

The
**ROSIKRUCIAN
MAGAZINE**

*Rays from
The
Rose Cross*



FEATURES

•
A Rosicrucian Analysis of War
The Christ Light--A Practical Power
The Twelve Departments of Life
The Rational Treatment of Constipation

•
**JULY
1943**

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In the Land of the Living Dead

By PRENTISS TUCKER

“Killed in action—look, our names are on this list.”

“They can’t be. We are alive—we’re here!”

“That’s right; we’re here—both of us. But . . . *where is Here?*”

A story based on World War I—“For goodness sake where was the trench? Where was the camp, the communication trenches, the roads, *everything?*”

Now, World War II—another great cataclysm of destruction with a changed technique. But death is still death whether the method be trench warfare or air raids. And if our loved ones die, not in war but by accident or disease—even old age—*They are gone! WHERE?*

This book is the thrilling story of a young lieutenant who went “through the veil” of death and separation and came back. Told as fiction, the answers to his questions and to yours are true to the facts as known and taught by occultism. They ring true in your heart and satisfy your reason.

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Oceanside, California, U.S.A.

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

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The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

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

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

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

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

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

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

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

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

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

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

The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

A Rosicrucian Analysis of War

By JOSEPH DARROW



HE right and wrong of war is a subject frequently discussed by occult students, and one of more or less uncertainty in the minds of many. Therefore, it may be of interest to ascertain what the Rosicrucians have given out on this subject. War is a deadly thing, but at our present stage of evolution it would appear that the race has not yet arrived at the point where it can be entirely avoided.

Bible students in discussing war usually start with the Mosaic command, "Thou shalt not kill," and Christ's admonition, "Resist not

THE RIGHT
AND WRONG
OF WAR

evil but overcome evil with good." The question is whether the exigencies of war introduce

a temporary modification of these basic principles so that one would be justified in saying that war is not entirely evil, but that in some cases the purposes of evolution are promoted thereby.

The first and most important fact that we run across in the Rosicrucian Philosophy on the subject is the statement that *all wars between nations are instigated by the Race Spirits for certain definite purposes*, usually to punish certain nations for their godlessness, arrogance, and violation of cosmic law where less severe measures would not accomplish the object. There is a Race Spirit in charge of each race and nation with the exception of America, which is not subject to such domination. The Race Spirits are Archangels, under the direction of Jehovah, the third of the three great

Beings in charge of our solar system. Jehovah's lowest vehicle is the Human Spirit, correlated to the Region of Abstract Thought, where everything is separative and leads to self-seeking. Therefore the regime established by Jehovah and the Race Spirits is also separative and self-seeking.

The Race Spirits have divided humanity into races and nations, separate cosmic classes as it were, with the idea that they can learn their lessons of evolution more easily in this way. Separateness, however, always leads to strife, and therefore the separative re-

gime of the Race Spirit
RACE SPIRIT its has resulted in war
SEPARATENESS from the beginning of
AND STRIFE history, and this will

continue more or less until the Christ Spirit conquers it, and an era of Universal Brotherhood comes into existence.

Before going further into an analysis of the subject we will establish the basic facts underlying the subject of war by quoting a few passages from the Rosicrucian Philosophy:

"No war can ever take place that is not permitted by the Race Spirits. The Race Spirit guides its charges upon the path of evolution and, like Jehovah, fights for them or allows other nations to conquer them as required to teach them the lessons needful for their advancement." (*Letters to Students.*)

"The Race Spirits implant the national loves and hates on the seed atoms of our finer vehicles because the Race

Spirit broods like a cloud over the land inhabited by its wards, and the latter draw all the materials for their finer bodies from this atmosphere. . . . With every breath they breathe in this Race Spirit, so that it is absolutely true that it is nearer than hands or feet. It is this Race Spirit which imbues them with love or hate for other nations, thus determining the unfriendly or distrustful relations which obtain between certain nations and the trust and confidence which exist between others." (*Teachings of an Initiate.*)

"The Archangels, as race and national spirits, unite whole nations by patriotism or love of home and country. They are responsible for the rise and fall of nations, and they give war or peace, victory or defeat, as it serves the best interests of the people they rule." (*The Rosicrucian Mysteries.*)

From the above it is quite evident that the Race Spirits in charge of humanity are basically responsible for the killing that takes place in war, since they are

RACE SPIRITS RESPONSIBLE FOR WAR the instigators of all direct charge of humanity, but they instill in the members of the different races

intense race feeling which easily stirs nations up to war at various times. Hence, it is evident that the responsibility for violating the Mosaic law, "Thou shalt not kill," so far as war is concerned, is assumed by the Race Spirits, and the rank and file of the men who are drawn into war and its campaigns of killing are not personally responsible for such killing to the extent of being murderers. There will be some sort of personal karmic reaction in a future life, but it will not be that which comes to a murderer because the Mosaic law has not been violated from the motives of the latter.

Max Heindel, the founder of the Rosicrucian Fellowship, in the July, 1918, Student Lesson wrote an article entitled, "The Philosophy of War." It is most illuminating, and we quote:

"It is well understood by students of occultism that wars are instigated and inspired by the divine Hierarchies, who thus use one nation to punish another for its sins. . . . This does not always mean that the victory is altogether righteous, but it does show that the vanquished nation has done wrong and merits the punishment inflicted, usually on account of its arrogance and godlessness. Nor is it a sign that because it is victorious for a long time and extremely difficult to conquer it enjoys divine favor; at least in a measure such a course

may be brought about by NATIONS the invisible army which PUNISHED supports the arms of the FOR SINS aggressor and prolongs the struggle for the purpose of making the final defeat more thorough and disastrous; also to teach the defenders a lesson that could not be learned in a short decisive struggle.

"From the spiritual standpoint, therefore, the right or wrong of war hinges upon the question, Who is the aggressor and who is the victim? This question is easily answered where war is started for the purpose of conquest, and when war is waged for an altruistic purpose such as the emancipation of a subjected people from physical, industrial, and religious bondage. It needs no argument to show that in such cases the oppressor is also the aggressor, and the liberator is the defender of inalienable human rights."

From the preceding the right and wrong of war are largely cleared up. It is very evident from it that the Axis nations are the aggressors and therefore in the wrong. The majority of humanity are still under the Race Spirits, although it is expected that by the end of the Aquarian Age, which occurs about 2,800 years from now, their regime will have been practically superseded by the Christ program of Universal Brotherhood.

We know that the evolution of the Western world is under the direction of certain of the Elder Brothers, high Initiates of the Mysteries. America has

been drawn into the two World Wars from various karmic causes because its karma is intimately tied up with that of the rest of the world. Civil wars, such as the American war between the North and the South, are not instigated by Race Spirits, but are in the nature of a family quarrel, the responsibility of which can therefore be laid at the door of internal national karma.

Strange as it may seem, there are certain spiritual by-products from war of considerable value which help to promote the spiritual evolution of the human race, as indicated by the following:

"Notwithstanding all the brutality and hellishness of the whole thing, the writer (Max Heindel) feels confident that this war (World War I) was the greatest school of soul unfoldment that

SPIRITUAL
BY-PRODUCTS
OF WAR

has ever existed, for nowhere have there been so numerous opportunities for selfless service as on the battle fields of

France. . . . Thus the vital bodies of a host of people have received a quickening such as they would probably not have otherwise attained for a number of lives. 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 Aquarian Age." (*Teachings of an Initiate.*)

Quite a large number of students and probationers of the Rosicrucian Fellowship are serving our country in its military establishment. It is interesting to note some of their reactions, also the help which they are receiving from the Rosicrucian Philosophy. We quote two extracts from the many letters received:

"With absolute faith in our Teachings, and as a Probationer of long standing, I walk calmly into the future confident of God's ultimate good purpose. May God

bless and enlighten blind humanity. With grateful memory of all the marvelous good I have obtained since coming into the Teachings,

G. O., Camp Croft, S.C."

"Have received your letters in due time and wish to thank you for your kind wishes and prayers. Remaining happy and eager to serve.

R. G., Camp Barkeley, Tex."

It is interesting to see what happens to soldiers who are killed in battle when they pass into the invisible world. Max Heindel describes this in the *Web of Destiny*: "During the first part of the war when these men awoke in the invisible world they went about with maimed bodies. Now such occurrences are extremely rare and soon settled, for all have been taught that thought will create a new arm, limb or face; the patriotic hatred is gone and 'enemies' able to speak each other's language often fraternize with benefit to both. The red cloud of hate is lifting, the black veil of despair is gone, and there are no volcanic outbursts of passion in either the living or the dead."

Universal Brotherhood is the only ultimate answer to the question of war, and only through it is

AMERICA SEES permanent peace possible. As stated in MOST CLEARLY *Gleanings of a Mystic*:

"The barriers of nationalism must be done away with, and to this end the United States of America has been made a melting pot where all that is best in the old nations is being brought together and amalgamated, so that a new race with higher ideals and feelings of universal brotherhood may be born for the Aquarian Age." And from *Teachings of an Initiate*: "The new American nation, which is not yet under the domination of any Race Spirit, sees more impartially and therefore more clearly than any other what is right. Therefore it is to be hoped that the American ideas of justice will prevail. Let us remember that one wrong never can and never will right another, and that we must live and let live."

The Mystic Light

The Rosicrucian Fellowship

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

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

The Christ Light--A Practical Power

By EMILY W. LORTCHER



HE subject we are to think about, the Christ Light, was suggested by a strange accident I read about in the paper. A young girl, an art student, was perched above the den of a polar bear, in one of our zoos, sketching him. She lost her balance and fell. In an instant the great beast was upon her. He mauled her about for a time with his powerful paw, then, before a helpless crowd, proceeded to drag her to his cave. He had nearly reached it when a keeper finally succeeded in diverting his attention long enough to enable another attendant to drag the girl to safety.

Whether she survived I do not know, but as I thought a little about this accident I realized how unprotected and helpless man seems to be in this tricky game of life; how he is continually menaced by hazards and unexpected misfortunes waiting to spring at him at every turn. Yes; whether we go forth to earn our living in the industrial world, with its countless risks en route and at business, or whether we remain to fill our place in the home where, statistics tell us, over 50 per cent of all accidents occur; besides earthquakes, tornadoes, wars, and other tragedies.

We are threatened every instant of our lives by one danger or another and the world is unable to give us a single

adequate protection against any of them. With all our scientific inventions and devices, apparently we go through life helpless victims whenever misfortune chooses to strike.

And then I concluded that if science could outfit us with a magical armor against all physical hazards it would still be unable to equip us against life's moral demands. What, for instance, could the world provide to enable us to resist fear with its paralyzing effect; to make the right decision in a crucial moment; to keep our heads when life itself might be at stake? What can science offer to give us hope when hope is dead; to make us want to live when all that made life sweet is snatched away; or to remove the sickening dread of that strange parting we call death?

A hopeless picture, with only science to depend upon. But then across my mind flashed a scene in another den. Not that of a polar bear but of ravenous, man-eating lions, and in their midst, not a helpless girl but a secure and serene flesh-and-blood man. Flesh and blood, yes, but something more than that, something which the girl lacked or she would not have lain helpless at the mercy of an animal, a creature far below her in evolution.

The body of a man is a frail thing physically compared with that of a lion

whose powerful paw with one stroke could have killed him outright and whose great jaws in an instant could have torn him to shreds. Could have, true, had it not been for a something within that frail body that was not flesh and blood; something which no lion or any other adversary, carnate or discarnate, would dare approach. A Light—not a fanciful glow, but a radiance so powerful as to cause ferocious, starving beasts to slink away, to forego their natural passion at sight of food and allow their prey to leave their midst in safety. A Light pouring forth from Daniel; divine, protective power, the only complete and supreme protection; the Son of God in man.

And then I knew that not only is man not left unprotected and unequipped to withstand the hazards and demands of life but he has access to an adaptable power that can be instantly focused on every emergency and unfailingly meets them all; that he carries within him an all-round talisman which can meet not this need or that but every need at any time, the Light of the Indwelling Christ which lighteth every man that cometh into the world—the Son through whom we are united with the Father, the source of light because He is Light.

Joyce Kilmer says the same thing in this way:

*Because the road was steep and long,
And through a dark and lonely land,
God set upon my lips a song,
And put a lantern in my hand.*

Many discouraged souls, if they but knew, are in the darkness that precedes the dawn; the blackness that heralds the coming of the Light. They have reached the end of their journey down into earth's vain promises and illusions, they have struck bottom; now the only way left is *up*. This is the crisis in their human evolution, the turning point. We've gone through it, many of us, that place where it seemed as though we couldn't go on, when we were ready to end it all; when we realized that noth-

ing that the world can give can satisfy our real needs.

When man strikes this turning point, the nadir of his evolutionary travail, he is at the threshold of the *only way out*. In that extremity the veil is thinnest between the unreal and the Real, the darkness and the Light. Then is the time to *wait*. Not to dodge it, nor to run away from it, whether it be a personality, a job, a great sorrow, a seeming failure, that plunges us into the hopelessness of despair, but to dwell in that hopelessness until we have found its peace.

To hang on and to push on, through the emptiness of discouragement, loneliness, monotony, fear, discord, until we glimpse *through* it the dawn of a new day, a new life, a new Light which never was on land or sea, the eternal light of Reality. No more the shifting mirages of earth but the eternally increasing peace and power of the spirit.

This light is not an occultist's dream, a will-o'-the-wisp. Idealistic as it may sound, it is the only practical, dependable power and protection. Nor is the light afar off, beautiful perhaps but inaccessible, like a sunset or a star. No, this light surrounds us, in this light we daily dwell, in fact it is within us, "closer than breathing, nearer than hands and feet," but until it exists in our consciousness it does not exist at all so far as we are concerned. This is true of everything, there is no heaven or hell, no happiness, misery, or death for any of us except as they exist in our consciousness.

And so, though God, Light, Power, Spirit, call it what we will, is a living force within us, until we can consciously tune in on it, feel it vibrate through our being as a reality, we cannot utilize it in time of danger or need. The reason we cannot draw upon that power at will as Daniel did, is because our minds and threefold bodies (dense, vital, desire) prevent us. They vibrate to the density of materialism instead of to the purity of the spirit, and because these vibra-

tions at present so largely dominate us we are swept along with them in consciousness, victims of matter instead of co-workers with spirit.

We can, however, if we will, lift ourselves into the joy of living, into wisdom, security and peace, through God-consciousness as Daniel did, instead of continuing to be at the mercy of bodies composed of fear, worry, passion and grief. It will cost us something, of course. It will demand that we forsake the superficial light of the pleasure-ground of the senses, the Broadway of the world, and enter a less alluring path, the steep and lonely path of self-denial, the Narrow Way that leads to Life Eternal.

