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Rays from the Rose Cross

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"Even As Christ Forgave You --"

Never does the human soul appear so strong as when it foregoes revenge, and dares to forgive an injury.—*E. H. Chapin.*

He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.—*Lord Herbert.*

The more we know, the better we forgive;
Whoe'er feels deeply, feels for all who lives.

—*Mme. de Staël.*

His heart was as great as the world, but there was no room in it to hold the memory of a wrong.—*Emerson.*

'Tis sweet to stammer one letter of the Eternal's language; on earth it is called forgiveness.—*Longfellow.*

He who has not forgiven an enemy has never yet tasted one of the most sublime enjoyments of life.—*Lavater.*

Humanity is never so beautiful as when praying for forgiveness, or else forgiving another.—*Richter.*

God's way of forgiving is thorough and hearty—both to forgive and to forget; and if thine be not so, thou hast no portion of His.—*Leighton.*

A more glorious victory cannot be gained over another man than this, that when the injury began on his part the kindness should begin on ours.—*Tillotson.*

More bounteous run rivers when the ice that locked their flow melts into their waters. And when fine natures relent, their kindness is swelled by the thaw.—*Bulwer-Lytton.*

Let us no more content, nor blame
Each other, blam'd enough elsewhere, but strive
In offices of love, how we may lighten
Each other's burden in our share of woe.—*Milton.*

It is vain for you to expect, it is impudent for you to ask of God forgiveness on your own behalf, if you refuse to exercise this forgiving temper with respect to others.—*Hoadley.*

Of him that hopes to be forgiven it is indispensably required that he forgive. It is, therefore, superfluous to urge any other motive. On this great duty eternity is suspended, and to him that refuses to practice it, the throne of mercy is inaccessible, and the Savior of the world has been born in vain.—*Johnson.*

Alas! If my best Friend, who laid down His life for me, were to remember all the instances in which I have neglected Him, and to plead them against me in judgment, where would I hide my guilty head in the day of recompense? I will pray, therefore, for blessings on my friends, even though they cease to be so, and upon my enemies, though they continue such.—*Cowper.*

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

The Window to the Stars

By KITTIE S. COWEN



PROBABLY the most significant of all scientific inventions up to date is the marvelously constructed telescope recently installed at Mt. Palomar, California. The telescope's mirror measuring 201 inches in diameter serves as a lookout a billion light years away, its optical range being 6,000,000,000,000,000,000 miles. The mirror was cast of Pyrex glass at Corning, New York, in 1935. Its polishing and grinding began in April, 1936, and was completed in October, 1947, with a four year war interrupting. It took 180,000 man-hours to complete the work and 31 tons of rouge-like abrasives. Its weight when completed was $14\frac{3}{4}$ tons. It is 24 inches thick at the edges, and $20\frac{1}{4}$ at the center. The telescope complete weighs over 1,000,000 pounds and has a height equivalent to six stories. Its mounting can aim at a star with the accuracy of 16 one-thousandths of an inch. Its cost was \$6,550,000, paid out of Rockefeller funds.

This telescope is expected to furnish, among other things, accurate knowledge of the chemical composition of the stars, a better understanding of the immensity of space, the answer to the question of life on other worlds, and add to the health of mankind by furnishing more knowledge about the atoms of chemistry, about biology, and medicine. Dr. Raymond Fosdick, Rockefeller Foundation president, stated in an address delivered at the dedication of the telescope mounting at Mt. Palomar: This great new window to the stars will bring us into touch with those outposts of time and space which have beckoned from immemorial ages. It will bring into fresh focus the mystery of the universe, its order, its beauty, its power.

"It will dramatize the questions which mankind has always asked and to which no answer has been found:

" "Why are we on this dwarfed planet?"

" "Is there an answering intelligence anywhere in space?"

" "What is this divine spark of awareness which we call consciousness?"

" "And, finally, in the words of the psalmist; what is man?" "

And it is indeed interesting to note the rapid strides which material science is making toward furnishing proof of the facts known to, and proclaimed by, the occult scientist for many years past. The occult scientist has had the answer to every one, and more, of the questions which the material scientists and like-minded people

—∞ The Current Outlook ∞—

are beginning to sense, and are trying to prove by material means.

The occult scientist knows that every individual has within his or her own head a "window to the stars", the shutter of which, for most people, is tightly drawn, but when once opened, will reveal the answer to the riddle of being. However, in the great majority of mankind this means of contact with the finer forces of nature is as yet unrecognized, but exists just the same.

The physical means of this cognition is two small organs in the brain known as the pituitary body and the pineal gland. The purely physical functions of these glands are concerned principally with the development, growth, and well-being of the physical body. The spiritual functions are concerned with the development and use of the sixth sense, clear seeing, which is in no way connected with the optic nerves. This sense, commonly called clairvoyance, has the power to penetrate all dense objects except glass, and to contact many ordinarily invisible creations, including the so-called dead.

Naturally, this power develops the consciousness of the individual to an almost incomprehensible extent and enables him actually to see the life force which permeates all things, and to watch its processes in developing all that is constantly coming into manifestation. To the physician, clairvoyant sight would be of untold value. By means of this extended vision he could study the internal structure of the human body and watch its various organs in action and discover their physical condition. He could also watch the processes of digestion and assimilation and diagnose disease accurately.



By means of clairvoyant sight the individual gains conscious contact with the inner worlds and can acquire knowledge of the causes there that produce conditions here. He can learn positively, that the real man and woman, the Spirit that dwells within, during earth existence, does not die, but simply casts off its wornout or diseased physical garment to go on to another realm of its existence, there to continue to benefit by the lessons learned here, while learning still others, and later to return to earth for another term in life's school on the physical plane.

Furthermore, he learns of the memory of nature where a record is kept of all that has happened on earth since our planet was cast off from the Sun; and knowing that it was once a part of the Sun, he realizes that by studying the composition of its elements he may learn much of Sun conditions. He also learns how and why the other planets composing our solar system were thrown off into space from the great central orb, and how their composition, too, must therefore be similar to that of the Sun and earth. He learns from firsthand knowledge that all created things are going through a process of development both in form and spiritual powers. And it is not a great while until he discovers positively the existence of the Great Being who created it all, and is guiding and directing the development of His great plan.

—∞ The Current Outlook ∞—

Study, by means of this clairvoyant sight, which all must develop sooner or later, reveals the fact that the Spirit's power of thought working through the mind and manifesting through the activity of the brain, is man's greatest asset for acquiring knowledge at the present time. Thought power coupled with the new sixth sense will reveal to the individual the absolute Fatherhood of God and the brotherhood of man. Furthermore, they will reveal to him the fact that each individual, being a part of the great whole, can not injure his fellow man without injuring himself; and this will make clear to him the futurity of all forms of warfare.

When once this realization born of positive knowledge enters the consciousness of man, he will use his creative thought power to invent products which will be of benefit to all mankind. Then much knowledge that has been withheld from him in the past, owing to his destructive tendencies, will be made known, such as the constructive use of the power which sprouts the grain, causes the grass



to grow, and the trees to burst forth into bloom. He will then be able to learn how to control the wind, the rain, the heat, and the cold; and he will learn of the activities of the forces, the existence of which hitherto he has never conceived in his most fantastic imaginings. He will learn of whole life waves of beings, the existence of which he has never heard—many higher in development and some lower than his own. He will learn how the laws

of nature like gravitation, chemical affinity, balance, polarity, expansion, contraction, et cetera, are all under the direction, guidance, and control of great exalted beings of superlative intelligence who are ministers of the Creator, all endeavoring to materialize His divine will, the object of which is to bring ultimately the highest good to all regardless of temporary ill.

By means of clairvoyance man will learn that he has still other faculties to develop such as clairaudience and clairsentience, and that finally all of his separate senses, no longer localized, will blend into the one great faculty—*knowing*, by means of which he will in time consciously contact the all-consciousness of God, the Creator of all things. Such will be the future development of all mankind. The curriculum being used at the present time by the great Ones is composed of science and religion—the one developing the powers of the mind and the other those of the heart. The process, however, though slow, is sure. This progressed growth of man is clearly stated by the illumined Apostle Paul, scholar and initiate, and made known to all mankind who harken to his revelations: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them to prepared men."

THE MYSTIC LIGHT

The Bible Which Is in Heaven

By JANICE LORIMER



IN EVERY MAN who comes into the comparative darkness of material incarnation there is an interior Light, which is the expression of the divine Indwelling wisdom of the Ego. Ordinarily we speak of this indwelling wisdom as "Intuition," because it is so much more comprehensive in its action than the intellect functioning through the brain can ever be. Where the mortal intellect gropes its way blindly with the aid of logic as a crutch to lean upon, this intuition of the Spirit, the God-in-us, walks by the light of pure cosmic wisdom and its action is so swift and penetrating that it lays open before the Ego all that can be known on any subject in the twinkling of an eye. Psychologists maintain that what is commonly called intuition is simply a form of reason too rapid in its action to be broken down into its component parts. But the psychologist does not yet recognize that this swift and winged Spiritual Intuition is an activity of the indwelling Godhead.

