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Dedication

By RONA MORRIS WORKMAN



I walked with my Lord in the woods
today
Where the leaves were a golden
flame,
And a thrush in the glen sang a pean
of praise
To the glory of His Name.

I asked my Lord if my way of life
Was the path He would have me
go,
And sad on the breeze like a mourn-
ing dove,
Came His answer soft and low:

“My child,” said He, “before tak-
ing my cross,

With a crown of thorns on my brow,
I suffered alone in Gethsemane’s gloom;
Will you also forsake me now?

“My world cries aloud in its sorrow and pain;
Of my love they do not know;
The fields are plowed for the golden grain
Yet how few there are who sow!”

I talked with my Lord in the woods today
Where the thrush sang low and sweet;
And my vow of service and love I laid
As an offering at His feet.

The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

Happiness in a Troubled World

By JOSEPH DARROW



HE world seems to be saturated with trouble in these days, and very few are immune from it. This of course is due quite largely to the world war which is now waging and the psychic atmosphere created by it, which interpenetrates the world and all humanity. This is also a time of the precipitation of ripe destiny, or karma as it is sometimes called. That is, humanity is now reaping the results of causes which were set into operation by itself in past years and ages, and which have only finally arrived at the point where the Law of Consequence brings the results into evidence.

The desire for happiness is a universal desire. It might be well to inquire here as to just what is the nature of happiness. From the Rosicrucian standpoint it means a

THE NATURE OF HAPPINESS state of harmony in the vehicles or bodies which man possesses.

These are, first, the physical body which we all recognize; then the vital or etheric body which gives it vitality; third, the desire body, which is the vehicle of the desires and emotions; and finally, the mind or mental body, which is the vehicle of reason, and is the instrument for the making of thought forms out of the surrounding universal mind stuff, these thought forms being the basis of thought.

We may say that happiness necessarily requires harmony in the last two vehicles mentioned, a state of health, so to speak, in the mind and the desire body. Happiness, however, may be

present when the physical body is lacking in health and when the vital body is not functioning properly. In other words, happiness is manifested through the mind and the emotional nature regardless of all other considerations, although happiness is more easily achieved when all four vehicles or instruments are healthy and harmonious.

Everybody wants to be happy. From the philosophical standpoint, however, happiness is not the real object of life, that object being for each individual human being properly to perform his duty in the great work of evolution which has been designed and is being carried on by the God of our special part of the universe, namely, our solar system. This is brought out in the *Rosicrucian Cosmo-Conception*, from which we quote:

“Let us realize and engrave it deep upon the tablets of our memory that the purpose of life is not happiness but experience. Sorrow and pain are our most benevolent teachers while the joys of life are but fleeting. . . . Experience is knowledge of the effects which follow acts. This is the object of life together with the development of Will, which is the force whereby we apply the results of experience. . . . At the present stage of our evolution the twin feelings, interest and indifference, furnish the incentive to action and are the springs that move the world. At a later stage these feelings will cease to have any weight. Then the determining factor will be duty.”

THE REAL OBJECT OF LIFE

Elsie Robinson, a columnist whose writings are distributed among a large number of newspapers by the King Features Syndicate, Inc., some time ago analyzed this matter of trouble and brought out some interesting facts and sidelights relative to its effect upon happiness. We will quote a few of her statements on the subject:

"Trouble? No use kidding yourself that you can duck it. You may read a How-To-Be-Happy book daily and follow all the rules, yet life will continue to be the same old pain in the neck. However, there is a way of 'beating the rap'—if you're smart enough to take it; a plan by which you can turn any trouble, however big or black, into a lasting profit."

Then she goes on to say that there are two ways of taking trouble, namely, the personal way and the impersonal way. If you take it personally you can magnify it out of all proportion to its real importance, but if you are big enough and strong enough to take it impersonally then it will gradually fade away and be transmuted into something of real and permanent value. Again quoting:

"You can regard trouble as a purely private misfortune—or you can accept it as an admission ticket into a larger, wider life. The vicious thing about trouble isn't the trouble itself but the way we take it. If you take trouble personally, there is simply no end to the Cain it can raise. For you immediately add to the original trouble a lot of reactions which shouldn't come into the picture at all. You add self-pity—and resentment—and fear, in every form. Worst of all you add egotism."

"You isolate yourself—become impossible to approach. Presently you begin to use your trouble as an alibi to escape things you do not wish to do—or as a means of obtaining attention or consideration you would not otherwise receive. . . . But there is another way

which—believe it or not—turns trouble into a privilege instead of into a pest. You want to know a wider life, don't you? You envy those sophisticated people whose spirits are at home on any trail. You wish that you might share their exquisite poise and control. You may. And trouble is your chance! For nothing gives power and poise so quickly, so thoroughly, as a spell of misery gallantly borne. . . . Grief is the great leveller—the great educator. If you can take grief (and trouble) in your stride as all normal growing creatures do, you will not only gain control over your own childishness, but you will have the bulge on all the other crybabies."

The Rosicrucians have their own particular doctrine and explanation of the nature and object of trouble and the means to transmute it successfully. It is based upon the underlying fact of "the fundamental unity of each with all," and therefore that service to others is the best and surest way to align oneself with this fundamental doctrine. When we refer to "the fundamental unity of each with all," we mean that life, or the life principle, is universal and everywhere the same thing, the same unity, manifesting through the multitude of forms or bodies of all human beings. Therefore, through this fact of unity, what we do to another we are really doing to ourselves. As stated before, the real object of life is the performance of duty, which will make us co-workers in God's great scheme of evolution; therefore service to humanity is the best way to accomplish this.

The possession of material things or wealth or even comforts is not necessarily a prerequisite to happiness. Happiness resides in the mind and in the soul, not in the possession of things. Some of the most unhappy people in the world are those who are possessed of the greatest number of things, or material wealth. This fact was brought

out by the columnist, Charles B. Driscoll, in an article in the *Wichita Beacon* under the head of "New York Day by Day." He says:

"The unhappiest people in New York are millionaires and their families. They are wearing themselves into prostration and complete collapse because they have to put up one of their Rolls-Royces, or can't get gasoline for their private planes to take joy rides. Some have lost property in foreign countries. Homes on the beaches of Spain and France are worth nothing now. And rising taxes threaten to reduce some of these families to their last eight or ten millions.

"These people are unhappy in a way and to a degree that ordinary healthy Americans can't understand. Lots of people get headaches or upset stomachs because their sons and husbands have gone into action and haven't been heard from since. But their ills are slight compared with the total physical collapse that is becoming so common among the unhappy rich."

Riches, however, need not necessarily constitute a source of unhappiness or trouble if they are properly used to promote the general welfare and carry on the work of evolution in which all the human race is engaged. It is only when riches are considered as a purely personal asset, with no sense of public responsibility in connection with them, that they become a source of trouble and a menace. When the Plan of Evolution becomes fully worked out and in full operation, as it will in future ages, then there will be no further want of the necessities of life; there will be no poor; all will have their legitimate needs provided for, and trouble as we now know it will have become a thing of the past. Then we will pass on to further evolutionary lessons which, though they may not involve trouble, will still require effort.

The best example we can give of this is the great Christ Spirit, the highest Initiate of the Sun Period of our evolution, who came to earth two thousand years ago and became the Savior of mankind by virtue of His ensouling the planet earth with His highly spiritualized finer vehicles or bodies. Thus He made it possible for man to go onward and upward and progress spiritually, which he could not have done had not this help been provided. Mankind had fallen so low, it is stated in Rosicrucian literature, that at that time one person would scarcely do a favor to another. There was no sense of unity, and the principle of service and helpfulness to others as parts of the one great whole had not come into existence. But by surrounding humanity with the highly spiritualized Christ influence there was a gradual change for the better, and much progress has been made ever since in all forms of philanthropy, service and universal brotherhood even though we are now in the midst of a great karmic war which will pave the way for the advent of the New Age. This help which Christ gave and is giving continually to humanity brings

to Him great travail and suffering and requires great effort on His part to maintain it because He is confined to the cramped and unspiritual vibrations of the earth during six months out of each year, namely, from the Fall Equinox until Easter.

Thus we see that no matter how far we may advance in evolution there will always be work ahead of us that will require effort and self-sacrifice. Those two things may be said to be the keynote of progress. At the present time trouble as we know it is our real means of progress and, as stated in the *Cosmo*, it is our most beneficent teacher. But in all future ages of evolution the equivalent of trouble will always be present to spur us on to greater effort.

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects.

The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

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

An Occult Look at Youth

BY HASMICK VEE



SEVERAL years ago a newspaper writer quoted Dr. Luther Weigel of Yale as saying: "When the public school ignores religion, it conveys to our children the suggestion that religion is without truth or value. It becomes quite unintentionally a fosterer of atheism and irreligion."

Continuing in this vein, the writer points out the serious implications of such a method. "Our children are being educated under a system that ignores religion—a system that has not saved us from having the largest prison population in the world. There can be little criticism about the things being taught in our public schools; they're turning out brilliant scientists, lawyers, doctors. But what good is a brilliant lawyer or a business genius if that gentleman isn't acquainted with or doesn't give a hoot for the Ten Commandments?" he challenges.

It is not surprising, then, that the institutions of learning in our fair land have turned out atheists by the hundreds and thousands. No other result could come from instruction based on the supremacy of matter and the materialistic concept of life. As a consequence, we now have a generation of atheists so devoid of spiritual understanding that they had to find out the

reality of God on the battlefield!

Certainly youth is not to blame for this state of affairs. They have been fed the husks of intellectual theories rather than being made aware of the purpose of existence, which is to make conscious effort to right former wrong actions, use energy constructively, and perfect our vehicles of expression. Those who survive their trial by fire on the field of battle and return whole will have little cause to doubt the presence of a Supreme Being governing the universe and its inhabitants. "There are no atheists in fox-holes," a significant phrase if there ever was one, speaks volumes for their change of heart. Yet is it not a pity, some may object, that this generation had to find out the hard way—through a global war? Still, if that was the only means by which their ignorance of spiritual things could be dispelled, the war does serve a purpose other than that of destruction.

Then what about the builders of the future, the young folk just making their entrance on the world stage: should the molding of their characters be left to the whims of chance? Not unless we wish to have another wave of juvenile delinquency such as is now sweeping the country—a situation which has caused J. Edgar Hoover of the F.B.I. to exclaim: "Day and night I

am haunted by the disturbing fact that youthful crime is on the increase."

From all parts of the nation come reports of social and civic groups expressing genuine alarm over the increase in juvenile delinquency cases. Since they are evidently powerless to stem this tide, it would not be amiss to get at the root of the matter. Here as elsewhere, forewarned is forearmed; and while furthering present remedial efforts, at the same time no measure should be overlooked for safeguarding the incoming youth.

Granted that some progress has been made through providing additional facilities for after school recreation, yet the cause of juvenile delinquency still remains. That being the case, all such outer efforts, however well meant, merely treat the effect, and so long as the cause is not removed a similar condition will arise from time to time in future years as it has in the past.

Therefore it becomes apparent something more than mere recrea-

tional opportunities are required to neutralize the further spread of juvenile delinquency to the younger generation just entering into the impressionable teen age. Cultural outlets in music, drama, and art which have also been provided for youth, serve their purpose too as a means of self-expression during the transitional period, and their value is not being minimized. The fact is that neither recreational nor cultural activities are sufficiently powerful *in themselves* to aid youth in becoming stabilized and strong enough morally to win the victory over the forces of darkness.

Future outbreaks of large scale juvenile delinquency can only be prevented if the cause is removed *now*. What, then, *is* the cause? True, it has been traced to the home, or the lack of

one, as so many educators and authorities have pointed out. Yet when the great majority of parents have no idea why they are here or where they are going, exhortations to return to the home are not going to solve the problem. Frequently, after that is brought about, either through force or persuasion, youth, bored with the seeming tameness and monotony, will again seek adventures on the outside. With such a weak anchorage to hold them, it isn't any wonder that they frequently drift into the line of least resistance.

The hidden cause is uncovered by listening to young people and probing their attitude toward life. Thereby it becomes plain to any unprejudiced observer that these "problem children" are the direct result of the false philosophy expressed or implied by their par-

ents and associates, that "We live only once; therefore, make the most (or worst) of it." As Rosierucian students well know, nothing could be further from the truth; for we live and have lived,

many lifetimes. Besides, cessation of life in the physical body does not automatically cancel the responsibility for one's acts here on earth—regardless of what the materialists may claim to the contrary.

Luther Burbank's sage observation, "If people raised flowers as carelessly as they raise children, they would have a crop of weeds," is a direct answer to those who would put the blame entirely on youth. Indeed, it is no exaggeration that aside from the ordinary necessities of life which parents supply as a matter of course, there is a wide-spread neglect of the intangible provisions which are just as important to the young in the beginning of their pilgrimage on the physical plane.

Many are careful to provide their children with the best food and clothing

*All great men find
eternity affirmed in the
very promise of their
faculties.*

—Emerson.

obtainable, but only the few exceptional parents give the same consideration to the thought-food, the mental atmosphere which forms a child's future behavior patterns and mental attitude. Even from the time and money saving standpoint only a long range view of this question is worth the attention of all who are responsible for the care and rearing of youth in these turbulent times.

An interesting symposium of this problem appears in the April 1944 issue of *Platform*, published by the *Newsweek Club Bureau*, New York City. One contributor compares a little child's mind to a piece of soft wax upon which early impressions are recorded; the wax gradually hardens and those impressions remain for life. Anyone who has worked with wax knows how easy it is to impress a design on it while the substance is soft, and how extremely difficult—well-nigh impossible—to change the pattern once it has hardened. So with the mind of a child; once habits are set, they stay throughout life. That is why it takes persistence and determination on the part of an individual when overcoming wrong mental attitudes acquired in childhood.

Yet people simply do not realize how responsive a child is; otherwise, they would be more careful of their speech and behavior in the presence of children. This does not mean being stilted and unnatural—not at all! Rather is it desirable to radiate a feeling of poise, security, and understanding love, to which children instinctively turn in their early formative period. There is no better time than this to sow the seeds of right living and noble ideals. Children are little mimics who mirror the belief, or disbelief, expressed by their elders in thought, word, or deed. One of America's greatest men, when asked what single factor he regarded as the most vital in years to come, replied, "The heart and mind of a little child." He knew whereof he spoke,

Those who doubt the importance of spiritual education for youth should look into the facts. For instance: Margaret Pratt, referee in the Los Angeles juvenile court, was quoted in a newspaper as saying that during her years of association there, not one of the delinquent youth passing through this court had been a churchgoer, or professed belief in a Creator. On the contrary, they viewed such beliefs with open cynicism and scorn. To them, anything beyond the limits of physical sense consciousness was sheer nonsense—an attitude which might be expected from sophisticated older people, but hardly from the lips of youngsters in their teens. No doubt the worldly minded look upon this as a small item, but it is the little things which undermine the fabric of civilization.

Although orthodox religious instruction is preferable to none at all, even its most enthusiastic adherents must admit that it has failed to prevent the spread of lawlessness among present day youth. Otherwise, it would long ago have coped successfully with those conditions.

