

64

The ROSIKRUCIAN MAGAZINE

*Rays From
The
Rose Cross*



FEATURES

Philosophical Aspects of War
The Balance of Joy and Sorrow
Experiences in the Inner Worlds
The Clock of Destiny

FEBRUARY

1945

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THE ROSICRUCIAN Cosmo-Conception

BY MAX HEINDEL

This book contains an Initiate's understanding of the Rosicrucian teachings concerning the World-Mystery, strengthened by his personal investigations of the inner worlds, the ante-natal and post-mortem states of man, etc.

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"I often wondered why there were deformities in the physical body; why there was so much suffering in the world, and why little children had to die in infancy. . . . Life is so short here on earth—why were we ever born if we have to die and that is the end?

All these things have been explained to me through the *Rosicrucian Cosmo-Conception*. The subjects of Rebirth, Cause and Effect, and the Law of Consequence hold a wealth of knowledge and satisfaction, and I am fully convinced of the working of these Laws. The only regret I have is that I did not find this book sooner."—W. H., North Perth, Australia.

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THE ROSICRUCIAN FELLOWSHIP

OCEANSIDE, CALIFORNIA, U.S.A.

The
ROSICRUCIAN
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Rays from the Rose Cross

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THE CURIOUS MULTITUDES

By DELLA ADAMS LEITNER

We sometimes pause to wonder when we read
Of those who followed Christ in days of old;
The curious crowds—did they His message heed
Or through the way His marvels to behold?

What thoughts possessed them when they saw Him heal
The blind, the lame, the halt—and bid them rise?
Did they grow shamed and deep repentance feel
When from His lips fell words divinely wise?

Did reverent desire to follow come to them?
Or did they go their way indifferent still?
Was gratitude expressed or were they dumb
When from His bounty they obtained their fill?

This we do know—the bread of life He gave,
And none was turned away or help denied;
Among them hungering hearts were moved to crave
The fullness which His words of life supplied.

The curious crowds still seek, and always there
Are found among them those who wish to give,
And like the little lad, their all they share,
Willing to serve, that famished souls may live.

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

Philosophical Aspects of the War

By JOSEPH DARROW

 HE war is having a profound effect upon the philosophical outlook of the people of the entire world regardless of whether they are aware of the fact or not. The invisible planes, particularly the Desire World, where a counterpart of the physical war is being fought with a far greater intensity than on this plane, interpenetrate our physical atmosphere and communicate their vibrations to our finer vehicles, especially during sleep. Thus every human being on the globe is directly or indirectly in this war even though he may be ten thousand miles from any actual battlefield. The net result of all this is to change the style of thinking more or less of the average person, and this has an effect upon our philosophical and religious views and outlook.

There is one particular effect which seems to be pretty well substantiated by the reports emanating from the war front, namely that atheists are being changed into agnostics and agnostics into philosophers and religionists on quite a large scale. A much repeated statement is, "There are no atheists in the foxholes."

MEETING DEATH When men are hourly face to face with death it
FACE TO FACE makes them think very intensely about what they
may be running into. As to whether there is a
life beyond physical death is then a matter which immediately assumes
great importance in their eyes, whereas before that it may not have
seemed to make so much difference.

The different nations vary their emphasis upon religion, and approach it from somewhat different angles. Communist Russia was founded upon atheism. Lenin made the famous statement, "Religion is the opium of the people." Early Communism was completely non-religious, and the State was to assume all the functions of God. There is at present, however, a breaking away from this attitude to a considerable extent. The Slav temperament has always been religious, and also to some extent superstitious. The deep religious instincts of the Russians are now coming to the surface. William L. White in a forthcoming book entitled *Report on the Russians*, condensed in the *Reader's Digest*, says the Bolshevik Party now feels secure enough so they can afford to give the church some leeway. The main reason why the Bolsheviks in the beginning opposed themselves utterly to the

—∞ The Current Outlook ∞—

church was the fact that it had always preached and rendered unquestioning obedience to the Czar. The Bolshevik movement had as its object the complete overthrow of Czardom and everything it stood for. Therefore Lenin and the early leaders took an uncompromising stand against religion and would have none of it. But today the church in Russia is recognized and tolerated even though it is not officially encouraged.

The Russians are going to have an important part in the Aquarian Age which starts a few hundred years hence. That Age will be humanitarian and Christian in the truest sense, and Russia in the years to come will make important strides along the lines of philosophy and religion.

England has been largely Protestant since the days of Henry the Eighth, who broke the hold of Catholicism upon that country and established the Church of England along Protestant lines. The United States of America was settled by pioneers who were seeking religious liberty, free from the tyranny of established religion, particularly of the Romish type, and it is now predominantly Protestant. America is also the home and breeding place of many new phases of philosophy and religion. The intellect is not shackled by tradition in America, which favors the expansion of thought and the growth of the mind in its search



for ultimate truth.

The Rosicrucian Philosophy, which is Esoteric Christianity, has had a phenomenal growth in the United States. Perhaps the most appealing aspect of these teachings is the fact that they give the esoteric explanation of church creeds and doctrines so as to make Christianity logical, rather than illogical as it was formerly when resting entirely upon dogma. The Rosicrucian explanation is that the great Christ Spirit at the crucifixion became the indwelling Planetary Spirit of the earth, and so remains today. As a result He purified the psychic atmosphere of the earth and made it possible for man to do right and to develop along Christian lines, whereas under the Law of Consequence it was becoming almost impossible to do this. Thus Christ took away the sin of the *world*, not of the *individual*, but He did make it possible for the individual to get rid of sin himself.

The object of this war (as well as that of World War I) is not merely to establish democracy throughout the world, but primarily to take the first steps toward breaking down nationalism and replacing it with universal brotherhood, after which philosophy and religion will have an unparalleled opportunity to expand. In this connection we quote from the *Rosicrucian Mystical Interpretation of Christmas*:

“Christ, the Great Spirit, ushered in a new era in which the na-

∞ The Current Outlook ∞

tions established under the regime of Jehovah will be broken to pieces, that the sublime structure of universal brotherhood may be built upon their ruins."

This is a somewhat startling statement. The nations, without exception, all think they are fighting to preserve nations. The spiritual archetype of the future shows, however, that nations are on the way out. For self-preservation against destructive war they will be compelled to unite and keep on uniting until eventually they will all be united in one, and then there won't be any more nations. It will take a long time to break down the national concept, but World Wars I and II are steps in the process. When all the nations have been amalgamated, or largely so, philosophy and religion will have a far better opportunity to expand and embrace all mankind than at present. Then, too, Esoteric Christianity based on universal brotherhood will naturally tend to become universal.



The war is thinning the veil between the visible and the invisible planes, and hastening the day when all humanity will possess clairvoyant vision and be able to see those planes which are now invisible to them. When that time comes atheism and agnosticism will be completely at an end because everybody will have firsthand information about the invisible worlds, and everybody will know about heaven and hell from his own observa-

tion. In this connection we quote from *Teachings of an Initiate*:

"The Invisible Direc'tors of evolution are now making use of the misdirected energies of humanity itself to further the ends they have in view. This was the genesis of the great war which recently raged among us (World War I). Its purpose was to turn our energies from seeking the bread whereof men die, and to create in us the soul hunger that would cause us to turn from material things to spiritual. . . . The vital bodies of a host of people have received a quickening such as they would probably otherwise not have attained for a number of lives, and these people have therefore become correspondingly sensitive to spiritual vibrations. As a result we shall in due time see an army of sensitives among us who will be in such close touch with the invisible world that their concerted testimony cannot be crushed by the materialistic school. They will prove a great factor in helping us to prepare for the higher conditions of the Aquarian Age."

Thus we can see that the war is having a profound effect upon the philosophical outlook of the world, and terrible though it is, eventually out of it will come a greater good.



THE MYSTIC LIGHT



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Experiences in the Inner Worlds

By AZTAROTH

It is always interesting to metaphysical students to read about experiences having to do with visions of or journeys into the Invisible Planes of Nature, which are the planes where the so-called dead are now living. The following article depicts some of these experiences in an interesting manner.



IN this article I should like to relate certain fourth-dimensional world experiences with the sincere hope that these accounts may help to rationalize and give reality to the unseen worlds—worlds which to many of us seem nebulous, ghostly, and unreal and are approached or even thought of with doubt and trepidation.

Perhaps in the past in reading various accounts of the inner planes you have been puzzled at what appeared to be wide variations and possibly disagreements in the different reports; likewise upon reading the following experiences you may find that they too are not in accord in every respect with what you have read heretofore. To explain these seeming incongruities, I should like to quote a few paragraphs from the informative Rosicrucian lecture, "Spiritual Sight and the Spiritual Worlds":

"While many people make the mistake of being incredulous of the existence of the supersensuous worlds, there are also people who go to the other ex-

treme when they have become convinced of the verity of the invisible world, and think that when anyone can 'see' clairvoyantly all truth is open to his vision and he 'knows all about' those higher worlds.

"That is a great mistake—the fallacy of such an idea is readily understood by comparison with everyday affairs. We do not consider that a man who was born blind and has been made to see, at once 'knows all about' everything in the physical world; nay more, we know that even those of us who have had our eyesight all our lives are far from having a universal knowledge of the things about us. Logic and analogy are violated by applying such a supposition to the inner worlds. In fact, no clairvoyant, however accomplished, has a knowledge of everything there, but only knows what he has investigated. A blind person who has obtained sight must learn to use his eyes to gauge distance, etc., so must the infant; and so the clairvoyant must be trained before his faculty becomes of value. Also it is invariably the

case that the more proficient people become, the more modest they are in their statements, and the more willing to defer to the versions of others, knowing how much is unknown, and realizing how few of the many sides of a subject the single investigator can cover.

"Besides, in the physical world forms are stable and do not easily change, but in the inner worlds everything is in the most intense motion. Forms change in a way and with a facility that is but dimly pictured in our fairy tales. . . ."

From the foregoing it is evident that different individuals may bring back widely divergent accounts of the various planes of the inner world. Also eyes accustomed to sight in the physical world may at first find values in the new worlds confusing and out of perspective with one's previous concepts. Therefore in the following account I shall merely set down in simple narrative form several fourth-dimensional experiences, and the reader may draw his own conclusions therefrom.

Tuesday 10 P.M.—Very tired tonight. When physical energy is at low ebb, it seems the other dimensions are much nearer. Have turned out the light and am lying comfortably in bed thinking over the events of the day. Because I am so weary the blue-white waves of astral light are exceptionally brilliant. These waves seem to originate from a spot midway between the eyes, and flow rhythmically outward in ever widening elliptical curves. As I will to "see," these waves of brilliance focus into a shimmering void forming the "mystic mirror," the link between the physical and the inner worlds. Then within the void appears a lovely pastoral scene; waving fields and trees bathed in moonlight. Scarcely without effort the ponderous physical body is left behind, and I seem to merge into the scene.

Looking down I am aware that I am moving swiftly in a sort of gliding manner over the earth. Swiftly, silently, close to the waving blades of grass I travel, past a little brook and up a

grassy hill. Then through a wooded glen and up higher and higher until I am close to a mountain peak blanketed in snow and shining like silver in the moonlight. Ordinary space and time senses are almost entirely eliminated in the new dimension. One may travel either fast or slowly as he wills, and yet by some strange sort of time-space elision he need not travel in the usual sense of the word at all, but merely will to be where he wishes and, if permitted, will be there almost instantly. I say "permitted" advisedly for it has been my experience that in the inner worlds one is limited to where he may and may not go even as little children are in the physical world. On this particular occasion I willed to go further than I was allowed, and consequently soon found myself back in my room in my physical body.

Thursday afternoon—Sitting out in the garden in the warm autumn sunshine. Birds singing lustily in the trees; bees droning lazily among the orange blossoms and roses. With but little concentration the fourth dimension opens today, and I am able to see a few of the entities of the other worlds. First appears an exquisitely beautiful young woman, the sunlight shining in her long golden hair. I see her as clearly and distinctly as any person I have ever seen in a physical body, and she differs very little from an earth girl except for her rather vacant and expressionless eyes and face, which remind one of a sleepwalker. Several novels have been written in which earth men have fallen in love with one of these borderland dwellers, and it is evident how this might occur if one were attracted by mere prettiness alone. Upon observing me watching her she looks at me impersonally for a moment and then disappears.

Soon I have another visitor as a nature entity appears. At first he seems apprehensive, but soon comes closer until he is above me, looking directly down into my eyes. He greatly resembles an

earth man, but there is about him a dynamic expression of vibrant life and power which is difficult to put in words. In a moment he too disappears.

Then I discover a tiny nature sprite busily at work with a flower. He looks ever so much like certain pictures I have seen of "the little folk," but I notice in particular that his quaint-appearing habilaments seem to be actually a part of him as leaves of a flower are part of the plant. He is a bit nervous about me, but soon ignores me entirely and goes on with his duties.

Upon turning my attention back to the physical world I see a tiny ruby-throated humming bird busy among the roses, darting about with amazing speed. Getting up I move closer to the incredibly small creature.

His tiny jewel-like eyes observe me approaching; he does not dart away but hangs suspended in the air, his tiny wings whirring at tremendous speed. Soon I am within a few feet of him; he flits a little to the right and settles on a tiny twig, clinging to it with his absurdly tiny feet, watching me intently with his bright little eyes. I hold out my hand only a few inches from him, but still he does not whirl away. Just then a Golden Emperor butterfly flutters near, and without much difficulty I succeed in getting him to perch on my outstretched finger. The little humming bird then seems to be in a mischievous mood for he darts hither and thither, zipping close to my ear and then hanging a few feet overhead. Apparently when the nature entities lose their fear of us, the little creatures of the physical world do likewise. On some other occasions I have attempted to come close to them, but have failed as I was out of vibration with their world.

Saturday 7 A.M.—Have just awakened from sleep refreshed and rested. After a few moments' concentration the swirling forms and colors of the Desire World appear. This is truly the Alice-in-Wonderland region where forms, colors, and scenes change with amazing rapidity. Let us see upon going into this wonderful land how things appear. First we see swirling colors and form patterns which soon resolve into definite objects such as trees, flowers, nature scenes, intricate geometric patterns, or practically anything else; but before one is able to note details, the swirling colors merge and he beholds something entirely new. Will power and concentrated thought must be dominant here if one is to make head or tail of this through-the-looking-glass realm.