This narrow way is called in occultism, transmutation, a scientific process, which, through purification, rids the vehicles of the dross which makes them vibrate to matter and retard our progress and enables them gradually, in their purified state, to respond more and more to the treasures of the spirit. It means freeing ourselves from the tyranny which the desire body with its "lower will" exerts over us, against our wills, that we might become the masters in our own household.

We know the law and we want to abide by it, but the mind and these threefold bodies with a will of their own have had their own way so long that at present they are the stronger—we might command but they refuse to obey. Consider the mind, for instance, the immature, infantile mental body, which is the front door to all our vehicles. Someone does or says something which hurts our

feelings, something unkind, unjust, which we instinctively resent. True to our philosophy we resolve not to notice it or let it affect us. But we reckoned without our mind. Try as we will to forget it, to think of other things, the mind over and over again forces us to dwell upon it. And too close to the mind in mischief is the desire body. It loses no time in stirring up the emotions and before we realize it our feelings are running high and the desire body has complete control.

The mind, the memory, recalls similar offenses by the same individual and soon against our will we find ourselves so aroused that even the physical body is affected—our hands tremble and we feel weak and ill. I know someone who breaks into a serious rash over her whole body every time temper gets the better of her.

Alchemically too a change has taken place. Turmoil of the mind and emotions violent enough to affect the dense physical body would naturally have a serious effect upon the more sensitive vital body. If serene, pure thoughts and high, altruistic emotions vibrate through it, the spirit alchemically extracts from them an essence, soul, which it builds into itself. How little or how much of this soul stuff we have distilled determines the extent of our security or wisdom when danger threatens or emergencies appear.

To effect this transmutation of the base metal into the pure gold of the spirit, we must begin to say No to our bodies, to discipline and to deny ourselves inces-



santly, and every time we do so, in even the smallest things, whether in thought, feeling, or in action, we bring into action in our various bodies a purging force that scientifically extracts from them the subtle but powerful essence, soul, a pure substance, much as steam is distilled from water, a denser body, when that water has been raised to a higher vibration by the power of heat. In us the heat is the fire of a determined will, which is the force ensouling thought.

This soul essence, however, is not evanescent like steam; it accumulates and intensifies, becomes a permanent reserve fund which may not even reveal itself until we are forced to call upon it in an emergency. We might one day be faced with a situation which formerly unnerved us completely, rendered us panicky and useless with fear. Now, to our surprise, we find ourselves calm, poised, able to think clearly and act promptly.

That is because in our faithful efforts at self-control and self-denial in little things every day, we have been extracting this essence or soul fund, raising our consciousness, adding to it every time we said *No* when our bodies said *Yes*, and carrying that *No* into action. This is an actual, scientific process which we take all too lightly, simply because we cannot see the process itself with our physical eyes. But we can see abundant evidence of grades of soul development and its operations in the lives of others as well as in our own experiences. One such instance might be taken from the life of Albert Payson Terhune, America's well-known dog lover and breeder.

A friend of Terhune's owned a mastiff, a huge, vicious dog, for protection from prowlers. No stranger dared enter his estate when the dog was unchained. But Terhune knew this dog from puppyhood so he could rumples his ears, pet and play with him in perfect safety.

Terhune was absent for about two years and returning unexpectedly,

wished to surprise his friend. As he approached the house in the late twilight the huge animal, with a threatening growl, rushed toward him. Terhune knew what that menacing growl meant but knowing Bruce, he immediately spoke to him in familiar, confident tones. The dog stopped short at the command, "Down Bruce," then soon came near wagging his tail. Terhune patted him on the head and rumples his ears in the old way and together they walked as far as the veranda.

When he entered the house his friend said: "It's a good thing my brute of a dog was chained or you would never have reached the house alive." Terhune answered, "But he wasn't chained; he met me at the gate. He was ugly at first and even ready to spring, but as soon as I spoke to him he obeyed and then let me pet and fondle him in the old way. But then, Bruce and I are old friends, he wouldn't hurt me."

His friend gasped. "Why, man," he said, "impossible! You see, this is not the Bruce you used to know. That Bruce died and this brute is more vicious by far. In fact this dog is a killer." Then he added, "You must step out again and let me see such a miracle with my own eyes." Terhune couldn't refuse without appearing a coward.

Here was the same dog and apparently the same man but within that man a change had taken place, a mere change of feeling, just an emotion. Before, not conscious of his danger, he was fearless. Now his whole being was full of fear. He had hardly taken a step from the veranda when through the darkness, like a whirlwind, the great creature rushed toward him. Again Terhune spoke to him, but now his voice carried no power, no confidence, and scarcely were the words, "Down, Bruce," out of his mouth when the dog lunged at his throat. Only his instinctively upraised arm, says Terhune, and the prompt intervention of the dog's master saved his life.

Terhune wanted to be fearless, because he had just proved its absolute protection; but his fear-filled consciousness wouldn't let him. And as soon as he lost control of his own bodies he lost control over the dog, proving again that we *can* control Nature in the exterior, but not until we have succeeded in controlling Nature within ourselves.

A ravenous lion or a vicious dog—what difference does it make? None, to the Great Principle which is sufficient to meet every need. The nature of the need is of no consequence once we are stabilized in spiritual security. In the cases of Daniel and Terhune the situations were practically the same—a man at the mercy of a creature greater in physical strength than himself. Daniel was able to draw on a protective power at will; the other, who possessed the same power, as he had just demonstrated, could not draw upon it at will.

If we doubt that every action, emotion, and thought actually produces something within our bodies that either builds soul sustenance or tears down, consider this. The reason why a dog attacks a terrified person is because fear, which is just an emotion, a feeling, causes the dense, physical body of the person to throw off a gaseous substance or odor which is obnoxious to the nostrils of a dog.

Now, if a wave of destructive feeling is powerful enough to affect a dense, physical body, can we logically doubt that it must affect our higher, more sensitive vehicles to an even greater destructive extent?

That being true its opposite must also be true, that we generate a pure, beneficent substance every time we flood our beings with constructive feeling—with determined will, for instance, in things which we can control. Here is the whole secret, how we handle the little things of every day which are well within our control—resentment, prejudice, gossip, cowardice, passion, grief. Transmuting these to understanding, fair play, trust-

worthiness, courage, fortitude, peace—these are steps on the Path of Initiation. If we will only force obedience from our bodies in these things we need not concern ourselves about the big apprehensions, because we will be daily re-enforcing our resistance to them.

Someone has said, "What food is to the body, feelings are to the soul"—and that is literally true. What is food to the body? It's the stuff that makes the body grow, gives it strength, power, efficiency; that's what feelings of the right sort do to our souls. Therefore every conquest we make with its resultant exultation of strong, joyous feeling, generates from our vehicles, not a poisonous, obnoxious gas but a pure uplifting essence, a fragrance which filters through our entire beings, the delicate but invincible essence we call soul—the fruitage of Light, of the work of the spirit in the bodies.

And so, let us have more of Light and less of matter, in these bodies of ours, and no one on earth or in heaven can give it to us but ourselves. Each for himself takes heaven by storm, indeed. We may find proof of this truth in the following example. It occurred in the experience of a psychiatrist and concerned a little boy, Benny.

Benny was a youngster, six or seven years old, who was wasting away into a sickly, nervous child because of a constantly recurring dream. Nearly every night he found himself walking all alone along a narrow path through a deep wood. He had to keep on walking even though he knew that at the same place every night a horrible monster would rush toward him, a hideous creature, vicious and threatening.

Benny would always stop at sight of this, too terrified to move, until the monster had nearly reached him and prepared to spring. Then, with a piercing scream, Benny would turn and run and wake up. It happened the same way every night. The parents would watch the little boy stiffen with terror, the

hands clench, a cold sweat appear on the forehead—then the scream and the awakening.

The frantic parents tried everything with no success until one day a psychiatrist came to their town and they took Benny to him. After hearing the boy's story the doctor took him on his knee and said, "Benny, I know all about that terrible monster—I used to meet him too—and if you will do just as I say, he will never trouble you again. The next time he rushes toward you, *don't run!* No matter how terrible he looks, *stand still.* Look him straight in the eye—then pat him on the head and say, 'Nice old pal.' "

"Oh," Benny cried, "he'll eat me up!" But the doctor said, "No, Benny, he won't eat you up. Be a brave little soldier. Do as I tell you and I give you my word he will never trouble you again." And Benny said, "I'll try."

That night the parents watched, as they always did, and at the usual hour the little boy stiffened, the hands clenched, and they waited for the scream. But gradually the fingers of one hand slowly opened and soon the rigid lips murmured, "Nice old pal." The scream failed to come; instead the child's body relaxed completely, his face softened into a beautiful smile and he slept peacefully on.

The next morning he burst into his parents' room, radiant with joy. "Why, Mother," he cried, "that wasn't a terrible monster at all. When he came close enough so I could look him straight in his eyes, and I patted him on the head and called him nice old pal, he wagged his tail and licked my hand, and I saw he was just a big dog. He went with me all through the dark woods and took care of me all night."

Fear, worry, hatred, anger, passion, grief, self-pity, despair—"the ills that flesh is heir to." Whether to go on vibrating to these weights, these chains that bind our consciousness to frustration, or whether, through the power of

a persevering will, to sever those chains that we too might soar into the freedom and security, the peace and power of the Spirit. He who chooses the upward Path will be richly blessed. He will function in a new consciousness. Still in the world but no longer deceived by it, his existence will change from a meaningless, uncertain, fearsome monotony into a purposeful, worthwhile enterprise and his life will become a gladsome thing.

The road might still be steep and long, but no more through a dark and lonely land. Radiant now with the realization of the Christ Light as a practical Power within his soul, he will have perpetually on his lips a song because he will have become conscious of the Lantern in his hand, the Light upon his path.

The Angel Love

By LEIGH VANTREES

*So long I tried, so many times I failed
To live one day, one only, without
sin—*

*To so conduct my life, the Voice
within*

*Could give its full approval; sin pre-
vailed*

*And by deceptive subterfuge assailed
My every effort; every plan to win
Was set at naught, till finally my
chagrin*

*By pretense and indifference was
veiled.*

*"Another day to live the life su-
preme"—*

*The motto I had cherished from my
youth—*

*Time changed to this: "Another
day to sin,"*

*Till hope was gone. No courage to
redeem*

*The wayward course and bring it
back to truth,*

*Until the Angel Love taught me
to win!*

Censored Telepaths

By EVELYN F. HAMILTON



WHEN Roger Babson, the statistician, asked Charles Augustus Steinmetz, the electrical wizard, what would be the next age, the latter promptly replied, "The Age of Mind." Explorations in the realm of mind activity are still in their infancy. Scientists, however, were making encouraging progress when interrupted by this global war of survival. Further extensive research in this field is now deferred for the duration, as all inventive effort must of necessity be directed towards liberating mankind from neo-barbarism.

Discoveries to come in the mysteries of mind will amaze the world. The spirit of free men of God knows no retreat; no defeat. Though outraged at present, it will never bend to whip-cracking masters. In the renaissance which will follow the end of this era of civilization, those who survive earth's great holocaust, having been purged of the dross of an agnostic materialism, will be eager for knowledge of new mind discoveries. In them lies the key to dominion.

The visible universe postulates a great thinking mind, yet few people realize the dynamic power of controlled and directed thought, which has helped man evolve from a primitive state, to his present intellectual status. Thought is placed by many in the same category of undefinables as electricity and radio. The latter has made the thoughts of all people intelligible to each other. But there is a mental wireless which is equally as effective; and the time approaches when this will be understood and as commonly used as radio is today.

The mind has a subtle communicating system all its own. It acts as a human

radio, not only transmitting the thoughts of our conscious minds to our unconscious minds, where they take root and react in our lives; but into the ether as well, where they are picked up by other minds, tuned to our thought wave length. This confirms the fact that man's thoughts are by no means confined within his own skull, but are able to project themselves into space, uninfluenced by time, distance, or locality. This does not apply to fleeting thoughts which pass in a continuous stream through the mind. These make no dent in consciousness, nor do they affect our lives to any great degree. But it does apply to conscious, deliberate thoughts that register and are strong enough to project themselves on a definite thought wave. As a searchlight concentrates its power in a direct beam towards the object it wants to reach, so a concentrated telepathic thought beam goes direct to the intended person.

This faculty of transmitting thought from one mind to another, singly or collectively, without the aid of the physical senses or any mechanical device, is called telepathy. To telepathize a thought it is necessary that the sending and the receiving mind be tuned to each other's wave length, just as the transmitter and the receiver in radio are tuned to the same frequency for communication.

Every mind vibrates on a different wave length, varying in degrees of sensitivity. As telepathic power is latent in all, there are few people who have not experienced it at some time during their life. While they could not understand or define the power, they knew that it existed and worked. Telepaths [mental communications] usually come through as definite ideas or messages, but occasionally as symbols. When the latter, it

is necessary to have them interpreted by an experienced telepathist. The amazing thing about this intricate mental wireless is that telepaths between two persons in mental harmony go straight to their goal, irrespective of time, place, distance, or circumstance. This is especially true in isolated communities, where there is no etheric interference; in thickly populated areas during darkness, or at dawn, before mass thought is awakened to activity, as minds are then in a more passive state. When telepaths are expected at a given time, results are more satisfactory if the receiving mind is prepared in advance, and made receptive by shutting off all other mental currents. The thought channel must be open and free to receive the incoming telepaths. An ascended mind, trained to detach itself at will from its personal environment, is particularly adaptable to spiritual telepathy from the Universal (God) Mind.

The writer experienced the validity of telepathy, easily and naturally, before realizing that she was dealing with a definite law of mind not generally understood. Through it numerous needs and desires were filled. Analyzing various incidents she found that in each case her telepaths were picked up by those in conscious mental affinity with her. She also found that these were most effective during a period of seclusion, when she was detached from mundane activity.

The late Marion Sayle Taylor, familiarly known to millions of radio listeners as "The Voice of Experience," through his 16 years of broadcasting, was an ardent advocate of telepathy. To verify his belief, he devoted an entire broadcast to it, in order to ascertain how many of his radio listeners had used it successfully. The response was gratifying; 100,000 letters testified to authentic experiences. Telepaths are most effective in metaphysical absent treatments, where faith is present. They also explain the affinity of people en-

gaged in creative crafts, professions, race service, and various occupations who are drawn together, though many miles apart, by tuning in to the same orbit of production.