All of which can lead to but one conclusion: If the menace of juvenile delinquency is to be eliminated, then the present generation of children must be taught the spiritual facts of life with the same thoroughness that physical facts are instilled. There must be provided in the educational system some instruction in the law of cause and effect as well as the Golden Rule. Let them have the opportunity of acquiring a knowledge of eternal things when they first start to school. That is never too early to build a firm moral foundation. Of course, it will not come to pass in a moment. Reinforcing education along spiritual lines demands patience, devotion, and the expenditure of time; but what a saving later to parental pride and the parental pocketbook!

During war periods there is a noticeable upsurge of the idea expressed in

the phrase, "Eat, drink, and be merry, for tomorrow we die." In the mass desire body today is this predominant feeling which impinges itself on youth, sensitive to any strong thought current. Not having means of counteracting such a suggestion, youth unconsciously adopts the prevalent feeling that leads to a dangerous laxity. Sooner or later come heartbreak and regret. Sometimes, a promising young life is blighted. Only then does youth learn that indulgence of the physical sense appetites never did, and never will bring happiness. As Socrates stated long ago: "That which follows the pleasure of the senses is painful."

How apparent becomes the necessity of overcoming the fear of death early in life! Often it is this very fear, absorbed from parents and older relatives, which is the motivating power behind youth's rebellious actions—the uncertainties of existence which goad them on to do distressing things in defiance of laws and society. If they had learned as little children that there is no death in the commonly accepted sense, this wild scramble for more excitement, more noise, more speed for the sake of speed would in some measure be nullified. With all eternity before them, they might at least be induced to pause a while and collect their scattered wits.

When, as it sometimes happens, they are so completely disillusioned by worldly pleasures that there is awakened in the individual a desire for something better than physical plane experience, then during that time of repentance they are more receptive to the basic spiritual truths. Once they are given such knowledge from the scientific standpoint, without having to accept it on blind faith, the possibilities are sufficiently novel to appeal to their sense of adventure.

Since motion pictures are an almost universal medium, it is to be hoped that more of them will take cognizance of these points. Youth can well receive instruction while being entertained. In that respect, we are all young people, willing to stretch our minds beyond the ordinary confines of mundane existence. The success of a recent motion picture entitled "A Guy Named Joe" attests to that. Here is graphically depicted continuity of consciousness after so-called death; and a striking illustration of how one's particular work is carried on in the unlimited realm which interpenetrates ours. More picture dramas with a similar theme will serve to awaken the public, and especially youth, to a wider acceptance of the soul's immortality. Thus the way will be paved for the spiritual renaissance which is to usher in the New Age.



When the basic spiritual truths are woven into an interesting story and picturized, it provides a most effective aid to establishing these principles as an integral part of life itself. Too long has it been the popular misconception that they are just beautiful but impractical theories. Furthermore, motion pictures are an excellent means of showing how the universe is governed by immutable yet beneficent laws, from microscopic plant and mineral life to the starry heights. The analogy can be carried out to demonstrate that divine laws are constantly operating to produce wholeness and balance in mind and body; and are fully as important as the laws of mechanics which go into the creation of a fine watch or a fighting plane. Parallel factors, such as acting for the good of the whole, can be stressed in such a skillful manner that it will be to the onlooker the great adventure which it is.

Made visually aware of spiritual truths and shown their functioning in

mass consciousness as well as their application for individual attainment, youth will not be so easily bogged down by the conflicts and complexities of human existence. A young person thoroughly grounded from childhood in the Golden Rule and the law of cause and effect, is much less likely to go wrong than one who lacks that understanding. However, it would be well to bear in mind that personal example speaks louder than words.

Again referring to the symposium in *Platform* mentioned above, a women's club member in Galveston, Texas, makes the following thought-provoking suggestion: "We think if you start with parents and have a school for them to attend while children are small many of these problems would be solved in coming generations."

With the inclusion of occult fundamentals as applied to the rearing of children such a school would unquestionably prove of great value in strengthening both home and nation. It is true, time will be required to initiate and maintain this work before it begins to bear fruit, but then so does everything else that has ever come into being to serve mankind. Enlisting the wholehearted cooperation of all who have the welfare of youth at heart, it would indeed be a very effective measure for the prevention of future juvenile delinquency. Possibly organizations such as lodges, service clubs, and women's clubs would see the wisdom of assisting in this program as a contribution to community progress.

At any rate, the suggestion deserves a conscientious tryout under competent direction, over a reasonable length of time. Looking at the situation from all angles, we have reason to believe that when youth's abundant energy and imagination are directed into constructive channels from early years, *and always coupled with the spiritual factors as outlined*, they will not be influenced by the impact of materialism. Under

present circumstances, we cannot prevent them from being exposed to these conditions, but we *can* make it possible for them to have a potent though invisible armor of protection against the forces that would drag them down.

To further the strengthening of youth's defenses, we find that the Rosicrucian literature as presented by Max Heindel offers an invaluable source of helpful material. Written in language which anyone of average intelligence can understand and apply, it is a teaching eminently fitted for the Western world. And in the application thereof, sincere individuals may become such shining examples of right living that any other will, to youth, seem ridiculous by comparison. Successful accomplishment attracts respect and admiration, which after all is what young people really crave. For they are fundamentally good at heart. Give them an opportunity to prove it through constructive channels. Yes, we need their courage, their enterprise, their alert minds, and brilliant ideas. They are the builders of the new world; so give them a helping hand, encourage them to do great and noble things.

Let them know they are most important in bringing about the perfection which the New Age holds. That alone will serve as a great incentive to them in living clean lives and holding to high ideals. Then, too, let us prepare ourselves by resolving our fund of occult knowledge into simple, clear-cut terminology easily understood by youth—when it wants to find out about these things. And finally, show them you believe in the reality of a spiritual universe and in the continuity of life by never saying or doing anything which would cause them a moment's doubt in that regard. They need such an assurance now as never before. We who know, can well afford to give freely of our spiritual treasures to the earnest seekers among youth. One day, we will rejoice at the harvest.

The Call

By KATHARINE HILLWOOD POOR



WHILE still in early youth, a Voice spoke into my inner ear, most gentle yet compelling, and I heard these words:

"Son of mine, awaken! Long have you lingered in the ways and byways of the flesh: long have your eyes been dimmed to the light of Truth; for long have you forgotten Me and that you are in Me as I am in you. In the dawn of days we walked together, and the severance brought about by the spirit's deep plunge into gross matter has been in seeming only, and not in truth. And now the hour has struck when you may cast away the blinding veils and once more recognize Me within your heart as that true Self in which we are as one, regardless of the sheaths of mortal flesh which serve as your enhousement."

I listened—struck to silence deep and a most profound amazement that such as I could catch the rhythmic cadence which I could not doubt proceeded from deep within myself. And yet immeasurably more real and potent than all that was open to my memory. I strove to answer as best I might to the call which flooded my being with a light such as I could never dream existed. Life—Light—*Truth*. Mysteries made clear; darkness lightened; a purpose made manifest; an impetus to serve, all in one unheralded and glorious flash of enlightenment.

"Father," I cried, "keep me close. Let me never again wander from your presence; make me worthy."

"Son of mine," came the love-filled tones, strong and sweet and sure, "those who are of Me, must travel step by step, misstep by misstep, the way that all before have trod: must earn by labor hard and unremitting, the right to know Me as I am; must build the dense and

earthy sheaths into a garment fitted for my wearing in which I may take up my abode: must bear with fortitude all that which comes as the result of high and pure resolve; and must persist even unto death in that great purpose which is birthed only through the stimulus I give: and I warn you, Son of mine, that this path once set foot upon, can never again be wholly left but must be traversed for its entire length, though the journey endure through all eternity to come. Think well therefore, for the decision once made is irrevocable and its consequences must be met and dealt with."

The grave and tender gaze enveloped me once more and as in another flash of light, I was given to see long years of earthly effort, striving to dispel ignorance, to strengthen weakness, to acquire knowledge, to serve my fellow man; years of labor, of sadness, of disappointment, of obscurity, of futility and the lack of all that seemed of value; years when naught but toil obtained and love, hope, and joy were not: all this in the short span of one earthly life: and after this, life upon life of repeated effort, born into other bodies, in other climes and circumstances; yet running through all the slender golden thread that was I. Each life showing some slight advance, some essential item built into the fabric of the whole, and ever drawing nearer all my strength into one great cry:

All this I saw stretched out before me in great detail, and—wonder of all wonders—so seeing and withal, seeing and sensing HIM—myself, I gathered all my strength into one great cry:

"The scales have fallen from my eyes and once again I see. My soul awakes: as of old I know you, know that I am of

(Continued on page 349)

Tell a Vision

By LAWNE CULVER

"I'M NOT afraid of that fellow," said Mr. Coe firmly, looking out across his hen-pecked vegetable garden to where his over-the-back-fence neighbor, Henry Burr, was hammering away at the fence which separated Mr. Coe's garden from Mr. Burr's chicken run. "He may be twice as big as I am and an ex-prize fighter; but mind controls matter, and my superior intelligence can control him. I'm going out there and—"

"Now, be careful, Banbury," counseled Mrs. Coe. "That man is no better than a savage. Your garden isn't worth fighting about. You always let it run up to weeds, anyway."

"It's the principle of the thing," the little man argued. "He started it when he moved in there with his chickens. They dug under the fence and ruined my garden before it got started."

"And you smoothed matters over," said his wife sarcastically, "by catching one and wringing its neck. You've been scrapping ever since. And it doesn't pay."

"That's what I'm telling you," he explained. "The only way to win a war is to make your enemy your friend. Do you think he'd let his hens mow down my garden if he was my friend?"

"Of course not," said Mrs. Coe. "I told you it was bad business trying to get even with him. Now he's knocking a hole in the fence again."

"And I'm going out and stop him," asserted Banbury Coe. "But I'm going to be smart. I'm going to make him my friend," he asserted. "What could be smarter than that? Here's a book that tells just how to do it. It's called *Tell a Vision and Win a Friend*. It says:

"You can make anyone like you and be your friend if you will tell a vision, or follow this simple technique: Visualize, or make a mental picture, of anyone whom you wish to make your friend. See that person in your mind's eye as a real friend. Imagine yourself smiling upon him. See him smile in return. Say in your mind and *feel in your heart*, 'Bless you, friend of mine, bless you.' Then when you meet him in the flesh again, he will be glad to meet you more than half way. Then you will have another friend to help boost you up the ladder of success."

"And that, Mrs. Coe," continued Banbury, "is what I have done—sent old Cockle Burr a mental television picture which is impressed upon his subconscious mind. Just watch him welcome me as a friend should."

And little Mr. Coe marched blithely down through his hen-pecked garden to where Mr. Burr hammered away at the fence.

"Good morning, neighbor," said Mr. Coe cheerfully.

"Good morning, Mr. Coe," answered the big man. "I'm patching up these holes under the fence where my hens've been digging."

"That's nice of you. But my garden doesn't matter. It will run up to weeds, anyway unless the dream I had about you comes true."

"Dream?" said Mr. Burr.

"Yes. Last night I dreamed that my garden was so overrun with weeds that the vegetables didn't have a chance. Then you made a hole in the fence and your chickens came marching in, all lined up like soldiers. And what do you think? They ate all the weeds and never touched a vegetable. You had trained

them to do that—eat the weeds and leave the vegetables.”

“Ho, ho, ho!” roared Mr. Burr. “Trained hens, eating all the weeds and leaving the vegetables! That’s good. . . . Say, you’re all right! Come on over and see the gym I fixed up in my garage.”

“Sure,” said Mr. Coe.

Like an overgrown boy proud of new toys, the big man showed his homemade gym, punched the bag, shadow-boxed, and skipped expertly through a maze of swinging rope.

“Henry!” called a voice. Mr. Burr excused himself and hurried out.

“Have you asked him?” the voice wanted to know.

“Not yet,” replied Mr. Burr. “And I don’t like to. He’s a swell guy when you get to know him.”

“Of course he is. That makes it easier to ask. Come on and get it over with.” And Mr. Burr came back propelled by a little lady at his elbow.

“This,” said Mr. Burr, “is my wife. She’s the one who wanted me to fix the fence and be friends with you.”

“She’s a sensible little lady,” said Mr. Coe genially, his heart glowing warmly at the success of his mental television broadcasting.

“You have something to do with the bank, haven’t you, Mr. Coe?” asked the lady.

“I’m a director,” Mr. Coe admitted.

“Then you can tell us how to fix this note. You see, we’ll have plenty of money after we get this chicken business going; but now we need some cash. At the bank they told us we’d have to get some one to sign the note.”

“Yes,” said Mr. Coe. “Just get a friend to endorse it.”

“Well, you’re a friend now,” said Mrs. Burr. “The note would be good if you sign it, wouldn’t it?”

“Yes, I suppose it would,” conceded Mr. Coe. “But—”

“You certainly are a good friend,”

chirped Mrs. Burr warmly. “There’s nothing like having good friends.”

“Oh, all right,” said Mr. Coe. “Let me have that note.”

“And here’s a book you might like,” said Mrs. Burr. “It’s the best I ever read.”

“Why, I—I—” stammered Mr. Coe. “Oh, well, sure—sure I’ll read it. Thanks a lot.”

Mr. Coe was radiant as he rejoined his wife.

“It worked,” he said. “We’re friends. It’s so easy that I’m going to work it on everybody. I’ll have the whole town boosting for me. Then watch this old burgh boom.”

“And I see you borrowed a book,” said Mrs. Coe.

“Yes. Mrs. Burr thought I might like to read it. It’s called *Tell a Vision and Win a Friend*.”

THE CALL

(Continued from page 347)

you, CHRISTOS, Master of this sphere and that beyond; whose life gives life to all that breathes; whose consciousness envelops all; whose love immortalizes and redeems. Father, I shall come back.”

With this deep cry, I seemed to fall as from an immensity of space and found myself immersed within the glooms and vapors of earthlife far more deeply than ever before.

But—ever shall I struggle on for never again as long as life and consciousness are mine, can I be without that great companionship which once in an unforgettable flash of illumination, showed me the way beyond, my place within the Divine plan which linked me indissolubly and beyond all doubt with Him who is my goal, and who as long as I walk with Him will never forsake nor deny: who has taught me there is no death—but only Life Eternal. He who is Life’s embodiment and exemplar—Christos, Light of Ages.

What Physical Life Means to Occult Students

By E. HUMBOLDT

I



THE great truths of Life are not immediately demonstrable to the public at large. Even in the pursuits of our daily life, in science, in art, in technology, or in any other branch of learning, we must study to learn and we must learn before we know and become able to understand. And we can learn more readily if we have faith in our subject and in the teacher who guides us.

The same is true of occult study. Moreover, here, we must go a step further: There are a few basic facts which must be accepted as plausible or verisimilar while the teaching is given, judgment being reserved until such time as they can be verified and proved true by direct observation.

The reason for this is obvious: The student has evolved only to a limited extent the organs that would permit him to contact the higher worlds while he is being taught. Yet, because the training is strict and rigid, because those worlds may be a source of sad deception and mystification to the untrained observer, a postulation of their existence and a theoretical knowledge of their characteristics are indispensable to successful study and training.

As an illustration: Think of a research worker investigating some unknown phenomena that cannot be observed directly through the physical senses. He feels, thinks, and believes that something new and unknown is taking place, but he has no instrument he can use for direct observation. First, he must think out the cause of the phenomena, their probable nature; then he must devise and design some way of investigation. Very likely he will have

to build the necessary appliances himself before he can do any real work. Even then he may find out that his first ideas and theories were wrong; but because he has been able to make a few accurate measurements, he may be able to correlate the new phenomena to others that are already well known and understood.