Using our will power, let us see how we get along as we go into the Desire World. The swirling patterns have just changed again, and we are in a room, or rather a space, with no definite walls or defining outlines. Soon we are aware of a desk before us on which are

stacked a number of beautifully bound books. Looking off in either direction we see other patterns and objects, many of which change even as we are watching, but through an effort of the will the desk remains stationary. Picking up a book we see that it is filled with verses of poetry; ah, at last, we think, something tangible! We attempt to read the large, bold-faced type, but our eyes do not focus as easily as in the physical world. We try again and again until at last we can see the words clearly, and we are able to read a short poem on one of the pages. Its strange and exquisite beauty is enchanting yet quite in keeping with this kaleidoscopic world, gaining its effect from unusual words

placed in strange juxtaposition to each other. Diligently we read it over and over so that upon our return to the physical world we may write it down. But concentrating on the poem it is becoming increasingly difficult to hold onto the scene before us, and suddenly it is swept away in a swirl of color and line.

Now we find ourselves in an odd panoramic scene reminiscent of a Dali painting. Also we are now aware that another person is with us; we hear him speaking: "This is the Land of Desire," he says in a quiet, gentle voice. "Here desires and emotions become form and color; this is the plane where bloom the dangerous flowers of occultism. Never lose control of your will here."

"But aren't there other lands that are less confusing?" we inquire, for we are finding it difficult to adjust ourselves to so unsubstantial a place.

"Oh yes, many other lands," he laughed. "There are higher regions of the Desire World, also the Land of Thought, the Realm of Music . . . where would you like to go?"

The Realm of Music sounded wonderful, I thought, so without hesitation I replied, "I love music—I should like very much to go there."

He laughed softly. "I think you had best view one of the lower planes first. If you will look there in the distance you may see something of one of these."

I looked as he bade me, and for a moment the swirling color clouds opened and the chaste, lovely planes of a gleaming alabaster city appeared, every line suggesting purity and shining beauty. I was speechless for there before me was Heaven, Valhalla, Nirvana, the Timeless Land—call it what you will—the Land the children of men have hoped for, dreamed of, and believed in through the long earth centuries—the White Land washed clean of passion and desire where perfect love is the only law.

As the scene faded, he said softly, "And now if you would like to go to the Realm of Music you may try. Close your eyes and will strongly."

I did as he bade me, and immediately felt that I was traveling swiftly upward. Soon chords of music were heard—softly at first and then in greater volume; the golden notes seemed to dash against me like shining bubbles of exquisite tonal beauty. Now phrases of music as from a vast orchestra were heard but of a beauty far beyond that of earthly music. Then great waves of harmony and vibrant melody were about me making me dizzy with beauty; but I was getting very tired and weak. Soon I realized I could go no further for I was not strong enough. Almost as though fainting I knew I was going back. Soon I was again in my room in my physical body looking at the room's familiar outlines.

Sunday morning.—Awake after a restful night's sleep. Always in the morning the other dimensions are very close. If I close my eyes for a moment I can look into the swirling, changing colors and patterns of the Desire World. This morning I concentrate for a short time and soon am leaving my physical body. But how unusual—everything is dark . . . a soft, velvety blackness, and yet I know that I am "out" for I definitely feel that I am moving. Soon my feet come into contact with a solid plane—still everything remains dark. Shall I go back or keep on going forward? I hesitate only an instant and then continue. Suddenly the darkness fades like a dense mist, and I gasp with pleasure for I am in a lovely city. I look about, delighted, for apparently the city is an old Roman town, yet as shining and new as though it were built only yesterday; but the streets are deserted, and no one is in view anywhere. I stand there upon the cobblestones and look happily about me.

As always, I am amazed at the *solidity*, the *reality* of the new world. I go close to a beautiful stone wall and touch it with my hands and feel its substance, realizing that it is as tangible to me as anything I ever touched in the physical world. I think: Why, this is what the

cities of ancient Rome must have looked like when they were newly built. But let me reiterate that the substance of these worlds is far finer and lovelier than any physical substance, and of radiant colors unknown in the physical world. I walk down the polished stones of the street, delighted with the exquisite artistry of the buildings, the statues, the fountains. A little further along I come upon a Roman temple. Again I touch the walls, kneel and feel the hard stones with my hands, wondering why in heaven's name in the physical world we think of everything connected with the "beyond" as being vaporish and ghost-like and unreal. Truthfully, to a fourth-dimensional body these worlds are quite as real and substantial as the physical world and a thousand times more beautiful. Another interesting fact—in this city I am walking as I do on earth, not gliding.

But now I find that I am getting tired and a little apprehensive, and realize that I had probably better return. Seems strange to speak of getting tired in the fourth-dimensional worlds, and yet one does when away from the physical body; in fact I have become so tired on several occasions that I have fainted and awakened in my physical body. With a last look at the lovely ancient city of which I try to imprint every detail on my mind, I will to return to the earth, and am soon back in my physical body.

Sunday morning.—This morning on going into the inner worlds I find myself in what appears to be a great, busy railway station. Crowds of people are walking up the ramps, the majority of them soldiers. Waiting friends and relatives welcome them, and there are happy exclamations of pleasure as old comrades are recognized and warmly greeted. I scrutinize a number of the faces as they pass, and they are the same in every respect as people in the physical world, even the clothes are identical. Here in this fourth-dimensional "station" I can see but little difference from

one of our major city railway stations. I learn that most of these persons have died in battle or have been killed in accidents, and are not yet aware that they have "passed on." Their continuity of consciousness is temporarily slightly different from physical world consciousness, and thus they believe that they have merely made a trip and are arriving in a strange city.

Many persons are agitated and upset when they learn that they have "passed on"; thus in these worlds one finds varying degrees of consciousness, as apparently an individual is permitted only the degree of self-consciousness that he can adjust himself to. Evidently many very worldly-minded people pass through the entire after-death experience in a conscious state but little beyond our physical world "dream state"; whereas others are as conscious as when on the material plane, or more acutely so. Some become depressed upon learning that they are what the world calls "dead." Probably much of this could be avoided if the great fear and belief in death were removed in the physical world. On a number of occasions while on the inner planes I have had those there ask me in sombre tones if I realized that I was "dead," the remembrance of which still startles me.

Now we proceed to another part of the lower heaven world, which we might call the "Memory Land." Here in scenes of exquisite beauty and harmony, and with loving friends and companions near, one views the scenes of his earth life and understands the lessons he was meant to learn from his various earthly experiences. Here one understands that sin, sickness, and death are only false illusions of mortal mind, and have no actual reality in the truth of being.

On this plane also are the schools, studios, and laboratories where one may work at his favorite studies or hobbies. The big difference here from the physical world is that while one was only a fumbling amateur on the material plane,

here he is wonderfully proficient in whatever medium of expression he may choose.

To illustrate: In the halls of one of the schools I met a charming middle-aged lady who greeted me kindly, bidding me to follow her. She opened the door of a lovely studio room. Everything was bright and cheerful inside, with light streaming in through a great window. In the room were three fine grand pianos and the console of a large organ. "This will be your room," she said cheerfully. "You play the piano and organ, and here you may do so to your heart's content."

I looked at the beautiful instruments apprehensively and murmured, "But I am not a good musician. Really I don't play well—I wouldn't attempt it on such fine instruments."

She smiled. "Please try," she said kindly, "you will be surprised."

Obediently I seated myself at one of the pianos and touched the keys. Then where the knowledge came from I do not know, but I found I could play as I had always wanted to play, easily, effortlessly, and with skill.

After a short time, however, I grew restless. "I'm sorry, but I must return," I said to my new friend.

"But aren't you going to stay?" she remonstrated gently. "Don't you like it here?"

"Yes . . . yes I do like it," I replied, "but I feel I must go back!"

As the studio began to fade from sight, I wondered if one day I should wish not to return to earth, but to remain in that beautiful land where dreams seem to come true.

Power of the Word

By WESLEY D. JAMIESON

NMIL LUDWIG says of Napoleon: "Half of what he accomplished was achieved by the power of words." Napoleon knew the simple art of saying the right thing, of using the power of the word.

Words and magic were once more or less identical, and even today words retain much of their magical power. Words can cure, as in psycho-analytic treatments where nothing happens but an exchange of words between patient and physician. "He sent forth his word and healed them."

Each race and nation receives its immediate divine guidance from an arch-angelic Race Spirit. This is still the chief source of inner guidance in the life of nearly all the races and nations of the earth, the only exception being the pioneering people of the United States. This Race Spirit broods over its

people like a psychic cloud, impregnating them with the consciousness of the large racial ends they are intended to serve, and controlling them by means of the breath and the power of the spoken word. Language and music are the media by which we come into touch with the Race Spirit of a people.

The Word is the divine means by which God creates, and wise men, following in the footsteps of God, use the same means, words, to bring into manifestation what God has already created. Spiritual magicians can decree a thing, and it shall manifest unto them. "Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways." (Job 22:28)

We are continually speaking words, but not always aloud, for there are silent or mental words as well as audible. These words are forming and re-

forming and deforming, all the conditions and circumstances in and around us. If our silent or audible words dwell upon evil, then evil conditions show forth; if upon good, then good is manifested. "But I say unto you, that every idle (even the lightest, vainest) word that men shall speak, they shall give an account thereof . . . for by thy words thou shalt be justified (established in good), and by thy words thou shalt be condemned (continue in ignorance and misery)."

If you say, "I will fear no evil for thou art with me," when faced by danger; or "I love you," before the hater and persecutor; or "The child of God knows no failure or discouragement," you will be established in fearlessness, in omnipotent love, in success, in the measure that you realize the truth of the words you utter.

The coming age will witness a remarkable development in the powers of the speech center. The centers located in the head, the heart, and the throat constitute the highest trinity of spiritual powers in man. When they become harmoniously active, they are a protection against the destruction wrought by those unaware of the tremendous power of the psychic forces involved in murderous thoughts and malicious words.

Nothing comes forth without the Word. "All things were made by him (the Word); and without him was not anything made that was made." (John 1:3). Words are the expression of mind. Words are thoughts made visible, and thought has creative power. In the coming better age all men shall work after the manner of Christ, who did all things by the Word—healing the sick, raising the dead, stilling the storm, feeding the multitudes.

Some animals, as the starling, raven, parrot, are able, because of the possession of a vertical larynx, to utter words, but they cannot use them understandingly. The use of words to express

thought is the highest human privilege, and can be exercised only by a reasoning entity like man.

Man can change his conditions by changing his words, which means changing his understanding and his thoughts. Any man who does not know the power of the word is behind the times. "Death and life are in the power of the tongue." (Proverbs 18:21). We know now that words and thought carry a tremendous vibratory force, ever molding man's body and destiny. Owing to the vibratory power of words, whatever we voice we begin to attract. People who continually speak of disease often attract it. If you would win the other person to your way of thinking, remember, clothe your appeal in invisible language.

Origen, a most wise man and versed in occult lore, teaches that the Scriptures are threefold, consisting of body, soul and spirit. He declares that the body of the Scriptures is made up of the outer words used in its histories and stories, and he does not hesitate to say that often these are literally not true, but only symbolical. He says that so long as men are ignorant, the body of the Scriptures is enough for them; it conveys teaching, it gives instruction, and they do not see the self-contradictions involved in the literal statements and therefore are not disturbed by them. As the mind grows, as the intellect develops, these contradictions strike the attention and bewilder the student; then he is stirred to seek a deeper meaning, and he begins to find the soul of the Scriptures. The soul is the reward of the intelligent seeker, and he escapes from the bonds of the letter that killeth. The spirit of the Scriptures may only be seen by the spiritually enlightened man; only those in whom the Spirit is unfolded can understand the spiritual meaning.

The power center in the throat controls most of the vibratory energies of the human organism. It is the open door between the formless and the

formed world of vibration brought into being by sound. Every word that goes forth receives its specific character from the Spirit. When Jesus said, "The words that I have spoken unto you are spirit, and are life," He meant that through the spoken word He conveyed an inner spiritual quickening power that would enter the mind of the recipient and awaken it to life. When the voice has united with the life of the soul, it takes on a sweetness and depth that one feels and remembers.

We know that every word that man utters makes an imprint upon the ethers, and that when there is consciousness of God's life in the mind of the speaker, all his words become living entities and are perpetuated. If you and I develop enough spiritual power we can open the Book of Life within the Cosmic Mind and read from its pages. Learn to depend upon your own power of knowing Truth and interpreting life. "Stand upright on thy feet." He who turns to the secret place in his own nature for all knowledge will walk with God and not be lame or halt in his mental progress.

One of the forms of "speaking the Word" is prayer. Prayer is a most important means of making connection with universal Spirit. A law of communion is fulfilled by right prayer, as exact as the one governing the transmission of electric force, or the centralizing of energy through any mechanical device. In order that prayer may be realized it must be backed by belief, as Christ said: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11:24).

The easiest way to bring the body under subjection to Spirit is to put a guard upon the lips, that no word be other than happy, peaceful, harmless, loving, kind. "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." (Psalm 39:1).

Our spoken words are the result of

our silent words, or thoughts. Therefore the thoughts must be watched continuously. Do not criticize in secret, and cease from mentally finding fault with another. Put away all sarcasm from your speech. Never complain. Do not prophesy evil; the Greeks called that blasphemy or "speaking injury" to another, and they avoided a grumbler or one who foretold misfortune because they believed he brought them bad luck.

Very intellectual people frequently fail to connect with the substance, life and love centers in the body, and their words, although brilliant, lack what we term soul. The thought creations of this type rarely live long. But where the thought form and soul are evenly balanced, the projected idea endures indefinitely.

We should hardly expect to converse with a friend on the understanding that he was to do all the listening and we all the talking. If that is true of any ordinary friend, it is supremely true of God. If we are to meet daily with Him and grow to know Him better, we must not only speak, we must listen. For surely God's plans for us are far more important than our plans for Him. Listening is at least half of prayer, and the harder half, for it demands time and practice and patience. It does not look for sudden, vivid calls that we can literally hear. It means to shut out all noise and distraction, to relax and be still in the presence of God, to let His nearness fill our minds and color our thoughts. In the quiet of these moments God can help us to see things as He sees them. Truly, He will then share with us His calmness and peace, and if we will let Him have His way with us, He can slowly make His will our will; and that, dear friends, is the final aim of all true prayer.

