

The
**ROSICRUCIAN
MAGAZINE**

*Rays from
The
Rose Cross*



FEATURES

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The World's Great Menace

Swords into Plowshares

Science and Astrology

Music for Healing

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MARCH

1949

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The
[Immaculate
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as explained by a trained seer and initiate of the Rosicrucian Order. "In connection with the Immaculate Conception misunderstandings prevail at every point," wrote Max Heindel. "Like all other sublime mysteries, it has been dragged down into the gutter of materiality, and being so sublimely spiritual, it has perhaps suffered more by this rude treatment than any of the other spiritual teachings."

IN

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Max Heindel gives the facts concerning this holy mystery as revealed by occult knowledge and investigation. Other subjects treated in his inimitably clear and logical manner in this book are: *Initiation; The Sacraments; The Unpardonable Sin and Lost Souls; The Coming Christ; The Coming Age; Meat and Drink as Factors in Evolution; Magic, White and Black; Our Invisible Government; The Cosmic Meaning of Easter.*

196 Pages

Cloth Bound

\$2.00 Prepaid

THE ROSICRUCIAN FELLOWSHIP

OCEANSIDE, CALIFORNIA, U.S.A.

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
 June 1913

MRS. MAX HEINDEL, *Editor*

March

1949

VOLUME 41

NO. 3



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Subscription in the United States, one year \$2.50; two years \$4.50. Other countries, same rate, U. S. money or equivalent. Single copies 25 cents, current or back numbers. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of Address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED BY

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

Repentance - A Cleansing Fire

True repentance also involves reform.—*Ballou*

Repentance is but another name for aspiration.—*Beecher*

Repentance is heart sorrow, and a clear life ensuing.—*Shakespeare*

He who is sorry for having sinned is almost innocent.—*Seneca*

Before God can deliver us from ourselves, we must undeceive ourselves.—*St. Augustine*

Repentance must be something more than mere remorse for sins: it comprehends a change of nature befitting heaven.—*Lew Wallace*

Self-condemnation is God's absolution; and pleading guilty, acquittal at his bar.—*Bartol*

Of all acts is not, for man, repentance the most divine? The greatest of faults is to be conscious of none.—*Carlyle*

Repentance is the relinquishment of any practice from the conviction that it has offended God.—*Dr. Johnson*

What is past is past. There is a future left to all men, who have the virtue to repent and the energy to atone.—*Bulwer-Lytton*

True repentance has a double aspect: it looks upon things past with a weeping eye, and upon the future with a watchful eye.—*South*

Neither angel nor archangel, nor yet even the Lord himself (who alone can say, "I am with you)," can, when we have sinned, release us, unless we bring repentance with us.—*St. Ambrose*

A heart renewed—a loving heart—a penitent and humble heart—a heart broken and contrite, purified by love—that and only that is the rest of men.—*F. W. Robertson*

It will require more than a few hours of fasting and prayer to cast out such demons as selfishness, worldliness, and unbelief. Repentance to be of any avail, must work a change of heart and conduct.—*T. L. Cuyler*

Repentance does not consist in one single act of sorrow, though that, being the first and leading act, gives denomination to the whole; but in doing works meet for repentance in a sincere obedience to the law of Christ for the remainder of our lives.—*Locke*

Is it not in accordance with divine order that every mortal is thrown into that situation where his hidden evils can be brought forth to his own view, that he may know them, acknowledge them, struggle against them, and put them away?—*Anna Cora Mowatt*

When we have committed a wrong and our conscience accuses us in consequence, and this accusation is productive of sincere repentance accompanied by restitution and reform, the picture of that wrong act will gradually fade from the record of our life, so that when we pass out at death it will not stand accusingly against us.—*Max Heindel*

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT



The World's Great Menace

By KITTIE S. COWEN



NOTHING IS OF true value that does not have an intrinsic worth within itself; and only those things that do possess real value are worthy of any great amount of consideration. Many things are valueless but not harmful. Other things which are flourishing in our midst are downright dangerous, and certainly should be eliminated without delay. Probably the most pernicious of all menaces confronting the world today is alcohol. Of what value is this public enemy? Only by results is one able to form correct, unbiased conclusions. And it is well that we consider the results following this menace before it is too late to apply the remedy.

In Los Angeles, California, seventy per cent of all arrests made by police officers are for drunkenness. In Chicago, Illinois, in 1945 there was one female addict to every two male addicts. Nearly one fifth of the women who are in jail in America are there because of drunkenness. A leading magistrate in New York City describes alcoholism in women as a major factor in more than one third of the female crimes brought before him. Another New York Judge, who has spent the last thirteen years in Children's Court, says that the major cause of juvenile delinquency is family insecurity; and that there is nothing more insecure than the bosom of a drunken mother; that the drunken woman is incapable of love or consideration for her child, or any other responsibilities.

Stanton Rippey, Deputy City Attorney (Los Angeles) in charge of the Failure to Provide Department, states: "Liquor is responsible for at least fifty per cent of the cases filed in Municipal Court against fathers who have failed to support their children." Perry Thomas, Deputy City Attorney and chief of the Complaint Division in Los Angeles, said that in ninety per cent of the child neglect cases, liquor is a contributing factor, and that they have many, many cases where either, and sometimes both parents, have failed to care properly for their children because of the liquor habit.

The Los Angeles Examiner, April 20, 1948, states: "A Georgia Baptist leader tonight reported that eighty-one per cent of all American homes have at least one drunk. Speaking at the Methodist General Conference, Dr. Louis D. Newton of Atlanta, Georgia, president of the Southern Baptist Convention, said: "The shrewd and alert promoters of drunkenness in our country are now boasting that half of the population indulges in alcoholic beverages. They do not boast, however, that they have made total alcoholics of 750,000 men and women in the

—∞ The Current Outlook ∞—

United States, and heavy drinkers of 10,000 men and women." No wonder that investigators agree that the persons arrested and held for drunkenness probably account for seventy per cent of the annual cost of maintaining the approximately 3,000 county and municipal jails of our country.

In the *Signs of the Times* we read: "Alcoholism causes the arrest of two out of every three persons who find themselves in District Penal Institutions." Again, we learn that of the 12,000 persons jailed annually in Washington, D. C., 8,000 are confined because of drunkenness or from acts resulting from being drunk, and that such arrests cost the city \$250,000 per year; and in the same publication we read that the District of Columbia led the nation in the per capita consumption of distilled spirits in 1946, continuing the lead it has maintained since 1942.

The national safety council has computed that one out of every four drivers or pedestrians involved in fatal accidents in 1946 had been drinking; and the Anti-Saloon League of America, states that chemical tests of drivers involved in a cross section of accidents indicated definitely that their driving ability was impaired.



The *Temperance Advocate* states that sixty-two per cent of American youths between sixteen and twenty-four are drinkers, and that in 1946, seventeen per cent more boys under twenty-one were arrested for assault than the year before, twenty-six per cent more for disorderly conduct, and twenty per cent more for drunkenness. *The Liberator* is authority for the statement that nearly two thirds of the drinking prisoners committed to prison began drinking in their teens. Of those who were drinking when committed, one per cent began drinking between the ages of five and nine; sixty-one per cent between ten and nineteen; thirty-one per cent between twenty and twenty-nine; six per cent between thirty and thirty-nine; and one per cent after forty.

A fact worthy of note is the refusal of distillers to limit their use of grain to 2,500,000 bushels per month as requested by the President of the United States. *The Signs of the Times*, in a 1946 issue, states that the special commission appointed by Governor Saltonstall of Massachusetts found that liquor was financially unprofitable to that state. The commission reported that the total cost of alcoholism to the citizens of Massachusetts was about \$61,000,000 annually against which was an offset of \$13,139,266 revenue received by the state and various cities and towns from liquor sources. The commission further found that about fifty per cent of the felonies committed in the state were related to the consumption of alcohol, and about eighty-five per cent of the commitments for misdemeanor had such relation. Of the inmates admitted to the reformatory for women, twenty-five per cent were alcoholics and twenty-six per cent of the cases handled by the Boston Council of Social Agencies were due to alcoholism.

In the face of all this damaging evidence, it is a fact that more

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than 32,000 liquor licenses were issued, renewed, or transferred in California alone during the last year and that America has two bars for every church, and eight bars for every five schools. There are statistics to prove that in California, if all the saloons and liquor stores were placed side by side, they would make a street more than 400 miles in length, and that this avenue of corruption would reach from the Golden Gate Bridge in San Francisco to the Los Angeles Civic Center; and at the rate at which the State Board of Equalization is granting new licenses, it would grow more than three miles per month.

We have laws prohibiting the sale of poisons and narcotics to the individual, but what about alcohol, which is both a poison and a narcotic? Why is this most dangerous enemy to mankind being permitted to continue its nefarious work of human destruction, and why is it being protected by law? Why are radio programs permitted to extol its virtues, magazines to advertise its various places of business and recommend its so-called merits? And then the moving pictures. Why are producers trying to make drinking appear attractive by introducing it into well-appointed homes; and why are writers



introducing it in their literature as a social necessity? Why do they not picture alcohol as being the cause of broken homes, orphaned children, drunken mothers, or whiskey crazed fathers who have been known to wipe out their entire family? Why not mention the desperate need of more hospitals in which to treat the rapidly increasing number of chronic alcoholics, or say a word about curbing the activities

of those who are constantly passing out this deadly drug?

Alcohol has never improved the mind, morals, or health of any individual. On the contrary it weakens, and partially paralyzes the brain and nerves, and is said to produce more insanity than all other causes combined; it induces immorality and undermines the health. It has never made a man more manly, a woman more womanly, improved home conditions, or built up a legitimate business. In other words it is an unmitigated evil without a single redeeming quality. Yet, we, the people, by our own indifference, are permitting, even encouraging its production and consumption.

Do we want the world governed by irresponsible drunkards? Read statistics—the danger is even now right at our door. Do we want to live in a world filled with drunken fathers, drunken mothers, drunken children? Read some more statistics, and then in the name of all that is good and wise let us as honorable citizens wake up to the threatened danger and do something about it while there is yet time properly to catalogue and control this deadly enemy, as we have done with all other narcotics and poisons. The majority of the people are ready to do right when they understand the facts; but action is required, and that right speedily. What are we going to do about it? Are we going to consent to the licensing of still more saloons, countenance more drinking, and thereby encourage it, or are we going to rise up en masse and demand reform?




THE MYSTIC LIGHT



Swords into Plowshares

By GLADYS RIVINGTON

"Not greater strength, but how to use the power that we possess."

 **ON AIR FORCE DAY** in the United States of America, September 18, 1948, the lead story of a certain radio newscast program was devoted, not as one might have expected, to the past war exploits of this branch of the armed services, nor to its present military potential, but instead to the achievements of a "Feed and Fuel Company." This was the name given by the broadcaster to the operations of what we know as the "Berlin Air Lift," in which the military air forces of former war time allies are being used to carry cargoes of sustenance and mercy, and crews trained for war work to destroy are daily delivering tons of food, fuel, and other necessities for the benefit of late enemies. The picture of the way in which a potential for destruction had been directed into a constructive and useful channel was graphically drawn.

It seemed, listening to this story, as skilfully described in the newscast, that here is a dramatic situation such as might have been arranged by the unseen Leaders of the world, to give a bewildered humanity an object lesson in the right way to solve the problems arising from the possession of more power than we know how to use. Most people will agree that in great part the world's present fears and worries are traceable to the progress of science in the fields of atomic research. Is this progress our friend or

our foe? How are we going to use so much power? An answer to these questions lies plainly before us in this Berlin incident, namely: turn the power into constructive channels; use it to ease suffering, to produce more and so alleviate poverty. Use it to bless, then it will not be a source of fear. In short, beat our swords into plowshares—steel performs equally well in an instrument of production as in a weapon of war. They found this out recently in East Africa where a gigantic project is under way to clear the jungle and convert the terrain into plantations for the growing of ground nuts (peanuts) to supply fats and oils to a world critically short of these articles of diet. To tear out the matted jungle roots special machines were necessary and by experiment it was found that a Sherman tank could be converted to do this work. Now the instrument of war has gone to work in the interest of peace time production.

It is not just a matter of disarmament. That has been advocated many times and even tried to some extent without any conspicuous success. May not past failures have been due to the neglect of the constructive part of the program? It is not enough just to throw away a sword—some one may pick it up and use it to kill. The implement of hate and destruction must be converted into a tool of goodwill and helpful production.

Power, even atomic power, is like steel: it can be used either way. If not used aright it will be a tool of hate and a means of selfish exploitation and advancement. Thus the emphasis must be not so much on refraining from using it to destroy, as on cultivating the positive attitude towards its use for good. That of course takes time, because minds run in the channels that have been hollowed out by the thinking and actions of long ages.

Approximately nineteen hundred and forty eight years ago Christ Jesus said, "put up again thy sword into his place: for all they that take the sword shall perish with the sword." Yet we have so far given little heed to His words. It is noteworthy that while all four Gospels record the incident in Gethsemane that called forth the rebuke, only St. Luke included in his account the fact that Christ Jesus followed His words by action, touching the ear of the wounded servant of the high priest and healing it. Here, in this positive, compassionate action lies our clue. In persistent, positive endeavor to use all our forces to bring about greater understanding and friendliness between all races, all nations, and all men lies our salvation. This kind of action is not as spectacular as the drum beating and the charging battalions. It takes patience, yes, and courage, to build new channels of thought and action. However, this is the task set for us, and we must have the vision and persistence to carry it out.

It has been said that people in general are apathetic in regard to the subject of atomic power. It is not that they do not care. They care very much, but probably they are bewildered. They are looking for a message of hope and direction. Those who seek the real behind the phenomenal, who have looked even slightly into the inner workings of nature and nature's God, know of the great future in store for man as he learns to work in harmony with the will of God. Then let us do what we can to supply

the guidance needed and so join forces with all others who work in the same cause. There are many such, though their voices are often drowned out by the more strident noises of fear, hatred, and pessimism. More recruits are needed to face the issues, take a definite, constructive stand, and hold it against all odds. As Longfellow pointed out:

"Were half the power, that fills the world with terror,

Were half the wealth bestowed on camps and courts,

Given to redeem the human mind from error,

There were no need of arsenals nor forts."



Dr. John A. O'Brien of the University of Notre Dame, is a research professor of the philosophy of religion, and has written much concerning the meaning of scientific discoveries. The following is from his book *Truths Men Live By*:

"The scientist who has peered even a little into the unfathomed and mysterious depths of a particle of matter will stand with reverent eyes before a particle of dust or a grain of sand. The findings of nuclear physicists sound the death knell of materialism, as an explanation of the universe and as a philosophy of life. Moreover, they offer new and striking confirmation of man's age-old belief in God. To the real scientist there is no common clay. Every particle of matter is aglow with miracle and with mystery, singing a refrain in homage of that infinite power from whose creative hands it came."

