only to obtain spiritual results, although they could be used to obtain material gain. According to the article reprinted, the material scientist is certainly coming very close to the discovery of a cosmic fact which it is possible for him to demonstrate when once he discovers the law controlling its manifestation, hidden in the knowledge of the power to control and direct vibratory force.

Warns Liquor Industry

"The liquor industry in California is digging its own grave with cocktail glasses in the hands of our youths."

This was the statement made yesterday to a gathering of school principals in the auditorium of Polytechnic High School by William G. Bonelli, fourth district member of the Board of Equalization.

"We did away with prohibition because we could see what it was doing to our youth and our country," Bonelli said. "Now, we are faced with a situation equally serious."

He charged that some of the large Los Angeles pleasure places use "runners"—students who are hired to drum up business—"disregarding the law in every particular, soliciting violations."

Bonelli urged the educators to co-operate with him in enforcing the liquor laws, particularly that section which forbids sale and consumption of liquor by minors. He urged their support in effecting needed changes in the liquor laws during the present legislative session.

Bonelli was introduced by Vierling Kersey, Los Angeles school superintendent.—*Los Angeles Times*, January 7, 1941.

There is no greater menace to civilization in the world today than the use of alcoholic beverages, and never has there been a time when it was so easy to obtain alcohol by men, women, and the youths of our land belonging to either sex.

In the past alcoholic drinks were dispensed behind closed doors in certain places usually labeled as saloons; but

(Continued on page 143)

Question Department



Working With Disagreeable Personalities

Question :

I find that a certain person who works in the same office with me is most disagreeable and to all appearances has a sort of subconscious animosity against me. We are quite closely associated in our work. I am so situated, however, that I could remove this person from the office if I so wished. In the interest of harmony, do you think it advisable for me to make such a move?

Answer :

Nothing can enter one's environment that is not there for a particular purpose. All that comes to us is either a reflection of our own inner self, or else it is past karma due for payment. In either case the condition presents some valuable lesson, either to be taught or else to be learned, and in either situation it is perfectly evident that one cannot meet his own obligations either by trying to run away from them or by pushing the personalities aside which bring these lessons to him; neither is one able to teach such a one the lesson he is to learn if the teacher refuses to associate with him or her as the case may be. The thing to do under such circumstances is first to look within and find out what one's own personal deficiencies are and then, when they are found, go to work to remove them by building up character in spiritual grace and self-mastery, until one arrives at the point where he has nothing within that can attract such disagreeable experiences. Then one is in a position to look for and find the lesson, if there is one, to be taught to the other person. When one

arrives at this point, the subconscious animosity between him and another person will have disappeared for the reason that it has been transmuted into friendship through the higher vibration of love which he has built into his own aura by means of self-mastery and tolerance and which is either consciously or else subconsciously felt by all who come within his immediate environment. Thus he is able to teach by example any lesson or lessons which conditions may require of him and the necessary work required will become a real joy instead of a burden.

A desire to have more room for self-expression is the inner motive in pushing others out of one's way. This involves the force of repulsion, the dominant principle in hate, which is always destructive in its manifestation. Therefore we would advise the inquirer to remain in his present environment and not add to his debt of destiny until cosmic law at the proper time automatically adjusts the differences without increasing personal debts to be paid at some future time.

Common sense, however, should always be applied in all problems of life, in consequence of which if two personalities are so antagonistic to each other that when they attempt to associate extreme friction results, it would be better for such individuals to remain apart for a time until greater self-control is acquired by each. But remaining apart will not actually solve the karmic problem, which somewhere, sometime must be met and mastered through the perfect, all adjusting power of love.

SHOULD THE NEGATIVE PSYCHIC FAST?

Question :

I have read somewhere in your literature that people who are psychically

negative should avoid much fasting, for the reason that it increases their negativity. Now, I would like to know how one can know when he is psychically negative?

Answer:

The lack of emotional control is one very good evidence of psychic negativity, and lack of will power is another, even if that condition has not already manifested. Wandering, aimless thinking is another evidence which comes in this same class.

If a person has little or no control over his thoughts, if they wander about, flitting from one subject to another, aimless and undirected, if he is unable to concentrate at least to a reasonable degree, it is an indication that he is either psychically negative or on the way to becoming so. When an individual has this form of negativity, he becomes sensitive to influences and entities from the unseen realms; and in time these influences or entities, as the case may be, find it possible to invade his aura or project their impressions on his mind. In either or both cases they are likely to upset him emotionally and mentally and thereby make it difficult if not quite impossible for him to concentrate. It is of course possible for an individual to lack the power of concentration and still not be psychically negative, for the reason that he has never cultivated this power which proves that he is somewhat backward in his evolution.

If an individual receives communications of a psychic nature mediumistically, such a one is of course psychically negative, for mediumship is always a negative psychic process.

In all such cases fasting should not be engaged in until the condition is overcome, for fasting lowers the vibration and makes the physical body somewhat negative, and this condition in turn is communicated to the desire body and the mind. But if a person has his mind and emotions under moderate control, it will be safe for him to reduce his food to a

much less quantity than that which is ordinarily considered necessary by people in general, and in case of sickness he will be able to fast safely for a short time until the condition is overcome or improved.

The will is the means used in controlling the desire nature, and the use of the will is the correct way for controlling emotionalism. Training in abstract thought is also of great assistance for the reason that the World of Abstract Thought is correlated to the emotional Desire World.

The use of the methods suggested will not only tend to eliminate psychic negativity but will in time develop positive control of all the vehicles by the indwelling spirit, which is of course the real man or woman who is working through the process of evolution to develop his latent potential powers into dynamic forces under the control of the will and ready for use at any moment.

WHEN AND WHERE SEX IS DETERMINED
Question:

According to your philosophy, will you please tell me when and where the sex of an individual is determined?

Answer:

The sex of an ego is determined in the Third Heaven just prior to the beginning of its journey toward rebirth. Here it is shown a panorama of the principal events in its coming life, and with the assistance of the Lords of Destiny it decides the kind of body best suited to perform its new life's work.