From ancient times in the East there has been taught a twofold doctrine: the one is the Path of Knowledge; the other is the Path of the Heart or, as it is called in India, the Doctrine of the Heart. It is the Doctrine of the Heart which is the Universal Way; for Love knows no barriers of time or space or evolution. Love reaches out both in

time and space, establishing a unity in consciousness by which the knowledge gained by any one Ego is immediately available to every other Ego, for when we love we establish a sense of unity. That unity, far from being a mere fantasy, is so real that the Beloved's treasures of Spirit, mind, and soul are every whit as much ours as his, and our treasures are as much his as ours. "What is thine is mine, and what is mine is thine, for indeed I am thine image," is the axiom of the Love-Wisdom.

The Bible has been called a Book of the Heart Doctrine and, in the main, it is—that is, as it has come down to us today. There is, however, an esoteric Bible, which is to the literal text what the Ego is to the body, and this includes the Doctrine of the Head; for Spirit is bisexual, bipolar, both Love and Reason.

We must, however, discriminate between barren intellectualism and the Pure Wisdom or Intuition of which we have spoken, for it is by this means only that we ever learn the answer to Pilate's question, "What is Truth?" It will be recalled, that when Pilate put this ritual question to Christ Jesus, He made no reply. Why did the Christ remain silent? Because in the Silence alone is the answer to be found. Because in the Silence alone the Word of God, which rushes through the universe, be-

comes audible to the interior ear of the Spirit.

Let us now look upon Intuition as a sense of the Spirit, a spiritual sense—not an activity but a sense of the Ego in the same way that sight or hearing are senses of the body. The body has eyes, ears, nose, mouth, and the distributed organ of touch; but the Ego has Will, Intuition, Love, Life, Creative Energy, Imagination, Eternality, Beauty. These are its senses and these are its dimensions. The sense organs of the body are passive. They receive sensations from without, passively, and transmit them to the brain. But the senses of the Ego are active, positive, raying outward into mental space.

We have therefore to think and feel and act as pure Egos, divorcing identity from the hallucinations inherent in the negative body senses, identifying ourselves instead with Spirit. Never, never, should we identify ourselves with the body, saying, "I am sick", or "I am well", and so on. We must say instead, "My body seems to be thus and so", but we must never confuse our real Self, as Ego, with the flesh we currently inhabit in a mortal sense. If our house needs renovation we do not say, "I need renovation", but, "My house needs renovation." Likewise, the awakened Ego stands apart from its body-house when it says *I*; for to the Ego, *I* refers only to the attributes (dimensions) of Spirit: I am Love; I am Intuition; I am Spiritual Power, etc.

Under the influence of material desires, the brain lashes the nerves until they are raw. This has not been an unmitigated evil in the past. It may even have been beneficial, but now the object of all spiritual work must be to counteract this condition, to induce a holy calm in the brain mind, like a mountain lake reflecting the sky. Only then can the interior Word speak through heart. There was a time in human evolution when this calm subconscious mind was

the common heritage of the race. This was in Atlantis, when infant humanity dwelt under the mist in innocence and peace. Then came the awakening intellect—we call it now the brain consciousness—like a violent wind upon the waters, and gone was the placid mirror which had for so long reflected the ways of Spirit and the glorious Gods!

Now humanity stands again upon the threshold of the etheric consciousness as it did in Atlantis. It has come to the place where mental peace must be acquired consciously, deliberately; not accepted passively as a racial heritage, involuntarily, which is to say negatively, but as the fruit of individual toil, of positive spiritual development. The sensory winds must be bound by the individual will, so that the lake of our



mind may lie tranquil to reflect the images of Spirit.

It is toward this achievement that all Bible study must be directed. An intellectual understanding of the Bible is not enough. We must recognize that a spiritual Bible exists in the interior worlds, and to that we must direct our attention.

In all the great Scriptures of the world there is a threefold structure, as Origen said of the Bible. There is the literal interpretation which is all too frequently misleading; there is the intellectual interpretation which is read by symbol and allegory; and there is the esoteric—the innermost—interpre-

tation, which must be read as it were between the lines, for that is the Spirit of Scripture, the living Archetype, which can only be spiritually discerned.

Until we have found our way to this innermost core of the Scripture, this living Bible, this Archetypal Word, we have no real understanding of it. The Archetype is the Primal Idea of Scripture, and because it has the same relationship to the word of the Bible as the Ego has to the body, we must raise our eyes from the letter of the law and contemplate its Spirit, which is living reality. Even if the whole Bible were to be destroyed today, its Spirit, living in the consciousness of the race, would put forth new bodies—that is, new Bibles, for the true Bible is indestructible, a Living Idea in Cosmic Intelligence. An old Hebrew said to me: "You do not read Kaballah. You live Kaballah!"

A Kabbalist, or esotericist, is one who is God taught. That we can all be when we find our way to the innermost sanctum of Scripture.

Of course the Bible which we read with eyes of flesh is not the perfect image of the true, or spiritual, Bible which the seers behold. But then, neither is the physical body a perfect reproduction of the Virgin Spirit individualized by God within Himself. There are, to the mortal sense, discrepancies between any divine image and its reflection in the material world. We must therefore detach ourselves, as Egos, from the manifold illusions of the physical world and concentrate our thinking in the Archetypal World, which is the Mind of God. *In His Thoughts we live and move and have our being, for this is the home world of the Ego.

First and foremost we must bear in mind that the true Bible, being spiritual, is a living thing. In the Archetypal

**The World of Thought: Second and Third Heaven.*

World, time and space do not exist as we know them here. All is one eternal now. Therefore whatever is told in the Scripture now lives as a spiritual reality in the Archetypal World. It lives there in Spirit and in Truth, not merely as a picture in a picture gallery.

Incidentally, the picture gallery of the etheric world is called the Reflecting Ether. That is not the place of the spiritual Bible. Student-seers contact the etheric Bible very frequently in visions of the night. We cannot stop here indefinitely, but must do what we can to push on to higher regions, however fascinated we may be by our private picture gallery of the past.

In working out the Bible mysteries as they exist in the Archetypal World, we



may for a time be almost wholly dependent upon the intellectual interpretation of Scripture (allegorical); but if we persevere, some day there will be a rift in the intellectual veil which more often obscures than reveals Truth, and the Spiritual Bible will shine through. When that happens, we shall know the truth about sacred literature, and we need not be afraid of that truth, even if it runs counter to many of our preconceived prejudices, as it often does.

In our intellectual age it would not be desirable to ignore the intellectual content of Scripture. We can, however, ignore the literal interpretation, which is the stronghold of the orthodox churches. But at all times we should aim to reach the Archetypal Word which is the Bible as it is in Heaven.

The Lord Hath Sent His Angel

By GUSSIE ROSS JOBE

THE HOUR was midnight, and in the underground dungeons the prisoners slept. Since the hour that Herod had thrown Peter into prison, the latter had not ceased one moment to pray for deliverance. Now, worn out in mind and body, he too slept fitfully.

The air in the dungeon was foul and clammy. From the adjoining cells could be heard the troubled sighs, the restless tossings, the clanking chains of other prisoners. Peter muttered in his sleep, a subconscious continuity of his instant prayers.

Suddenly into the dank, fetid cell shone a misty radiance, growing brighter as it moved along the flagstones toward the sleeping captive.

"Peter!" The voice that spoke lingered in the air like the tones of a clear-cast bell.

Peter stirred uneasily and murmured sleepily, "Who called me?" At the same time he clapped his hand over his side, which was all a tingle as if played upon by a thousand velvet tipped needles. In making this movement with his hand he surely heard a clanking sound. Then he felt his manacles slip from him and heard them fall to the floor. Peter thought he dreamed, and again spoke aloud, "Who called me?"

"Arise up quickly", commanded the golden toned voice. "Gird thyself and bind on thy sandals. Cast thy garment about thee and follow me".

This Peter did, thinking he still dreamed.

Upon the straw his two jailors snored noisily, a rat scurried near them. Long cobwebs brushed Peter's head as he followed his shining guide. Past the first and second wards the iron gate loomed

ahead. This was guarded by two spearsmen of great height who walked back and forth touching spear points as they met and passed. "Now," thought Peter, "all is lost—or worse still, I shall awaken." But the immense gates swung inward and back as if mortal hands had unlocked and opened them, and the two guards noticed nothing amiss, continuing their measured pacing.

Peter, now fully awake, was thrilled to his heart's core with awe and thanksgiving. He looked about for his guide and saw him not. Mysteriously he had appeared and as mysteriously he had vanished.