Telepaths are interpreted by some as parallel thoughts. Two minds working at a distance, independently and unaware of each other's thoughts, arrive at the same ideas. The patent office verifies this fact. These often result in unconscious plagiarism in creative work, and are most embarrassing to authors, artists, and composers. For example: Prior to coming to this country, Mr. R, member of a symphonic orchestra and friend of the writer, composed a beautiful Berceuse while in Russia. On his arrival in New York City, he visited a musician friend. He told the latter of his musical composition and played it for him, saying that he hoped to get it published. After Mr. R had finished playing it, his friend went to the music cabinet and brought forth a published Berceuse by an American composer, which was almost identical with Mr. R's. This fact of unconscious plagiarism, discovered in time, saved Mr. R the embarrassment of having his composition rejected by music publishers for this reason.

Another case of parallel thought is the experience of the writer's brother, who was a press correspondent in China. While visiting in Seattle he wrote a short story entitled, "The Thing," which he submitted to a New York magazine for publication. Simultaneously with its arrival at the publisher's, came another manuscript from a state far distant, with the same title and a similarity of content. As a result the editor had to reject both stories. The writer's brother then revised his story, changed its title to "The Unmentionable Thing," submitted it to another editor, and had it published. All professionals in creative work recognize and are disturbed by this fact of unconscious plagiarism. Many infringement suits result from it,

wherein the defense must prove whether the plagiarism involved is unconscious or an outright steal of a fellow artist's ideas and technique. In most cases this is difficult to prove.

Now that we know how telepathy operates, a great moral responsibility is invested in us as thinkers, as to how we use this power. Through it we exert a great influence for good or evil on our fellowmen and the world in general. We are morally obligated to use it for right and good, but as freewill agents the choice is ours. Thought currents move in definite etheric strata, which explains mob psychology and race consciousness. Mass thought is a tremendous force in a nation. Morale is governed by it. The caliber of mass thought is determined by the caliber of individual thought. An agonized world today is reflecting the cumulative effect of evil, vicious thought waves, emanating from collective minds, which have disintegrated humanity and collapsed nations.

Mankind has never needed mental and spiritual reinforcement more than in this, its dark hour of mortal conflict. We can fortify weak and sick minds, besieged with fear, cowardice, distrust and despair, by deliberately telepathing thoughts of faith, hope, courage, strength, fortitude and reassurance. Who knows how many minds will tune in on our thought wave length and pick up these thoughts?—and be saved from destruction by so doing?

Since thought eliminates time and space, there is no limit to the distance it can travel in the universe. If it can be transmitted from one individual to another, from one group to another, from one nation to another, why not from one world to another? We have reason to believe that intelligent life exists on other planets; in what form we do not know. If our global thinking is that of conflict, what is to prevent our conflictual mental influence from being transmitted to other inhabited worlds? This is something to think about.

Telepaths have a two-way use. Not only have our minds the power to transmit thoughts, but to receive them, as well. The universe is teeming with thought currents from countless entities, in the visible and invisible realms. Some of these are undoubtedly vicious. That the "Powers of Darkness" and "Principalities of the Air" referred to by St. Paul, are real forces and formidable foes, operating in the world today for man's destruction, is evidenced by earth's writhing travail of slaughter and ruin.

The highly sensitized human nervous system is attuned to vibrations in the ether, in which all unseen life exists. It picks up thought waves from various minds. Evil has a subtle way of entering the mind and getting a grip before it is recognized. For this reason, today, as never before, we must resolutely guard our mental radio against incoming telepaths from invisible sixth columnists who seek to destroy our morale and freedom by transmitting thoughts of fear, doubt, distrust, malice, class hatred, bigotry, suspicion, greed and lust. The best way to do this is to keep our thought dial constantly tuned to God's wave length.

Our censored telepaths are an individual contribution, that each of us can make, to the spiritual defense of America.

This Day Is Mine

By EVE M. BACON

*This day is mine! God-given, dawn
fresh*

From the newborn sun.

*I'll cherish each hour as a shining
dewdrop*

*That falls into the pool of day,
And when the last rays lengthen*

The shadows on the garden wall,

*I hope the Giver will look down and
say,*

"Well done!"

The Vibrant Life

By OLIVE HARCOURT

"IF I could but live here, how happy I might be!"

He sat in his car for a long time, drinking in the beauty of the little timbered cottage and staring at the "For Sale" sign. Creepers looked through the latticed windows into empty rooms, tall delphiniums reached almost to its overhanging thatch; flowers, old-fashioned and scented, overran the somewhat neglected garden. Elm-fringed meadows secured it from intrusion on two sides, on the third side stood a pine wood, stately and forbidding, in front stretched the lonely wind-swept road.

He started the car, turned carefully in the rutty road, and made for the city. While driving through its main streets to his lodgings he came to a momentous decision. He would cut himself loose from the sordid business existence which held him so inexorably in its toils. And for what? A small income. He could manage without it. He would be poor, but how gloriously free! And in that cottage he might find that which he had been seeking for so long. He had not been living all these years, he had been dreaming life. He desired real life, that life which takes place behind the material—in the spiritual world. In an atmosphere of illusion and commercialism he had failed to discover it.

Within the next few days he accomplished a great deal; he resigned his post, took his savings out of the bank, and bought the cottage. With the money from the sale of his car he laid in a stock of gardening tools, seeds, and plants, and some simple necessaries in the shape of furniture. Everywhere with him went the inner picture of his cottage waiting for him in the sunshine.

In less than a week he sent his things out by carrier and started to walk to the cottage. It was early morning. A few workmen were returning from night shifts, tired women were limping to their daily work of scrubbing out offices and shops. How foolish he thought them for not quitting the city for work on God's clean earth! He pitied other men hurrying to bus, tram and train, swallowing last mouthfuls of breakfast as they ran. How he gloated over his own freedom, "sweet daughter of Elysium!"

In the houses of the well-to-do the blinds were still drawn. What fools people were to dance and play bridge through the night, and loaf in bed while the wind blew over the grass, and butterflies danced in the blue air!

He chose to follow the little river rather than the dusty road.

Bees and butterflies drank from the flowers before his feet, little moles, gnawing the stems of water-plants, sat on their hind legs on broad leaves that rested on the water, rabbits whisked their soft scuts into holes in the sandy banks of the stream, a squirrel leaped across his path. He felt infinite tenderness towards animals, birds, and insects, but much as he longed to get nearer to them in spirit, something kept him apart from their reality.

"How can I rid myself of this separation?" he asked himself, "how shall I go to work to find reality?"

By the time the trees had considerably lengthened their shadows, he reached the top of the hill where his very own pine-trees rustled in the wind. Then he saw his very own cottage waiting for him in the golden light. A silvery brook talked to him, perfumes from

the garden enveloped him as he unpacked his belongings. It was far into the night before he sought his bed.

Next morning a gentle rain was falling. He postponed the exploration of field and woods, arranging his domestic affairs instead. To his surprise he discovered an attic he had not seen before. An old trunk stood under the dormer window, half filled with books and manuscripts. He turned them out. Here were writings—of occultists in by-gone ages, together with the diary and notes of some student steeped in knowledge of hidden things. Then he remembered—the business agent had told him the former tenant had been a recluse. At his death a relative had fetched away his poor belongings, but the trunk and its contents had not been worth taking and had been left to their fate under the old thatched roof!

He knew at once that here was something of immense value to him. Almost trembling with excitement he sat him down on the dusty floor, and read for hours. Now he knew, too, why the cottage had so powerfully attracted him. He had found rich material with which he could build himself, not a cottage, but a Temple not made with hands!

Henceforward his life was full to overflowing. He repaired his cottage as best he could, and how much he learned in so doing! The garden once cleared, he put in his vegetables and sowed his seeds. How healthy he grew! Youth returned to his body, he realized the immortality of his soul. At first he was obliged to buy all his food at the little shop in the village, but he hoped in time to have plenty of fruit and vegetables from the garden. Already he had arrived, by many failures, to making his own bread.

During the long sum-

mer evenings he studied the manuscripts and the diary of the dead recluse. From their pages he learned a wonderful method of meditation, of entering into the silence wherein the Spirit speaketh. Nature began to unfold her secrets to him as he sat with closed eyes in the fading light.

Even the old cottage told him many things. How its beautiful oaken beams and panelling had been sullied by the hidden crimes and quarrels of a generation of men and women who had lived and died there, and how it had been cleansed and redeemed by the great adept who followed them, whose pure Spirit wiped away the records of wickedness clinging to its walls.

Visions came to the cottager, faint and confused at first, but becoming gradually clearer in outline, brighter in color.

As he was meditating one evening on the Life Force he seemed to see a woman coming towards him. She took him by the hand and led him to the edge of a hill overlooking a plowed field, and pointed out to him how the soil was in motion—a seething mass of life scintillating with light. She then took him along a path to a group of trees. The trunks became suddenly transparent and he saw the life force within them rising and falling in rhythmic ebb and flow. The woman bade him follow her still farther. They walked along until they came to a natural amphitheatre in the hollow of a grassy hill.

A large company of people sat there listening to a teacher who addressed them. As the cottager looked, the adept's head became as glass. A tremendous force was seen swirling about within his head, and issued from his mouth in the form of words. Amazed, the cottager turned to the



woman. Her hand was still in his, and she was looking at him with sweet wide-parted eyes. So clear was the vision that he thought she must be in the flesh, and opened his eyes, but there was nothing in sight but the trees and flowers.

Was companionship to be his, then, in the inner life only?

But companionship was vouchsafed him. One day a burly haymaker came to his door, holding in his hands a newborn leveret.

"We've just scythed up this funny little chap, and seein' as you feed the birds and that stray cat as nobody wants, we thought you might care to have the hare. It would look pretty about the place."

It was a delightful little companion. He kept it in a bird-cage, and for many nights he got up to feed it warm milk from a spoon. But he would not prevent it from living a happy life with the mate which was waiting for it somewhere in the wilds, nor from the joy of mad career over grass and heather. He decided to free it as soon as it was able to fend for itself. So one morning he took it in his arms and set out for the woods. How well he walked now! Every muscle in his body moved easily, his feet seemed to be slipping along like those of a wild animal. At last he found just the right spot for the home of a hare—a shady hillside where a little brown rill chattered over stones, and whortleberries peeped from beneath their tidy leaves. He set down the baby hare, and after one last caress, walked quickly away.

He would have felt its loss still more had he not just then discovered that the training indicated to him in the manuscripts was bearing fruit. He could already travel while sitting in his chair, visit higher planes while still a prisoner in his body. Nature spoke to him in a new voice, he heard her miraculous working in bird and beast and flower, and saw in them "scattered fragments of the Divine body."

And the woman came to him again. He found himself standing on the shore of a blue lake with her beside him. A young man, finely built and with bright golden hair, strode over the grass towards them. Springing forward he plunged into the lake, and with a few powerful strokes was soon out of sight. The cottager felt strongly impelled to follow him, but the woman held him back.

"If you go that way you will never come back!"

She led him to a rustic bridge spanning a river. He paused—it was overlaid with large sharp thorns.

"Tread firmly, and don't be afraid, then they will not hurt you."

He obeyed, and crossed unharmed.

Before them was a high, perfectly round hill, rising from the level plain. A serpentine footpath wound around it to the circular space at the summit, where a large concourse of people, carrying long staves and clad in white and gold garments, was already gathered.

"They do not seem to see us!" said the cottager.

"No, because we are still living on earth."

They waited with the rest. At last a Head and Shoulders appeared above the rim of the hill, and a wonderful Face, tremendously alive and yet serenely placid. A Hand was stretched forth, then the other—beautiful hands, strong and supple. With a great thrill the cottager recognized the swimmer in the lake.

The light became intense, illuminating robes and faces. The people stood in adoration, their staves held out towards the Figure, in salutation.

The woman now touched the cottager on the arm, indicating that they must return to earth, but not by the way they had come, for on the return journey, she said, the thorns would be too painful. They must find another bridge. But a thick mist had come up and for

a long time they could find no way to cross. At last a hand emerged from out of the mist and drew the cottager towards a single plank lying over the abyss. A second hand appeared, and the cottager saw that the hands were those of the Figure on the summit of the hill. He was safely landed, while the woman, who seemed to need no help, brought up the rear.

On the other side of the abyss there was no mist at all. The cottager left the woman on the spot where he had first found her. As he returned to the body he knew that he had been present at a religious ceremony of pre-historic days.

And the woman had been with him!

During all this time the cottager had grown to be very clever with his hands, as do all those who depend upon themselves alone for the material necessities of life. But he felt as if his hands were asking for more delicate and precious work to do.

His inner powers grew. Although his body worked hard, dealing at times with matter in its coarsest forms, he was no longer bound to the earth element, his spirit no longer clung to his body. He knew he was on the right path, but he greatly needed elucidation of the inner teaching given in the manuscripts, and asked for help to be given to him.

Entering the village shop one day he stepped aside to allow a stranger to pass, a lady whom he had not seen before. She looked up with a smile of thanks for his courtesy, and he looked down at her as he swung off his hat in acknowledgment. His heart gave a great thump as he met the sweet, widely-parted eyes of the woman of his visions.

Her step faltered for a scarcely appreciable moment, and a wave of astonishment passed over her face. He hardly believed he could have seen aright. Days went by in alternate doubt and joy.

One glorious September morning, when flimsy mists still hung on the yellowing trees, and quiet shadows

shortened on the emerald grass, he heard a light step on his garden path, and the woman of his visions stood before his door!

"I beg your pardon," she said, "I did not know the cottage was rented. I only came to see if I could find an old box which I understand has been left here."

Fear seized him—must he give up his treasure? Should he keep silence, or say no box was there? It was a great temptation, even to one who aspired to adeptship. But he found himself answering aright—his inner self could not lie.

"It is full of things which are very great. I hope you will not take them from me."

"No. Not if you really need them. Will you prove to me that you do?"

He bade her enter, and taking her to the shelves made by himself, showed her the manuscripts, carefully dated and neatly arranged.

"They are my treasures. I was led here to find them," he said anxiously.

"Then keep them. As for me, I know them by heart. They belonged to the man who taught me things worth learning. I knew that they still existed, for the people to whom he left his belongings told me so. They did not value them, but I do. As you do too, I see."

"Indeed I do. There is nothing I value more."

"Then keep them. I am glad." And she turned to leave.

"Wait," he cried, "we know each other!"

"Yes."

"We have met out of the body?"