Fluorescence under ultra-violet ray excitation, X-rays, most of the electrical and sub-atomic phenomena all had to be studied in that manner, piecemeal as it were.

Had the scientist not been imbued with an unflinching faith in his work and its possibilities, unknown though they were, nothing would ever have been accomplished.

Thus, occultism postulates the following:

1. The Universe, both visible and invisible to man, is the manifestation of a Supreme Being, the Causeless Cause of worlds of Cosmic matter in various degrees of condensation. It is infinite in so far as man is concerned, and the seat of evolution for hosts of beings of various grades of development, from the practically inert mineral to the godlike Celestial Entities.

2. Life on all planes is one, continuous and eternal, regardless of its modes of manifestation.

3. That spark of Spirit which has become the human Ego is eternal; it is essentially one with the Causeless Cause. There never was a time when it was not, never shall there be a time when it shall cease to be. All Egos were created in the image and likeness of the Father who sent them out into the worlds to acquire experience, enlarge their consciousness, and return to Him by taking

part in the great work of evolution. They were all created equal qualitatively—potentially—and, when they have completed their own evolutionary work, regardless of time, they will again be equal in quality.

4. Because a single span of life is far too short for the Ego to acquire vehicles, gain complete control of them, develop his spiritual powers to the utmost, and expand his consciousness accordingly, a return to physical life is an absolute necessity. The old vehicles, when they have outlived their usefulness, must be left behind to be replaced by better and more perfect ones, more suitable to the needs of the advancing Ego. Rebirth, return to earth life, must continue until such time as the evolving Ego becomes able to assume complete control of his vehicles, the only microcosm in which he can create at the present time.

5. The Universe is governed by Law. That Law represents absolute Justice and gives everyone exactly what he needs and deserves. It is the expression, the way of manifestation of the Supreme Being: because He is all there is, there cannot be anything except Him, or outside of Him. Hence any disturbance of His manifestation must be accompanied by a like repercussion; action and reaction are equal in intensity and opposite in direction, as is well known to physical science.

The occultist calls it the relation between cause and effect, and the statement of the Teachers is: As you do unto others, so shall it be done unto you.

The Law knows no favorites; it works without judge, jury, or executioner; IT IS SELF-EXECUTIVE.

Because the young Ego cannot properly control his vehicles, he has often broken the Law which aims to teach him his relation to his Father and to all creation. The relations between the individual and his fellow men have become excessively complex and involved; there has been some good and there has been some evil. In other words, there

are debts to be collected and debts to be paid; their sum total constitute the destiny or karma of the individual.

Unless the individual acknowledges his debts and is willing to pay them by repentance, reform, and restitution, the Law must exact retribution through suffering. Why suffering? Simply because the hour of repayment will come unexpectedly. Ages ago, the Law worked swiftly; almost instantly. It was slowed down later on for the sake of helping a very backward humanity, and some people have come to believe they can escape its justice. However, there is no escape.

Solomon says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

"Though a sinner do evil a hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:

"But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." (Ecd. 8:11-13.)

The work of repaying past debts, expiating past follies, and otherwise fulfilling the law is the work the Ego must do in the physical world. At the same time, his actions set new causes to work and his future is therefore what will result from the present, in the same manner that the present is the result of the past.

II

The Divine Spark launched into the world of manifestation comes down through the higher worlds, spending eons of time in each one and clothing itself with bodies or vehicles made from the substance of those planes. Eventually, it comes down to this material world where it builds for itself a dense body. The building of those various bodies is called Involution.

However, those bodies are not or-

ganized to the point where the Ego can use them to function fully consciously on the planes to which they are related. They must be worked upon, trained, one by one, as the Ego retraces its steps toward the Father who sent it out to acquire experience.

That is the work of Evolution.

Since the Ego, one with the Creator, must become itself a creator, it must learn how to create intelligently in its microcosmos. At first the limitations set upon it by the karma to be liquidated are so great that very little can be done toward working upon something original. As life span succeeds life span, opportunities for more important work will present themselves; eventually the Ego will have absolute control of its vehicles and will be able to mold his life in accord with the will of the Creator.

That creative work is "Epigenesis."

Since the various bodies are not altogether independent of each other, the work of evolution is always started on several of them before it is completed on the lowest one, our physical body.

Thus, the physical world in which we are now living is the densest one in this present manifestation; it is the field in which we must work until such time as we have perfected our physical body and also our relations with our fellow men, and with the creatures of a lower order which are practically placed under our care.

The Universal Spirit expresses Itself in our visible world through four great streams of Life which have been launched at different times and, consequently, are at different stages of development. These four streams mold the matter of our world into various forms that we know respectively as the mineral, plant, animal, and human kingdoms; the forms are merely the means of expression for the forces of Life that produce them. When they have served the purpose for which they were brought into existence, they are disintegrated and the matter is used in the building up of other more

complicated forms which are better suited to the needs of the evolving life.

Therefore, the forms are not Life Itself; the latter is absolutely independent of the forms which It builds and destroys according to Its needs.

On the physical plane as well as on all the others, the most important rule is SERVICE. The individual who would work in harmony with the forces of Life must help in doing constructive work: the strong helping the weak, the more advanced ones helping those who are lagging behind. The great Ones who guide our evolution do not countenance the exaltation of self: "Blessed are the meek," said the Master.

Moreover, humanity must, to the best of its ability, help in furthering the work of the younger streams of Life, the animal kingdom, the plant kingdom, and also the mineral. Every creature is a child of the Father and the whole world is a Brotherhood; therefore, to glorify the Father who has sent us forth, we must first glorify the earth which is His footstool, our sphere of activity.

Sad to say, the great masses of humanity live in almost absolute ignorance of the way of Evolution and of the higher worlds. Even their knowledge of this world of ours is often a very sketchy one. The ordinary individual is born as a mere incident in the life of his parents. As a rule, education is very sketchy and superficial; we pay attention mainly to the cultivation of memory and neglect the faculties of observation and reasoning. In early youth, of course, memory cultivation is necessary since original thinking is not yet possible. It should be done very carefully, though with care to teach only those facts which are true and without overloading the growing mind with a lot of information which will have to be discarded later on.

Education of the faculties is far more important, but we allow them to remain latent and undeveloped. The individual goes out into the world accepting things

as they are and is either unable or unwilling to think for himself in a constructive manner. This is an admirable state of affairs from the point of view of those who are interested in maintaining the "status quo" and preventing change. However, the program of Evolution calls for a continuous change, both in thought and in environment, according to the progress of the race. When we fail to give the young proper education and training, we slow down the evolution of the individual, the evolution of the race, and at the same time give help to the forces of darkness.

As a result of that neglect, if the individual feels the urge to investigate the whys and wherefores of life when he has acquired a fully matured mind, he must start by discarding separately all the miscellaneous misinformation which has become a part of his mental make-up and start all over. And in the meantime, age creeps up on him and the time grows shorter.

That individual who reaches the age of reason oblivious of his duties and of the possibilities waiting for him is a good deal like the prodigal son going after the husks and probably feeding with the swine. He has not reached the turning point in his life when he wants to retrace his steps toward his Father's house. On the other hand, the student who has already set his feet on the Path, who is willing and anxious to learn and to serve, has already passed the turning point.

But no matter how long it takes, all Egos must eventually reach that turning point and start to control their rebellious vehicles to evolve them into fit instruments for the Great Work.

III

We often talk about the pursuit of happiness, but happiness is not the goal of Life. It is merely a mental state that is purely individual. The goal of Life is the acquisition of knowledge, first through experience, later on through a

keen observation of the way the Law works with others.

Experience comes to us because we need it and because we deserve it, and it is entirely up to us to decide how it shall affect us. We may, of course, take it and hate it; but if we are wise, if we want to progress, we must TAKE IT AND LIKE IT!

If we look at life from the point of view of investigation and analysis and become interested in our work, life ceases to be a mere drudgery, an endless round of monotonous and sometimes painful happenings. We must face each problem as it is presented to us as a new step in education and as something to be solved, and we must anticipate the pleasure of victory in finding the solution. Our measure of success is determined only by the way we react to our environment: That is the only process we have of elevating our consciousness.

All of us have been in this world before and have been associated with others. We have done some good and also some evil—probably more of the latter than the former—and we still have some debts to be paid; otherwise we wouldn't be here. The results of our good deeds remain with us always; the results of the evil ones must be expunged from the balance sheet, which is the physical body seed atom.

There cannot be anything evil in God nor in Nature: Both are GOOD. The only evil in existence is that made by man himself through wrong reaction to his environment. Each one of us has his own work to do and that task is all sufficient. What our neighbors do to themselves or try to do to us is strictly their own affair, and they are accountable only to the Law; our own concern is the way we react to their thoughts and to their actions. If we can see a brother in every man and deal with him accordingly under any and all conditions; if we can realize that he has his own weaknesses just as we have ours, and that there

are many steps on the ladder of evolution which we must all climb sooner or later, then we can begin to understand the teachings of the Christ about judging no one and not resisting evil and to use *love* dynamically. There is so little difference between those we call good and those we call bad on this physical plane that all of us are as mere children by comparison with the Great Ones who have gone beyond and in whose footsteps we must follow.

The only way out is to control or eliminate all those negative emotions which disturb our balance. We must discount any gossip that tends to undermine the character of another, even though the world may call him a criminal. We must think only good thoughts, thoughts of kindness, helpfulness, and comfort; we must feel, and feel intensely, only good and constructive emotions and inaugurate only good causes by doing good acts. Unselfish service rendered in a humble spirit is the keynote of evolution: Send out your love to all the world, to all the creatures in whatever stream of evolution, and it must come back to you manifold.

The physical world is a great field of action for the Ego; only here can he acquire complete mastery of his four lower bodies. His thoughts and emotions are the cause of his actions and none of them can be controlled anywhere else. Some have called this physical world a world of causes; others, a world of effects: It is both. Our present is the result of our past, but it is also the cause of our future. Here is the only place where we can make any great amount of progress.

Our life in the higher worlds is to a considerable extent, one of assimilation. As Solomon said justly:

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes, 9:10.

IV

Very few people take the time to analyze their incentives, motives, and aspirations. Still fewer ever take any notice of the relationship between action and reaction, between the past, the present, and the future. Yet such work is one of the most essential parts of study if we are to reap the full benefit of our experience.

There is a well defined plan back of it all; its continuity escapes most of us, but we can be sure that when we reach the point where we understand that plan in its entirety in full waking consciousness, our consciousness of its continuity will remain unbroken. However, a complete or even partial memory of past lives is rather uncommon; our past experiences remain with us as conscience, habits, tendencies, inclinations because our mind is only a transitory instrument which is focused principally in the present instead of in the past.

While such a state of affairs can hardly be helped in the case of adult beings, it is very different with children. Those who have children should make a special study of their natural tendencies, their talents, and aptitudes, which are the results of their past efforts.

When children are given, from the very first, an education in occult science commensurate with their mental development, and intelligent guidance is practiced, it will be found that they will soon recover the sum total of their past learning without any conscious thought on their part, even though they fail to remember the circumstances.

Great care is necessary in undertaking that sort of work because of the influence of environment. The child should be made to understand, as early as possible, that the code of ethics used by the man in the street is not quite high enough for the student who is eager to advance. In these parlous times when moral values have been scrambled up

and discarded, it is hard for any one to remain perfectly poised.

The Law stated originally, "Thou shalt not kill"—never, unconditionally. The command still holds good. But the Great Teacher went a step further when He gave His disciples the New Commandment: "That ye love one another as I have loved you." That is a very high mark at which to aim.

It has been said that it is necessary that evil should come into the world; but the Law takes care of the work of retribution, and man should keep his hands off. Because it has also been said that, "Woe to that man by whom the offence cometh," we can plainly see that the advent of evil is karmic in origin. It is our duty to help in alleviating the pain and suffering incidental to the work of retribution, but the student who is trying to liquidate his past debts and to originate only good causes for the future will not—if he is sincere—be called upon by the Law to do the work of executioner.

If all this can be impressed upon the growing mind, the teacher will have done all he can possibly do, and that instruction will be a great help to the pupil in his later work. The child is an Ego, potentially the equal of its parents, and not a personal creation.

It is far better to give him confidence in his potential capacities than to treat him as a personal possession.

V

While we are in the midst of the turmoil which is our physical life, somewhere the Grim Reaper is lurking, waiting for us. Most people fear him, mostly because they are ignorant of what lies beyond. Those of us who know, should welcome him, since he opens the door to those places where we can reap the fruit of our earthly activities, assimilate the experience we have accumulated, and recuperate and prepare ourselves for the return to life's earth school. Most of us must return many times, to com-

plete our education and we may very well ask whether there is anything we can do right now to prepare the way and help shape our next life: THERE IS.

Our relations with our fellow men have resulted in the forging of some strong ties; some of them have endured through many of our past lives. We must resolve to renew some of them in our future life, to visit again some particular localities, to live over some of our experiences. This can be done by building a strong thought form with a great desire to recover an unbroken memory in the future. Then we must use that thought form as the means of inaugurating some strong causation that will carry over into the next life.

A very strong love, a burning desire to help and serve, a strong yearning to be kind toward some one we may have slighted in the past, all those will generally help so long as the desire is absolutely unselfish.

A thorough retrospection, an analysis of our past relations, their causes and their effects, will eliminate most of the purgatorial existence. If we add to that a burning desire to return as soon as the earthly lessons are assimilated, to be born in a suitable environment to the end that we may efficiently pick up the work we have left unfinished, then we have done all that can be done.

If we have been able to acquire that idealism, our present life has been well spent, and our relationships in a future life will bring us joy and happiness, because we shall then love people, and not only will we be loved in return, but we will be able to do much good in our surroundings.

Then when again the time comes to pass into the higher realms we shall indeed welcome the "Opener of the Gates" with the knowledge that our consciousness will remain unbroken, and we shall have unbounded opportunities there for continued service joyfully rendered.

A ROSICRUCIAN CATECHISM

Rebirth

Q. What is the occultist's belief concerning Rebirth?

A. The occult scientist does not say he believes in Rebirth; he can say "I know" because he sees the Ego and can trace its path after it has passed out of the dense body at death until it has reappeared on earth through a new birth. Therefore to him no "belief" is necessary.

Q. What is the plan presented in the doctrine of Rebirth?

A. The doctrine of Rebirth postulates a slow process of development carried on with unwavering persistence through repeated embodiments in forms of increasing efficiency whereby all are, in time, brought to a height of spiritual splendor at present inconceivable to us.

Q. Is not such a theory unreasonable and difficult to accept?

A. No. As we look about us we find everywhere in nature this striving for perfection in a slow, persistent manner. We find no sudden process of creation or destruction, but we do find "Evolution."

Q. What is Evolution?

A. Evolution is "the history of the progression of the Spirit in Time." Everywhere, as we see about us the varied phenomena in the universe, we realize that the path of evolution is a spiral. Each loop of the spiral is a cycle. Each cycle merges into the next, as the loops of the spiral are continuous, each cycle being the improved product of those preceding it and the creator of those more developed states which succeed it.