Ordinarily the sex alternates from life to life, but this is not a hard and fast rule and it is possible for an ego to be born in either a male or female body for several successive lives if the work to be accomplished demands it. This, however, is the exception to the general rule.

It is well to note how important the determination of sex is; for that is the reason why it is placed under the supervision of such great beings as the Lords of Destiny.

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.

Curative Effects of Vitamins

By EDYTHE F. ASHMORE, D. O.



ONE hundred and fifty years ago it was demonstrated that lemon would cure scurvy. The symptoms were well known but that there could be subscurvy did not occur to the doctors until the biochemists began to wonder about it. They put together some symptoms and called them subscurvy and these were what they said diagnosed the disease: loss of weight without a reasonable excuse, anemic appearance without any marked deficiency of iron in the blood, gums that bled easily, black and blue marks, frequent swelling of the ankles, and unpleasant nervous symptoms. The infants and children who did not present all such symptoms, were fretful, without appetite, and failed to grow satisfactorily. The treatment began with copious draughts of fruit juices or fresh tomatoes, and for those who could eat the solid foods, meals were prepared with vegetables which contained notable amounts of vitamin C, such as greens, early summer and Chinese cabbage, parsley, fresh green peppers, and Brussels sprouts. The appetite was stimulated with vitamin B. Following this regimen brought recovery to the persons who suffered from subscurvy.

Six years ago we used to say that one glass of citrus fruit juice a day was sufficient to protect against vitamin C deficiency, but we made our tests to sup-

port this claim with healthy young college students. Later on sick persons were tested and then some amazing facts were brought out. Vitamin C was given to the point of saturation, which means a glass of citrus fruit juice or lemonade or tomato juice was given every hour. Of course not all of the vitamin C was retained in the blood but gradually as the patients recovered, they retained more and more of the vitamin. Unfortunately there is only small storage for vitamin C in the body so that a daily supply is needed by all. The results obtained with patients who had diphtheria were wonderful for not one case had an extension of the disease to the mucous membrane of the nose, so often accompanied by nose bleeding. It was valuable also in cases of pneumonia, rheumatic fever, pulmonary tuberculosis, and in patients with anemia it hastened the cure of those cases already on diets containing a high percentage of iron and copper.

It was also developed that there is in the brain a small storage capacity for vitamin C. In a certain hospital where mental cases were cared for, it was decided to make an experiment with some of the more highly excitable patients who were ordinarily a plague to the other patients, to the nurses, and to the neighborhood. The treatment was begun with the commercial vitamin C product, ascorbic acid, in frequent doses and the natural

sources of vitamin C as well. It was not long before the patients had periods of quiet, especially at night. Some time later there was added to their food intakes large doses of thiamin, vitamin B₁, and later of nicotinic acid. The behavior of these patients so improved that it is now believed to be a settled fact that some of the causes of instability in the function of the nervous system and brain rest in a diet restricted in amounts of vitamin C as well as of vitamin B-complex, probably a deficiency which has been of long years' duration.

Laboratory research has shown that vitamin C is found in most of the tissues of the body, especially in the glands, therefore in glandular dysfunction, one should add vitamin C to the diet. In 1937 there was discovered what is perhaps its chief physiological function, that of assisting in the formation of all the intercellular substances of jelly-like character. These cement together the endothelial cells forming the walls of the blood capillaries and also those which constitute the foundation of all fibrous structures and of bone cartilage, and the dentin of teeth. In deficiency of vitamin C the capillaries become exceedingly fragile and some observers believe that they can see a connection between this deficiency and apoplexy. It is also believed that it has much to do with maintaining the physiological level of erythrocytes in the circulating blood.*

Perhaps you may remember the drug dinitrophenol which so many foolish men and women took to reduce their weight. Those who lived to tell the tale developed cataract. Vitamin C in massive doses is helping these persons.

In the matter of purchasing and preparing the food containing this vitamin, there should be said something about the freshness of what one buys. Tomato juice that has stood in cans on grocery shelves for six months or more, no matter how perfect the can, has lost most of its content of vitamin C. So have also the vegetables that have been out of the field for three or four days. If either the

fruits or the vegetables have to be kept, they should be refrigerated. Neither should vegetables to be sliced be prepared very long before cooking and when they are to be boiled, they should always be plunged into boiling water and of course into no more water than can cook them without burning. Never should the water in which peeled vegetables have been cooked be thrown away. This applies to vitamin B-complex as well as to C for these are soluble in water, and that means not a little of the vitamin will be dissolved in the water. That water makes excellent soup for the same meal with the addition of cooked rice, cooked barley, or bits of the other vegetables, or mixed with savita and seasoned with slices of lemon, or a clove, or a bay leaf. I frequently use them as beverages for they are more tasty than a cup of hot water at a meal.

There is some difference, too, in steaming or boiling certain vegetables, as for instance, cabbage. When it is shredded or sliced thin, it should be steamed and when cut in large pieces, it should be boiled. About the worst thing we can do in the way of losing the vitamins from a food is to keep cooked vegetables warm while we wait for a family to assemble.

Once again I say that soda should never be added to any cooking vegetable to preserve its color. The vegetable has no vitamin value after that. Why eat it? Bulk is better obtained in other ways.

Vitamin B and all its factors, being soluble in water, may be given hypodermically to patients who for one reason or another may not take solid foods. Vitamin B-complex does not occur in a large number of foods in any appreciable amount nor can it be stored in the human body, so we have a problem from the very first in getting enough daily of every one of the B factors.

The first symptoms of thiamin deficiency are loss of appetite, gastrointestinal disturbances, inflammation of the peripheral nerves, and edema, or swelling in the tissues that does not go down. In this last type of case, there is also some protein deficiency as well. The

most serious result of a deficiency of thiamin is the enlargement of the heart with dysfunction. Dried non-fermenting yeast and wheat germ are almost specific remedies here. It is here that I recommend oftener the commercial products than I do with any other vitamin. The question is that of the garden versus the drug store. In the United States in 1938 there were sold one hundred million dollars' worth of synthetic vitamin products. That means that people are waking up to the need for vitamins in their search for health and vitality.