Prayer, utilizing the power of the Word, puts us into the proper orbit of our lives and steadies us in our movement through that orbit. In prayer we

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The Sagittarian: An Allegory

By BETTIE HANSEN



E stood before a multitude of paths which ran in all directions—some smooth and curved, others twisting and rambling, and some a bit sharp and severe. Many people were there too, each one choosing a path to follow; but the one which appealed to him the most was a straight, arrow-like roadway of gleaming white which seemed to call and beckon to him. "This is my path," he thought to himself, and without further hesitation he placed his foot upon the white roadway and started forth on another Great Journey. The other paths with their travelers gradually faded from his sight, and only the gleaming expanse of the white road claimed his attention.

The Sagittarian looked ahead into the distance but could not see the arrow's end. Dimly he sensed that at the end of the road lay the goal he sought, and although the distant vision was not yet clear, he intuitively knew that the Golden Castle of Truth lay beyond. A glow of enthusiasm and optimism warmed him from within, for he felt that this time he would really reach the gates of the Castle of Gold.

* * * * *

He had not been on the path so very long before he heard the sound of laughter, and gay music reached his ears. A bit ahead and to the left of the road loomed an enormous building painted in bright colors—a bit gaudy, but gay. People were swinging in and out of the wide doors, and prompted by a natural curiosity the Sagittarian entered also. The sight which met his eyes was a bit dazzling at first, and the very atmosphere of the place set his pulses racing.

Crowds of pleasure-loving men and women were busy playing every sort of

game imaginable, and the gaming tables particularly drew his interest. People greeted him and invited him to join in the sport, and he found himself irresistibly drawn to them. How long he lingered there he could not tell, but he found the pleasures of the place gaining a deeper hold upon him as time passed; there were beautiful gardens to wander through—tinkling fountains, and deep cushions upon which to rest. Everything was pervaded with an enchanting and sensuous atmosphere which crept insidiously into his senses. How easy it would be to yield to the influence of these surroundings and sink down into the midst of all these pleasures and gay companions—not bothering with a wearisome search for something which seemed so far away. He remembered vaguely and a bit uneasily that one of his tendencies was to allow others to influence him easily. He had promised himself at the start of this journey to resist that tendency and stand alone in his own strength. But it was so pleasant here, so warmly alluring, with a thousand temptations and pleasures, that he was fast reaching the point of not caring whether he yielded to the environment or not.

As he felt his consciousness slipping down into the lower levels of this Palace of Pleasure, a strain of deep and soul-stirring music reached his ears and touched a chord of some half-forgotten memory. The vision of the Golden Castle floated before his eyes for a brief moment, but it was sufficient to light within him the spark of deep yearning and aspiration for something higher. In his heart nobler impulses demanded recognition. Jumping to his feet and without a backward glance he made for the outer entrance of the Palace. A breath of cool, clean air caressed his face,

and he saw the clear sharpness of the white roadway. The Palace of Pleasure existed no more for him.

* * * * *

Uneventful hours slipped by as he continued his journey, but his mind was busy with many thoughts of his past experiences and future hopes. He scarcely noticed the great forest before him until he was deep within its shadowy depths. The white road had disappeared, but he experienced relief in being beneath tall trees which breathed forth a fragrant coolness, and in feeling the softness of grass under his feet instead of the hard roadway. He rested awhile, stretching out his long legs on the grass, and reveling in the physical comfort of his surroundings.

Presently he was startled by the sound of a hunter's horn as it reverberated through the forest. A party of hunters was coming toward him—big burly men in Robin Hood dress, ready for the chase. They seemed to recognize the Sagittarian, and with gruff but friendly greeting invited him to join them in the hunt. A splendid black stallion was brought forth for him to ride, and the thrill of excitement coursed through his slim body as he mounted the lively beast. The fever of the chase overcame him as the party spied a magnificent stag and were off in hot pursuit. The Sagittarian led all the rest in the mad flight; no eye was steadier, nor aim surer, as he fitted an arrow to the bow which had been given him and drove it to its mark. As the stag fell at his feet, he paused, then roused himself as though from a dream.

A wave of deep compassion, pity and self-condemnation rushed through him as he gazed upon the dying creature. Then anger mounted in his veins, and he turned with wrath upon the company of strong but coarse-looking men who composed the hunting party. But when words came to his lips, they were words of tolerance and understanding as he strove to turn their hearts away from

the cruel sport in which they delighted. However, they only stared at him stupidly, not comprehending his efforts to enlighten and uplift them. A fiery impatience arose within him at their stupidity. It was always like this, he thought—either he didn't explain himself clearly enough, or else he was too direct for their comprehension. He remembered, from some dim far past, that others usually could not see things as clearly as he did.

He sighed and his manner softened; patience was a quality he had to learn, and here was an opportunity for developing it. Saying no more, he turned and left the great forest and found once more the white roadway beneath his feet.

* * * * *

His forest experience had saddened him, and stirred in him a new thoughtfulness. As if in response to this mood he presently found himself approaching a great cathedral which stood at the right of the white road. A Palace of Prayer—the embodiment of a thousand dreams of noble souls. He entered and found solace and comfort in the deep peace which pervaded **this holy place**. All of man's deepest devotion to his Creator seemed concentrated within its walls, and the Sagittarian sank gratefully into communion with his God.

For a long time he tarried in the Palace of Prayer, content in the exercise of devotion. Gradually, however, a sense of restlessness stole over him, even in this peaceful atmosphere. The beauty and richness of the cathedral seemed lacking in something, and his mind began to seek the "Why" of many things. The ritual and doctrines were losing their hold upon his aspiring nature, and once more the arrowlike roadway in imagination gleamed before him; the vision of the Golden Castle of Truth arose once more in his mind, this time clearer than ever before. There was his true goal—the blending of knowl-

edge with devotion, the freedom of Spirit.

* * * * *

Once more our wanderer started off. He was older now, and while the fiery temperament still lingered, it was better controlled; and the clear eyes were more piercing as they penetrated into the depths of the beyond. A feeling of exultation once more thrilled through his being, but this time it was a higher, stronger feeling for he sensed a nearness to the Golden Castle.

As he strode along the roadway, he saw a magnificent white charger. The animal's beauty was breath-taking, and it seemed to recognize the Sagittarian as its master. Its trappings were of a deep, rich blue, and sparkled against the snowy whiteness of its body. With his heart pounding in gladness the Sagittarian mounted his white charger, and horse and rider fairly flew down the road; the weary feet had at last

found wings through the glorious animal beneath him.

The white road was approaching its end, and as the gleaming whiteness drew to a sharp arrow's point, a bridge of rainbow colors came into view to lead the way to the very doors of the Golden Castle. In glad recognition the heart and the mind of the Sagittarian sang out, "This is the rainbow bridge which leads to the City of the Gods; my goal, at last, is reached."

The rider guided his steed over the wonder-bridge with a firm and knowing hand as the gates of the Castle of Truth opened before him. He dismounted and entered the vast hallways where magnificent archways vaulted so high above that they were lost in the heavenly blue haze of the Father. One glorious, radiant star shone from above, and with a sense of utter fulfillment, the Sagittarian recognized it as his own guiding light, his Father-Star, his ultimate source of all truth.

The Jeep--A Short Story

By CARLOS MONGE



IT had been raining steadily all day. At times a regular down-pour would be followed by a lull, and during one of these I left the office where my work had delayed me until darkness had enveloped the landscape.

I was driving much faster than I should have been, considering the rain and intense darkness. However, my headlights were of the best and covered both the highway and the shoulder on the right side of the road. I had reached and just passed over the bridge about two miles from town where the highway follows along the creek for several thousand feet. On one side the cliffs rise, almost perpendicularly, to a height of several hundred feet, and on the other

the bank of the creek is about twenty feet below the road.

As I crossed the bridge I saw that the small stream had become a veritable torrent, but as the channel was wide and could carry a large volume of water, I was not much concerned about arriving home safely.

As I rounded a sharp bend in the road my lights shone fully and clearly on two soldiers, their coat collars turned up and both making the familiar thumb signal. My first inclination was to pass them by as I was only a short distance from home, and they might miss a better ride if I picked them up; but on second thought I felt I should pick them up and take them on to the barracks, six miles beyond my house.

By the time I had reached this decision I was a good hundred feet past them, so I started backing up, and when I reached the spot where I had seen them I threw the door open wide and yelled, "Get right in, buddies." The taller one was holding a flashlight, and by its aid they were soon comfortably seated.

I again started forward at a rather brisk pace, when the boy seated nearest me gently placed his hand on my arm and said, "Take it easy, the road is out right ahead." Just then the door of the car suddenly flew open and my lights went out. I stopped as quickly as possible, and when I had readjusted the

fuse under the dash, my lights again came on. There, not twenty feet ahead, the torrent had torn the road away!

I turned at once to ask my friends how they had known. They were both gone! I backed up, feeling certain they were close by. I never saw them again.

I arrived home by another and much longer route, safe but very much perplexed. Curiously enough, when the flood waters had subsided an overturned jeep was found at the bottom of the gap made in the road, and pinned under it were the bodies of two soldiers, missing from camp since the day of the storm.

Where the Path Lifts and Lightens

By GRACE EVELYN BROWN

(CONCLUSION)

UNDERSTANDING, TOLERANCE, AND
SYMPATHY.



As the evolving human entity had to start its evolution on one of the separated paths at the base of the great mountain of Truth and begin at the state of absolute ignorance, when it became planted in matter it naturally considered matter as all, and spirit did not exist in such a consciousness. Blinded by physical substance, a pilgrim in a far country, matter was the only consideration; but gradually through many births and deaths, and between them periods of rest and refreshment upon the higher planes, the divine spirit within began to be conscious of itself.

One chief purpose of human evolution is to build up centers of consciousness. Primitive man, first of all, thinks only of self. In order to build up individuality it was necessary to have each human soul express itself in an isolated

human body belonging to a special race, nation, religion, sex; and at a certain time in the ever changing conditions of the world, in a special social state, from king to slave, in wealth or poverty. At first primitive man considers himself the center of the universe, and so anything which flatters or augments this egotistical principle is welcome. Anything which detracts from it is unwelcome, to be repudiated and avenged. Having little evolutionary experience stored up in his consciousness, he is prone to be cruel and selfish. Primitive savages kill their enemies, believing that those they conquer, yield to them their desirable qualities of courage, bravery and skill.

The occultist understands, however, that even at that crude stage there is a universal principle working in the heart and mind of the savage, or the gangster, which will gradually be transmuted into something more worthy, and that such a man specially needs to experience more of physical life. Therefore,

the occultist exerts all the influence possible for humanitarian laws, such as the abolition of capital punishment, so that the life of one who particularly needs experience upon the physical plane may not be brought to a close before he has lived out the natural term of his existence in a given embodiment.

The advanced soul looks upon the primitive one as an adult regards a little child who falls, makes mistakes, and spills and breaks what he touches in his effort to master himself. The wise soul knows that nothing can come to a person unless he has built up conditions in the past which make the corresponding experience belong to him, and something which he needs at this special time in his evolution. Therefore he goes on his way without fear, knowing that nothing not for his welfare, his advancement, can come to him.

It is an interesting fact that individuals are more advanced than nations, as if the larger bodies were more crystallized than the individual. Nations go to war and steal another nation's possessions, when individuals would not for a moment consider stealing from a neighbor. The time has passed when men go armed, except when one nation goes to war against another nation. War is the continual accompaniment of evolution in its earlier stages; but the time will come when it will cease. As a pebble dropped into a lake throws out ever broadening ripples, so in time nations will recognize all men as brothers and will act accordingly. Then at last the dark calyx of selfishness and egotism will drop away, leaving the lovely flower of superhuman evolution, both individual and cosmic.

DREAMS AND VISIONS

As we advance in evolution we become more and more conscious of our hidden faculties and powers and of the states of consciousness which correspond to them, also of the planes composed of different grades of matter

wherein they function. Thus new worlds and new opportunities for development and service open up to the advanced soul, not known to the one of ordinary development. Such states of being are often revealed by dreams. Often when we awaken from sleep we recall certain experiences which seem to be more than a figment of the sleeping mind. We may remember gliding over the earth in a happy and buoyant way, almost like flying. We meet one whom we have always thought was "dead," and exclaim: "Why, you have been alive all the while!" We may even visit a place unknown to us in the material world, and later go there in the flesh and find that it is just as we have dreamed about it. And so at last we begin to consider these dreams as vital experiences, and know that in our subtler bodies we have flown over the earth, met the so called "dead," visited foreign places, and have been able to bring back to the waking consciousness these experiences.

We gradually become more and more conscious of the fact that we can leave the body to rest and be renewed while we are living in another world, so near and yet so different, a world that has a finer set of vibrations which are attuned to our subtler bodies as this world is attuned to the physical body. We may even while in the physical body experience contact with that other sphere. We may see one from that region, or hear mentally a voice which we recognize—not with the physical ear, but because suddenly there will come into the mind words with the special characteristics of one whom we know, either in the body or out of the body. In the former case this experience is telepathy, in the latter, clairaudience. We may possess the faculty of clairsentience and feel one near who is no longer living in the physical world. When we have had such experiences, we can never again feel isolated or lonely, for we know that "death" and distance cannot separate two who are near and dear to each other.

Sorrow and loneliness are thus overcome.

THE PLACE OF "DEATH" IN EVOLUTION

Death, that "king of terrors," the "skeleton at the feast," is truly the terror of life to one who does not understand it. The occultist, however, sees it in its true light, and recognizes that it is an important and beneficent factor in evolution. As the daily life alternates between sleep and waking, so the larger cycle of life swings from birth to death and back again to birth.

The advanced man knows, as Maeterlinck shows in *The Blue Bird*, that there is really no death. In passing from the physical body the Ego is released from its prison of matter, and able to express itself more freely than before this change takes place. It is like the hand taken out of the glove, the chrysalis changed to the butterfly, the lily released from the bulb. Nature gives many truths in its symbolism could man but see them.

The more incarnations a man has had, the more he can realize the truth of immortality, that he is not a body but an evolving spirit using a physical instrument to put him in touch with the material world. Each life that passes renders him more and more able to keep this vehicle in a good condition and prolong the period of its efficiency.

The worry and uncertainty felt at the insecurity of life, and the sorrow and sadness attendant upon the passing of a loved one are overcome by those who understand that there is really no death, nor even separation; for those who have passed to the higher life are really nearer than ever before. Similarly, when a person still using the physical body drops to sleep, he is really with those who have permanently left the physical vehicle, and they are nearer than they ever were while functioning in the physical body.