Q. Does nature follow a circular path?

A. Natural progression does not fol-

low a straight line, nor even a circular path, for that would imply a never-ending round of the same experiences and the use of only two dimensions in space. All things move in progressive cycles and in order to take full advantage of all the opportunities for advancement offered by our three-dimensional universe, it is necessary that the evolving life should take the three-dimensional path—the spiral—which goes ever onward and upward.

Q. What specific evidence do we have in nature that the spiral path is always followed?

A. Whether we look at the modest little plant in our garden, or go to the redwood district of California and examine one of the giant sequoias, it is always the same—every branch, twig, or leaf will be found growing in either a single or double spiral, or in opposite pairs, each balancing either, analogous to ebb and flow, day and night, life and death and other *alternating* activities in nature.

Q. Do the heavens also prove this to be true?

A. Examine the vaulted arch of the sky and observe the fiery nebulae or the path of the Solar Systems—everywhere the spiral meets the eye. So with the Sun. He rises in the morning of each day, but each morning he is further along on his journey through the year.

Everywhere the spiral—*Onward, Upward, Forever!*

Q. Is it possible that this law, so universal in all other realms, should be inoperative in the life of man?

A. No. Man's life must conform to the laws of the universe.

WESTERN WISDOM BIBLE STUDY



"With Authority Commandeth He"



And they were all amazed insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

Mark 1:27.

Every human being is essentially and potentially a god, carrying within himself the power to speak with spiritual authority. The purpose of our travail through matter is that we may become conscious of this indwelling POWER and learn to rightly use it, as Christ demonstrated and charged us to do. Through the voluntary purification of our earthbound minds, desires, and physical habits which we have fixed about our godhood we can, by degrees, express through these vehicles the divinity that commands and is obeyed.

To sublimate these instruments of the spirit intelligently and permanently the occult student is admonished to cope with life in the arena of human relations rather than in the shelter of solitary retirement. What like the friction of human contacts can call forth the dormant evils in our natures, the sleeping giants that have not yet been roused? Are we freed from the binding process of personal prejudice, resentment, jealousy, passion? How do we KNOW we are until in the marts of men we have been tested by the aggravating personality, the persistent provocation, the repeated temptation, and studied impartially our reaction to each? Are we self-reliant, clear-thinking, self-possessed under stress? How do we KNOW we are until the confusion and exigencies of the changing world beat

against us and give us the opportunity to prove ourselves?

The determined aspirant wants to be sure he is not deceiving himself, wants honestly to *know himself*, his strength and his weaknesses, so he can begin methodically to work upon his faults daily and transmute them into spiritual power. In doing this he must remember that man is complex in personality and that each of his vehicles must be worked upon individually, as each presents its own peculiar contribution to the spirit, producing its particular phase of spiritual consciousness. It is not enough, therefore, to work upon the vital body alone, content with being generous and forgiving and helpful, but exerting no will power toward control of the indulgences or tempests of the desire body, or making no effort to expand and purify the mind. If we neglect regeneration of any one vehicle some aspect of the spirit would be undeveloped. Transmutation of the *whole personality* is necessary for complete consciousness of the spirit.

Such complete self-conquest requires vigilance—the pitfalls are so subtly disguised that our very virtues might be traitors. If it is our *nature*, for instance, to be complacent or patient, or even habitually cheerful, it is because that quality was developed in a past existence. But unless *feeling* beats at the heart of that virtue, beware! That which parades as patience or easy cheerfulness might upon honest analysis, prove to be but a lazy indifference to life's problems and the lessons we must learn from them.

To develop and diffuse such spiritual power in this stricken world is the greatest service man can render to man.

The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease,

and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

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

The Probable End of World War II

By WESLEY D. JAMIESON

EDITOR'S NOTE: All the dates and astrological aspects and positions mentioned in the following article are given on the authority of the author.



ALL major wars, wars of cosmic importance, see the beginning of hostilities at a time when Saturn, the motive, and Mars, the method, are adversely related.

This relationship between these two planets represents the primary configuration. Uranus, the exaltation planet of Scorpio, and Pluto, the co-ruler of Scorpio, represent secondary support. Eclipses falling on certain fixed stars, such as Regulus, of Mars-Jupiter influence, may also indicate the commencement of warfare as in the case of World War I.

We all hate war. Why, then, must wars arise? The Bible tells us that they are due to our lusts and concupiscences, that is, to our desires, our illicit desires. It is observed by astrologers that the influence of Saturn transmutes the animal nature or those personal desires which are derived from the tendencies of Mars, through a process of discriminative analysis, rejecting the evil or the false and storing the fruit of all good or true thought, as well as feel-

ing, and probably action. Thus it can be readily seen that when Saturn and Mars are in adverse relationship in the heavens, this wholesome activity receives a let-down, and warlike influences are loosed upon the earth.

Mars is the ruling planet of our world at the present time, and its red ray is very much in evidence. The red ray of Mars, is the most attractive to the ordinary individual; it is the line of least resistance to the majority, since it is the ray of desire in us all, and it has primary influence over every personal ego through the emotions. There is not a single thing in our manifested universe that has not some occult attraction which appeals, more or less, to our desire nature. Note that even when we mention our national flag, red comes first, namely, "the red, white, and blue."

Astrologers have divided time into cycles of thirty-six years, each dominated by one of the seven planetary "spirits." Thus, 1765 to 1800 represented a cycle of Saturn, and this Saturn cycle included the period of our Revolutionary War. No wonder such incidents occurred as Washington's troops freezing and starving at Valley Forge, the crossing of the Delaware amid blocks of ice to surprise and overcome the drunken Hessians. For Saturn rules cold, lack, deprivation, ice,

sobriety (opposed to drunkenness). And at the beginning of the Revolutionary War, Saturn and Mars were closely conjoined in Scorpio, sign of death and destruction, and both planets were in opposition to Uranus in the first degree of the sign Gemini. Gemini is particularly significant in connection with our national destiny.

We were in the midst of a cycle of Jupiter when our Civil War commenced and ended. Here the question was not only that of the preservation of our Union, and Jupiter in astrology is the *Preserver*, but it concerned the important problem of slave ownership. The wealthy slave owners of the South saw their economic and financial structure crumbling under the blows of Abolitionists, Republicans, etc. In fact, the Republican Party, ruled by Jupiter, had its birth then; and Lincoln, in accepting his party's nomination, thought the time had come to announce frankly that the war on slavery was uncompromising. "A house divided against itself cannot stand," he said; "I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided. It will become all one thing or the other." The preserving process is thus seen to work by overcoming division in the ranks, by a powerful appeal to the best in men and women even if the fiery thunderbolts of Jove have to be used.

In the Civil War, Saturn was in Virgo with a square to Mars in Gemini. Uranus again came into the configuration as a contributory factor, for it was closely conjoined to Mars in Gemini, and, like Mars, in square to Saturn. This was the picture on April 15, 1861, near the beginning of hostilities. The freedom-loving, shackle-shattering Uranus returned to the approximate position it occupied at the outbreak of the Revolutionary War.

At the entry of Britain into World War I, Aug. 4, 1914, Saturn was posited in the last of Gemini, again the sign markedly associated with the United States of America, with a close square to Mars in Virgo. The same two signs were represented that held Mars and Saturn at the outbreak of the Civil War, but their positions in these two signs became reversed. Gemini and Virgo are democratic, human, humane signs, and we fought the last World War to save democracy, to preserve human rights and decencies. The arrogant nation who threatened these precious things was defeated and overcome. Uranus was in almost exact opposition to the Sun in Leo on that fateful August 4th, 1914, striking the liberty bell, and tolling another bell for monarchs with excessive ambitions. Uranus and the Sun contested for supremacy in an issue of cosmic importance.

There was an ominousness in the astrological fact that the Sun would follow Mars throughout the entire year of 1914—on Christmas Day the two bodies were in conjunction. This was emphasized by 1914-1918 being included in the cycle of Mars which began in March, 1909 and was only destined to end in 1944. In World War I Pluto was a contributing factor to the Mars-Saturn configuration, for it was found in conjunction with Saturn and square to Mars. The Kaiser made a wrong, fateful decision which plunged a world in flames. Doubtless he listened to evil spirits.

At the outbreak of World War II, Mars was retrograde in the middle of the last decan of Capricorn, a sign that provides strong motive for wars, a sign that holds Hitler's Moon and Jupiter, giving a lust for world fame and domination. Mars was in square to Saturn, Capricorn's ruler, and opposition to Pluto from the sign Leo, sign of autocracy, Pluto also being square to Saturn. Mars would shortly turn direct and approach an exact square to Saturn. What

followed we all know too well. The blitzkriegs descended, the heavily armored and well prepared Mars in the form of Nazi Germany overrode and conquered nation after nation in Europe.

Since the configuration that marked the beginnings of these major wars was found to be Saturn afflicted by Mars, it is reasonable to suppose that the cessation of hostilities would be marked by the fact that Mars had again made friendly terms with Saturn. History to date bears this out.

The cessation of the Revolutionary War is generally considered to be marked by the surrender of Cornwallis on October 19, 1781. At that time Mars was in friendly, humanitarian Aquarius, approaching a sextile to Saturn in the benevolent, Jupiter-ruled sign, Sagittarius.

The end of the Civil War occurred on April 9th, 1865. On March 10th of that year Mars came within orb (ten degrees) of a trine to Saturn in Libra, the sign of equilibrium, Mars being in the sign Gemini, which, as has been previously pointed out, is strongly associated with our national destiny. The trine became exact on March 28th, but the month ended, and with the beginning of April, Mars crossed over into the sign Cancer, the sign occupied by four planets (Venus, Jupiter, Sun, and Mercury) when the Declaration of Independence was signed. The war was over on the 9th when Mars reached the middle of the first decanate of Cancer and still trined Saturn. Uranus from the sign Gemini was closely sextile to Saturn also. Pluto was in 12 degrees of Taurus in sextile aspect to the United States' Sun. The Union had been preserved, the slaves freed, and Pluto announced the fact that the government was once more strong and united, one house indeed.

The signing of the Armistice on November 11, 1918, marked the end of the hostilities of the World War. Mars had

come to a trine with Saturn on October 24th, 1918, the trine occurring in fire signs, Saturn being in Leo and Mars in Sagittarius. Mars was also closely sextile to Uranus though the latter was opposition to Saturn. Perhaps this last fact pointed to future trouble again. Numerologists point out that the armistice was signed on a "5" day, a number that is quite unreliable. And truly the conquered foe proved to be that, as did the unfortunate Treaty of Versailles.

In the light of the astrological factors set forth here, it may be asked, What does the future have to offer in regard to the cessation of World War II? The year 1943 represents a Jupiter sub-influence of the Mars cycle. It has all the earmarks of the end of an age, as proved by Nostradamus' prophetic verse declaring that when Good Friday came on Corpus Christi Day, and when Easter fell on April 25th, the end of the age was at hand. The end of the age of dictatorships, of totalitarian states, is at hand indeed. The last big fight is being staged between the contestants; indeed, the beginning of the end is certainly at hand now. There is no mistaking this, even our national rulers do not.

When will Mars and Saturn get together on friendly terms? Turning to the ephemeris, we find Mars sextiling Saturn July 17th, 1944; also on October 29th, 1944 we find Mars trining Saturn. On the first date, Mars occupies 4 degrees of Virgo and Saturn 4 degrees of Cancer; on the second date, Mars will occupy 11 degrees of Scorpio and Saturn 11 degrees of Cancer. Saturn between those two dates conjoins our national Jupiter and approaches the conjunction aspect to our Sun, 13 degrees of Cancer. Possibly this indicates final victory and peace, a cessation of hostilities. It is possible that one front may collapse and surrender in mid-July, 1944, and slightly over three months later, the second front yield to the arms of the United Na-

tions. Or, an armistice may be signed on the first date with final peace terms being signed on the latter date. These are possibilities; the stars incline, they never compel events.

According to Numerology, 1944 is a "9" year, that is to say, a finishing year. Many things will come to an end during this period, probably the tyrannical reign of Hitler and his Nazis. Before mid-July, 1944, Saturn will conjoin our national Venus, strengthening and making permanent peace desires. It may well be a peace under arms, for never again will the democratic nations be caught napping or unprepared. An International Court of Justice will likely be formed, probably a tripartite defense pact between the United States, Great Britain, and Russia. These three nations will continue to maintain large armies and navies.

With the favorable end of the Dragon (Moon's North Node or Caput) in Cancer and going over our natal Mercury in the latter part of 1944, we may reasonably expect good news, such as victory and peace and demobilization to some extent. Good times are

ahead of us, times in which we shall make true progress and gain added prestige and power among the nations of the world.

"No stream from its source
Flows seaward, how lonely soever its
course,
But what some land is gladdened. No
star ever rose
And set without influence somewhere. Who
knows
What earth needs from earth's lowest
creature? No life
Can be pure in its purpose and strong in
its strife
And all life not be purer and stronger
thereby.
The spirits of just men made perfect on
high,
The army of martyrs who stand by the
Throne
And gaze into the face that makes glorious
their own,
Know this, surely at last. Honest love,
honest sorrow,
Honest work for the day, honest hope for
the morrow,
Are these worth nothing more than the
hand they make weary,
The heart they have saddened, the life
they leave dreary?
Hush! the sevenfold heavens to the voice
of the spirit,
Echo: 'He that o'ercometh shall all things
inherit.'"

—Owen Meredith.

TABLE NO. 1.—The Beginnings of Wars

War	Date	Saturn	Mars	Uranus	Pluto
Revolutionary	April 19, 1775	♄ 25° 29'	♂ 27° 53'	♅ 1° 0'	—
Civil	April 15, 1861	♄ 3° 0'	♂ 8° 5'	♅ 9° 32'	♇ 9°
World War I	Aug. 4, 1914	♅ 28° 3'	♄ 23° 40'	♄ 9° 34'	♄ 2°
World War II	Sept. 3, 1939	♇ 0° 55'	♂ 24° 37'	♇ 21° 57'	♄ 2°

TABLE NO. II.—The Cessation of Wars

War	Date	Saturn	Mars	Uranus	Pluto
Revolutionary	Oct. 19, 1781	♄ 16° 28'	♄ 8° 1'	—	—
Civil	April 9, 1865	♄ 27° 35'	♄ 4° 54'	♅ 26° 4'	♇ 12°
World War I	Nov. 11, 1918	♄ 27° 31'	♂ 0° 4'	♄ 23° 49'	♄ 6°
World War II	July 17, 1944	♄ 3° 30'	♄ 3° 30'	♅ 11° 30'	♄ 8°
OR					
	Oct. 29, 1944	♄ 10° 44'R	♄ 10° 44'	♅ 12° 27'R	♄ 9°

TABLE NO. III.—The Planetary Cycles, inclusive

Cycle of the Sun: From 1729 to 1764	Cycle of Jupiter: From 1837 to 1872
Cycle of Saturn: From 1765 to 1800	Cycle of Mercury: From 1873 to 1908
Cycle of Venus: From 1801 to 1836	Cycle of Mars: From 1909 to 1944

Fixed Stars--Lords of Destiny

By FRANC B. HAMMER

(CONCLUSION)



LGOL is considered the most malefic of all the stars. This is a different type of star, known as a variable, because its magnitude varies. Its brilliance increases and decreases cyclically. Mythology has some very ugly tales about the Medusa, and it is because this star is the symbol of the Medusa's head of hissing serpents that only evil influence is credited to it. Algol is in 25 degrees of Taurus, and by declination circles approximately over New York and other cities of the same latitude—41 degrees North.