"Now I know of a surety that the Lord hath sent His Angel and delivered me out of the hands of Herod and the Jews", he said to himself. Filled with joy, Peter set his face toward the house of Mary, the mother of John, whose surname was Mark, where he knew many of the Christians would be gathered in all night prayer.

Earlier that evening the home of Mary was a scene of bustling activities. "Haste ye, Rhoda!" she said. "Seize the besom and brush away this litter. We must set the mallow roots to boil and out in the court the clay oven waits to be heated for the barley loaves. All night the brethren will pray for Peter and they shall be ahungered ere dawn".

But Rhoda did not move from her position before the small window where she gazed out with unseeing eyes, a bitter twist to her soft young lips. Mary looked at her with exasperation. "Dost hear me, Rhoda? Why art thou mooning about as though a bitter flew away with thy wits?"

"I shall help thee, Mary, to prepare for the brethren, though they do but

waste their time in praying for Peter's deliverance . . . Did not Herod slay James? Is not Peter guarded day and night, only waiting the time that he may serve as a gala exhibition for the Jews when his time comes to die?" Rhoda turned away to hide her tears, but continued, "Herod hath decreed it so".

Over Mary's face crept a moment's despair, but when she lifted her face to Rhoda, infinite faith glowed strongly. "Is Herod mightier than God, my little owl?" she asked gently.

"Yes, evil always triumphs over good", answered Rhoda rebelliously. "Doth not James' death prove it so?"

"James is not dead, Rhoda", insisted Mary. "He lives this moment in the heart of the Savior. Even the Savior was slain . . . but He rose again!" and the words were a lilted song from Mary's lips.

"I did not see him", said Rhoda stubbornly.

"Nor I, but I *believe*. Praise God, I *believe!*"

Rhoda, taking the besom from its corner, heard a knock at the door.

"Some one raps at the door", she said.

Mary took off her robe protection. "I will let them in", she replied.

In two's and small groups the brethren came. Each whispered the password to Mary: "Christ lives", as she let them into the court.

At once the prayers started. Softly and fervently they prayed for Peter's deliverance. As one brother ended his prayer, another took up the thread and was helped only by the softly spoken "Amen" which came from the lips of the others from time to time.

In the kitchen Rhoda went about preparing the food with ill concealed scorn, even though her heart was wrung with pity for what she considered their childish gullibility.

Inside the east chamber the praying continued without interruption, and the

hour was midnight. Rhoda freshened the lamp wicks and spread the long trestle with the prepared viands. Honey and barley bread, chopped mallow roots, goat's milk, and cheese composed the repast. As Rhoda started toward the door of the east chamber to announce that the meal was ready, there came a knocking at the gate.

Uncertainly Rhoda stood for a moment, for she knew that with the exception of Peter and James, all the brethren were present. "Perhaps it is the soldiers", she mused. Perhaps these meetings, so strictly forbidden, had be-



come known to the authorities and without the gate might stand the soldiers waiting to hale them all to the dungeons. Fearfully she tiptoed to the gate, afraid to open the slot and make certain.

"Open up, Mary! It is I. Open thou the gate", came a voice.

"It is Peter's voice", gasped Rhoda, and she ran stumbling into the east chamber. "Peter stands without the gate asking admittance", she told the startled assemblage.

"Thou art mad, girl", one answered her. "Peter is in the gaol, chained to two stout guards".

"I speak the truth", Rhoda declared. "It is Peter's voice".

"Or his angel", added Mary.

The rapping continued, and when at last they opened the gate, Peter stepped into the court. They gazed at him spell-bound with astonishment, until Mary broke the spell. She kissed him on each cheek, and the others then did likewise, plying him with questions. Peter held up his hand. "Peace, good friends. God

hath delivered me". Then he proceeded to tell them of the Angel's visit, whereupon they knelt and gave thanks to God.

"I must leave thee now", Peter said. "I know of a safe place to abide until Herod's wrath dieth down. Tell no one of this save the absent brethren and James."

"We cannot tell James", they told him sadly. Day was breaking as Peter departed hastily.

Several days passed. Herod had declared a holiday, a gala occasion in which he would address the people. He needed to reinstate himself with the people and with the Jews, for although none dared openly to laugh at the escape of the prisoner, which so baffled the man, many were curious to know what he had to say about the mystery of Peter's disappearance.

On this day the sun's hot glare blazed down on the temple, the snowy columns of which were beautified by the background—the green of hills and trees, the azure of the skies, toward which many birds wheeled and returned to earth. Laden donkeys padded patiently upon the road beyond. Camels swayed with softly clopping feet, the starry blooms of the dwarf pomegranate dotted the grass. Mint and rue sent out poignant scents when trod upon. The doves, caged behind wicker bars and borne upon the turbaned heads of the vendors, gave out mournful cries as they huddled, helpless and hopeless, in their cages.

Now the ampuitheater was situated at the side of a great hill, in a spot hollowed out from the natural formation of quarry rock. Thus the place had but one solid wall. The three sides open to the air were filled with stone benches, also hewn from quarry rock.

These seats were filling quickly, and the hoarse drone of talk arose from the audience like the sound of bees aswarm. A few of the Christians mingled with the crowd. They did not sit with the people but stood on the outskirts of the

place. Mary and Rhoda were there, and Peter, with his hands and face stained green like the professional beggars. He did not think it wise to be recognized while he listened to Herod's speech. He stood slouching and abject as was the habitual pose of the professional beggar.

Presently a fanfare sounded, and Herod, followed by his retinue, marched out upon the throne dais. This man, Herod, megalomaniac and human vulture, was robed in splendid apparel. Upon his feet were sandals of kidskin, around his throat was a necklace of purest chancedony. His robe was of purple and red embroideries from Tyre; his inner vestee was of gauze from Ceos. His hands were heavily ringed with gold from Riphaz; his armlets were silver from Tarshish. From afar could be heard the shrill cries of the sweetmeat vendors and the melancholy falsetto of a street singer. Herod smiled a smile as false as the kiss of Judas. He held up his bejeweled hand and a deep silence fell upon the throng.

"Fellow citizens and countrymen! Man is not an end but a part, and because he matters so little he matters greatly . . ." He paused and a slave handed to him a delicate Egyptian linen handkerchief with which he wiped his sensuous lips. The audience thought it time for acclaim and began to give vent to their enthusiasm.

"Hear! Hear!" they shouted hoarsely. "A God hath spoken! None but a God could speak so wisely!" They beat the palms of their hands together and pounded upon the floor with their feet. Suddenly the bit of cloth Herod held in his hand fluttered to the floor and he fell face downward, sliding a few paces down the steps of the dais.

When they raised him he was quite dead, and the front of his magnificent raiment was charred. The mob was held back by spear points.

"A seizure!" they cried, and the word was passed from mouth to mouth. "A

seizure! A seizure! His great and noble heart hath broken”.

A beggar with green stained hands sought Mary and Rhoda as they huddled together, trembling with awe and fright.

“Didst see him? The Angel of Light that smote him? ‘Twas even the same that did lead me from the dungeon—the same bright flowing hair, the same look upon his face! Yea, of a surety, it was the same Angel”, said Peter.

Rhoda looked at Peter with eyes aglow, an eager gasp in her voice as she asked him, “Peter, didst see a likeness in his face to anyone we have known and loved?”

“Nay, little one. I saw but the sweetness aflame with righteous indignation and saw the thrust of the sword of light which felled the tyrant.”

“Twas *James!* I saw him squarely. Of a surety it was James’ angel. You are right, Mary. James is not dead. He liveth to serve the Lord”, and Rhoda began to weep for joy.

Peter led the two women from the place. “I knoweth not if thou art right, Rhoda. All that I know is that the three of us, having seen with our own eyes the avenging Angel of the Lord, are blessed beyond telling. Art convinced Rhoda, that Jesus, the Christ, arose from the dead?”

“I believe, Peter”, answered the girl. “May God forgive my unbelief”, and her tears gave place to a radiance that awed Peter and Mary.

“Praise God, my birdling. I am so happy for thee. Life is so pointless without faith. Behind our material universe lies the ultimate reality. God hath not planned that his creatures meet oblivion at death. Life goes on and on. Death is not the end. Rather is it the beginning, the open door that lighteth all unto that perfect day”, said Mary.

“May God bless thee and keep thee. Mary”, said Peter. “Let us away to your house where we shall have wondrous things this night to tell the brethren”.

The Power of Prayer

By ARTHUR LARSON



FROM TIME immemorial man, in his extremity, has turned to God through prayer. Confronted with a problem or a situation that could not be worked out by his combined physical and mental resources, the individual has sought spiritual aid through the magical power of prayer.

Thus through the countless efforts of millions of souls, so to invoke the power of the Spirit, a great religious law or principle has been formulated, namely, that “Spiritual force is as superior to mental force as mental force is superior to physical force”. The truth of this law has been and is being demonstrated daily by people in every walk of

life.