Mine is the experience of only one physician among fifteen thousand in the United States but if all could bring the relief to their patients that I have with the recommendation of thiamin and riboflavin, we should have a people who had better health and greater vitality ready to meet any emergency that may arise. We complain that our people eat too much of sweets and starchy foods. They do that when they have diets that are deficient in vitamin B. I shall give you a sample diet prescribed by Dr. Henry Borsook of the California Institute of Technology for over three hundred patients sent to him with gastrointestinal dysfunction due to lack of thiamin. The results he obtained with this diet prove its value. He took away from the patients all starchy and sweet foods. He gave them daily one pint or more of milk, one glass of orange juice, one glass of fresh tomato juice, one egg, one liberal helping of such vegetables as asparagus, broccoli leaves, carrots, spinach, string beans, Romaine lettuce, escarole, chard, and to the meal was added the water in which the vegetables had been cooked. The breakfast included four ounces of a certain cereal containing fifteen per cent of wheat germ and finely ground bran. Tests had proved that this cereal was rich in vitamin B-complex. I recommend this diet to you if you find you crave sweets and starches, or if you have some of the lesser unpleasant symptoms of thiamin deficiency, such as numbness in the hands and feet, pins and

needles sensations, rapid pulse, and breathlessness. If the weight has been above the normal, this diet should be continued until the weight has been reduced; afterward one may add more fruits and root vegetables.

Riboflavin, vitamin B₂, is recommended for cataract, for weakness and loss of body weight, lessened vigor and ambition, sores at the corners of the mouth that will not heal with outward applications, and loss of hair. Riboflavin is found in some of the same foods that contain thiamin, and in addition we emphasize its content in egg whites which some people wrongly think are not fit to eat. Among the fruits, apricots are listed, and sprouts of barley and peas are good.*

Nicotinic acid, another vitamin B factor, with a more nourishing diet than is common among the poor people of our southern states, has cured pellagra.* Chilblain is a common example of nicotinic acid deficiency. These unfortunate people bring home to us the lesson that when man left the soil and ceased to grow his own foods, he began the downward path for the physical body and he has reaped the consequences. It is too late for many millions of our families to leave the cities, so they must do their best to eat a balanced diet with the assistance of that information so willingly given by our social workers and by teachers of nutrition, for the truth about food is what will help them the most. Their worst enemy is the faddist who with persuasive ways builds up a structure of misrepresentation and falsehood which is bound to fall when the wind of truth falls upon it. The faddists don't know that they don't know and about the only way I know of waking them up is to insist that they must have read one of the late books of physiology, published within the last five years, *if* they are to know what they are talking about. It is pitiful that people who are often well-intentioned, will not find out whether what they are telling is true or false. As far as we are concerned, we should know the

(Continued on page 134)

Patients' Letters

New Jersey, Dec. 8, 1940.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

You may discontinue prayers for me, things have worked out beautifully and for the time being I am very happy and contented.

I remain very grateful to you with many thanks for your prayers.

Yours,
—Mrs. M.M.E.

New Jersey, Dec. 16, 1940.

Rosicrucian Fellowship
Oceanside, California.

My doctor made his last visit to my home today. I am going back to school tomorrow with much joy in my heart at the speedy recovery. Am still dependent upon crutches but can walk with both feet leaning upon one crutch.

My doctor has been amazed each time that he came at the wonderful change in my ankle which was in a most serious condition at first. He says he would have sworn that my ankle was actually broken the first time he saw it and the next day there was no sign of a break. I had wired you, you will recall, but you needed my writing, yet I firmly believe that because I had forgotten you needed my writing to help me, the wire strengthened my faith and brought me the help from *some one* or silent Helpers.

I thank you so very much. Continue your work for me.

Sincerely,
—M.J.

Illinois, Dec. 8, 1940.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I am happy to write that my knee is well again. I can sleep all night through without any pain, thank God and the Invisible Helpers for the help I received.

Yours in fellowship,
—Mrs. B.E.

Colorado, Dec. 5, 1940.

Rosicrucian Fellowship
Oceanside, California.

Dear Sirs:

Thanks for the letter on tobacco cures. I am still in quite a state of confusion but I am going to win out. I guess bad habits of years are hard to whip.

I am certainly grateful for your prayers and am asking our Father to bless you for your kindness. I am thankful for the Invisible Helpers for I really can feel their presence. A few weeks ago I would have considered it superstition, but never again.

I am,

Yours in fellowship,
—S.W.I.

Healing Dates

February 8—14—21—28

March 7—14—20—27

April 3—10—16—23

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

People Who Are Seeking Health

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

CURATIVE EFFECTS OF VITAMINS*(Continued from page 133)*

requirements for the authority of the one who essays to speak to us upon the subjects of nutrition, digestion, sanitation, and hygiene. We are anxious to be well. Good health should be our birthright. As surely as we listen to the faddist we can expect to get into that condition—

Where all the king's horses and all the king's
men
Can't bring us back to good health again.

As Paul De Kruif says, "Maximum nutrition would be the most powerful of all the life-guarding weapons of public health." There is more than a catchy phrase to that old adage, "Tell me what you eat and I will tell you what you are."

* Vitamin B₁ is found in dried, non-fermenting yeast, wheat germ, rice polishings, malted milk, peanuts, hazelnuts, chard, asparagus, summer squash, whole grain oatmeal, whole wheat flour, egg yolks, cauliflower. Vitamin B₂ (or G) occurs in milk, egg white, leafy vegetables, apricots and tomatoes.

Nicotinic acid is found in dried, non-fermenting yeast, milk, juicy vegetables, and home-grown root vegetables.

