

*The*  
**ROSICRUCIAN  
MAGAZINE**

*Rays From  
The  
Rose Cross*



**FEATURES**

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The Next Seven Years  
Rebirth Among Children  
Uncle Mart's Family  
(Astrology)

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The Rosicrucian Fellowship

Oceanside, Calif., U.S.A.

The  
**ROSICRUCIAN**  
**MAGAZINE**

*Rays from the Rose Cross*

ESTABLISHED BY MAX HEINDEL

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**The Rosicrucian Fellowship**

OCEANSIDE, CALIFORNIA, U.S.A.

# The Rosicrucian Fellowship

## ITS MESSAGE AND MISSION

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

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

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

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

*Correspondence Courses in Rosicrucian Christianity, Western Wisdom Bible Study, and Spiritual Astrology, given on the freewill offering basis, are offered to those sincerely interested. Address—*


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

# The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

## The Next Seven Years

By JOSEPH DARROW

 HE next seven years will probably be the most fateful years that the United States, and all the world for that matter, in most respects have ever seen. Not only external symptoms are to be observed in all our material conditions which point in that direction, but various sources of occult prophecy indicate the same result. There are too many straws in the wind all pointing in the same direction to make it a coincidence. The general conditions throughout the world have arrived at the point where vast changes are required in accordance with cosmic law.

The winning of the war is of course the first consideration for the democratic peoples of the world, in order to make secure the foundations of democracy,

for universal democracy is the essence of the New Order of Order. But it must not be supposed that the winning of the war will automatically and completely establish democracy and solve the greater part of its problems. The war, dreadful and evil as it is, is being utilized by the Hierarchs in charge of evolution to destroy some of the superficial aspects of civilization which must be cleared out of the way before the "*Novus Ordo Seclorum*," the New Order of the Ages, which is inscribed upon the Great Seal of the United States, can be achieved.

Democracy up to date has been on trial. It has been a world experiment fostered by the Masters of Evolution, as

it was believed that the world was ripe in 1776 for this great experiment to be undertaken. Universal democracy is the coming order of all the world because it gives the greatest measure of free will to the individual, and free will is the basis of evolution. So far in the democracies of the world the principle of free will has been badly exploited by selfish interests and those who could not grasp the essential greatness of the system of democracy. The *Novus Ordo Seclorum* is going to see the flowering of democracy, or the beginning of that flowering, in the second fifty years of this century. But very much must be accomplished before that flowering can start, and that is what should be accomplished in the next seven years.

The first of the Four Great Freedoms, the Freedom from Want as enunciated by our President, must have its foundation securely laid in those seven years.

Freedom from Want includes freedom from unemployment, which has been so widespread in the history of the United States during its various periods of depression. This will be the first great problem that will have to be met and solved as the millions of our disbanded soldiers and sailors come home after the war.

The system of economics based upon private initiative and individual ambition is not going to be done away with in the New Order but is to be given a new direction and have a new object as

its principal goal. In the past, private initiative and individual ambition have had financial profit as their chief incentive in the majority of cases, and the acquiring of large sums of money that could be devoted entirely to the personal interests of him who possessed it. Outside of private philanthropy and the various philanthropic institutions that have come into existence from time to time there has not been felt to be any particular responsibility regarding the accumulation and the hoarding of vast sums of money, subject only to the interest and will of those who were able to manipulate economic mechanisms so as to acquire them. The new direction which personal ambition and private incentive are to take in the New Order is that of a far more equitable distribution of the products of industry and labor in accordance with the principle of the "fundamental Unity of each with all."

The earth and its products belong to all the people, and to each individual in proportion as he contributes to the general welfare. The extraordinary rapidity with which science has been developing, particularly electronic science and the machine, since the beginning of this century has complicated the problem and has made it imperative that it be solved very soon. The Machine Age has arrived with a vengeance so that industry and agriculture require to an ever and ever greater extent only machine tenders. This radically diminishes the exercise of the creative instinct on the part of the masses of workers, so that they do not get the same spiritual and mental satisfaction out of work which they did in earlier ages when each man carried out some of the creative processes of the work upon which he was engaged. This deficiency must be counteracted by giving the masses more opportunities for cultural development, and that is a part of the problem with which we are faced.

Now let us briefly touch upon some of

the indications and prophecies which point to the next seven years as being the critical period during which the foundations for the *Novus Ordo Seclorum* will be laid. This subject has been ably treated by Mr. Theodore Heline in the May number of the *New Age Interpreter*, under the title, "Our Next Freedom." There are four principal sources of information which he and other occult writers refer to and which all point in the same direction and at least symbolically to the same conclusion. The first of these is the eighty-four-year cycle of Uranus, the Awakener, whose indwelling Planetary Spirit exercises particular control and guidance over the United States. It is the Planetary Spirits which ensoul the various planets that affect humanity, not the physical planets themselves. The second is the great pyramid of Gizeh, which according to exhaustive explorations and analyses by pyramidologists

is a prophecy built in stone 84-YEAR covering all the ages of the CYCLE OF earth. The third source is URANUS Biblical, dealing with the various prophecies in the Bible and the time measurements found there which point to the coming of certain world events. The fourth source is the Great Seal of the United States, which it is claimed was designed according to occult directions so that it is symbolical of the main events of this country.

The next eighty-four-year cycle of Uranus starts in 1944 when it passes over the ascendant or critical point in the zodiac which particularly influences the United States. This indicates that then a new and important era is to begin. The preceding eighty-four-year cycle of Uranus started in 1860, which marked the beginning of the Civil War period. The next preceding eighty-four-year cycle began in 1776, and marked the beginning of the Revolution of the American Colonies. Judging from analogy we may expect in 1944 the

beginning of events no less epoch-making than those of 1776 and 1860. According to Mr. Heline, due to the combination of forward and retrograde movements of Uranus, in August of this year it will reach a point corresponding to that of October 1859, which brought the provocative attack of John Brown upon Harper's Ferry and which had no little effect in precipitating the war between the States. It is deduced from this that a similar provocative act may occur in August of this year which will have a good deal to do with determining the direction of coming events.

The Great Pyramid carries a like message, according to the *New Age Interpreter*. As indicated by this prophetic monument we are now passing through the King's Chamber, the Judgment Hall of the Nations, and which contains the "Coffer." We reached the north end of this Coffer in June 1941, which it is claimed marks the beginning of a period of spiritual compulsion propelling mankind toward the New Order. On March 4, 1945, we reach the center of the Coffer, which David Davidson, the pyramidologist, says is "the pivotal point in the pyramid when Great Britain and the United States will be compelled . . . to present themselves and all their work as an offering to God." November 10, 1948, we reach the south end of the Coffer and the end of the period of "spiritual compulsion." The year 1950 is the date given for the collapse of the present economic world order when the forces set loose by the present war have produced insoluble difficulties and problems which the old economic and financial system cannot encompass. It is also claimed that 1953 will mark the end of military aggressive systems.

The Biblical prophecies are rather complicated but are nevertheless very interesting. They are based upon a Biblical measuring period of 2,520 days. This measuring rod designates

three seven-year periods of great world importance beginning with 1929, the date of the Wall Street crash, and extending to 1950, which marks the period of the transformation of our present economical and financial system to one of a more equitable type.

The Great Seal of the United States has some very interesting symbology connected with it. It starts with 1776, which is inscribed upon its bottom tier. The Seal has thirteen courses of stone, and thirteen is the destiny number of the United States. Each course is said to represent symbolically thirteen years. Thus the thirteen courses altogether make 169 years which, starting from 1776, bring us to 1945. According to Seal symbology 1945 is thus the time when the United States will have reached the point where it is ready and destined to begin its real world destiny in leading the way into the New Order of the Ages, and in which it will undoubtedly take a major part.

All these various prophecies point to the next seven years as years of strife for the United States, the intensity of which will rival and probably exceed those of the Revolution and the Civil War. In those seven years the foundations of a system will be laid which will embody production for use and a medium of exchange based on true wealth, which is character and service rendered, not pieces of metal which can be hoarded.

It must not be supposed that the ideal conditions of the *Novus Ordo Seclorum* are to be accomplished in the next seven years, but only the foundations are to be firmly established in that period. But we may expect that during the remainder of the next 84-year cycle of Uranus the actual ideal conditions of the New Order of the Ages will have come very largely into existence, and that we shall have made a very definite start forward toward the Aquarian Age of Love, Peace and Equity.

# 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*

## Rebirth Among Children

By ENID S. SMITH, Ph.D.



AT a time when humanity is re-discovering old truths, is reaching out for a common basis for action, a way out of chaos and toward a more abundant and more intelligent life, the subject of rebirth, especially as demonstrated by children, is a fruitful subject of research. The many articles and books that give examples of the successive lives of little folks have a vital bearing upon present-day health and well-being.

Among the many instances of pre-existence or rebirth given by Yeats-Brown in his *Lancer at Large* (Viking Press), is the case of little Hira Koer, daughter of the station master at Haldwani. The family of this child went on a pilgrimage, August, 1922, to Muttra, and thence to the shrine at Gokul. Here suddenly and unexpectedly the little girl struggled out of the arms of her nurse and ran toward an old lady sitting not far distant in a doorway. The mother followed, but the child rushed into the house and asked the old lady for the slate and pencil she used to use, for her chair, and for a pair of brass nut-crackers which she declared were in the house. Hira Koer then begged her mother to go away, declaring that she had found her real home.

The articles mentioned were brought to the child, but the indignant mother

and nurse dragged the little girl away between them, though followed by the old lady. A few minutes later, on the banks of the Jumna River, where they all went to feed the tortoises with parched rice, the child cried out, "You naughty tortoises! You drowned me last time, and now I believe you'd do it again." At these words the old lady burst into tears, declaring that at this very spot four years ago her twelve-year-old son had been drowned while playing with the tortoises. Further details pointed to the supposition that Hira Koer was the son who was drowned.

In *Gleanings from Buddhist Fields*, Lafcadio Hearn tells the story of a Burmese girl and boy who grew up together, loved and married, and finally died in Okshitgon. On the same day they were born and on the same day they died. Later, in a distant place from Okshitgon, two twin boys were born. The parents of these children were surprised to hear them call each other by a girl and a boy name rather than by the boys' names they had given them, names signifying Brother Little Fellow and Brother Big Fellow. Upon listening to the boys' conversation they discovered the children had formerly lived in a place in which in this life they had never been. Wishing to prove the truth of the children's statements,



they took them to the distant village where they claimed they had lived. The boys immediately recognized all the roads, the bazaars, the houses, and the people. They even recognized the clothes they used to wear in a former life. One of the twins remembered that when he was a girl he had borrowed two rupees from a woman named Ma Thet and had left the debt unpaid. To verify this incident the parents went to Ma Thet who was still living. She recalled that she had loaned the money a long time ago and that it had been unpaid. The children were then six years old and gave many other details concerning the village and its people as they used to know it. Older people then living verified these facts.

Ernest Wilson of the Unity School of Christianity, Kansas City, in his book entitled *Have We Lived Before*, cites several instances of rebirth. A lad of five whose family's religious beliefs did not include rebirth, maintained stoutly that he had lived on earth before the present life and that his mother used to be his sister. His parents worried about the boy's "queer notions." For example, they could not persuade him to eat meat. He would always answer them saying, "Only very young souls eat meat." When there was quarreling, dishonesty, or dissension around him he was utterly heart-broken.

Gloria Dare of Hollywood, California, wrote a little book called *Let there Be Light* in which she gives the belief and findings of the Church Fathers in regard to rebirth, also the Bible and Apocryphal teachings of pre-existence, especially of children, such as Jacob, Esau, Solomon, Elijah, and Jeremiah, among others.

One of the most fascinating stories of rebirth among children was published July, 1915, in the *American Magazine*, entitled "Little Anne." The incident was written up by Anne's elder sister, a commercial photographer of Minneapolis. No one in the family

believed in rebirth but the child Anne. She was in most other respects also unlike the family. The little girl did everything from habit. "I've always done it this way," she explained when as a tiny tot of three, with a roystering air she would lift her mug of milk and gulp it down at one quaffing. Her father used to make fun of her and her quaint claims of being a man in a former life, and especially when she claimed in another life she had been to the moon. "You know about the moon, don't you?" this baby would ask. "It used to have people on it, but it got so hard we had to go. I have been here to earth lots of times—sometimes I was a man—sometimes a woman!"

The child was so sincere in her announcement that the father laughed heartily. This made her angry. "I was! I was!" she declared. "Once I went to Canada when I was a man, and I remember my name was Lishus Faber. I was a soldier, and I took the gates!"

Anne's sister decided she would try to find something in history that would verify the child's words, if possible. For a year she studied all the histories of Canada she could locate for a reference of a battle in which someone "took the gates." But all this study was to no purpose, until one day she was directed by a librarian to a "documentary" history, as she supposed it was—a funny old volume with the *s's* like *f's*. She studied this book for a long time despairing of running down the phrase for which she was looking. At last in this interesting and picturesque old book she found one bit of information that put all the others out of mind. It was a brief account of the taking of a little walled city by a small company of soldiers, but a distinguished feat of some kind, yet of no general importance. A young lieutenant, with his small band of soldiers—the phrase leapt to her eyes—"took the gates"! And the name of the young lieutenant was "Alloysius Fabre."

Dr. George Starr White of Los Angeles, author of *My Biography*, *The Plan of the Universe*, and numerous other works, tells the following story of a little eleven-year-old girl in a history class where the children were observing pictures of fortification walls, weapons, armor, and so forth. As they were looking at a certain page, the girl said suddenly, "This picture is wrong! We shot our arrows from the other side." The child then blushed and asked to be excused for breaking in with her prattle, but her frankness and sincerity caused the teacher to search diligently through old histories to see if the girl could be correct. After a long search she found a history in the public library which showed the arrows being shot as the child had declared.

She called on the girl and her mother, and discovered that the child remembered her past lives. She told the teacher of a doctor friend of hers who had lived with her on the Great Planet but whom she had not seen in this life. She declared she knew she would recognize him if she saw his picture, or if he should utter two words of a peculiar sound of which she gave an example. Later, unbeknown to the child, the teacher procured a picture of the doctor friend and showed it, without comment to the child. She recognized the person as being her former friend in another life, he who now is Dr. George Starr White and knows the two words of peculiar sound. "If ever I happened to meet him in this life, he would know me, if I called him by the name he was to me," she declared.

In *There Is a River*, the story of Edgar Cayce (Henry Holt, New York), Thomas Sugrue writes the biography of a man who is now using for humanity the information he acquired in past lives. It would be difficult to find any one book which could give more fascinating instances of rebirth and the effects of past lives upon the health and well-being of the present life, or give greater en-

couragement, a better philosophy of life, or a deeper understanding of the real possibilities of mankind, than does this biography.

Edgar Cayce is convinced of the truth of rebirth and its practical service in the understanding and guidance of the present life of each individual. In all his work he indicates objectively instances of karmic influence. In his files of the Association for Research and Enlightenment at Virginia Beach, where the organization is incorporated under the laws of Virginia, he has stenographic reports of more than 12,000 people, over a period of 41 years.