The influence of the fixed stars is said to be dramatic, sudden, and vehement, producing tremendous effects for short periods. They often raise a native from the humble paths of life to the greatest heights, from which he may then—suddenly—be dropped to undergo a series of unexpected disasters often ending in sudden or violent death, as did Will Rogers, Wiley Post, and Queen Astrid within a short period of time. They all were under the influence of the same stars, and were smitten under the same eclipses.

Man has no individual contact with the stars. They reside on the other side of the zodiac, "The Ring Pass Not," which marks the boundary of our comprehension. Therefore it is quite reasonable to believe that they are influenced by our planets for the expression of their messages to mankind.

The stars seem to form an underlying basis for our horoscopes. If a planet falls upon a star, that planet's effect, according to its sign and aspects, is magnified; it thus acquires a power beyond that apparently otherwise justified. The nature of the planet and its aspects remain the same, but become intensified. The individual may thereby

be elevated above his fellow men—lifted from the ordinary walks of life; he may be heard afar for better or for worse. He may become famous or notorious according to his planetary pattern. Murder and other crimes may also be indicated in a horoscope, as in the case of little Peter Levine, who a few years ago was kidnapped, murdered, and mutilated, all as indicated in his natal horoscope by aspects with fixed stars and occurring exactly at the time determined by progressions and transits. Or one may be elevated over night from poverty to sudden riches, and vice versa.

All of these stars are called fixed because from their great distance they appear stationary. Actually they travel through space at tremendous rates of speed, continually changing their positions.

As in the days of long ago, when the ancient Persians observed and honored their four Royal Stars, we have four great stars forming a fixed cross in the sky today. They are located in approximately the 13th degree of each of the fixed signs: 13-27 Taurus; 12-31 Leo, 13-58 Scorpio and 12-43 Aquarius. Reckoning the tempo of our times, the violence of our current history in the making, and the approaching Aquarian Age, it is not fantastic to believe that again the guardianship of the heavens and the earth has been allotted to four stars. These four stars are the symbols of four Great Beings. Their fatalistic influences guide the reins by which all mankind is driven toward the inevitable fulfillment of his own prebuilt destiny.

That all the peoples of the earth groan and travail today under this fixed cross is indicated by the afflictions from fixed signs as found in the horoscopes

(Continued on page 374)

The Children of Leo

(Birthdays: July 23 to August 24)



THE fifth house sign, Leo, is the home of the Sun, symbol of spirit in manifestation. Here, he can "be himself," for the fifth phase of a cycle is one in which force is exerted creatively, to form, to produce, or bring to pass.

The forces released through this sign may be likened to those experienced by one who has met the requirements of Nature, established himself somehow and is now free to turn eagerly from work to play. There is a yielding to liking for fun and pleasure, to inclinations for artistic pursuits. It is as though the individual seized beauty, thought, power, or matter, molded it with the power of imagination, and said, "This shall serve to express my will, my individuality." He may then play an instrument, a dramatic part, a game, or express through art. The Leo season is the time of vacation, of recreation through harmonious action, and carefree rest.

The natives of Leo are usually strong decisive characters, knowing so well what they desire and believe, that they can be very definite and vigorous in all self-expression. Since the Leo characteristics are those of royalty, these people have much personal dignity, great energy and daring, and inclinations for the opulent and noble which sometimes create contempt for all that is low or mean. Leo bestows even more will power than do other fixed signs; its natives have a feeling that "the throne is supreme," and by the "grace of God," that throne is within. So their self-assurance and desire to exercise power is generally prominent. They are interested in seeking objective results, are very enthusiastic and wholehearted in whatever they like. An inflexible will, unlimited confidence in

themselves, ability to win affection and support, and a love for directing the efforts of others, make them able leaders, but poor followers. Perhaps because it appears weak to respond to persuasion, they usually find it difficult to brook interference or counsel, and rarely reconsider a matter.

Though they can show lionlike temper and even cruelty when thoroughly aroused, Leos generally have warm-hearted, sunny dispositions, and a strong, ardent love nature. As the Sun sees his glory reflected in the planets, so are Leos pleased in providing their loved ones in a royally generous way with the best obtainable. The cheerfulness and strength of a Leo are wonderful qualities to have in a friend, and these can more than outweigh the often-times domineering, quick-tempered side of their nature. Unwaveringly—even unreasoningly—loyal toward friends, they are capable of a magnanimous attitude toward even their bitterest enemies.

Unless the intellect subdues the animal nature, the ardent affections and passions, and over-fondness of pleasure and gambling can lead the natives of Leo to adopt an amorous, "play-boy" existence, irresponsible and barren. The same strong feelings can also incline toward a dogmatic, stubborn, and sometimes conceited attitude. Where there is little mental receptivity, Leos would do well to make humility their favorite subject of meditation, and reflect often upon the advantages of not taking themselves too seriously.

Since the traits of fatherhood express most readily through Leo, the natives of this sign often manifest a benevolent tyranny toward both children and associates. And, although very fixed and conservative, Leos may usually be influenced by appreciation and affection.

Astrological Readings for Subscribers' Children

In an endeavor to render special spiritual service to our subscribers we delineate each month in this department the natal chart of ONE of our subscribers' children, up to 21 years of age. This includes a general character and health analysis, and vocational aptitudes.

Each FULL year's subscription, new or renewal, entitles you to an *application*, which should be made when the subscription or renewal is sent in. One name only is selected, impartially, each month; thus during your year's subscription you have

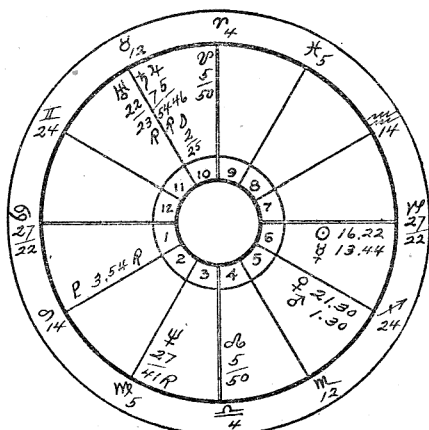
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In making application, be sure to give the following information: Name, sex, birthplace; year, month, date, hour, and minute of birth, as nearly as possible. If *Daylight Saving Time* was in effect, be sure to state so, otherwise the delineation will be in error.

We do NOT set up individual horoscopes or make chart analyses, EXCEPT in this magazine.

TERRY HAROLD

Born January 6, 1941, 5:30 P.M.
Latitude 49 N. Longitude 125 W.



With four cardinal signs on the cusps, this lad will lead an active worth-while life. He has come to birth when the stars shed their rays of activity into all departments of life. There will never be much time for loafing as the Sun and Mercury are in the sixth house, the house of work and service, trine to Uranus, the planet of service to humanity; and this means that it is through service to humanity that he will avoid nervousness and gain many of the fruits of this life cycle.

Mercury is in trine orb to Saturn and this means that Terry Harold has a fine, retentive memory and that his best work will be at the head of government agencies or large corporations. He will

be steady, have a strong will, tact, and understanding. Saturn will make him a bit stubborn and he will cling to his ideas and it will be only through reason that he can be changed. He has good reasoning power and he should be urged to use this power for good of all.

He has a trine, which is good, to Uranus from Neptune, the two spiritual planets, and this means that he is an old soul that is abreast with evolution and will carry out advanced work and ideals. This also means that he will use his spiritual knowledge for the good of all and that he will give new life to old ideas of business and enterprises.

Mars, the planet of will, energy and fire is in the sign Sagittarius, a fire sign, showing the spiritual side of this lad. Mars is trine to the new planet, Pluto, which will bring him social prestige and will lead him into fields of entertainment. He will always seek to improve his position in life for he is ambitious (Saturn in tenth house in Taurus), and he will want to have possessions and will gather around him a family, groups of people, and will entertain them with all of the best in the way of the arts and the progress of this civilization. Uranus in Taurus in the eleventh house means that he will seek his friends among unusual types and that he will gain from all of his contacts, for he will be universal in his making of friends. The rich, the poor, the cultured, the illiterate will all be his

friends. Uranus in Taurus will make him quick to say what he thinks and he should be taught, early in life, courtesy, system, consideration for others, and a responsibility to his family.

His Venus, called the Lady of Love, and the ruler of the arts and music, is in the sign Sagittarius and is in the fifth house, the house of teachers, children, and social contacts as well as the field of entertainment. This Venus is squared, so-called evil, to his Neptune and he should be taught to play the game, honestly, fairly, and to be a good "sportsman" if he loses. He should never be allowed to—stretch—the truth but always keep to down-to-earth facts; for with this aspect he will have a tendency to want to evade the issue. He will need kindness as well as discipline, for with Cancer on the Ascendant he is sensitive and easily offended. He will have a tendency to creep into his shell when hurt and will take a little coaxing to come out again.

Jupiter, the planet that rules the higher mind, is placed in the tenth house which is his path of honor and glory, and shows that he will have support from others to fulfill his aims as well as assistance in the development of his inner powers.

Now let us blend this chart as a whole. This boy has six planets in earth signs; and this means that he will be a practical, well-balanced person. He will have to be taught to give and to relax, as there is a tendency to possess and to be wilful. He will always have enough, and he will, with all of these planets in earth signs in good aspects, do a great deal for humanity at large for he has the down-to-earth attitude that will help others to find their own way. Having three planets in fire signs will bring him spiritual attainment and will keep him abreast of his own evolution. His chart is strong, vital, and full of lessons and many experiences; but he has the power and the will, wisely directed, to say at the end: *it is finished.*

1943---1944

EPHEMERIDES

*You Need both of these
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- Study the events of 1943 with the 1943 Ephemeris—look ahead through this year with the 1944 Ephemeris.
- In your personal affairs advance your interests by special efforts on days with good aspects; "walk softly" when aspects are adverse.
- Every astrological student, every one interested in the trend and progress of the momentous history now in the making may compare day by day developments with the aspects given in the "Aspectarian" found on pages 28 to 34 in each Ephemeris.

FEATURES

- 24-hour Table of Logarithms.
- Sidereal Time: Degrees, Minutes, Seconds.
- Seconds Position: Longitude of Sun.
- Sun and Moon: Time of Entrance to each Sign of the Zodiac.
- Pluto: Monthly Positions.
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VOCATIONAL GUIDANCE ADVICE

THESE PAGES are a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information: Sex,

place of birth; year, day of month, and hour; full name. No readings given except in the Magazine and ONLY FOR PERSONS 14 to 45 YEARS OF AGE.—EDITOR.



Writer. Lawyer

ISAAC L. W.—Born December 6, 1901, 11:50 P.M. Lat. 35 N. Long. 92 W. Mercury, the ruler of the Ascendant, in Sagittarius, with Gemini on the Midheaven, indicates success in clerical work, writing, printing, teaching, or traveling occupations. Three planets in earthy signs show success in occupations connected with the earth and the various materials which the earth produces; for instance, agriculture, building materials, etc. Three planets in fiery signs indicate possible and successful employment with machinery, tools, and this element also produces occasionally a successful surgeon. Sun conjunction Uranus in the 4th house in Sagittarius should produce ability and success in electrical work, possibly as an electrical engineer. Mars conjunction Jupiter would tend toward the profession of lawyer, or work in some political capacity, also some success in finance and banking. Saturn in conjunction with the above two planets gives an element of caution, patience, and persistence, which will tend to make the occupations mentioned successful in the end.

Social Executive. Instructor

A. R.—Born November 11, 1911, 3 P.M. Lat. 40 N. Long. 80 W. The Sun conjunct Jupiter and Jupiter sextile Uranus indicate executive ability; Neptune conjunct the Moon, Uranus in the 11th house, Venus in Libra in the 7th house, show ability to meet the public in a social capacity. Five planets: Sun, Jupiter, Mercury, Moon, and Neptune in water signs, and Nep-

tune and Moon in 5th house indicate ability to teach aquatic sports. Sun, Jupiter, and Mercury in the 8th house, Saturn in the 2nd, Mars in the 2nd in Gemini, Pluto in Gemini in 3rd point to a position as bookkeeper in a firm handling the estates of the deceased. Musical and artistic ability are also favored strongly.

Agriculture. Building Materials

ROBERT M. J.—Born September 3, 1920, 9:25 A.M. Lat. 37 N. Long. 120 W. Libra on the Ascendant gives Venus as the life ruler, which indicates artistic ability and the possibility of employment as an actor, singer, musician, theatrical agent. The earthy signs are predominant in this horoscope, however, containing seven planets, and therefore will have a large influence on the life work. The earthy signs indicate success in agriculture, horticulture, gardening, and all matters having to do with land, mines, building materials. There is a possibility of becoming a contractor along some of these lines. Dealers in food stuffs, clothing, and everything that comes out of the earth to nourish, clothe, and shelter the physical body are produced by the earth signs. Restaurant keepers also come in this category. The above gives a wide selection of possible employments. Nine planets are above the earth which makes the obtaining of employment comparatively easy, and five planets in the 11th house, the house of friends, indicates that the friends of the native will be most helpful in this capacity. The Moon, the planet governing the imagination, placed in Taurus, one of the earthy

signs, shows that the mind will naturally turn to one of the occupations ruled by the earth as indicated above. The Moon is in the 7th house, trine to the Sun and Saturn in the 11th house. The 7th house being that of the public, indicates possible success in connection with employments that bring the native before the public. The Sun conjunct Jupiter (9 degrees) and trine the Moon indicates that the financial returns of the employment selected are likely to be good.

Shipping. Invention

ERNEST H. M.—Born June 30, 1924, 5:15 A.M. Lat. 40 N. Long. 76 W. Six planets in watery signs show a person who might profitably seek employment in occupations in which fluids are prominent, which include those of sailors, ship builders, marine engineers, and other occupations on shipboard, also manufacturing and dealing in liquid commodities. The above is accentuated by the fact that there are five planets in the 12th house corresponding to the watery sign Pisces, these planets being the Moon, Sun, Mercury, Venus, and Pluto. The Moon is life ruler by virtue of being ruler of Cancer on the Ascendant. This signifies success in traveling occupations and those connected with the transportation of the public. It also produces hotel keepers, dealers in fluidic commodities, nurses, and frequently gives employment on shipboard and in shipping trades. Seven planets above the earth are helpful in obtaining employment. Uranus in the 9th house near the Midheaven in Pisces signifies employment in which air, electricity, thought power, and genius are the chief factors. Thus it produces inventors, electricians, gives success in psychology, and sometimes in divine or mental healing. It gives an interest in cooperative colonies in which socialistic ideas prevail, and might lead to the promotion of and work with such colonies.

Saturn in the 4th house well aspected by Mars, the Moon, and Neptune indicates the possibility of employment connected with the earth—agriculture, gardening, mines and building materials. It also sometimes gives authority through the law to those who act in the capacity of judges, police, etc. Diplomats, detectives and secret service agents are also produced by this position.