"Yes."

"It is true, then?"

"Yes."

He made a movement towards her.

"Can we not meet in the flesh?"

"There is no need."

"The manuscripts need explanation—I am often greatly at a loss. You have been my guide in the soul-body; be my

guide in the flesh. You can teach me so much!"

She stayed. And came again many times. They talked together of sacrifice, of expiation, of the importance of events which seem so insignificant to us on earth and yet are watched so carefully by the Guardians of our mystic spheres, and of the little consequence of those matters upon which we lay such stress, of the secrets of life and death.

Together they would pass out of the body over the chasm to the further shore of the Great Dividing River, and read there, by means of their higher senses, the wonderful stories written in the Shining Light of the Memory of Nature. It was but natural that they came to love each other with the love which is both of the body and the spirit, and were joined in that union, which, when perfect, is the reflection on earth of the true Alchemical Marriage.

As they sat one day on a hillside by an abandoned clay pit, he took up a handful of clay and half unconsciously moulded it into the semblance of the little hare he had loved so much.

"How charming!" exclaimed his wife. "Why do you not model in earnest?"

"I have often thought of doing so. But it would take not only money but years of study. And it would mean the sacrifice of our life here together."

"Not necessarily. Perfect technique is not the ultimate goal of art, as it was in days gone by. What the world needs is truth. You have no end of models here without going further afield. Great art arises from the conscious union of Man with the Spirit of Nature. Who should possess that if not you? The laws of art are the Laws of God, and both are quite simple at source."

Trusting her, he made the attempt. Day after day he labored, and some days he despaired, on others he triumphed. His hands grew ever more and more able to obey his spirit. One

by one, beautiful works emerged from obscurity, bit by bit the cottager's name became known. He made a marvelous bust of the woman he loved, his partner, his complementary opposite.

And he fashioned a magnificent statue of the Sun-god of their vision. It brought him fame and honor, and was the crown of all his works.

We Are Not Strangers

By CHARLOTTE CALOW

We are not strangers,
You and I.
In far-off days
Ages gone by
We laughed and danced and sang of life.
We fought and warred and tended strife.

We loved.
Has not the seagull's cry
Recalled a cradle rocking nigh?
Has not the night wind's eerie song
Re-staged death's vigil all night long?
Was I the warrior, you the maid?
Was I upon your breast the babe?

The seasons whirled.
The spiral spun.
We meet again
And feel as one.

We've loved and hated,
Made amend.
Our debt is paid.
You call me "Friend."

Your voice is strange,
Your face is new;
And yet I know
That it is you.

Our senses sleep.
Within us deep
The still small voice sings into us
Songs of another wakefulness.
Thought-eddies swirl
'Cross time and space, take wing
Like muted string.

And when we meet
A joy immense
Enfolds, holds us intense.
Why does our souls' nakedness tremble so
With purity of newborn snow?
Spirit templed within us smiles
As we nod—
God to evolving God.

Know Thyself

By WILLIAM E. SCHLUTER



MOST of us have not yet received sufficient light; therefore life is a constant battle between error and truth. There are two gigantic obstacles in the way of man's progress—his misconception of God and his misconception of man. As long as he believes in a whimsically reasoning God who distributes favors to some and punishes others at pleasure, a God who can be reasoned with, persuaded and pacified by ignorant man, he keeps himself within the narrow confines of his ignorance and his mind cannot sufficiently expand.

To believe in a place of personal enjoyment, or a heaven, does not assist man's progress. If such a one desists from committing a wicked act or denies himself a material pleasure he does not do so from any innate love of good, but either because he expects a reward from God for his sacrifice or his fear of God makes him a coward. We must do good not on account of any personal consideration but because to do good is best, to be good is to be wise. The ignorant expects an unearned reward where the wise expects nothing but justice. The wise knows that by benefiting the world he benefits himself and that by injuring others he becomes his own chastiser.

What are the powers of man whereby he may benefit the world? Man as a created being has no powers belonging to him. Even the substance of his physical organism does not belong to him but is only lent to him by Nature, and he soon must return it to her. He cannot make any use of it except through that principle acting within his organism, which is called the Will and which in itself is a function of universal spiritual power. Therefore man has no

power as yet which he may properly call his own.

Thus the rain and the sunshine, the air and earth are not the properties of the plant—they are universal elements belonging to Nature. They build up the plant, they assist the growth of the rose-bush, and also the thistle. Their business is to develop the seed and when this work is done the organism in which they were active again returns to its mother, the Earth. There is then, not really anything which properly belongs to the plant except its seed, and it alone can continue to exist without the parental organism after reaching maturity, and in it is contained the character of the species to which it belongs.

Life, sensation and consciousness are not the properties of man; he does not create them. These are functions of the Universal Spirit and belong to that universal power which has been called God. This Spirit, the One Life, furnishes the principles which build up the organism called man, whether the forms are of the good or those of the wicked. It helps to mature the germ of intelligence within man, and when this work is done these principles again return to that universal Fountain of Life.

The spark of Divinity is all there is to the real man, and it is not man but spirit, part of Universal Spirit. How many people are living today in whom this spark or germ of Divinity matures in their earthly life? How many die before it matures? And how many do not even know that such a germ exists? Who can answer these questions?

To this Universal Principle belong the functions which we call will, life, and light, the foundation of which is Love, a

(Continued on page 335)

A ROSICRUCIAN CATECHISM

Experience in Purgatory

Q. Can we do anything in the present life to eliminate any part of the purgatorial experience?

A. It is possible, by faithful practice of the exercise called Retrospection to live our purgatory here and now day by day, and so materially shorten or perhaps even eliminate the necessity for purgatory, and be able to pass to the first heaven directly after death. This exercise leads to purification and consists of thinking over the happenings of the day after retiring at night. We review each incident in the day, in reverse order, taking particular note of the moral aspect, considering whether we acted rightly or wrongly in each particular case regarding mental attitudes and feelings as well as actions. In this manner we consciously overcome our weaknesses and in so doing also make a very material advance in the school of evolution.

Q. What should be our attitude toward the good we tried to do each day?

A. In reviewing the day's happenings and blaming ourselves for wrong we should impersonally approve of the good we have done and determine to do still better. In this way we enhance the good by approval as much as we abjure the evil by blame.

Q. Will not the record of those wrongs in the vital body still remain, and confront us in purgatory?

A. If repentance during Retrospection is genuine, so that it expresses subsequently in reform and restitution, thereby eradicating the evil habits or acts in days past and doing all possible to redress the wrong committed, we expunge the pictures of them from the subconscious memory and they will not be there to judge us after death.

Q. If the one wronged cannot be reached how can that redress be made?

A. Where it is not possible to make restitution for that particular wrong the sincerity of our regret will suffice. Nature does not aim to "get even," or to take revenge. Recompense may be given to our victim in other ways, or we may sometimes be able to give the good we owe him to another in need.

Q. Where is Purgatory located in relation to other planes of existence?

A. Purgatory occupies the three lower Regions of the Desire World. The first heaven is in the three upper Regions. The central Region is a sort of borderland, neither heaven nor hell.

Q. What types of persons occupy the borderland Region?

A. People who are honest and upright; who wronged no one, but were deeply immersed in business and thought nothing of the higher life. For them the Desire World is a state of indescribable monotony. There is no "business" there, nor is there, for a man of that kind, anything that will take its place. He has a very hard time until he learns to think of higher things than ledgers and drafts.

Q. Does any other class of people have similar feelings?

A. Yes; those who believe that "death ends it all"; who denied the existence of things outside the material sense world—these persons also feel this dreadful monotony. They had expected annihilation of consciousness, but instead of that they find themselves with an augmented perception of persons and things about them. They had been accustomed to denying these things so vehemently that they often fancy the Desire World an hallucination, and may frequently be heard exclaiming in the deepest despair, "When will it end? When will it end?"

(Reference: *Cosmo*, pages 111-112)

WESTERN WISDOM BIBLE STUDY



The Man Born Blind

By JANE TEMPLETON



And as Jesus passed by, he saw a man which was blind from his birth.

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

As long as I am in the world, I am the light of the world.

When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay.

And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.

The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

Some said, This is he: others said, He is like him: but he said, I am he. (John 9:1-9.)

The doctrine of rebirth, that differentiated spirits in God evolve through a slow process of development carried on with unwavering persistence through repeated embodiments in forms or bodies of increasing efficiency (the beings belonging in the different life waves remaining in their own sphere), is undoubtedly to the logical mind the most satisfying explanation of the many mysteries and inequalities of life that has yet been postulated. Anyone who gives thoughtful consideration to the conditions of individuals, physical, mental, and spiritual, can but wonder at the multiplicity of differences and the reason for it all. The materialistic and theological theories are both lacking to those who analyze logically.

In this incident of the man born blind, Christ Jesus bases His reply to the question of His disciples upon a knowledge of rebirth. He endeavors to make clear that the law back of all physical limitation is not punishment, but enlightenment. Herein we find the perfect justice of the law of cause and effect which underlies all disease and deformity. When a person breaks a law of nature in one life, he is reborn in another life to face the limitation which results from the violation of that law, and this may occur upon any plane with which the human being is correlated by means of his vehicles. Transgressions of divine laws upon the mental and emotional planes of action are quite as responsible for physical disorders as the hidden side of the moon is effective in producing the tides.

Generally speaking, the disabilities which affect mankind may be divided into two classes: mental and physical. Mental derangements are usually traceable to the abuse of the creative function, and physical abnormalities to the misuse of the mental powers. Blindness is said to result from extreme cruelty in past lives. Whatever the ailment, it is through the sorrow and suffering which accompany limitation and frustration that the spirit learns its lesson and is released from the infirmity.

Those who would avoid the sufferings of ill health, now and in future lives, are given the key to the necessary procedure in these golden words by Max Heindel: "Christ is an embodiment of the Wisdom Principle, and in proportion as the Christ is formed in us we attain to health."

The Astral Ray

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

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

The Twelve Departments of Life

By ADELAIDE L. WALKER

"In the East Room of the Tabernacle in the Wilderness was the Table of Shewbread upon which were two piles of shewbread, each containing six loaves, and upon the top of each a little heap of frankincense. The grain from which the shewbread was made had been originally given by God, but then it was planted by mankind, who had previously plowed and tilled the soil. After planting their grain they must cultivate and water it; then when the grain had borne fruit according to the nature of the soil and the care bestowed upon it, it had to be harvested, threshed, ground, and baked. Then the

ancient *servants of God* had to carry it into the Temple, where it was placed before the Lord as bread to 'shew' that they had performed their toil and rendered the necessary service.

"The God-given grains of wheat in the twelve loaves represent the *opportunities for soul-growth* given by God, which come to all through the twelve departments of life represented by the twelve houses of the Horoscope, under the dominion of the twelve divine Hierarchies known through the signs of the Zodiac." (*Ancient and Modern Initiation*, by Max Heindel.)



ANY students of Astrology become confused regarding the difference between the signs and the houses. The signs are divisions of the heavens relative to the vernal equinox and ecliptic, or path of the Sun, and are concerned with the spiritual development of man. They relate to the character and show the innate qualities of the soul, and by their placement relative to the houses, indicate our basic temperament and attitude towards life.

The houses are also divisions of the heavens but are related to the birth-place and horizon and are concerned with the mundane world and circum-

stances of life. They are the twelve departments of life in which we plant, cultivate, thresh and harvest the God-given grains for soul-growth, and the planets are the messengers of God, which by their motion through the houses and signs bring to us the opportunities for soul-growth which we need for individual development.

The houses also show just how we have toiled, harvested and baked the twelve loaves and whether they are fit to be taken to the Temple. The planets, with their positions and aspects, show the material we have to work with, our tools.

Houses are called "mundane" to differentiate between them and the "celestial houses" or the twelve signs of the Zodiac, but generally we speak of them as "houses" only. Again they are divided according to the influence they exercise in our lives: Angular, Succedent, and Cadent; also Personal, Spiritual, Material, Social, and Mystic.

The Angular Houses are the First, Fourth, Seventh, and Tenth. The First governs the personal self; it is also called the Ascendant and is the window through which we view life. The Seventh rules the one we love best, who is nearest and dearest to us, our marriage partner. The Fourth determines conditions in our home, and the Tenth shows our social standing in the community in which we live. The four angular houses have the strongest influence in the chart, succedent next, and cadent next.

Of the Succedent Houses the Second shows our financial status with regard to that which we accumulate through our own efforts, and the Eighth whatever we may receive from others, or that which we have not worked for through our own efforts. The Fifth and Eleventh show how our income may be spent, for the Fifth represents the children of our body who have a right to share our income, and the Eleventh the children of our brain, our hopes, wishes, aspirations, which also draw on our resources.

Of the Cadent Houses the Sixth is the house of service, the work we do for an equal share in the world's wealth, while the Twelfth shows how we may be forced to work or to serve if we have been unwilling to do it otherwise. The Sixth also shows the state of our health and the Twelfth whether hospital treatment is necessary. The other Cadent Houses, the Third and Ninth, show whether our life and work will confine us to the same place or require change and travel, the Third showing short journeys and the Ninth long ones.

The Personal Houses are the First, Fifth, and Ninth. The First rules the

constitution and peculiarities of the physical body. The signs and planets put their stamp on it to make or mar according to self-generated destiny. The Fifth shows the quality of our love nature and the manner of its expression if it follows the line of least resistance. The Ninth shows as much of the spirit as we can apprehend in our present limited state.

The Material Houses are the Second, Sixth, and Tenth. They show the worldly possessions of man, his means of obtaining them, and the enjoyment they bring: wealth or poverty by the Second; health, without which we cannot enjoy wealth, by the Sixth, and public prestige, chief source of gratification, by the Tenth.

The Social Houses are the Third, Seventh, and Eleventh; they designate the nature of our relations with various individuals we meet in life. The Third shows our brothers, sisters, neighbors; the Seventh our marriage partner, and the Eleventh our friends, more precious than pearls to whoever has earned friendship.

The Mystical Houses are the Fourth, Eighth, and Twelfth. In these are hidden the mysteries of the antenatal life of the spirit, and the post-mortem experiences immediately following death. On the material plane, the Fourth house shows the conditions in late life and old age, the Twelfth the sorrows which impress us with the worthlessness of material things, while the Eighth indicates the nature of our passing.