It is Edgar Cayce who tells the story of his little brother who passed out last time when he was only eleven weeks old, due to an infected umbilical cord that led to a type of internal hernia. Some years ago Mr. Cayce was called into a family where there was a little two-and-a-half-year-old son, born predisposed to hernia. Through his ability to contact the history of past lives Mr. Cayce discovered the little fellow was his former brother, but nothing of this was said to the baby, for when he later called to see the child he wished to observe his reactions. As Mr. Cayce left his car and was welcomed by the family to which the child belonged, although he would never call his parents "father" or "mother," or the other children "sister" or "brother," he stood for a time with his head down, not noticing the newcomer. Presently the little tot came and stood in front of Mr. Cayce and looking up into his face, cried, "Brother!" He put his arms around his neck, saying, "Brother, don't leave me—take me back home with you—I don't belong here."

From that time on the child could not bear Mr. Cayce out of his sight. He had to leave early in the morning before the child awoke. Later, when the boy was ten years old, Mr. Cayce wondered if he would remember him. He paid a visit to the family, discovered that he had

been mentioned frequently throughout the years as the lad's "big brother," and that for a long time he had had his suitcase packed ready to go home with Mr. Cayce whenever he called again. When he finally came, the lad said, "You got away from me before, brother, but you won't leave me this time, for I have my suitcase all packed." But the parents would not give up the child, though Mr. Cayce declared he could come and live with him summers.

*There Is a River* has no duplicate in the field of verifiable extra-sensory abilities resident in man. Hundreds of people throughout the United States and abroad, many of whom Mr. Cayce has not even seen in this life, would testify at the drop of a hat to the accuracy of his physical diagnoses and to the efficacy of the suggested treatment, as well as to the help received toward a better understanding of life and work. Space and time present no barriers to his labors of love, but he uses this spiritual gift, acquired in past lives, only when especially requested to prescribe for the sick—often those given up as incurable by physicians—or for the distressed who need spiritual advice or vocational guidance. He has never made any public demonstrations of his powers; he does not prophesy; he has not sought wealth. His unquestioned personal integrity, his excellent and voluminous records, including affidavits by physicians, make him an ideal subject for scientific research.

As a child, Edgar Cayce enjoyed the companionship of fairies, gnomes, and other playmates invisible to most of his neighbors and family. In fact, they usually went away when human beings came near, except when Anna Seay, a little neighbor girl who had second sight, came to play. The little people liked her, for she and Edgar could see and talk to them. One day when it rained and they all ran to the playhouse which the little people had helped to

build in the top of the barn, Anna asked the play folk why they didn't get wet. One of them replied, "We can't get wet. We live in the flowers and in the music." Little inquisitive Anna asked, "What music?" A little fellow replied, "Music in everything." Edgar could not remember when he had not played with these little fairies. At first his mother could not see them. They played near a little house under the butter-bean vines. Later, however, she was able to discern them and would often say, "Edgar, your little playmates are waiting outside for you." This was a great delight to have his mother also see them.

But the most remarkable experience of Edgar's life occurred one day when he was a lad of thirteen reading his Bible, in a lean-to of his own construction, when an angel came to him and said, "Your prayers have been heard. Tell me what you would like most of all, so that I may give it to you." Though a bit frightened at first, he answered simply: "Most of all I'd like to be helpful to others, especially to children when they are sick." He was thinking of Jesus and his desire to be a disciple. The angel granted his request and vanished.

Mr. Cayce's biographer, a former associate editor of the *American Magazine* and one who has known Mr. Cayce intimately for more than fifteen years, tells of the various ways in which the spiritual gift of the subject of his book manifests as Mr. Cayce goes into a sleeping state, contacts his superconsciousness, or that which gives him apparently universal intelligence—this he is able to do because of his development in past lives. As a result of the information he is able to bring to the needy, the so-called incurable are cured, the blind see, the lame walk, failures become successes, and lives are transformed as he directs thirsty souls to the Living Water. It is evident that the day of miracles has not passed, but has just begun, and

that these are just some of "the greater things we shall do" which the Master J sus promised.

Since a child, Edgar has always read his Bible through once every year. He gets to the Psalms in August, and one morning when the sun is rising and the bass jumping in the little lake by his house at Virginia Beach he reads in the 46th Psalm, "There is a river, the

streams whereof shall make glad the city of God." True to its title, this amazing story of Mr. Cayce deals with the significance of rebirth, with the great universal questions underlying all human experience, and with the knowledge that came to this man as a child, which verily is as living water in the parched and barren land of present-day thinking.

## A Remarkable Story of Rebirth

By MAX HEINDEL in *The Rosicrucian Cosmo-Conception*



ALTHOUGH most people do not remember their past lives, there are some who do, and all may know if they will live the life necessary to attain the knowledge. This requires great strength of character, because such knowledge will carry with it a knowledge of impending fate that may be hanging black and sinister over one, which will manifest in dire disaster. Nature has graciously hidden the past and the future from us, that we may not be robbed of peace of mind by suffering in anticipation of the pain in store for us. As we attain greater development we shall learn to welcome all things with equanimity, seeing in all troubles the result of past evil and feeling thankful that the obligations incurred thereby are being annulled, knowing that so much less stands between us and the day of liberation from the wheel of birth and death.

When a person dies in childhood in one life, he or she not infrequently remembers that life in the next body, because children under 14 years do not journey around the entire life cycle, which necessitates the building of a complete set of new vehicles. They simply pass into the upper Regions of the Desire

World and there wait for a new embodiment, which usually takes place in from one to twenty years after death. When they return to birth, they bring with them the old mind and desire body, and if we listened to the prattle of children, we should often be able to discover and reconstruct such stories as the following:

One day in Santa Barbara, California, a man by the name of Roberts came to a trained clairvoyant who is also a lecturer on Theosophy and asked for help in a perplexing case. Mr. Roberts had been walking in the street the previous day when a little three-year-old girl came up to him and put her arms around his knees, calling him papa. Mr. Roberts was indignant, thinking that someone was trying to father the child on him. But the mother of the child, who came up directly, was equally put out and tried to get the child away. The child, however, kept on clinging to Mr. R., insisting that he was her father. On account of circumstances to be told later Mr. R. could not put it out of his mind, and sought out the clairvoyant, who accompanied him to the house of the child's parents, where the little girl at once ran up to Mr. R. and again

called him papa. The clairvoyant, whom I will call X, first took the child over to the window to note whether the iris of the eye would expand and contract when he turned her to and from the light, in order to see whether another entity than the rightful owner was in possession of the child's body, for the eye is the window of the soul and no "obsessing" entity can secure control of that part. Mr. X. found, however, that the child was normal, and next proceeded to question the little one carefully. After patient work carried on intermittently during the afternoon, so as not to tire the child, this is the story she told:

She had lived with her papa, Mr. Roberts, and another mamma in a little house that stood all alone, where no other house could be seen; there was a little brook close to the house where some flowers grew (and here she ran out and brought in some "pussy-willows") and there was a plank across the brook which she was cautioned against crossing, for fear she might fall into the brook. One day her papa had left her mother and herself and had not returned. When their supply of food was exhausted her mamma lay down on the bed and became so still. At last she said quaintly, "Then I also died, but I didn't die. I came here."

Mr. Roberts next told his story. Eighteen years before, he lived in London, where his father was a brewer. He fell in love with their servant girl. His father objected so he eloped with her to Australia after they had first been married. Here he went out into the bush

and cleared a little farm, where he erected a small cabin by a brook, just as described by the little girl. A daughter was born to them there, and when she was about two years old he left the house one morning and went to a clearing some distance from the house, and while there a man with a rifle came up to him, saying that he arrested him in the name of the law for a bank robbery committed on the night Mr. R. had left England. The officer had tracked him here, thinking him the criminal. Mr. R. begged to be allowed to go to his wife and child, but, thinking this a ruse to entrap him into the hands of confederates, the officer refused and drove him to the coast at the point of the gun. He was taken to England and tried and his innocence proven.

First then did the authorities take heed of his constant ravings about his wife and child, whom he knew must starve in that wild and lonely country. An expedition was sent out to the cabin, when it was found that only the skeletons of the wife and child remained. Mr. Roberts' father had died in the meantime, and though he had disinherited Mr. R., his brothers divided with him and he came to America a broken man.

He then produced photographs of himself and his wife, and at the suggestion of Mr. X. they were mixed with a number of other photographs and shown to the little girl, who unhesitatingly picked out the photographs of both her alleged parents, although the photograph shown was very different from the present appearance of Mr. Roberts.



## "Sermons in Stones"

By FRANK SMITH



HERE are few people who, at some time in their lives, have not listened with pleasant interest to the sound of the wind in the trees, the beating of the rain on the window-pane, or the swish and plunge of the waves on the beach. Some take great delight in these and other sounds in nature, and one feels that the banished duke, in that happy comedy which Shakespeare wrote, *As You Like It*, must have been such a one.

"Sweet are the uses of adversity," he cheerfully tells us, referring to the hardships of the rough though carefree life in the woods. These had 'feelingly' taught him what he was, made him a part of the nature around him, so that, his thought being free, he was able to find 'sermons in stones, and books in the running brooks.'

Perhaps it would be the same with some of us if we could change our daily round and common task for a jolly life in the open, our smooth hard city streets for the rough but more easily traversed trails of the forest. Failing this, however, we must still get our sermons from the pulpits, lectures from the platform, and our music and poetry from books and the radio. Nevertheless, we do our best to stimulate original thought and imagination by collecting works of art, curios and antiques of all kinds. These, we feel, lead us on to the same sort of thought and meditation that are born of long and close association with nature, for who does not try to express the joy he feels when he recognizes the beauty which the skillful brush of the artist has pointed out to him? The philatelist, admiring the beauty of the design and the skill of the engraving of a rare stamp, is reminded of the circumstances

which made it rare—perhaps the exigencies of some out of the way government long since passed away, and he moralizes a little on the passing nature of things temporal. An old Roman coin will cause most of us to speculate on the uses to which it might have been put while it formed part of the currency of that great empire, and a couple of hours spent with a collection of old pottery, looking at the quaint shapes and curious designs will inevitably cause us to think of the potter at his wheel. Thus stimulated, our imaginations present innumerable pictures to our minds and we are able to form many ideas—compose many sermons.

But of all thought-provoking things, surely an old, well-used Bible is the most effective. In such a Bible there is certain to be, on its flyleaf or about its pages somewhere, notes made at various times by its successive owners. We may assume that the first name, written in a neat, old-fashioned hand with ink that has barely stood the test of time, is the name of the original owner. Farther down, another name is written but to this is added a date, showing that this new owner attached some value to what was then its age, and that it had then become something of a curio. Underneath this another owner writes *his* name and tells us that he is a Captain of Lancers, that his son is mate on the "Mary Rose," which we know at once is a big ship with masts and sails and figurehead all complete; and so on all down the line.

Then as we start to turn its faded pages, we notice here and there, marks made by reverent hands to denote some chapter or verse which has been a par-

ticular favorite of those who, in years long gone by, held this very Bible just as we are holding it now. But their eyes were more accustomed to this script than are ours, for we are scarcely able to read it. The *m*'s look like *w*'s and there seems to be no difference between the *s*'s and the *f*'s. How different from our modern copy, we think, and what changes have taken place in the hundred and fifty years that have elapsed since this old edition was published. And then we realize, with something of a shock, how very modern is even this old copy, for it contains chapters and books whose origin is lost in the misty realms of antiquity. Thinking of those far-off days, we are reminded of the teaching of occult science, which shows that we ourselves as egos have been returning again and again to earth to gather fresh experience. It is interesting to think that a time arrived in these returns to earth when we found, if not the Bible, that from which it originated.

Feeling now that we are renewing an old acquaintance (started who knows how or when), we become a little more interested and we notice that this old copy, like many of our modern ones, carries a column of marginal references on each page, and we cannot fail to remark that this feature alone would seem to distinguish the Bible from all other books.

It is easy to see that there must be some thousands of these marginal references, and the question forces itself into our minds, Who put them there?—and why did they do it? It may be incorrect but it is certainly not illogical to assume that with regard to the first part of the question, it was, says Max Heindel, they of the "Masorete School, which from 590 to about 800 A.D. was located principally in Tiberias, who, with great and painstaking labor, produced a Hebrew Old Testament [from the writings then

extant] which is the nearest to the original we have at the present time."

With regard to the second part of the question, Why did they do it? a little investigation might supply the answer but with the copy we hold in our hands this investigation is impossible, as these notes, like the text, are in old English script. Using our modern copy, however, we find many of these references are just cross references to the same, or similar, passages or ideas in other parts of the book, but others connect passages which do not seem to have any relation to each other at all. One such reference is here given to illustrate this point, no attempt being made to explain the relation between the two passages quoted, though the reader may be sure that there is such a relation. We read in Jonah 3:3: "So Jonah arose and went into

Nineveh according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey." This passage is connected by marginal reference to Genesis 30:8, which reads: "And

Rachel said, With great wrestlings have I wrestled with my sister, and I have prevailed: and she called his name Naphtali."

If the reader will pause for a moment and consider the ideas expressed in these two verses he will see how utterly unrelated they seem to be, and yet we are told, on the authority of the scholarship of the Book itself, that they are related; that is, they have an inner or deeper meaning which connects the one with the other. Such references as these, are, to the earnest searcher, very gratifying, for it is felt that however mysterious the writing, however allegorical the story, however concealed the meaning, those who made these references not only understood the message which had come down through the ages and which they were laboring to pass on to us that follow, but were anxious that we

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*All human discoveries seem to be made only for the purpose of confirming more strongly the truths come from on high, and contained in the sacred writings.—Herschel.*

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also should understand. As we ponder this, we feel that after all it is really a friend of ours and not just a book of rules in the hands of our candid friends, by which they may prove that we are on the highway to perdition.

It is now not unreasonable to think that if such pains have been taken to guide us in the reading of this book there may be other methods used throughout the text for the same purpose, and a cursory examination will soon prove the truth of this thought. We find, here and there, a sentence deliberately emphasized by being placed in parentheses just as if the writer were making a confidential remark to us over his shoulder; elsewhere short passages are emphasized by their sheer irrelevancy or by the quaintness of expression; and in other places the interpretation of a name may signify something of the nature of the allegory.

But this cursory examination will reveal many more things. We shall ponder over the difference between the Old and the New Testament, look over the five books of the Pentateuch, notice that there are major and minor prophets, and as we examine the Psalms we shall doubtless wonder why the 119th is so different from the others; and why some are headed 'A song of degrees of David' or 'of Solomon' or just simply 'A song of degrees.' These, and many other things that we shall notice will doubtless arouse our interest to such an extent that we shall start, like so many others have started, to read the book through.