Here is a voice with a message of encouragement, and hope—no, a certainty

that the new knowledge will bring enlarged understanding and a keener appreciation of the true significance of life. In this realm of mystery and beauty man must tread with reverent feet. If he approaches it with an understanding of the spiritual nature of the universe and uses the released power for good, he will go on to greater achievements. If on the other hand he enters the Temple unworthily and with ruthless hands tears apart the structures to reform them in moulds of hatred and horror, he cannot escape the reaction.

Once, ages ago, man chose to take the long, wearisome path of the Knowledge of Good and Evil, rather than to accept an idyllic existence where there was no



sin and suffering, but also no self-knowledge. Because of that choice humanity has suffered sickness and death, but has had the opportunity to become as a God, knowing good and evil. If now he persists in using that knowledge deliberately for evil, is it not likely that he will be debarred from the Temple of Knowledge as he formerly was from the Garden of Eden and was sent to wander again in a wilderness until, after more lessons in the school of hard experience, he becomes worthy to have dominion over material conditions? Concerning such an issue no one can afford to be apathetic. Each has a personal responsibility, and will be individually answerable if he fails to take a positive stand and back it up with thought, word, and action.

We cannot afford apathy, and we cannot afford to be discouraged. Many signs point to a satisfactory outcome of the present difficulties, and the way onward is beckoning with an impelling finger. There is in reality great cause to be encouraged regarding the world situation. Let us enumerate some of the

hopeful signs:

First, there is the stirring and awakening taking place in every quarter of the globe. Ancient nations which have held to the old ways through many, many centuries, have roused themselves like modern Rip van Winkles, rubbed their eyes, looked around to see what has happened during their long sleep, and then set out in great haste to try to overtake the rest of mankind in the conquest of the material world. Perhaps it looks to some of us as though their activity is producing more trouble than improvement, but we have to remember that this is the time of transition. The awakening and the stirring are good signs, and we must be patient in awaiting the results.

Second, there is the change of mental attitude on the part of scientists. A materialistic science has had a large share in bringing about a general decline of faith in the things of the spirit, but a science that abandons the materialistic concept can be an equal influence for turning the activities of mankind into a fruitful channel, where power over material conditions walks hand in hand with faith in the Heavenly Power.

Third, there is the experience that has been gained by the bitter suffering of the past few decades. A few decades ago we hopefully fought a "war to end all wars." When another global conflict followed hard on the heels of the first, this slogan turned out to be a delusion. There is an occult maxim which states, "Hatred ceases not by hatred, but by love and goodwill," and it is a fact that we cannot end war by fighting another war, no matter what justification there may seem to be. It is only by turning the energy used in combat into channels of altruism and friendship that we can have peace. This is one of the very vital lessons that two destructive wars in quick succession have taught us. It has been written in letters of blood across the face of the planet that war will not bring anything but more suf-

fering and greater problems. Each one should be able to read this message, and its effect must be to turn our thoughts to the Aquarian ideals of understanding and cooperation. This time we will not leave the making of the peace solely to the heads of governments, but will make it personally (each one in his own heart) with our brothers in every nation upon earth. In the past, wars have been a means of developing certain qualities, such as courage, self-sacrifice, and devotion to a cause, but the course of evolution brings better methods and newer concepts. This leads directly to the next point, namely:

Fourth, and most important because it is basic to the other three,



there is the flood of spiritual power that comes as we approach the New Age. It is welling up in the hearts of those prepared to receive it, and making possible new ideas and fresh growth for humanity. Every day some one of those who have contacted this new spirituality testifies to what he has found. It manifests in the many world relief organizations and in daily acts of uncounted thousands of individuals who share their substance with the world's less fortunate. There is hope and encouragement and divine promise for us. We have but to open our eyes to see and our minds to comprehend.

Here is a simple illustration which may emphasize how easy it is to be blind to what is happening before our eyes. Under my window is an evergreen shrub that has been like a friend bringing kindly greetings, as it bore blossoms and berries, or when, after a sudden rainstorm the sun shone out, and from the point of each leaf hung a rainbow tinted globe. One morning in

midwinter I noticed that this shrub looked forlorn and shabby. The leaves were dry and discolored and there was a general appearance of wilting. "Oh, dear!" I thought, "I hope it is not going to die!" A week or two passed, during which I gave little attention to the shabby bush. Then one evening I glanced out of the window to admire the sunset and my eye caught a shimmer of tender green. Looking closely now at the shrub, I saw that all over it were tiny new leaves and flower buds, sprung as by a miracle from beneath the overshadowing old foliage. The shabby leaves were still there, but one knew that they would gradually fall off, that the new growth would take their place and again the shrub would be beautiful. The tender new buds had been there for some time, but I was too intent on the shabbiness of the old foliage to see them. It seems to be like that in our world today. The outmoded habits of hate and violence monopolize our attention, but the tree of life is developing fresh buds of kindness and love that in time will open into beauty. We see what we concentrate upon—the ugly old growth, or the bright buds of hope and understanding.

It is hardly necessary to lay down rules of conduct for a student of the Rosicrucian Philosophy. *The Rosicrucian Cosmo-Conception* is full of such instruction from cover to cover. However, the writer would like to suggest that each one turn once more to the front of that book and reread the dedicatory poem "Creed or Christ." Read it slowly and thoughtfully and steep the heart and mind in the Aquarian spirit which breathes through every verse and between each line. This is the spirit of Universality that can and will purge from our hearts all private prejudices and hatreds of whatever kind that yet lurk there. This rereading could be in the nature of a rededication, in which we place all that we have and are at the service of humanity. Each of us

has some power. Let us use it with humility, courage, and faith in the good. Certainly there is much evil in the world; certainly we are full of faults and seem puny in comparison with the issues involved; certainly few of us are in positions of great authority; but let it never be recorded that we failed in courage. In the Divine strength the humble can be a mighty force. Doubt can be transmuted into hope, apathy into constructive action, and fear into love. Courage and assurance can be given

to those who need it. To have a part in ushering in a new era is a very special privilege.

There are too many fears for the future. We need have no particular concern with tomorrow; it is what we do today that counts. If today we take the opportunities offered, then we can, in the words of Emerson, "calmly front the morrow in the negligency of that trust which carries God with it, and so hath already the whole future in the bottom of the heart."

Leaves from a Counselor's Notebook

By ANNIE S. GREENWOOD



PERSONAL counseling is a source of sincere satisfaction to the spiritual adviser whose own background of experience has brought a keen understanding of life's problems and whose specialized training has shown how we may face difficulties scientifically and practically. To those who come for help and are willing to follow the advice of the counselor, the value is beyond computation.

The brief case histories which follow are samples of what is accomplished. (The names are fictitious).

Walter Munson needed help and came to see me. A handsome man in his early sixties, a vigorous and successful salesman, he was utterly disgruntled about his job. He hated his immediate superior, "the Boss," and still more hated the policies of the company; he detested his work and felt himself unfairly treated. At his age—this was in the depression years—he didn't dare give up his work though he seethed emotionally with resentment. His worst grievance was that he could get back to his home only about two or three times a year. He drove thousands of miles and more than made his quota of sales, but he was burning

up his physical energy with tensions, hate, and general dissatisfaction. These are but the high spots of his long story.

When he finally stopped for breath, I said quietly, "You are in your right place until you conquer yourself; that's your biggest job."

He resented what I said, but I continued in some such words as, "In this unhappy position there is something for you to learn; until you do you cannot expect to get out of it. Nothing is gained by running away from present conditions. When we overcome them, having learned whatever lessons they present, we usually find ourselves released from them. You must realize that every man—yes, even the boss—is, like yourself, a son of God. Potential within him lie those God qualities he ought to manifest. Do you know him well?"

"No, I don't; and I don't want to, either!"

"You're doing yourself a serious injustice," I said, "by holding such an attitude. Possibly his background and experiences have warped his whole nature. Try to get acquainted with him and find his latent good. Be friendly.

It may help him and it will certainly do you good. Find new interests in your work; put your best self into it; pray daily for wisdom. Stop thinking hate; cultivate love; see the good in all men. If you do not pray, learn to do so. Pray for right conditions. Pray simply, as man talks to man, and know that in the Name and through the power of Christ Jesus your believing prayer will be answered at the right time."

His muscles relaxed as I talked; the lines of tension left his face. I suggested that we pray right then. Quiet peace filled the room as we prayed—I, audibly; he, silently.

Then with a few cheery words I saw him to the door. He went home and—he told me afterwards—slept for thirteen hours, relaxed and at peace. The next day he was again on the road.

His first written report a few weeks later told of improvement. "And," he wrote, "I've been getting acquainted with the boss and he's not too bad. In fact, he's quite a likable fellow. We're getting along fine."

The man began to ponder on his relationship with God and found comforting ideas coming to him. He quit smoking. Tossing a half burned cigarette from the car, one day, he felt cleaner. Other mental and moral improvements took place. He became happier; did more business and found satisfaction in it, though he still disapproved of the company's policies.

Then, suddenly, his territory was changed and his own city became his headquarters, permitting him his week-ends at home. Through the power of the Christ he conquered himself; naturally, conditions were also being conquered. For a few months things went extremely well.

One day without a warning he was dismissed! Again he came to see me, this time not angry and rebellious, but definitely puzzled, wondering how he had failed. Bluntly he exclaimed, "I'm

fired. I'm out. No explanation; no reason given. I'm out of a job. I haven't told anyone and I don't know what to do. You know I'm not a young man any more."

"Well," I said cheerily, "that's what you wanted. You first conquered yourself, then your job; now you're ready for the next step. Things are working out exactly right, don't you see? You wanted to get away from that firm; now you're free. You couldn't be until you mastered yourself and committed your life to God."

He hadn't thought of it exactly that way. We talked at length and he decided not to tell even his friends that he was out of work; he'd just keep it between himself and the Father. We prayed for perfect guidance.

Shortly after, he wrote in answer to a blind advertisement which called for an experienced executive. Soon he was called for an appointment. About fifty other men were there waiting to be interviewed.

Walter Munson was given the position, something exactly to his liking. At a substantial salary he had supervision over a large force of young men—a wondrous opportunity for kindly guidance of them as well as managing their work. The position, a permanent one, was in his own city. At last he could really live at home, use his mature business ability and influence those young men. The place seemed made to order for him.

* * * * *

Myrtle Smith had tried for several years to sell her home in a Midwest city so she would be free to be of service elsewhere. She was alone, an elderly widow. Real estate agents and a lawyer had tried to manage the disposal of her property, but legal entanglements seemed to make the sale impossible. She came for advice. I had no advice for straightening out the specific difficulties, but I did know that by holding the spiritual attitude the right adjustment could be made. Her

anxiety about the transaction, it seemed to me, was preventing its accomplishment. She needed first of all to believe in the sale and to accept it.

"Let us realize," I suggested, "that we have the right and power to seek help from the Divine Will and Wisdom which can solve all problems. This infinite Will is ready to act as soon as we purposefully align ourselves with it, and it is not necessary for us to know how the result is to be brought about."

We discussed the matter at length. Then, in quiet meditation, we cleared our minds of all doubt and fear of failure, releasing her property into the care and management of God. Mrs. Smith's greatest difficulty was that of letting go her bewilderment as to how the legal difficulty could be solved so that the abstract would show clear title. Everything else had failed, however, so she quietly and trustfully applied the advice we so often hear and so seldom heed, "Let go and let God."

Inside of six weeks every cloud on the title was removed, the abstract secured, and the house was sold at a fair price. She was free from the old home which, roomy enough for a family, had become a burden to maintain by one alone. Shortly afterwards she left for the Pacific Coast to begin the work she had planned.

* * * * *

When Alma Carlson came to discuss her grievance she was much disturbed and seriously considering leaving her position as receptionist and general office assistant in the offices of a clinic. Alma liked people; their illness appealed to her quick sympathy. She easily won the attention of fretful, frightened children while they waited, and the gratitude of anxious mothers when childish tears changed to smiles was the only recompense she needed. When she sent out the month's bills she liked to include a friendly note of personal interest in the patients, even though they were slow

in making payments. She was interested in the welfare of her employers and of their clientele as well.

Heavy expense at home, with a little daughter and invalid mother, made it necessary that she hold her position, but the difficulty lay in the attitude of the exceedingly efficient woman who was office manager. With years of priority and complete familiarity with every detail of the office, she assumed all the rights and privileges to which she considered herself entitled. Constantly she criticised and nagged Alma.

Over and over she would say, "You've got to learn to be impersonal; don't baby those children that way; you're only wasting your time and spoiling them. You're here as office assistant, not to cater to the whims of every old woman or



child who comes in. Remember, business is business even in a medical office. I had to come up the hard way and I know. I worked my way through school and college and I don't believe in coddling people. And don't forget to keep after the collections. You are too easy on everybody; show them you mean business. Those bills have to be paid!"

Under the critical eye of the older woman, Alma was in danger of developing an outwardly hard, cold personality, regardless of her feelings. She feared she would have to leave the place, and yet, with her home responsibilities, she dared not do so.

"Your manager is more to be pitied than you are," I told her. "Her years

of hardship and struggle, and her final conquest, have made her pitiless, harsh, and bitter. In most persons such experiences would have developed a great sympathy; in her, they hardened into a cold, cruel attitude. No doubt she is a secretly lonely woman, longing for friendship and too proud to admit it. Ignore her tirades, pray for her daily, show her special kindness. Let her feel that you appreciate her efficiency. Surround her with an atmosphere of love. She does so sadly need it!"

It worked. In a few months the two women were working together harmoniously, and still are after several years.

* * * * *

Peter Henderson was a high-strung, aggressive salesman in a national organization and felt that his record warranted his being made manager in his own city. The position, however, was given to another, and Peter resented it most keenly. Apparently his anger was more deeply centered upon the successful rival than on the firm which made the choice. He complained bitterly that old obligations, contracted at a time of need, could not now be paid and that the generous church contributions he wanted to make were not possible. He was emphatic in declaring that his earnings did not do justice to his real ability. He planned to call on the new manager and talk it over—and in no gentle terms! First, however, he came for a long consultation.

I assured him that self-control must be the first step, whether or not he remained with the company. It might prove wise for him to make a change, as he was threatening to do, but it should not be done in a spirit of anger. As to his church contributions, I explained that the biblical "Bring ye all the tithes into the storehouse," did not need to be restricted to money. Whatever he could do in simple little acts of kindness, trust, quite reasoning process, attitudes of love instead of hate, courage instead of fear,

happiness rather than gloom—all of these, with their transforming power, were desirable tithes to be brought to the Father.

He came for several talks, each of which ended in a quiet meditation in which we released the problem to the God-Mind, holding to the injunction of the Christ: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

One day he came in, excited and smiling, and told me he had gone to talk things over with the new manager, intending to win his point, even if neces-



sary by violent, argument, plus a record of his past work. "I must confess," he said with a grim smile, "that I went in with the intention of a regular show down, but I remembered the tithes I was trying to bring in and when I left his office we had each promised to pray for the other."

That was the beginning of his conquest. Soon afterwards, freed from bitterness and anger, he withdrew from the organization and found profitable and happy employment elsewhere.