Children's Department



His Wonderful Works

A TRUE STORY OF THE 1880's

By SOPHIA B. McINTYRE

(IN TWO PARTS—PART ONE)



IT was Saturday morning in the long-ago time, when the faces of the loveliest of the doll family were made of wax.

In a cottage in a small town on the coast of Maine, ten-year-old, dark-haired Leila Graves stood at the kitchen sink washing dishes. As she thought of the beautiful wax doll that had lately been given her, a long-drawn-out sigh left her breast. Fearfully Leila glanced at her mother who was energetically rolling pie crust at a near-by table.

"Oh-o-o, I mustn't sigh like that again," thought Leila. "Mama'll be sure to hear me and know I'm not happy. Then she'll 'sist on my telling her why, and I couldn't tell her, I just couldn't! I'll think of something else—the wreck, I guess. That always takes my mind off my other troubles—and try to forget what makes me so unhappy."

For some minutes Leila turned her thoughts to the year before when in a terrible storm a ship had been wrecked very near where she now lived, and all of her father's and mother's lovely things as well as her own precious toys (which were part of the cargo of the ship) had been lost.

But presently Leila knew that she would soon sigh again if she continued to think the sad thoughts that her recollection of the shipwreck called up. So she turned her mind to recalling her experience of the evening before, when her mother had taken her to hear the music

and singing at a revival meeting that was held in the church where she always went to Sunday School.

Soon Leila recalled some words spoken by the leader of the meeting in regard to prayer that were wholly at variance with her experience of the past week. Instantly her thoughts began to fix themselves upon one question which became so important to her that she felt she must know the answer to it. Then it took some time for her to gain courage to ask Mama Graves about it, for children in those days were not permitted to express doubts of anything that had been told them by their elders.

At last, unable to longer endure her doubts about the puzzling question, Leila turned to Mama Graves and said, "Mama, does God always answer prayers?"

Mama Graves stopped her work and turned shocked eyes to the dark little face of her only daughter. "Why, Leila!" she exclaimed. "It can't be possible that, after all your Bible lessons, you doubt the words of the dear Savior Himself!"

For a moment Leila's heart contracted with fear of the punishment which she knew that children in those days usually received for expressing doubts of Bible teachings. Then her intense desire to learn a truth which would perhaps help her to work her way out of the secret sorrow which for a week she had endured, overcame her fear and she bravely said, "I don't 'zackly doubt. I just want to know—does God always answer prayers?"

"Well, Leila, I hope that is one thing that you will *never* doubt!" answered Mama Graves, as she turned to her pie making. "The Savior has told us, 'All things whatsoever ye ask, *believing*, ye shall receive.' I have proved that true always when I have asked for spiritual things. And true of other things, too, when I've wanted them so intensely that I've not only prayed for them *believing*, but I've been willing to *work* for them, also. If we ask Him, God will tell us, too, how to *work* in the right way for things we desire. It would not be good for us to have everything dropped right into our laps just for the asking. And the dear Lord shows forth His wonderful works in many mysterious ways when He answers our prayers. Do you understand, dear?"

"Yes, I guess I do," answered Leila.

But that afternoon when the lunch dishes had been washed, and Leila went to her own little room on the upper floor of the cottage, she knew that she still did not understand why all her intense prayers of the past week had not been answered.

Softly she sank down on the rug beside her bed, and drew from under it the large cardboard box which held what she had fully expected would give her greater pleasure than any other thing she had ever possessed—the beautiful wax doll.

How well she remembered every incident that had led up to its being placed in her longing arms the very day of her Uncle Tom's hurried visit to Mama Graves.

Mama Graves had called her from her play to see him, and she had rushed into the house with her only toy clutched tightly to her heart.

Uncle Tom had caught her up in his arms, held her tightly to him for a moment, then turned to her mother, and

said, "Her doll, Mary! Rags around a clothespin! What are you thinking of?"

Leila had seen tears flood Mama Graves' eyes as she answered, "We haven't been able to afford anything but necessities since the wreck, Tom. We lost everything but what we wore, and—"

"Forgive me, Mary!" Uncle Tom had drawn Mama Graves into his arms, too. "I'd forgotten about the wreck. I haven't been to visit you since you moved here, you know."

Uncle Tom had released Leila from his close embrace, and with a sad heart she had returned to her play. For her doll was no longer, "Gwendolin, the lovely," to her. She was now nothing but a rag-wrapped clothespin.

Leila's heart, too, had been so filled with resentment at Uncle Tom for disenchanting her about her formerly idolized Gwendolin, that after lunch when he had said, "Get your hat and coat, Leila. Let's go out and view the weather," she had obeyed, but not very happily.

How well she now remembered Uncle Tom's hearty laugh when, as they walked toward Water Street, she had asked, "Do we have to go to town to view weather, Uncle Tom?"

"Not especially, little one," he had answered. "Beautiful weather is all about us, I can see now. We'll just go down town and see if we can find some *happifying* weather."

Leila could not understand what Uncle Tom had meant, but his fingers tightly clasping her hand had a cheering effect on her, so that she had skipped happily along beside him until they had reached the only toy store in town.

Many times heretofore Leila had flattened her little nose against the windows outside this enchanting place. But now she felt as if her heart could not hold her joy as Uncle Tom had led her in, and



she came into close contact with the treasures the store contained.

"Let's prospect dolls," Uncle Tom had said, and he had smiled quizzically at her as he led her to the doll department. "If you happen to see something you'd like, just point it out to me, and maybe the weather will be right for us to get it."

In all her short life Leila had never seen so many dolls as were displayed on the counters and shelves of that doll department.

Now she gave a little gasp of delight and was about to point to a gorgeous waxen lady in a lace-trimmed blue gown, when it had occurred to her that Mama Graves had told her many times that she must never, never be greedy or selfish at any time nor at any place where she happened to be. So then she had decided that as the blue-dressed lady would likely cost a great deal of money which Uncle Tom might not be able to spare, it would be better for her not to be selfish and ask for that particular doll.