Beginning at the first chapter of Genesis, we carry on manfully for a while after reading the old stories of Adam and Eve, Cain and Abel, but even though we skip long lists of genealogies our interest begins to flag and the reading becomes a task. We feel sure, however, that there is a meaning to it all, that the stories do carry a significance, for our ordinary sense tells us that all the work of writing, selecting, translating and annotating would not otherwise

have been done. Nevertheless it is a closed book to many of us. As we sorrowfully contemplate the cryptic stories, however, a message something like the following may seem to appear between the lines:

"Sorry, friend, but this is the best we can do for you. We are here recording for your benefit, knowledge of a transcendental nature, wisdom collected through the ages and brought to you through one ancient language after another. We have compressed it into what might be called scientific formulae and you may be sure we have been at great pains to make it as comprehensible as possible.

"You will, of course, realize that we of the Masoretic school were the scientists of our day whom you call Astrologers and Alchemists. Like the scientists of your own day, or of any other day, we use a sort of shorthand or symbology to express our thought, so if you wish to learn what we are handing on it will be necessary for you to understand this symbology, just as it is necessary for you to learn a little geometry and some algebra before you can understand books written on trigonometry or the calculus.

"Fortunately, there are schools at which you can be taught these things so that what is now so puzzling may be made more clear to you. But do not imagine that this is the only way; we should have failed sadly in our task if we had provided only for the intellectuals. Just look around among your friends, particularly the older ones who have found not only comfort but joy through reading the Bible, comfort and joy which have been reflected in their lives; and then observe how many of them there are for whom the Bible has been practically the sole source of education. Remember what is said in Isaiah (35:8) about a way upon which 'the wayfaring men, though fools, shall not err therein.' Read on, friend, for surely in a book that contains everything from the fireside wisdom of the Proverbs to the divinity inherent in that sublime Gospel of St. John you will find that which meets your needs and which will cause you to become a member of the great though unorganized fraternity of Bible lovers. The application of a little common sense will prevent the few odd gargoyles that you will notice from bothering you overmuch. And if you approach the Book with a pure heart and humble mind, you will have little difficulty in crossing the threshold of understanding."

So, sensing the unspoken message we read on.

Wandering wearily with the Israelites through the wilderness, we become sud-



denly aroused by the voice of Moses, speaking with moving eloquence, and we are reminded of the methods of the musician, who, seeking to emphasize a particular theme or melody, plays a great deal of what, to the uninitiated, is irrelevant music, and by contrast the beauty of the melody is made more apparent. Still, some of us may be very conscious of the fact that there is much that we do not understand and it is a very happy day for us if, at this time, we come in contact with a school such as the Rosicrucian Fellowship which gives us a guiding hand in this regard.

In any case, we shall sooner or later feel our spirits quicken as we read of Elijah's confidence in the power of his God to put to shame the prophets of the god Baal; and even the dullest of us can appreciate the power of the narrative where the fine mockery contained in the verse "Cry aloud; for he is a god; either he sleepeth and must be awaked" is followed by Elijah's prayer to God and its answer, for, "Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench."

But if we feel here the fire and strength of the prophet, surely in the style of that chapter in Judges (13) which tells of the birth of Samson, we shall see the sweetness of the saint. If the reader will take the trouble to read this chapter, which by the way begins with the words "And the children of Israel did evil again in the sight of the Lord; and the Lord delivered them again into the hand of the Philistines forty years," he may be reminded of one of those wonderful fairy stories of Grimm, is it?—which begins "Look! now we'll begin, for it was about the Evil One himself." Then if he estimates the impression which has been left on his mind, and the picture that has been

presented to him by a few simple words, he cannot fail to appreciate the literary quality, and his appreciation will be all the greater when he remembers that the story contains occult or inner truth also.

If, as we read these and other great passages of the Old Testament, we feel that we are in close communion with great spiritual forces, how much more will that be the case when we read in the New Testament of the life and work of its great central Figure, in whom are combined both the fire of the prophet and the sweetness of the saint. And if the Old Testament contains figures and passages which have become part and parcel of our literature this is no less true of the New Testament. Surely there is nowhere a passage which has such wide and constant application as that which begins with the words "Our Father which art in heaven."

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*A glory gilds the sacred page,  
Majestic like the sun,  
It gives a light to every age;  
It gives, but borrows none.*

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—Cowper.

Nor are we surprised to find, on reflection, that besides our literature and our poetry, our music has been enriched by great composers who sought to express their Bible-inspired thought-feeling through that medium. We are all familiar with at least a part of that great body of music which is known as 'religious' and which reaches its highest form in what is called the oratorio. Handel's *Messiah* is probably the most familiar of these oratorios, for wherever there are choirs that sing in English the *Messiah* will be heard; and at least the air, "I Know That My Redeemer Liveth," the chorus, "Worthy is the Lamb," and above all the famous "Hallelujah" chorus, will be remembered even by the unmusical.

But by the nature of things, those who can clothe their thought with such divine music are very few; nevertheless there are many others who give expression to their Bible-born thought in ways which are perhaps not quite so easily recognized. We find them in all

walks of life and in all places; in the city dwelling and in the lonely cabin, in the noisy engineroom, or in the kitchen. For many of them, the Bible and life itself have been their only tutors, but so confident are they in the wisdom thus acquired that they mock good-naturedly at our 'book larnin' and college 'eddyca-tion'. Like everyone else, they are outwardly subject to the ebb and flow of circumstances yet inwardly they remain calm and cheerful. Drawing their in-spiration from 'a quiet hour with the Old Book' which they regularly seek, they learn the 'sweet uses of adversity' and

"... Translate the stubbornness of fortune  
Into so quiet and so sweet a style"

that their lives seem like symphonies in action, oratorios in deeds. Quiet, un-ostentatious, self-sacrificing, they constantly kindle the light of their intuition—that quality by which truth is instantly perceived without the aid of logic or reason—at the age-old flame which every Bible carries, and are led to its inner sanctum where, by the strange alchemy of the spirit, they find their own Inward Counselor. Becoming thus independent of pulpit and plat-form they are, like the banished duke, able at all times and without effort to

"Find tongues in trees, books in the  
running brooks,  
Sermons in stones, and good in  
everything."

## The Seraph Symphony


By ANN YOUNG HUGHES



*When dusk has tuned its harp strings  
on the hills  
The seraph symphony begins to  
play,  
And man may hear the music if he wills  
To key his thought into the astral  
ray;  
Uncadenced tones are earth's unchas-  
tened sounds  
That haunt the rhythmed realm  
above our scope,  
Persisting like ourselves they scale the  
bounds  
Returning synchronized with love  
and hope.  
Lift up your heart when day turns down  
its light  
If you would hear this symphony  
tonight.*

## Our Sunday Evening Devotional Service

By L. H. EARLE

TUDENTS of the religious philosophy given in *The Rosicrucian Cosmo-Conception* believe that henceforth the individual must rely largely on himself for the necessary religious training. They begin to discard such supports as regalia to stimulate enthusiasm, ceremonial to inspire reverence, and rhetoric to stir the emotions. Therefore the Rosicrucian Fellowship Devotional Service involves a minimum of ritual and ceremony.

When an ironworker wishes to make a casting, he first makes a mold. Into the mold is poured the molten metal. We do the same thing in a spiritual sense, using the Christian ideal as our mold. By singing the same hymns which express the ideal and purpose of our meeting, reading the same words, and by pouring in our spiritual thoughts coupled with a sincere desire to become more responsive to the Christ ideal, we build up a vibrant power. This joins similar efforts in other Centers throughout the world, and the combined force becomes a potent factor in augmenting good and healing the sick. Each student is thus tuned in with a world-wide tone or vibration that welds them all together.

From the example of Christ Jesus we learn that *loving service* is the foundation of the Christian religion. It is a sure, safe means of unfolding the spiritual powers within us. Therefore, each time we exercise this privilege we help to establish Christian principles and further our evolution toward godhood.

By radiating spiritual thought and feeling daily, and by massing our efforts on Sunday evening we serve God and

man. To make this joint exercise possible, we have a brief period for silent practice, the direction being given by the reader: "Let us now concentrate on Service."

To accomplish this we either visualize, or look directly at the Emblem as a focussing point. The Emblem thus serves as a mold. Into it we pour our idea and desire. If we sincerely desire to do something spiritually, this desire force must radiate from us, and we therefore try to see the Emblem as a living thing radiating the released spiritual power which cleanses the world's aura. Thus, we keep our mind on the Emblem and radiate the desire to serve.

The effect of this practice is, for the time being, invisible. In due time, however, it must manifest itself, and the Emblem symbolizes the threefold invisible accomplishment, namely: the white cross means a (gradually) spiritualized body, the roses a cleansed blood stream, and the golden radiation the soul growth we make by our love and service to others.

When the Healing Service falls on a Sunday evening, the idea of healing is substituted for service with the same principles of procedure involved. We then place a white rose at the center of the Emblem to remind us that the ideal is purity of heart, and that it is from an absolutely pure central source (the Godhead) that the healing force radiates. Since the spark of the divine Flame is within all, we draw on the Universal Supply as we develop our capability to act as pure channels to receive and liberate the divine force expressed as healing or as service to others.

# A ROSICRUCIAN CATECHISM

## Borderland and First Heaven

By EMILY W. LORTCHER

Q. What types of individuals are found in the "Borderland" between Purgatory and the First Heaven?

A. Those who had no interest in the higher life whatever, and those who denied the existence of life after death. They are generally beyond the reach of any help whatever and suffer longer than anyone else. Besides they have scarcely any life in the Heaven World, where the building of bodies for future use is taught, so they put all their crystallizing thoughts into whatever body they build for a future life, and so a body is built that has the hardening tendencies we see, for instance, in consumption. Sometimes the suffering incident to such decrepit bodies will turn the thoughts of those who ensoul them to God, and their evolution can proceed. But in the materialistic mind lies the greatest danger of losing touch with the spirit and becoming an outcast.

Q. What occurs when the purgatorial existence is over?

A. Then the purified spirit rises into the first heaven, which is located in the three highest Regions of the Desire World, where the results of its sufferings are incorporated in the seed-atom of the desire body, thus imparting to it the quality of right feeling, which acts as an impulse to good and a deterrent from evil in the future.

Q. What is the first experience that comes to the spirit in the first heaven?

A. It sees the panorama of the past again unroll itself backward, but this time it is the good acts of life that are the basis of feeling. When we come to scenes where we helped others we realize anew all the joy of helping which was ours at the time, and we *feel* in addition

all the gratitude poured out to us by the recipient of our help. When we come to scenes where we were helped by others, we again *feel* all the gratitude that we then felt toward our benefactor. Thus we see the importance of appreciating the favors shown us by others, because *gratitude makes for soul-growth*. Our happiness in heaven depends upon the joy we gave others, and how we valued what others did for us.

Q. In cases of economic limitation is not our giving necessarily restricted?

A. Not at all, as the power of giving is not vested chiefly in the monied man. Indiscriminate giving of money may even be an evil. It is well to give money for a purpose we are convinced is good, but service is a thousandfold better.

Q. What conditions does the newcomer find in the first heaven?

A. The first heaven is a place of joy without a single drop of bitterness. Here all ennobling pursuits to which the man aspired are realized in fullest measure. It is a place of rest, and the harder has been the life the more keenly will the rest be enjoyed. Sickness, sorrow, and pain are unknown quantities. This is the Summerland of the Spiritualists. There the thoughts of the devout Christian have built the New Jerusalem. Beautiful houses, flowers, etc., are the portion of those who aspire to them; they build them themselves by thought from the subtle desire stuff. Nevertheless these things are just as real and tangible to them as our material houses are to us. All gain here the satisfaction which earth life lacked for them.

(Reference: *Cosmo*, pages 113-116.)

# WESTERN WISDOM BIBLE STUDY



## The Raising of Lazarus

By JANE TEMPLETON



Jesus therefore again groaning in himself cometh to the grave. It was a cave and a stone lay upon it.

Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.

Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. (John 11:38-44.)

Most of the references in the Bible to the raising of the "dead" are actually veiled descriptions of the process of initiation, that means by which the aspirant is taught to use the spiritual power he has stored within himself by love and service to others. There are nine of the Lesser Initiations, dealing only with the evolution of man during the Earth Period, and four of the Greater, dealing with man's evolution on through the Vulcan Period. The above account of the "raising of Lazarus," given only in St. John's Gospel, reveals to the understanding one something of the mystery of the first of the Greater Initiations.

Lazarus was a reincarnation of Hiram Abiff, and was later born as Christian Rosenkreuz, the revered founder of the Rosicrucian Order. He was inducted into the first of the Greater Initiations by the Christ, as was Jesus at the Baptism, having already passed through the nine Lesser Initiations which were open to all humanity only after the Crucifixion.

In the *Cosmo-Conception* we find this information concerning the four Greater Initiations: "When the advancing man has passed through the nine Lesser Initiations, gaining thereby entrance to all the layers of the earth, entrance into the core is yet to be won. That is opened to him by the first of the four Great Initiations, in which he learns to know the mystery of the mind, that part of his being begun on earth. When he is ready for the first Great Initiation he has developed his mind to the degree all men are destined to attain to at the end of the Earth Period. In that Initiation he is given the key to the next stage, and all work done by him after that will be such as humanity in general will do in the Jupiter Period. After his first Great Initiation, he is an Adept. The second, third, and fourth Initiations pertain to the stages of development to be arrived at by ordinary humanity in the Jupiter, Venus, and Vulcan Periods. These thirteen Initiations are symbolically represented in the Christ and His twelve Apostles. Judas Iscariot is the traitorous propensities of the lower nature of the neophyte. The beloved John is the Venus Initiation, and Christ Himself symbolizes the Divine Initiate of the Vulcan Period."

# Announcement--Manuscripts Wanted

FROM time to time in the past The Rosierucian Magazine has conducted manuscript competitions to secure greater variety of expression in its pages and wider co-operation in spreading the Rosierucian Teachings. In these competitions, modest cash prizes and subscriptions to the Magazine constituted our "freewill offerings" of appreciation to the friends and well-wishers of this work who competed.

At present we are unable to conduct a competition, but we are extending an invitation to those wishing to take part in disseminating this line of thought, to submit manuscripts dealing with some phase of the Rosierucian Teachings.

The Rosierucian Magazine has always been produced by believers in the Teachings, wherever located. The Board of Trustees has therefore authorized the Editorial department to make an announcement of cash offerings of from \$5.00 to \$15.00 each for manuscripts of 2500 words and up, which meet our requirements. Judgment will be based primarily on suitability and secondarily on number of words, so that it would be possible for manuscripts of the same length to receive checks of a different amount. The decision of the Editorial department shall be final. Checks will be sent on acceptance.

## INFORMATION FOR WRITERS

The Rosierucian Fellowship is a non-sectarian, non-profit organization and publishes the Rosierucian Magazine solely as a means of spreading our Teachings.

The Rosierucian Magazine can use for publication suitable articles of 2500 words or more along the following lines:

1. Philosophy and Religion—prac-

tical application of same, illustrating different phases of the Rosierucian Philosophy.