When the body is worn with age and the stress of physical life, death comes

as a rest and recreation period, like a vacation. The farewells at death should be as happy as those at parting for a journey, and would be if understood. In parting for a journey we think of the time when we shall be reunited, and so it should be when one is embarking on the voyage to the next plane. We should feel sure of the coming reunion, when we shall again meet with joy, and relate to one another the experiences that have been met with since the last parting.

BROTHERHOOD

When the path draws near the mountain top of enlightenment and reality, we see that all men are brothers; for then we know that we have lived many lives in different bodies of different races and nations, and have been associated with many religions. War will cease when men attain this place in realization, for then they will not wish to have any nation dominate others. Then all nations will live in peace and brotherhood, or mankind will become one world-wide nation. All the former differentiations, having done their work in the expression of the young Ego, will fall away, having served their purpose, and the perfect blossom of spiritual attainment will come forth in the unity of perfect brotherhood.

THE PRESENT

With birth we come into the world fresh from the inspiration of the higher planes, and with a fresh and vibrant new body. Every day in connection with sleep the same thing takes place in a lesser way. Renewed with fresh strength and inspiration, and with the memory, either conscious or unconscious, of our nightly experiences upon the higher planes we begin the new day. We find another day before us in which we can live and grow and accomplish our work upon this interesting planet. We see the rising sun and know that it is the physical expression of the Great Being who has brought forth our world,

our solar system. Let us think often of the glory of that mighty Intelligence who is ensouling the solar system in order that myriads of beings may have this marvelous field for their evolution. Let us also think of the Christ Spirit who is ensouling our earth, and the indwelling Spirits of the other planets, as well as all the Hierarchies which are assisting in this mighty scheme of evolution. We should also think of the subtler planes of nature, their different grades of matter, and the variety and marvel of their creations; for instance the gnomes, sylphs, undines, salamanders which inhabit the etheric region.

If we are discontented or unhappy it is because we are too selfish, too self-engrossed, too petty. With the awakened consciousness of one who has reached the place where the path lifts and lightens, we should continually realize the marvel of life, and that we are heirs to the ages, the past, the supernal future, extending upward and onward forever no matter how humble and insignificant may appear the present.

THE FUTURE

When we see the path constantly lifting and lightening, we look to the future for a wonderful, ever unfolding experience. Even in the span of one life we see great changes and improvements, new ideals, ideas, inventions, and know that what has already taken place will bring about still more marvelous conditions. The inner development of man will keep pace with the outer, and we may know that as the outer world advances the inner will advance with it. New capabilities and functions will come forth in humanity. Etheric sight will become usual, and eventually the higher clairvoyance that will put mankind in rapport with the higher worlds. Deceit and hypocrisy will vanish, for the new vision will expose them. Due to these developments man's psychology will

undergo vast changes. He will understand the true meanings of life and death.

We can thus look ahead and see our paths lifting to heights of harmony and beauty. What wonders are awaiting every human being! Between lives there is a long period in the higher and subtler regions where we meet our dear ones under delightfully free conditions, enabling us to know and understand them much better than we did while in the physical life. Then we become able to review the past and the Law of Consequence which has operated in our series of lives; of being in touch also with that Law in the lives of others while reviewing the vast panorama of evolution.

How many of us think of our next incarnation and the conditions different from those of the present which will exist when next we visit this physical plane? Think of the scientific inventions that will be in use at that time, of the increase in knowledge, in wisdom, humanitarianism, religion, brotherhood. What part will we have and choose to have in that new civilization of better arts and sciences? What work will we have fitted ourselves then to do? We should look ahead and give some thought to that work of the future age, and try to prepare for it as much as we can in this present embodiment so that we may be the more skillful in that distant time. What dear ones of the present life will be with us then, and what will be their relationship to us? Perhaps we shall recall the former ties of love and friendship in that more advanced state.

There can be nothing too hard or exacting, nothing too limiting or wearisome, when we consider that we are on our way to the heights, and all that we must meet is exactly what we need to bring us to a loftier expression of our spiritual powers. How slightly do we comprehend that our path will eventually extend to an amazing superhu-

(Continued on page 93)



MAX HEINDEL'S MESSAGE

Taken from His Writings



The Balance of Joy and Sorrow

"A god can love without cessation:
But under laws of alternation
We mortals crave in changing measure,
Our share of pain as well as pleasure."
—Tannhauser.



WHEN Tannhauser, driven by his unholy passion for the noble, pure, and virtuous Elizabeth, wandered into the mountains and was attracted to the cave of Venus as steel to a magnet, he was not only allowed, but encouraged to gratify his sensual desires to the fullest extent; naturally his soul was soon satiated with passion, and he prayed to be released from the goddess Venus and allowed to return to the earth. In the course of his plea he utters the truism at the head of our article, that at the present stage of development man requires both joy and sorrow for his proper development. In the philosophic mind this sentiment evokes instant assent, for although we are all human enough to crave joy and dread sorrow, we cannot upon proper thought fail to realize the fact that a life of constant joy without the slightest sorrow to mar it would be absolutely insipid and colorless. It is the proper blending of light and shadow that gives beauty to a picture or landscape, and a similar arrangement of sorrow and joy is required to lend zest to life and make it worth while.

The light and the shadow of life are

furnished by the position and aspects of Jupiter and Saturn at birth together with their progression and transits. The joy and the laughter come from Jupiter, the planet of benevolence and optimism, who bestows upon us the favors of the gods in that measure in which we have deserved their bounties. On the other hand, Saturn, the planet of pessimism and obstruction, is the dispenser of disfavors which we have incurred by those of our actions which are inharmonious with the good Law; and as we are still ignorant of how to work in harmony with God's great Plan of the universe, it is small wonder that the switch of Saturn is needed to whip us into line when we have departed from the path of virtue. But it is a most significant sign of our Father's love that Jupiter travels three times around the horoscope, making aspects and bringing opportunities for good, to every revolution of Saturn which brings to us the experiences that are called evil by those who lack understanding.

What a wonderful blessing Astrology is, which gives us an insight into the infinite plan of evolution, whereby we are all slowly being educated from ignorance to omniscience; and Saturn is one of the main factors in this process of enlightenment. To those who do not know Astrology it may seem as if sorrows come upon them for no reason that

they can discover, and they envy very often those who are more fortunate seemingly than themselves. But once they have learned to look for light through Astrology, the whole viewpoint of life is changed. It then becomes evident that we are here *not for pleasure but for experience*, and no matter how sad or how disastrous these experiences may be, the true student of Astrology welcomes them and seeks to find out their reason from the astrological viewpoint, and the lessons to be learned. Furthermore, he derives comfort from his knowledge that the aspects which produce the disastrous effects are only passing, and that in due season, which he can definitely calculate, the whiplash of Saturn will disappear and the benefic ray of Jupiter will again dispel the saturnine gloom and heal the hurt. This knowledge naturally gives him courage to bear up in the days of trial and keep him in a hopeful attitude of mind looking forward to the time when the tribulation will be over.

When we live in ignorance of God's great Plan and have no conception of the cyclic ministrations of sorrow and joy brought into our lives by Saturn and Jupiter for our good, we are apt to become too elated and overjoyed when Jupiter showers the good gifts of the gods, health, wealth, friends, success, and prosperity on us, and we are also prone to become unduly downcast when under the scourge of Saturn we are deprived of all that makes life worth living. But when the book of life has been opened up to us by the sacred science of Astrology and we recognize therein the benevolent purpose of God and His ministers toward us, we gradually learn to keep our balance so that when the joys of Jupiter come our way we are not too joyous, but receive them in a chastened spirit and learn to consider ourselves stewards of all the good things that are thus given into our hands. We learn that we are to use them not for our own selfish interests and purposes, but for the good of all,

and that some day an accounting will be required of us where we must show how we have used the stores of our Lord.

On the other hand, the *whiplash of Saturn will not be long or often applied to one who uses self-examination* to see wherein he is falling short and to find the fault that is causing him tribulation whereunder he is suffering. That lesson will certainly be found by the sincere seeker, and when it has been discovered the joy at having found a valuable pearl of knowledge will far overbalance the pain involved in learning the lesson. Then in the course of years there will be evolved that most valuable of all the soul's possessions, "*equipoise*," which lifts the man who has it above the surging sea of emotions into the realm of eternal peace that passes all understanding. When he has arrived at this point in his development neither Saturn, Jupiter, nor any of the other Planetary Spirits will have the power to move him, for he has then learned to rule his stars and regulate his fate according to his own divine will.

Soiled Hands

By HELEN VAN CLEVE

My hands were soiled, Master.
 I looked at them with bitter shame.
 I held them up to You to cleanse
 And You shook Your head and pointed.
 I looked, and saw the Road stretching
 far,
 And many there were who cried for help.
 So I left You, Master, and went to them,
 And with each one I served, the stain
 grew less,
 And when I reached the end,
 My hands were clean.

I looked up, and You stood there smiling,
 Holding out Your hands to me
 Then I knew that You had cleansed them
 after all.

WESTERN WISDOM BIBLE STUDY

• • •

"Get Thee Behind Me"



From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again on the third day.

Then Peter took him and began to rebuke him, saying, Be it far from

thee, Lord: this shall not be unto thee.

But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offense unto me: for thou savorest not the things that be of God, but those that be of men.

Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross and follow me.
Matt. 16:21-23.

Once we have set our faces toward the Great Goal that lifts us forever out of the limitations and sorrows of this earth, we voluntarily agree to accept the difficulties of the shorter route to liberation. We understand that we take upon ourselves the sacrifices and self-denials of an evolving Christ, and declare our willingness to "go to Jerusalem," that through conquest of its trials we may know its PEACE. How completely the Lord Christ understood the human part of our natures, and in showing us the Way included every pitfall of which the follower must beware!

Among the most insidious of these, because so subtly disguised, are the anxieties of well-meaning loved ones and friends, the solicitous Peters in our individual lives. These unwitting instruments of Satan would always shield us from every strengthening wind of adversity, and turn us aside from difficult decisions or troublesome opportunities through which the Spirit would lead us nearer our Goal. In these simple kindnesses, however, the *wise* aspirant will recognize the Tempter and refuse to

yield. Not understanding the great Law and the purpose of all such testings, his dearest friends savor "not the things that be of God, but those that be of men." In their blindness they would always avoid the difficult climb that strengthens, and would dawdle rather in the easy life that pleases but which builds no spiritual fibre.

To endure what we cannot avoid does not necessarily build moral stamina and spiritual power. But when we are faced with an obligation that we *can* avoid if we choose; a duty that requires courage, self-denial, real spiritual effort, one which the Higher Self says, DO, but which the personality would gladly escape—*then* our opportunity to release the redeeming Power Within is great indeed. That too is Satan's opportunity. When the struggling soul is inclined to waver, hoping for any legitimate escape, he is most susceptible to any encouragement that might justify his weakness. So, through those whom we least suspect, our unwise but well-meaning loved ones and friends, temptation strikes.

How true it is that the aspirant who would attain must learn to "stand upon his *own* feet"; must strive always to make his decisions according to Principle only; must be swayed neither to right nor left by anxious "friends," nor even by what he himself would *like* to do, but always by what he knows in his heart he *ought* to do. With each inner conquest of this sort, disturbing fears and apprehensions diminish, and in their place grows definitely a deep steadying sense of inner security, a blessed assurance that meets serenely and victoriously the illusions and vicissitudes of this difficult but purposeful School of Life.

A ROSICRUCIAN CATECHISM

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Christ and the Law of Rebirth

Q. Did Christ teach the Law of Rebirth?

A. In private He taught Rebirth to His disciples. He not only taught them in words, but He took them "into the mountain."

Q. Does this hold a special significance?

A. This is a mystic term meaning a place of Initiation. In the course of Initiation they see for themselves that Rebirth is a fact, for there Elijah appears before them, who, they are told, is also John the Baptist.

Q. Are there other Bible references to support this deduction?

A. Christ, in unequivocal terms, had previously told them, when speaking of John the Baptist, "This is Elijah who was for to come." He reiterates this at the transfiguration scene, saying, "Elijah has come already and they knew him not, but have done to him whatsoever they listed."

Q. Is there evidence that His hearers believed in Rebirth?

A. It is said that "the disciples understood He spake of John the Baptist." (Matt. 17:12-13). On this occasion, and also when Rebirth was discussed between Him and His disciples, they told Him that some thought that He was Elijah and others that He was one of the prophets who had been reborn.

Q. Did Christ also teach the Law of Consequence?

A. That Christ taught Rebirth and also the Law of Consequence is perhaps shown in no other place as clearly as in the case of the man who had been born blind, when His disciples asked, "Who did sin, this man or his parents, that he was born blind?" (John 9:2).

Q. What does this prove?

A. Had not Christ taught Rebirth and the Law of Consequence, the natural answer would have been, "Nonsense! how could a man have sinned before he was born, and have brought blindness upon himself as a result?" But Christ was not surprised at the question, showing that it was quite in harmony with His teachings. He explains, "Neither hath this man sinned, nor his parents; but that the works of (the) God should be made manifest in him."

Q. What is the orthodox interpretation?

A. That the man was born blind in order that Christ might have the opportunity of performing a miracle to show His power. It would have been a strange way for a God to obtain glory—capriciously condemning a man to many years of blindness and misery that He might "show off" at a future time. To impute to God conduct which, in a human being, we would denounce in the strongest terms, is surely unreasonable.

Q. What is a more logical explanation?

A. That Christ differentiates between the physically blind body of the man and the God within, which is the Higher Self. The dense body has committed no sin. The God within has done some deed which manifests in the particular affliction from which he is suffering.

Q. Is it not stretching a point to call a man a God?

A. No. Paul says, "know ye not that ye are Gods?" and he refers to the human body as the "temple of God," the indwelling spirit.

(Reference: *Cosmo*, pages 169-171)

Astrology Department

The Clock of Destiny

By FRANK SMITH

The sun and stars and zodiac constitute a Clock of Destiny, which the Astrological student learns to read. The following article gives some of the underlying astronomical facts interestingly arranged so they can be easily visualized by our readers. We believe they will find it both entertaining and instructive.



It is so much a matter of course these days to apply a slight pressure to a button and instantly obtain the services of highly qualified entertainers or instructors, that we cease to wonder at the marvel of it. Indeed, we have come to think so lightly of it that we feel a symphony concert is a fitting accompaniment to the operation of removing bristles from the chin, or the application of those things which, we are told, emphasize natural feminine beauty and enhance personal charm. On a dull evening our footsteps turn towards the picture theatre, and we see ghosts performing on a screen, nay, we do more, we hear them talk, but we are so used to it that we merely say they are good, bad, or indifferent ghosts.