So she had finally pointed to a foot-high doll whose jet-black hair and eyebrows, pale blue eyes, red cheeks and lips were flatly painted on its china head. Its china feet were bare—quite different from the beautifully shod feet of the wax-faced lady—but Leila knew that as she could sew, she would soon be able to dress the china feet properly. And she had sighed contentedly when she heard Uncle Tom tell the saleslady to wrap up the china doll.

How Uncle Tom had ever known how much she had longed to possess the blue-dressed lady, Leila could not imagine. But when he had asked the saleslady to wrap that one up also, Leila had clutched at his hand and had almost stuttered in her surprise and delight, as she said, "Oh, Uncle Tom, do you think you can spare the money for that one, too?"

For answer Uncle Tom had caught her up in his arms, and she had heard a funny sound in his throat before he had said, "You poor little mite! Yes, I can spare the money for that one, too."

They had taken the lady doll home in

her box. Uncle Tom had helped Leila to select a name for her precious treasure—*Victoria*—for the queen who was famous at that time. Uncle Tom had gone away that evening. And some days had passed before Leila could trust herself to unfasten the cords which bound the beautiful doll to the box and take *Victoria* into her arms.

Then surprise, consternation, and grief had overcome her when she had discovered that the doll which for days she had been calling "precious child"—was a cripple. It could not sit up like all real children, as well as like all other dolls that she had ever seen.

Immediately Leila had begun an investigation to learn why the doll would not sit up no matter how hard she tried to make it. She removed its clothes which the rigidity of the body made hard to do, and soon learned that the body and legs were not separate and sewed together as they were on the china doll, but were shaped from one piece of cloth and stuffed with something which felt so hard to her fingers that she could neither bend nor break it.

As in all its dreadfulness it had dawned upon Leila that her "precious child" could not be dressed or undressed with ease; that it would always have to lie down—never able to sit up and look around—she had felt a lump begin to gather in her throat. Then her heart had begun to feel as if it were too big for her breast.

Hastily she had put the doll into its box, spread its clothes over it, replaced the cover, and pushed box and contents under her bed. Quickly she had then climbed onto the bed, and barely had time in which to bury her face in her pillow when her sobs had broken out so convulsively that she had feared Mama Graves on the floor below would hear her.

And Mama Graves, nor no one else, Leila had decided, must ever know the sorrow that had come to her. The sorrow of having a doll child so badly formed that it could not sit up. *Oh!*

(To be concluded)

Echoes from Mt. Ecclesia



MRS. MAX HEINDEL'S seventy-sixth birthday was the occasion for a special program at the Friday night Expression Class. Each student voiced appreciation of the class and of Mrs. Heindel's coaching; but perhaps to no one do these mean more than to Mr. E. A. Robinson, who motors the ninety miles from Los Angeles every week to attend. Mrs. Heindel was presented with a beautiful pin by Miss Doris Crews on behalf of the Rochester Center, and two colorful charm strings for her patio by the members of the class. Mr. E. J. McManus sang the first two verses of "Lead, Kindly Light," her favorite song, and the class joined in the last verse.

On Monday evening, the twenty-seventh, the birthday supper was served. As guests at her birthday table Mrs. Heindel invited her fellow Aquarians. At the beginning of the program recordings of birthday greetings from the Long Beach and Los Angeles Centers were played. A quintette sang "Alice Ben Bolt," Max Heindel's favorite song, and "Jeannie With the Light Brown Hair"; then Mr. Oscar Rufert's splendid bass boomed "Rocked in the Cradle of the Deep." Mrs. Mattie Townsend, who also acted as program chairman, recited a poem, "To Mrs. Heindel," written by Mr. Irving MacArthur of Rochester. Mr. McManus, a probationer for many years and now a resident worker, whose voice is gracing many occasions at Mt. Ecclesia, sang "Noon and Night" by Hawley and "The Search" by Ashford. As the last number Mr. George Moffat played two 'cello solos, "Dance of the Blessed Spirits" from *Orpheus and Eurydice* by Gluck, and "Wiegenleid" by Nölck. Mr. Moffat, who made the trip especially from Los Angeles to play for this occasion, was first 'cellist of the San Francisco Symphony Orchestra when it was

founded by Paul Steindorff many years ago.

Mrs. Heindel responded with a few words of appreciation; of joy in the opportunities for humanitarian service of past years, and a forward, hopeful look to added years of usefulness in the Fellowship work.

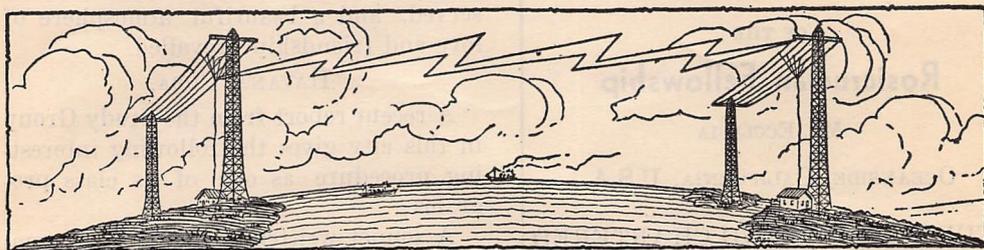
Visitors in greater number than ever are drawn to Mt. Ecclesia. Among those who came during the month were Mr. and Mrs. Lee Stubbs of Chicago, and Miss Doris Crews of Rochester, who traveled long distances to spend their vacations in California. Mr. George Groporean, of Sacramento, California, had just spent a short time in Mexico. In a talk at the Expression Class he gave an encouraging report of the progress in art and religion made by the Mexican people.

As Mr. Lynn Vivian was suddenly called away from Headquarters, Mr. Herbert Hood agreed, for a month at least, to shoulder the duties of general manager.