Law. Engineering

JOE R. H.—Born August 7, 1925, 2:30 P.M. Lat. 46 N. Long. 123 W. Jupiter as the ruler of the Ascendant, well aspected by Venus, Mercury, and Saturn, indicates the possibility of success in the professions, particularly the legal profession, political positions, and positions of public trust, such as those of banks, financial agents, and social workers. Physicians are sometimes produced by this combination. The above is accentuated by the fact that there are five planets in the 9th house, namely, the Sun, Mercury, Venus, Mars, and Neptune, the 9th house corresponding to the 9th sign Sagittarius which is on the Ascendant. Seven planets are above the earth, which is favorable for easily gaining employment. There are four planets in fire signs, more than any of the other quadruplicities, and this suggests occupations in which metals and fire play a prominent part such as those of machinists, engineers, surgeons, and sometimes soldiers. Virgo, a healing sign and also a literary sign, is on the Midheaven with Mercury and Venus posited therein. Thus either healing work or literary work is a possibility. The literary phase is emphasized by the fact that Mercury is well aspected by four planets, namely, Venus, Saturn, Jupiter, and Pluto. Jupiter in Capricorn in the 2nd house, that of finance, and well aspected by Venus, Mercury, and Saturn, shows financial success generally in whatever vocation may be adopted.

North-While News



Hordes of Mice

One morning an Australian rancher swept 23,000 poisoned mice off his verandah. In a neighboring village 544 tons of mice were killed in five months. Hordes of field mice—as many as 80,000 per acre—once appeared in Southern California, disappeared after devastating the countryside. In pre-Nazi Norway the steamer plowed for a quarter of an hour through shoals of mouse-like lemmings swimming out to sea via the Trondheim Fjord. In France great plagues of voles (short-tailed field mice) appear approximately every five years, then abruptly disappear. One of Germany's periodic infestations of mice and voles broke out in 1917, ravaged crops so badly that they materially contributed to the nation's final collapse. . . .

Fear of visitations of such rodents is age-old: Apollo protected the ancients against them. In North Bravant, Holland, St. Gertrude is prayed to as a protectress against mice.

Only in the last twenty years have scientists' eyes opened to the fact that these plagues are periodic, ebbing and flowing almost as regularly as the tides. . . . The classic example of this pulsation is the periodic appearance of Scandinavian lemmings, which every three or four years rush by thousands to the coast, then swim far out to sea where they drown. The popular belief is that the lemmings' persistent dash to death is an instinctive longing for their former home in the sunken continent of Atlantis. . . .

Overcrowding and lack of food in their mountain homes, however, according to zoologist Charles Elton of Oxford University, move the lemmings to seek *Lebensraum* elsewhere. A few reactionaries stay behind to breed the nucleus of another horde. The lemmings are great swimmers and, since they have no way of knowing how vast the seas and oceans are, plunge in and perish in their pride. . . .

In Northern Canada "an outburst of mouse-meat" is always accompanied by an increase of foxes, hawks, and other mouse-loving predators. But mouse cycles in Britain, where predators have been largely killed off, are as regular and violent as in wilder lands. . . .

As rodents increase so do rodent epidemics. Nevertheless, epidemics are too erratic to explain the periodic ebb and flow of rodent population. Field mice flourish in dry weather, suffer in wet weather. But mouse cycles recur regardless of weather cycles. The major mystery is how the animals maintain their fixed cycles in spite of all such interference. Zoologist Elton concludes that the master factor is still unknown. He believes it may prove of a hitherto undetected meteorological nature, hinting at possible interstellar influences.

The discovery that mice erupt in cycles has important practical application. In 1935 a U. S. zoologist was able to warn orchardists eighteen months in advance of the worst mice outbreak New York State ever suffered, helped save thousands of fruit trees.

Awareness of rodent cycles also helps prevent diseases among human beings. In Norway, for example, lemming invasions are accompanied by outbreaks of "lemming fever"—a form of tularemia. Vole outbreaks in India stimulate the dread bubonic plague; in Central Europe food poisoning; in Africa a fever of men and sheep.

"Northward, beyond the line where crops will flourish," says Elton, "the mice themselves become a crop, harvested in turn by fox and trapper and trader." From the reports of the Hudson's Bay Company and of Labrador missionaries Elton has found that in the last century fox catches fluctuated in four year cycles, one year after the cycle of voles in Labrador, and lemmings in sub-Arctic Quebec.—From the Magazine TIME.

Philosophic knowledge of evolution tells us that cycles of pests are due to a twofold reason: first, the life that ensouls the animals which are pests to mankind is going through an evolution of its own and has a part in the evolving of the universal life force through forms. There are four life waves with which man is familiar, the forms of which are all ensouled by the same life of God. These are the mineral, the vegetable, the animal, and the human

life waves. The Virgin Spirit which emanated from God gains experience through all of these. Therefore outbreaks of animal manifestation, such as the cycles of the lemmings and the voles, are merely an incident in the evolution of these animals. The animal life wave in all its different species is superintended and directed by the animal Group Spirits, which are highly evolved spiritual beings, operating and directing their animal charges from the invisible planes. They are beings of great wisdom, and when they bring about cycles of manifestation such as those of the lemmings and voles, we know that experience for these animals is the object behind this manifestation. Just why it should take the form of cycles of five years or some other length of time we do not know, but we may be sure that the Group Spirits have a very practical reason for it.

The other reason for the appearance of animal pests at certain times which produce damage to crops, etc., is that they are a form of destiny, or bad karma, which man has created through evil that he has done and through breaking the laws of nature. Nothing happens by chance. The presence of pests in great numbers is always evidence of a widespread violation of nature's laws in some way by man, and thus he suffers the consequences. Usually he doesn't know the reason until he passes on to the invisible plane at death, and there sees the panorama of his past life and finds out why certain effects always follow certain causes or certain acts of his own.

Great Sayings of the Past

An article in the *New York Times* states that the process of character building in modern times has taken on a new phase, and that many of the great say-

ings and proverbs of the past which were of real value in the building of character are now largely neglected and looked down upon as being "preachy." We quote from this article:

We approach our character building more subtly now and almost nobody takes the trouble apparently to clip out anything to read and reread on a rainy day. This seems a pity because some of those things we saved in our youth still read pretty well today. For instance:

"The most manifest sign of wisdom is continued cheerfulness. . . . If you intend to be happy, don't be foolish enough to wait for a just cause. . . . Drop the subject when you cannot agree; there is no need to be bitter because you know you are right. . . . If you happen to be beaten return to the charge. . . . One should take care not to grow too wise for so great a pleasure of life as laughter. . . . I'll bind myself to that which, once being right, will not be less right when I shrink from it. . . . Do not wait for extraordinary circumstances to do good. Try to use ordinary situations. . . . Don't be content with only doing your duty. Do more than your duty. . . . Shall we make a new rule of life? Always be a little kinder than necessary. . . . The past has cancelled and buried deep all yesterdays. There let them sleep.

"Those who live on the mountain have a longer day than those who live in the valley. Sometimes all we need to brighten our day is to rise a little higher. If you think you're beaten, you are; if you think you dare not, you don't. Bear all cheerfully, do all bravely, hurry never; in a word, let the spiritual, unbidden and unconscious grow up through the common. Be not uneasy, discouraged or out of humor because practice falls short of precept in some particulars. Let us be of good cheer, remembering that the misfortunes hardest to bear are those which never come."

It would be well in these troublous times of war and strife and uncertainty if mankind in general would return to some of these great sayings of the past and make them and their values a part of life. Man today tends to be too pessimistic, too cynical and fatalistic. These great sayings, if exhumed and meditated upon, will be of much value to those who have the wisdom to do it. We recommend this procedure.

Question Department



Experiences of Unconscious Invisible Helpers

Question:

I believe you teach that most of the Invisible Helpers do their work unconsciously while out of the dense body at night. Now what I want to know is this: When such Invisible Helpers leave their physical body at death, will they recognize the people in the spirit world with whom they have worked at night before death occurred, or will there be no record of the work done by them during that time?

Answer:

The experiences of all Invisible Helpers who work either consciously or unconsciously in the invisible realms during the time that the body is asleep, may be likened to a dream which the unconscious ones do not remember upon awakening; but all experiences of Invisible Helpers, whether conscious or unconscious, are recorded on the seed atom of the heart and therefore form a part of the panorama of life, so that when each one of them leaves the physical body at death he will see all that has happened to him, awake or asleep, during the time when he lived in his dense body; for at the time immediately following the passing of the spirit out of its physical vehicle, this panorama is not only seen, but it is transferred to the desire body by the Ego itself.

However, be it noted, that the Ego's recollection of such happenings will not be quite the same as if he had gone through these experiences consciously; but he will, nevertheless, obtain from the life panorama a knowledge and an

idea of what has been done, so that though he will not have the same feeling as if he had been going through the experience consciously, he will soon adjust himself to believe and understand that what seemed to be a dream was nevertheless a perfectly true experience, and he will recognize the people with whom he has worked previously while out of the body.

DO WE CARRY OVER AFFLICTIONS FROM ONE LIFE TO ANOTHER?

Question:

If a person is afflicted in one life and has to undergo a surgical operation and have a diseased organ removed, is the healing permanent or does he return to earth with a body similarly afflicted?

Answer:

When one enters the invisible realms after the death of the physical body, his vital, desire, and mental bodies gradually disintegrate; and when, after passing through purgatory and the First Heaven, he enters the Second Heaven, he commences to create the environment of his new existence. When that work has been completed he enters the Third Heaven where only a very few people are as yet conscious. Consequently forgetfulness of all that has gone before wipes the slate clean, and he retains only the *quintessence* of his past experiences, as *faculties* when he re-enters the Second Heaven on his way back to rebirth, when with the help of the Recording Angels, and their agents, he builds the archetype of his next physical body.

Now, although the spirit has forgotten all that has gone before, still the faculty of doing certain things remains

with it. Therefore if it has formed a certain weakness in the body in the past life and suffered pain incident to that weakness, and disease, even to the removal of some one of its organs, we may be very sure that, although the event may be forgotten, in the coming existence, the spirit will remember the fact when it is building the archetype on its way to rebirth, and that it will endeavor to build a better body and organs so that it will save itself the pain which it endured during its previous life, instead of perpetuating the weak body and diseased organ or organs. It is therefore, very safe to say that the defects which were a part of the former body will *not* be built into the new one. Gradually, by past mistakes, mankind is learning to build better bodies, and the time is coming when all will attain perfection in body building.

ROSICRUCIAN EXERCISES HELPFUL TO
THOSE WHO ARE ILL

Question:

When a person is in a greatly debilitated nervous condition is it safe to take the spiritual exercises given by the Rosicrucian school?

Answer:

The only exercises given out publicly by the Rosicrucian Order are the morning exercise of concentration and the evening exercise which consists of a retrospection on events of the day in reverse order. During the evening retrospection the individual endeavors to cultivate a feeling of the most sincere contrition for anything he may have done during the day that was not right, and to feel intensely glad whenever he has been kind, helpful, and considerate of others. The morning exercise consists in concentration on some high and lofty ideal, and should preferably be of such a nature that it will take the aspirant out of the ordinary things of sense, beyond time and space; and there

is no better formula than the first five verses of St. John's Gospel.

If a person of a nervous temperament will endeavor to calmly and quietly perform these exercises he will experience a very beneficial effect, particularly if he will strive to relax every muscle of the body during the exercise. When this is done he will find that gradually his nervousness will disappear. The Rosicrucian Message is "A sane mind, a soft heart, and a sound body."

THE GREAT POWER OF MUSIC

Question:

Is it true that the movements of the planets through space create a noise?

Answer:

Yes, it is quite true. Pythagoras spoke of the harmony of the spheres and he did not use the expression simply as a poetical allusion. The World of Thought, where the Second and Third Heavens are located, is the sphere of tone; and here it is demonstrated that celestial music is a fact, and that each orb has a definite tone. When after death the spirit enters the Second Heaven region, the first awakening there brings to it the sound of "the music of the spheres." During earth life man is so immersed in little noises and sounds that he is incapable of hearing the music produced by the marching orbs, but the occult scientist does hear it, and furthermore, he knows that were a single discord to mar the celestial harmony from that grand Instrument there would be "a wreck of matter and a crash of worlds."

In the Second Heaven, the harmonious sound vibration, working as an elixir of life, builds into the threefold spirit the quintessence of the threefold body upon which the spirit depends for growth, and the time is coming in the development of mankind when all will know that no creations exist that were brought into being without the power of sound.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity, also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. AS CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and

birds for food, also, as far as possible to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

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

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

Why Men Eat More Than Women

By MAX HEINDEL



INVESTIGATIONS of the quantity of food usually taken by men and women respectively, have shown that men eat more than women; and attempts made to regulate this, on the supposition that it was an abnormal desire for food on the part of the men that caused this discrepancy, have shown that men generally do require more food than women; and scientists have endeavored to find the reason why. But up to the present time they have not met with success and are only able to record the fact.

It must be admitted that they are very ingenious and painstaking in their efforts to get at the truth from their point of view with the means at their hands. In the investigation under consideration they were careful to exclude all who were athletes and to select men and women of about the same height and weight so that the body surface would also presumably be the same. Their subjects were in good health and in every way the case of one seemed to be uniform with that of the other.

It was noted that the women generated 1355 heat units in twenty-four hours as against 1638 heat units produced by the men, or about two per cent more for

the latter per pound of body weight. The men produced about twelve per cent more heat than the women, and while the investigators are not prepared to make any very decisive or emphatic statements about the result of their investigations, it seems to be their opinion that the difference in food consumption may be due to the fact that men are more active than women, have more active tissues in their body and are more free from fat.

This is only another case where scientists are doomed to fail, because they take into consideration only the dense body which they can see, feel, and measure. Man is, however, most emphatically *not* this body, but this body is a vesture of man. Moreover, it is his densest and most inert vehicle. Were it not interpenetrated by the vital body, composed of the four ethers, it would be as inert as a stone. In fact, we know and notice the difference between dead weight and live weight. How much easier it is to carry a living burden of a given weight than dead material weighing the same, because the former has a vital body composed of ether.

The scientific investigators are of course right when they speak of the inertia of fatty tissues, but there is no ground for the assertion that women are

NOTE: This article was first printed in the July 1915 issue of this Magazine.

more subject to this impediment than men. The explanation of the difference in food consumption lies in the fact that woman has the negative physical and the positive vital body and therefore assimilates her food better than man, consequently requiring a smaller quantity; while man, whose physical body is positive, has a negative vital body and is therefore not able to assimilate as well as woman. Further, the heat units which he takes in with the larger quantity of food are quickly radiated by him while they are retained for a longer time by woman. Hence man, as said, generates twelve per cent more heat in a day than woman. Man wastes it while woman utilizes it in her economy and is therefore able to get along with less food.

In *The Rosicrucian Cosmo-Conception* where we have taken up this and other points connected with nutrition, we have given a number of instances showing the difference between the action of a positive and a negative vital body as possessed by the two sexes. Only by taking into consideration this positive vital body of woman can we account for the fact that she remains warm with less clothing than man, while man because of his negative vital body which allows of the radiation of heat to a greater extent than the positive vital body, requires warmer garments.