And so it is all the way round. We are surrounded by so much accumulated knowledge and skill that we cease to observe it, and the same indifference is shown, for a while at any rate, in our astrological studies. We procure an Ephemeris for such and such a year. It is a little book full of figures and mystic signs, and is used in the study and practice of Astrology. At first the figures and signs seem like hieroglyphics, but familiarity with their use causes this

sense of mystery to disappear. The thoughtful student knows that they represent the solar system and the movement of the bodies which compose that system. He will probably prefer, however, to use that very apt phrase which Max Heindel uses, and think of the solar system as "The Clock of Destiny." So described, "solar system" has a special meaning, for the "Clock" phrase embodies two ideas: first, that of a clock, representing continuous movement which we perceive with the head; and "destiny," something having reference to life, which we feel with the heart. Thus "solar system" considered in this way becomes intellect and intuition, learning and love, the law and the prophets.

With this view we may feel that somehow our destiny is connected with the stars. During the day we find that the Sun traces a path which appears as the arc of a circle, but it is never exactly the same circle; in the summer the arc is a good deal more than a semicircle, and in the winter a good deal less, and it always has a different slant or slope, so that it reaches a point high in the heavens in summer and not nearly so high in the winter.

Examining the heavens at night the picture is much more complicated. Most of us know the constellation of fixed stars which is called the Big Dipper or Ursa Major, and also we know Polaris the Pole Star. If we watch, carefully we shall see that not only Ursa Major but all the other stars seem to circle round Polaris each night. Many of them, and the number depends on how far from the equator we are when making our observation, do so without going below the horizon, some appearing for only a short time. But even suppose we are able to discern this much of the movement—and it requires a little practice to do so—it is not unlikely that we shall say to ourselves, "Well, the clock of destiny may be somewhere around, but so far as I am concerned, I can't see it." And this is not surprising, for the task of observing this clock is somewhat comparable to that which would confront a very small midget who tried to see the complicated movement of a ballet while perched on the shoulder of one of the whirling dancers. Nevertheless

the effort will have been worth while, for it will have given us a very lively appreciation of the work of those great intellects who, from no better vantage point than our own, have observed and examined these same fixed stars as well as the planets, plotted their courses, ascertained the planetary speeds, and described the apparent movements. Thus by a little application we ordinary folks may get a fairly accurate picture of what is going on around us, and we may know something of that to which our destiny is linked.

But even with the help they have afforded us it will be difficult to get the picture from actual observation, so we shall have to employ our imaginations a little.

The first thing that we must do is to imagine that we are sitting (comfortably of course) at one of the poles of the earth, the North let us say. Now as we look around under these conditions it is not difficult to believe that we shall see as we do at home, the sky meeting the earth in that circle which is called the horizon. Let us imagine at the same time another person sitting (also comfortably) at the South Pole. We know that he will see the sky meeting the earth in a circle, *his* horizon. And now it is easy to understand that he can see everything on one side of his horizon, and we can see everything on one side of ours. However, when he looks up into the sky he actually sees half the stars of the universe, and when we look up we actually see the other half,

because the 8,000 mile diameter of the earth between his horizon and ours, when compared with the tremendous distances which separate us both from the planets and the fixed stars, relatively is practically zero. This means that from the standpoint of observation our friend's horizon and ours coincide. This is

why it is possible for him to see half the stars of the universe while we see the other half, and why none of them are intercepted in a zone of invisibility due to the 8,000 miles between the two poles of the earth.

Now since we are each placed at one end of the spindle on which the earth turns round (rotates) every day, our daily movement consists of just simply turning round like a dancer pirouetting, whereas that of every other place on the earth, including our own homes, consists of a ride through space, the longest and fastest being at the equator. This round-the-world journey is very aptly described in a poem entitled, *The Magic Carpet*, thus:

THE ROSICRUCIAN DOCTRINE OF ASTROLOGY

Astrological influence as it affects human life comes *not* from the physical planets at all but from *their indwelling Planetary Spirits*. Thus it is spiritual in character, not material. Hence the Rosicrucians regard fortune telling and commercialization of Astrology as a prostitution of this Divine Science.

"For earth herself is whirling round,
 Along her starry track,
 She's whizzing round the universe,
 I'm riding on her back."

Because we have only this turning movement, that is all the movement the stars seem to have; they just go round the sky in circles parallel to the horizon-equator, all except Polaris in the northern half and he, being right above our heads practically, does not move at all; all the others seem to circle in a sphere of which he is at the zenith. It is because of this horizontal or parallel-to-the-equator movement that it is possible to give the stars a definite location, just as it is possible to locate places on the earth by referring to their latitude and longitude; the corresponding terms for the celestial sphere are declination and right ascension.

So with the appearance of even this much of uniformity in the movement of the heavenly bodies, the idea of the "clock" may not seem so farfetched after all, and it will probably be less so when we find the stars always make the round-the-sky trip in exactly the same time. If we push the regulator of our watch, which is geared to solar time, over so that it gains about four minutes in the twenty-four hours, we shall find that the star which was opposite a chalk mark on the window at twelve o'clock yesterday will be there at twelve o'clock tomorrow and every succeeding day, and the one which was opposite the same chalk mark at half past two will be there again at the same time tomorrow and every succeeding day. Astrological students will realize of course that we are talking about sidereal time, or "star" time.

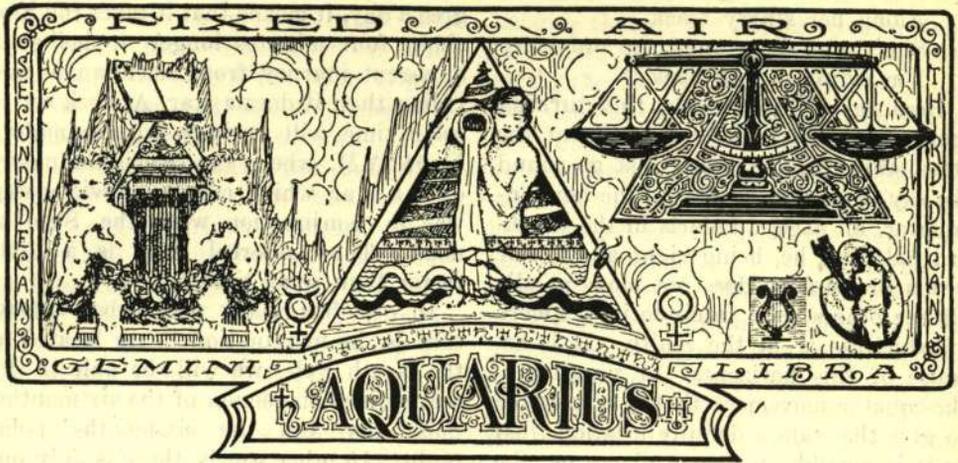
Sidereal time is based upon the period required for a star to move from the meridian of any particular place on one day until it returns to the meridian on the next day. Solar time is the period which it takes the Sun to make one apparent complete revolution of the heavens from the meridian to the same meridian on the next day. Since the Earth

moves forward in its orbit about one degree a day, it means that it takes the Sun about four minutes longer to make its apparent journey from meridian to meridian than it does a star. A clock set to solar time will register approximately 11:56 A.M. when the meridian passes over a star which on the previous day was in conjunction with the Sun at noon. Thus sidereal time is a little faster than solar time.

In our imaginary polar observatory, that is, in imagination being located at the North Pole, we will be able to observe the phenomenon of the six-months' polar day and the six-months' polar night. In other words, there is only one day and one night in the course of the year at the Pole. As we start to observe this phenomenon we see the Sun just peeping above the horizon. Round the horizon he circles, and by the time he has made one revolution we notice that he has risen a little. Continuing in his circle swing we see that in the next 24 hours he has climbed still higher. And so the spiral continues until mid-summer, by which time he has climbed about one-quarter of the way to the zenith. Then for three days he seems to remain at the same height, just simply circling. During all this time it has been broad daylight, but the light is not as bright as in the lower latitudes. Soon we notice that the Sun is beginning to descend by a spiral path similar to the one by which he ascended, and finally reaching the horizon, he disappears. This completes the six-months' polar day, which is followed by a six-months' night, during which the Sun is continuously below the horizon.

In Astrology we hear much about the equinoxes. The plane of the Earth's orbit around the Sun is called the Ecliptic, and it includes the apparent path of the Sun as we observe it during the year. There is an angle of about $23^{\circ} 37'$ between the plane of the Ecliptic and the plane of the Earth's Equator. The latter cuts the Ecliptic in two

(Continued on page 95)



The Children of Aquarius, 1945

Birthdays: Jan. 20 to Feb. 18, inclusive



AQUARIUS, the Water-bearer, carrying an urn, symbolizes compassion for humanity.

Aquarians in general endeavor to give love and assistance to others in accordance with their needs. Aquarians have spiritual ideals and a liking for scientific knowledge. Their altruistic urges make it difficult for them to accept things as they are, so it can often be said of them that they never "let well enough alone," but must be constantly devising means whereby life may be made happier for all. Thus they often take to social reform, civil service, and the higher side of politics, while some become eminent philosophers and inventors. Although generally quiet and unpretentious, they have great emotional and nervous reserves to draw upon, and they influence others by means of their burning zeal for progress. Aquarians are kind, taking a deep though impersonal interest in people. While thus impersonal, they are not unbending, and may be reached through the affections. They are very inspirational, and quite set in their opinions.

Between January 21st and February

3rd the Sun forms a grand trine with Uranus and Neptune in airy signs. Where other factors are favorable in individual charts, this strong configuration will bestow upon children born between the above dates the most constructive and spiritual qualities of Aquarius. To the extent that they respond to the highest within themselves, will they manifest a breadth of vision and a nobility of purpose that will enable them to contribute substantially to the work of shaping the thought and destiny of their times.

Mercury and Mars are in conjunction from January 20th to February 5th. Children born during that period should have clever, forceful mentalities, with the keen perception and the courage necessary for rapid progress. Both planets trine Jupiter from January 30th to February 7th, adding to the mental acuteness and intelligence a love of learning and philosophical interests. These are fortunate aspects, and indicate benevolence, optimism, and material success. Mars will continue to trine Jupiter until February 17th, giving both business and financial ability.

Mercury sextiles Venus from January 28th until the end of the solar month,

refining the character and adding personal charm. Since this aspect enables one to put words together pleasingly, it will prove of help to those born during this period in their social activities, and in writing, and public speaking. Mercury trines Uranus from February 7th to the 15th, and Neptune from the 5th to the 13th. To the degree that these children have developed sensitivity to higher things will they respond to these influences with the brilliancy, adroitness, inspiration, and delicate perceptions of genius.

The opposition of Venus to Jupiter from January 24th to February 5th suggests the cultivation of modesty, composure, reserve, self-denial, and loyalty to insure against indiscretion in social matters, over-fondness of ease and comfort, and various forms of emotionalism on the part of those born at this time.

The opposition of Neptune and the square of Saturn to Venus from February 1st to 13th are admittedly difficult configurations tending to restrict or complicate self-expression through the love life, society, and social matters generally. The attainment of inner peace and a satisfactory married life may depend largely upon the early training and the consequent instilling into the character of a measure of generosity, kindness, tolerance, and contentment. Avoidance of demands on the affections of others, willingness to forget unhappiness caused by fate, and adapting themselves willingly to people and circumstances are the things which will enable the children with these aspects to spare both themselves and others much heartache. Fortunately, during much of this period (from Feb. 4th to 19th), Venus will sextile Uranus, which will have a sublimating and controlling influence upon the affections. This aspect should give considerable artistic ability and social attractiveness; and it may cause the nature to be highly romantic and the tastes unusual.

The square of Saturn and Neptune

continues throughout the entire month. This aspect sometimes makes a person liable to loss through fraud or deception. It also makes occult investigation and practice dangerous and inadvisable.

Horoscopes for Subscribers' Children

If you would like to avail yourself of a possible opportunity to have your child's HOROSCOPE delineated in this department, subscribe to this Magazine for one year, and accompany your subscription with an application for a reading. RENEWALS count the same as a subscription. Readings are given for children up to 16 YEARS of age. They include a general character, health, and vocational analysis.

ONE name only is drawn each month, but this gives you twelve opportunities a year for a reading. Note particularly, however, in order to AVOID DISAPPOINTMENT, that due to the large number of applications, the chance of any particular name being drawn is unavoidably quite small. Be sure to give: Name, Sex, Birthplace; Date Hour, and Minute of birth, as nearly as possible. Also particularly state if *Daylight Saving Time* was in effect.

NOTE: We neither set up nor read horoscopes anywhere EXCEPT in this Magazine.

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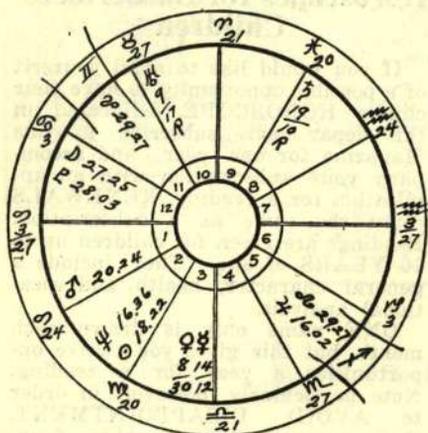
1. 25° to 36°
2. 37° to 48°
3. 49° to 60°



THE ROSICRUCIAN FELLOWSHIP
Oceanside, California.

Reading for a Subscriber's Child

HEIDI H. (a girl)
Born September 11, 1936, 2:25 A.M.
Latitude 39 N. Longitude 82 W.



With the fiery sign Leo rising, Heidi will have a strong will and an influential personality, reinforcing her Virgo Sun, Virgo not being the strongest of the twelve signs. Note that she has Mars, the planet of fire and energy, in Leo and in the 1st house, showing she will stand alone, if necessary, when she is sure that she is right.

Mars in Leo, the sign of children and teaching, trine (good) to Jupiter in the house of education, will take Heidi into the field of teaching, where she should excel. We would like to suggest that she follow this vocation rather than enter the business world, for she has Neptune and the Sun in the 2nd house, the house of business and finance, but they are opposed to Saturn in the 8th. Therefore it would be better for her to follow the trine of Mars to Jupiter for true happiness—that is, the path of service.

Uranus in the 10th house in the sign of Taurus gives persistence and determination. Discipline and routine activities will help Heidi to harness and put to work this nervous planet, as she has a trine from Uranus to the Sun and Neptune.