* * * * *

The spiritual counselor needs much training in applied psychology, a deep concentration, and an earnest desire to be of help. It is an important work. It comforts those who come for help and it brings the counselor an abiding satisfaction.

Obsession in Modern Society

By JANICE LORIMER



WE SAY nothing new to the occultist when we declare that ninety per cent of all cases of insanity are, in reality, possession or obsession by discarnate entities or Spirits. But modern psychologists also recognize a type of sociological defection which is not insanity in the popularly understood sense of the word, as implying a mental disability. (Psychologists have always recognized that insanity involves much more than a mere intellectual deviation from the normal.) An article entitled *What Can We Do About Sex Crimes?* published December 11, 1948, Saturday Evening Post (author, David G. Wittels), focuses attention on the existence of an abnormality psychiatrically designated as "constitutional psychopathic inferiority." Such individuals are "moral cripples"—a phrase which reminds the metaphysician of Mary Baker Eddy's vivid term, "moral idiocy." It interests us to observe that Mr. Wittels also used a similar term, "moral imbecile," to describe the constitutional psychopathic inferior—individuals born without that thing ordinarily known as "conscience," the moral sense which binds us to the social unity.

The point of significance to the occultist is that these psychopathic personalities are unable to "control" their primitive impulses in the way that normal people do, and are almost wholly lacking in any sense of remorse for the crimes they commit. Mr. Wittels shows in his article, in which he quotes psychiatric authorities, that such cases are recognizable even in childhood, and that it is perfectly possible to put such children in institutions or colonies where they can be supervised, and, perhaps, saved from the commission of crimes of impulse. Or, at any

rate, in such groups, if they do run amok, they will hurt only themselves and not society at large.

Three important Freudian terms used by psychiatrists are: the "id," representing the primitive impulses in the lower part of the desire body, (comparable to the Dweller on the Threshold of occult tradition); the "Ego," "with its drive for self-expression," (the human Spirit working through the link of Mind); and the "superego," or "censor of the individual in matters of social and personal adaptation," known as conscience, (occultly the fruitage of past suffering, and representative of the voice of the Christ within, which speaks to the brain-mind by way of a psychic center in the heart where the life-records are inscribed upon the seed atom). The superego of the psychiatrist is therefore the Higher Self of the occultist, the spiritual Principle which opposes the Lower Nature.

Psychiatrists say that, in the psychopathic personality, the superego is either wholly lacking or atrophies at an early age, thus leaving the "id" and the "ego"—the primitive impulses and egoic drive—unchecked. The implication here is that the Virgin Spirit is shut off from the control of its vehicles, the mind and lower desire body having coalesced and run amok, under vestigial and gradually decaying thought patterns (as a headless chicken will continue to leap about for a while after decapitation); or the soulless vehicles are obsessed by discarnate entities, and used by them as a means of committing crimes.

The ostensible cause of such a condition, stemming from rebirth, would appear to be that the individual in question had practised black magic in previous incarnations until the inevitable

separation between the Spirit and the mind and lower vehicles was at the point of taking place. It is significant, also, that the whole history of sorcery and black magic stems from exactly such individuals as these, called by modern psychiatrists "constitutional psychopathic inferiors," which, they insist, is not insanity in the popular sense of the word but a state of moral idiocy (to use Mrs. Eddy's words)—a term which exactly describes the character of the black magician or witch.

There is nothing wrong with the intellect of the black magician. The wrongness lies in the moral development.

Psychiatrists say that this condition is incurable. In some instances perhaps it is, for occultists, too, state that



when the tie between the Spirit and its vehicles has once been severed, that Spirit is taken out of our scheme of evolution entirely and must take up its evolutionary pilgrimage again in some future solar system. In other words, the personality which remains disintegrating upon the earth is actually not a human being at all, for the Human Spirit which would make it so has withdrawn. Possibly some of these psychopathic personalities come under this heading, and if so, they are indeed incurable.

Occultists, however, are not quite so pessimistic about the possibilities of cure for the psychopathic personality in general as the psychiatrists seem to be, for they recognize that *obsession* or *possession* also enters in as a causative factor and they believe it is only a matter of time before psychiatry will begin to have some evidence if this fact, admissible as such in scientific circles. They may not, indeed, define the obsession or

possession in terms of discarnate entities, but the phenomenon itself will be recognized, whatever phraseology they may use to describe the condition in terms acceptable to themselves.

Among the cases described by Mr. Wittels, that of William Heirens shows most clearly the obsessing influence. It was he who, after murdering a young woman, wrote in lipstick on the walls of her bathroom (in which the murder took place): "For heaven's sake catch me before I kill more. I cannot control myself." Heirens, says the author, was "hag-ridden by an obsessive compulsive psychoneurosis," but the fact obvious to the occultist—that in scribbling his appeal for help Heirens was, for the moment, free of the obsessing control—is not, of course, admitted by psychiatrists. The obsessing entity, in psychiatric jargon, is an alter ego of his own invention which he conjured up and named George Murman, and whom he described as "more than six feet tall, with slicked-down black hair and red eyes." He invented George about the time of his first arrest for burglary when he was not quite fourteen years of age; and George, he declared, was responsible for all of the crimes he committed. He carried on a correspondence with George, in which he wrote to George and George wrote to him—by his own hand, of course.

Also significant to the occult investigator is Heiren's insensitivity to pain. Pins stuck in his skin and even under his finger nails did not cause him to wince; and when his eyeballs were tapped with a closed safety pin he did not so much as wink or respond with any motor sign, psychiatrists reported. The report does not say whether or not the pupils of his eyes showed the unresponsiveness which occultists look upon as one of the notable characteristics of obsession. The insensitivity to pain in such cases results because the natal Ego, together with much of the energizing vital body, is driven out of the dense

vehicle, which is therefore left in a torpid condition.

"This schizophrenic invention of an alter ego," observes the author, "may have grown out of the struggle between his id, his ego and his vestigial superego. No one, not even the most experienced psychiatrist, can say with certainty."

It is reasonable enough to suppose that if such an "alter-ego"—which to the occultist is so obvious a demonic obsessor—were visible only to the afflicted individual, and to him subjectively, it could be, as the psychiatrists say it is, a "schizophrenic invention." However, as Dr. Hoffman is quoted as saying, "There are still many things about the human mind and personality which we cannot cure, and often cannot even explain."

In view of the admitted paucity of knowledge in so young a science as psychiatry, the occultist—with centuries

of experimentation behind him—feels qualified to say that, under certain definable conditions, the obsessing entity is visible to others besides the afflicted personality; and, unless we are prepared to admit that insanity, like the measles, is catching, the evidence of such independent observations is entitled to respectful consideration, which is not to say, however, that schizophrenic inventions do not occur! Undoubtedly they do, but they are, to the occultist, clearly intelligences known as obsessing entities, which are psychic parasites, and not split-off fragments of the sufferer's own desire body or psyche, either.

It seems doubtful that the problem of schizophrenia and particularly that of the constitutional psychopathic personality, can be solved until the facts of obsession and possession are taken into account by the psychiatrists. But that day may not be so far away as we think.

Creative Use of the Imagination

By W. D. JAMIESON



WE are all masters of a power compared with which the old slaves of the ring and the lamp were slow and stupid. We may turn lead into gold, or set a beggar on horseback. We may assemble all the more graciously remembered aspects of what we have known, or seen, and rebuild them into flawless forms. We may build brave, shining worlds out of such fragile stuff as imagination.

In the evolution of the individual as well as the race, imagination is one of the last faculties to be developed. Civilization did not begin until man began to exercise his imagination. When he visioned himself as crossing the sea, the sailboat soon afterward became a reality. By the exercise of the imagination hu-

manity began to invent, design, plan. Little do most of us realize that, from our day dreams to our most tremendous accomplishments, we are all creatures of imagination.

According to the Old Testament, David, having assembled materials for the Temple and having been himself forbidden to build it, gave the building of it to his son, Solomon, and summoned the people to share in the enterprise. He prayed God that it might be built first of all in their imaginations. They were thereby to see its glory, though as yet unrealized, and to hold it steadily before them as a consummation devoutly to be wished for. David was wise in this, for when you have made the building of a Temple the imagination of a nation, the

Temple is usually built. When we shall have invested peace and goodness and truth with the same wealth of imagination with which we have invested war and material riches and selfish force, we shall have built our Temple of Peace and Brotherhood.

The secret of all great leadership is the power to kindle the imagination. When the platform of a political party ceases to stimulate the imagination of the elector, the party is defeated already. When a statesman has lost his power of imagining a juster or a happier state, and sharing his vision with the people his leadership becomes futile.

We ourselves are creators, adding to experience itself something which experience alone does not supply, thereby transcending our limitations by a power which is, of all the powers of the soul, the nearest akin to the God within us; and though we call it imagination, it is still divine. It is the power of God within us. For how can we, who are only what experience has made us, nevertheless rise above experience if there be not within us a power drawn from some ultimate and creative source? If we could not conceive a better world, no more could we create it; if we could not dream of a juster, freer state, no more could we seek it; if we could not see our "alabaster cities gleam, undimmed of human tears," no more could we plan and struggle to build them.

Many persons distrust the ideal and scorn the imagination, yet they are themselves dreamers. Their imagination plays about heady enterprises and great factories, aeroplanes and motor cars, and mastery of material. But when they are asked to dream in terms of a warless world, or the equalization of old inequalities, or the redemption of human waste, or when you seek to enlist their imaginations for music and art and, above all, for the splendid vision of practical Christianity, they question and deny. Why? What brings about this

tragic want of faith and vision, weakening the redemptive enterprise?

Probably the chief reason is that these folks have not yet attained to the realization of peace. There is an occult axiom: "Peace comes only through emancipation from desire," that is, desire for the gratifications of the personality or lower self. The desire body is still the master instead of the servant. In the words of Emerson: "That only which we have within us can we see without. If we meet no Gods it is because we harbour none."

"Where there is no vision, the people perish." Why? Because against the forces which limit and disillusion us we have strong need of the vision which superbly transcends experience, some sharing of the Divine understanding, some reason-



able solution to all mysteries of life.

We have no right to spend so great a power as imagination upon anything less than the very best. When the artist colors his canvas with the subtle suggestion of the dominance of sense, his power for evil is so much the greater because he has given it the lure of art. When the novelist uses his imagination and his art to justify or glorify the base or coarse, he becomes a minister of darkness.

If our dreams have not a moral direction or spiritual quality, if they are not concerned with truth and beauty, love and goodness and brotherliness between men and nations, if they do not seek for the dreamer the sublime exaltation of Christed character, then they build a baseless fabric of vision.

Again, our imaginations must be lived.

The wise teachers of life tell us that action is the test and revelation of all the faculties of the Spirit. Thoughts must become deeds or else they are futile; purposes must become incarnate in action or they are stillborn. We must never divorce the inner and outer life, for God has joined them together. The inner life is the seed, the outer life is the harvest. Seed has no choice except to disintegrate or to grow.

The startling and arresting thing today is the discrepancy between the splendor of our visions and the world across which their light falls. The reason for this is simple: we do not obey the heavenly visions. Unless we risk the fortunes of our inner selves and our states in the realization of them, they can never come true. The only safeguard of imagination is to live it through. If we do not, our very dreams shall be accounted as a spiritual unchastity.

The vision of the Gospels is the vision of overcoming; the vision of a life whose values are goodness and truth and whose passion is the Kingdom of Christ; the vision of the world where men live together as brothers, neither wounding one another in their hate and ignorance, nor abusing one another in their selfishness and greed.

Strange that so many of us have built for ourselves habitations of imagination, furnished with beauty and set with seeming splendor, which "when the rains descended and the floods came and the wind blew and beat upon them, fell" and great was their fall. Could it be because we refuse to still the senses so that we can perceive the thought back of things? Could it be that we are slow to learn the language of mind, of Spirit? To realize that a vivid mental image, accompanied by a dominant desire, will produce miraculous changes in our objective world? Have we despised and rejected the house of vision built by the Lord of vision upon eternal and unshakable foundations?

The home of the imagination is in the realm of ideas, where another dimension of mind is opened to it, even the kingdom of heaven. The imaginative faculty gives man the ability to project himself through time and space, and thus rise above those as well as other limitations. Even when the conscious mind is asleep the imagination continues its activity and we have dreams.

An uncontrolled imagination will often exaggerate and increase trivial or even unreal things until they distort both body and mind. Since it is such a powerful faculty, there is the utmost need to learn to discipline it if we would make it practical in serving our greatest good. Imagination reaches out into the unseen world about us and forms substance on the pattern of our thoughts.

Do we always realize that the whole fabric of our human order is just the weaving into occupations and institutions of the imponderable things of the Spirit which are today a dream and tomorrow a city, today a passion and tomorrow embattled armies? We are not all mystics with the mystic's sensitiveness to impressions, but none of us ever opens any of the manifold avenues of the soul to truth or duty of goodness without some felt response. Then we are taught that something greater than our personal or lower selves has spoken to us and some tides from a vaster sea have washed the thirsty shores of our souls.

The secret of the good and wise is in some new access of divine strength, whether it comes in the color and perfume of the flower, the steadfast orderliness of the stars, in the face of a friend, a new reach of vision, the rapture of the mystic, or the salvation and healing of the Cross.

So many human beings are still living in a sort of underground den, which has a mouth open toward the light, and reaching throughout this cavern are strange prisoners. They have been there from childhood, and have their legs and

necks chained so that they cannot move, and can see only before them; for the chains are arranged in such a way as to prevent them from turning around their heads. At a distance above and behind them a light is burning, and between the fire and the prisoners there is a raised way also a low wall built along the way, like the screen which marionette players have before them, over which they show the puppets. Such unfortunate beings see only their own shadows or the shadows of one another. They live in a shadow world, but they need not so live any longer.

However, in their liberation from such a world they will need gradually to get accustomed to the sight of the upper world. As Plato tells us, they will first



see the shadows best, next the reflections of men and other objects in the water, and then the objects themselves; next they will gaze upon the light of the Moon and stars, and then they will see the sky and the stars by night better than the Sun. Finally they will be able to see the Sun.

Man will not be able to see the spiritual Sun until he has grown into an understanding of Spirit and been obedient to its leading. If church or state goes back to Moses and the old dispensation, ignoring the precious lessons of Christ Jesus, they are no guide for us. If we want to be His disciples, we must unite our Spirits with His. We must feel no peace until we are partakers of the Divine Nature.

Napoleon Bonaparte believed strongly in imagination. "It is nothing but imagination," said somebody to him one day. "Nothing but imagination!" he re-

joined. "Imagination rules the world." The Corsican also expressed his horror of Jacobin cruelty and despotism. "The Directors (of France)," said he, "cannot retain their position. They know not how to do anything for the imagination of the nation."