There seems to be a vagueness in the minds of students as to the "natural sign or ruler of a house." Every year on the 21st of March the Sun leaves the southern hemisphere, crosses the celestial equator and enters the northern degrees of latitude. Owing to a vibratory motion of the earth which astronomers call "nutations," the Sun crosses this celestial equator a little earlier each year (precedes), and this precedent crossing is called the precession of the equinoxes. Regardless of the constellation in which

the Vernal Equinox occurs, it has been found that the first thirty degrees from the point where the Sun does cross the celestial equator have an effect similar to that of the constellation of Aries; the next thirty degrees that of Taurus, the next that of Gemini, and so on through the twelve signs and houses. Therefore, we call Aries the "natural" first house sign, Taurus the "natural" second house sign, etc. No matter which sign may be on the cusp, there is an underlying influence of this natural sign, expressing itself, however, through the sign on the house.

The hour of birth determines the order in which the signs of the Zodiac are placed on the Ascendant and other houses. While the signs on the houses vary, the meaning of each house or department of life remains the same: the first house always deals with the personality, the second with the money one earns, and so on. Details as to the scope of influence of each of the twelve houses are shown by the strength and aspects of the planet ruling the sign on the house, as well as by those of the planets (if any) in the house itself. If we will study our own horoscope and go from house to house, we should be able to write in broad outline the story of our lives.

We will now go through the houses and see their relation to our life:

The First House. This is also called the Ascendant. It is an angular house and therefore has considerable power. It governs our personal self. It shows the quality of life forces, the personality and desires. The sign on the cusp of this house is the window through which we view life and its complexities. It rules the physical body, its constitution and appearance; it determines conditions in childhood while the person is still under the control of the parents, the type of home to which we were attracted, how we conduct ourselves and our relations to that home and environment.

The Second House. A succedent house showing our financial status with regard to that which we have earned through our own efforts. Our relations with banks and bankers and also what use we make of our money, whether we will squander it foolishly or use it wisely, or hoard it so it will be of no use either to ourselves or to others.

The Third House. A cadent house, the house of the practical every day mind. It shows our relations to our brothers, sisters, relatives in general, and neighbors; whether they or we will dominate; whether there is trouble or harmony and the cause; whether we will cause them worry and anxiety or they will be the cause of worry and anxiety to us, and whether they will help or hinder us in our pursuit of life, liberty, and happiness. The third house also shows the short journeys we will take for business or pleasure and whether they will be safe and pleasant, or dangerous and unpleasant.

The Fourth House. Also called the Nadir, is an angular house, strong in its effects upon us in this department of life. In this house, as a rule, we find the parent who has the least influence with us, the conditions we will find in our old age, and whether we will accumulate houses, lands, or have to do with mines, and whether through our experiences we have gained soul-growth. It also shows conditions in our old age, whether they will be pleasant with plenty to keep the wolf from the door, or spent in poverty dependent on some one else.

The Fifth House. A succedent house. This is the house of creation whether it be physical children or the children of our brain. Here will show how we spend our money, for pleasure or education; here also we learn whether our children will be a source of joy and comfort to us, or will bring sorrow and trouble. Here is also shown the quality of our innate love nature. Also we find whether we are drawn to the drama and artistic

pursuits and whether our literary creations will be published or whether there will be delays and disappointments.

The Sixth House. A cadent house, the house of service, health, and employment, and whether we would do better as an employer or employee; whether we are persevering in our work or are addicted to changes. It also shows our relations with our fellow workers, whether we can get along with them or will take offence at every small provocation that arises and so cause us to give up our work and seek new pastures. Here also we find the state of our health, our living habits, diet, and other matters pertaining to the maintenance of the health and welfare of the physical body.

The Seventh House. Also called the Descendant; an angular house and therefore strong in its effect upon us. Here we find the partners to whom we have been attracted in business or marriage and our relations to them, also whether or not marriage will occur. The seventh house reveals whether the matrimonial road will be pleasant, whether we rise above or fall into the temptations that beset our path as we journey down life's road together, and whether marriage will be of a lasting nature or there will be a separation and how it will be effected. Here are shown rivals and enemies who are openly opposed to us, and whether we will be subject to lawsuits.

The Eighth House. A succedent house moderately strong, a house of mystery, generation and regeneration; here we find whether we are drawn to the occult or not and how we use those faculties. Here we look for the cause and nature of our demise, the door through which we reach the spiritual planes and the conditions when we reach the Great Beyond. Here we learn whether we will fall heir to legacies or inheritances, whether there will be delays in receiving them; we also find how we have made use of the finances

which we have received through inheritance, our partner, or other sources. This house also shows whether our occult faculties are latent or ready to be manifested.

The Ninth House. A cadent house, the house of religion, law, philosophy, spiritual experiences and aspirations, dreams, visions, and long journeys; our literary creations of a higher order than those of the third house. Our relations with foreign countries and people; whether we are law-abiding or anarchistic in our tendencies and whether we will take long journeys by land or sea.

The Tenth House. Midheaven—the most elevated point of the chart, an angular house, therefore strong in its effects upon us. Here, as a rule, we find the parent who has the greatest influence in our lives. This is the house showing the honor and social standing we have earned or received as a result of the quality of our character and whether we rose to this position through honest or dishonest methods. It is the house of the employer and of the Government. It shows whether we maintain whatever prestige we gain, or lose it through our own fault or that of others.

The Eleventh House. A succedent house and moderately strong. Here we find our friends and whether we have earned the right to have true, sincere, faithful friends, or those who will seek our friendship only to use it to their advantage; also whether we ourselves are true and sincere in our friendships and association. Here our hopes, wishes and aspirations are shown, and whether they will be fulfilled or not; these are of a material nature and not the aspirations we meet in the ninth house.

The Twelfth House. A cadent house, the house representing sorrow caused by our own self-undoing. Here we find secret enemies, and whether we will be involved in plots or others will plot against us; whether we will spend time

in prison or hospital, as prisoner, patient, or worker, or do research work in some institution; whether we make good detectives or not. In general this house shows work done away from the public eye.

In *The Message of the Stars*, Max Heindel tells us, "In our journey from the cradle to the grave we carry the twelve houses with us in the auric atmosphere surrounding us, as the air envelopes the flying earth. Each house mirrors part of the life; each holds some part of Life's lesson; each shows how we have worked or shirked before in a given department of Life's tasks. At the appropriate time we reap from each house what we have sown in past lives, that is, unless we forestall the harvest in time."

We can forestall this harvest by our

attitude toward life, by extracting from every experience the essence of the lesson it is intended to teach us and by working with our stars, not allowing ourselves to be victims of circumstances.

Through a thorough understanding of the signs, the houses, and the planets we get a clear picture of our lives, what they have been, are, and should be; what we have accomplished and what we have failed to do. The stellar script is our report card from former lives and by a close study of it we can shape our lives as we want them to be, and so make our next report card a better one, our "shewbread" worthy to be taken to the Temple, the essence of which when burned on the Altar of Incense will rise as a sweet savor to God, and we will hear the blessed words, "Well done, thou good and faithful servant."

The Magic Web

By "TIPHERITH"

*Take time within thy hand and let it be
E'en as a measuring rod of shining gold
And span therewith the years as they unfold.
For thou art Master of thy Destiny
And all the years to come are hid in thee.
Yea, as the spider's womb the mesh doth hold,
So doth thy touch the magic web unfold,
Spinning life's cloth out of Eternity.
Shake thyself free of the old thought and know
Time is a force thy Godhood must command.
In Love and Wisdom ever older grow
And everlasting youth shall take thy hand,
And passing seasons as they come and go
Shall clothe thy soul with fadeless beauty grand.*

The Children of Cancer

By MAX HEINDEL

Born June 22 to July 23



HE watery sign Cancer is one of the weakest in the zodiac so far as vitality goes, and when it is upon the eastern angle (Ascendant) of a person's horoscope it gives a rather weak body; but usually this does not apply to the children born during the time that the Sun is in Cancer, for the Sun is the giver of life.

The children of Cancer are usually very timid and retiring, yet they want and need friendship and sympathy, though they are very sensitive about seeking it; but when they get well acquainted they can at times be very exacting with their friends, even autocratic in their ways of ordering them about. At the same time, it must be said they are very conscientious in all things entrusted to them, and use considerable discretion in whatever they do, so that one may safely trust them to keep a secret or execute a commission.

The sign Cancer is ruled by the restless Moon, and therefore changes of residence, position, vocation, and of all matters, are quite frequent in the lives of these persons. At the same time they cannot be called fickle and flippant for they are very tenacious whenever they have undertaken to do a certain work or undertaken a certain obligation; then they stay by it until it is finished. Neither do they run haphazard into anything; in fact, there are times when they are inclined to be too cautious.

Cancer people are very fond of the home and its comforts; they are quiet, reserved and adapt themselves to conditions, hence they are usually easy to get along with; their anger is shortlived, and they hold no spite. Though lacking physical prowess, they are no hypocrites, but always have the courage of

their convictions; they voice and defend them too.

The Sun rising in Cancer brings out and accentuates all the good qualities mentioned above, giving more ambition and pride; it also increases the vitality, and is a particular boon in that respect to people with Cancer rising, on account of their very low life force. Cancer, with its ruler, the Moon, governs the stomach and hence alimentation; Leo and its ruler, the Sun, have charge of the heart and circulation. If these signs and planets are well placed in the horoscope, they counteract most other afflictions and a long lease of life is assured, but if they are afflicted, much sickness results unless intelligent care is applied to modify the omen.

The Moon, the ruler, rising in Cancer, will give much instability to the nature; and Jupiter, being exalted there, will bring fortune and fame.

.

Saturn in Gemini [all of 1943] when well aspected gives a scientific mind, adaptable to circumstances, with love of mathematics usually pronounced, also of industrial and mechanical subjects. Saturn afflicted in Gemini gives trouble with the lungs. Such people should be particularly careful not to catch cold.

Jupiter in Cancer [until July 1] indicates that the person may receive much help from his parents during life and an inheritance after their death. . . . Jupiter in Leo [from July 1 on] gives a noble nature, an abundance of vitality, and a strong constitution. The person craves positions of trust and responsibility, the greater the better, but when Jupiter is afflicted in Leo he becomes cruel and sensuous. Well aspected, he is fond of everything that tends to the uplift of humanity, religious, sincere; also successful in speculative investments.

Astrological Readings for Subscribers' Children

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

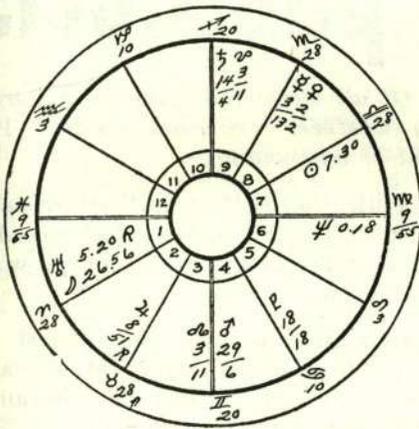
In applying be sure to give name, sex, birthplace; and year, month, and day of month; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

CAROL L.

Born Septemer 30, 1928, 4:57 P.M.

Latitude 44 N. Longitude 95 W.



We have a horoscope this month with Pisces rising and common signs on all four angles. The co-ruler of the Ascendant, Jupiter, is retrograde in Taurus in the 2nd house, and Jupiter is afflicted by an opposition of Mercury and Venus; but Neptune, also co-ruler of Pisces, is near the cusp of the 7th house, sextile to Mercury and Venus, also Mars. Hence we could consider this spiritual planet Neptune as the life ruler rather than Jupiter.

A prominently placed planet which will have the strongest influence in the life of this girl is the Moon, situated in the 1st house and in the fiery sign Aries, bringing together the influence of fire and water. The Moon is also sextile Mars, another fiery influence. With the watery sign Pisces rising, the co-ruler

Neptune in a common sign, and common signs on the angles, these are mixtures which will bring a somewhat disturbed and restless influence. There will be a tendency to changeableness and to uncertainty in this girl's nature. While she is still young the parents might help her to become more positive and definite as to her future actions. Fire and water, being opposite in nature, create steam which may befog the mental efforts unless she learns to make her own decisions and to rely on herself rather than on others to think for her. After she has carefully (not impulsively) made her plans she should stick to her decision. This will help greatly in her success in the future.

One very dangerous influence is Uranus retrograde in the fiery sign Aries, in opposition to the Sun, and square Mars. This will incline the girl towards self-will and impulse, denoting a person who will not stop to think, but acts under impulse. Her motto at all times should be, STOP, THINK, before acting.

The Moon, however, even though in a fiery sign and sextile the fiery Mars, is her strongest planet and will give her the greatest help. Notice that Mars is in the 4th house indicating the home, the mother; if she works harmoniously with her mother she will receive much benefit, because the mother in this chart is indicated as a practical, sympathetic, and understanding woman (Mars trine Venus and Mercury). This girl needs the help of some one who can guide her into safe

and sound paths of reasoning and endeavor—but without doing her thinking for her.

A most helpful configuration is found in her Saturn in the 9th house in Sagittarius sextile to the Sun in Libra, for it deepens the mind and brings out the best in both planets. Tact, perseverance, mechanical ability, industry, and fair-mindedness are given by a well-aspected Saturn. Coupled with the Sun qualities of strength of will, courage, honesty and responsibility this aspect should aid greatly in controlling the restlessness and changeableness of common signs on the four angles.

Also, the Sun in the 7th house is an indication of harmony in partnership, whether the partnership is that of business or marriage.

The girl will be clever with the hands, and should have training in some line of work where she uses the hands, for her Mars in Gemini can become very skillful in the use of tools. She could be successful in art work—hammered brass, sketching, architectural drawing. Music is also indicated by the conjunction of Mercury and Venus sextile Neptune and trine Mars; the brass instruments, piano, or other instruments where the hands need to be specially dexterous are suggested.

Pluto, although little understood as yet, is considered among the higher spiritual planets; these planets may also be a source of danger where the health of the native is concerned. We find Pluto in Cancer, the sign which rules the stomach, and in this place it often creates an abnormal desire for peculiar foods and combinations. Neptune in Virgo (the intestines), while well aspected will interfere with the digestion of the unnatural foods taken into the system. Care should be exercised as to food habits, and an effort made to live the simple life, eating natural, wholesome foods, which will save this girl from suffering in later years.

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Oceanside, California, U.S.A.

VOCATIONAL GUIDANCE ADVICE

THESE PAGES are a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information: Sex, place of birth; year, day of month, and hour; full name. No readings given except in the Magazine and ONLY FOR PERSONS 14 to 45 YEARS OF AGE.—EDITOR.

NOTE CAREFULLY: Starting with this (July) issue Vocational advice will be given ONLY for persons 14 to 45 YEARS OF AGE—instead of to 55 as heretofore.—ED.