With the Sun in Virgo, the sign of

health and service, and placed in the 2nd house Heidi will be able to make money; but due to the square of Jupiter she will tend to spend it lavishly on objects that are not of lasting value. Here again we find the solution in self-discipline, aided by the example of parents and teachers.

Jupiter, the planet of the higher mind as well as finance, is in square aspect to Saturn, the planet that restricts, denies and takes away; also, Saturn is placed in Pisces, the sign of self-undoing. This means that Heidi has a golden opportunity in this life to unlock the door to advancement by paying her debts of destiny to others through service and teaching. If she responded to the lower side of this square she might face disgrace and confinement. If she follows the higher side, which is likely since her Sun is in Virgo, the sign of service and purity, it will advance her many strides in evolution, for she can teach others the true path that leads to honor, success, and the real values of life.

Heidi's chart shows the ability to work in groups, and she will be able to organize and work well in group activities. She will also do well in providing for the aged as well as the young; in all her work of teaching and providing she will have a deep feeling of guardianship and devotion.

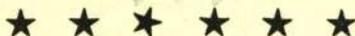
This chart will likely be lived to its very fullest. Heidi will work all its aspects. Here the parents have a grave responsibility, namely, to guard this child and guide her into the paths that lead ever upward until she has reached the bright star to which she hitched her chariot before coming to rebirth.

The Moon by progression is passing through the sign of Scorpio at the present time, and she should be in training NOW for future activity, obedience, and kinds words and deeds to launch her safely on her journey, which will be fruitful to others as well as herself.

VOCATIONAL GUIDANCE ADVICE

THIS PAGE is 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 this Magazine and ONLY FOR PERSONS 16 to 45 YEARS OF AGE.—EDITOR.



Hygienics. Nurse

ELAINE V.—Born September 12, 1919, 9:30 A.M. Lat. 49 N. Long. 100 W.

Scorpio is on the Ascendant, and the Sun as ruler of the Midheaven is placed in the sign of Virgo, correlated to the 6th house, health. This indicates ability for and success in hygienics and medicine. Venus and Mercury in Virgo strengthen the interest in health subjects. Naturopathy or nursing would be a suitable field. The Moon in the 6th house in Aries shows a desire to do some pioneer work in serving in some progressive capacity catering to the public welfare. Dealing in health food products, or work in connection with a public health center would be suitable possibilities.

Music. Institutional Work

GUS S.—Born April 7, 1907, 9:48 A.M. Lat. 29 N. Long. 98 W.

The sign of Pisces is a very strong factor in this chart, ruling the Midheaven, with the planets Venus, Mercury, and Saturn in the 10th house in Pisces. Neptune, the ruler of the Midheaven, in conjunction with the co-ruler Jupiter in Cancer in the 1st house, making a trine to Venus, all point to a strong interest in and ability for institutional work. Venus in Pisces shows compassion and a desire to help the afflicted. Work in a prison or charitable institution would give scope for this. Venus in Pisces also frequently makes an inspirational musician. Neptune in the 1st house gives occult and mystical interests, also ability in art, or music. Venus rules the 5th and 12th houses, showing success, if the background war-

rants it, in teaching music in institutions for children, such as Boy's Town. Saturn in Pisces shows research or laboratory work.

Chemist. Newspaper Work

DAVID G.—Born September 22, 1911, 2:00 A.M. Lat. 37 N. Long. 95 W.

This is a versatile person with a wide choice of occupations. The Sun as ruler of the Ascendant with the Moon, Venus, and Mercury all in Virgo shows ability in various mental pursuits, and especially in literature or newspaper work. The Sun in the 3rd house, sextile to Neptune in the 12th, and trine Uranus in 6th shows deep spiritual insight, which could be given expression through writings of an inspirational nature. There is ability strongly indicated as a chemist or druggist; also an interest in hygienics. Salesmanship and photography are possibilities.

Surgeon. Secret Service

PAUL K. A.—Born March 21, 1920, 2:30 A.M. Lat. 35 N. Long. 95 W.

This young man should be able to develop outstanding ability as a surgeon or dentist. Scorpio rules the Midheaven, with Mars in Scorpio in the 10th house, trine to Venus and Uranus in Pisces; the latter configuration indicates a strong desire to help the afflicted, also one interested in work connected with institutions. Mars well aspected in Scorpio also shows possible success in military lines; or in some state or city official capacity. The sextile of Mars to Saturn gives ability in mechanics or as an engineer. The combination of Scorpio Midheaven, Capricorn Ascendant, and their rulers sextile is quite favorable for success in the secret service.

Monthly News Interpreted

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F. D. R.'s Big Job

Will the President swing to the right, turn to the left or stick close to the middle of the road on domestic affairs? The answer depends on his chances to build a world peace organization. FDR regards this as the one big job for which he was reelected.

If the problems of peace force the President to turn in either direction from the middle course he has been taking, he'll make the turn without a qualm, for he now regards himself as the man of destiny, working against time to succeed where Woodrow Wilson failed.

Time goads the President on to speedy action, but the powerful Senate confronts him with a thorny hedge of obstacles through which he must pick a slow and cautious way.

The President's time is short because: He wants to finish the job himself; the iron of public favor will never be hotter for forging a peace than in the next year; he must time his strokes by events—get the basic peace organization established if possible before the war is over and the public cools.

To do this, the President needs a two-thirds of the Senate vote. It can't be done by party discipline. The Senate is jealous of its treaty powers. And on other troublesome matters it will remain about as conservative as it is now.

To win over the Senate, the President will conciliate and compromise. These moves will be made openly. And from other quarters he'll bring indirect pressures—threaten a Constitutional amendment to approve treaties by a simple majority of both Houses.

Home front affairs will get attention, but their urgency will be measured by how directly they affect the peace. The President can't afford an economic breakdown at home, so he'll take whatever steps seem necessary to make jobs and wages in industry, good prices and income on the farm.

Actually, the President is expected to stay close to the middle of the road—and that's much closer to the New Deal side today than it used to be.

Again, the reason is the all-important peace job. To have the strongest hand at the peace table, the President must have the greatest possible unity at his back."—*Spade*—Under the Surface in Washington.

The above clipping from *Spade*, a periodical published in Washington, D.C., which is in close touch with Capital currents, gives a very keen analysis of the President's big problem during the next term and particularly the next two years. The winning of the peace is of equal importance with the winning of the war, and must be prosecuted simultaneously with the progress of the military campaigns.

There has been a great deal of speculation as to whether the President is going to swing right or left, or follow a middle-of-the-road policy in connection with domestic policies as a background for his foreign policy. He has to make sure of a two-thirds vote in the Senate to O.K. such treaties or international agreements as may be worked out to win the peace. Certainly he has an immense job on his hands to please as many people as possible and still get the essentials of a working program through the Senate. It takes a master diplomat to do that.

The strain under which the President is working must be terrific, in fact a killing strain, and it is a wonder that he has stood up under it so well. However, we know that when some particular man has a certain critical piece of work to perform in the world scheme he is given special help and protection, and therefore is able to come through successfully and complete a job which would

kill ten ordinary men. We believe the President is receiving this sort of help and will continue to receive it as long as he is true to his ideals. Seven of the Elder Brothers of the Rosicrucian Order work more or less with the governments of the world, and are the power behind thrones, presidents, and legislatures. They exert a silent but powerful influence in the promotion of good in connection with the state policies of the different nations of the world. They do this, however, without interfering with the free will of the individuals affected. The President unquestionably has the aid and advice of this powerful Hierarchy whether he is aware of it or not.

The Curse of Vivisection

"There is not an organ of the animal's body, not a function, not a sensation, which has not been or is not being investigated and experimented upon by the physiologist. Is it the brain? They plow it with red-hot instruments; they pick and slice and galvanize it. Is it the spinal cord? Its functions are minutely explored, and the nerves which come from it traced with scalpel and forceps. In the eyes are inserted powerful and biting acids, and through their transparent media the effect of painful inoculations is watched. . . . Can the animal eat? It is to be kept alive without food, or fed on grotesque diets to see how long it will take to starve. Can it drink? It must be subjected to experiments with fluids. It has blood; it must be removed and pumped in again. . . . It breathes; it shall have poisonous gases to inhale. Can it perspire? It shall be varnished or covered with wax to see how long it can live without doing so. Can it take cold? It shall be shaven clean and bathed with ice water to see how long it will take to contract pneumonia. Can it burn? It shall be baked alive. Can it be scalded? It shall be boiled alive. Freeze? It shall be stiffened to the consistency of wood. Is there a new disease discovered by the faculty? It shall be compelled to contract it if possible, or exhibit the reason why it does not. Is there a degree of agony that just drops short of death and no more? . . . Nail by nail shall be driven carefully into its limbs till no more crucifixion can be borne."—*Dr. Edward Berdoe, M.R.C.S.*

In view of indisputable facts that no benefits to humanity have been derived from vivisection, and as a matter of con-

sistency and great principle involved the California Animal Defense and Anti-Vivisection League stands firmly by the principle for which it was organized, "TOTAL ABOLITION."

There are just two sides to this question—We either approve the tortures of vivisection and condone the most cruel of all cruelties (as one animal suffers so another) or we are against it. On which side do you stand?

—*California Animal Defense and Anti-Vivisection League, Inc.*

The average individual is totally unaware of the extent to which vivisection is being practiced and the cruelties that are involved in it. It is perfectly true that the doctors and scientists who take part in it are in many cases actuated by the worthy motive of wishing to obtain the secrets of life in order to use them in combating disease and improving human health. But this does not shield them from the penalty which the vivisector incurs. That penalty, however, is less severe in the above case than where wanton cruelty is involved or where vivisection is performed merely from curiosity or the love of experimentation. The latter case was set forth in an article in the 1916 "Rays" written by Max Heindel. We quote:

"A surgeon who performs a constructive operation is doing a service which merits the gratitude of the person operated upon, and the panorama of life in the First Heaven will react upon him with the gratitude of the one he helped, which will make him more ambitious to serve his fellowmen. On the other hand, the vivisectionist's purgatory, which we have seen in some cases, is one in which the orthodox hell with its devil and pitchfork is in comparison a place of mild amusement. The agonies of the tortured animal contained in its life panorama react upon the vivisectionist with three-fold intensity. Such people do not realize in the slightest degree what they are storing up for themselves, or the torture chambers would soon be emptied, and there would be one less horror in the world."

READERS' QUESTIONS

• • •

Does Mental Healing Interfere With Destiny?

Question:

When one uses any of the various forms of mental or spiritual healing is he not interfering with ripe destiny or karma, and should he not leave this matter entirely to the Agents of Destiny?

Answer:

It is quite right to use mental or spiritual healing provided one does not couple it with the element of *demand*. When one uses mental healing, that is, the imagination to create mental pictures of health, he is setting a new evolutionary force into operation, creating a new element which will tend to neutralize former creations that have resulted in sickness. It is perfectly legitimate to use one's creative power constructively to offset the previous use of it destructively. It is not right, however, to set oneself up as God and presume to know exactly what one's own destiny should be, because the brain-mind is not in possession of the knowledge of past lives, and the evil forces that may have been set into operation in those lives which should be liquidated at the present time. Sickness is one method of precipitating or liquidating the evil which we have created in either past or present incarnations; and sometimes it is the only practical method of getting rid of that evil. Therefore if we unqualifiedly demand health in connection with our mental concentration, we may be doing the very worst thing. The only safe method is to qualify our mental healing with the prayer, "Not my will, but Thine be done." There will then

be no interference with the laws of destiny.

DIFFERENCE BETWEEN THE LUCIFERS AND THE DARK FORCES

Question:

Just who are the Dark Forces or Brothers of the Shadow? Are they the same as the Lucifer spirits, and are the Lucifers good or evil?

Answer:

There is a vast difference between the Dark Forces and the Lucifer spirits. The Dark Forces are wholly evil, whereas the effect of the Lucifer spirits upon mankind is partly good and partly bad. By the Black Forces we ordinarily mean those members of the human life wave who have descended so low and who have yielded to sin life after life until they have become failures in evolution, and as a result they are on their way out and back to Chaos, the source from which they started. They are animated by malice as well as by sensual desire, and work for evil against good at every opportunity. They influence man toward evil through mental suggestion, and when they succeed in their object they exult in his downfall.

The Lucifer spirits are that part of the life wave of the Moon Period which rebelled against Jehovah, and thus have been compelled to work out their own salvation. The only way they could find an avenue through which to express themselves and gain knowledge was to use man's physical brain, as they could make themselves understood by a physical being endowed with a brain. They called man's attention in the early days of evolution to the fact that he had within himself the creative ability to form new bodies at any time through

the use of the creative sex force. They did this for the purpose of turning his consciousness outward for the attaining of knowledge, that they might profit by it and gain knowledge themselves as man acquired it. Had man remained a God-guided automaton he would have known no sickness, pain, nor death until this day, but he would also have lacked the brain consciousness. Thus the Lucifers have been the *light-givers*. They are the instigators of all mental activity by means of the part of the sex force carried upward for work in the brain. Thus they have been of inestimable benefit to mankind.

On the other hand, they have stimulated in man a high degree of sensual sex desire, which has caused him to fall into evil in the effort to gratify that desire. The Lucifers revel in sensation and have communicated this propensity to mankind, which is a thing that is opposed to true evolution. Thus the Lucifers have acted as tempter to man, and have been the cause of the greater part of the evil in the world. But man through his brain and mind will eventually overcome the evil, and thus be very much farther ahead than he would have been had not the Lucifers interfered in his evolution. The fate of the Lucifers still hangs in the balance; it is not yet certain whether they can overcome their own evil, or whether it will overcome them and force them back to Chaos.

APPARENT LOSS OF SPIRITUAL
DEVELOPMENT

Question:

Is it possible for anyone to be a lay brother (an Initiate) of the Rosierucian Order and not be conscious of the fact?

Answer:

Yes, it is; the reason being that admission to the Temple may have been gained in a former life; but indulgence in certain habits like smoking, drinking, or the use of drugs in the present life, may have dulled the brain centers

so much that no experiences in the invisible worlds can be carried through to the physical consciousness.

There are two very important things for us to learn from this knowledge. In the first place one who is conscious on the invisible planes cannot be too careful about how he talks to one he has met there, and contacts here in the physical world, until he has first definitely established the fact that the person addressed, as well as he himself is able to carry such experiences through to the waking consciousness. The second, and probably the most valuable thing to learn is that one must pay the price if he wishes to retain a waking consciousness of his nightly experiences.