2. Science—articles showing the correlation between the true findings of Science and the Rosierucian Teachings.
3. Nutrition and Health—authentic information on diet, hygiene, physical functions; application of philosophical principles to gaining and retaining health.
4. Astrology—articles and fiction from a scientific and constructive viewpoint.
5. Art, Color, Music—articles dealing with modern research regarding their use in healing, personality adjustment, etc.
6. Short stories—with a philosophical vein:
  - (a) Suitable for adult reading.
  - (b) Suitable for children.

*Please Note:* It is against our policy to publish articles of a controversial nature on any subject. Also, we do not accept articles on mediumship, crystal gazing, hypnotism, or other forms of negative psychic development.

We often find it necessary to make some modifications in articles in order to adapt them to our requirements. We accept manuscripts only subject to this provision.

In addition to this temporary award for solicited manuscripts, we shall be grateful for the usual voluntary submission of magazine material as in the past.

If possible, manuscripts should be typewritten, double spaced, and on one side of paper only. Address to—

**THE ROSIERUCIAN FELLOWSHIP**  
OCEANSIDE, CALIFORNIA, U.S.A.

# 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.

## Uncle Mart's Family

By S. B. McINTYRE

(TWO PARTS—PART ONE)

UNDAY dinner in the Denham home was only half over when Dad Denham undid the buttons on his vest with a relieved sigh.

"Better cut down on the oats pretty soon, Dad, or your bay window is going to need new drapes!" Tow-headed, sixteen-year-old Daniel, Jr., on Mom Denham's left, bit deeply into a well-battered half biscuit.

"I'll say you'd better, Dad, or you'll never walk up the aisle to a wedding with me on your arm. I'll elope first!" Blond, nineteen-year-old Maxine, on Dad's left, viewed her father's growing stoutness with disapproving eyes.

"Hint?" Dannie flung at his sister, who flushed as she glared back at him.

"Better take Dannie's advice, Dad! Jupiter in your Cancer—extra big stomach in later life, you know!" Uncle Martin Denham, student of Astrology, on Mom Denham's right, sagaciously nodded his leonine head at Dad.

"Jupiter in your *can, sir!* Hah! Hah! Uncle Mart, that's a good one!"

Uncle Mart's large gray eyes twinkled good-humoredly at his dearly-loved nephew, while Dad laughed heartily.

"Oh, Helene, before I forget it! You absolutely must keep a watchful eye on

Freddie for the next day or two." Uncle Mart cast apprehensive eyes at the small empty chair beside his older niece. "Transiting Saturn square his afflicted ruler, Mars, twelfth sign, twelfth house—means accident—broken bones—maybe hospital. Freddie's a double Aries, you know—active, impulsive, foolhardy—probably climb on the roof to see what makes smoke come out the chimney—"

"Telefoam for Mr. Martin!" the maid's voice called from the hall.

"Excuse me!" Uncle Mart drew his tall form from his chair, left the room, and closed the door.

"Now he's beginning on my baby!" Dark-haired, twenty-four-year-old Helene on Dad's right, tenderly laid a hand on the empty chair. "That crazy old Astrology of his! How I hate it!"

"Yeah? Scorpio?" Dannie grinned at Helene. "Peeved because Uncle Mart told you that your domineering traits made your hubby, Frank, miserable? Did Uncle Mart call you a scorpion or a screaming eagle? Anyhow, he *did* say your Leo love sign's afflicted!"

"Mother, will you make that hateful thing be quiet? Ugh!"

"Dannie—" Gray-haired, gentle Mom laid a restraining hand on Dannie's arm and moved the biscuit plate beyond his reach.

"Astrology's been a blessing to this family, Helene," Dad's voice was firm and impressive. "Your Uncle Martin couldn't accommodate himself to forced retirement and inactivity after his paralytic stroke. And he was on the way to being as big a crank as ever walked the earth when he became interested in that study. We couldn't have lived with him much longer if something hadn't taken his mind off his troubles!"

"I'll say we couldn't." Dannie filched a half-biscuit from Mom's plate. "I wish you could hear the old people 'round the other fellows' houses where I go! Whine, peeve, growl—all I ever hear from them! Jack, next door, has an aunt. She goes out and plays cards all night, comes home and *rests* all day. Jack's mother sets out some cookies and milk for him to eat when he comes home from school. Jack invites me in to feast with him. If we so much as clink a glass against a plate, I hear that aunt whine, 'Ja-a-ck! Will you puh-le-ase be qui-et! I am try-y-ing to res-s-t!'"

Dannie paused long enough to butter and eat the snatched half-biscuit. "Jimmy, on the other side of us, has a grandfather with a high-powered radio in his house. About one minute is all my ear drums will stand of the racket from that radio turned on full blast, every time I go there. Jimmy's mother has to go 'round the house all day with cotton in her ears. If she asks her father to turn the radio down, he throws a tantrum; howls about being old and only in the way; goes out and gets himself lost; and the whole family is out all night hunting for him! Would those two old folks use their brains like Uncle Mart does, in some sensible study? They would not. Too much like work. Thank The Highest, Uncle Mart is different!"

"Dannie!"

"That Name is not taken in vain, Mom. That's a real card of thanks! Uncle Mart's room and his talks on Astrology are more popular with my

friends, than anything else in town."

Then Dannie, his blue eyes blazing, turned to Helene. "If you'd listened to Uncle Mart and his Astrology warning, you wouldn't have quarreled with your husband, and Frank would be right here now instead of mooning 'round home—"

A child's shriek brought the family to its feet.

"Oh, Freddie—"

Helene rushed toward the hall door. Dannie reached it first, and was standing in the bathroom doorway on the floor above, looking helplessly down at Uncle Mart and the small unconscious form on the floor, when Helene with arms outstretched, tried to crowd past him.

"Catch her, Dannie! Don't let her touch him! Freddie mustn't be handled till a doctor gets here. Take Helene to the guest room." Uncle Mart called orders from the floor beside the child's still form. "Maxine, you telephone till you get a doctor. Mom, will you clear Helene's bed, put a folded sheet on it to protect the mattress, and get your sharpest scissors ready to cut Freddie's clothes off. Here, Dan, you catch hold of the other end of this rug! We'll lift Freddie right on it! Gently! Gently!"

In the hall outside of the bathroom, Helene struggled and fought in Dannie's steel-like arms. "Dannie, let me go! My baby! I must help him!"

"If you'd helped him when he needed it, he wouldn't be where he is now!" Dannie dragged Helene into the guest room, kicked the door shut behind them, and shook her none too gently. "Poor little tyke! Not yet three years old, and—"

"Dan! You let me go!" Helene loosed an arm and struck viciously at her brother. "I'll scream!"

"You try it, and I'll lock you in that bathroom till the doctor's gone! Give you plenty time to study that open closet, that turned-over stool, the blood



on the edge of that bathtub, that roll of paper on the floor! If you *had* to make the poor little mutt go there all by himself, why didn't you see that there were necessities where he could reach them, instead of having to climb up to the linen closet for some?"

"Dannie! Please!" Sobs choked Helene.

"Will you keep quiet and do as you're told?"

"Ye-e-es!"

Dannie released Helene.

Two hours later, on his way to Uncle Mart's room, Dannie met Maxine on the stairs and reached out a detaining hand. "Every one's busy, and out you dash!"

Maxine eluded him and fled lightly down the stairs. She opened the front door, turned and grimaced at her brother before she dashed out.

Dannie's lips closed grimly and his eyes were glinting, as he turned the knob on Uncle Mart's room door and peeped in. "Uncle Mart! You busy?" he whispered. "Couldn't knock 'count of Freddie!"

"No, Dannie, not particularly busy. Come right in."

The affectionate tones of Uncle Mart's voice were balm to Dannie's troubled spirit, as he gloomily flung himself into a chair near the desk at which the elderly man sat.

"Uncle Mart, aren't families just plain heck?"

"Well, no, Dannie, I shouldn't say that. Families are heavenly to have. But their troubles!" Uncle Mart sighed, as he gathered up a sheaf of well-scratched-over paper from the desk, and flung it into his waste basket.

"I often wonder how you stand us, Uncle Mart!"

"Oh, I love you all, Dannie. You're my family to me. I've done my share in bringing you children up—mostly unbeknownst to Dad and Mom, of course. You see, I've lived with Dad and Mom

ever since you were born. And I've got used to helping out in the gay times and with the troubles, too. But I really couldn't do a thing for any of you, without the knowledge of you all that I've gained through Astrology."

Uncle Mart sighed deeply as he went about sorting papers on his desk. "My only regret is that I didn't take up the study of this science when you children were little tots. If I'd done that, I feel sure that I could have recognized and trained a lot of faults out of each of you, and inculcated so many good traits into all of you, that you'd have developed into much better individuals than you are now, and we'd have avoided many of the troubles we've gone through."

"We're sure in the worst trouble yet!" Dannie dropped his downy chin on his chest and sighed lugubriously. "Some stew all 'round, I'll say. Frank eating his heart out over separation from Helene and Freddie! Helene going 'round like a smouldering volcano, that's ready to bust itself and everything near it wide open at any minute. Mom and Dad lying low and hoping things between Helene and Frank will straighten themselves out, when they should kick Helene out—make her go home and behave herself. Maxine sneaking out to see Jim Collins, when she knows such actions make Dad rave. And now Freddie! What does his chart say, Uncle Mart?"

Uncle Mart adjusted his glasses and his high, white forehead creased deeply as he drew a symbol-covered sheet of paper toward him. Freddie's name and birth data were penciled at the top. "I'm afraid Freddie's going to be pretty bad, Dannie."

"Think so, Uncle?" Dannie's head dropped against the cushioned chair-back.

"Yes, Moon's in Aries, square Saturn—bad for accidents to heads today. Slow healing. But Freddie has such splendid recuperative powers, that he

may surprise us. Have you been able to get hold of Frank yet?"

"No. I chased all over town, but couldn't find him. Then I left a note under his door telling him that Freddie was hurt, but not to come here, nor telephone Helene till he'd seen you."

"Good! That'll give us time to straighten things out for good—I hope. Frank's a grand person—good Sagittarian—but Helene's bossed him too long. She should be made to stew in her own juice with no attention from Frank for a while. He's the type that will put up with 'most anything, till he's reached a certain limit. Then he won't stand for any more. His chart looks as if Frank had about reached this limit. Maybe with a little guidance—"

"While they're about it, Uncle Mart, I wish the planets would bang Helene over the head, and compel her to do what's right by Frank without any outside guidance."

"Hush, Dannie! That sounds sacrilegious to me. The planets never compel any of us to do a thing. They merely impel us along the line of our own natural tendencies. If a person abhors thievery, no configuration of the planets will ever compel him to steal. But if a person is naturally light-fingered, then he will feel an urge to steal every time the Moon—that brings things to fulfillment—makes the square or opposition to the afflicted planet in his chart which indicates that he has thieving tendencies. This is nature's way of inciting us to indulge our evil propensities, until we are so terribly punished for our wrong doing that we take steps to overcome the evil within us in order to escape further punishment for it—if for no other reason. Then—"

There was a faint click of the latch on Uncle Mart's door, the door swung softly open, and Dad peered searchingly about the room.

"Come in, Dan," Uncle Mart quietly called, and pointed to a chair opposite his own.

"Maxine been here?"

Dannie snorted. "By this time, Dad, she and Jim Collins are holding hands in the darkness of some movie theatre. I saw her on her way out."

Dad's dark face clouded, as he punched tobacco down into the bowl of his pipe. Then he crossed the threshold and closed the door.

"Dan, do you mind a little plain talk on my part?" Uncle Mart anxiously eyed his brother. "I don't want to interfere. Just state an opinion. You don't have to pay a bit of attention to a word I say—if you don't want."

"Fire away!" Dad dropped into the indicated chair, and his face assumed an attentive look. He loved Uncle Mart, and had great faith in his astrological prognostications.

"Well, if Maxine were my girl, I'd just let this whole matter ride. Maxine's smart, and she'll soon be twenty. And Jimmie—" Uncle Mart leafed through papers on the desk before him, and selected one with James Collins in bold writing at the top—"Now Jimmie's a lot better than we've given him credit for. Rough exterior, I'll admit. Never had a chance at polish. But look here! Unafflicted Saturn in Capricorn, trine Sun, Mercury and Jupiter in Taurus, second house—best signs imaginable for success and money in later life by his own efforts. You'll be proud of Jim some day if you let Maxine marry him."

"Now if you'll just tell me how I'm going to support them and their possible family, till I'm old and perhaps jobless, I'll be glad to listen."

Dannie forgot his gloom and snickered.

"Dan, you could hardly get enough interest on any savings you have now, to pay you for the chance you'd take on letting them out, could you?"

"Ungh uh!" Dan Sr. grunted.

"Jim's got a good job, and I'd back him any day for honesty. Maxine's capable. Why not lend Jim money enough to start him and Maxine in com-

fortable married life? Charge him a fair rate of interest. Make it a strictly business deal. I'll go security on Jim's note. If you do that, Jim will be your friend for life."

Dannie gave Uncle Mart an appreciative light kick under the desk. Uncle Mart nervously fingered the horoscopical chart before him, during the long moments while he waited for his brother to speak.

"An expensive wedding and a loan at this time, would about strip me of loose change."

"You just leave that to me, Dan, and you'll get off easy. See that you don't hurt Jim's pride with your offer!"

"Offer?" Dad rose.

"I think Jim will come to you in a day or two and lay his cards on the table. You'll ease him down?"

Dad snorted in a way that could mean almost anything.

"Thank you, Dan, thank you very much!" Uncle Mart rose, affectionately threw an arm across Dad's shoulders and escorted him to the door.

"Freddie's accident seems to have had a softening influence on some of us, at any rate," said Uncle Mart, as he returned to his chair and mopped his brow.

"How you going to get around this business, Uncle Mart?" Dannie's voice dripped curiosity. "Jim's awfully proud!"

(Concluded in the September issue)

## God Is Not Mocked

By CLARE ALGER

*We feel no need for God or holy things  
As selfishly we grasp at clouded years;  
No rustle of an angel's brooding wings  
Is heard above the rumble of vague fears.  
Then come the lightning's flash, the thunder's roar,  
Misfortune's mighty gale, the hail and rain;  
We find a shelter at God's waiting door,  
Or with blind eyes we bear the lashing's pain.*

*The storm is calmed; over the rain-soaked sod  
Some angrily pursue their barren goal;  
Irreverent, they hate the name of God,  
The proud in intellect, the blind in soul.  
Dear Father, though no heedless acts they rue,  
"Forgive them, for they know not what they do!"*

## The Children of Leo

Birthdays: July 23 to August 24



HE sign Leo, often called the royal sign of the zodiac, is ruled by the life-giving Sun; therefore it confers upon the persons born under its influence a noble and ambitious nature. They will not stoop to do a mean act even under the strong urge of self-interest. They have an ardent love nature, and no sacrifice is too great to serve those they love. As friends they are loyal and true through thick and thin.