Law. Science

EUGENE N. S.—Born August 14, 1911, 1 P.M. Lat. 44 N. Long. 93 W. Strong in its own sign Virgo and in the 10th house, Mercury is making five aspects including a sextile to the Ascendant. Venus also is elevated in the 10th house in Virgo, actively aspected, and the Sun is strong in its own sign Leo and in the 9th house. This young man would make a mistake if he did not take up the vocation of law or science. He could rise to judgeship in the vocation of law.

Druggist. Bond Salesman

WALTER W. M.—Born January 30, 1904, 7 A.M. Lat. 37 N. Long. 98 W. Sun conjoined Saturn in Aquarius and trine Pluto in the 5th house, salesmanship, especially bond and high class securities. Mars in Pisces trine both Neptune and the Moon, druggist is another vocation which would be good.

Engineer. Inventor

ALAN G. B.—Born April 20, 1899, 6:18 A.M. Lat. 45 N. Long. 93 W. Mars in Leo trine Uranus in Sagittarius and the Sun in Aries; the Moon also in Leo trine Saturn in Sagittarius. These are very fine configurations for success in electrical engineering, aviation, invention. Also indications of an alert, intuitive mind, an honest and trustworthy nature. Note: Neptune opposite Saturn denotes liability to loss by fraud or treachery in worldly matters.

Chemist. Food Scientist

ROBERT V. C.—Born September 30, 1928, 4 A.M. Lat. 46 N. Long. 108 W. Virgo, sign of the nurse and chemist, is on the Ascendant with Neptune just above it. Mercury and Venus in conjunction in Scorpio, a healing sign, and both sextile Neptune, indicate success in the field of healing, especially chemistry and food control as a science. Venus sextile Neptune makes an inspirational musician. Mars in Gemini gives unusual skill in the use of the hands, and its trine to Mercury in Scorpio shows aptitude in engineering or mechanics. Also, Mars elevated in the 10th house and well aspected shows that this boy can gain more than ordinary success in life, once he has chosen his work and prepared for it.

Designer. Child Specialist

EMILIE B. de G.—Born July 2, 1898. Hour not known. Lat. 48 N. Long. 14 E. Artistic ability is shown with Venus in Leo trine the Moon in Sagittarius and sextile Pluto. These same aspects of Venus also give interest in, and ability to control and teach, backward children. Pluto and Neptune in Gemini, sign of the hands, gives unusual dexterity with the hands.

Photographer. Illustrator

RALPH P. S.—Born April 8, 1923, 3 P.M. Lat. 37 S. Long. 175 E. Venus the planet of art and music is conjoined to Uranus and sextile the Moon, and the Moon is trine Mars in the Venus sign of Taurus, also sextile Jupiter. An artistic nature is shown which when expressed in photography or in pen and

ink sketching would find a field of successful endeavor as illustrator.

Teacher. Lecturer

MARY K.—Born August 17, 1907, 9:23 A.M. Lat. 40 N. Long. 76 W. With Mercury, Sun, and Neptune in Leo, the fifth-house sign ruling education, we would advise teaching as a vocation, especially of psychology and philosophy, in which she is already interested. Jupiter in conjunction with Uranus in Aries, and the Moon also in Aries in the 7th house trine the Sun and Neptune, indicate ability as a lecturer along metaphysical lines when she is older.

Mechanical Arts. Print Shop

JACK M.—Born July 4, 1919. Hour not known. Lat. 37 N. Long. 97 W. When the hour of birth is not known, the chart is studied as a "natural" horoscope, that is, the first sign Aries, is on the first house, Taurus on the second, etc. Four planets in the sign Leo the natural fifth house sign, indicate schools and publishing houses. Mercury conjoins Neptune, and Saturn conjoins Venus, with Saturn and Venus sextile Mars in the sign of the hands, Gemini. Instructor in mechanical arts, or worker in printing plant or publishing house.

Writer. Saleswoman

GERALDINE M. A.—Born March 13, 1915, 12:20 A.M. Lat. 42 N. Long. 83 W. Four planets and the Dragon's Head are in the sign Aquarius. Uranus conjuncts the Moon, Mercury conjuncts the Moon and the Dragon's head, and Venus also in Aquarius is semisextile Mars and Jupiter and conjunct Uranus. In addition, Uranus, Moon, and the Dragon's Head are in Aquarius trine Saturn in Gemini in the 7th house. Excellent ability in salesmanship is shown, this woman could sell anything. Also

with five planets and the Dragon's Head all clustered in the 3rd house indicating the writer she could make a success as a writer.

Stenography. Bookkeeping

FRANCINE F.—Born May 20, 1928, 4:30 P.M. Lat. 41 N. Long. 74 W. This young woman has artistic ability with Venus in its own sign Taurus and sextile Pluto, but with the Sun also in Taurus square to an elevated Neptune in the 10th house, she would find it difficult to place her art. But we find Mercury strong in its own sign Gemini, conjoined the Moon, and in mundane sextile to both Neptune and Jupiter, hence we would advise clerical work, stenography, and bookkeeping. Jupiter in her 6th house also gives success in the care and cure of the sick.

Dietitian. Healer

MRS. L. V. B.—Born February 2, 1907, 2 A.M. Lat. 41 N. Long. 74 W. Scorpio, the healer's sign, is on the Ascendant, and Mars, ruler of this sign, conjoins the Ascendant and is sextile the Moon in Virgo in the 10th house—a very strong indication of success as a healer or as a dietitian.

Law. Lecturer. Public Work

KATHERINE M.—Born May 25, 1926, 9:25 A.M. Lat. 47 N. Long. 123 W. The strength and versatility in this horoscope show great possibilities. There are seven planets and the Dragon's Head above the horizon, with Mercury in the 10th house in Taurus, a sign of voice, sextile both Uranus and Mars. Venus conjoins the Midheaven in Aries in the 9th house, indicating law, and is also sextile Jupiter in the fixed sign Aquarius. The positive sign Leo (leadership) is on the Ascendant. This young woman should prepare herself for a career in public work, especially in the field of Law, looking toward judgeship.

Worth-While News



Saved by a Bible

(Herewith is presented a letter from a lieutenant in the U. S. Army in some far-off battle front to his sister in Pennsylvania.)

Dear Sis:

I have escaped death at the hand of an enemy in a way so amazing I am still in a daze. You remember I armed myself with a Bible when I knew I was going over? That Bible is the reason I am still here and able to write this letter. Here is the story: My buddy and I were sent out on duty in the work I told you before was our job. We had just received information, the most important in weeks. When we were discovered by the enemy I gave my buddy the information we had collected, told him to beat it with it, prepared myself to face them. It was the first time I had been faced with the necessity of pointing my gun at a man and blasting the life from his miserable body. I thought fast: Then I said, "Lord, it's your responsibility now."

My buddy had not obeyed my order. As I reached for my carbine a shot struck me in the breast and blasted me down. Thinking I was dead, my pal jumped for me, grabbed my carbine as well as his own and blasted away with both guns. He was amazed when I rolled over and tried to get up. The force of the bullet had stunned me. Dazedly, I wondered why I was still alive. I pulled that little Bible out of my pocket and in utter muteness looked at the ugly hole in the cover—it had ripped through Genesis, Exodus, Leviticus, Numbers, on through the other books, Samuel, Kings, and kept going. Where do you think it stopped? In the middle of Psalm 91, pointing like a finger at this verse:

"A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked."

Sis, when I read that verse it raised me three feet off the ground. I did not know there was such a verse in the Bible. In utter humility I said, "Thank you, precious God."

Your loving brother,

GEORGE.

(From the Consolidated News, April 1943.)

WANT A NEW lease on your faith in our American boys in the service? Read this letter from a Minnesota boy to his

chaplain: "Remember that pocket Testament you ordered for me with my name on it? Well, it's just about worn out. The fellows are always borrowing it and we have a regular Bible study about once a week back in the corner. That Testament has stood every watch with me. I always keep it tucked down in my jumper. When I'm standing night watch and begin to feel that I'm going to sleep (that means a court-martial) the first thing that comes to my mind is my favorite Bible verse: 'Come unto Me all ye that labor and are heavy laden and I will give you rest.' Then I open my Bible and read on from there. I want you to know, my friend, that I now realize what church and God mean to me. Thank God, it isn't too late. I'm telling you this because I want you to know that I've changed a lot in the past few months."—*Minneapolis Star-Journal*, April 17, 1943.

Before each individual spirit returns to rebirth, with the help of great Creative Hierarchies, it, in the Second Heaven on the way back to the earth, forms the archetype or pattern of its next physical body, which archetype it sets into vibration with a certain force commensurate with the length of the life to be lived on earth; and until that archetype ceases to vibrate, the form which it has built out of the chemical constituents of the earth according to the archetypal pattern, will continue to live.

The length of life as determined by the archetype, was decided in the Third Heaven, by the individual spirit and the Lords of Destiny who assisted the spirit in selecting a future earth life, the length of that life, the place where it would be lived, and the environment best suited to give it the experiences necessary to further develop its potential powers and possibilities; and when the spirit has made its selection it is bound by that choice, and must go through with the life thus chosen; for when the spirit is once placed, the agents

of the Lords of Destiny watch unseen that no act, free will or otherwise, frustrates the working out of the plan selected. If any attempt is made to do this, they at once make a counter move to circumvent the action.

In case of a threatened occurrence which might terminate the life of an individual before the archetype has run down, be it in battle or otherwise, there is always a means of protection provided by the Lords of Destiny and that means is attracted to the individual by the power of thought and his emotional urges. In the case of George—he tells us that he “armed himself with a Bible” before he went to war; therefore somewhere in his consciousness there must have been a sort of premonition that it would serve in some way as a means of protection in the time of need; so it was not a mere coincidence that caused him to carry the Bible with him when he went into battle. His spirit was ready to receive the proof of a Higher Power which protects the life of those who trust in it, and are not ready for the great change called death, as indicated by the archetype; and so the bullet was halted at the exact place in the Bible where the truth which the lesson carried could be brought to him in no unmistakable words. Call it what one may, there certainly “is a destiny which shapes our end.”

The contents of the second reprint is certainly most encouraging. What could further the evolution of our people more rapidly than to have a great army of boys come home from the war serene in their trust in a Higher Power who assures His children that He knows their difficulties, their dangers, and distress, and therefore is an ever helpful Presence in the time of need. It lies in the power of these brave boys of ours to revolutionize our entire social system by lifting it up to a higher plane, where the spirit of each for all and all for each will bind humanity into one indissoluble unity, which will bring true universal

brotherhood into manifestation without further delay.

War, terrible as it is, will not have been in vain if it will remove the blindness from the eyes of mankind, along with the hideousness of sin and lust which have bound humanity to materialism, immorality, and greed to such an extent that the power of the spirit to develop its latent potentialities has all but become extinct.

More power to our soldier boys who in the very midst of war and carnage are wise enough, and clear seeing enough to rise above the horror and turmoil of war, and with unwavering courage and spiritual penetration pierce the wall of illusion and glimpse the reality of a God, who, ever present, has assured His earth children, that if they come unto Him weary and heavy laden, He will give them rest.

Sensitives and Non-Sensitives

Houdini [the modern magician] died in October 1926; for ten years his widow attended hundreds of séances, all without result. In 1936, on the tenth anniversary of his death, she made her last attempt. Amid impressive surroundings, a medium pleaded with Houdini to make his last and greatest escape. But nothing happened. When the séance was over, Mrs. Houdini said: “Houdini has not come. I do not believe he will ever come.” For years she had kept a light burning over a portrait of the great magician and showman, and that night she turned it off.—*Reader's Digest*, March 1943.

There are in the world today two classes of people: the sensitives and the non-sensitives. The sensitives are those whose connection between the physical body and the vital body is quite loose. Evidently Mrs. Houdini is not a sensitive, and therefore no matter how many times or how hard her husband might have tried to contact her, through a medium or otherwise, he simply could not do so, for the reason that she being a non-sensitive, is unable to respond to the higher vibrations of the invisible vehicle in which he functions.

Question Department



Cosmic Law in Action

Question:

I should like to know the cause of such physical defects as harelip, cross-eyes, and the like. I understand the law of cause and effect, but what is it that brings this law into action in such cases?

Answer:

The immediate cause of such physical conditions is a defect in the archetype which the individual builds in the Second Heaven. The archetype is the exact pattern from which the physical body is constructed. The defect in it is caused by the individual's effort in a former life to be free to move along what is called unconventional lines of thought or action. If the unconventional line taken by the person is evil, there is a resultant deformity in the body and we call such a one a defective; but if it be good, then the person builds into his next archetype a peculiar construction which permits him to express himself in the next life as a genius.

It should be remembered that in all cases the spirit is not defective and that it is manifesting on the physical plane simply to gain experience and the body it has built is the very best possible, be it good or bad, which it could have in order to gain the particular experiences which it came to learn through personal encounter. The nature of the deformity and the locality where found is a hint as to what the particular line of past action indulged in was. The law which is working itself out, is, that physical indulgence of passion later reacts on the mental state, and abuse of mental powers in one life leads to physical disability in later existences.

VALUE OF THE SOUL BODY

Question:

I have been wondering what will be the condition of those who have not prepared the wedding garment or soul body by the time the Christ comes to earth again. Will they be able to still live on earth and go on with their evolution?

Answer:

Relative to this question Max Heindel has stated that it is very difficult to be quite sure of their fate. A great number of those who were left behind in Atlantis because they had not evolved lungs which would enable them to breathe the atmosphere when the change came have not been able to catch up with our present humanity yet; and there is quite a grave doubt whether people who have not evolved a soul body to the point where they have some use of it will be able to live on earth during that age, or whether they will go on at a later point apart from those who evolved this vehicle.

HEAVEN WORLD CLOTHING

Question:

How do the so-called dead appear after death; that is, how are they clothed? Do their thoughts furnish them with the garments that they desire?

Answer:

Yes, it is possible for the so-called dead by means of thought to form any article of clothing that they may desire. However, they usually think of themselves as being clothed in the conventional garb of the country in which they lived prior to their passing into the Desire World and therefore they appear so clothed without any particular effort of thought; but when they desire to ob-

tain something new, or an unusual article of clothing they have to use their will power to bring such things into existence and such articles of clothing will last as long as the person thinks of himself or herself as being clothed in that particular apparel.