Washington Irving corrected his imagination. As a boy his literary favorites were "Robinson Crusoe," "Sinbad the Sailor," and a collection of voyages and travels, entitled, "The World Displayed," which he used to read at night by the glimmer of secreted candles after he had retired to bed, and which begot in him a desire to go to sea—a strong desire that by the time he left school almost ripened into a determination to run away from home and be a sailor. It led him, at any rate, to try to eat salt pork, which he abominated, and to lie on the hard floor, which, of course, was distasteful to him. These preliminary hardships proved too much for his heroism, so the notion of becoming a gallant tar was reluctantly abandoned.

The Spanish explorers had many delightful delusions of imagination which drove them far indeed. America, to them, was the region of romance where the simple natives wore the most precious ornaments; and by the side of the clear runs of water the sands sparkled with gold.

The undeveloped members of society might be likened to chicks within their shells; they are weak and cramped, dwelling in darkness, and having neither the power nor the inclination to break their shells. This shell is ignorance, materialism, selfishness, and all the myriad forms of sin.

There are others who have cracked their shells, catching occasional glimpses of the sunshine and the new world, the spiritual state of consciousness where all is light, joy, and freedom.

Here some may protest that freedom is only a mirage, an illusion created by a mocking order which does not dare

to let us know what slaves we are. But in spite of this, freedom, illusion or not, has been the salvation of humanity. It keeps alive the moral appeal; it stimulates among us the sense of free response to right or wrong; it saves life from being a dull, mechanical enterprise; it vitalizes all it touches. It is proved to be the high source from which flow down heroisms and splendors of moral obedience and divine discontent with things as they are, giving an unquenchable passion for things as they ought to be. A persuasion so deeply held and so nobly conducive to the best and finer things of life can hardly be called an illusion. For we can live and act out of illusion for a little while, but not constantly, and never with force. Whatever men may say, we do have freedom of choice.

Then there are other folks who have thrown off their shells, having pecked away from the inside steadily and persistently, until they were strong enough to step out into a larger and better world. These persons have experienced the new birth, and go on their way rejoicing.

These three classes of people might be summed up in Dante's words:

"They have sweet life in different degrees

By feeling more or less the Eternal Breath."

The Spirit of Love and Truth projects into the chamber of imagery pictures that, rightly understood, can be a sure guide for all persons who believe in the omnipresence of mind. Everybody dreams, but the great majority of us do not attempt to interpret the handwriting on the wall of the mind, or we take our dreams literally, and when they do not come out true, we consider them foolish. Most of us look upon imaginary things as trivial, yet more and more of us are learning that through the imagination we can produce wonderful changes in the body. Indeed, we find that the character of both Spirit and body is determined by the imagina-

tion and its associated faculties. "As man thinketh (imagineth) in his heart, so is he."

It is possible to impart Truth through direct inspiration, but this requires a disciple with a development of mind superior to the average, and converts to Truth should be sought in every walk of life. So we find that the simple method of vision and dreams, the work of the imagination, was adopted by the Spirit as an important means by which the believers were instructed and called together.

Saul was converted by a vision. Jesus appeared to him in person and rebuked him for his persecution of the Christians, told him that He had work for him to do, and gave him directions as to his future movements.

One summer's day, a fast day, Jeanne



d'Arc being at noontide in her father's garden, close to the church, saw a dazzling light on that side, and heard a voice say, "Jeanne, be a good and obedient child; go often to church." The poor girl was exceedingly alarmed. Another time she again heard the voice and saw the radiance; and in the midst of the effulgence noble figures, one of which had wings. "Jeanne," said the figure to her, "go to the succor of the King of France, and thou shalt restore his kingdom to him." She replied, all trembling, "Messire, I am only a poor girl; I don't know how to ride or lead men-at-arms." The voice replied, "Go to M. de Baudricourt, captain of Vancoleurs, and he will conduct thee to the King. St. Catherine and St. Marguerite will be thy aids." So she remained stupefied and in tears, as if her whole destiny had been revealed to her. The figure was no less than St.

Michael, the severe archangel of judgments and of battles. He reappeared to her, inspired her with courage, and told her "the pity for the kingdom of France." Then appeared sainted women, all in white, with countless lights around, rich crowns on their heads, and their voices soft and moving unto tears; but Jeanne shed them much more copiously when saints and angels left her. "I longed," she said, "for the angels to take me away, too."

There is on the summit of the highest mountains in southern Vermont a little lake which lies in the cup of its low surrounding slopes, to mirror the stars and reflect the changing phases of the sky, deep and pure and constant in its level. How is it fed? By melting snow or rain? No, indeed. There is no drainage in its little basin to account for its blue and lucid depth. It is fed from sources higher than itself. Is it otherwise with our Spirits? Truly, they are made and fed from sources higher than ourselves, and though we call our thoughts and dreams our own, kindle with the discovery of them, and glory in thinking of them, our truest meditations are spring fed from the illimitable Divine. The mystery of it may be beyond our knowledge, but the effect of it is within our power. When we have opened our lives to the incoming God, by whatsoever channel, our thoughts and imaginations take their character from a divine source and make us in truth the dwelling place of the Spirit and Mind of God.

If we are ourselves to be good fortunes instead of seeking them in frequently deceiving and disappointing worlds we must undertake to get out of Egypt, a low material state in which one finds himself in slavery to the material senses, to evil, and falsehood, to the lower self. We must know that Jerusalem, where the temple of God stands, is our ultimate destination. With Moses the Spirit must say, "I am sick unto death of this sin and misery, and by God's help, by the

aid of His wonderful faculty of imagination in me, I will find a way out of Egypt; no longer will I be bound down by evil. There is surely a way out of every difficult situation, and divine Love must and will lead me into a higher state of consciousness, where my fetters will fall away and where the promise of my spiritual birthright will be fulfilled, namely, dominion over the fowl of the air, over the fish of the sea, and over every creeping thing which creepeth upon the earth. Then I shall realize that the kingdom of heaven, the reign of good, is within my soul."

The Rosierucian Philosophy and practice aims to unfold man's spiritual consciousness, so that his lower nature is put off, and the new man in Christ



Jesus is "put on." It is through a spiritualized mind and imagination, thinking better and finer thoughts, that man's materialistic sense of life falls away into nothingness whence it came. How glorious to know that evil is negation. For this wonderful knowledge we must all thank God, and take courage.

Let us remember that the same type of thought or carnal mind which held the children of Israel in bondage, also bound with chains the demoniac of Gadara. Let us resolve to envision the new heaven and new earth wherein there is no more sea of fear, distress, and carnal insanities, a world in which God shall teach all men and nations, where He shall wipe away all tears from humanity's eyes; "and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

"A Protective Sign"

By FLO C. JOHNSON



SOME YEARS AGO I had a most interesting and significant dream, or perhaps it would be more correct to call it an inner plane experience. Call it what you will, I remembered its details distinctly upon awakening and pondered upon their meaning.

In the dream I was walking along the seashore, the day being misty and cloudy. Suddenly, an overwhelming sense of fear enveloped me. Wave after wave of horror and loathing swept over me, as I stood, literally paralyzed with fright. My flesh crawled, my tongue clove to the roof of my mouth, and try as hard as I could, no sound came when I endeavored again and again to call out.

Some unseen horrible *thing* seemed to be slowly surrounding me in its awful, cold, and clammy grasp. I struggled with all my might to escape, but to no avail. I found myself being consumed with fear and helplessness.

How long I stood there with this awful *thing* about me, I do not know, but it seemed to be for ages. . . Finally, making a supreme effort, I managed to breathe a prayer: "Oh God! Help me! Help me!"

Instantly a voice sounded in my ear. "Quickly! Draw a large heart in space in front of you and place the sign of the Cross in the center thereof."

This I proceeded to do, with a new found strength. To my amazement the heart began to glow with a pale green light, and from the center of the *Cross gleamed a white light. Suddenly I was aware that all fear had left me, and I felt cleansed and washed of all horror and loathing. The *thing* seemed to have vanished entirely, and I stood up for a moment looking about me in the now clearer atmosphere.

As I started joyfully down the beach, the voice spoke again.

"You need never fear again, my child, for you have been given this day a protective sign to use whenever you are afraid or feel yourself in danger. Remember it well and use it always for your protection."

Suddenly, I was awake, with the events of my dream vividly in my mind. I took pencil and paper and jotted them down while they were so clearly etched in my mind.

Some months later I was actually walking along the seashore, the day being misty and cloudy as it had been in my dream. As I glanced down, I was attracted to a rather peculiar sort of rock. Upon picking it up, I was dumfounded to find that it was a *green rock*, almost perfectly *heart shaped*, and there was a *white cross* within it.

I have this rock today, and it may be viewed by anyone who so desires. Needless to say, it is one of my most prized possessions.

*"There is a profound mystery hidden in the sign of the cross. Early Christians knew that the lines of magnetic force upon which the material world is built intersect at right angles. This is one of the first facts discernible to etheric vision. These lines of force are responsive to thought. Evil influences traveling through them may be utterly cut off if the neophyte makes the sign of the cross, by means of which he cuts through the network of force and causes the thought forms enmeshed in it to return to their source."

ESOTERIC MUSIC BASED ON THE MUSICAL SEERSHIP OF RICHARD WAGNER

—By Corinne Heline.

MAX HEINDEL'S MESSAGE

Taken From His Writings

Gleanings of a Mystic



(FOURTH INSTALLMENT)

The Sacrament of Communion

PART I

IO OBTAIN a thorough understanding of the deep and far-reaching significance of the manner in which the Sacrament of Communion was instituted, it is necessary to consider the evolution of our planet and of composite man, also the chemistry of foods and their influence on humanity. For the sake of lucidity we will briefly recapitulate the Rosicrucian teachings on the various points involved. They have been given at length in *The Rosicrucian Cosmo-Conception* and our other works.

The Virgin Spirits, which are now mankind, commenced their pilgrimage through matter in the dawn of time, that by the friction of concrete existence their latent powers might be transmuted to kinetic energy as usable soul power. Three successive veils of increasingly dense matter were required by the involving Spirits during the Saturn, Sun, and Moon Periods. Thus each Spirit was separated from all other Spirits, and the consciousness which could not penetrate the prison wall of matter and communicate with the others was forced to turn inward, and in doing it discovered—ITSELF. Thus self-consciousness was attained.

A further crystallization of the before

mentioned veils took place in the Earth Period during the Polarian, Hyperborean, and Lemurian Epochs. In the Atlantean Epoch, mind was added as a focusing point between Spirit and body, completing the constitution of composite man, who was then equipped to conquer the world and generate soul power by endeavor and experience, each having free will and choice except as limited by the laws of nature and his own previous acts.

During the time man-in-the-making was thus evolving, great creative Hierarchies guided his every step. Absolutely nothing was left to chance. Even the food he ate was chosen for him so that he might obtain the appropriate material withdrew to build the various vehicles of consciousness necessary to accomplish the process of soul growth. The Bible mentions the various stages, though it misplaces Nimrod, making him to symbolize the Atlantean kings who lived *before* the Flood.

In the Polarian Epoch pure mineral matter became a constituent part of man; thus *Adam* was made of earth, that is, so far as his dense body was concerned.

In the Hyperborean Epoch the vital body was added, and thus his constitution became plantlike, and *Cain*, the man of that time, lived on the fruits of the soil.

The Lemurian Epoch saw the evolution of the desire body, which made man

like the present animals. Then milk, the product of living animals, was added to human diet. *Abel* was a shepherd, but it is nowhere stated that he killed an animal.

At that time mankind lived innocently and peacefully in the misty atmosphere which enveloped the earth during the latter part of the Lemurian Epoch, as described in the chapter on "Baptism." Men were then like children under the care of a common father, until the mind was given to all in the beginning of Atlantis. Thought activity breaks down tissue which must be replaced; the lower and more material the thought, the greater the havoc and the more pressing the need for albumen wherewith to make quick repairs. Hence necessity, the mother of invention, inaugurated the loathsome practice of flesh eating, and so long as we continue to think along purely business or material lines we shall have to go on using our stomachs as receptacles for the decaying corpses of our murdered animal victims. Yet we shall see later that flesh food enabled us to make the wonderful material progress achieved in the Western World, while the vegetarian Hindus and Chinese have remained in an almost savage state. It seems sad to contemplate that they will be forced to follow in our steps and shed the blood of our fellow creatures when we shall have outgrown the barbarous practice as we have ceased cannibalism.

The more spiritual we grow, the more our thoughts will harmonize with the rhythm of our body, and the less albumen will be needed to build tissue. Consequently, a vegetable diet will suffice our needs. Pythagoras advised abstinence from legumes to *advanced* scholars because they are rich in albumen and apt to revive lower appetites. Let not every student who reads this rashly conclude to eliminate legumes from his diet. Most of us are not yet ready for such extremes; we would not even advise all students to abstain entirely from

meat. The change should come from within. It may be safely stated, however, that most people eat entirely too much meat for their good; but this is in a certain sense a digression, so we will revert to the further evolution of humanity in so far as it has a bearing upon the Sacrament of Communion.

In due time the dense mist which enveloped the earth cooled, condensed, and flooded the various basins. The atmosphere cleared, and concurrently with this atmospheric change a physiological adaptation in man took place. The gill clefts which had enabled him to breathe in the dense water-laden air (and which are seen in the human foetus to this day) gradually atrophied, and their function was taken over by the lungs, the pure air passing to and from them through the larynx. This allowed the Spirit, hitherto penned up within the veil of flesh, to express itself in word and act.

There in the middle of Atlantis the sun first shone upon MAN as we know him; there he was *first born* into the world. Until then he had been under the absolute control of great spiritual Hierarchies, mute, without voice or choice in matters pertaining to his education, as a child is now under the control of its parents.

But on the day when he finally emerged from the dense atmosphere of Atlantis; when he first beheld the mountains silhouetted in clear, sharp contours against the azure vault of heaven; when he first saw the beauties of moor and meadow, the moving creatures, birds in the air, and his fellow man; when his vision was undimmed by the partial obscuration of the mist which had previously hampered perception; above all, when he perceived HIMSELF as *separate and apart from others*, there burst from his lips the glorious, triumphant cry, "I AM."

(To be continued)

Studies in the Cosmo-Conception

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken from The Rosicrucian Cosmo-Conception.

Subdivisions of the Etheric Region

Q. Does the Chemical Ether, discussed last month, comprise the entire etheric realm?

A. No, it is the densest of the four subdivisions of the Etheric Region, the other three being the Life Ether, the Light Ether, and the Reflecting Ether.

Q. What is the function of the Life Ether?

A. As the Chemical Ether is the avenue for the operation of the forces that maintain the individual form, so the Life Ether is the avenue for the operation of the forces which have for their object the maintenance of the species—the forces of propagation.

Q. What is the purpose of the next higher grade of ether?

A. The third, or Light Ether, is both positive and negative, and the forces which play along its positive pole generate that blood heat in the higher species of animal and in man which makes them individual sources of heat.

Q. What purpose does the negative pole serve?

A. The forces which work along the negative pole of the Light Ether are those which operate through the senses, manifesting as the passive functions of sight, hearing, feeling, tasting, and smelling. They also build and nourish the eye.