It is a truism that we live not by what we eat but by what we assimilate; and because of the positive vital body woman has certainly the advantage of man in that respect. It will be found, however, that men of spiritual and devotional proclivities, men who are really living the spiritual life, are thereby, in a measure, changing the polarity of their vital body so that it gradually becomes more and more positive. This is not accomplished in one life, but in a succession of lives; and eventually there will come a stage when the distinction which has been noted by the scientific investigators will disappear.

It is the writer's belief, or rather knowledge, that, had these scientific investigations been carried on a few thousand years ago, the difference would have been much more marked. For although woman had not then arrived at her present standard, neither had man, and he was much farther behind in that respect.

The last two thousand years of growing altruism under the Christian religion have done wonders in making men less brutal and women more refined; and in a few hundred years, when we get to the cusp of Aquarius, the "Son of Man," by precession of the equinox, this distinction will probably have ceased and man and woman will be of an equal footing in regard to the fineness of their vehicles.

Remember this, however, that man lives not by bread alone. The higher the thoughts we think, the less gross and material we shall be. So we may take time by the forelock, and by pure thoughts refine our vehicles; and as we do this, we shall need less earthy food. This is the line of improvement for both men and women.

Bless Your Heart

By Della Adams Leitner

"Bless your heart—" The old, old saying
Takes new meaning as I know
That in blessing, all my being
God new graces will bestow,
And my heart, love's vital organ,
Thrills as I the words declare;
Then I bless the hearts of others,
For I would my bounty share.

Many times this simple sentence
Gave me courage through the days,
Uttered by ones dear in friendship
As affection voiced their praise.
And I pass along this treasure
For the joy it will impart,
Knowing God will hear and answer
This inspiring, "Bless your heart!"

"How full of error is the judgment of mankind! They wonder at results when they are ignorant of reasons."
—*Metaſtasio.*

Patients' Letters

Montana, May 1944.

Healing Department
Rosicrucian Fellowship
Dear Friends:

This letter is to report that my wife and I are feeling quite well. I went through the winter without even taking cold.

My wife is able to do all her own housework and takes care of a small flock of chickens. The excessive menses have stopped, and her tonsils have not bothered her for several months. We are very thankful for the decided improvement and thank you for your help.

Sincerely yours,
—B.L.

New York, May 1944.

Rosicrucian Fellowship
Oceanside, California.
Dear Friends:

Our baby arrived May 9, at 10:02 P.M.

Many thanks to you for your help at this time and for the beauty of the teachings during my wonderful pregnancy.

Before the pregnancy I underwent a twenty days fast under my husband's supervision, became pregnant three months later, and have eaten raw food during this time. My husband also is a raw foodist. The result is a very strong child of 6½ pounds who has raised its head alone since the second day. We are very pleased with this little Ego.

The baby was delivered without anesthesia, as planned and the birth was comparatively very easy.

Thank you and God bless you for all your help.

—Dr. and Mrs. F.J.

Toronto, May 1944.

Dear Friends:

I am very glad to report that I've been feeling much better this week. My affairs also are working out very harmoniously these days.

My heart is overflowing in gratitude for all that God has done for me through you and the Invisible Helpers.

Yours gratefully,
—M.N.

Montana, May 1944.

Rosicrucian Fellowship
Healing Dept.
Oceanside, Calif.
Dear Friends:

I want to acknowledge an instant relief experienced last night in my condition of pleurisy. It is truly marvelous.

May I remain upon the healing list?

Gratefully,
—H.J.W.

Healing Dates

July 5—11—18—25

August 2— 8—14—22—29

September ... 4—11—18—25

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

People Who Are Seeking Health

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

(Continued from page 362)

FIXED STARS

of the present world rulers and leaders. These great men, for they all are great men whether they are working constructively or destructively, bear upon their shoulders the brunt of the karmic burden. But all nations and all peoples must fulfill their share in dissolving this karmic debt, created by all of us. It is the product of hate and greed accumulated throughout past ages. Selfishness must be crucified upon the cross of sorrow, and cast into the bottomless pit of Chaos before our Prince of Peace can claim His Kingdom and return to rule in harmony and love. So let us bravely put our shoulder to the wheel of the past, and through the lessons thus learned strive unselfishly toward a happier future.

"The tissue of the life to be

We weave with colors all our own,

And in the field of Destiny

We reap as we have sown."

Children's Department



The Bag of Magic Gold

By ADELAIDE L. WALKER



IN a beautiful country far away lives a good, kind king. He has many children, and as each one is ready to go out into the world to seek his or her fortune, the good king gives to each a bag of magic gold.

The time came for Prince Jolly and Princess Prudence to go forth. The king called them to him and said, as he handed to each the bag of magic gold:

"My children, this bag of gold has magic powers; if used for right purposes, the bag will never be empty, but if used for wrong purposes, or selfish ones, it will soon be empty and can never be filled again. And here is a ball of silver thread, which also has magic powers. When in trouble give a gentle pull and help will come immediately; but under *no* circumstances ever break the thread, for if unbroken it will lead you back home. And now my blessings be with you. Bring back a gift."

"Oh, thank you, Father!" they both cried. Then they went down the road chatting merrily and happily about the wonderful things they would do and see. As they journeyed along Prudence spied a little bird which had fallen from a nest and broken its wing. Very carefully she picked it up.

"Oh, brother," she said, "see its little wing is broken. Come, help me fix it." Very reluctantly the prince helped her prepare a splint and set the wing. From some little twigs and grass Prudence made a nest in which she very tenderly carried the bird so as not to jar it. Every

little while she gave it some water to drink.

"What are you going to do with it?" asked Prince Jolly.

"Nurse it until it can fly. It will find a mate someday and settle down to housekeeping," Prudence answered.

On another day they saw a little child crying bitterly.

"You poor little dear, what is the matter?" asked Princess Prudence.

"I'm hungry!" sobbed the child.

"Where do you live?" asked the princess. The child pointed to a little cabin some distance away. It stood alone in a forest of very large trees.

"Brother," said the princess, "let us go to the cabin. We may be able to help the people; evidently they are in trouble."

"If you are going to stop and help every bird, beast, or person we meet, we'll never get anywhere. I want to see the world and have a good time!" pouted Prince Jolly.

"Just this once, please, Jolly," begged Prudence.

"Oh, all right, but it is the last time."

Prudence took the child's hand, saying kindly: "Lead us to your home, dear, and we will see what can be done to get something for you to eat."

In a few minutes they reached the cabin. It had but one large room and a lean-to for a kitchen. On the bed lay a woman, very pale and with a newborn baby in her arms, which she was trying to nurse. Prudence went up to the woman, her eyes full of compassion.

"What can I do for you? Are you alone?" she asked.

"Yes," the woman answered. "John, my husband, went for a doctor yesterday and hasn't returned yet. Then the baby came and I am too sick to do anything for Jeanette. She's hungry and too little to do anything for herself; she is only three years old. God must have sent you for I have been praying so hard for help." Tears were in her eyes.

"There now, don't talk any more," Prudence cautioned. "I'll get something for Jeanette." The little girl followed Prudence with her big brown eyes as she sat on the bed by her mother.

Prudence found some bread and milk and fruit, butter and eggs. She made a pot of tea for the woman and while the water was heating for the baby's bath she fed Jeanette. While the mother was eating Prudence bathed the baby. Jeanette watched the proceedings with wide eyes. When she had given the clean, sweet-smelling baby back to its mother, Prudence went to where Prince Jolly was sitting by the door with a scowl on his face.

"Jolly, I am going to stay here until the woman is strong enough to do her work. You go into town and see if you can find Mr. White and a doctor. The woman is very ill."

"I'm not coming back, I mean to see the world and have some fun," Jolly said, and he got up and walked away without another word. Prudence watched him sadly for awhile then went into the cabin.

"Jeanette, do you want to feed the little bird while I tidy up the house?" she asked.

"Oh, goody! What's the matter with it?" Jeanette questioned, when she saw the bandaged wing. Prudence told her and then showed her how to feed a drop of water at a time, or a crumb of bread, or a seed. When the house was all clean and Mrs. White had

been bathed and her bed nicely made, Prudence sat down and they had a quiet talk.

Mr. White, so the woman told Prudence, was a wood cutter, a good man; but had a bad habit of drinking. As soon as he got the money for the wood he spent it all for liquor. Usually Mrs. White went with him to town, or they never would have enough food to eat.

It was two days before Mr. White came back with the doctor and plenty of food. Prudence knew her brother had seen to that, but Prince Jolly did not return and it was many years before she saw her brother again.

Prudence stayed at the cabin for three weeks, then went on her way always helping others, doing all she could to cheer and comfort the sad, feeding the hungry, and it thrilled her to see her bag was always full, no matter how much she used. And she always talked of her home and the time when she would return.

Many years passed and Prudence was tired and wished to go back to the Father so she started out very slowly.

How glad she was to see her ball of silver thread shining brightly with not even one little strand frayed, her bag of magic gold still full, and her gift all ready. At first she was not quite pleased with her gift. She would like to have been a great musician, or artist, or writer of beautiful poems and stories that would lift the hearts of men, or some other noteworthy deed; but her gift was just a life of loving service. It looked rather small to her compared to the others, but she felt the Father would be pleased.

Princess Prudence traveled slowly along and one day she saw an old man walking with a cane, bent over and crippled with rheumatism. He looked so sad and forlorn she hurried up to him to say a cheering word and to her



surprise found him to be her brother, Prince Jolly.

"Oh, brother, how glad I am to see you!" she cried.

"Prudence! Is that you? How young and beautiful you are! And your bag is still full!" he exclaimed.

"Yes, twice thieves tried to steal it from me but I gave my silver cord a gentle pull and Father sent help at once," the princess told him.

Prince Jolly sighed dolefully. "My bag is empty and has been empty for a long time. I forgot everything Father told us in my desire to have a good time."

"Did you enjoy life, Jolly?" asked Prudence softly, looking with compassion on the broken man before her.

"For a while I did, but the gold went so fast that I soon had nothing left. I tried to work but my health was gone and others had to take care of me." Tears of self-pity filled Prince Jolly's eyes as he talked.

"Why did you not let me know, Jolly?" asked his sister. "I would gladly have helped you."

Jolly flushed as he answered, "I heard so much about you I was ashamed."

"Oh, I am so sorry. But brother, I see your ball of silver thread is rather frayed and here is a place where the strand is almost broken in two. What happened?" questioned the princess.

Prince Jolly looked down in shame as he could not meet his sister's eyes.

"Brother," gently Prudence spoke, "you didn't do it on purpose?"

The prince nodded then murmured: "I was sick, had no place to go, no money, no friends—I had it almost cut in two when I remembered what Father said: 'Under no circumstances cut the thread; pull it gently and I will answer your prayer.' So I gave a little pull and someone found me and took me to the hospital. After a while I was able to work for a mere pittance, but I did try to help others and once did pre-

vent another from breaking his thread."

"I am so glad, I know Father will forgive you and give you another chance," the princess said encouragingly.

"But, sister, I have no gift to bring him," sighed Jolly.

"Oh, yes you have, there it is in your hands. The life you saved from destruction and the food and doctor you sent to Mrs. White and her husband. Only for you, dear, she would have died. Remember?" asked Prudence.

"Do you think Father will accept this gift?" Prince Jolly asked eagerly, a new light in his eyes.

"I know he will," replied the princess. "Our gifts may seem small in our own eyes but we do not know how they appear in his."

As the two journeyed on, Prudence accommodated her steps to the slow steps of her brother, and at last they reached the Father king who came to meet them.

To Prince Jolly he said sadly, "Son, you have not done so well this time, but after a long rest and a thorough cleansing of your soul, you may go out again and I know you will do better. Your gift has earned you this chance." Gently the Father placed his hands on the tired eyes and put the prince to sleep.

To Prudence he said, "Daughter, you have done very well indeed, and are worthy of greater work. Enter into the joys of the kingdom. Your gift is very precious to me."

Perspective

BY KATHYRA KENDALL

His grief is yet too close
For him to fully measure,
For all has turned to dust—
Like fragmentary pleasure.

Though he discards all thoughts
Of life's delicious breath,
He soon will clearly see
The genesis in death.

Echoes from Mt. Ecclesia



THE present universal labor shortage is responsible for bringing out versatility in workers on Mt. Ecclesia: Healing Department secretaries have turned gardeners. In the center of the grounds surrounding the Healing Department is a garden in the shape of a five-pointed star, and the building itself, in the center of the garden, is in the shape of a cross, thus representing the Rosicrucian emblem. The secretaries were concerned lately to note that weeds were creeping into the ivy in the star-shaped garden. One of them enlisted the aid of the others, so that now after the supper hour, the entire personnel of the Healing Department will turn out, and with the necessary equipment, pull weeds, trim shrubs, and plant various flowers and shrubs.

The following poem was given to one of the Healing secretaries with the request that it be used in our magazine, if possible. It was written by W. F. Edwards, 2/c Fireman, after the experience related. Therefore in commemoration of the lads who have given their lives for the sake of an ideal, and in sympathy for those who have performed like services for their buddies, we submit this untitled poem.

Dear Bill: I packed your things
tonight

Just as you'd want me to.

I'm sure your folks will hold them
dear—

They seem a part of you.

Your wrist watch and your fountain
pen,

The picture of Judy;

Your diary filled with hopes and
dreams

That now can never be.

The playing cards that tell of nights

That we two once did share:

*You've cashed your chips, and I must
play*

A lonesome solitaire.

I never was a man of prayer:

It seemed a waste of time.

But now alone I wish to kneel

In humbleness sublime.

O Lord, You know him more than I—

Wherever he may rest,

Take him where the fallen dwell,

A life with quiet blest.

Let him know the fight goes on—

Our bunch moved up today;

We'll carry on till our turn comes,

You've shown us all the way.

Where he lies in endless sleep

Beneath the forest vines,

I'll raise a cross and on its face

Let history add these lines:

*Some have died that the rest might
live,*

Since early times began;

Here rests before you one who was

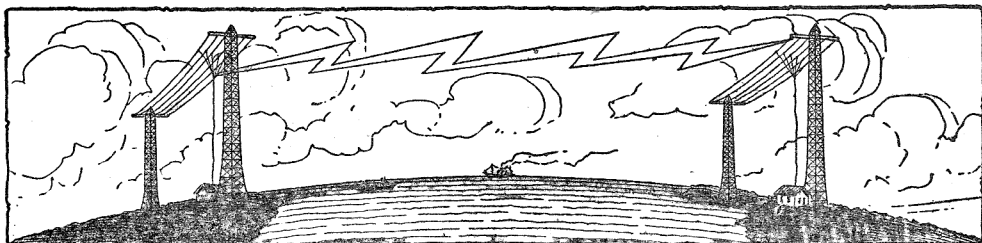
A soldier—and a Man.



Speculation is rife these days about the swallows that have builded their nests under the eaves of the Healing Department building. (At last count there were twenty-nine nests.) Are they refugees seeking sanctuary in the peaceful environs of Mt. Ecclesia? And will they leave on the same date as do the much publicized swallows at San Juan Capistrano (which is about 25 or 30 miles from Oceanside)? Within the past week secretaries of the Healing Department found on the ground under the different nests broken egg shells that the swallows have thrown out. They are snow-white, spotted with tiny brown specks; the shell is fine in texture, thin as letter paper. This means that the

(Continued on page 382)

Rosicrucian News Bureau



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“**T**HEN shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?”