The favorable results from our efforts thus to invoke the aid of Deity has now succeeded in placing the institution of prayer on a permanent foundation. Our entire social fabric has been permeated with the conviction that “permanent peace can only be attained through the spiritual guidance we receive in response to our supplication to Deity.” This “response” that we receive from prayer is very *real* and has been recognized for ages. A favorite poet refers to it as “The Benediction that follows Prayer.” These are thought provoking words: “The Benediction that follows Prayer.” Here we have a profoundly wise and beautiful

sermon given in one simple line of poetry.

In our sacred literatures we are frequently enjoined to give thanks for our blessings. In the Psalms we read: "It is a good thing to give thanks to the Lord." Again in Thessalonians: "In all things give thanks." Again and again our scriptures suggest to us the efficacy of prayer.

In the past man often prayed to strange Gods. Yet even in the days of idolatry this "response" to sincere prayer was an ever-active principle evident to all. In the past we prayed when in distress, or in need, but now we pray in the fullness of our joy and abundance.

This practice of giving thanks for our blessings has taught us that "Gratitude invokes the law of increase." This mystic maxim should be deeply engraved on the tablets of our memories, so we repeat, "Gratitude invokes the Law of Increase." We proclaim and set in operation the law of abundance when we thank God for our gifts. On the other hand if we complain of scarcity or ill fortune we "Speak the Word that establishes *it* unto us."

We have now reached a point in evolution where the words we speak exert some influence and we should, therefore, give voice only to thoughts that are true, kind, and helpful. Advanced students who through regeneration are gaining skill in the use of the Creative Word should never pray for material gain. The sincere prayer of the advanced aspirant compels the obedience of certain elemental forces and anyone who invokes these nature spirits for selfish purposes is actually practicing black magic.

As we grow in strength and added consciousness, we learn there are rigid restrictions regarding the use of these faculties. We become aware of the true significance of the church steeple which is wide at the base but grows narrower as it rises, symbolic of the path the

aspirant travels on the path of initiation. The cross at the top is a constant reminder that we must crucify or sacrifice our lower nature if we would acquire the spiritual power that sets us free.

All growth or progress entails sacrifice. In every department of life we observe this transmutation process at work. Lower forms are continually being transformed or sacrificed that higher forms of expression may result.

The human kingdom has now reached a stage where progress depends chiefly upon individual effort. However, we do not stand alone for we often receive help and guidance from the spiritual hierarchies who watch over us. Without question the greatest help we have received in this manner came to us when we received the inspiration to pray. The advanced occultist, through his ability to visualize, can perform seeming miracles by the power of thought, but for the vast majority who lack this power of concentration prayer accomplishes the same purpose.

We are taught in the Rosicrucian Philosophy that, "Prayer, properly directed and properly performed, is the most powerful method of soul growth known." However, regardless of the direction we give our invocations, their power or effectiveness must always be in direct proportion to the intensity or earnestness of our feelings. Our feelings or emotions vitalize our thought forms, therefore we must pour our hearts into our supplications if we would invoke the power of the Spirit to administer to our needs.

In "The Imitation of Christ," by Thomas a Kempis, we read that "Purity and Simplicity are the Wings that lift us Godward." In our supplications, too, we find that Purity and Simplicity in prayer form add strength and beauty to the benediction we invoke. The response from sincere prayers of this type

often lifts the devotee to the very Throne of Grace in an ecstasy of Adoration.

It is said that all roads lead to God and we believe that this is true. However, of all the pathways winding through the "Wilderness" we know of none so beautiful as the "Path of Devotion." There are many kinds of prayer just as there are many kinds of religion but the devotional forms founded on Purity and Simplicity have always proven the most effective.

Prayer and Religion are, of course, quite inseparable for prayer is the framework for all religious structures. And the "Beauty of Holiness" is always more evident where Purity and Simplicity grace the outlines of the Temple.

Religious exercises are often woven into impressive patterns through the magic of ritual and ceremony, but we would suggest for your consideration a religious discipline so simple that it can be expressed in only two words, namely, "Be Kind." And if we confine our worship to the Good, the True, and the Beautiful we shall be as the runner who has stripped himself of all encumbrances and stands ready for the race.

It is very difficult these days to live simply and think in terms of first principles. New developments and new patterns for living continually claim our attention. In the field of religious and philosophical literature this is especially true. But we sincerely believe that if all this vast literature both past and present were cast into the refining crucible and the dross burned away we would find written in letters of gold that the only real religion is to *be kind*. In other words, the ultimate purpose of religion is simply to teach us to "be kind". Not occasionally—but always.

Some day we shall all learn to act kindly regardless of how adverse a situation may seem. To help us master this highest cultural lesson we have been taught to invoke the "power of the Spirit" through prayer.

Many have wondered, "Why must man be broken on the wheel of life?" It is simply that he may then be more easily instructed in the use of new and more precious gifts, "The gifts of the Spirit".

Wilful souls are usually self-sufficient and do not listen to the voice within. When they persist in this direction, the time must come when they are faced with a situation that defies their greatest efforts. Their combined physical and mental resources are of no avail and in their desperation they call to God. He always answers, for "Man's extremity is God's opportunity."

So, it is through adversity that many receive the "keys to the Kingdom." This path was called the "Via Dolorosa" or the "Path of Sorrows," by our early Christians. However, if we live quietly and pray for guidance we can be spared much suffering.

A wise man once remarked, "How gentle God's commands. How kind His precepts are!" So we must listen for the "still, small voice." Otherwise we may drift afield so far that the stern hand of adversity must be used to set us aright.

So again we remind you of our teacher's admonition that, "Properly directed prayer is the most powerful method of soul growth known." He also suggests that we should set aside a separate part of our homes for our devotions. Such a place soon becomes a "shrine", for the "response" or benediction that follows prayer has the effect of charging our altars with the highest spiritual vibrations. We indeed feel that prayer is a privilege when we have succeeded in building this invisible Shrine—"The Temple not made with hands."

As to the form our prayers should take—we believe that here a sincere heart is the best guide. Sometimes a prayer without words—a silent communion—has the power to lift us to the Heights. For those who feel the need of standard

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Backward Through Time

By MARGARET REA



WHEN I WAS in Mexico City in the summer of 1942, I boarded in the household of the Senora Luz de Gusman. She was a large, imposing woman of about fifty, with an enormous zest for living and a flair for floppy hats. A teacher in the Mexican public schools who had traveled and lectured widely in this country, she spoke English perfectly, and had wide interests in social, educational, and mystic matters.

She was also a devout believer in reincarnation, as I was soon to find out through a most interesting experience of which she told me.

One evening over our supper of stewed cactus, salad, and mushrooms prepared by her Indian maid, she talked to me of her belief—rather, conviction—of reincarnation.

“This isn’t just a theory for me.” Her black eyes were fixed on mine with an almost monastic zeal. “I am not among those who are privileged to remember in their waking hours, but I had a dream once. Not quite a dream, for it was too real, with none of the floating quality and mist that dreams are shrouded in.

“I must tell you first that in my religious society there is a woman whom for many years I disliked with a most unreasonable antagonism. It was clear to me, too, that she returned my feeling with equal force, yet there was nothing to explain it. She is an attractive enough woman, with many friends, and I—” she shrugged her broad shoulders—“I have friends enough of my own.

“On this night I speak of I was very tired, and I sank at once into a heavy slumber. I soon found myself on the

streets of an ancient city wearing the dark robes of a monk. I was hurrying over the cobblestones, trembling with excitement. I did not know what was ahead of me—in my dream—but I knew that I was approaching something for which I had worked with fervor for a long time. I had a sense of swinging forward to accomplish something for Holy Church that permitted no delay.”

For a moment in the little dining room off the sala, the bright orange peasant furniture and pottery faded out, and I, too, saw the big senora, bulkier still in the coarse black robes of a monk, with eyes glowing fiercely under stiff black hair now worn in a tonsure.

“It was only a moment before I reached the plaza and pushed through the crowd. And there in the center was a figure tied to a stake. A priest was setting a torch to the faggots. Through the smoke that swirled about the figure I saw an uplifted face. Even in my dream I recognized her. It was the woman I hated without reason in this life.”

I stared at the senora blankly. It took some seconds for me to come back to the present.

“And you told her your dream?” I suggested.

She shook her head. “No,” she said, “I didn’t tell her. Something held me back. But I told a man in our group under pledge of secrecy, asking him to tell her only after my death.” She fixed me again with her vivid black eyes. “But there is a sequel to this story. It isn’t just an unsupported dream. Do you believe me?”

I nodded. Under the senora’s spell

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The Still Small Voice

By S. B. MCINTYRE

(Conclusion)

SEVERAL days later Nelle again sat down in the blue chair beside her old bed, keenly studied her cousin for a moment, then smiled and said, "You seem to be more contented, more at ease in your surroundings, Eula, than when I last saw you. I wish you could have seen your aura then! It exhibited every color but the one that indicates peace of mind."