Q. What does the highest or Reflecting Ether contain?

A. Everything that has ever happened has left behind it a picture in this reflecting ether, including also the thoughts and acts of men, where the trained seer may read their story with an accuracy commensurate with his ability.

Q. Why is the Reflecting Ether so named?

A. The pictures in it are but *reflections* of the memory of nature.

Q. How dependable are these pictures as records?

A. In the Reflecting Ether no thoroughly trained clairvoyant cares to read, as the pictures are blurred and vague compared to those found in the higher realm.

Q. What persons read the etheric records?

A. Those who read in the Reflecting Ether are generally those who do not know in what they are reading. As a rule ordinary psychometrists and mediums obtain their knowledge through the Reflecting Ether.

Q. Do occult students read in this ether?

A. To some slight extent the pupil of the occult school in the first stages of his training also reads in the Reflecting Ether, but he is warned by his teacher of the insufficiencies of this ether as a means of acquiring accurate information so that he does not easily draw wrong conclusions.

Q. Does this ether serve other purposes also?

A. It is also the medium through which thought makes an impression upon the human brain. It is most intimately connected with the fourth subdivision of the World of Thought.

Q. How is this subdivision related to the mind?

A. This is the highest of the four subdivisions contained in the Region of Concrete Thought and is the homeworld of the human mind. There a much clearer vision of the memory of nature is found than in the Reflecting Ether.

Reference: *Cosmo* 36-38

WESTERN WISDOM BIBLE STUDY

Christ, a High Priest



For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sons:

Who can have compassion on the ignorant, and on them that are out of the way; for that he himself

also is compassed with infirmity.

And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

And no man taketh this honor unto himself, but he that is called of God, as was Aaron.

So also Christ glorified himself to be made an high priest; but he that said unto him, Thou art my Son, today have I begotten thee.

As he saith also in another place, Thou art a priest forever after the order of Melchisedec.

Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

Though he were a Son, yet learned he obedience by the things which he suffered;

And being made perfect, he became the author of eternal salvation unto all them that obey him;

Called of God an high priest after the order of Melchisedec.

Hebrews 5: 1-10

“To understand the mystery of Melchisedec we must revert to the earlier epochs of man’s stay upon the earth during the age called the Hyperborean Epoch. The earth was then in an extremely heated condition. Man in the making was then double sexed, male-female, like so many of our present plants, and he also resembled the plants in being inert and lacking in desire and aspiration. At that time man was the tractable ward of the Divine Hierarchies who guided him physically, these being referred to in the Bible as ‘Kings of Edom.’ ‘Later, during the Lemurian Epoch, when the body of man had crys-

tallized and condensed somewhat more mankind was divided into sexes physically. But as the consciousness of man was still focused in the spiritual world they were unconscious of the physical act of generation, as we are now of digestion; neither did they know birth or death and were in fact totally unaware of the possession of a physical vehicle until in time they sensed it during the generative process; it was then said that ‘Adam knew Eve.’ At that time the Lucifer Spirits, fallen Angels and inhabitants of the warlike planet Mars, taught them how to eat of the *tree of knowledge*, which is the symbolical name for the generative act.

“Thus by degrees their eyes were opened and they became aware of the physical world, but lost touch with the spiritual and Guardian Angels who had previously been their benevolent guides. Only a few of the most spiritual among them retained their higher vision and communion with the Divine Hierarchs. These were then known as prophets, who acted as messengers between the invisible divine leaders and their respective peoples.

“But in time mankind desired to select its own leaders and demanded visible kings; at least we know that the Israelites repudiated the divine rulership and demanded a king, and thus Saul was appointed. Then the dual office of Ruler and Priest, including temporal and spiritual leadership, was also divided, for no man sufficiently versed in worldly matters to fill the office of king efficiently, had been found holy enough to undertake also the spiritual leadership of his brethren, and vice versa.”

(To be continued)

TODAY'S SCIENCE

The Microcosmic World

THE MICROSCOPE, indispensable instrument of bacteriology, the science dealing with microorganisms, has revealed to man a universe as full of wonders as that revealed by the telescope in outer space. In examining the infinitely small, man finds it peopled with living creatures, existing in inconceivable numbers and in a bewildering variety of forms. Bacteria may be found practically anywhere. Because interdependence and service are universal, these tiny creatures are so essential that upon many of them depends the very existence of man, animal, and plant. The fertilization of the soil and the alteration of many substances are the results of their unceasing activity. Also, theirs is the task of breaking down and purifying refuse, thus making it possible for the higher kingdoms to build new forms.

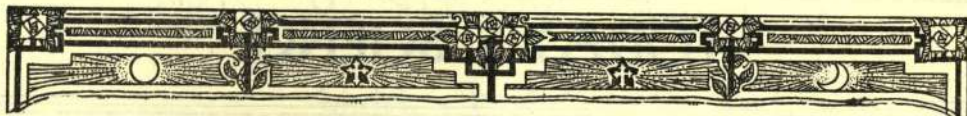
The greater portion are neither good nor bad insofar as man is concerned. A comparatively few bacteria are serving man as a part of the natural economy, both within and outside of his body. Man has made use of some of his industrial, medical, and agricultural activities. A very small proportion are the few which are disease-producing and inimical to man.

While a great deal is known about microorganisms and more is constantly being discovered, bacteriology can never know all that is knowable while limiting itself entirely to the form side of nature. The occultist, having evolved his psychic powers, is able to carry his studies far beyond the reach of any microscope. He knows that just as the thousands of bees of a swarm are but the expression of one entity, so are the billions of bacteria

active in any particular work of construction or destruction the physical expression of an invisible entity. The scientist may see the microorganisms injurious to cells and tissues; the occultist sees further that each bacterium secretes small forms of life, which in turn secrete still finer forms of life, ultra-microscopic, unfilterable.

While only beings of the human and higher evolutions have *self*-consciousness, no living thing is without some measure of awareness enabling it to create and animate form. True to the law of analogy, exactly as man ensouls a body of living cells, so too is each man but a tiny entity in a greater being, who is in turn but a tiny part of a still more stupendous being. Each living thing functions through form made of the forms of lesser and also living things, and is itself but a minute part of some greater being. Man is of microbic proportion to cosmic beings who find it as difficult to enter into human consciousness as it is for man to enter into the consciousness of microscopic life. Yet, such is the wonder of divinity that neither is impossible and both may yet be accomplished.

Forces, beneficent and destructive, may manifest in living entities. Their embodiment and power to manifest is always made possible by some thought form created by some thinker. A wrong thought sets into motion a wrong malignant force, a living thing which may become the ensouling life of a wave of plant rust or blight, a physical disease, or a streak of "bad luck." Through his every thought, man is a willing or unwilling creator.



Astrology Department

Science and Astrology

By Dr. A. J. HAWORTH

MANY MEN of importance in scientific circles are being forced to accept astrology for its true worth. More and more doctors are using it for diagnosis, therapy, and prognosis. This news is naturally hailed with joy by those who have patiently persisted in re-educating the public and men of science, in the face of ridicule and unbelief.

Research by physicists in biology and biochemistry has been far reaching and very revealing. Take the vitamin field. Chemists, working in the chemical ethers of the vital body of plant and man, have learned that the vital essences necessary for life, while belonging to the physical realm, are so intangible that they cannot be catalogued with the microscope, but have to be studied by noting the effect in the human body and the various reactions in the laboratory.

In this changing picture showing scientists accepting astrology we see the hand of the Great Architect, for God has promised that through diligent and sincere search the kingdom of heaven will be revealed to *all* men. Many of those who looked upon astrology and metaphysics as merely theory and with general disfavor are now forced to admit that the planets do exert an influence upon the mental, emotional, and physical bodies of men, as well as on the destiny of the race in a broader sense.

Dr. William F. Peterson, professor of pathology at the University of Illinois,

has found that there is a factor other than the genes and chromosomes which affects the characteristics of the baby. Formerly these were considered as the only factors that determined the inborn traits. Heretofore, no explanation was offered as to *what force* caused these genes and chromosomes to act in a distinctive and highly individual manner, and the idea had to be accepted without explanation or with one that contended that it "was just a chemical process."

Now the good doctor has found that cytoplasm, the matter upon which the newly fertilized ova feeds, is influenced by the weather and in turn the weather is conditioned by the planets. Thus it is now concluded that because of said weather conditions, it is found that the day, month, and year that the mother becomes pregnant have a marked effect on the composite being known as man.

True astrology has always taught this and much more—that at the time of birth these forces are brought to a head and the child is marked in a definite manner as shown by the star map calculated for the exact moment of birth. This part of the "new" science which Dr. Peterson is pleased to call "Meteorobiology" is presumably yet to be studied.

The name for the "new" science hardly seems applicable since meteors are quite different from planets, being fragments of dead planets in the process of dissolution, while each of the planets of our solar system is inhabited

and governed from within by a planetary Spirit. The influence exerted on surrounding planets and planetary life in general comes from this Great planetary Spirit itself, and its influence manifests as a strictly alchemical process.

It is pointed out that it is quite easy to see the more obvious effects of weather conditions on the body organisms, including the brain, of course, which would naturally affect human behavior. It has been learned that the state of the weather so affects cell metabolism that it is considered a governor in regulating bodily process under any and all conditions. This weather angle, which is said to be a sort of medium between the planetary influences and man, is a superfluous idea as far as the overall picture

is concerned. The planetary influence is absolutely direct. However, it must be conceded that humidity, air pressure, and temperature changes do cause certain chemical changes to become necessary in the body, which must orient itself and strive for balance and survival.

Thus, indirectly does the weather govern man's destiny; but the capability of the body to adjust itself to weather changes depends on the innate power of the cells, which ability or trait has been impregnated in the body at birth and to a certain extent at conception. Weather changes are brought about by the Great Spirits which direct the forces of nature generated through the fire, earth, air, and water elementals. The changes affect the destiny of the race according to race karma or that which has been earned by the masses. Actually it would be more to the point if we said planetary influences generated in the past by the race have been the determining factor of the general as well as specific weather conditions.

The influence from the Moon furnishes the easiest example for the average person to study, due to its proximity and the fact that it was once a part of this earth. The influence of its gravitational pull on the tides and human organisms has been demonstrated time and again. It has even been proven recently that it controls water levels in deep artesian wells far inland.

Dr. Burr of Yale University has found that "electrical force" is affected by planets to the extent that both plant and animal life, being surrounded by magnetic fields of force, cannot escape the influence. He has experimented in this field for twelve years and has perfected instruments which measure the amount of electricity in live plants.

STELLAR VIBRATIONS

Each sign of the zodiac, as well as each planet, is the body of a great spiritual Intelligence, radiating streams of force having powers and colors peculiar to its nature, which are imparted to the beings with whom it labors. Thus there is a genuine science of mineralogical correspondences, each group of minerals vibrating to a certain keynote which blends with the vibrations of the particular sign and planet with which it is most nearly attuned.

These instruments indicate that electricity in the plants increases with the increasing light of the Moon. And he has also found the same principle working in sprouting seeds. This further substantiates the fecundating principle of the Moon's influence.

Before the earth was thrown off by the Sun, Mars polarized the iron in the earth portion of the Sun. When the earth was later differentiated the polarizing effect of Mars was diminished but still remains a factor in the evolution of man. A most important factor it is, for the iron in the body of man makes warm, red blood, which furnishes the stronghold for the Ego which could not work through the body without this medium.

The magnetic lines playing between the magnetic poles of the earth may thus be introduced into the body as electricity through the iron polarization in the blood. This shows the key to the rulership of Mars over the muscular activity of the body through the use of the Mars ray. When man was plant-

like in the Sun Period he was without red blood as are the plants now. But magnetic forces played (and still do) the role of activating the body germinated by the influence of the Moon. These forces playing through *all* atoms in the universe constitute that which has been back of many puzzling discoveries by material scientists.

Recently a doctor working in the Rockefeller Institute made the (to him and associates) startling discovery that anti-bodies placed on a steel slide and covered with a layer of plastic still had an agitating effect on the antigen placed on top of the plastic. An antibody is a constituent of blood and fluids of immune animals which is introduced into human beings presumably to protect them from disease, and the antigen is a substance which when injected into a living animal causes the formation of the antibody. Thus we see the close attraction of these microscopic units which is not blocked by an air tight layer of plastic until the layer is made thicker than the diameter of the molecule.

The forces of nature which are working *in* and *through* every atom in the universe may be studied by man but never blocked or directed into some way of expressing itself that is not the natural or inherent instinct of that force which has a well-defined purpose in the evolution of life. When the physicist studies metaphysics he finds he can not only understand physical phenomena but may greatly accelerate his researches.

Many interesting questions have arisen since the scientists began the study of meteorbiology, but the important thing is that they suspect that if a person is "endowed" by nature with a good brain, a fine personality, and a healthy body, he may thank his "lucky" stars. These revelations and others come to those who seek diligently, and it is only a matter of time and evolution till it will be generally accepted that most of our pain and pleasure is self-inflicted and that though the hand of the physician

within man, may be heavy and hard at times, it is guided by the tender hand of an all-knowing Creator. Then, and then only, will men see the One ever present in the changing universe.

RULING OUR STARS

It is through knowledge and the use of an indomitable will that we may "rule our stars." Every time we conquer an aspect we have lived up to our divine nature. An "evil" aspect *controlled* furnishes a reservoir of power with which no "good" one can compare. It is not the benefic or malefic aspects so much as it is the *use* made of them that marks the strong soul.

"There is no puny planet, sun, or moon,
Or zodiacal sign which can control
The God in us! If we bring *that* to
bear

Upon events, we mold them to our
wish;

'Tis when the Infinite 'neath the
finite gropes

That men are governed by their horo-
scopes."

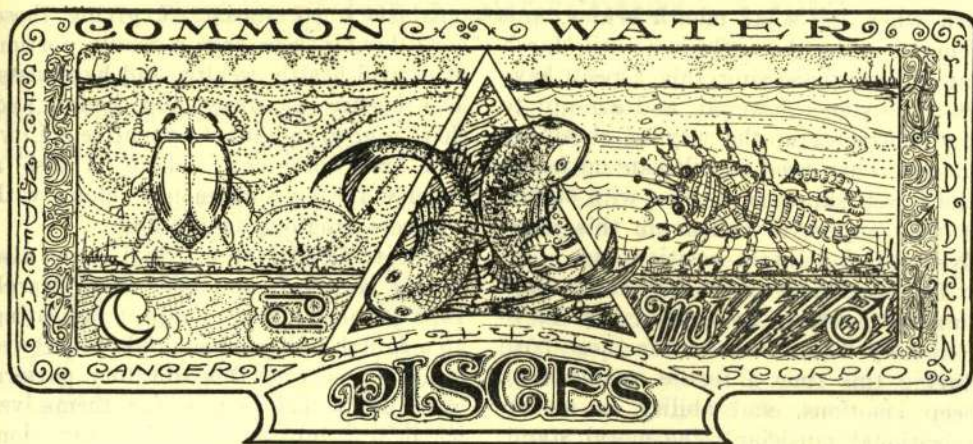
Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 14. The names are drawn by lot each month, but unless there is an unusually large number of applications you may have more than one opportunity for a drawing. Application for reading should be sent in when the subscription is made or renewed.