The new aid to cultivation and fertilization by means of earthworms is being further extended. Dr. George S. Oliver, the expert who put in the culture beds, will remain for a year to superintend the growing of vegetables for the Headquarters, undertaking also to supply cut flowers for the Fellowship's many needs. Thirty-five of the most important local vegetables will be planted in season, with strict attention to the planetary phases, as Dr. Oliver has demonstrated from a practical standpoint that the same force which regulates the tides of the mighty ocean governs also the growth and development of plant life.

Summer School plans for 1941 are well under way. We hope our members and friends are even now planning to make their vacations yield spiritual as well as physical returns by attending Summer School at Headquarters.

Rosicrucian News Bureau



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*"Yet they, believe me, who await
No gifts from chance, have conquered
Fate."* —Matthew Arnold

In conditions such as those of the present day those who understand the law of cause and effect in connection with the law of rebirth may profitably remind themselves frequently that besides the destiny brought over with us from previous existences for liquidation in this life, we are every day exerting a causative influence by our acts. We expect a considerable part of the deeds done in this body to work out into effects before death terminates our stay in our present environment, while those deeds which are not thus liquidated will be held over and will form the foundation of the destiny of a future existence, where we may reap what we have sown. It cannot be denied that this destiny from the past gives us a certain bias or trend toward a particular line of action, but, nevertheless, there are ever present opportunities in the comparative free will we have in a large percentage of our actions, leaving scope for the exercise of Epigenesis, the divine creative activity which is the basis of evolution.

Should we, individually or collectively, constantly emphasize the Law of Causation and consistently and persistently ignore the Law of Epigenesis, we place ourselves outside the latter's line of action, and our opportunities for exercising its initiative are missed more often than not, with the result that we greatly retard our progress. By constantly watch-

ing for opportunities to exercise the principle of Epigenesis in our individual and group associations we may not only liquidate past destiny, but build up future conditions which will be in harmony with the plans which those Higher Ones directing our evolution have for us.

LOS ANGELES, CALIFORNIA.

The splendid work which has been done by this Center in disseminating the New Age Truths for many years continues to be carried on by loyal, faithful members. In addition to the regular weekly classes in the Philosophy and Astrology, the weekly Healing Service, Sunday Devotional Service, and Sunday School, a weekly Bible Class has also become a part of the activities, and a monthly research class has been doing some excellent work in compiling material on various subjects from the writings of Max Heindel.

A fine group of musicians furnish a monthly musicale for the Center, as well as special music for other occasions. At a recent Sunday Devotional Service, a number of inspiring violin selections were given by Roderick White as guest artist. This internationally known violinist has won the highest praise of critics during the years of his public performances in solo and symphonic work, and always elicits the fullest appreciation and enjoyment from his audiences.

Fellowship Day was another recent "high spot" for this Center. During the hours of "open house" many friends came in to visit and join in the loving gratitude and tributes given in memory

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

STUDY GROUPS AND CHARTERED CENTERS

IN THE UNITED STATES AND CANADA

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

- Akron, Ohio.*—612 Metropolitan Bldg.
Boston, Mass.—168 Dartmouth St., Rm. 201.
Burlington, Vt.—91 No. Union St.
Calgary, Alta., Can.—108 14th Ave. W.
Calgary, Alta., Canada.—Young People's Group 1536 15th Ave. W.
Chicago, Ill.—Room 719, Ashland Bldg., 155 N. Clark St.
Chicago, Ill.—c/o Mrs. Magdalena Goveia, 4921 Montana St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 916.
Detroit, Michigan.—115 W. Adams.
Grass Valley, Calif.—118 Bush St.
Indianapolis, Ind.—411 Pennsylvania Bldg.
Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—2523 W. 7th St.
Los Angeles, Calif.—4830 Floral Drive.
Milwaukee, Wis.—234 Fine Arts Bldg., 125 East Wells St.
Milwaukee, Wis.—627 No. 6th St., Room 10.
Minneapolis, Minnesota.—Masonic Temple, Room 209.
New Orleans, La.—429 Carondelet St., Room 201.
New York City, N. Y.—160 W. 73rd St.
Omaha, Neb.—301 No. 31st St.
Reading, Pa.—W.C.T.U. Hall, 6th and Franklin Sts.
Rochester, N. Y.—307 Burke Bldg.
Schenectady, N. Y.—13 Union St.
Seattle, Wash.—1810 Westlake Ave., Room 1, Trimble Bldg.
St. Paul, Minn.—318 Midland Trust Bldg.
Tampa, Fla.—405 Grand Central.
Utica, N. Y.—11 Clinton Place.
Vancouver, B. C.—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

of Max Heindel for his pioneer work for humanity. Short talks were given by various members, refreshments were served, and a beautiful atmosphere of love and friendship prevailed.

HAVANA, CUBA.

A recent report from the Study Group in this city gives the following interesting procedure as one of its class programs:

A sonnet written by one of the members, and dedicated to Christ-Jesus, was recited by the author. This was followed by a short concentration period.

Minutes of the previous meeting were read and approved.

A talk entitled, "The Ten Commandments of the Law of God," was given by the secretary.

Some incidents demonstrating how good thoughts help when one is on the point of misjudging another in the daily life were related by a member.

An explanation and discussion of the ideals of liberty of the students in expressing themselves through speech or writing was given by one of the members.

A section of the *Cosmo* was read and commented upon.

An article on "Adaptability" which had been translated into Spanish from the Rosicrucian Magazine was read.

The story of the birth and life of St. Francis of Assisi was feelingly related.

A sonnet composed by one of the members upon seeing the sun go down into the sea was recited.

After admitting a new member into the Group, the meeting was brought to a close.

READING, PENNSYLVANIA.

The regular weekly classes of this Center have been continued through the fall and winter months with the usual sincerity and earnestness of purpose, new students coming in from time to time.

The secretary writes, "While our Group is not as large at times as we should like, yet they are all sincere and faithful students. There are those, too, who visit the classes, coming back again

and again, questioning and wondering, seeming to sense that here is a Philosophy which teaches more than meets the eye. So the Work is carried on and the comforting Rosicrucian Truths disseminated slowly but surely."