Leo is a fixed sign and bestows considerable will power. Leo people are usually able to make their way to the top in spite of obstacles and handicaps; they are good leaders but poor followers. Fixed in their opinions, they never do things half-heartedly, for Leo being a fiery sign endows them with power, vitality, and enthusiasm. Leo also gives its children a good memory.

The foregoing tendencies are indicated when the Sun is fairly well aspected in the horoscope; but if it is afflicted by Mars or any of the malefics, the nature is different, so that the person becomes bombastic, blustering, and domineering; untrustworthy in any department of life, unfaithful as a marriage partner, disloyal to friends, often stooping to meanness. Thus the afflicted Sun in Leo is as bad as the well-aspected Sun is good.

The principal fault of the Leo natives is a quick temper, but they do not hold spite, and when shown to have been in the wrong they are ready to apologize and make amends. They are magnanimous, even to enemies.

The Sun rising in Leo, unafflicted, gives a body of wonderful strength, vitality, and recuperative power. The leonine type expresses pride in every movement and a stateliness which is

noticed by keen observers; the expansive chest, massive shoulders, strong arms, and the large head contrast with the more slender muscular under-body.

Leo rules the heart and these people are "big-hearted" to a marked degree; they give generously of their time, money, or knowledge. If the Sun rises in Leo, this trait becomes almost prodigality. However, if Saturn is there to afflict instead, he will counteract it so that they will either circumscribe their gifts with conditions so that they retain practical control, or they will spend their means on themselves.

This year's children of Leo are blessed by having the law-abiding, conservative, but optimistic and benevolent Jupiter in their Sun sign. A fiery sign, holding these two fiery planets, is an indication of exuberant health, and of success in life. As to vocation, this configuration points to work with fire and electricity, therefore those of any year having Sun and Jupiter in Leo should find satisfaction and profit in the mechanical arts.

Mercury in Leo until August 5 gives high ideals, a strong and persevering intellect, and good organizing ability. After the 5th, the Leo children have Mercury in Virgo, which he rules, consequently when well aspected it gives a clear, scientific mind and the ability to acquire fluency of expression in a number of languages. Persons born in this part of Leo having Mercury in Virgo can add dietetics and chemistry to their vocational aptitudes.

Leo natives in whatever walk of life are natural leaders of their groups; therefore much is expected of them and they have a definite responsibility to those coming in contact with them. Sympathy, understanding, advice, guidance, an unfeigned interest in others—these are needed, these Leo can give.

## 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.*

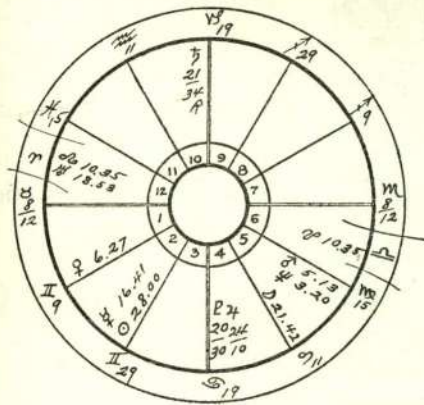
In applying be sure to give name, sex, birthplace; and year, month, and day of month; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

JEAN P. C.

Born June 20, 1931, 1:30 A.M.

Latitude 46 N. Longitude 74 W.



The horoscope this month is of a boy twelve years old, with the Sun in the intellectual sign Gemini, and the determined, amiable and steadfast Taurus rising. Venus, planet of love and beauty, is ruler of the Ascendant and posited in Gemini, in the 1st house, that of the personality. This bestows upon the native a love of things beautiful and of the little courtesies which make life pleasant. The mind is refined, and he has the gift of fluency in self-expression. Fixed and cardinal signs on the angles show an active, determined, persistent nature, but there are enough planets in the flexible common signs to make him adaptable.

The Sun, representing the higher self, is well aspected and in the intellectual sign of Gemini, and if he is taught to use his will power and splendid reason-

ing faculties rightly he will be able to overcome his less desirable tendencies. The Sun sextiles Neptune, indicating an inclination toward the occult arts and sciences, and the desire to use his knowledge in the uplift of humanity. Sun in the 2nd house and sextile Moon bestows good earning capacity.

Mercury sextile Uranus and Moon gives him a receptive mind, a retentive memory and a fondness for literature and travel. Moon trine Uranus gives originality and independent thinking, a vivid imagination and inventive ability. Moon in Leo indicates ability for organization and leadership, and popularity. These configurations denote a penetrating judgment, not prejudiced by preconceived ideas or set opinions.

The sextile of Mercury to Uranus makes this boy fret against restraint or conventions; he will want liberty to hew a path for himself. This is the hallmark of pioneers in thought and inventions, the sign of genius, and with his Taurus determination, he is bound to succeed in his chosen field.

One of the pitfalls to be avoided, however, is the tendency toward excess in all forms. In the generous, affectionate, demonstrative nature there is shown a lack of restraint (Mars in 5th house) which could lead to sensuality and coarseness, as well as sudden outbursts of temper, as indicated by the square of Venus to Mars and Neptune, and Saturn's square to Uranus. Jupiter and Pluto in Cancer square Uranus in the 12th house indicates that an abnor-

mal appetite for unusual foods could cause severe physical derangements which might require hospitalization.

Saturn in its own sign Capricorn, conjunct Midheaven, is a signature of public office and prominence; afflicted as in this case shows a rather ruthless disregard of others. Saturn opposing Pluto and Jupiter and square Uranus points to the treachery of enemies and the sudden loss of reputation and friends.

In regard to a vocation, we would advise writing as first choice, his excellently placed and aspected Mercury at home in its own sign Gemini, with Sun and Venus also in Gemini, giving him an extraordinary facility for artistic creation and its expression in original and unique ways. This chart. shows that he could succeed also as teacher or at clerical work. As he has Neptune, Mars and Saturn in earthy signs, agriculture in any of its phases would be good. Pluto and Jupiter also in the 4th house (land, mines, etc.) under the sign of Cancer, that of the home, strengthens his propensity for farming on a big scale. With this occupation he could utilize his tremendous physical energy, and have varied mental hobbies. Because of so many of his planets being below the horizon and Saturn on the Midheaven, he would probably find greatest satisfaction in occupations not in the public eye.

This boy should be taught honesty and thrift, and to take great care in choosing his associates. He must learn early to choose the proper foods and to live a simple, natural, outdoor life as much as possible; to control his appetites and temper, to be kind and courteous, as he is likely to be blunt and abrupt at times, which would cause opposition and resentment in others. If his dynamic energy is turned in the right direction, his strong good aspects can outweigh the adverse ones and result in a successful and useful life.

## The Twelve Signs



The Head and Face the  
Ram doth always rule



The Neck and Throat are  
govern'd by the Bull



O'er the Arms and Shoul-  
ders still the Twins pre-  
side



Breast, Stomach, Ribs the  
crooked Crab doth  
guide



The noble Lion rules the  
Back and Heart



The bashful Virgin claims  
the Belly Part



The Reins and Loins the  
equal Balance weigh



The Scorpion o'er the Se-  
cret Parts holds sway



The curious Archer doth  
the Thighs affect



So doth the Goat our  
bended knees protect



The Legs unto Aquarius'  
Lot do fall



The Fish our active Feet  
their Portion call



—From *Old Moore Maga-  
zine*, 1818.

# 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; full name. No readings given except in the Magazine and ONLY FOR PERSONS 14 to 45 YEARS OF AGE.—EDITOR.

## Musician. Scientist

**DONALD E. J.**—Born November 2, 1921, 10:55 A.M. Lat. 41 N. Long. 74 W. This young man is very versatile. Libra the airy, artistic sign on the Midheaven, containing a group of three planets and the Dragon's Head, and Venus posited there in her own sign and sextile to Neptune and the Moon, show marked ability in music. Jupiter conjunct Saturn in the 9th house, and Saturn exalted in Libra, would favor science, law, physics, metaphysics, religion and philosophy. Uranus in good aspect to Pluto, Sun, and Mercury indicates aptitude for aeronautics and mechanics. As most of the planets are above the horizon this young man should become prominent in the vocation on which he concentrates his efforts.

## Caterer. Food Checker

**PHOEBE M. L.**—Born May 25, 1925, 11 P.M. Latitude 39 N. Long. 95 W. Mars, Pluto, and the Moon are in the 6th house and in Cancer, the sign ruling the home and the stomach. These three planets are trine Saturn in Scorpio and sextile Mercury in Taurus. We would advise the handling of food stuff, as caterer; also checker or cashier in an institution handling food; the larger the better with the expansive Jupiter on the Ascendant.

## Composer. Physician

**BETTY C.**—Born September 30, 1928, 6 A.M. Lat. 46 N. Long. 108 W. With the Sun in the artistic sign Libra, Venus conjunct Mercury and both sextile to Neptune, she should take up voice culture, also the study of some instrument, possibly a wind instrument. With the Sun, Mars, and Dragon's Head in

airy signs and Mars sextile Neptune she could compose music. Mars elevated in Gemini gives skill with the hands and also shows an aptitude for engineering and the sciences. Two planets in Scorpio and three in fiery signs show ability for surgery or any occupation where instruments are used.

## Instructor. Service Work

**MARGUERITE V. W.**—Born December 4, 1914, 10:00 A.M. Lat. 42 N. Long. 83 W. This young lady has the choice of three fields of work, in any one of which she could succeed. Mercury in the 10th house makes her very adaptable. With Sun, Mars, and Venus in Sagittarius sextile to Jupiter (ruler of Sagittarius) in the altruistic sign of Aquarius, she could practise law. With Neptune, Mars, Sun, and Venus in fiery signs, she would be a capable worker in a defense plant, and with Moon, Pluto, Saturn, Mercury and the Dragon's Head in watery signs service as either WAAC or WAVE is suggested. Instructor of swimming or stewardess on ship or airplane.

## Obstetrician. Specialist

**THEODORA F. B.**—Born May 6, 1928, 10:15 P.M. Lat. 40 N. Long. 76 W. Five planets, Moon, Saturn, Uranus, Jupiter, Neptune, and the Dragon's Tail are in fire signs, and of these Moon, Saturn and the Dragon's Tail are in the 12th house which rules hospitals. Definite ability is shown as an obstetrician and surgeon in women's diseases. Saturn is trine Jupiter and Jupiter is trine Neptune. As her nature is benevolent, compassionate and philanthropic, she would do well in a clinic or other humanitarian institu-

tion. If it is possible she should be given the necessary education.

### **Solicitor. Bond Salesman**

*MOSES H.B.*—Born March 20, 1917, 4:58 A.M. Lat. 42 N. Long. 73 W. Five planets are clustered in the 1st house, Uranus in its own sign Aquarius conjuncts the Moon and is near the Ascendant; Venus, Mercury, and Mars in the 1st house but in Pisces, and the Sun in Pisces in the 2nd house indicate finances, bonds, etc. We would advise this restless Uranian to choose a vocation where he must move about, salesmanship would give this satisfaction, and these configurations show outstanding ability as a promoter or salesman.

### **Stewardess. Health Drinks**

*ELIZABETH C. D.*—Born June 23, 1921, 4:30 A.M. Lat. 48 N. Long. 122 W. Since five of the planets are in watery signs—Sun, Mars, Pluto, Mercury, and Uranus, this girl could succeed as a stewardess or other work on board a ship, or a manufacturer of fruit and vegetable juices (4 planets in Cancer).

### **Chemist. Dietitian**

*ALBERT F. D.*—Born October 2, 1918, 6:30 A.M. Lat. 48 N. Long. 122 W. With Moon, Venus and Mercury in Virgo this young man should be attracted to chemistry or dietetics in a laboratory or hospital. Venus and Mercury in Virgo and the Sun in Libra are in the 12th house which rules hospitals, laboratories, etc. On account of afflictions to his Mars, would advise him to avoid work where fire, metals, or instruments are used.

### **Organizer. Actor. Musician**

*LESLIE F.*—Born May 3, 1915, 6:02 A.M. Lat. 7 N. Long. 80 E. The Sun conjuncts both Mercury and the Ascendant and is sextile Jupiter strong in its own sign Pisces, in the house of friends and elevated. Mars in its own

sign Aries is conjunct Venus and sextile to Uranus in the 10th house and in its own sign Aquarius. This would give ability to act, talent for music, also as an organizer.

### **Writer. Agriculturist**

*WILLIAM E. C.*—Born January 19, 1919, 11:27 A.M. Lat. 41 N. Long. 74 W. Moon, Sun and Mercury are in earthy signs, hence this young man should take up the study of scientific farming in one of its many branches: agriculture, floriculture, or horticulture. Uranus, Mars and Venus in the airy mental sign Aquarius indicate a talent for writing; he could write articles with new and original ideas on these subjects. Moon in Virgo gives him a love for chemistry which can be used successfully in scientific farming.

### **Lawyer. Gardener**

*ORISSA M. B.*—Born October 20, 1901, about 11:00 A.M. Lat. 44 N. Long. 70 W. Jupiter, Saturn, Moon, and Dragon's Tail posited in earthy signs and progressed Mars and Venus in Capricorn, indicate capacity for farming or landscaping. A second choice might be that of the law, or some branch of it, as Mars, Venus, and Uranus in Sagittarius, give her oratorical talent, Mars in Sagittarius makes a good debater and entertainer, and Venus gives sympathy and a genial disposition.

### **Mechanic. Scientific Research**

*FRED S. S.*—Born October 16, 1900, 2:30 A.M. Lat. 54 N. Long. 1 W. With half his planets in the fiery signs this man could do well as a mechanic. Pluto, Neptune, Sun, and the Dragon's Tail in airy signs, show talent for research work for the government and writing his findings. He should have revitalizing ideas which tend to promote health; also on fumigation, pest control, etc. Neptune in the 10th house trine the Sun tends to leadership in these lines, as his ideas would be new and original.



# Worth-While News



## Seventh Day Adventist Medical Corps

We have read and heard much in recent months of conscientious objectors. We've very hazy ideas, most of us, concerning the different religious sects who refuse to go to war as fighting men. We are prone to look upon them as slackers and to say that they are using their religious beliefs to escape the draft. It is probable that this idea is entirely mistaken in most cases.

In the April issue of *Life and Health* Carlyle B. Haynes describes the activity of one religious group called the Seventh Day Adventists. . . . Their religion teaches them to have belief in and render service to God and to their government as well. They drill and train their children to the principles of loyalty, allegiance and patriotism. God comes first but they do not consider that loyalty to God is incompatible with loyalty to government.

"They do not want to be known as conscientious objectors but as conscientious non-combatants. They feel that it is their duty to save life, not destroy it. To carry out this work, the Seventh Day Adventists, at their own expense have organized their draft age men into a medical cadet corps. They have also gathered their men in medical cadet camps all over the country for this training and they are giving it in their six senior colleges. Those taking the training do so at their own expense. The Church furnishes the instruction, the equipment, the study buildings and the drill fields. The cadets furnish their own uniforms and text books and pay their own board.