"It didn't misrepresent my mind a bit! And do you wonder? Until I began reading this *Cosmo-Conception* of yours, there was just one plane of existence to me—the solid earth; and only one life—a life that kept me whirling from one gay crowd and sport to another—gayer, if possible!"

"And now?"

"No way to change a thing that is, is there?"

"No way that I know of," answered Nelle.

"Well, I believe that if I killed your body, I'd be a murder, as this *Cosmo* claims. And the after-death life of the murderer as explained here certainly does not appear attractive to me; besides, no knowing how long it might last! So it's a case of putting up with the life I now have here—making the best of it. This I've decided to do. After all, I have every physical comfort. This house is lovely. Randall's fears about my mental condition are subsiding, and he is kindness itself to me. He sympathizes with my reason for not wanting strangers around staring at me; gets breakfast, leaves lunch for me in the refrigerator, and brings dinner home with him nights.

"Then this whole experience, including your talks, has convinced me that the gaining of information about the life after earth existence is over,

should be a real must for every one, no matter what kind of a life is lived here—though I opine that accepted knowledge of continuity of life would cause many of us to lead less frivolous lives here and now than we do."

"You surely have been doing some thinking," said Nelle, smiling.

"Nothing else to do day nor night!"

"Craving for liquor still intense?"

"Yes. Worse at night. Randall brought me that big box of candy." She pointed to a box on the commode beside the bed. "And you can't imagine the help it has been to me. I'm getting over my dislike of it. After midnight when it seems as if I can't stand that craving another instant, I nibble several pieces of candy, which helps some, then exhaustion forces me to sleep for hours. Each night it's the same old fight. If there were any way I could get liquor, it would be a losing fight for me, I'm sure. But always I think of that poor woman—your first patient—recall what you told me about her suffering, and am thankful that I can't get any liquor. The thought of ever suffering some place else worse than I do here now, because of a liquor habit, positively terrifies me. How is that woman?"

"No better—suffers terribly! Because of automobile accidents, more and more like her are coming over here every day. Some of them are really dreadful cases. That woman joins them, they crowd into saloons at night, through mind power they incite people there to drink to excess, then literally wrap themselves around the drinkers in their efforts to gain vicarious satisfaction from the liquor being drunk."

"Can nothing be done to keep them away from such places?"

"Nothing. The will of the individual

is never interfered with by those who would help us. Could anything have kept you away from liquor before the accident?"

"No—nothing! My doctor told me that it ran my blood pressure up to a dreadful extent." Eula sighed deeply. "But most of us will only learn by experience—the hard way. I've accepted your idea that I'm lucky to live in your body for a while before I leave the earth. This *Cosmo* has proved that to me." She caressed the book beside her on the bed. "My greatest regret now is that I'm depriving you of the use of your body—have literally stolen it, in fact. I've read this book through and am now studying it bit by bit, but I haven't found a thing in it that will fit our particular case, nor let me know what consequences I am likely to reap because of my theft."

"Those consequences are already being reaped, and are priceless to each of us, Eula. In the first place, if you remember, I gave you that body of my own free will. You could have been taken out of it, and I reinstated in it, but when I learned the help this experience could be to both of us—I through work on the earthbound plane, you in gaining spiritual knowledge—I was glad for you to have it. Now that you are really taking advantage of your time spent here to gain knowledge that will prove priceless to you through many future lives—oh, Eula, could anything make me happier than to know that use of my body has been helpful to you in gaining that end?"

Nelle, observing tears in her cousin's eyes, was thoughtful for a moment. Then she went on, "As for me, you've read in the *Cosmo* that 'Service to others is the shortest, the safest, and the most joyful road to God?'"

"Yes."

"Well, years more of life spent in that body that you occupy, could never have given me the opportunities for service to others that are daily presented to me in this region. Not one out of

hundreds coming over here knows anything about the laws governing us after we have cast aside our physical bodies. You couldn't even guess the numbers here who will not believe that they have no physical bodies. It would make your heart ache to see their efforts still to carry on activities in their old spheres, and the suffering they undergo before finally convinced that they can no longer work there—are, in fact, invisible to friends and relatives in their old haunts. It is only when absolutely crushed under realization of this last fact that help can be given them. Then they welcome my explanations of laws governing life over here, and later are glad of my help in finding a teacher who will direct them to the work that it is their special privilege to be permitted to do here."

"Teacher, Nelle! And work! Anywhere except on earth?"

"Of course, Eula. There are teachers on every plane who are only too glad to help us if we seek their help—by prayer or work. There is work, too, on every plane. You must have read in the *Cosmo* of how those generally supposed to be dead carry on activities without which we could not live in physical bodies on the earth plane!"

"Oh, I did, but it was such an astonishing idea, that I passed it up at the time. Then I forgot it till now."

"You probably did that with much in the *Cosmo-Conception* at first reading. Later, ideas strange to you about what you have thus passed up will keep recurring to your mind in seemingly mysterious ways, until you feel forced to reason about them. Then you'll be able to see the truth in what you bypassed. When I was here last you mentioned questions you wished to ask me. Remember what they were?"

"What I'd specially like to know first is, what bodies have you now?"

"Mental and desire bodies, and highest ethers of the vital body."

"I see. You're just the same now as you were when you formerly left

your dense body to recuperate nights, while you went off to work as an Invisible Helper!"

"That's it exactly! What a lot you've grasped from the reading of that *Cosmo* in these few days!"

"Oh, it hasn't been so hard for me! I studied comparative religions in college, you know. I liked it, and it was an easy way to get units." Eula smiled deprecatingly. "But how is it that I can see and hear you?"

"When outside of the physical body, the desire body assumes the shape of the dense body, for one thing, and that makes me appear natural to you. For another thing, you were always somewhat clairvoyant till you began your liquor habit. Then alcohol so deadened the higher forces in your brain that what the real *you* saw could not reach your consciousness."

"I've often wondered why I had lost the power of *seeing things*, as I used to call it. Is *that* what happened?"

"Yes. Now that the real you has a clear brain to work through, your clairvoyant powers are dominant again, and you can see me plainly. About the hearing. I have no voice that you could hear with physical ears. I use my lips in order that you may imagine that I am talking as people on the earth plane do, but I actually communicate with your inner ear."

"Is *that* what you do? I had wondered how I happened to be able to hear you so much more plainly than I hear Randall."

"If you are not too tired, I'd like to tell you of a spiritual source from which you may get personal messages of helpfulness, though such messages are often scoffed at by many."

"I'm not tired at all, Nelle, and I'd love to hear about that." Eula glanced at a small clock on the commode beside the bed. "Randall won't be here for an hour yet, so there'll be time for you to tell me, too, the reason for a trait you have that I think now may be connected with your conscious contact with that

source you've mentioned. For a long time I've noticed that before you answer important questions I've asked, you have a habit of tilting your head as if you were listening to some one, when I am the only one nearby. Later you nod in a quick birdlike way as if you'd heard some one speak. All this takes but an instant, but it's the queerest antic! Strangest of all to me is the fact, that this habit still clings to you when you have no chemical jacket, as I've often heard you call your body. Another thing I've noticed is, that this antic, for I can think of nothing else to call it, always precedes just marvelous answers to whatever questions I've asked you. Now tell me, can you consciously contact that spiritual force you mentioned? And does your head tilt and nod have anything to do with it?"



"In reality, Eula, my antic, as you call it, has all to do with my effort consciously to contact that spiritual source from which comes the highest guidance that mortal man can have in the physical world, and in this world where I am, too, as I've already proved. Though I was surely not aware that in my efforts to receive that guidance, I had developed physical mannerisms strong enough to imprint themselves on my ethereal jacket, and follow me into this world. Shows how far-reaching habits can be."

"Tell me about it, Nelle!"

"At the times you mention, Eula, I really am listening for guidance to be flashed to me from the Life Spirit within!"

"Life Spirit! Oh, yes! One aspect of the threefold Spirit! Uh huh! I understood when I read about that. But how can a mortal contact that which I understood to be next to Divine Spirit itself?"

"Few of us ever give the Life Spirit a thought, Eula, yet it is always trying to guide us into right action. I'll tell you my experience, and how I came to depend upon it solely as my ever present guide.

"All one week quite some time ago, I had been puzzled by a decision I had to make concerning which there were so many angles involved that, for the life of me, I could not settle on the right course in any of them. The evening preceding the day before the decision was due, I, most disturbed mentally, lay down on the couch in the living room, absent-mindedly picked up the *Cosmo-Conception*, always near-by, idly opened it, and the first word that caught my attention was intuition.

"'Intuition,' I thought. 'The one thing on earth jibed and scoffed at by almost every one.' I had read about it before, of course. But now I felt drawn to give it particular attention, and I was amazed to learn that I had hitherto passed up the one ever present help sent direct to each of us from the Father Himself, through His second aspect, the Life Spirit within each of us. This Life Spirit has its high home in the World of Life Spirit, where it is always in touch with *Cosmic Wisdom*. Here it sees more clearly than it can in the denser Worlds, knows at once what to do in all situations, and is always flashing messages of guidance and right action to the heart. From here those messages are flashed to the brain. Those are the first impressions, the intuitional impulses, the thoughts in the heart. If we'd only follow them we'd never go wrong.