The spiritual power of any group can be built up only by *repetition*: repeated classes and Services where aspirants are gathered "in His name." Where the aspirations of human hearts are massed repeatedly, they will form a spiritual fire, the vibrations of which become a magnet for those who can "tune in," and thus the meeting place becomes a "beacon light" for all wayfarers on the highway of Life. There is nothing spectacular in this establishment of a *spiritual center*, but all the faith, courage, hope, and love poured from the hearts of those attending serve as a leaven to give strength and power to these Lights on the Way.

TERRE HAUTE, INDIANA.

From a friend in this city comes the message that she has interviewed A. O. Gillis and Son, Funeral Directors, and found that they are prepared to use Rosicrucian Fellowship methods of caring for the deceased. The message came too late to include this firm in our list given in the February issue of the Magazine, hence we are giving it here.

PERTH, AUSTRALIA.

Regular reports from the little Group in this distant city always bring a note of courage and determination as they tell of the persistent efforts of the friends there to "mass their coals" periodically and thus maintain a *light* for those who may be seeking the higher Way.

A weekly class deals with both the Philosophy and Astrology, the monthly material sent from Headquarters being frequently used as a basis for class discussion. Healing meetings are also held at times for those requesting assistance, and results from these endeavors to follow the injunction of Christ-Jesus "to heal the sick" have been of a most gratifying nature.

Study Groups and Chartered Centers in Other Countries

ARGENTINE

Buenos Aires.—Calle. Carabobo 836.

BELGIUM

Brussels.—74 rue Stevens Delannoy.

BRAZIL

Sao Paulo.—7 Rua Parana, 29.

BRITISH GUIANA

Georgetown.—69 Brickdam.

CHILE

Santiago.—Dominica 25.

ENGLAND

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

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

GOLD COAST, WEST AFRICA

Kumasi.—Mr. Ben T. Vormawah, Box 69.

Sekondi.—P. O. Box 224.

Takoradi.—c/o E. Oben Torkonoo.

JAVA

Bandoeng.—Lembangweg 77.

MEXICO

Mérida, Yuc.—Calle 41 No. 496.

NEW ZEALAND

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

NIGERIA

Lagos.—P. O. Box 202.

PARAGUAY

Asunción.—Louis Alberto de Herrera, Republica Francesa.

Asunción.—Garibaldi 118.

PHILIPPINE ISLANDS

La Paz, Iloilo.—19 Burgos St.

Manila.—1324 Espiritu, Singalong Subdivision, Santa Ana.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2º.

THE NETHERLANDS

Amsterdam.—20 Nickerie St.

Apeldoorn.—Lavendellaan 16.

Arnhem.—Mesdaglaan 18.

Den Haag.—Secretariaat: Sadeestraat 12.

Rotterdam.—Claes de Vrieselaan 51.

Rotterdam.—Bergweg 308.

Zaandam.—Langestraat 24.

URUGUAY

Montevideo.—Galicia 2137.

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That Solve Problems

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The Rosicrucian Cosmo-Conception ..	\$2.00
Paper Bound 4 for \$2.00; single copies	.75
The Rosicrucian Mysteries	1.50
The Web of Destiny	1.50
Mýsteries of the Great Operas	1.50
Ancient and Modern Initiation	1.50
Gleanings of a Mystic	1.50
Letters to Students	2.00
Teachings of an Initiate	1.50
Rosicrucian Philosophy in Questions and Answers	2.00
Occult Principles of Health and Healing	1.50
Freemasonry and Catholicism	1.00
In the Land of the Living Dead	1.00
The Rosicrucian Christianity Lectures	2.00

On Astrology

Message of the Stars	2.50
Astro-Diagnosis	2.50
Simplified Scientific Astrology	1.50
Astrology and the Ductless Glands25
Rex and Zendah in the Zodiac	1.50
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Oceanside, California, U. S. A.

ASUNCIÓN, PARAGUAY, S. A.

It is encouraging evidence of the need and desire for the Western Wisdom Teachings in the South American continent to receive frequent news of the progress of two Fellowship Centers in this, the capital city of Paraguay—one located at "Villa Julia," Calle Luis Alberto de Herrera y Republica Francesa, and the other at 118 Garibaldi St.

Much enthusiasm and interest are manifested in conducting the classes, Services, and other activities of both Groups, and the number of visitors reported indicates that greatly to-be-desired constant influx into these ever-widening channels so steadily carrying the New Age Truths to those ready to respond in that part of the world. It is particularly inspiring to find such a spirit of faith and courage displayed by the members of both Groups, no matter how numerous and serious the obstacles. It is this indomitable pioneering spirit that builds new highways for the human race and leads them on to ever greater heights of spiritual achievement.

All Is Well

By W. EARLINGTON WHITNEY

*My soul is sick with sinning,
 My conscience ever burns;
 The "Still Small Voice" is urging,
 My spirit ever yearns.*

*O Beelzebub, to blackness!
 From me—keep thou away!
 I shall no longer listen—
 I free myself this day!*

*My God is ever with me!
 And claims me for His own;
 The seeds of everlasting life
 Within my heart are sown.*

*No more within my garden
 Shall thistles ever grow!
 But Word of God, implanted,
 The Reaper's hand shall know.*

Additional Dealers

(Continued from page 144)

- St. Louis, Mo.—Doubleday, Doran Book Shops, 310 N. 8th St.
 St. Paul, Minn.—St. Paul Book & Sta. Co., 55 E. 6th St.
 St. Petersburg, Fla.—K-B Printing Co., 550 Central Ave.
 Sydney, Australia.—Dymock's Book Arcade Ltd., 424-426 George St.
 Syracuse, East, N. Y.—Florence M. Simon, 111 West Ave.
 Tacoma, Wash.—C. A. Thorell, 708 St. Helens Ave.
 Tampa, Fla.—E. M. Holder, 1002 Horatio.
 Washington, D. C.—Henry Austin, 4215 Ridge Road, S.E.
 Brentano's Book Stores, Inc., 1322 F. St., N.W.
 G. C. Murphy Company, Department Store, 1214 G. Street, N.W.
 Oriental Esoteric Library, 1207 Q. St., N.W.
 Roach Drug Co., 8th and G Streets, S.E.
 The Willard Hotel, Newsstand, 14th and Pennsylvania Ave. N.W.
 Woodward & Lathrop Department Store.
 West Hartford, Conn.—The Case Book Shops, 16 La Salle Road.