If one indulges such sense gratifications as drinking, smoking, drug addiction, wasting his energy and vitality in the satisfaction of sensual desires, et cetera, he cannot expect to carry experiences from the invisible world back to the physical plane, much less remember the development acquired in a former incarnation. The spiritual development, however, is never lost, and will be sure to manifest itself as soon as the spirit is furnished with a vehicle sensitive enough to express its spiritual achievements.

An individual who abuses his dense vehicle to such an extent as to impair its usefulness for spiritual expression, is laying up a debt of karma for himself which will take considerable time and effort to pay.

Question:—What is the SIXTH SENSE, and how may it be developed?

Answer: The sixth sense covers three grades of spiritual sight, namely etheric sight, clairvoyance of the Desire World, and inner vision of the World of Thought. The primary consideration for developing the sixth sense is service and self-mastery which has to continue over a series of lives until it finally brings the higher vision.

NUTRITION AND HEALTH

Nervousness--a Luxury of Civilization

By LEON PATRICK, D.O., M.D.

War produces "nerves" in the case of civilians as well as in those of soldiers and sailors, because we are all living in the World of Emotion which interpenetrates our physical atmosphere; and the emotions have a marked effect upon the nervous system. But nervousness is curable, and the following article tells you how and why.

(CONCLUSION)



HE sympathetic nervous system is the real power behind the throne, which controls all the vital processes including breathing, the circulation of the blood, the secretion of the glands, digestion, elimination and sleep; in fact, eight-tenths of all those functions which take place without our knowing or willing, as we say, involuntarily.

This sympathetic system never sleeps: it is the never-tiring supervisor of all vital work, and the ever present censor of all messages passing over the cerebro-spinal system. It automatically regulates the functions of the heart, lungs, stomach, liver, spleen, pancreas, kidneys, bowels, etc., and intelligently decides how much and at what moment the energy accumulated by the life processes shall be liberated.

FUNCTIONAL COORDINATION ASSURES HEALTH

Indeed the one word which comes nearest expressing the work of the nervous system as a whole is *coordination*. Its each and every impulse is an effort to maintain or regain functional harmony. We can get along fairly well

after the loss of one or even two of our special senses; after destruction of large areas of our brain tissue; after the paralysis of entire groups of our spinal nerves. But when for any reason this executive power of our nervous system becomes exhausted or is arrested, it spells serious trouble for the entire body. I say the entire body advisedly, for by means of these living wires—these relays of cables which run to and from the brain, and which branch and re-branch until practically every cell in the human body is supplied with its own tiny little nerve—any one part of the body can almost instantaneously influence any or every other part of the organism for weal or for woe.

To further complicate our internal relations and to make doubly sure this unity of action for the common good, Nature has seen fit to make these "master tissues" dependent for their own vitality upon the integrity of the same blood that bathes all other parts and tissues of the human body, from which they receive their nourishment and into which they deliver their waste products. In other words, an efficient nervous system and the circulation of good red blood are physiologically complemen-

tary—they are mutually dependent upon each other. Efficient nerves assure a normal blood supply, and the blood supply must be approximately normal or the nerves will fail to perform their respective functions in exact ratio to the degree of toxemia present in the system.

In fine, there is no other tissue of the body that is so susceptible to toxins, or that succumbs so readily to the blighting influence of toxemia, as that of the nervous system. By this I do not mean that the other tissues are immune; on the contrary, any and every tissue and organ is bound to suffer from the degrading influence of toxemia—which logically explains many of the phenomena concomitant to nervousness.

CHARACTERISTIC SYMPTOMS

As a matter of fact there are scores of symptoms appearing synchronously with nervousness, which were once obscure and supposed to be due to nervousness, that are now known to be the direct result of toxemia. Insomnia, headaches, backaches, neuritis, rheumatism, chronic fatigue, and various paresthesias (numbness, tingling, crawling, and other strange and abnormal sensations) which, for no other reason than that they accompany nervousness, have until quite recently been regarded as symptoms of nervousness, are in reality the inevitable effects of toxemia. As nearly as can be summed up in a few words, the situation is this:

Every nervous individual is a victim of toxemia, but the toxemic individual is not necessarily a victim of nervousness. An inherently weak nervous system plus toxemia constitutes the thing we call nervousness. And the group of symptoms characterizing this condition are essentially those arising from nerve cells that are saturated with endogenous poisons. Such a condition involves the substratum of being and destroys normal thought and feeling. The victim suffers from debility of all his powers—mental, nervous, and physical. He lacks courage, becomes gloomy, and is beset

with fears. His power to concentrate is impaired, what he reads today he forgets tomorrow. He loses his interest in men and things; is morose and irritable; easily vexed and annoyed; often suspicious and hypersensitive; suffers from hypochondria, despair, hopelessness. Existence becomes a living hell, yet he fears death and dying. Add to these fears and apprehensions the physical discomfort arising from perverted function and you have a veritable Pandora's box of ills to which the nervous subject is often a pitiful martyr.

NERVOUSNESS NOT INCURABLE

But, in the words of the ubiquitous Munyon, there is hope. For, excepting the rare case in which there is some organic change in the nervous system or the digestive and blood-making organs, every case of nervousness can be cured. To accomplish the cure, however, it is imperative that the victim forsake his sick habits, both mental and physical, and so order his daily life as to avoid the real causes of his morbidity. Incidentally such a regime necessitates a radical change in the individual's mode of living—and there's the rub.

Nervous disorders are difficult to cure only because it is difficult to educate the victim out of his disease-producing habits. Owing to self-indulgence his desires have become abnormal, and he often craves the very things that bring about his undoing. Once his nervous system becomes accustomed to tea, coffee, tobacco, food-poisoning, etc., the neurotic is in the same class with the "booze fighter"—he cannot leave off the stimulants to which his system is accustomed without experiencing a decidedly unpleasant reaction. Moreover the nervous subject is usually lacking in will power, and after months and even years of unlimited gratification of appetites, whims, and desires he finds it extremely difficult to follow a rational mode of living for a length of time sufficient to permit the recuperative powers of Nature to re-establish a normal supply of nerve force.

ESSENTIALS OF SUCCESSFUL TREATMENT

The individual who desires deliverance from the wretchedness and inefficiency entailed by nervousness must, first of all, resolve to obtain recovery at whatever cost of effort or self-denial that may be involved. Every harmful indulgence, every extravagant waste of energy must be tabooed. Health culture must be entered upon with all the earnestness and enthusiasm and business thoroughness which are essential to success in any business enterprise. The conservation of nervous energy and the building up of general health must not be regarded or treated as a secondary matter, but must be made the constant object of concentrated and undivided effort.

Nor is it enough that nervous persons do their *best* in an effort to get well—they must learn to do *better*; they must be educated out of all sick habits, be they physical or mental; they must be taught to live according to biological principles. Their food combinations must be approximately correct, and they must be taught when to eat, when not to eat, what to eat, and how to eat. They should know their digestive capacity and be governed accordingly.

The benefits derived from proper eating are many, but none contributes more toward the immediate welfare of the individual than does increased bowel activity. The intestine not only discharges from the body the unusable residues of foodstuffs, but serves as an outlet for the bile, the most highly toxic of all the bodily excretions. It is also the special avenue for the excretion of certain bodily wastes, particularly those of a toxic nature. When the bowels do not act freely, these poisonous excretions are absorbed along with the toxins resulting from putrefaction. When healthful bowel activity is maintained, these poisons are promptly eliminated, and thus the most important source of toxemia is removed.

But important eliminative work is

also performed by the skin, lungs, and kidneys. The activity of these organs must be encouraged, and there are no better means of accomplishing this than out-of-door exercise and judicious bathing. Indeed, the out-of-door life is just as valuable a measure in restoring nerve health as it is in the cure of pulmonary tuberculosis. This simple, natural measure owes its effectiveness to the fact that it restores the patient to one of the conditions of primitive human life. Man is naturally an out-of-door creature. Many of his maladies, including nervousness, are the result of, or at least are perpetuated by, an existence within four walls, and to relieve them the vitalizing influences of sunlight and fresh air are best.

Exercise in the open air is indispensable to permanent restoration of nerve health, but it must be taken judiciously and systematically. There is nothing better than agreeable work in God's out-of-doors. The work cure is especially valuable, because it occupies the mind as well as the muscles, and thus becomes to an important degree an antidote for the mental ills to which the nervous subject, above all classes of invalids, is a prey.

Another essential factor in the successful treatment of nervousness is the physical care of the body. A hot bath of two or three minutes' duration upon arising, followed by a quickly administered cold sponge-bath, and this followed by a vigorous rubbing with a dry towel should be indulged in daily; the dry towel-rubbing should be repeated at bedtime. The reaction following such a bath is an exceedingly agreeable experience, and is never followed by the unpleasant depression which accompanies the use of drugs or stimulants. Cold is more than a temporary stimulant, and this modified form of the cold bath exerts a powerful influence upon metabolism. This is well shown in the improved appetite which invariably manifests from its use. Improved appetite

(Continued on page 94)



~ HEALING ~

Founded on the Admonition of the Christ to Heal the Sick

CAUSE OF DISEASE

The wonderful organism called the human body is governed by immutable natural laws. All disease results from willful or ignorant violation of nature's laws. People are ill because in this earth life or in a previous one they have disregarded the fundamental principles on which the health of the body depends. If they wish to regain and to retain their health, they must learn to understand these principles and to regulate their daily habits in conformity with them.

This is what the Master Healer, Christ Jesus, meant when he said to the man who was a cripple: "Thou art made whole; sin no more, lest a worse thing come unto thee." (John 5:14). Even the Christ could not give lasting health unless the recipient of the healing force refrained from indulging wrong habits which cause disease, and lived in obedience to the God-given laws that rule man's body as well as his relations to his fellow creatures.

(From *Astro-Diagnosis—A Guide to Healing*)

* * * * *

You may make of yourself a living channel for the Divine Healing Power that comes direct from The Father if you join in thought the healing services held at Mt. Ecclesia. Every evening at 6:30 a healing service is held in the Healing Temple pictured above. Also,

on the healing dates given below, when the moon is in a cardinal sign, healing services are held in the Pro-Ecclesia. Relax, close your eyes, and make a mental picture of the pure white Rose in the center of the Rosicrucian Emblem on the west wall of our Temple, and concentrate on Divine Love and Healing.

January 5—12—19—25

February 1—9—15—21—28

March 8—14—21—28

• • •

Minnesota, October, 1944.

Dear Friends:

When I think back how I felt a few weeks ago, my condition is surely and steadily improving. My nerves are much better, generally, although those in my hip and leg are still quite sensitive.

I'll never stop singing praises for the blessings I have had in the way of healing since I became sick. I feel that the Invisible Helpers are working on my back and the nerves in my hip and leg, and are accomplishing a healing that can be had in no other way. If the healing had stopped where the physical part of it was accomplished on this plane, it would be probably years before I would be as well as I am, and maybe I would never get entirely well. Those panicky fears that used to come over me are about gone and I feel steadier now.

Prayerfully and thankfully yours,

—G.B.

Missouri, December, 1944.

Healing Department:

Dear Friends:

I want to thank you for your wonderful help and encouragement. I also want you to know that I apparently have received a

miraculous healing. I can explain it in no other way.

Tes's taken at a hospital showed I had an affliction which would require treatment for over a year and probably longer. After appealing to you I went to another hospital and their tes's showed me free of the affliction. The doctor thinks perhaps the first hospital made a mistake as he is sure this last one is correct. I sincerely believe I was healed through your work.

I am very grateful and wish you would keep my name on your healing list a while longer as I am going through some very trying times which are dangerous for me in many ways and I feel I need your help in order to be able to render the service which is required of me.

Sincerely yours,
—T.E.V.

Connecticut, August 1944.

Dear Friends:

"I am getting stronger all the time. Have had no liquor and no desire for same. I know one or two of my friends are amazed at my leaving it alone so completely. Without your help I could never have done it. Lots of things are changing within me. My nerves are steadier—my elimination better, and my thinking more clear.

I am deeply grateful to you. Sometimes I wonder just how your wonderful helpers do this. Someday I will understand."

—L.G.

California, April 1944.

Dear Fellowship:

When I wrote you last week, I was really ill with my feet, but the minute I contacted the invisible helpers by putting it down on paper I began to feel much better. The soreness is leaving now and I can bear my weight on them. Many, many thanks.

—T.C.I.

Is Health Your Problem?

The Rosicrucian work of Healing is carried on by the Elder Brothers of the Rosicrucian Order through a band of Invisible Helpers, who work on the body of the patient at night while he is asleep. Contact is made through application to the Healing Department, and maintained by a weekly report. The patient is given suggestions on diet, exercise etc. in harmony with the work of the Invisible Helpers. This Department is supported by free-will offerings. If you would like to have our help, address,

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

DO YOU WRITE?

We Want Manuscripts

The Rosicrucian Magazine depends to a considerable extent upon its friends and students for the articles published. We are always glad of voluntary literary contributions, but as an additional incentive to writers the Editorial Department makes cash offerings of from \$5.00 to \$15.00 each for articles and stories of 2500 words or more, preferably not over 5,000, along the following lines:

1. Philosophy—technical or explanatory articles giving interesting phases and practical applications. May or may not be devoted directly to the Rosicrucian Philosophy, but must be in accord with it.

2. Stories—illustrating or embodying truths and applications of Philosophy.

Also short stories with a philosophical vein for children.

3. Science—articles showing the correlation between the true findings of science and the Rosicrucian Teachings.

4. Nutrition and Health—authentic information on diet, hygiene, physical functions; application of philosophical principles to gaining and retaining health.

5. Astrology—articles and fiction from a scientific and constructive viewpoint. Not prediction.

6. Art, Color, Music—articles dealing with modern research regarding their use in healing, personality adjustment, etc.

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.

Judgment will be based entirely on suitability; the decision of the Editorial Department shall be final. Check sent on acceptance.

If possible, manuscripts should be type-written, double spaced, and on one side of paper only.

Address, Editorial Department,
THE ROSICRUCIAN FELLOWSHIP
Oceanside, California, U.S.A.

Children's Department



Johnny's Discovery

By CAROL AGNES SNYDER

(IN TWO PARTS —PART ONE)



“OH, Johnny, do be careful! Just look what you’ve done to my lovely flowers,” wailed his older sister, Ruth, as she sadly studied the poor broken little blossoms in her garden.