"For some moments I was so excited over the purport of this teaching, that I forgot my personal problem. When it recurred to me, I instantly decided to prove the truth of what I had read—prove if it could be made practical, in fact. So I stated my problem and all its angles consciously to the Life Spirit within, asked for special guidance, and

almost before I'd done asking, there came a solution I'd not thought of before but which when followed proved to be right and best for all concerned.

"Since then I've flashed my cries for help consciously to the Life Spirit, listened as you've seen me do, and felt safe in acting according to the messages flashed back to me, which were always right. If I wanted special directions for work I was doing, I'd ask for them before I went to sleep nights, and first thoughts on awakening mornings always brought me the guidance I'd asked for.

"I call that guidance the *still, small voice*. You remember the experience of Elijah on the mount, when a wind rent the mountain and brake the rocks, but the Lord was not in the wind; after the wind an earthquake, but the Lord was not in the earthquake; after the earthquake a fire, but the Lord was not in the fire; then after the fire, a still small voice?

"I think that is the way with us. Winds of affliction blow us hither and thither until it seems as if we'd never again find a resting place for our weary feet; earthquakes of ill-treatment from loved ones shake us to our very foundations; fires of misfortune strip us of even places to lay our heads; during all of which we are so emotionally upset that we know not which way to turn. But when spent, silent, quiet, then comes the still small voice telling us to rise, go on with our climb upward for help is on the way to us."

Eula was softly crying. After a moment she exclaimed, "Oh, Nelle, winds, earthquakes, fires have surely been my lot this past week. And yours has been the still, small voice that through it all has comforted me and bade me climb upward. What should I have done without you? Oh, if you could only come for even a little while during the hours of my torturing craving after midnight! Couldn't you? Randall knows of my sleeplessness, blames it on

the accident, and I've persuaded him to close his door nights so my light won't disturb him while he sleeps. You can still read lips?"

"In a way—yes."

"Well, our talk wouldn't disturb him either. I need you so, Nelle! You'll come?"

Eula dried her tears, smiled as she recognized Nelle's listening attitude followed by her nod of assent, then said, "Oh, Nelle, if I'd only followed your path when I was young, I'd not be suffering nights as I am now!"

"I wouldn't have taken that path, Eula, if I hadn't been forced into it by physical afflictions. I think that is true of many if not all who turn their steps to the narrow way. Physical affliction, heart hunger, sorrow of some kind forces us to seek the path, when there is no other way open for us to choose through which we may find peace of mind.

"Consider ourselves. We were brought up in exactly the same way, time and place, Eula, same schools, friends, and gay life, which became ever gayer as we grew older. Then deafness that was heartrending to me, began to cut me off from the gay herd. Lucky for me to be forced into the way I took, though it is only lately that I've been able to see it in that light.

"And it's not too late for you to reach the path and to walk in it, Eula. You've never been really wicked—just frivolous, too fond of excitement and a good time. That is, except for your liquor drinking. And you can make amends for your misspent years. You can retrospect your whole life, recognize the evil you've done, ask forgiveness for it, break yourself of your liquor habit, vow never to resume it, and by your good works during the time left to you here, you may redeem much of the past. Did you find the exercises in the back of the *Cosmo-Conception?*"

"No. Are there some?"

"Yes. Do look them up!" Nelle rose. "I believe that nothing throughout my whole life, except the still small voice, has brought me the help that my performing of those exercises has brought. I hope you'll try them!"

"Oh, Nelle, you're so comforting—so good to me!"

"Maybe I'm just good to myself. 'Service to others,' you know. See you in the wee sma' hours! 'Bye till then, dearie!"

One morning a few months later, Nelle had just placed a little child she had comforted in the arms of a relative, for transport to its heaven world, when such a sense of freedom swept over her that she felt like singing for joy.

A few lines of the hymn "Glory to God," had rushed through her mind, when she distinctly heard the words, "Life retrospection first."

"Truly?" she questioned, then glanced about for the silver cord, that heretofore she had been continuously conscious of. Not seeing it, her whole being throbbed with joy, as she answered her own question with, "Yes! Truly! Free at last! Eula is free, too! I must hurry so as to be ready to welcome her when *her* days of retrospection are over." She hurried to the quiet place on the green hillside, where she had first realized the loss of her physical body.

It was here that Eula found Nelle, and clasped her in a close embrace. "Oh, Nelle," she cried, "how can I ever thank you enough for preparing me for an easy passage to this plane, and for acquainting me with what to expect when I reached here? Now if I may only do some work that will help me to expiate my waste of years while on the earth plane, I shall be a happy, happy being!"

"Come! We'll find a teacher, and he'll tell us both what to do!"

"Well done thou good and faithful servant!" whispered the still small voice to Nelle, as hand in hand she and Eula hastened away.

MAX HEINDEL'S MESSAGE

Taken From His Writings

The Web of Destiny



(TWENTY-FOURTH INSTALLMENT)

Prayer— A Magic Invocation

PART I (Continued)

The Place of Prayer



HUS IN time an invisible church is built around the physical structure which in the case of a devout congregation becomes so beautiful that it transcends all imagination and defies description. Manson in the *Servant in the House* gives us only the faintest glimpse of what it is like when he tells the old Bishop:

"I am afraid you may not consider it an altogether substantial concern. It has to be seen in a certain way under certain conditions. Some people never see it at all. You must understand, this is no dead pile of stones and unmeaning timber — it is a LIVING THING. When you enter it you hear a sound, a sound as of some mighty poem chanted. Listen long enough and you will learn that it is made up of the beating of human hearts, of the nameless music of men's souls; that is, if you have ears. If you have eyes, you will presently see the church itself, a looming mystery of many shapes and shadows leaping sheer from floor to dome, the work of no ordinary builder. Its pillars go up like the brawny trunks of heroes; the sweet human flesh of men and women is molded about its bul-

warks, strong impregnable. The faces of little children laugh out from every corner stone; the terrible spans and arches of it are the joined hands of comrades; and *up in the heights and spaces are inscribed the numberless musings of all the dreamers in the world.* It is yet building, building, and built upon. Sometimes the work goes forward in deep darkness—sometimes in blinding light—now beneath the burden of unutterable grief, now to the tune of great laughter and heroic shoutings like the cry of thunder. Sometimes in the night time one may hear the tiny hammerings of comrades at work in the dome, the comrades that have climbed ahead."

But this invisible edifice is not merely lovelier than a fairy palace in a poet's dream; it is as Manson says, *a living thing*, vibrant with divine power of immense aid to the worshiper, for it helps him in adjusting the tangled vibrations of the world which permeate his aura when he enters a true "House of God," and to get into the proper attitude of prayer. Then it helps him to lift himself in aspiration to the throne of divine grace, and to offer there his praise and adoration which call forth from the Father a new outpouring of the Spirit in the loving response, "*This is my beloved Son in whom I am well pleased.*"

Such a place of worship is essential to spiritual growth by scientific prayer,

and those who are fortunate enough to have access to such a temple should always *occupy the same place in it*, for that becomes permeated with *their* individual vibrations and they fit into that environment more easily than anywhere else; consequently, they get better results there.

But such places are scarce, for a *real* sanctuary is required in scientific prayer. No gossip or profane conversation may take place in or near it for that spoils the vibrations; voices must be hushed and the attitude reverent; each must bear in mind that he stands upon holy ground and act accordingly. Therefore no place open to the general public will answer.

Furthermore, the power of prayer increases enormously with each additional worshiper. The increase may be compared to geometrical progression if the worshippers are properly attuned and trained in *collective* prayer; the very opposite may result if they are not.

Perhaps an illustration may make the principle clear. Suppose a number of musicians who have never played and who perhaps are not very proficient in the use of their instruments, were brought together and set to play in concert. It needs no very keen imagination to realize that their first attempts would be marked by much discord, and were an amateur allowed to play with them, or even with a finished orchestra, no matter how earnest and how intense his desire, he would inevitably spoil their music. Similar scientific conditions govern collective prayer; to be efficacious the participants must be equally well prepared as elucidated under a previous heading; *they must be attuned under harmonious horoscopic influences*. When a malefic in one nativity is on the ascendant of another, those two cannot profit by praying together; they may rule their stars and live in peace if they are developed souls, but they lack the basic harmony which is absolutely essential in collective

prayer. Initiation removes this barrier but nothing else can.

PART II

The Wings and the Power; the Invocation; the Climax

It was made clear in Part 1 that there are certain occult reasons which make *collective* prayer inadvisable except under special conditions.