Data required are name, sex, birth-place, and year, month, and date of birth, also hour and minute as nearly as possible. *If Daylight Saving Time was in effect this should be stated.*

We do not read horoscopes for money and we give astrological readings only in this Magazine.



The Children of Pisces, 1949

Birthdays: February 19 to March 21

PISCES WHO come to birth during this solar month have the individuality focused through the third of the watery triplicity, Pisces, a common sign and are therefore very emotional, changeable, imaginative, and impressionable. They are highly sensitive to the mental and psychic atmosphere about them, and are consequently apt to be easily influenced. Kindness, sympathy, and a desire to serve are characteristic of these natives, but unless taught early to use discrimination in exercising these qualities they are likely to be taken advantage of by others.

Since Pisces is the 12th house sign, its natives usually come into earth life to meet much accumulated destiny of past lives. They are prone to yield to a feeling of being in the hands of fate, and enjoy playing the martyr. At the same time they frequently have an inner understanding which enables them to discern the essential from the non-essential more accurately than many of their associates.

Change and the sensational appeal to the Pisces natives, and the less developed may roam about in an aimless manner,

having no definite goal in life. However, the more developed ones are quite methodical and conscientious in carrying out a given assignment. They are usually fond of dancing, music, and dramatics, and can excel as entertainers in these arts.

As a rule the Pisceans are peace and comfort loving, avoiding dissension and physical labor. They are innately hospitable and enjoy having company. Being fond of rich foods, as well as of drink, they should have early training in forming proper eating habits. They need above all to be taught self-reliance and the development of the will.

The Pisces solar month opens this year under several vibrations of differing natures. The conjunction of the Sun with Mars, and the sextile of Pluto to Neptune, last all the solar month, indicating for all these children an abundance of vital energy, as well as considerable spiritual understanding. There is a dauntless determination, courage to face the greatest odds, executive and constructive ability, and an indomitable will. This aspect of the Sun to Mars is especially fortunate for the Pisceans, imbuing them with needed ambition and zeal to accomplish in life.

The Sun is also in opposition to Saturn when the solar month begins, and remains under this influence until March 1st. Those possessing this aspect have their resistance lowered, and are apt to find obstacles in the way of obtaining success. They need to cultivate optimism and unselfishness in dealing with others, if they expect to transmute this negative vibration into a positive one.

The beneficent trine of Venus to Neptune is in effect from February 19 to February 23, indicating for those born during this time a fertile imagination, deep emotions, and ability as an inspirational musician. The moral standards are high and there may be companionship of a most esthetic nature.

Also in effect from February 19 to February 22, is the opposition of Saturn to Mars. This is a negative aspect, bespeaking the need for cultivating unselfishness, kindness, truthfulness, and honesty. Should the early training not be of the kind to direct the child's energies into constructive channels, he may be subjected to public disgrace and imprisonment.

From February 22 to March 4, Venus trines Uranus. Those having this aspect are mentally alert, of quick intuitive perception, and exceedingly magnetic, especially to the opposite sex. Many beneficial friends are attracted, and there is a love of art, music, and poetry. A happy marriage is indicated.

A favorable mental aspect, Mercury trine Neptune, begins February 23 and lasts until March 8. This vibration indicates a mind peculiarly adapted to the occult art, and the native has ability as a magnetic healer.

Beginning February 2 and lasting until March 8, Venus opposes Saturn, an aspect which brings out the undesirable side of both planets. Difficulties are apt to come through the opposite sex, for the native has yet to learn unselfishness, trust, generosity, and self-control in partnership relations.

Several beneficent aspects begin on

March 7. The sextile of the Sun to Jupiter lasts until March 20, giving those born during these days a goodly portion of earned health, wealth, and happiness. The nature is sunny and jovial, and there is good judgment, executive ability, and trustworthiness. There is also a faculty for earning money, along with a sincere religious inclination.

The trine of Mercury to Uranus also begins March 7, and lasts until March 16, a favorable mental aspect indicating an original, independent, and progressive mind. Those with this vibratory pattern are apt to hew paths for themselves which lead into new fields of invention, literature, or science. The ideals are lofty, and the nature sympathetic and kindly.

Another beneficent aspect beginning March 7 is the sextile of Jupiter to Mars. This lasts until the last of the solar month, and imbues those possessing it with a nature noble, sincere, honest, and straightforward. Financial prosperity is favored, and there is considerable constructive ability and ingenuity.

Two less favorable vibrations are in effect from March 9 to the end of the solar month: the square of Uranus to the Sun and Mars. Those born during this period will be very high-strung, nervous, and impulsive. They will be lacking in regard for the conventionalities, impatient of any restraint upon their liberty, and apt to favor anarchistic plots and schemes. The great need for these natives is the cultivation of kindness, reason, and control of temper, so that these powerful aspects may be transmuted into constructive channels.

The Sun is in conjunction with Venus from March 15 to March 20, calling out the artistic and musical side of the nature. This aspect also strengthens the constitution, and favors friendship and social intercourse.

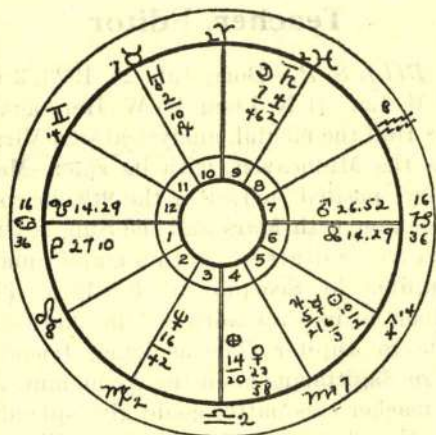
The conjunction of Venus with Mars, which is in effect the 20th and 21st of March, strengthens the passional nature and inclines toward too free spending.

Reading for a Subscriber's Child

JORDAN J. K.

Born December 2, 1935, 7:15 P. M.

Latitude 34 N. Longitude 118 W.



In this chart we find six planets in common signs, three in cardinal, only one in the fixed signs, and cardinal signs on all the angles. Thus we have indicated a nature that is flexible and active, apt to have many opportunities for soul growth through the varied circumstances in his life. The elements of fire (spirituality) and water (emotion) being of about equal strength, in this nativity, Jordan will need to strive to blend the two into a basic working harmony by constant efforts to sublimate his emotional nature.

The Sun in the aspiring sign Sagittarius, in conjunction with Mercury (fortunately more than a three degree orb) and Jupiter, the ruler of Sagittarius, indicates an individuality that is sunny, jovial, benevolent, and idealistic. The memory and mentality are favored, as well as health, wealth, and happiness. The 5th house position of these planets directs their activities toward entertainment, education, publication, courtship, and children.

However, the Sun, Mercury, and Jupiter are square to Neptune in Virgo in the

3rd house, and to the Moon and Saturn in Pisces in the 9th, configurations which bespeak the major lessons this Ego has chosen to learn in this earth life. There will be obstacles in accomplishment, particularly where employers and authorities are concerned. Those who have the responsibility of training this child should emphasize concentration of effort, persistence, and the necessity of completing tasks. In past lives Jordan has very probably misused his spiritual forces, so that now he is susceptible to the influence of others—those on both this plane and the superphysical planes, who may wish to use him for their own purposes. The boy should therefore be taught the positive spiritual way of life, so that he will strengthen his will and build for himself the protecting golden wedding garment. A life dedicated to service to others can do much to absolve his karmic debts and turn his squares to trines.

Venus in Libra is essentially dignified and strong, favoring musical and artistic ability, as well as the good will of the public. However, Venus is square to Mars in Capricorn in the 7th, and to Pluto in Cancer in the 1st, indicating lessons to be learned in the home, in connection with those bound to him by family ties, and also in all partnership relations. Unless careful eating habits are formed, Jordan may have digestive difficulties resulting from impaired function of the stomach and kidneys. Fresh fruits and vegetables should constitute the main part of his diet.

Uranus in Taurus in the 10th, sextile to the Moon and Saturn in Pisces in the 9th is a fortunate configuration, quickening the mind and intuitive faculties. Jordan is very probably interested in radio and electrical pursuits, and could likely be most successful in a professional way as a radio announcer or entertainer.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No readings given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—Editor.

Critic. Interpreter

GORDON J.—Born August 20, 1925, 0:53 P.M. Lat. 45 N. Long. 93 W. This young man has the mental, analytical sign Virgo on the Midheaven, with the Moon and Venus in Virgo in the 10th. Mercury, ruler of Virgo, is placed in this, its home sign, in the 9th house, in conjunction with Mars, sextile Saturn in Scorpio, and trine Jupiter in Capricorn in the 2nd. The Sun is in Leo in conjunction with Neptune, and Scorpio is on the Ascendant. This native has an exceptionally fine mind, capable of doing practically any kind of mental work. He could be successful as a teacher, critic, interpreter, chemist, printer, or photographer. He could also give efficient service as a dietitian or naturopath.

Salesman. Stage Director

JOE P. N.—Born October 5, 1932, 4:30 A.M. Lat. 39 N. Long. 109 W. In this chart we find the literary sign Gemini on the 10th house, and its ruler, Mercury, in Libra in the 2nd, in conjunction with the Sun (4 degrees,) sextile the Moon in Sagittarius in the 4th, sextile Mars (8 degrees) in Leo in the 11th, opposing Uranus in Aries in the 8th. The Sun is in Libra in the 1st house. Virgo is on the Ascendant, and Neptune and Jupiter are in conjunction in this sign in the 12th. This native also has a keen mind, and could do well in mental pursuits. As a salesman or dealer in music, art goods, jewelry, or dress goods, secretary, interior decorator, librarian, or stage director he could give efficient service.

Teacher. Editor

BILL S. P.—Born July 25, 1923, 3:00 P.M. Lat. 31 N. Long. 96 W. Here again we find the mental, analytical sign Virgo on the Midheaven, with its ruler, Mercury, posited in Leo in the 9th, in conjunction with Mars and the Sun, sextile Saturn (8 degrees), in Libra, and square Jupiter in Scorpio in the 12th. The Moon is in Capricorn in the 2nd, sextile to Jupiter. The aspiring, friendly sign Sagittarius is on the Ascendant. As a teacher this native could give splendid service, having not only the ability to teach, but also the ability to aid his students in building character. There is also ability in editing and publishing, and this field, too, offers ample opportunity for using the spiritual understanding in assisting others.

Secretary. Mail Clerk

CORNELIS D. C.—Born March 12, 1924, 4:51 P.M. Lat. 52 N. Long. 6 E. In this chart also the literary sign Gemini is on the 10th house, with the Moon posited there, sextile to Neptune in Leo in the 12th, and square to Mercury and Uranus in Pisces in the 7th. Mercury, the ruler of the expressive Gemini, in addition to its conjunction with Uranus and square to the Moon, makes a square to Jupiter in Sagittarius in the 4th. Virgo is on the Ascendant. This native should be quite versatile mentally, but not inclined toward physical labor. He would probably do best in a clerical or secretarial position, particularly in connection with a hospital, mail delivery, or a correspondence school.

Monthly News Interpreted

Cosmic Riddle

Astronomers are searching for a yet mysterious source of power that suddenly causes clouds of atoms to burst out of stars at speeds of over 100 miles per second, it was reported yesterday by Dr. Paul Merrill of Mt. Wilson Observatory.

The superspeed atoms suddenly break out of shells of expanding gases which surround certain stars, he explained in addressing a conference of scientists at California Institute of Technology.

"The source of this acceleration," he said, "is as puzzling as though a few of the automobiles caught in a traffic jam suddenly took wing and darted away so fast you couldn't see them. Another way to oversimplify the problem would be to compare it with that which would be created if a whistle kept blowing on a train without anyone touching the cord."

The first answer to the latest cosmic riddle, the speaker indicated, may be obtained from continuing spectrographic studies of small groups of freak objects known as "shell stars." The latter, while not exploding stars, or novae, give off their energies in a semiexplosive manner.

"You might refer to shell stars as 'simmering stars' because while they don't erupt in a single burst, they could be said to be erupting more or less continuously," the astronomer asserted.

The spectrographic studies, by detecting the source of the amazing acceleration of atoms which break through the star's outer shell, may determine the nature of the energy. A hitherto unknown cosmic power source may be involved, it is admitted.

—*Los Angeles Times*, December 19, 1948

There is only one source of power manifesting in our solar system, and that source is God. When this Great Being willed to create our solar system He sought out an appropriate place in space and filled it with His own' aura, permeating every atom of the Cosmic Root-substance of that particular portion of space with His life, which life force awakened the activity latent within every inseparable atom in that selected place. And into that space, by the power of His tremendous will, He drew from the Cosmic Root-substance without, and thus the substance within His sphere of action became denser

than that which occupied Universal Space outside of His solar system.

After this Great Being had thus prepared the material for His habitation, He next set it into order by pervading every part of the system with His consciousness, but a different modification of that consciousness in each part or division. To create these divisions the Creator set the Cosmic Root-substance into varying rates of vibration which resulted in different divisions. The varying angles of inclination of the axis placed in various angles with respect to each other, and the measure of vibration, made the atoms composing the Cosmic Root-substance **capable of forming all** the different combinations that we find manifesting within our solar system.

The power that God used to create a solar system manifests both as a centripetal and a centrifugal force. The centripetal force holds the atoms together as long as a certain form is needed to fulfill its destiny; then the centrifugal force comes into action and the form is disintegrated. Atoms expelled from stars are no longer of value there, and therefore the centrifugal power of God forces them out into space where the form disintegrates and the elements composing it return to their original source.

One wonders how it is possible for astronomers with their undeniable ability, to remain so spiritually blind as not to discover in their search for truth, that the, to them, unknown power which creates planets and disintegrates them when they have fulfilled their destiny in the divine plan, is none other than a manifestation of the will power of the Great Being who made all things that have been made, and without whom nothing which is, was made. Truly, "the light shineth in darkness; and the darkness comprehended it not"

Awake! Think!

"The human has not yet stepped outside of the evolutionary process. Nor is there any reason to assume that life has ceased evolving. Yet evolution is, for many of us, the dodo and the mammoth: dead history: a subject in perpetual past tense. And, stranger still, it is something entirely physical. It rarely occurs to us that reason may go on evolving and, beyond reason, other and more subtle powers.

"Not understanding ourselves, we are unaware of the unborn Man of the future knocking on the door of our consciousness, a being far more developed in sensitivity than the man of petty expression who walks the earth today.

"And the key to the secret door which imprisons that future Man is contained in seven small words: words spoken by great teachers in every age and every tongue, yet ignored by each blind and fettered generation of mankind. Whoever the teacher, whatever the language, the meaning is always the same:

THE KINDOM OF HEAVEN IS WITHIN
YOU

We wish to know the meaning of life, so we look out, and are carried further and further away, yet the knowledge we seek is "Closer than breathing, nearer than hands or feet."