PHYSICAL SUFFERING AFTER APPARENT DEATH

Question:

I read in a Washington D.C. publication that the W.P.B. limits casket length to six feet three inches. Now it is a well known fact that many men are four, five, and even six inches over six feet, and I understand that all feeling does not leave the physical body for a short time after death. If this is true, will not the spirit suffer from being placed in a more or less cramped position during that time?

Answer:

Immediately after death an extremely important process is carried on. At that time the pictures of the entire life, which have been recorded in the vital body are passing before the vision of the spirit in a slow, orderly procession; and this panorama of the past life ordinarily lasts about three and one-half days, the time required being dependent upon the strength of the vital body and the nature of the past life. During the time occupied in this process the physical body is connected with the higher vehicles by the silver cord, the upper end being attached to the two higher vehicles, vital and desire bodies, and the lower end still in touch with the physical body; accordingly, any hurt or discomfort to the dense vehicle during this time is, in a measure, felt by the spirit until this cord is completely severed.

When the panorama of the past life has been fully etched into the desire body and the silver cord completely broken, the two lower ethers of the vital body gravitate back to the physical body, and the spirit is then free to go on into

the higher realms, all connection between it and the dense body being entirely severed.

THE RESULTS FOLLOWING STATEMENTS FALSE OR TRUE

Question:

What is meant in the Rosicrucian Philosophy by—"A lie is both murder and suicide in the Desire World"?

Answer:

The teachings of the Elder Brothers given in *The Rosicrucian Cosmo-Conception* explain that whenever an occurrence takes place in the physical world, a certain thought form generated in the invisible world makes a record of the incident. Every time the event is talked about or commented upon, a new thought form is created which coalesces with the original one and strengthens it, provided they are both true to the same vibration. But if untruths are told concerning what happens, then the vibration of the original thought form and those of the reproductions are not identical; they jar and jangle, tearing each other to pieces. If the good true thought form is sufficiently strong, it will overcome and break down the thought forms based upon a lie, that is, the good one will overcome the ones that are evil; but when the lies and malicious thoughts are stronger than the original good thought, they may overcome the true thought form of the occurrence and thus demolish it. Afterwards, however, the evil thought forms being of different vibrations will jar among themselves until all in turn will be annihilated.

Be it further noted, that a person who lives a clean life, endeavoring to obey the laws of God and striving earnestly to develop a knowledge of what constitutes truth and righteousness, will create thought forms about him like unto those high ideas, and his mind will run in lines that harmonize with truth and right living; and then when the

(Continued on page 335)

Nutrition and Health

Rosicrucian Ideals

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

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

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

Constipation--Its Cause and Cure

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

The Rational Treatment of Constipation

(THREE PARTS—CONCLUSION)



HE fundamental treatment of constipation is the same as that for any other derangement of function—it consists in removing the cause. The general health must be restored by proper feeding and rational care of the body. All nerve leaks must be located and stopped. In brief, everything that is enervating in the patient's life must be corrected; this invariably necessitates a painstaking study of each case.

If the principal cause is a lesion, such as I have previously described (i.e., "any structural perversion which by pressure produces or maintains functional disorders"), there can be no real cure until this obstruction to normal nerve impulses and blood supply is located and removed. Such procedure, however, necessitates both professional skill and a highly developed sense of discrimination, plus time. And when I say that osteopathic physicians are the only members of the healing profession who are taught the fundamentals of anatomical adjustment—the only physicians who are really and legally qualified to correct these mechanical perversions of

body—I am merely recording a fact which deserves greater publicity than it has heretofore received. I might also remark in passing, that the osteopath, because he is capable of handling such lesions, is as far removed from the average drug doctor as the successful portrait artist is removed from the average sign painter.

Now, if I have succeeded in persuading you to admit to yourself that the correction of mechanical derangements is of paramount importance in the treatment of constipation, you will readily appreciate the logic of my contention that any system which disregards these causes is destined to fail in a large percentage of cases. The overlooking of, or indifference to, such causes (lesions) also explains why the best hygienic treatment often fails to produce anything more than temporary relief.

HYGIENIC REGIMEN

Notwithstanding the fact that hygienic procedures do not always effect a cure of constipation, they are an indispensable aid to curative treatment. Even an approximately correct hygienic regimen, if maintained, will markedly increase the

general health of the individual, prevent frequent enervation and fortify against any possible return of the lesion.

Habitual Evacuation.—By far the most important element in the hygienic treatment of constipation is to make the patient realize that habit plays the largest rôle in the regular evacuation of the bowels. A child, even under two years of age, by tempting it at certain times to evacuate its bowels, may be gradually taught to establish a habit that will save much inconvenience for nurse and the family.

This has actually been done for most adults now alive, and this same thing can be done at all stages of life. If a particular time be chosen (preferably after each meal), and the individual habitually goes to the stool at that time, results may be confidently expected. It is important, however, to choose a time when there is neither hurry nor anxiety, and when it is reasonably certain that the same time can be taken every day. Whether or not the desire for a bowel movement is present at the time, is a matter of little moment; the solicitation of a movement should be made just the same. If this course is patiently persisted in, the involuntary muscles of the lower bowel will ultimately become sufficiently trained so that at or about the chosen hour contractions will begin, and the desire to defecate will occur.

EXERCISE

One of the most valuable adjuncts both for the prevention and for the cure of constipation is exercise. The good effect of exercise is brought about in two ways: *first*, by its beneficial influence upon the general health; *second*, by causing contractions of the diaphragm and muscles of the abdominal wall, it stimulates peristalsis. Although all exercise is helpful, some forms are much more valuable than others. Exercises in the outdoor air are preferable, and of these, horseback-riding, hill-climbing,

rowing, swimming, tennis, medicine ball, and golf are doubtless the most efficient.

Those who are unable to take suitable outdoor exercise may derive great benefit by systematically performing the following "bedroom" exercises:

Exercise No. 1. Sitting with the hands folded at the back of the neck and the elbows in line with the shoulders, raise the heels and make rapid movements (tappings) upon the floor with the toes for one minute; hold the arms in place while taking ten deep breaths at the conclusion of the foot movements.

Exercise No. 2. Sitting with the arms extended sidewise and the feet raised as high as possible from the floor, separate the knees as far as possible and then bring them together—repeat ten times.

Exercise No. 3. Lying on the back, elevate the legs to a perpendicular position; place the feet on the pedals of an imaginary bicycle and proceed to execute the movements necessary to run it, taking care that each thigh compresses the abdomen every time it descends. Continue until slightly weary.

Exercise No. 4. Lying on the back with legs extended, left hand on top of left thigh, raise the right leg with knee bent; clasp the right hand over shin of right leg and pull it down tightly against the abdomen while pushing down on thigh with left hand. Reverse position with left leg. Repeat twenty times, or until fatigue manifests.

Exercise No. 5. Lying on back and holding legs firmly extended, raise the arms forward over body, meanwhile bringing the body up to a sitting posture; then bend forward, and, if possible, touch the toes with fingers.

If a greater action of the abdominal muscles is desired, this exercise may be modified by placing the feet under the edge of some heavy piece of furniture so that they will not lift from the floor; then with hands clasped at back of neck (or arms folded across chest) raise body slowly to a sitting position. (Move-

ment should be solely in hips.) Repeat until muscles tire.

Exercise No. 6. Lying on the back, legs extended and hands (palms down) under the hips, tense the legs and raise them, without bending the knees, until they are perpendicular. Repeat until muscles tire. This exercise requires more strength when hands are clasped behind the neck and the ankles kept extended.

Simple Water Treatment.—For years the value of hydrotherapy has been recognized in the treatment of constipation. Although of itself it can perhaps accomplish but little, in conjunction with other rational efforts to regulate the bowels, it is undoubtedly of great importance. The simplest and most effective form of hydrotherapy is the cold morning bath, followed by a vigorous rub-down. For those who for any reason are unable to react to the cold shower or plunge, various modifications have been devised. Cold water, by reason of its stimulating and tonic effect upon intestinal contractions, is decidedly more useful in constipation than warm water.

The Enema.—This is another form of hydrotherapy that gets good results when used judiciously. The best means of taking the enema is the fountain syringe. The tube should be long enough to allow the reservoir being placed three or four feet above the patient's hips. The patient should assume the knee-chest position, as this allows the water to flow by gravity into the upper portions of the bowel where it will get good results, especially if retained for from five to ten minutes. The temperature of the water should be that of the body—it should give a sensation of neither cold nor heat.

The reader should be cautioned against habituating the system to the use of the enema. The enema is strictly a supplementary treatment, being used only in an emergency and always in con-

junction with a corrected diet and a proper course of exercise.

Dietetic Suggestions.—If we eliminate those cases in which constipation is due to osteopathic lesions, certain dietetic regulations may be laid down which, in a general way, are beneficial to nearly all classes of constipated individuals, although more often than not the dietetic management must be supplemented by other forms of treatment.

Cooked fruits and vegetables are the best regulators of the bowels. All dairy products, except butter, and all raw vegetables, are somewhat constipating; hence, when there is constipation, stop the use of these foods until your bowels are regular. Eat freely of the non-starchy cooked vegetables; of these spinach and onions are the most laxative.

Tea and Coffee.—Neither may cause constipation, but if one is troubled with sluggish bowels, it would be wise to omit these beverages. Again, hurried eating may not cause constipation, but if you are the victim of intestinal inactivity, it would be well to stop the habit, for rapid eating will eventually cause disease. Experience shows that people who eat rapidly do not have as good health, nor do they live as long as people who masticate their food thoroughly. Therefore, if you are in the habit of drinking very hot or ice-cold liquids, or of eating too fast, and a time comes when the bowels do not move as they should, it would be well to correct these bad habits.

DRUGS ARE USELESS

Whatever is done, drugs should *not* be taken. Why? Because the condition has not been caused by drugs, or, if it has, the drugs should be proscribed. Do not forget that whatever causes constipation must be corrected.

CONCLUSION

While constipation is not the simple matter that the manufacturers of liver
(Continued on page 328)

Patients' Letters

Cuba, April 1943.

Dear Friends:

Thank you for the letters sent me. I am well now and therefore, I ask that you take my name from among those who are receiving the help of the Invisible Helpers, that someone else may receive their assistance instead of me.

Thank you for all the kind attentions you have shown me.

Sincerely yours
—M.S.

Pennsylvania, February 1943.

Dear Fellowship Friends:

I am feeling better and this is really good, because I have not taken any drug this month. My doctor said to try three months without drugs. I feel that the Divine power of healing will bathe every cell in my body and make me well again. Do remember me in your special prayers, and thank you so much.

—K.J.

New York, February 1943.

Dear Friends:

It is truly marvelous how much stronger and more positive I have become in such a brief time! Thank you so much for your help.

Sincerely,
—B.G.

New York, September, 1942.

Dear Friends:

My baby was born in June, a perfect girl, 7 lbs. 12 oz. She is fine and I am almost myself again. I did not have a hard time at all and honestly attribute my good fortune to the help of God and the Invisible Ones.

—Mrs. P.C.

Canada, February 1943.

My dear Friends:

You have no idea how delighted I am to write you this letter. On Thursday last I went to my doctor to have a check up, I was told the tumor had all gone; there was not a trace of it. Isn't that wonderful? It is three years in August of this year that I went into the hospital. The doctors there told my family they may be able to fix me up for five years. I haven't been to a doctor for over eighteen months and I received a letter from the hospital telling me to go in, but I didn't go. I went to the doctor's office and had the examination; really I am so grateful. The doctor told me I should go in for a check up once a year. What do you think I should do? Really I cannot put on paper my feelings to you, but I know it is your prayers and my faith that has done this for me. Thank you again and again.

Very sincerely
—C.M.

Healing Dates

June 4—12—18—25
July 2—9—16—22—29
August 5—12—18—25

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

People Who Are Seeking Health

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

CONSTIPATION —ITS CAUSE AND CURE*(Continued from page 327)*

pills would have you think, practically all cases are curable. The majority are entirely curable by the adoption of the simple regimen and treatment outlined in the foregoing pages. It must be added, however, that by cure is not meant the working of such a miracle that the colon will perform its function normally without attention to diet, or other means designed to encourage its activity; but rather that by establishing anatomical harmony and maintaining it by living according to biological principles, the bowels will perform their functions in a regular and efficient manner, without the use of irritating laxative drugs.

Children's Department



History of a Frog

By S. B. MCINTYRE

"I DON'T like being cooped up in this egg," must have thought—if he could think—the round black speck in the pinhead sized globule of jelly-like substance that floated among the cattail stalks and reeds in the warm water of the quiet pool. "My mother and father put me here, and then went off and left me all by myself to do as I please, and I'm going to get out!"

And so he struggled and stretched and finally broke his way out of the tiny egg. Then it could be plainly seen that his shape had changed, for now he was long—fully a quarter of an inch long—instead of round.

"That's all right," he said to himself at this discovery. "Better be long than all balled up inside an egg, even if there was no shell on it. But my, my, there's a funny feeling inside of me! Besides, one end of me is bigger than the other, and my length—I just can't seem to manage it!"

Experimentally he wriggled and stretched as he was now quite used to doing, and soon he discovered that this effort caused the larger end of him—which was his head, though he did not know the English name for it—to shoot forward in the water. And when his joy over his speed caused him to wag the smaller end of him which was his tail, his speed increased.

Then life became full of surprises for little Taddy. His real name was Tadpole, but we will call him Taddy because of his youth. Little streamers called gills grew out of each side of his head, and these were better for him than lungs

at his age, for with gills he could breathe while under the water.

Shortly after this, eyes, a nose and a mouth—which had been developing all this time in his head—opened, and the funny feeling inside of him grew more and more uncomfortable.

But his nose brought to him such nice odors of the vegetation all about him in the water, that he was tempted to taste it. He found that it tasted very good, and he therefore filled his mouth with it, and soon some of it slid down his throat. For he had been changing inside as much as he had changed outside—a throat and a heart, a stomach and other organs had developed within him.

Best of all was the fact that so much of what Taddy had tasted had slid down his throat, that soon his stomach was full. And when his stomach was full, the funny feeling inside of him changed from one of disagreeableness to one of comfort. After that Taddy took care to keep his stomach full all the time, and he grew amazingly. That is, all of him but his tail. To his astonishment his tail began to shrink, and it kept on shrinking until it had disappeared.

But that worried Taddy not at all, for from areas in front of where his tail had joined his body two legs had mysteriously grown. And the feet at the ends of these legs had thin, web-like skin joining the toes, and these now propelled him through the water more swiftly than ever his tail had done.