It was knowledge of these difficulties which prompted the Christ to warn his disciples not to say their prayers before men and to advise them that when they wanted to pray to enter into their *closet*. We cannot each have a large beautiful edifice for our devotions, nor do we require it; too often pomp and display are apt to turn our hearts from God. But most of us can set a small portion of our room aside for devotion, curtain it off or with a screen separate it from the rest of the apartment, or we can take a closet (literally) and make it into a sanctuary. The nature of the encircling walls matters not; it is *the apartness and the invisible House of God* which we build by our prayers, and the divine outpouring which we receive in response from our Father that are important. A picture of Christ and a Rose Cross may be hung upon the wall if desired, but are not essential. The All seeing Eye is preferred by some very successful occultists of our acquaintance as a symbol of the Father. But we remember the words of Christ, "The Father and I are one"; so though we have no authentic picture of Christ, we prefer to use such as we have, for we know that thoughts will not go astray on account of lack of authenticity. Christ is the Lord of this era; later, of course, the Father takes charge, but now Christ is mediator for the masses.

We scarcely need say that no matter how large or small, the whole room or apartment of the successful aspirant is permeated by an atmosphere of holiness, for all the thoughts which he can legitimately have apart from the faithful per-

(Continued on page 383)

Studies in the Cosmo-Conception

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

Students or Rosicrucians?

Q. Are students of the Rosicrucian philosophy considered Rosicrucians?

A. In order to rout a common misconception we wish to make clear to students that we are not Rosicrucians because we study their teachings, nor does even admission to the temple entitle us to call ourselves by that name.

Q. Was the author of the Rosicrucian *Cosmo-Conception* a Rosicrucian?

A. No, he was only a lay brother, a pupil, and would under no circumstances have called himself a Rosicrucian.

Q. Is a graduate from a Mystery School a Rosicrucian?

A. Not even a man who has graduated from a Rosicrucian Lesser Mystery School is a Rosicrucian.

Q. What follows graduation from such a school?

A. Graduates from the various schools of the Lesser Mysteries advance into five schools of the Greater Mysteries.

Q. What is done in these schools?

A. In the first four they pass the four Great Initiations and at last reach the Liberator, where they receive a knowledge concerning other evolutions and are given the choice of remaining here to assist their brothers or of entering other evolutions as Helpers.

Q. Who are some of these Helpers?

A. The Brothers of the Rose Cross are among those Compassionate Ones, and it is a sacrilege to drag the Rosicrucian name in the mire by applying it to ourselves when we are merely students of their lofty teachings.

Q. How do these Brothers work?

A. During the past few centuries the Brothers have worked for humanity in secret; each night at midnight there is

a Service at the temple where the Elder Brothers, assisted by the lay brothers who are able to leave their work in the world, gather up from everywhere in the Western World the thoughts of sensuality, greed, selfishness, and materialism.

Q. What is done with these evil thoughts?

A. These the Brothers seek to transmute into pure love, benevolence, altruism, and spiritual aspirations, sending them back to the world to uplift and encourage all Good.

Q. What is the effect of such transmutation?

A. Were it not for this potent source of spiritual vibration materialism must long ago have totally squelched all spiritual effort, for there has never been a darker age from the spiritual standpoint than the last three hundred years of materialism.

Q. Is the work still done in secret?

A. The time has come when the method of secret endeavor is to be supplemented with a more direct effort to promulgate a definite teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspect.

Q. Is an intellectual understanding of God and the Universe to be regarded as an end in itself?

A. Far from it! The greater the intellect, the greater the danger of its misuse. Therefore, this scientific and logical teaching is given in order that man may believe in his heart that which his head has sanctioned and start to live the religious life.

WESTERN WISDOM BIBLE STUDY

The Gift of Grace



But God, who is rich in mercy, for his great love wherewith he loved us,

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

Ephesians. 2: 4-8.

The transcendent beauty and power of the Christian religion is based upon the fact that it offers those who embrace it an opportunity to forsake the circumscribed life of law and enter into the more abundant and soul-satisfying life of love, mercy, and grace. These attributes come particularly under the influence of the Christ, the second Aspect of the triune God—our Creator.

Occult philosophy teaches that at the beginning of our septenary period of manifestation God differentiated *within* Himself a host of Virgin Spirits, each possessing potentially the powers of its Creator, and sent them forth to unfold their inherent powers into dynamic faculties. This original plan made no provision for sin and death.

However, during the Lemurian Epoch of our present Earth Period there came a time when "A brain was needed for the evolution of thought, and a larynx for verbal expression of the same. Therefore, half of the creative force was turned upward and used by man to form these organs. Thus man became single sexed and was forced to seek a complement when it was necessary to create a new body to serve as an instrument in a

higher phase of evolution.

"While the act of love was consummated under the wise guardianship of the angels, man's existence was free from sorrow, pain, and death. But when, under the tutelage of the Lucifer Spirits, he ate of the Tree of Knowledge and perpetuated the race without regard for interplanetary lines of force, he transgressed the law, and the bodies thus formed crystallized unduly, and became subject to death in a much more perceptible manner than had hitherto been the case. Thus he was forced to create new bodies more frequently as the span of life in them shortened. Celestial warders of the creative force drove him from the garden of *love* into the wilderness of the world, and he was made responsible for his actions under the cosmic *law* which governs the universe."

At the time of the coming of the Christ the majority of humanity had become so crystallized that they were at the point of retrogression. Help had to be given, and the Christ, Highest Initiate of the Sun Period, voluntarily came to the earth and entered into it at the Crucifixion, thenceforth radiating from its center tremendous vibrations of the unifying Love - Wisdom Power. The etheric and desire worlds about the earth were thus cleansed and purer desire stuff made available for the desire bodies of humanity.

This great sacrifice (still in effect) made it possible for human beings to become so imbued with the power of the Christ love that they could transcend the law, or temper law with love, and enter into the sphere of life blessed by "the exceeding riches of His *grace*." This beneficent "gift of God" thus beckons to all to embrace the life of purity and service and be "saved".

TODAY'S SCIENCE

Catalytics



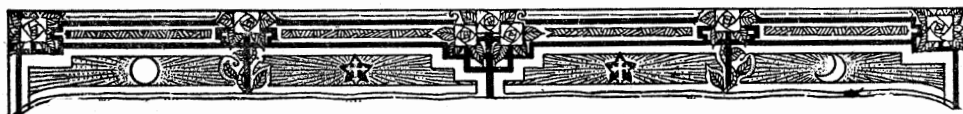
RECENT discovery has demonstrated that it is possible to make a very strong synthetic rubber in two minutes. It is called Alfin and is made of alcohol and olefin. After a vigorous stirring with another substance, a thick foam of synthetic rubber is quickly produced. The secret of the two minute production lies in the third substance, a quick-acting catalytic. Most people with some knowledge of chemistry have probably wondered at some time or other about the strange effects of catalytics. Without attempting to explain the reason behind the process, catalysis is defined as, "acceleration of a chemical reaction produced by a substance which may be recovered practically unchanged at the end of the reaction". The word is from the Greek and means "wholly" and "loosen", and indicates the ability of catalytics to liberate entirely other chemicals from whatever would otherwise make it difficult for them to combine into a new compound. The mystery lies in a force as yet little understood.

Science has revealed that all things are built of countless atoms, and that atoms themselves are but infinitely small particles of force rotating at great speed in what by comparison seems to be vast empty space—a revelation as spiritual as any made in the field of religion. It is correctly maintained that whether an object is a speck of dust, a man, or a solar system, it is really nothing but a bundle of forces. The occultist puts it another way. He says that there is nothing but God, the One Life, and that Life lives in the substance, in the form and consciousness of all that exists. A very rudimentary life "animates"

the atom; a slightly higher form of life requires a molecule of several atoms for its expression; a yet higher life uses a cell as its body. Millions of complex cells form the body required for the expression of a human life, which in its turn, is but a part of the life ensouling humanity as a whole.

The life inherent in matter itself manifests principally in three ways: as physical strength, as chemical affinity, and as ability to respond with either harmony or discord to outside impacts. The latter is somewhat similar to what on the human level causes one to feel either comfortable or ill at ease in the presence of other individuals. And it also offers a clue as to how it is possible for substances to exert their mysterious catalytic effects.

Due to the as yet little realized oneness of all things, it is not difficult to find examples of this same principle demonstrating itself in human relationships. A biography of St. Francis of Assisi tells how that great mystic was led to take part in such an experience. It is said that having heard of a bitter feud between two high city officials, he invited both to visit him. Making no effort to reason them into a reconciliation, as they stood before him filled with animosity, he simply sang for them a song of spiritual love and joy. So pronounced was what might be called the catalytic effect of this beautiful soul that the two officials were wholly loosened from their bitter, separative feelings and united in friendship. In bringing this about, the saint was in no way changed nor was his virtue decreased. However, the two officials were, and friendship was the result.