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

NEW YORK, NEW YORK

A sentence from the letter of Veronica Johansen, secretary of the New York Center, has caused us deep gratitude. “*The group have a new outlook on their spiritual responsibility.*” That simple sentence contains food for meditation. How often do we, either as individuals or groups, demand of ourselves the direct answer to: What is my spiritual responsibility? And having established it for the time being, it is spiritually profitable to view our responsibility from different angles now and then, to obtain “a new outlook” on it.

Instead of moving to larger and more luxurious quarters, these Center friends “directed that force into channels of service. . . . We decided to make our

Fellowship a channel to help the children being born in hospitals here, and to try to be of service in making clothing. We are making active use of the type of energy contained in each sign.”

Helping children . . . making clothing . . . and keeping their minds and hearts open for new ways and methods of helping those who need it—that is indeed serving Christ. We believe this Center will prove an inspiration to those throughout the world, and we hope to have many accounts of our Study Groups and Centers who are joining the ranks of “laborers in His vineyard.”

SEATTLE, WASHINGTON

Not to be outdone in ingenuity, these friends have devised an original and intriguing method of introducing the Rosicrucian teachings to the public. Thelma Gaylord, secretary, tells us:

“This Center has undertaken a method of informing the public of what we have to offer by a series of Charts from the *Cosmo*, drawn and lettered by Mr. A. C. French, and by placards to accompany the charts, or by themselves, lettered by Thelma Gaylord. The Life Cycle, The Threefold Soul, The Stereopticon, and Planes of Consciousness, all from the *Cosmo*, are some which are to be used. It is the plan to change these periodically, and thereby keep a steady flow of interest.”

You Are Invited to Attend

SERVICES AND CLASSES

OF THESE

STUDY GROUPS AND CHARTERED CENTERS

Ann Arbor, Mich.—Telephone No. 21507
Calgary, Alta., Can.—105 24th Ave. S.E.
Calgary, Alta., Can.—1536 15th Ave. W.
Chicago, Ill.—Room 719, Ashland Bldg., 155
 N. Clark St.
Cleveland, Ohio.—Carnegie Hall, 1220
 Huron Road, Room 916.
Denver, Colo.—4515 Irving St.—P.O. Box 3.
Detroit, Michigan—5093 Audubon.
Grass Valley, Calif.—Off Byrens' Drive.
Hedley, B. C., Can.—P. O. Box 50.
Indianapolis, Ind.—38 N. Pennsylvania St.,
 Room 411.
Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—2404 W. 7th St.
Los Angeles, Calif.—511 N. Eastern Ave.
 (Spanish Group)
Miami, Fla.—41 N. E. 2nd St.
Minneapolis, Minn.—1605 West Lake St.
Montreal, Que., Canada.—9650 Blvd. La-
 jeunesse.
New Orleans, La.—429 Carondelet St.
New York, 23, N. Y.—266 West 73rd St.
Omaha, Neb.—301 N. 31st St.
Portland, Ore.—627 N. E. Laddington Ct.
 Tel. La. 3803.
Reading, Pa.—Stauffer Bldg., 6th and
 Franklin Sts.
Rochester, N. Y.—307 Burke Bldg.
San Francisco, 22, Calif.—1763 47th Ave.
Seattle, Wash.—1913 Westlake.
Seattle, 4, Wash.—1213 First Ave.
Schenectady, N. Y.—13 Union St.
St. Paul, Minn.—318 Midland Trust Bldg.
Toronto, Ont., Canada.—36 Lansdowne
 Telephone, Melrose 4275.
Vancouver, B. C.—Rm. 112, Williams Bldg.,
 Cor. Granville and Hastings Sts.

The Rosicrucian Fellowship World Headquarters

OCEANSIDE, CALIFORNIA, U.S.A.

May 28th the new officers assumed their positions: President, Mrs. Anna Groth; Vice-President, Mrs. Lillian Fenton; Secretary, Thelma Gaylord; Treasurer, Ralph J. Richardson; Librarian, Mrs. Cora Watkins.

May the special grace of God rest upon each one of you, that your capabilities and talents may be dedicated, utterly, to that cause for which Christ gave His life—humanity.

DENVER, COLORADO

Comes word this month that our Rosicrucian Fellowship outpost in "mile-high Denver" has "covered the U.S.O.'s and war camps in Colorado with the Rosicrucian Magazine, and will now start placing the *Cosmo-Conception* in those camps that we have not placed them in. Our pamphlet racks are going strong." Mrs. E. Griffin reports that the Astrology class is suspended for the summer but the Philosophy class continues.

We cannot find words to express our deep gratitude for the loyal and persistent effort our Centers put forth; it inspires us all to new personal consecration to our Cause.

MINNEAPOLIS, MINNESOTA

"Last month we used two small ads in the Minneapolis papers," writes Raymond Mann, Center Secretary, "to bring our Sunday subject to the notice of those who may be interested. They brought several new faces into our midst and to them we endeavored to impart what we could of the priceless Rosicrucian teachings. We invited questions in relation to any part of the teachings and answered them to the best of our ability. We have tried to encourage those who seemed aroused to take the lessons from Headquarters in philosophy and astrology. . . .

"Our annual picnic was held on Memorial Day at the historic Minnehaha Park in Minneapolis, where the beauti-

ful Minnehaha Falls, made famous by Longfellow's 'Hiawatha,' are located. About 18 were present and a wonderful time was enjoyed by all. We also took up a collection for some new books of sacred songs to be used in our Center. Of course our regular vegetarian meals were served to students, probationers, and friends alike."

We rejoice that the Philosophy class is still in progress, and hope that attendance at the Healing and Probationers' meetings will soon increase.

KADUNA, NIGERIA.

"Our second Anniversary of the opening of our Center this year will be a three-day event. The proposed programme is as follows: Wednesday 10th, Anniversary Day: Social and Spiritual Gathering. Friday 12th: The first Healing Service will be inaugurated. Sunday 14th: General Thanksgiving; Temple Service in which various speakers will address the audience."

The scarcity of Rosicrucian literature of all kinds is one of this Center's problems, yet they generously share each precious pamphlet with others. P. A. Fragoso, secretary, states that these pamphlets which are sent out "in twos and threes" find access in camps and schools, and that a "friend student soldier over 400 miles away is acting as a distributor to other interested friends of his area."

One of their members, P. A. U. Loving, kindly sent us a hand-printed Journal, "PAUL, An Organ Devoted to the Study of Esoteric Works in West Africa." Several articles are contained therein of genuine interest: the Editorial, Soul Starvation, Seeking the Light, Forgive and Forget, and The Brain of Man. Our constant prayers for the spiritual direction of these sincere friends are offered to the Father of all, whose Kingdom we are seeking to establish upon this earth.

Study Groups and Chartered Centers in Other Countries

AFRICA

Kumasi, G. C.—Ben T. Vormawah. Box 69.
Kaduna, Nigeria.—c/o P. A. Fragoso, P. & T. Wireless Station.
Lagos, Nigeria.—P. O. Box 202.
Obuasi, G. C.—P. O. Box 43.
Sekondi, G. C.—P. O. Box 224.
Takoradi, G. C.—c/o E. Oben Torkonoo.

ARGENTINE

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

AUSTRALIA

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

BELGIUM

Brussels—74 rue Stevens Delannoy.

BRAZIL

Rio de Janeiro.—Rua Lins de Vasconcelos 528-c2.
Sao Paulo.—Rua 24 de Maio, 53-1° Audar.
Sao Paulo.—Caixa Postal 2994.

BRITISH GUIANA

Georgetown.—69 Brickdam.

CHILE

Acon.—Viña del Mar, Arlegui 1124.
Antofagasta.—Atacama No. 411.
Santiago.—Calle Dominica 25.
Valparaiso.—Casilla No. 3100.

CUBA

Havana.—San Francisco 473, Vibora.

ENGLAND

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

MEXICO

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

NEW ZEALAND

Auckland.—3 City Rd., Auckland C. 1.

PARAGUAY

Asunción.—Louis Alberto de Herrera, Republica Francesa.

Asunción.—Garibaldi 118.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.
Lisbon.—Villa Nova de Gaia, Aven. da Republica No. 1222.

THE NETHERLANDS

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

URUGUAY

Montevideo.—Galicia, 2133.

ROSICRUCIAN BOOKS

On the Philosophy

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

On Astrology

Message of the Stars	2.50
Astro-Diagnosis	2.50
Simplified Scientific Astrology	1.50
Astrology and the Ductless Glands ..	.25
Tables of Houses (3), each50
The three cloth-bound in one vol. ...	1.50
Simplified Scientific Ephemerides From 1857—each year25
Ephemerides, bound (20 years)	5.00
Astrological Charts, small 5; large ..	.25
Horoscope Data Sheets, 1 doz.15
(8½x11 in., printed both sides)	

Booklets

Mystical Interpretation of Christmas ..	.25
Mystical Interpretation of Easter25
Mystery of the Ductless Glands25
Nature Spirits and Nature Forces ..	.25
How Shall We Know Christ?15
Rosicrucian Child Training25
Christ or Buddha?20
Evolution10
Earthbound10
Salads and Vegetarian Menus25

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Write for list of our books published in foreign languages.

Discount to Dealers

The Rosicrucian Fellowship

Oceanside, California, U.S.A.

MEXICO CITY, MEXICO

Word has come from our friend Pastor Medina, of Havana, Cuba, that he recently visited our Rosicrucian Center at Mexico City, and that a very inspiring meeting was held—"a very good one for the Fellowship's sake." Mr. Pedro Gonzalez, from Mérida, Yucatán, was also a visitor. Mexico City was very well represented, our correspondent states, by Mr. J. M. Cuarón.

We are sorry we do not have more details concerning the meeting, but we extend our felicitations to those friends representing our Centers throughout the world, and want them to know that the Rosicrucian Teachings form a strong bond of fellowship among its adherents that distance does not weaken, and that our prayers for our Centers, wherever they are, and theirs for Headquarters, inject strength and power into the thought-form originated by Max Heindel and approved by the Elder Brothers, of the Fellowship becoming a mighty channel for the furtherance of Christ's kingdom upon the earth.

ECHOES FROM MT. ECCLESIA

(Continued from page 378)

babies are here at last, and as there are three or four in every nest, we shall have over 150 birds, including parents. The most interesting time of all will be when the little ones are learning to fly.

Although these little birds are under the guidance of their Group Spirit in building their nests, all of mud rolled in small uniform shapes, like tiny cobblestones, they show individuality in construction, for some are shaped like a cone, others like a water pitcher with a narrow neck which serves for the entrance and keeps the nest warm, while other nests are almost round. Some are faced in one direction, which gives them more light, while others are apparently placed in a position which would admit more air.

The Rosicrucian Fellowship

ITS MESSAGE AND MISSION

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

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

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

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

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

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

Dealers Carrying The Rosicrucian Fellowship Publications

All Rosicrucian Fellowship Centers also carry Fellowship Publications.

- Akron, Ohio.—Burt G. Smith, 612 Metropolitan Bldg.
- Atlanta, Ga.—Kimsey's Book Shop, 129 Carnegie Way, N.W.
- Baltimore, Md.—The Remington-Putnam Book Co., 347 N. Charles St.
- Bellingham, Wash.—W. C. Orrill, 1237 State St.
- Boston, Mass.—Metaphysical Club, 25 Huntington Ave.
- Buenos Aires, Argentine.—Nicholas B. Kier, Talcahuano, 1075.
- Calgary, Alta., Canada.—J. J. Gamache, 1002 1st St. W.
- Capetown, South Africa.—Utting & Fairbrother, Ltd., 129 Longmarket St.
- Chicago, Ill.—Brentano's, 29 S. Wabash Ave. Fellowship Book Supply, 326 S. Campbell Ave.
D. G. Nelson, 619 N. State St.
Ralph H. Creasy, 32 North State St., Room 1510. Office hours 9 A.M. to 9 P.M.
- Cincinnati, Ohio.—John G. Kidd & Son, Inc., 19 East 4th St.
- Fountain News Shop, 426 Walnut St.
- Cleveland, Ohio.—Phoenix Book Shop, 1872 W. 25th St.
- Colombo, Ceylon.—Frewin & Co., 40, Baillie St., Fort.
- Columbus, Ohio.—McClelland & Co., 100 N. High St.
- Dallas, Texas.—Schmalzried Book Shop, 1023 Main St.
- Detroit, Mich.—A. E. Arbuckle, 9333 Carleton Ave.
Temple of Light—140 Edison Ave.
- Grand Rapids, Mich.—Raymer's Book Store, 5 North Division St.
- Heswall, Ches., England.—Mrs. Beryl Sp. Dean, The Sun Dial.
- Kansas City, Kans.—Astro Science Pub. Co., 723 Highland Ave.
- Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
- London, N. 14, England.—L. N. Fowler & Co., Ltd. 5 Corri Ave., Southgate.
Margaret Grant, 35 Granley Gardens, S. W. 7.
- Los Angeles, Calif.—The Church of Light, 2337 Coral St.
First Temple & College of Astrology, 733 S. Burlington Ave.
Philosophical Research Society, 3341 Griffith Park Blvd.
The Stellar Ministry, 620 S. Virgil Ave.
Florence I. Virden, 4544 Ben Ave., North Hollywood.
Chas. H. Wolfram, 11514 S. Broadway.
- Manila, P. I.—H. F. Tibayan, 1324 Espiritu St. Singalong Sub-Division.
- Merrick, L. I., N. Y.—Disciples Retreat, Gormley Ave. and Nassau St.
- Minneapolis, Minn.—Powers Mercantile Co.
- Milwaukee, Wis.—Astrological Study Studio, 922 N. 27th St.
Des Forges & Co., 427 E. Wisconsin Ave.
- New York, N. Y.—The Baker & Taylor Co., 55 5th Ave.
Brentano's, 1 West 47th St.
Doubleday, Doran Book Shops, 244 Madison St.
The Gateway, 30 East 60th St.
Harmony Book Shop, 112 W. 49th St.
Macy Pub. & Masonic Supply Co., 35 W. 32nd St.
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Institute of Discernment, 327 17th St.
- Philadelphia, Pa.—Archway Book Store, 47 N. 9th St.
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- Portland, Ore.—Hyland's Old Book Store, 913 S.W. 4th Ave.
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Wilson's Book Exchange, 113 East 2nd South St.
- San Diego, Calif.—Alcove Book Shop, 816 Broadway.
- San Francisco, Calif.—Metaphysical Library & Book Shop, 177 Post St.
Metaphysical Town-Hall Library, 435 Powell St.
San Francisco News Co., 657 Howard.
- San José, Calif.—Metaphysical Center, 80 E. San Fernando.
- Santa Barbara, Calif.—Channel News Agency, 705 W. Micheltorena St.
Copeland Book Shop, 1124 State St.
- Santa Monica, Calif.—Diane Van, 613 Santa Monica Blvd.
- Seattle, Wash.—The Aquarian Age Studio, Rm. 611, 1305 3rd Ave.
The Bookmart, 622 Pike St.
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- Spokane, Wash.—Clark's Old Book Store, 831 Main Ave.
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- Washington, D. C.—Henry Austin, 909 Ridge Road, S. E.
- Oriental Esoteric Library, 3217 Connecticut Ave. N. W.
- West Hartford, Conn.—The Case Book Shops, 16 La Salle Road.