Douglas Trim in *Here and Now*.
—*Fellowship Messenger*, December, 1948—
January, 1949.

There is no growth without activity; neither is there any disintegration without it. Centripetal activity holds together the atoms composing all forms. Centrifugal activity scatters the atoms composing forms when they have fulfilled their destiny.

The activity power of God is never idle during manifestation. It builds forms for the use of all created beings from the lowest to the highest. The substance comprising these forms is composed of the elements of the region in which the entities are evolving. The more developed the entity, the higher the region in which it functions; and all development depends on the work accomplished by the individual Spirit inhabiting the form. All Spirits, having been differentiated within the body of God, are in possession of all His divine possibilities, and are therefore destined to develop these possibilities into dynamic powers

like unto those possessed by their divine Creator; and a part of this development is accomplished during stated periods of existence on earth where certain lessons are to be learned by each evolving Spirit.

Evolution, whether the term is applied to the lowest or the highest of God's creations, means progressed growth; and growth applies equally, both to spiritual powers as well as to the forms occupied from time to time by any particular Spirit.

Heaven means a place of supreme happiness, and true happiness is an inherent qualification of the Spirit. Therefore there can be no real happiness that does not owe its origin to the Spirit inhabiting the form. Form itself has no feeling. That is a power of the Spirit which inhabits the form, and is as extraneous to that form as man is to the material house in which he lives.

The sooner we as individuals learn to identify ourselves as Spirits and not physical bodies the more rapidly we shall develop our potential powers which will fit us for existence on a higher plane of living where experience will be of greater value and the lessons they contain much easier to incorporate within our being. When once the individual becomes aware of the fact that he is pure Spirit existing from time to time in a physical body, which he moves about from place to place in order to obtain experience, he will know himself and his true relationship to his Creator, within whom all things in our solar system exist; all of which are good, and only their perverted use by man may bring disaster upon himself.

When man truly awakes and begins to think, he will very soon discover that he is the source of his own destiny and therefore happiness or discontent are of his own making; and any change must come within himself. Some there are who have already touched the heights and discovered this great truth.

READERS' QUESTIONS

Union of the Churches

Question:

An article in the December 4, 1948, number of *The Saturday Evening Post* describes the work of Dr. E. Stanley Jones in uniting the Protestant churches. What is the attitude of The Rosicrucian Fellowship toward such a movement?

Answer:

Christ came to bring unity among all mankind, and therefore all efforts to dissolve the barriers of race, religion, etc., and to promote a working realization of the oneness of all humanity, are to be highly commended. Viewed in the light of calm reason, surely it seems questionable for groups of adherents to the Christian faith to permit themselves to be separated by insignificant points of creed so that they violate the basic and generally accepted Christian teaching of love to all by their antagonism toward each other!

Today, when the great unifying force of the Christ is manifesting in every phase of human endeavor, it seems obvious that many such consecrated men as E. Stanley Jones are being directed by the Higher Ones in their ceaseless work of forwarding the evolution of humanity—and particularly at this critical transition time. May an increasing number of men and women become amenable to such higher promptings!

In regard to the matter of unification of the Protestant churches, it is timely to recall certain statements made by Max Heindel in an article he wrote concerning the importance of ritual: "Each of the sects today is struggling

to solve the problem of life in its own way, but each is striking a new note in a haphazard manner, and therefore they are failing, while the Catholic church with all its abuse still holds a wonderful sway over its adherents because of the concerted power of the ritual.

"In order that we may learn from them how to fill our churches and foster the soul growth in our Protestant people, we must first realize the fact that 'in unity there is strength.' We must cease our senseless disputes about details. Whether we 'sprinkle,' or 'immerse,' whether we are 'predestined,' or 'free'—what does it really matter? None was ever saved because of this hairsplitting. The words of Abraham Lincoln, 'In essentials unity, in non-essentials liberty, in all things charity,' must be adopted before anything can be done. Agreement to this proposition in true consecration to the great object must be the cornerstone, and on that basic principle a Federation of Protestant churches could thus be formed. The details of government could be worked out by the membership.

"Having attained this point, the important question of ritual could be worked out in two, or perhaps three ways: (1) It could consist of certain readings from the Bible arranged in such a manner that they would form a connected and consecutive service. A number of such rituals could be written so that each would be suitable for a certain feast, and on ordinary Sundays another ritual could be used in all the Protestant churches of the world. (2) The ritual of the Episcopal church could be adopted as it is, or in a modified form. (3) An occultist capable of getting in touch with the cosmic sources

of knowledge might be found and persuaded to write a ritual that would have in it a power unattainable in any other way.

"The first of these would be the least effective. The last would be the most efficient method of attaining the desired end, but conversely, to obtain a ritual by the last method would be much more difficult.

"Before a ritual can have its maximum effect, however, those who are to grow thereby must become attuned to it. This involves work on their vital bodies while those vehicles are still in the making.

"It is a matter of occult knowledge that birth is a fourfold event, and that birth of the physical body is only one step in the process. The vital body also undergoes a development analogous to the intrauterine growth of the dense body. It is born about the seventh year of life. During the next seven years the desire body is ripened and comes to birth about the fourteenth year, when adolescence is reached, and the mind is born at twenty-one, when the age of manhood and womanhood commences.

"The occult facts are well-known to the Catholic Hierarchy, and while the Protestant ministers work upon the emotional nature, which is ever seeking something new and sensational without realizing the futility of the struggle and the fact that it is this most rampant vehicle that drives the people from the churches in search for something more new and more sensational, the occultly informed Catholic Hierarchy concentrates its efforts upon the children. 'Give us the child up to its seventh year and it is ours forever,' they say, and they are right. During these important seven years they impregnate the plastic vital bodies of their charges with their views by means of repetition. The repeated prayers, the time and tune of the various chants, and the incense,

all have a powerful effect on the growing vital body. Nor does it matter that the ritual is in an unknown tongue, for to the Ego this vibratory message is a divine color chant, intelligible to all Spirits. Neither does it matter that the child repeats like a parrot, without understanding, so long as it does repeat what is given it. The more the better, for these occult vibrations are thereby incorporated in its vital body before it sets, and remain with it through life. Every time Mass is intoned by the servants of the church in any part of the world, the cumulative vibratory power of their efforts stirs those who have its line of force in their vital bodies in such a manner that they are drawn to the church with a generally irresistible force. This is on the same principle that when a tuning fork is struck, others of identical pitch commence to sing.

"Some Catholics have turned against the Catholic church, but subconsciously and at heart they have remained Catholic to their dying day, for the vital body is exceedingly difficult to change, and the lines of force built into it during its gestatory period are stronger than almost any individual will.

"It follows, therefore, that if we would change the tendency of the world to pursue pleasure and sense gratification to the exclusion of religion, we would do well to begin with the small children. If we gather them at the altar and teach them to love God's house and incorporate certain universal prayers and parts of the ritual in their forming vital bodies, avoiding even the semblance of a 'church supper,' but cultivating in all who enter the ideal of reverence for a holy place, we shall by degrees build around the physical stone structure an invisible temple of Light and Life, such as described by Manson in *The Servant in the House*.

NUTRITION AND HEALTH

ROSICRUCIAN IDEALS—The Rosicrucian Teachings advocate a simple, harmless, and pure life. We believe that a vegetarian diet is most conducive to health and purity; that meat of all kinds, as well as alcoholic drinks, tobacco, and stimulants, is injurious to health and spirituality.

As Christians we believe it is our duty to refrain from sacrificing the lives of animals and birds for food, and so far as possible to refrain from use of their skins and feathers for wearing apparel. We consider vivisection diabolical and inhuman.

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and to clear the channel for the inflow of higher forces. Our motto is: *A sane mind, a soft heart, a sound body.*

Music for Healing

By KATHARINE H. POOR



MUSIC IS A universal panacea. Mentally, morally, and physically music is of increasing value as its healing and uplifting effects become better known and understood.

The principles of musical science are based on the rhythm of the universe—Sound—by which the Cosmos was built. Music is the highest, finest, and most important of the so-called “arts.” Most certainly it is far more than an art—rather a fundamental building, vibratory power.

Music—rhythm—was used as a healing measure in ancient times, by early and primitive races. It is to be considered in its primal aspect as sound rhythm. We know the occult power of rhythm in the formation of worlds, the building of races, the life of man. The law of rhythm is a law of universal being and from the occult or hidden forces incorporated in it, come the discoveries of the effect of music upon disordered human conditions. From the incantations of the priest-doctors of Egypt down to the present day, it has been used as a beneficial therapeutic force.

The Hebrews used music as a cure in both mental and physical illness. One famous biblical example is that of David who played the harp to restore the mental health of the disordered King Saul.

The Romans and Greeks used music as a therapeutic measure and many cures of various kinds have been recorded by Plutarch and others, cases of depression, melancholia, and insanity.

The ancient Greeks are said to have been the first to use music as a regular treatment. The lyre or harp was a favorite instrument and was also used with the voice. Fevers were reduced by songs and deafness was cured by the sound of the trumpet. Many accounts of miraculous cures by means of music are found in the classics. The flute was found effective in treating plague. Following a great epidemic of plague over all Europe in 1374 came the phenomenon known as the “Dancing Mania” in which entire communities danced until they dropped exhausted. Music was the only means of controlling this disorder. Soft, slow music was played in the streets and public places, and the disease disappeared.

Music works both as a stimulant and a sedative, and various types of music are used to control different disorders. Countless examples are given down through history showing the efficacy of music. Modern science confirms that it plays a great part in human physical and mental health, general efficiency, and moral fibre.

Multiple demonstrations of all this

have been given from the primitive Indian medicine man's treatments down to the findings of today's science: and through the centuries research in the influence of music on the human body has been studied and recorded, until now a large body of authentic data exists to repay investigation.

During the latter part of the eighteenth century scientific experiments were begun to find out the precise effect of music on the human body and mind. This has continued until now it is conceded that music carefully used and properly heard, constitutes a definite curative agent. It has been, and is, used in insane asylums, surgical operating rooms, prisons, industrial plants, and in schools, in sufficient measure to prove that music is important in the improvement and upbuilding of the human organism in all its departments.

It is easily understood that music especially stimulates or quiets the nervous and emotional systems, and research has proved that probably every function of the body may be influenced by the rhythm and harmony of musical tones through the agency of the auditory nerves. Experiments have shown that music increases metabolism, increases or decreases muscular energy, affects breathing, blood volume and pressure and influences internal secretions.

Naturally the influence of music on mental health must merit greater attention as the development of mind goes on and the opening of the mental era of human life becomes more pronounced—the development of mind and unfoldment of spirit which constitutes the endless journey upon which man has embarked.

Physicians, even those who are not readily given to new and progressive methods of treatment, are forced to concede the efficacy of music treatment in nervous and mental maladjustments which are wide spread and difficult of diagnosis and cure. An unbalanced and neurotic mind is especially sensitive to

musical vibration.

These maladjustments are often deep seated and of long standing, and firmly embedded in the subjective mind of the patient. Until certain experiences and events of his past life, often from his childhood, are brought to light and drained out, correct and intelligent treatment and cure is often impossible. From these conditions owing to the inequalities and miscomprehensions of undeveloped human mind, have sprung up the disorders grouped under the headings of psychiatric and psychosomatic medicine which constitutes a new found field in medical history.



They are in their infancy as yet, even as the mind is in its infancy of development. As experimentation continues, much becomes known, enough certainly to foreshow its future in human science.

Many of our medical practitioners jeer at the idea of serious and incurable physical disease being caused by emotional disturbance. It is daily becoming more widely known that emotions and inner tensions can and do produce bodily changes which may bring about fatal diseases if not promptly recognized and properly treated.

The actual origin and cause of certain diseases are today "unknown" to ordinary medical science, but to the clever and trained psychosomatic operator, it is an open book where he is able to delve deeply into the patient's past life and present circumstances. He knows that if the conditions had been recognized and correctly diagnosed and treated early enough, a cure might have been effected. After a certain stage is reached such cure may be no longer possible.

In many serious cases music has been

proved of the utmost value. The Johns Hopkins Hospital in Baltimore has established a musical department in its Phipps Psychiatric Clinic. It is proving invaluable in the treatment of insanity as well as milder neurotic and mental derangements. One patient who was fond of music found release and cure from her entire illness through receiving vocal lessons under competent direction.

One mental hospital of some 1400 patients organized an orchestra to provide music at mealtime. It proved to be greatly beneficial in many ways and has been continued for many years. Many individual cases have been recorded of actual cures through the application of music; sometimes through hearing certain types of music, sometimes the study of music and learning to perform and teach it.

Music is used more and more in physical avocations. It has been found to be an aid to football and to athletics generally. In racing, in business and technological schools in industry, in scientific laboratories and artists' studios, music is a valuable factor. It eases and clarifies efforts of all kinds, lessens fatigue, and raises general morale.

It is interesting to note the effects of individual compositions on bodily and mental conditions. Brahms' *Lullaby* is successful in various difficult cases. In mental depression, Tchaikovsky's *Fifth Symphony*, *Pilgrims' Chorus* from *Tannhauser*, Chopin's *Preludes*, Liszt's *Second Rhapsody* and the *March of the Sirdars* are effectual.

Sedative musical selections in frequent use in the hospitals are the *Ave Marias* of Schubert, Bach-Gounod and Saint Saens; *On Wings of Song* by Mendelssohn and Beethoven's *Pastoral Symphony*. The *Eroica Symphony*, *Toreador Song*, *Ride of the Valkyries* and Gershwin's *Rhapsody in Blue* are excellent tonics.

Beethoven's *Sonata Pathetique* and the *Moonlight Sonata* are helpful in be-

reavement depression, and the works of Gilbert and Sullivan invariably work as stimulants. This list can be extended indefinitely. The influence of Beethoven's music was the forerunner of the science of psycho-analysis and psychiatry. He was a master in releasing human emotions and aspirations in a way which made clear his office then and now of uniting heart and mind in true understanding, in the formation of a spiritualized race.

It has been found that the brain functions in rhythm. One prominent psychiatrist believes that the curative principle of music lies in the close affinity between rhythm and the human organism, and the scientific explanation of this—too long to give here—is most interesting. This scientist considers that a flute and violin are the instruments most able to affect the patient and that a trio or quartet of strings is more effective than a single instrument.

Tone, rhythm, tempo, volume, intensity—all affect the patient variously and must be adjusted to individual need. Musical therapy affects the heart and circulation of the blood, hypertension, and the muscular system. Moods may have a biological foundation. Lively and stimulating music dispels depression while soft and soothing music quiets restlessness and excitement.

The newer and more modern compositions with their crashes of disharmony and dissonance, sometimes violent discords coming from the modern grouping of brasses, indicate a particular phase of race development. Nothing good comes to mankind from these expressions or from the jazz and swing so prevalent today. It is essentially the expression of the lower nature trying to influence the whole life system. It emphasizes qualities which might better be left dormant until the Ego has progressed sufficiently to cope with them, though like all else, this is a karmic opportunity.