Therefore, Taddy was enjoying life immensely now, and he must have concluded that he was all completed, al-

though his shoulders appeared to be unduly fat. But one fine morning he awoke to learn that he had been mistaken in his conclusion, for arm-like limbs had grown from his shoulders, and the hands at the ends of the arm-like limbs were webbed like his feet. Besides, he soon found that he could no longer breathe when under water.

After some little struggle he used his new arm-like limbs to pull himself out of the water onto a nice warm flat rock, and squatted himself down to take the breeze and rest a while, and perhaps to meditate upon all the changes taking place inside as well as outside of him.

He rested so long that he was almost asleep, when a curious fly lit on the rock some inches from his nose. In an instant, Froggy—when his legs had grown he had graduated out of the tadpole class into the frog class, so we will now call him Froggy for friendliness—was wide awake, and without a thought of what he was doing, he leaped toward the fly and swallowed it.

He must have been astonished at his newly acquired mode of locomotion, for he again squatted down as if to think the matter over before he attempted to leap again. After a few minutes he voluntarily tried a mighty leap, and he landed in the water with a great splash quite three feet away.

"But, that's no more surprising than my other developments," Froggy must finally have admitted to himself after several such leaps. "I guess that's just natural to my folks, so I should not feel puffed up about it. But now I guess that I must be all finished. I can live in water or out of it. Now all I have to do is to eat and grow fat."

For a time Froggy was very happy. He swam in the pool and ate vegetation. He climbed on the warm rocks and ate flies. He hopped and he leaped and he swam and he grew bigger and fatter until he was fully three inches long, and weighed a half pound.

And then he knew something was

wrong with him, for another queer feeling began to develop inside of him. But this was more a lonesome feeling than a hungry feeling.

One clear warm spring night, when various sounds echoed and re-echoed over his pool, Froggy became lonelier than ever. Pinkwinks and Katydid's called to each other. Crickets clacked their hind legs in the grass not far away. Fireflies beamed and winked, but still Froggy was not happy, for there was no one to take any particular notice of him.

For perhaps an hour he had mooned by himself, when he was startled to hear a new sound fall upon his ear. It was a sort of contralto "H-r-r-r," and it greatly appealed to him. Froggy listened. The sound drew nearer to where he squatted at the edge of the pool, and the nearer it came the more friendly it sounded to him. It finally seemed to him that this sound was especially sent to comfort him in his loneliness.

When this idea had taken full possession of Froggy, his joy knew no bounds. In a sort of ecstasy he squirmed this way and that in an effort to express himself. And then a sort of bellow in his throat forced his mouth open, and vented itself in a deep bass "M-r-r-r-m!"

Astonished at the sound which seemed to him so very personal, Froggy half choked. Then he again became filled with ecstasy as he heard the contralto voice now quite near him, add a new note to its former tune and become "H-r-r-r-m!"

"Thank Goodness, I now *am* all completed," Froggy exclaimed. "I have a voice that enables me to call to myself friends. There is now nothing more that I could wish for."

Froggy turned his face upward and seemingly expressed his thanks in a gentler "M-r-r-r-m!" than was his first one. Then he hopped away to find the friend whose voice had called to him through the soft darkness of the night.

Thus the Creator moves in many mysterious ways His wonders to perform.

Echoes from Mt. Ecclesia



SINCE January the Chapel, dining hall and offices have been bright with flowers, and the Temple lovely with the austerity of white roses and lilies. But now the flowers are waning and that brooding hush peculiar to summer hovers over the grounds at Mt. Ecclesia.

In this hallowed spot where even rabbits and quail find sanctuary, War stretched forth its insatiable tentacles, as one of our workers was informed by the War Department that her son, in submarine service, was reported missing in action. While our sympathies for our friend and co-worker are deep and genuine, we experienced an inner exultation at being privileged to witness during this most crucial test the serenity she displayed, and each in his heart knew that with such fortitude a true Rosierucian student meets sorrow.

In this respect a student writes in to Headquarters: "I want to tell you of my joy and appreciation for the help the Teachings have been to my young daughter (twenty years). She married Lt. X. December 2nd and he was killed in action December 12th. Prior to that time she had shown great interest in the family discussions of the philosophy, so when the shock came to her there was instant realization of the reality of the principles of truth. At that time I had pamphlets that our Center had given me. She said it seemed that they were expressly written for her. Since that time she has shared those booklets with two friends in similar need of them at the Art Institute, from which she will graduate this year."

A token of appreciation was recently extended to one of our workers who was leaving us, after having served the Fel-

lowship for many years loyally and well, and having earned the love and respect of all. Fellow workers considered it a pleasure to have a share in such an event, with the result that the committee had funds to buy a reading chair—and table—and lamp. All for his bachelor quarters in the country. They were presented to him by Mrs. Max Heindel at the supper hour in the dining hall, and because he had known Max Heindel, she gave him a personal gift of a white scarf which Mr. Heindel had worn, and which she had carefully preserved all these years since his passing in 1919.

The workers at Headquarters decided to pool their efforts in writing to one of our former workers who is now stationed in an eastern army camp. Galley-proof strips of paper were obtained from the printshop and pasted end to end. The result was indubitably the longest letter our friend had ever received. It measured 11 feet 8 inches.

As the Martian influence involves the world more and more deeply, here at Mt. Ecclesia we are constantly reminded of our blessings. To begin and end our work day with organ music and prayer, to be privileged to congregate here on the grounds for the weekly classes in the Philosophy and in Astrology—when many of our brothers are being subjected to the nerve-shattering scream of bombing and frightful destruction! We try to express our gratitude by unstinted service.

The new summer correspondence course in Etheric Sight got under way with the mailing of the first lesson in June. There were approximately 400 applicants for this course, and others are coming in. There will be six lessons of two mimeographed pages each, dealing with this interesting subject.

Rosicrucian News Bureau



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"Don't be afraid of opposition. Remember—a kite rises AGAINST, not with the wind."—Hamilton W. Mabie.

Conditions in the world today offer a definite challenge to the spiritually minded individuals upon whom rests the responsibility of working out and establishing a saner and more progressive way of living for all peoples. The forces of greed, power, and materialism in all its forms are rampant in their efforts to sweep humanity into the by-paths which are exceedingly abundant during the transition from an old into a new and higher way of life.

However, those who take up the challenge fearlessly and boldly, confident and secure in the knowledge that benevolence is the ruling factor in the world's evolution can never know defeat. They are sustained and strengthened by an inexhaustible inflow of spiritual force invited by their faith and wholehearted desire to serve others. Theirs is the high privilege of being co-workers with God and His countless assistants in their unceasing endeavors to forward all beings on their journey "from clod to God," and their reward comes as an indescribable inner joy and inspiration.

These staunch pioneers on the Upward Way turn obstacles into opportunities for progress. They persist in loving and serving their fellow men in thought, word, and deed. They teach classes in spiritual truth. They give inspiring

lectures. They offer prayers—constantly. They take up the tasks, be they ever so humble, left uncompleted by fallen comrades. They use the wind of adversity to carry the Light of Truth to such heights that its beams shine forth with magnified purity and glory. They may be called the spiritual "commandos" of humanity.

MINNEAPOLIS, MINNESOTA.

From the secretary of this Center comes the cheerful assurance that, "We are still putting forth every effort to make known the wonderful Rosicrucian Teachings, and always look forward to assisting an ever increasing number of Truth seekers. Twice a month we insert in the local paper an ad like the enclosed one of our Sunday Devotional Service, and we have a new framed and attractive glass-covered sign on the outside of our Center door which tells of this Service, the title of the lecture and the name of the speaker. The size is about 15x24 inches. We had a beautiful Easter Sunrise Service."

From one of the friends of this Group comes also some inspiring remarks on the practical application of the Teachings. He says:

"I am indeed happy to help make known the wonderful Rosicrucian Teachings. I lend my books whenever the opportunity is presented, and I usually mail out two or three copies of the Maga-

zine each month. Since I have lived according to the precepts as laid down by Max Heindel to the best of my ability I have attained much better health and acquired a home and a substantial increase in my income. In short, my success has been increased in many ways, and with this fuller life I am going to help with my 'talent' to assist others to find this wonderful Balm of Gilead. God bless the Rosicrucian Fellowship and all of you who work to make known these Teachings of Esoteric Christianity."

VANCOUVER, B. C., CANADA.

Two timely lectures on "Gremlins," a subject which has been popularized by several national magazines (Collier's, Cosmopolitan, Time, Life) during recent months, have been given in this Center, we are pleased to note from the monthly reports. With the interest of the general public awakened in this subject, this is a splendid time to give out the real facts concerning the nature spirits, and we hope more of our friends will take advantage of the opportunity. In the Worth-While News section of our January, 1943, Rosicrucian Magazine appeared an article, "What Every Pilot Knows," which gave some interesting comments on this subject, and our pamphlet, "Nature Spirits and Nature Forces," contains a compilation of Max Heindel's material relative to the forces of nature. Both of these may be used to advantage in lecture work and for passing on to acquaintances and friends.

Regular weekly classes and Services are being continued as usual by this Group.

LONDON, ENGLAND.

The ever loyal friends of the Fellowship Center in this city, located at 39 Cleveland Square, Bayswater 2, continue their weekly classes and Services in much the usual manner, we are happy to hear in a recent communication from the secretary.

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

STUDY GROUPS AND CHARTERED CENTERS

IN THE UNITED STATES AND CANADA

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

- Calgary, Alta., Can.*—108 14th Ave. W.
Calgary, Alta., Can.—1536 15th Ave. W.
Chicago, Ill.—Room 719, Ashland Bldg., 155 N. Clark St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 916.
Denver, Colo.—P.O. Box 3.
Detroit, Michigan.—5093 Audubon.
Grass Valley, Calif.—Off Byrens' Drive.
Indianapolis, Ind.—38 N. Pennsylvania St., Room 411.
Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—2404 W. 7th St.
Los Angeles, Calif.—511 N. Eastern Ave. (Spanish Group)
Minneapolis, Minn.—2020 Nicollet Ave.
New Orleans, La.—429 Carondelet St.
New York City, N. Y.—266 West 73rd St.
Omaha, Neb.—301 N. 31st St.
Portland, Ore.—627 N. E. Laddington Ct. Tel. La. 3803.
Reading, Pa.—W.C.T.U. Hall, 6th and Franklin Sts.
Rochester, N. Y.—307 Burke Bldg.
San Francisco, Calif.—1763 47th Ave.
Santa Ana, Calif.—214 W. Walnut St.
Seattle, Wash.—1913 Westlake.
Schneectady, N. Y.—13 Union St.
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Lagos, Nigeria.—P. O. Box 202.
Obuasi, G. C.—P. O. Box 43.
Sekondi, G. C.—P. O. Box 224.
Takoradi, G. C.—c/o E. Oben Torkonoo.

ARGENTINE

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BELGIUM

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Santiago.—Casilla Postal No. 9154.
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ENGLAND

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

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Bandoeng.—Lembangweg 77.

MEXICO

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

NEW ZEALAND

Auckland.—3 City Rd., Auckland C. 1.

PARAGUAY

Asunción.—Louis Alberto de Herrera, Republica Francesa.
Asunción.—Garibaldi 118.

PHILIPPINE ISLANDS

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PORTUGAL

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Den Haag.—Secretariaat: Sadeestraat 12.
Rotterdam.—Claes de Vrieselaan 51.
Zaandam.—Langestraat 24.
Zeist.—32 Jan Meerdinklaan.

URUGUAY

Montevideo.—Lavallega No. 1768.

An inquiry from this Group in regard to the use of the songs in our recently published "Songs of Light" serves to bring up a point which will interest all Fellowship Groups. There was no intention in the publication of these songs to have them used *within* our Services. They were intended for use in song services, which many Groups like to have at intervals, and for special occasions, such as at Easter and Christmas time. Max Heindel stressed the importance of conducting the Services in the same manner, with the same words and songs, each time performed, pointing out that only thus can the full benefit of ritual be gained. The constant repetition of spiritual truths spiritualizes the vital body. And the persistent use of a ritual thus becomes a valuable aid to spiritual progress. In the case of The Rosicrucian Fellowship, the use of the Temple Service, exactly as given in our manual, attunes the participant more and more to the Ray governing the Western Wisdom School of the Rosicrucians, and thus aids his progress in a safe and sane way.

MONTEVIDEO, URUGUAY.

A weekly class in Bible interpretation has been added to the curriculum of this active Group, we are happy to hear. Our correspondent writes:

"With the object of further disseminating the Rosicrucian Teachings, we have started a class on Sundays especially for the study of the Bible. There is much interest in this subject, and a number of visitors and new students have come into the class. We are grateful to see an increasing understanding of the Western Wisdom Teachings, and we hope there will be abundant fruit from the seed we are sowing."

Our Bible Course of twenty-eight lessons is being translated into Spanish by some of our Spanish-speaking friends, and Headquarters now has copies of the first eight lessons on hand, ready for those who wish to enroll in this Course.

KNOW THYSELF*(Continued from page 308)*

fire to which nothing that can perish will ever approach. To this Universal Principle belong the fundamental powers which created the universe and man. And not until man has become consciously one and identical with this Principle can he claim to have any powers of his own.

The will of this Universal Principle is identical with the Law. And he who acts against the Law acts against the will of the Spirit, and as the Spirit only is the real man, he who acts against the Law destroys himself. The first and most important function of man's existence, therefore, is that he learn the Law so he can obey it and become one with it and with God. The man who knows the Law knows himself, and he who knows his own Divine Self knows God. The only power which man may rightfully claim for his own, is the power of knowledge. This power belongs to him because he himself has acquired it by nature, and the spirit which is active therein. Not the knowledge of the illusions of life, for such knowledge is illusive and will end with the illusion; nor mere intellectual learning, for the intellect will cease to exist in time, but the spiritual knowledge of the heart, which is the power to grasp the truth by feeling and understanding; by feeling it intuitively, and to see that which we feel by the light of the spiritual intelligence of the mind.

STATEMENTS FALSE OR TRUE*(Continued from page 324)*

time comes in the Second Heaven for him to create the archetype of the body to be used in his coming earth life, he will intuitively, by force of habit, acquired in a past life, align himself with the forces of right and truth; and the right lines then built into his archetype will create harmony in his new dense vehicle, and health will therefore be his normal portion in the coming life.

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The Sanitarium does not accept alcoholics, drug addicts, nor mental cases.



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- Bellingham, Wash.—W. C. Orrill, 1237 State St.
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- Calgary, Alta., Canada.—J. J. Gamache, 1002 1st St. W.
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OCCULT EFFECT OF OUR EMOTIONS

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