Government and army officials recognize this development as something unique and consider it a real contribution to the country's welfare and defence.—Claude North Chrisman, M.D., in *Oceanside Blade-Tribune*, April 26, 1943.

The Seventh Day Adventists have an excellent record and their movement is carried on by men and women of high principle and devotion. Several of their doctrines differ from the orthodox Protestant, and Catholic doctrines, but then of course every religious sect has

the right to its own beliefs. One of the most outstanding beliefs of the Seventh Day Adventists is that Saturday is the true Sabbath and therefore they are very strict in their observance of Saturday in that capacity, starting at sundown on Friday and ending at sundown on Saturday. From the Rosierucian standpoint we would say that this probably correlates them with the Saturn Period of evolution whereas those who observe Sunday as the Sabbath are correlated to the Sun Period of which Christ was the highest product. The Seventh Day Adventists, however, are firm believers in Christ and His doctrines and in general they live up to their religion seemingly well.

The Seventh Day Adventists do not believe in war and fighting and therefore they are placed in the ranks of conscientious objectors by many people, although as stated, they prefer to be known as conscientious non-combatants. They believe that it was Christ's doctrine that man should follow the principles of nonresistance, at least to a reasonable degree, and that therefore war is wrong. However, as stated in the above quotation, their religion teaches that they should have belief in and render service to their government as well as to God which they are doing with the medical cadet corps which they have organized.

The Seventh Day Adventists are known to the general public probably better through their chain of sanitariums, located in all parts of the world, than they are known by their religious doctrines. These sanitariums have an excellent reputation. They are presided over by well-trained doctors

and nurses who are educated in their own school, and the appointments and service of these sanitariums are among the best. They are vegetarian and serve no meat to their patients. In this respect they coincide with the Rosicrucian doctrine on the subject. These sanitariums are located not only in various parts of the United States but also in several foreign countries, among which we believe is China. The Seventh Day Adventists produce a high type of citizen and they are proving their devotion to their government by the service they are rendering.

## The Fatherhood of God and the Brotherhood of Man

Religious-minded men of every creed have, for many generations, acclaimed the one God, Creator of all, in whom is the Divine Wisdom. Church and synagogue resound on the Sabbath and high holy days with humble recognition of God, the Father of all men, and glorify the Fatherhood of God with hosannas and prayers.

Yet the Brotherhood of Man, among individuals, even within the sanctity of God's Holy House, remains veiled and hidden behind reserved thoughts, and bound within definite geographic lines, completely ignoring the purpose of God's planning. The Fatherhood of God seems readily understandable and eagerly accepted. The Brotherhood of Man has not been understood and never truly accepted.—Maurice Weinberger, in *The New Age Magazine*, April, 1943.

So little is understood by the masses of humanity relative to the God of our solar system and His work in relation to all manifesting beings. However, the Bible, when rightly understood, reveals much that is most illuminating. "In the beginning," it tells us, "was God . . . and without Him was not anything made that was made." If therefore this exalted Being created all that is, then it is easy to understand His relation to mankind is that of a Father, and naturally it follows that if humanity has a common Father then the brotherhood of man must be an established fact.

There is a deep-seated realization within each human being that there is a God, and that in some mysterious manner we are not only closely related to Him, but that if we earnestly call to Him in times of distress, He will not only hear our supplication, but will come to our aid. Almost unconsciously in times of stress, even the most hardened individuals appeal to God for help, although they may get no further than to simply utter His holy name. At such times the God-given spirit, which is the real man, appears to momentarily pierce the veil of materiality and for the instant recognize not only the great power vested in its divine Source but also His power to render aid when called upon, even though the fact may be denied almost immediately after the stress has passed.

Owing, however, to the selfishness of man, very few are ready to accept the brotherhood of God's children as a fact. That depends upon the state of development reached by each individual. So long as man dimly senses God, he is not able to sense his true relationship to his fellow man. Gradually, however, in the course of his development, a true understanding dawns upon him of the unity of all that is; and then he realizes that as each is a part of one united whole, then that which injures one injures all, and that which benefits one is a help to all; and gradually this realization brings to his consciousness a recognition of the truth that not only is brotherhood a fact in nature, but that the sooner man begins to practice it in his relations with his fellow man, the sooner all will reach a higher rung on the ladder which reaches up to the place where happiness, understanding, progress, peace, and lasting joy abound.

The quoted article is so full of beauty, truth, and real spiritual understanding that it is to be regretted that everyone has not the opportunity to read it in its entirety.

# Question Department



## The Source of Destiny, or Karmic Debts

### *Question:*

What do you mean by our debt of destiny or our karmic debts which are spoken of so often in occult literature?

### *Answer:*

During all the incarnations which man has lived on earth he has violated the laws of the universe which are the laws of God, in most cases through ignorance, wilfulness, or the desire for self-gratification of some kind. All of these violations of cosmic law have to be liquidated or transmuted by good acts and thoughts as well as a transformation of character, so that it will be impossible to keep on committing similar mistakes.

The liquidating of our wrong acts and thoughts constitutes the debt of destiny which every man and woman has to meet according to the nature of his past lives and whether he lived them well or badly. The reactions from previous lives constitute that which the occultists call karma, namely, the effects of causes set into operation in the past. Karma may be either good or bad. Good acts and good thoughts produce good karma and, conversely, bad acts and bad thoughts produce the opposite kind. Thus the average life is a mixture of both because we are all learning the lessons of life on this planet and the majority are going at a very slow pace.

In earlier times man was extremely selfish, cruel, and unscrupulous and committed many atrocious crimes. In confirmation of this all that is necessary is to read ancient history, not going back so very far at that, comparatively speaking. The history of the Persians and the old Greeks and Romans and

the early Teutonic tribes is one long narrative of crime, bloodshed, infidelity, murder, and the like. Before Christ came to earth and became its indwelling Planetary Spirit, and even for a thousand years or more after that, the selfish and criminal regime mentioned above was the common thing. All of these acts with their corresponding thoughts produced a great deal of bad karma and since we, in our former incarnations, lived in those same earlier periods and took part in their deeds and programs, we are still paying some of the karmic debt of destiny which we incurred in those early times. And we have of course been making some new debts of destiny in the various incarnations since that early period.

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## THE REAL PURPOSE OF PHYSICAL EXISTENCE

### *Question:*

What is the real purpose of physical existence on the earth? There seems to be so much war, crime, sickness and suffering, that a great many people claim that it is scarcely worth while. I know it must be worth while. What is your answer to this question?

### *Answer:*

From the Rosicrucian and occult standpoint, the object of life is to unfold the latent powers of the spirit or ego, which is a part of God and possesses in latency all the powers of God. In other words, man is a god in the making, but it takes a great many eons and a great many incarnations to unfold his latent powers so that he becomes a dynamic god capable of creating a world of his own.

The method designed to accomplish this long process in all the egos that constitute humanity is to encase them in

a series of bodies which partially, but not entirely, shut out the wisdom and power of the God within, so that he is, so to speak, blindfolded to a certain extent. Then gradually he learns how to operate these various bodies and also learns the laws of the planes of nature on which he successively lives.

Man possesses a fourfold body, that is a physical body, a vital body to give it life, a desire body to give it desire and power of emotion, and a mental body or mind with which to think. These bodies were not all given at the same time. For instance, man did not acquire the mind until the middle of the Atlantean Epoch, a million or more years ago. Each one of these bodies is correlated to the corresponding plane of Nature, that is, the mind to the World of Thought, the desire body to the Desire World, the vital body to the Etheric Region of the Physical World, and the physical body to the Physical World. Each of these worlds has different laws and conditions. Therefore, it is evident that after an Ego has learned to build a physical body and has lived in a physical body through long series of incarnations, he gradually learns how to control it and to use it for the purposes for which God designed it. And that is the real object of existence. We are cells in the body of God, and therefore in order for God to have a harmonious cosmic body it is necessary that all the various human units that go to compose it shall also be harmonious and conform to the laws not only of the physical plane but also of the other three planes to which his finer vehicles are correlated.

Spirit is a very high-powered substance, infinitely more so than the physical matter with which we are acquainted, or the substances of the other worlds of which our finer vehicles are constructed. Therefore the final joy and ecstasy of union with the God from whom we emanated, bringing with us the fruit of our long evolution, are so great that the little trials and tribulations of this earth life that seem

to be so difficult and so trying really are not of any great importance from the standpoint of the spirit. In fact, they are in the nature of an illusion because spirit is the only ultimate reality, and the impressions that we gain through our various crystallized bodies are more or less illusionary and unreal. Thus we can see that the object of this physical existence is a very real and important thing and not to be obscured or lost sight of because we are living in an age in which there is a great deal of war, crime, sickness, and suffering.

#### THE MEANING OF ESOTERIC CHRISTIANITY *Question:*

You frequently speak of the Rosicrucian Philosophy as being Esoteric Christianity. Just what do you mean by that?  
*Answer:*

The Western Wisdom Teachings of the Rosicrucians are, as you say, Esoteric Christianity, all of which is comprehended in the Rosicrucian Philosophy, which includes in addition a great deal of information about the invisible planes and their laws, these being the planes on which man exists between incarnations.

Esoteric Christianity is merely giving the esoteric or occult meaning of the Christian doctrine, or the doctrines of the Christian Church, no matter whether the Church is Protestant or Catholic. The esoteric facts are eternally true and the various sects of the Christian world merely put somewhat varying interpretations upon these eternal truths.

The orthodox Christian doctrine, in a nutshell, is that Christ, the Son of God, came to earth some nineteen hundred years ago and became the means of the spiritual salvation of the human race through belief in the doctrines which He enunciated and by living a life in accordance with those doctrines. The orthodox doctrine also states that man's sins against the laws of Christ are forgiven and wiped out under cer-

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# 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.*

## The Philosophy of Healing

By PERL AMELIA WILLIAMS



TO consider fully the basic principles involved in the healing art, one must view the subject from the standpoint of both the healer and the patient—the instrument for the healing power, as well as the one who receives the healing ministrations. It should be understood also that when the word “healing” is used, more than a mere cure or temporary relief from a physical ailment is meant. True healing—*permanent* healing—requires a definite change in the consciousness of the patient, brought about by either his own efforts or the efforts of the healer, or by a combination of both. The healer, too, must possess an adequate degree of spirituality in order to transmit the healing power in a positive manner.

The occultist thinks of man as essentially spirit, a differentiated spark in the Great Flame, sent out on a long journey through matter to unfold the divine potentialities inherent in each individual. The original plan for the human life wave involved no sorrow or suffering, but in the latter part of the Lemurian Epoch the Lucifer Spirits penetrated the consciousness of feminine humanity, impregnating the desire body with the principle of passion. As a result, man, ignorantly misusing the di-

vine creative force, developed an imbalance in his nature and became subject to innumerable ills and diseases. The correction of this imbalance, the restoration of harmony within man's nature, requires a change in the consciousness, or the transmutation of the selfish lower propensities into the qualities of the higher or spiritual self. Christ Jesus adjured the sinful woman, “Go and sin no more,” thereby indicating the necessity for a change in her way of life if her relief were to be lasting. Thus we find the key to healing embodied in the word *regeneration*, and this applies to both the healer and the patient.

Speaking generally, we may say that the first step in the regeneration or healing process has to do with the purification of the bodies of man, the more usual methods applying primarily to the physical body. The Rosicrucian student, understanding the importance of the physical part of man's being as well as the superphysical, believes that in order to bring about a permanent healing, or a regeneration of the individual, one must work in conformity with the laws of nature on all planes—the physical as well as the higher, subtler planes. He consequently gives due recognition to the fundamental laws which determine

the reactions to result from the use of certain physical properties, recognizing at the same time that such reactions are undoubtedly modified or affected by the conditions existing where they are applied. So it is that in complying with basic laws affecting the physical body, such as those governing diet, we must allow for variations in the response of different individuals, the peculiar complexities of each person affecting the ultimate result of the physical remedy.

The naturopaths, or physicians who use natural methods in bringing relief to the ailing, are rendering an invaluable service to humanity by teaching people to co-operate with the fundamental laws of nature to regain or maintain health: to get a full share of fresh air and sunshine, exercise, and proper food; to desist from poisoning their bodies with medicines and drugs, which at best can give only temporary relief; to live joyously and unselfishly. These pioneers are in complete harmony with the laws of nature when they encourage us to eat freely of the fresh fruits and vegetables, largely uncooked, so that the fullest amount possible of their energizing vitamins, minerals, etc., may be taken up and utilized by the body. So, too, when they demonstrate the efficacy of such simple aids as the mono-diet in relieving serious chronic illnesses (as the grape cure), the value of certain fruits and vegetables for breaking up and relieving the body of crystallizations which have been formed by incorrect eating and living, and various other natural simple means of promoting health.

The osteopaths and chiropractors are contributing much of real value to the healing art with their spinal manipulations and adjustments, bloodless surgery, etc., and the more advanced physicians everywhere are coming to recognize light, color, and music as potent factors in promoting harmony in all the vehicles of man. Along with the changes in one body come changes in the other

bodies, the close interpenetration of all the vehicles necessitating a response from all the bodies to whatever affects one. To the extent that the patient uses his will to co-operate with the methods of healing does he progress in the battle of the higher self for mastery over the lower self.

The mind being the focussing point between the spirit and the material world, naturally occupies a strategic position in the art of healing, and even those who have no conscious occult knowledge must admit the necessity of cultivating a serene mental and emotional attitude if health is to be regained or retained. The results of wide research and experimentation speak eloquently of the harmful, poisoning effects of hatred, anger, resentment, etc., their tendency being to prevent a normal free play of the spirit—an essential for health. There must be a purification or cleansing of the mind, and a definite direction of its activities into constructive channels if a measure of health is to be maintained.

In the healing work of The Rosicrucian Fellowship there is one feature which is unique, but which will be more universally used as we come closer to the Aquarian Age. This feature is the band of Invisible Helpers, or people who have developed the soul body sufficiently to function in it on the inner planes and there perform a humanitarian service under the direction of those trained in this phase of the healing art. In charge of their work are those highly evolved beings whom we speak of as the Elder Brothers, or the Brothers of the Rose Cross. The Invisible Helpers are taught to direct the healing force where needed, as well as to adjust parts of the body, even sometimes materializing a hand sufficiently to place affected parts more effectively. Only those who live a pure and helpful life can participate in this wider service, as it is essential that one love and serve on the physical plane in order to attract the two higher ethers of the soul body, and to enjoy the priv-

ilege of serving on the inner planes. The Invisible Helper is one who definitely endeavors to live the *regenerate* life.