A Russian psychologist has found that music can improve the eyesight; that

the patient can see farther and more clearly than in silence. We all know how necessary music is in army morale. In industry also musical rhythms are of great importance. Many industrial plants now use it in different ways. *Music while you work* is helpful for greater efficiency, less strain, and larger production activity.

A dentist in Minneapolis has built a dental chair which plays music as an anesthetic. A recording and amplifying system is built into the chair. The music travels through the mastoid and drowns out the grinding noises and diminishes the pain. No sound is audible to the ears. In spinal anesthesia music is used. The patient is given ear phones which transmit carefully chosen music which isolates him from the sounds of the operating room and quiets his nerves.

Musical tones have broken up or dissolved gall stones which cause intense pain, and have a distinct office in combating all physical discomfort. Plutarch says that "the rich and full tones of the flute spread tranquility throughout the soul." They also spread tranquility through the digestive organs. From this comes the custom of dinner music. The famous Cleveland doctor, George W. Crile, believed that music had a marked effect upon the gland secretions in the blood.

Music has proved especially helpful in the treatment of maladjusted children, and deranged children's fits of violence have been cured by its use. It is said that music therapy reaches the child's brain when it is closed to other treatment. In cases of war neuroses—combat fatigue—music has been of great service.

Group singing is urged as a valuable health measure. Rhythm is beneficial to mind and body. It causes proper breathing, aids digestion, and improves the circulation. Emotional wrinkles are smoothed out and good spirits result.

Music is strongly recommended as a hobby. Many great men from Nero down,

and doubtless many before him, have played some instrument in addition to their regular occupations. Making music forms an emotional vent and means of inner expression. Even the lowly harmonica plays a part in music therapy as it is easily learned. Lincoln, Coolidge, and Hoover loved to play the harmonica, and Franz Schubert liked to make music through a comb. Probably many of us have experimented with that "instrument."

During the confusion, tensions, and nerve exhaustion of today, music is unequaled as a builder and sustainer of morale. It promotes and restores sanity and a will to carry on in the face of obstacles and disasters. It is a call to courage and power over weakness and



strengthens nobility of character. It will be remembered what Beethoven's *Fifth Symphony* meant to our soldiers in the last war. We desire to pay full tribute to the great Beethoven for what he has done and is *still doing* in developing man's higher faculties.

As the human race progresses and unfolds the higher soul faculties, the art of music will undoubtedly equally progress and reach new and higher levels in its power to influence the human organism and expand human consciousness.

At certain historical periods magic in music has been brought to earth by high Initiates. The strains of the lyre of Orpheus quieted troubled and unsound minds. The seven stringed harp of David, the "sweet singer of Israel," is another example.

Symbolically, both of these refer to the spiritually developed powers of the player—man—as they exist within his organism, and sound the awakening of the Divine Flame within his being.

Earth melody is the prayer of the hu-

man and temporal to the Divine; harmony is the response of the Divine and Eternal to the high reaching prayer of man.

It is taught that the music of coming ages will supersede the musical discord of today which will give way to concord, unity, real harmony, and true rhythm. Melody will come into its own and the music of the future will be constructive rather than discordant and nerve wracking. America is the building place of the coming race and Americans will become receptive to the new musical ideas as they are projected from inner spheres. Progressed and famous musicians will use new and improved instruments. If some composers adhere to the old forms and methods, the new will eventually supplant them for discord and separateness must give place to the Universal plan of Harmony.

Potentialities of music are unlimited, even as the potentialities of human unfoldment, and the building attribute of music will coincide with the human mind and soul building. The developing musical ear of today catches the first rhythms of the music of the spheres. It will yet develop sufficiently to hear the Cosmic Symphonies, and endeavor to bring through these celestial strains for the greater good of mankind. In the tones of Beethoven's nine symphonies are found the planetary healing forces of the entire solar system.

We quote from one physician's word on the subject. "Music has strong and definite effects on the body and mind. It has direct effect on the pulse, respiration, and blood pressure, which respond to different rhythms. It influences the emotions through the ductless glands. Music is coming into its own in physical and mental therapy, through psychiatric and psychosomatic treatments." The forces of rhythmic sound through music are being turned to practical account by modern medicine and will be increasingly used for the benefit of mankind.

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Oceanside, California, U.S.A



Diagnosing by Astrology

FOR THOSE who have given the divine science of astrology a fair, unbiased study and trial, there is no question as to its superiority over all other methods of diagnosing disease. However, its constructive use requires a high degree of discrimination in adhering to certain basic psychological principles.

First of all, as little as possible should be diagnosed directly from the horoscope to the patient, for it should always be remembered that the ill person is abnormal to some extent and apt to misunderstand or misinterpret what is said to him. It often happens that a person who knows of a certain negative aspect in his chart, or of a definite chronic condition in the body, forms a picture in his mind of the abnormality involved and thus may actually establish the condition more strongly. Such a mental and emotional fixation may become so strong that a spirit of hopelessness prevails, a shell is formed about the person, and it becomes most difficult to give assistance.

Thus we see why there should always be a strong emphasis placed on the positive aspects and the possibilities of using them to offset and overcome the undesirable mental and emotional patterns which have resulted in disease. Optimism and cheerfulness are primary factors in any effective method of healing.

Furthermore, the patient should be

taught that the aspects in his horoscope are of his own making, and that they will affect him only as long as he continues the negative line of thought or feeling indicated. Continual emphasis should be placed on the ability of the indwelling Ego, or Spirit, to "rule his stars," so that any degree of fatalism may be avoided. There is no limit to the power of an awakened Spirit!

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Visible helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

February	2—9—15—22
March	1—8—15—21—28
April	5—11—18—25

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.

Children's Department



The Power of Love

By LOUISA M. ALCOTT

(Conclusion)



UT THEY came hastening back and prayed him to come and see how lovely the cell had grown. The rough floor was spread with green moss, and over wall and roof grew flowery vines, filling the air with their sweet breath, while above played the clear soft light casting rosy shadows on the glittering drops as they lay among the fragrant leaves. Beneath the vines stood Violet, casting crumbs to the downy little moles who ran fearlessly about and listened as she sang to them.

When the old King saw how much fairer she had made the dreary cell than his palace rooms, gentle thoughts within whispered to him to grant her prayer, and let the little fairy go back to her friends and home; but the Frost Spirits breathed upon the flowers and bid him see how frail they were, and useless to a king. Then the stern, cold thoughts came back again, and he harshly bid her to follow him.

With a sad farewell to her little friends she followed him, and before the throne awaited his command. When the King saw how pale and sad the little

face had grown, how thin her robe and weak her wings, and yet how lovely the golden shadows fell around her and brightened as they lay upon the wand, which guided by patient love had made his once desolate home so bright, he could not be cruel to the one who had done so much for him, and in kindly tones he said:

"Little Fairy, I offer you two things and you may choose between them. If I will vow nevermore to harm the flowers you may love, will you go back to your own people and leave me and my Spirits to work our will on all the other flowers that bloom? The earth is broad, and we can find them in any land. Why should you care what happens to their kindred if your own are safe?"

"Ah!" answered Violet sadly, "do you not know that beneath each flower's bright leaves there beats a little heart that loves and sorrows like our own? Can I, heedless of their beauty, doom them to pain and grief, that I might save my own dear blossoms from the cruel foes to which I leave them? Ah no! sooner would I dwell forever in your darkest cell than lose the love of those warm, trusting hearts."

"Then listen," said the King, "to the task I give you. You shall raise up for me a palace fairer than this, and if you can work that miracle, I will grant your prayer or lose my kingly crown. And now go forth, and begin your task; my Spirits shall not harm you, and I will wait till it is done before I blight another flower."

Then out into the gardens went Violet with a heavy heart, for she had toiled so long her strength was nearly gone. But the flowers whispered their gratitude and folded their leaves as if they blessed her, and when she saw the garden filled with loving friends, who strove to cheer and thank her for her care, courage and strength returned. Raising up thick clouds of mist that hid her from the wondering flowers, alone and trustingly she began her work.

As time went by the Frost King feared the task had been too hard for the fairy; sounds were heard behind the wall of mist, bright shadows seen to pass within, but the little voice was never heard. Meanwhile the golden light had faded from the garden, the flowers bowed their heads, and all was dark and cold as when the gentle fairy came. To the stern King, his home seemed more desolate and sad; for he missed the warm light, the happy flowers and more than all, the gay voice and bright face of little Violet. So he wandered through his dreary palace wondering how he had been content to live before without sunlight and love.

Little Violet was mourned as dead in Fairyland. Many tears were shed, for the gentle fairy was loved by all, from the Queen down to the humblest flower. Sadly they watched over every bird and blossom which she had loved, and strove to be like her in kindly words and deeds. They wore cypress wreaths, and spoke of her as one whom they would never see again. Thus they dwelt in deepest sorrow, till one day there came to them an unknown messenger, wrapped in

a dark mantle, who looked with wondering eyes upon the bright palace and flower crowned elves, who kindly welcomed him and brought fresh dew and rosy fruit to refresh the weary stranger. Then he told them that he came from the Frost King who begged the Queen and all her subjects to come and see the palace little Violet had built; for the veil of mist would soon be withdrawn, and as she could not make a fairer home than the ice castle, the King wished her kindred near to comfort and to bear her home. While the elves wept, he told them how patiently she had toiled, how her fadeless love had made the dark cell bright and beautiful. These and many other things he told them, for little Violet had won the love of many of the Frost Spirits. Even when they killed the flowers she had toiled so hard to bring to life and beauty, she spoke gentle words to them and sought to teach them how beautiful is love. Long stayed the messenger, and deeper grew his wonder that the fairy could have left so fair a home, to toil in the dreary palace of his cruel master, and suffer cold and weariness to give life and joy to the weak and sorrowing. When the elves had promised they would come, he bade farewell to happy Fairyland, and flew sadly home.

At last the time arrived, and out in his barren garden, under a canopy of dark clouds, sat the Frost King before the misty wall, behind which were heard low sweet sounds, as of rustling trees and warbling birds. Soon through the air came many-colored troops of elves. First the Queen, known by the silver lilies on her snowy robe and the bright crown in her hair, beside whom flew a band of elves in crimson and gold making sweet music on their flower trumpets, while all around with smiling faces and bright eyes, fluttered her loving subjects.

On they came like a flock of brilliant butterflies, their shining wings and many-colored garments sparkling in the

the dim air; and soon the leafless trees were gay with living flowers and their sweet voices filled the garden with music. Like his subjects, the King looked on the lovely elves and no longer wondered that little Violet wept and longed for home. Darker and more desolate seemed his stately home, and when the fairies asked for flowers he felt ashamed that he had none to give them. At length a warm wind swept through the garden and the mist clouds passed away. In silent wonder looked the Frost King and the elves upon the scene before them.

Far as the eye could see were tall, green trees, whose drooping boughs made graceful arches, through which the golden light shone softly, making bright shadows on the deep green moss below where the fairest flowers waved in the cool wind and sang in their low sweet voices of the beauty of love. Flowering vines folded their soft leaves around the trees, making green pillars of their rough trunks. Fountains threw their bright waters to the roof, and flocks of silverwinged birds flew singing among the flowers or brooded lovingly above their nests. Doves with gentle eyes cooed among the green leaves, snow white clouds floated in the sunny sky, and the golden light, brighter than before, shone softly down.

Soon through the long aisles came Violet, flowers and green leaves rustling as she passed. On she went to the Frost King's throne, bearing two crowns, one of sparkling icicles, the other of pure white lilies, and kneeling down before him said:

"My task is done, and thanks to the Spirits of Earth and Air, I have made as fair a home as elfin hands can form. You must now decide. Will you be King of Flowerland, with my own gentle kindred for your loving friends? Will you possess unfading peace and joy, and the grateful love of all the green earth's fragrant children? Then take this crown of flowers. But if you can find no pleasure here, go back to your own cold

home and dwell in solitude and darkness, where no ray of sunlight or of joy can enter. Send forth your Spirits to carry sorrow and desolation over the happy earth and win for yourself the fear and hatred of those who would so gladly love and reverence you. Then take this glittering crown, hard and cold as your own heart will be, if you will shut out all that is bright and beautiful. Both are before you. Choose."

The old King looked at the little fairy and saw how lovely and bright shadows gathered around her, as if to shield her from harm. The timid birds flew near her and the flowers grew fairer as she looked upon them, while her



gentle friends, with tears in their bright eyes, folded their hands beseechingly, and smiled on her.

Kind thoughts came rushing to his mind and he turned to look at the two palaces. Violet's so fair and beautiful with its rustling trees, calm, sunny skies, and happy birds and flowers, all created by her patient love and care. His own, so cold and dark and dreary, his empty gardens where no flowers could bloom, no green trees dwell, or gay birds sing, all desolate and dim; and while he gazed, his own Spirits, casting off their dark mantles, knelt before him and besought him not to send them forth to blight the things the gentle fairies loved so much. "We have served you long and faithfully," they said, "give us now our freedom that we may learn to be beloved by the sweet flowers we have harmed so long. Grant the little Fairy's prayer, and let her go back to her own dear home. She taught us that Love is mightier than Fear. Choose the

The Rosicrucian Fellowship

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A spiritual Religion cannot blend with a materialistic Science any more than oil can mix with water. Therefore, because the Great Leaders of humanity saw the tendency toward ultra-materialism which is now rampant in the Western World, they took steps to counteract and transmute it at the auspicious time. They did not wish to kill budding Science as Science had earlier strangled Religion, for they saw the ultimate good which will result when an advanced Science has again become a co-worker with Religion.

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flower crown and we will be the truest subjects you have ever had.”

Then amid a burst of wild sweet music the Frost King placed the flower crown upon his head and knelt to little Violet, while far and near over the broad green earth, sounded the voices of flowers singing their thanks to the gentle fairy. The summer wind was laden with perfumes, which they sent as tokens of their gratitude, and wherever she went, old trees bent down to fold their slender branches around her, flowers laid their soft faces against her own, and whispered blessings; even the humble moss bent over the little feet and kissed them as they passed.

The old King, surrounded by the happy fairies, sat in Violet's lovely home and watched his icy castle melt away beneath the bright sunlight. His Spirits, cold and gloomy no longer, danced with the elves and waited on their King with loving eagerness. Brighter grew the golden light, gayer sang the birds, and the harmonious voices of grateful flowers, sounding over the earth, carried new joy to all their gentle kindred.

Lists of Dealers and Centers

We publish in alternate issues of this Magazine complete lists of dealers carrying The Rosicrucian Fellowship publications; also lists of the Study Groups and Chartered Centers of the Fellowship, both in the United States and abroad. These lists are omitted in the intervening issue in order to make the space available for our articles and notices. This applies to the present issue. Anyone wishing to obtain the name and address of any Dealer or the address of any Center or Study Group will find them in the February issue. They will also be printed in the April number.

The Rosicrucian Mysteries

By MAX HEINDEL

Christian Mystic—Initiate

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BY MAX HEINDEL

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