“Aw, they’re just flowers, and what good are they, anyway?” answered her brother in disgust. “I had to get my ball, didn’t I? If those blamed flowers weren’t there, I wouldn’t have so much trouble finding the ball when it lands in that part of the yard!” Then spying two of his friends, Johnny tossed ball and bat into the yard, and off he ran.

“Let’s go to the park,” cried Dick. “Yeah, let’s, let’s,” chorused the others joyfully, breaking into a run so as to get there faster.

After playing on the swings, merry-go-round, and teeters for some time the boys decided upon a game of “follow the leader.” With Dick as leader they vied with one another to see who could do the most tricks, climbing trees, swooping down slides head first, turning cartwheels and handsprings, leaping into the air, and doing the crabcrawl. But no matter what trick Dick tried, he simply could not stump his followers.

“We’re too good for you,” they laughed.

“Well, try this one,” retorted Dick as he stood up in one of the swings and began pumping higher and higher and higher until he seemed about to go over the top of the swing supports.

“No!” gasped Johnny. “We’re not supposed to stand up in swings or to go so high. Mother says it’s not safe.”

“Johnny’s stumped!” shouted Dick in glee; thereupon Johnny climbed into the swing and began to imitate his friend. As he began to gain momentum, however, he lost his footing, his hands slipped on the chains, and he was thrown to the ground, his leg crumpled beneath him.

“Oh,” he groaned, “my leg! It hurts terribly, and I can’t get up.”

Pale and shaky, Johnny’s frightened friends ran for help, and a doctor soon was called. To the boy’s dismay the doctor announced that Johnny’s leg was broken, that it would have to be set and splinted, and that he would be forced to remain in bed for a considerable time.

“Oh! and right during the summer vacation, too!” wailed Johnny despairingly. “I just can’t *bear* to be still. I like to run and jump and play!”

Lying in bed with a heavy cast upon his leg, Johnny racked his brain to think of something to speed up the lagging time, but nothing seemed to interest him. True, his friends would come in for a half-hour or so, but, boylike, being naturally active, restless, and

eager to play, they would run off soon, leaving Johnny more lonesome than ever. Ruth would come in now and then and play a few games of bingo or checkers with him, but she too had many friends and activities, and Johnny was necessarily left much to himself.

"Here's some of my pretty flowers to keep you company while you are alone," said Ruth one day just before leaving for the swimming pool with a group of friends.

"Humph! A lot of company a bunch of flowers will be!" sniffed Johnny in disgust. Nevertheless for lack of anything else to do he began to study the flowers, the delicacy of their petals, their lively colors and shape and sweetness, and for the first time he started to wonder about them—what made them grow, where they came from in the first place, and where they went to when they withered. All was unusually quiet in the house, and Johnny's mind became stiller and stiller, his whole attention concentrated upon one large pink peony. As he lay there relaxed in mind and body, he noticed a little creature hovering around this peony, touching it here and there, and standing back in seeming admiration.

"I wonder where he came from and what he is doing," thought Johnny to himself, wishing that the fairy would turn about so that his face would show.

Immediately the little fellow turned about, floated over to the bed, and sat upon the bedpost facing Johnny, swinging his legs back and forth and grinning happily. Such a cute little creature Johnny had never before seen. It could not have been more than a foot in height, but its lively, joyous, mischievous expression more than made up for lack of size; his eyes twinkled, and his funny little mouth seemed to grin from one enormous pointed ear to the other.

"I am Nimbo, a Nature Spirit. I didn't come from any place in particular, because I've always been here, and

I was working—working to perfect the flowers you were looking at," came the surprising reply to John's unspoken question.

"Why," marveled Johnny, "I don't even have to talk. All I need do is to think my words, and he hears them. And, come to think of it, he didn't talk out loud either—yet I heard him in my mind as plainly as though he had done so. I'll try thinking some more questions."

"Little Nature Spirit, if you were here all the time, then why didn't I see you?" thought John. The answer came immediately.

"Because no one can see me unless his mind is very, very still, and your mind was always before filled with thoughts buzzing and flying about like a hive full of bees. You were just too interested in outer things to bother about looking for me."

"Are there more Nature Spirits like you?" thought John.

"Of course there are: Thousands of them, each with its special work to do," thought back the little Spirit.

"Well, I never before knew that fairies had to *work!*" was John's surprised comment. "But don't you ever get time to play? If so, will you play with me? I am so lonesome."

"Yes," laughed the little fellow, "we get time to play, and we will play with you, now that you are quiet enough to be able to understand our games."

And so it came about that Johnny found himself surrounded by a group of laughing little fairies, sitting in a sort of semicircle about him on the bed.

"I'll be the leader this time," said Nimbo, "and you will all try to follow me."

"Follow you?" cried Johnny in amazement. "Now how can I follow anyone with my leg this way? That 'follow-the-leader' game is what made me this way, too!"

(Concluded next month)

MT. ECCLESIA NEWS



TO celebrate their Golden Wedding anniversary, Mr. and Mrs. W. S. Gunn, Probationers of Long Beach, California, recently came to Mt. Ecclesia with their friends, Mr. and Mrs. H. J. Hillegas. During the dinner hour Mr. Edward McManus, Fellowship baritone, with Mrs. Pearl Ackemann as accompanist, sang songs of appropriate sentiment. Our good friends have the hearty felicitations of the workers at Mt. Ecclesia.

The Wednesday evening Philosophy Class, with Miss Emily Lortcher as "professor," is proving a mental stimulus par excellence. Occasionally we come across a point in the *Cosmo* which involves further research. One such occurred recently when a sentence was quoted (*Cosmo-Conception*, page 494): "We shall find, to our astonishment, that the group spirit of the tree includes the various insects which feed upon it; that the parasite and its host are emanations from one and the same group spirit." Some of us were accustomed to think of the group spirits of animals and insects as being distinct from those of the plant kingdom. Lively discussion resulted, which took up the greater part of the lesson period. For our "home work" the teacher instructed us to find out all we could about group spirits in the Rosierucian literature, and have it ready for the next class.

Visitors recently were Mr. Harry D. Dahlem, of Southgate, California, and Mr. Charles E. Hicks, of Los Angeles. Mr. Dahlem is Grand Warden of Odd-fellows Lodge, State of California, and Mr. Hicks, teacher in public schools, accompanied him to Vista to install a new lodge chapter there. They were shown over the grounds and through the various buildings, and both expressed their admiration of the beauty of the place. Mr. Dahlem stated his pleasure at having found in Mt. Ecclesia a future head-

quarters for his numerous trips through the Southland.

Mr. Sam Bartolet, now of Williamsport, Pennsylvania, signed the register recently at Headquarters, and reminisced as he strolled about the premises. He was one of the workers who helped to build our Temple of Healing in 1920, and remarked about the many changes that have been made about the grounds since those early days.

At the time of this writing (December 20) the atmosphere on Mt. Ecclesia is filled with anticipation of Christmas. The velvety red poinsettias are standing tall and expectant, as if proud of their leading role in Christmas decorations. (So beautiful are they, in fact, that announcement was made to all and sundry beauty lovers: *Do Not Pick.*) Boxes filled with Christmas tree ornaments are piled in the Dining Hall, wreaths are appearing on doors of cottages and rooms, and faces begin to assume that pleased secret look of those whose spare time is occupied in wrapping gifts.

Later: The addresses given at the three special Christmas Services were as follows:

Christmas Eve—

"The Spiritual Significance of Christmas," by Mrs. Max Heindel.

"The Other Wise Man," by Mrs. Charlotte McFall.

Christmas morning—

"A Rosierucian Christmas," by Mr. Joseph Darrow.

The Probationers' Holy Night Service was held in the Healing Temple at midnight.

May we take this occasion to thank one and all for their warm expressions of love and fellowship, and for the many lovely Christmas cards sent to Headquarters. Truly it unites us all in the real spirit of Christian fellowship.



Center and Study Group Activities Of The Rosicrucian Fellowship

MINNEAPOLIS, MINNESOTA

Mr. Raymond O. Mann writes that in addition to the regular newspaper advertisement, he intends sending Rosicrucian pamphlets each week to 10 names picked at random from the telephone book. It will be interesting to note the results of this advertising method. On alternate weeks our friends meet at the home of one of the members for a social gathering, to which they invite a non-member guest. The tone of this Center's report is one of enthusiasm, and shows the members are alert to discover new opportunities and ways of reaching others with the Rosicrucian teachings.

ROCHESTER, NEW YORK

Miss Ann Duzman, secretary, writes: "Our Center has had a very fine attendance at classes and devotional services this month. Cooperation and true Fellowship spirit have been emphasized."

The *Bulletin* of this Center, gayly decorated with little Angels, Christmas bells, and holly, contained the "Christmas Wish," a beautiful and inspiring article, which ends with this urgent plea: "Let us rededicate ourselves to the great task ahead of us. Remember, we have each of us chosen to be incarnated at this time in order to play our part in the great work of our Elder Brothers. We can—we must. It is our Destiny."

ANN ARBOR, MICHIGAN

Mrs. Marika Kussurelis, Probationer, writes that two friends meet with her and study the Rosicrucian Philosophy. "I have been earnestly trying," she states, "to interest people in the Philosophy through distributing literature. I placed a pamphlet rack in the Bus Station, and am happy to say that people must read the pamphlets, for the rack is soon emptied. Now I have a window display in one of the best book stores, and advertise occasionally through the local paper."

Publicity through advertising is bound to attract sooner or later those who can be helped by the Rosicrucian Philosophy. We sincerely trust your faithful efforts will be well rewarded with increased attendance.

TORONTO, CANADA.

Officers recently installed were, president, Miss J. Greenland, vice-president, Mrs. L. Collins, and secretary-treasurer, Mrs. Doris Burke. This Study Group has moved into new quarters in Forresters hall, it is reported, where they have a very cozy meeting place in Lodge Room No. 3.

GREETINGS FROM MT. ECCLESIA

May we take this opportunity of wishing all our friends in the Study Groups and Centers a year of unprecedented spiritual growth, and great success in spreading the Rosicrucian Esoteric Christianity.

WHERE THE PATH LIFTS

(Continued from page 68)

man evolution. When we contemplate such truths, we cannot be thankful enough that we are privileged to be on this mystic path.

It is indeed then that the path grows lighter and lifts to higher levels; for then we realize that it is worth even the suffering and tragedies which the Spirit meets in the process of evolving from an animal to a god. Then present agony and futility and fumbling vanish in the enthusiasm and glory of the coming supernal wisdom. Life assumes a new meaning and a fresh delight when we know that we are approaching nearer every day this lofty goal for all human beings.

At the close of every day we can see the stars above us, shining out of the darkness of night, singly, in galaxies, and in constellations, to inspire us and serve as constant reminders that we are all a part of this stupendous scheme to bring from star dust to stars each fragment of Divinity; that we are one with this great company extending from the lowest to the highest.

The greatest gift of all, the reward for every pain and disappointment is the spiritual development which leads to AWARENESS of the hidden side of life and which goes on growing greater and greater as we advance along our lifting and lightening path of evolution.

POWER OF THE WORD

(Continued from page 61)

are dealing with a law and force of the spiritual realm not unlike the radio, though of vastly greater significance. Prayer, rightly conceived and used, gives us the "long sight" on life and a good sense of values. It becomes not the means by which we harness God to the temporary cause, but ourselves to the eternal plan. "More things are wrought by prayer than this world dreams of."

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NERVOUSNESS

(Continued from page 86)

is only an indication of improved assimilation, and means accelerated tissue building, without which the restoration of nerve energy would be impossible.

It is important too that those desiring emancipation from nervousness get plenty of sleep. They should go to bed early and get up at a reasonable time in the morning. To attempt to get along with less than eight hours sleep is unquestionable folly. Especially is this true if the sleep is not sound—and in most cases of nervousness it is not. And right here we find that benevolent cycles are quite as possible as "vicious cycles." For just as a weak condition of the nerves will cause sleeplessness, and sleeplessness in turn increases the nervous symptoms, so in the same way an improved condition of the nerves will make for sounder sleep, which in turn will improve the condition of the nerves; the process continuing in an ever increasing ratio until eventually the joys of dependable health supplant the miseries of nervousness.

Finally, in adopting the foregoing suggestions for the relief and cure of nervousness one should remember that just as his nerves have become weakened, not by a single act, but by a constant violation of health laws, extending often over many years, so the very best of health rules are useless if applied but once. In attempting to regain health one must "weary not in we'll doing"; beneficial effects will very often appear only after several weeks of well doing; sometimes the procedures recommended must be continued for months before improvement is noted. But of this much I am sure: they who persist in living correctly will find the increased pleasures which naturally ensure ample compensation in themselves, quite apart from the restoration of nerve health which, given time, is bound to come.

THE CLOCK OF DESTINY

(Continued from page 75)

points, and these are called respectively the vernal equinox and the autumnal equinox. The former marks the first point of Aries in the intellectual zodiac.

In our observation we notice that at the vernal equinox the Sun is half above and half below the horizon-equator. Then he proceeds upward and forward till midsummer, when he begins to descend, and finally at the autumnal equinox reaches a position where he is again half above and half below the horizon-equator, but at the other side of the world.

There is a slight movement of the equinoxes backward in the constellations. This is called the *precession of the equinoxes*. It is due to a slight motion of the Pole of the Earth which causes the Sun to cross the Equator at a slightly different point each spring at the vernal equinox. This point gradually moves backwards through the constellations at the rate of one sign in about 2156 years, completing the circle of twelve signs in about 25,868 years.

Now that we are accustomed to our location at the North Pole let us give our imagination a little more exercise. Let us suppose that the Earth has ceased its daily rotation on the spindle; instantly the stars stand still in their courses and it is not difficult to imagine them as places on a map. Not so the planets, however. They have a movement of their own in their orbits around the Sun, and the Ephemeris is a record of their movements, a timetable published in advance. It is particularly the movements of the planets in space which makes the "clock" part of the phrase which titles this article.

DESTINY

Would the face of nature be so serene and beautiful if man's destiny were not equally so.—*Thoreau*.

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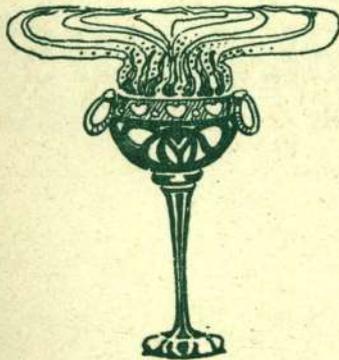
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