In addition to the help given by the Invisible Helpers, assistance is also given on the physical plane by a secretary in astrological harmony with the patient. When the patient's birth data comes to Headquarters, the horoscope is cast, and from this soul pattern may be judged not only the nature of the disease and the part of the physical body from which it will most likely manifest, but also the spiritual imbalance in the nature which has caused the physical debility. Thus the secretary is able to give suggestions in regard to diet, exercise, etc., and properly encourage the patient to begin living in harmony with God's laws, as he keeps his contact with the Invisible Helpers by writing a weekly letter to the Healing Department at Headquarters. The value of astrology in making it possible to give accurate advice in all these matters is strongly emphasized by no less an authority than Max Heindel. He says:

"Seeing that the terrestrial organism which each of us inhabits is molded along vibratory lines produced by the song of the spheres, we may realize that the inharmonies which express themselves as disease are produced in the first place by spiritual inharmony within. It is further evident that if we can obtain accurate knowledge concerning the direct cause of the inharmony and remedy it, the physical manifestations of disease will shortly disappear. It is this information which is given by the horoscope of birth, for there each planet in its house and sign expresses harmony or discord, health or disease. Therefore all methods of healing are adequate only in proportion as they take into consideration the stellar harmonies and discords expressed in the wheel of life—the horoscope."

However, even though attention has been given by the Invisible Helpers, and advice or suggestions based upon the horoscope communicated to the patient by

the secretary, the most important task still remains: that of imbuing the patient with the desire to change himself sufficiently to secure permanent healing. An understanding of the laws of nature is essential for this, and when one has this understanding, accompanied by a realization that all disease is a result of the violation of cosmic laws, he usually becomes desirous of rearranging his way of living so as to invite the accomplishment of the healing process. The more understanding the patient has of the fundamental principles governing life and being, the better able is he to co-operate with the functioning of these principles, and it thus becomes evident that the attainment of lasting health must be preceded or accompanied by a certain amount of education of the patient into the mysteries of the immutable laws of life. The willingness and adaptability of the patient in co-operating with the visible and invisible helpers will determine the speed with which he brings about the regenerative process.

In the Rosicrucian Philosophy we are taught something of the stubborn nature of the vital body, and how necessary it is to change the vital body before a lasting change in the whole human organism can be effected. The vital body is the vehicle of habit, and the majority of people are creatures of habit. To change the habits we have formed in the past requires much repetition, much patient persistence in establishing new lines of thought and action. Our desires have an extremely strong hold on us, and we often find it difficult to ignore the subtle persuasions of the desire nature when we endeavor to break away from old harmful habits, be they physical, emotional, or mental. However, we *can* change our habits if we *will* to do so, and therein lies the secret of the transmutation which establishes lasting health—the use of the *Will*.

Actually, there is no limit to one's accomplishment in healing, or any other line of endeavor, if there be a sufficient desire to accomplish and a subsequent

exertion of the will in the proper direction. An interesting example in this connection concerns a ward of paralytics in a South American hospital. These patients were all bedridden. Eight of them were in the ward one day when a huge boa constrictor appeared—by way of a drain pipe and window. Ten seconds after his appearance, the snake was the sole occupant of the room! One patient who had been in bed for two years jumped six feet to a window, and then several feet to the ground. All of the patients were healed, according to the account.

From numerous examples of this nature one can but be convinced that the powers of the spirit may be unleashed enormously by means of the will and thought power. It can never be emphasized too often, however, that this sublimating process must be based upon "loving, self-forgetting service to others," for the truly regenerate life must be the unselfish life.

There have been many so-called miraculous healings at spiritual shrines in different parts of the world, the most famous of which is probably the one at Lourdes, France. Scientific authorities have gone to great pains to ascertain the nature and cause of these healings, making careful arrangements to prevent fraud as to actual results, and have been forced to admit that something takes place which cannot be explained from the material viewpoint. The occultist, acquainted with the hidden laws of nature, understands how an intense faith, or inner change, can bring about astonishing physical changes, and thus is able to account for so-called miraculous healings in a sensible manner.

Max Heindel, an initiate of several degrees, tells us that "Christ is an embodiment of the Wisdom Principle, and in proportion as the Christ is formed in us we attain to health," and we may safely take this statement as a key to the path of regeneration and health. The Christ, or Love-Wisdom Principle, is the expression of the second aspect of

the Triune God, a differentiated atom of which is man, and this Aspect is the principle of harmony and love, just the opposite of the discordant principle of the Lucifer Spirits. As we cultivate the Christ Love within us and manifest it to our fellow men, we automatically eliminate the tendencies toward selfishness, passion, hatred, greed, and other coarse vibrations that belong to the lower self, unleashing the infinite powers of the spirit. Thus health comes simultaneously with the transmutation of the lower qualities into the higher ones, although the necessary changes in the bodies during the transmutation process may bring temporary discomfort. Ultimately, a complete adjustment will be made by every individual who persists on the Path—regeneration will be accomplished by all humanity and health will prevail.

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## Religion, Science, Art

Religion, Art, and Science are the three most important means of human education, and they are a trinity in unity which cannot be separated without distorting our viewpoint of whatever we may investigate. *True Religion* embodies both science and art, for it teaches a beautiful life in harmony with the laws of nature.

*True Science* is artistic and religious in the highest sense, for it teaches us to reverence and conform to laws governing our well-being and explains why the religious life is conducive to health and beauty.

*True Art* is as educational as science and as uplifting in its influence as religion. In architecture we have a most sublime presentation of cosmic lines of force in the universe. It fills the spiritual beholder with a powerful devotion and adoration born of an awe-inspiring conception of the overwhelming grandeur and majesty of Deity. Sculpture and painting, music and literature in-

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**Patients' Letters**

England, May 1943.

Healing Dept.  
Rosicrucian Fellowship  
My dear friends:

Am glad to say the muscular rheumatism is growing less since my last report and I am now able to bend (not too happily) at some very necessary gardening. For which I offer most grateful thanks. The stiffness of my neck (due to a contracted muscle when the rheumatism was at its worst) is loosening and I have hope that the Invisible Helpers are working upon it. At the moment my head is still drawn down towards the right shoulder, but it is a great relief to feel I can move it a bit. My faith in your help has been an inexpressible comfort during dark days when doctors could do nothing. God bless you all, and make your selfless work increasingly fruitful.

My heart (which I believe I mentioned in my last report) has not been so troublesome lately so I can get out more and walk, which in this lovely spring sunshine is a tonic.

With my renewed most grateful thanks, believe me to be

Your vastly improved patient,  
—J.W.D.

Canada, June 1943.

Dear Friends:

I am so glad to tell you that my eyes are getting along splendidly—better in fact than I dared to hope. Thank you so much for all your care, and please continue me on the Healing List. My heart is much stronger too, my blood pressure up to almost normal! Am able to do some gardening too. Life begins again! (I mean on the physical plane.) Thank you for all your letters and all your care.

—P.G.M.

Kansas, May 1943.

Dear Friends:

I am feeling better; my arm is coming along o.k. for a fellow my age. I don't have much stomach trouble any more and I seem to be getting along on my small salary. Only I don't know myself how I do it.

Thanks to God and you for your help,  
—T.L.

Arizona, June 1943.

Dear Friends:

This is to report that I am still improving. I am so grateful to the Dear Helpers. I believe I can safely say the chest bleeding has entirely stopped. You don't know how thankful I am for this. I shall continue to be faithful and guard against excitement and upsets in the future.

Please continue your work for me.  
Lovingly your friend, always,

—D.M.L.

**Healing Dates**

July ..... 2— 9—16—22—29  
August ..... 5—12—18—25  
September ... 2— 9—15—21—29

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.

**RELIGION, SCIENCE, ART**

(Continued from page 374)

spire us with a sense of transcendent loveliness of God, the immutable source and goal of all this beautiful world.

Nothing short of such an all-embracing teaching will answer the needs of humanity permanently. There was a time when the three were taught unitedly. Then came a separation.

Religion held sole sway in the so-called "dark ages" and shackled Science, to the world's detriment, but it is more disastrous that Science is killing Religion. Such a state cannot continue. 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.—*The Rosicrucian Cosmo-Conception*, pages 516, 517.

# Children's Department



## Jack and His Family

By L. H. R.



NE lovely evening in early June, friends climbed out of a big blue-black car and extended a neat box to me.

"For Dixie Lee when she arrives," our friend Jack announced. "Better keep them shut up for a few days, though," he warned. "They're wild as hares!"

Mystified, I opened the box and saw—a beautiful bantam rooster, his wife and six nearly half-grown chicks! Never was there a more gorgeous bird than Jack, with his wide creamy collar flecked with gold, his wings and body all shades of reddish brown, and stiff wing and drooping tail feathers of shimmering green and black. He looked like an ancient chieftain in all his regalia, and had the air to go with it, that of "lord of all I survey."

We promptly named the parents Jack and Nettie, after the friends who had brought them, and shut them in one of the hutches where Angora rabbits had been, and a spacious, comfortable home it proved to be. They *were* wild as hares, too, and the moment we were out of sight Jack sent out his shrill clarion call in defiance of us.

Came the important day when Dixie Lee and her Mamma came to visit Grampy and Gramy. The grown-ups watched with amusement while Dixie Lee looked over her new little family, for it was plain to be seen that she was afraid of them! And later, while the older people were packing strawberries at one end of a long outdoor table, little

chipmunks, with no concern for us, sat on the other end of the table, nibbling hungrily at the luscious strawberry each held in his tiny paws. Dixie Lee's eyes were big and round as she watched these strange little creatures but she kept very close to her mother. So it was decided that until Dixie Lee became a wee bit bigger and braver, Gramy and Grampy should take care of Jack and his family.

Next morning I roused to enjoy as usual the early matins of our feathered songsters. But Jack suddenly sent forth his ringing bugle call and matins ceased as quickly as if covered by a lid. Unable to compete with such volume, the birds retired to some other location and Jack was left alone to usher in the new day.

The following morning we opened the door, not quite knowing what to expect. Jack immediately came out, lifted his head and crowed long and lustily, while Nettie and the fledglings came tripping down the runway. They explored every nook and corner of the grounds, running here, there and everywhere and keeping up a lively chicken-chatter, evidently highly pleased with their new quarters.

As evening drew near, Jack gallantly escorted Nettie and the fledglings back up the plank, walked back and forth importantly, chattering and expressing his ideas of the decisions he had come to; then, before I could close him in, he had hurried back down the gangplank! We had been warned that Jack would not suffer confinement if he could help it, so we watched with in-

terest as he flew directly up onto the sheltered limb of the large maple tree, and complacently settled down for the night.

After a few nights of this we noticed he would walk up and down the limb, explaining, and coaxing Nettie to join him. Nettie considered his pleadings, but finally scurried to the nest and tucked her babies safely under her wings for the night. One evening she could no longer resist Jack's ardent pleadings, and flying into the tree, nestled down beside him. Soon came forlorn cryings and frantic flutterings from the orphaned brood. Nettie tried for a time to ignore them. Finally, she could withstand the crying no longer. We thought we saw her look back over her shoulder at Jack as she walked away with dignity to resume her maternal duties.

Next evening the big car came again, bringing this time a pullet they had found sitting on a china nest-egg and one of her own. Jennie (as we named her) behaved as though the safety of our nation depended on her bringing that one chicken into the world.

Meanwhile Jack's family were coming along fine, and it soon became evident that they were six lusty sons. But no matter where I came upon them, Jack remained on the defensive. He made a few sounds in his throat while Nettie and the babies edged off warily, and came a little closer but just out of reach.

Early every morning they were out getting a good hearty breakfast of the night-feeding worms and slugs before they had time to hide away for the day. When they saw us go to the sheds they would come running, coaxing for grain. Hoping we could tame them, they always got it!

While they were yet small the chicks knew no fear, and ate grain from our hands. One day Jack edged up and took a few grains from my palm, when—zip! I had him in my hands. He

seemed to turn into a graven image in my arms. His majestic attitude commanded my respect, so I never challenged his dignity again.

We discovered early one Friday morning, that the Great Event had happened in the night—a little golden-brown chick was in Jennie's nest! This little chick had personality, but was so tiny that that was the name we gave her. Jennie and Tiny were very exclusive. They never attempted making friends with the others. If their search for food led them to cross the path of the older brood, she regarded them as if they were an unknown species intending to harm her chick.

The chicks of the older brood were now growing up, so Nettie could fly to the maple tree and settle down by Jack's side contentedly, with no frantic calls from her children. On going out to investigate, I found them all firmly settled on low branches on the other side of the maple tree itself! A few nights later they attempted to settle on the limb beside Jack and Nettie, but Jack fought them off and they finally settled high up in a neighboring tree.

The younger ones were showing individual marks in the new coats they were developing. Three were very splendid in coloring, patterned after their father, while the other three were very common birds. It soon was evident that the largest one was Jack Junior in every respect. Jack seemed to notice this also, showing him very obvious favoritism. He singled Jack Junior out from among the others and coached him separately all day long, just a little removed from the others.

Of course they all had been crowing, or at least trying to, for some time. Now it seemed their education must be finished by private tutoring. This crowing act was the final touch, put on with more demonstration than Jack had ever used before. For this he always assumed the "Hear Ye—Hear Ye" attitude, and

Junior absorbed this superior manner immediately.

It seemed to us that Jack grew about two inches both ways; perhaps it was only the extra breath he used. He would arch his neck, raise his wings and crow lustily. Junior answered, but the others never seemed to notice it. This procedure would be repeated over and over many times a day, until we could really see improvement and beginning maturity. It would have been quite a comedy, except for their absolute sincerity. Junior's voice became rather harmonious and musical. Jack's, alas, remained to the end harsh and unpleasant.

The other members of the family finally came in for their coaching, but it was plainly duty. No pomp or gusto with these. The second son was very similar to Jack in color and markings, but without his symmetry and poise, while the third was short and squatty, with a growth of feathers on his legs resembling boots. Thus his name—Boots—originated.

Before long, Junior was allowed to roost on the same branch with Jack and Nettie, always huddled closely by Jack's side. Then as coaching was given the other two, they in turn were allowed this privilege, but always each in his own place. Boots, however, resented this. After a few nights he went back to the other side of the tree, and higher up in the branches he roosted alone.

There came one morning a long-drawn-out note of warning, followed by such a commotion I knew danger threatened our little flock. I almost ran over Jack and his sons, who had come to the door for protection. Nettie and Jennie were running up and down the length of a pile of lumber and peering under it, making a tremendous commotion. Tiny had come close to the house and huddled under the protecting shrubbery. Seeing that all were safe, I hid where I could watch proceedings. A cunning weasel almost ran over my feet! He spied me

before I could reach a weapon, then turned and ran back into the woods, followed by his mate.

Next day they came again, and I ran for one of our Summer Vacation neighbors, and his fox terrier K-O. When we returned, although K-O searched frantically in the undergrowth, we could not find them. They had gone, never to return, leaving our little brood safe.

About this time two separate little dramas were being enacted. Nettie determined to lay eggs in a hidden nest and raise a new family, and Marjie determined to plant a new bed of maiden-hair ferns. And both had their setbacks.