WARNS LIQUOR INDUSTRY

(Continued from page 128)

now this body-wrecking, death-dealing monster has warily insinuated himself into the home where he proudly lifts his evil head for all who enter to behold, proclaiming his existence to young and old alike as the "cocktail bar." Under his new cognomen, disguised with the cloak of respectability, he is carrying on his nefarious wrecking activities, degrading men, women, and youths alike, breaking up homes, demoralizing traffic, and inciting murders the gruesomeness of which in many cases, while wholly unfit for publication, still exists and is whispered about, polluting the very air we breathe.

The world today is badly in need of a moral crusade which will forever sweep this monster from the face of the earth, never to rise again. And where is a better place to begin than in our public schools aided and abetted by those who fill our church pulpits and our occult orders all over the world.

Mt. Ecclesia

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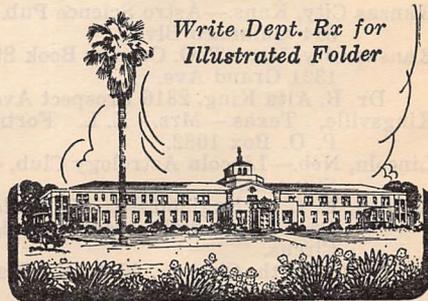
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All Rosicrucian Fellowship Centers also carry Fellowship Publications.

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- Atlanta, Ga.—Kimsey's Book Shop, 129 Carnegie Way. N. W.
Longworth's Book Shop, 106 Forsythe St. N. W.
- Baltimore, Md.—The Remington-Putnam Book Co., 347 N. Charles St.
- Bellingham, Wash.—W. C. Orrill, 1237 State St.
- Bombay 7, India.—The Popular Book Depot, Grant Road.
- Boston, Mass.—Metaphysical Club, 25 Huntington Ave.
- Buenos Aires, Argentine.—Mrs. Henny C. Scheffer de Valentin Andreae, Avenida del Tejar 2319, Belgrano, F.C.C.A.
Nicholas B. Kier, Talcahuano, 1075.
- Buffalo, N. Y.—The Sun Publishing Co., 532 Elmwood Ave.
- Calgary, Alta., Canada.—J. J. Gamache, 1002 1st St. W.
- Capetown, South Africa.—Utting & Fairbrother, Ltd., 129 Longmarket St.
- Chicago, Ill.—Brentano's, 29 S. Wabash Ave.
Fellowship Book Supply, 332 S. Cawp-bell Ave.
Marshall Field & Co., 121 N. State St.
D. G. Nelson, 56 E. Grand Ave.
Time Aspected Charts, 32 North State St., Room 1410.
- Cincinnati, Ohio.—John G. Kidd & Son, Inc., 19 East 4th St.
Fountain News Shop, 425 Walnut St.
- Cleveland, Ohio.—Phoenix Book Shop, 1872 W. 25th St.
- Colombo, Ceylon.—Frewin & Co., 40, Baillie St., Fort.
- Columbus, Ohio.—McClelland & Co., 100 N. High St.
- Dallas, Texas.—Schmalzried Book Shop, 1023 Main St.
- Detroit, Mich.—A. E. Arbuckle, 9333 Carleton Ave.
Temple of Light, 412 W. Grand Blvd.
- Grand Rapids, Mich.—Raymer's Book Store, 5 North Division St.
- Heswall, Ches., England.—Mrs. Beryl Sp. Dean, The Sun Dial.
- Kansas City, Kans.—Astro Science Pub. Co., 814 Quindaro Blvd.
- Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
Dr. B. Alta King, 2816 Prospect Ave.
- Kingsville, Texas.—Mrs. E. L. Fortman, P. O. Box 1082.
- Lincoln, Neb.—Lincoln Astrology Club, 4147 Starr St.
- London, E. C. 4, England.—L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus.
Mrs. Edith Chown, 60-A St. Mark's Road. North Kensington.
- S. W. 7, Margaret Grant, 35 Cranley Gardens.
- Los Angeles, Calif.—The Church of Light, 818 Union League Bldg.
First Temple & College of Astrology, 733 S. Burlington Ave.
Philosophical Research Society, 3341 Griffith Park Blvd.
Chas. H. Wolfram, 11514 S. Broadway.
- Manila, P. I.—H. F. Tibayan, 1324 Espiritu St., Singalong Sub-Division
- Merrick, L. I., N. Y.—Disciples Retreat, Gormley Ave. and Nassau St.
- Minneapolis, Minn.—Powers Mercantile Co.
- Milwaukee, Wis.—Astrological Study Studio, 922 N. 27th St.
Des Forges & Co., 427 East Wisconsin Ave.
- New York, N. Y.—The Baker & Taylor Co., 55 5th Ave.
Brentano's, 1 West 47th St.
Doubleday, Doran Book Shops, 244 Madison St.
The Gateway, 30 East 60th St.
Harmony Book Shop, 112 W. 49th St.
Macy Pub. & Masonic Supply Co., 35 W. 32nd St.
- Oakland, Calif.—The Holmes Book Co., 274 14th St.
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- San José, Calif.—Metaphysical Center, 80 E. San Fernando.
- Santa Barbara, Calif.—Channel News Agency, 905 De La Vina St.
Copeland Book Shop, 1124 State St.
- Santa Monica, Calif.—Diane Van, 613 Santa Monica Blvd.
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Raymer's Old Book Store, 905 3rd Ave.
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