Once we found Nettie's hidden nest, containing seven eggs, in the brush at the edge of the clearing. We removed too many eggs to suit her and she promptly chose a new nest, which again we found, leaving not more than two or three eggs in it at a time. She wandered farther and farther away from the others and Jack managed to distract our attention so that we were never able to follow her to the nest.

Summer days were getting warmer and the bright sunny afternoons were much pleasanter in the cool shade of the grove of large fir trees. So here came the little flock for their siesta. Naturally, their favorite spot was the place where Marjie had chosen to create her fern garden. Day after day we found the ferns broken and uprooted. We tried placing rocks over and between the roots, which helped somewhat. If Marjie were gone during the hot part of the afternoon, Jack would hear her coming and meet her half way, with the attitude: "Yes, we've had a glorious time among the ferns. What are you going to do about it?" And what could Marjie do, but reset the ferns, and keep trying?

By this time Nettie did not show up even at roosting time, so we were sure  
(Continued on page 382)

# Echoes from Mt. Ecclesia



 E are deeply thankful to announce that Mrs. Max Heindel, after three weeks of hospitalization necessitated by an automobile accident on May 21st, is now home again in her own cottage at Mt. Ecclesia. She wishes to assure her friends that she is well on the way to recovery; however, she is not yet able to answer personal correspondence, as her strength and effort must be confined to writing the Students' and Probationers' lessons and letters, etc. We are sure everyone will understand and be glad to co-operate.

. . . . .

The ingenuity of zealous Rosicrucian students over the country is a constant cause for our gratitude. One writes: "After we have read and loaned our magazines to many friends, we place them in stations where they report airplanes. Later we collect them and send them to the soldiers. We find these stations are fine places to circulate our literature, for there are people there from all walks of life 24 hours daily. There are no restrictions there. Thought you might like to pass the idea along."

The Fellowship was fortunate to have recently as a guest speaker Corinne Dunklee Heline, occult writer and lecturer, who gave an inspiring interpretations of Shakespeare's "Midsummer Night's Dream." Lantern slides of exquisite coloring and subject matter illustrated the deep occult significance of this immortal drama in connection with the Summer Solstice, when the Sun passes into Cancer.

At midnight (Oceanside) the annual mystic event of the Summer Solstice was celebrated in the Temple by Probationers and Disciples, at which time (June 21st) each year the great Christ Spirit

has reached the World of Divine Spirit, the throne of the Father.

A closeness with the Father is expressed in this little verse by one of the workers at Mt. Ecclesia:

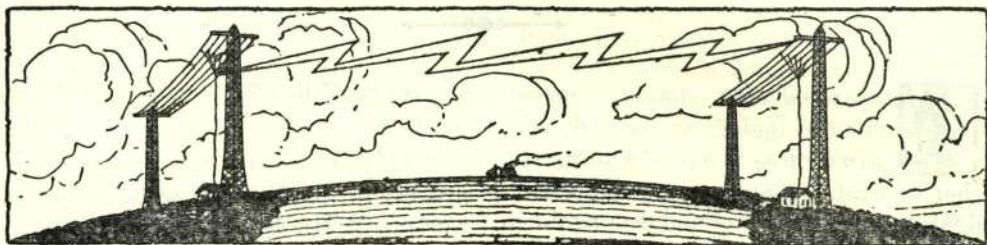
Whenever lovely word or thought  
Wafts down from Heaven to me,  
I read your gentle message, Lord,  
And wing mine back to Thee!

Among the guests at Mt. Ecclesia this month is a young woman student from Mexico City; a British subject, she was born in China, and has lived in many countries of the world. Her love for the Rosicrucian Teachings, she states, drew her here.

A high note of drama sounded above the hum of our ordinary workday recently when the company that buys our foreign stamps wrote to the Fellowship requesting a missing date which was all that was lacking to complete the history of a "collector's" envelope. The letter had been sent to us by a U.S. Navy Commander who is now, we are informed, held prisoner by the Japanese. Our files disclosed that the letter received by us from the Navy Commander had been addressed at Wake Island only a short time before the unforgettable date: December 7, 1941. The Commander's letter, incidentally, was the grateful and courteous acceptance on behalf of his officers and men of a *Cosmo-Conception* which one of our faithful students in Ohio had donated.

A Probationer is storing her grand piano in the Fellowship dining hall to be used for a time, and above the piano she has hung an oil painting of a woodland scene. The dining hall thus becomes more suitably equipped for our occasional entertainments, and the Fellowship Orchestra's weekly practice.

# Rosicrucian News Bureau



• • • • •

*"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."* (Psalm 92:1)

In the midst of troublous times many people may find it difficult to maintain an attitude of appreciation and praise, but the occult student, understanding something of the mystery of life and being, knows, as did the joyous singer of the Psalms, that there are immutable cosmic laws involved in the giving of thanks and praise for the blessings continually coming to us.

Thankfulness and praise act in a manner similar to sunlight. They nourish and strengthen, whether by thought, word, or deed, and because they are in harmony with the trend of evolution, grow rapidly and have a greater power than their opposites. They encourage the "fellowship of the spirit," which bespeaks the unity of each with all.

In group work the laws underlying gratitude and commendation may be used to high advantage in promoting harmony, peace, and constructive endeavor. True appreciation of the commendable in our associates (and it may always be found!) inspires courage and incentive to further effort in the recipient, so that the potentialities of the spirit may be immeasurably unfolded. At the same time, one who constantly gives thanks and praise for "the good,

the true, and the beautiful," wherever found, keeps open the channel for a continuous inflow of the abundance of the spirit. Sufficiently sincere, this view will spread and take root in the hearts and minds of others, so that the efforts of one person may be multiplied many times and the world thus made a place more conducive to progressive living.

*"Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men."*

(Psalm 107:8)

## DENVER, COLORADO.

The weekly class in this city continues to be conducted at 8 P.M. on Friday evenings at 1545 Fremont Place, our correspondent writes us, those attending expressing gratitude for the opportunity thus offered of cultivating the soul qualities which come through an understanding and application of cosmic truth. The public is cordially invited to this systematic study of the *Cosmo-Conception* with congenial fellow students.

## RIO DE JANEIRO, BRAZIL, SOUTH AMERICA.

For some months past several Fellowship students in this city have been conducting a weekly Study Group at Rua Lins de Vasconcelos 528 c2 Meyer, and endeavoring to spread the Teachings in every way possible in that vicinity. In spite of various obstacles, they

have succeeded in attracting a number of students, one of whom is the editor of a daily paper in the city, and also several friends interested in our healing work. The *Cosmo* is studied and students assisted in preparing the answers to the Preliminary Philosophy Lessons received from Headquarters.

One of the friends of this Group is translating the twenty Christianity Lectures into Portuguese, and plans to translate other books by Max Heindel in the future.

NEW YORK CITY, NEW YORK.

The dedication of a new Rose Cross Emblem was one of the features of recent activities in the Fellowship Center located at 266 W. 73rd St. in this city. The attractive invitations contained a handcolored reproduction of the Emblem, and ended with this appropriate prayer-greeting:

“May the Roses bloom upon your cross!

From out thy soul be driven the dross;

Thy earthly man ennobled be,  
Then Christ shall be thy victory!”

Classes and Services are conducted as usual, and book sales are encouraging.

SAN FRANCISCO, CALIFORNIA.

Since the friends in whose home the Fellowship Group in this city has been conducting classes for some time have moved away, the meeting place has been changed to the home of another friend, who lives at 1763 Fourth Ave.

Anyone who wishes to join this Group will be cordially welcomed.

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#### A CALL TO WRITERS

Attention is called to the details of plan given on page 356 of this issue regarding articles and stories desired for The Rosicrucian Magazine.

## 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.

- Calgary, Alta., Can.*—108 14th Ave. W.  
*Calgary, Alta., Can.*—1536 15th Ave. W.  
*Chicago, Ill.*—Room 719, Ashland Bldg., 155 N. Clark St.  
*Cleveland, Ohio.*—Carnegie Hall, 1220 Huron Road, Room 916.  
*Denver, Colo.*—P.O. Box 3.  
*Detroit, Michigan.*—5093 Audubon.  
*Grass Valley, Calif.*—Off Byrens' Drive.  
*Indianapolis, Ind.*—38 N. Pennsylvania St., Room 411.  
*Kansas City, Mo.*—2734 Prospect.  
*Long Beach, Calif.*—361 E. First St.  
*Los Angeles, Calif.*—2404 W. 7th St.  
*Los Angeles, Calif.*—511 N. Eastern Ave. (Spanish Group)  
*Minneapolis, Minn.*—2020 Nicollet Ave.  
*New Orleans, La.*—429 Carondelet St.  
*New York City, N. Y.*—266 West 73rd St.  
*Omaha, Neb.*—301 N. 31st St.  
*Portland, Ore.*—627 N. E. Laddington Ct. Tel. La. 3803.  
*Reading, Pa.*—W.C.T.U. Hall, 6th and Franklin Sts.  
*Rochester, N. Y.*—307 Burke Bldg.  
*San Francisco, 22, Calif.*—1763 47th Ave.  
*Santa Ana, Calif.*—214 W. Walnut St.  
*Seattle, Wash.*—1913 Westlake.  
*Schnectady, N. Y.*—13 Union St.  
*St. Paul, Minn.*—318 Midland Trust Bldg.  
*Toronto, Ont., Canada.*—36 Lansdowne Telephone, Melrose 4275.  
*Vancouver, B. C.*—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

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*Kumasi, G. C.*—Ben T. Vormawah, Box 69.  
*Lagos, Nigeria.*—P. O. Box 202.  
*Obuasi, G. C.*—P. O. Box 43.  
*Sekondi, G. C.*—P. O. Box 224.  
*Takoradi, G. C.*—c/o E. Oben Torkonoo.

### ARGENTINE

*Buenos Aires.*—Calle Carabobo 836.  
*Rosario de Sante Fe.*—Calle Santa Fe N. 2450.

### AUSTRALIA

*Sydney, N. S. W.*—2 Cronulla St., Carlton.

### BELGIUM

*Brussels*—74 rue Stevens Delannoy.

### BRAZIL

*Río de Janeiro.*—Rua Lins de Vasconcelos 528-c2.  
*Soa Paulo.*—Rua 24 de Maio, 53-1<sup>o</sup> Audar.  
*Sao Paulo.*—Caixa Postel 2994.  
*Antofagasta.*—Atacama No. 411.

### BRITISH GUIANA

*Georgetown.*—69 Brickdam.

### CHILE

*Santiago.*—Calle Dominica 25.  
*Valparaiso.*—Casilla No. 3100.  
*Valparaiso.*—Viña del Mar, Arlegui 1124.

### CUBA

*Havana.*—San Francisco 473, Vibora.

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*Liverpool.*—71 Upper Huskisson St. Telephone, Heswall, 304.  
*London.*—39 Cleveland Sq., Bayswater W. 2.

### MEXICO

*Mérida, Yuc.*—Calle 41 No. 496.  
*Mexico City.*—Apdo. No. 1680.

### NEW ZEALAND

*Auckland.*—3 City Rd., Auckland C. 1.

### PARAGUAY

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*Asunción.*—Garibaldi 118.

### PORTUGAL

*Lisbon.*—Rua Renato Baptista 43 - 2<sup>o</sup>.  
*Lisbon.*—Villa Nova de Gaia, Aven. da Republica No. 1222.

### THE NETHERLANDS

*Amsterdam.*—20 Nickerie St.  
*Apeldoorn.*—Lavendellaan 16.  
*Arnhem.*—Mesdaglaan 18.  
*Den Haag.*—Secretariaat: Sadeestraat 12.  
*Rotterdam.*—Claes de Vrieselaan 51.  
*Zaandam.*—Langestraat 24.  
*Zeist.*—32 Jan Meerdinklaan.

### URUGUAY

*Montevideo.*—Lavalleja No. 1768.

## JACK AND HIS FAMILY

(Continued from page 378)

she was sitting again on a new nest. Soon Grampy found it near Dixie Lee's swing tree. She was well hidden and paid no attention to the children when they came to swing. Grampy took the eight eggs away from her and shut her up. So Jack, Jack Junior and his near-twin roosted alone for a few nights on the limb Jack had first chosen. Boots still kept climbing higher on the opposite side of the tree and finally reached the very top.

They were straying farther and farther away in the daytime now, even to the neighboring berry fields in their search for hoppers, so we decided that rather than confine them we would find new homes for them. Jack Junior was placed over a stock of prize birds, and had the owners searched the continent they could not have found a finer specimen as king of their little band.

Jack and Nettie were given to friends who were raising chickens; Jenny and Tiny became the pets of neighbor children. Boots was taken into their midst, and all are thriving under the love and petting that have fallen to their lot. The others remained in the wild bandit stage, never tamed, and summer or winter they roost in the highest branches in the tree-tops of their new home.

Becoming such friends with Jack and his family has shown me that each of these small creatures has a very individual life of his own, and I shall always have a greater respect for them as co-travelers on the path of evolution.

---

### JUST FOR YOU

*This is from neither me nor you,  
 But from the nature spirits just for  
 you.*

*They work in an unselfish way,  
 To them work is all in play.*

—Neil Block.



## THE MEANING OF ESOTERIC CHRISTIANITY

(Continued from page 370)

tain conditions which are set forth at considerable length by the different denominations.

The esoteric interpretation of Christianity in the main does not contradict the basic orthodox doctrines but shows more exactly what actually happened. Christ was a great Being of very high spiritual development, the highest product of what the Rosicrucians call the Sun Period of evolution which occurred many many millions of years ago. Christ came to earth for the purpose of becoming its indwelling Planetary Spirit so that He could influence humanity spiritually from within the earth. He entered the earth at the crucifixion through the medium of the flowing blood and has been the indwelling Earth Spirit ever since, sending His highly spiritual vibrations outward through the earth and man constantly, twenty-four hours a day.

The constant spiritual influence of the Christ is gradually changing the character of humanity for the good. Man is not nearly so cruel and barbarous and selfish as he was two thousand or three thousand years ago. The ultimate object of Christ's influence is to so spiritualize humanity that they gain the sense of the unity of each with all, so that all humanity will become one vast fellowship, with the present separative influences of selfishness and strife, war and crime, entirely eliminated. Then man will consider the welfare of one as being the welfare of all, since each is a part of the whole.

It is a long hard school through which man has to pass in order to change his original selfish brutal character into one of Christlike qualities, but the happiness and joy of the existence which will come in the future when the influence of Christ has accomplished its full object will be so infinitely beyond our present state that we can scarcely imagine how great the difference will be.

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- First Temple & College of Astrology, 733 S. Burlington Ave.
- Philosophical Research Society, 3341 Griffith Park Blvd.
- Florence I. Virden, 4544 Ben Ave., North Hollywood.
- Chas. H. Wolfram, 11514 S. Broadway.
- Manila, P. I.—H. F. Tibayan, 1324 Espiritu St., Singalong Sub-Division
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