Astrology Department

Henry Ford-- American Genius

By W. D. JAMIESON

PART I



THE PROGRESS of science in all its phases depends upon the birth of men and women of genius, by the nature of their minds, the direction taken by their curiosity. Each genius is a world apart, governed by his own laws. He is creative, never despising work, and from time to time things obscure to others become clear to him. However, one side of the genius is apt to be overdeveloped. There is usually a phenomenal growth of some of his psychological activities.

Dryden declared that genius must be born, it never can be taught. Longfellow speaks of genius as a "celestial fire" in his *The Spanish Student*:

*"All the means of action—
The shapeless masses, the materials—
Lie everywhere about us. What we need
Is the celestial fire to change the flint
Into transparent crystal, bright and
clear.
That fire is genius!"*

The occult student recognizes genius as a definite proof of the doctrine of rebirth, for occult philosophy teaches that it "is the hallmark of the advanced Ego, which by hard work in many previous lives has developed itself in some way beyond the normal achievements of the race". It further teaches that "The Force within the evolving being which makes evolution what it is and not a mere unfoldment of latent germinal pos-

sibilities; which makes the evolution of each individual differ from that of every other; which provides the element of originality and gives scope to the creative ability which the evolving being is to cultivate that he may become a God—that Force is called *genius*, and its manifestation is *epigenesis*".

The genius not only has a rare type of horoscope, but he also has unique powers of getting the utmost from it. He possesses an abnormal sensitiveness to the higher vibrations of the mystery planets, Uranus, Neptune, and Pluto, and an extraordinary ability to express through their vibrations.

Two horoscopes of Henry Ford have been used for public delineation; one set up for 10 A.M. of July 30, 1863, and having six degrees of Libra on the Ascendant, and the other set up for 2:22 P.M. of the same day, having twenty-seven degrees of Scorpio on the Ascendant. Since arguments have been advanced to support the validity of both these charts, and since there is abundant evidence in the sign positions and aspects of the planets without house positions to account for the predominating characteristics and accomplishments of this genius, deductions in this article will be based upon that part of the chart about which there can be no question, i.e., the sign positions and aspects of the planets on the day of birth. The planets are positioned as follows: Sun, 6.56 of Leo; Mer-

cury, 2.45 of Leo; Venus, 22.13 of Virgo; Moon, 8.23 of Aquarius; Saturn, 1.32 of Libra; Jupiter, 20.25 of Libra; Mars, 28.04 of Leo, Uranus, 23.34 of Gemini; Neptune, 6.01 of Aries; Pluto, 12.10 of Taurus; Dragon's Head in 3.38 of Sagittarius.

In the horoscope of Henry Ford the "celestial fire" of genius is indicated by the advanced, original, independent, and inventive Uranus in Gemini, trine Jupiter in Libra, and sextile Mars in Leo, and by the occult, inspirational, spiritual, visionary, devotional, and musical Neptune in Aries, trine the Sun and Mercury in Leo, and sextile the Moon in Aquarius. Pluto squares both the Lights. Exceptional mental faculties are indicated by Mercury (the concrete mind) in Leo, in conjunction with the Sun, sextile Saturn, and trine Neptune; the Moon (the instinctual mind) in Aquarius, sextile Neptune, and trine Saturn; and Jupiter (the higher mind) in Libra, sextile Mars, and trine Uranus. Unusual physical vitality, indicated by the strongly aspected Sun and Mars in Leo, enabled him to devote long hours to his work all his life.

As is the case with most geniuses, Ford was looked upon by the majority of his early life contemporaries with considerable disfavor. Some called him the most foolish of men, a few deemed him the wisest. Many saw him as the self-seeking egotist, others as the great idealist. Was he a humanitarian or a slave-driver? He appeared to despise money, yet he rolled up more millions than any other man except Rockefeller. Were his spectacular exploits nothing but adroit strokes of self-advertising, or were they the earnest efforts of an altruist? Was

he, as some thought, the plainest, simplest, and most lovable of men, or was he, as others averred, obsessed with the idea that he was the greatest figure in America, if not in the world, and able to do the impossible? An unbiased analysis of the man's natal horoscope can supply the correct answers to these questions.

Undoubtedly, Ford was a superman—a seer, if you please—able not only to read human nature better than other business men of his time, but capable of "bringing through" into concrete manifestations advanced ideas which were to have far reaching effects upon the whole world. He came into this life so

endowed, as indicated by the before mentioned aspects to Uranus, Neptune, and Mercury, and even though aided by little formal education, he left definite "footprints upon the sands of time".

It has been said that Ford never read a page of history in his life and that he was in love with his "colossal ignorance". He was said to have bragged and boasted that he needed no

guidance from the past to enable him to solve all the world's problems of the present and of the future! That there might be some grounds for these accusations we may deduce from the opposition of the Sun and Mercury in the lordly sign Leo to the Moon in Aquarius, and the square of the lights to Pluto. Natives of Leo and Aquarius seldom lack self-confidence, and often antagonize others by openly admitting their superior ability! However, in Ford's case there was too much actual ability and insight for unprejudiced accusation of empty bragging.

The boy Ford was no different from other boys in the neighborhood of his

ASTROLOGY AS A SPIRITUAL SCIENCE

The science of astrology deals comprehensively with both the material and the spiritual, but is preeminently a spiritual science. In relation to human beings, it reveals the potentialities of the individual Spirit or Ego which may be most profitably unfolded and used during this lifetime. To the enlightened, it thus becomes an accurate guide in making definite, scientific progress on the Path.

father's 300-acre farm at Greenfield, near Detroit, Michigan, where Henry was born, except that he more often played with mechanical tools than with other youngsters. He played truant from church one Sunday to show a chum he could take every wheel and screw apart from a new watch and reassemble them. When still a schoolboy he built an engine out of odds and ends. His pride in his invention suffered keenly when others showed no enthusiasm for it.

The Moon's position in the horoscope gives us a clue to the person's inherent and natural tendencies and inclinations, tendencies which careful students believe represent the habits of thought, emotion, and action acquired during past incarnations. The Moon in Uranus-ruled Aquarius in Ford's nativity shows that here was an Ego who had taken a keen interest in every uncommon line of thought or activity, that he had gained breadth of view, humaneness, idealism, and independence. His mind was imaginative, curious, and inclined to invention, and a strong intuition enabled him to reach correct conclusions not dependent upon the faculty of reason.

Mechanical ability is indicated in the horoscope by aspects to Mars, particularly to a combination of Mercury and Mars. The great fixed star Rigel, in the foot of Orion, has also been recorded as affecting mechanical aptitude. In Ford's natus there is only the quindecile aspects between Mercury and Mars, but Mars sextiles Uranus (the planet of higher mechanics) and Jupiter. In addition, Rigel is strongly aspected. The Moon trines this star of mechanical genius, Uranus separates from the conjunction aspect to it, Venus squares it, and Jupiter trines it. Aries and Leo are usually conspicuous in the horoscopes of mechanics and engineers, and Ford had three planets in Leo and one in Aries.

One day before he was sixteen Ford, instead of going to school, jumped a train to Detroit, walked boldly into the

works of James Flower & Co., manufacturers of steam engines, and booked a job at \$2.50 a week. He found an old lady willing to board him for \$3.50 per week. To balance his accounts he set out to find night work and persuaded a jeweler to pay him \$2.00 a week for four hours' work every night. The progressed Sun was then coming into sextile aspect to Uranus, giving travel and invention urges, mental benefits, ingenuity, original ideas, etc. It also inclined him to break away from the old established things in his life, to seek new situations and form new friendships. The influence of Uranus in Gemini (the sign of travel and communication), sextile Mars, and trine Jupiter in Libra, can hardly be over-estimated as a factor in Ford's determination to produce a means of transportation within the buying capacity of the masses. He had an innate desire to serve all men—in a practical way—and this ideal of service was a powerful factor in all his life's endeavor.

Horoscopes for Subscriber Children

Should you wish to avail yourself of a possible opportunity to have your child's HOROSCOPE delineated in this department, subscribe to this Magazine for one year, and accompany your subscription with an application for a reading. RENEWALS count the same as a subscription. Readings are given for children up to 14 years of age. They include a general character, health, and vocational analysis.

ONE name only is drawn each month, but unless there is an unusually large number of applications, you may have more than one opportunity for a drawing.

BE SURE to give: Name, Sex, Birthplace, and Year, Month, Day (of month), and Minute of birth, as nearly as possible. Also please be sure to state if *Daylight Saving Time* was in effect.

NOTE: We give horoscope reading ONLY in this Magazine.

Ford proved to be a capable mechanic, so capable, in fact, that he found fault with the inefficient, labor-wasting methods being used. He was sure he could run the concern better himself—as he very probably could have! (Leo natives seldom lack confidence in themselves!) At the end of nine months his pay was increased to \$3.00 per week, but two weeks later he left to enter the Dry Dock Engine Works where he could learn something new about the manufacturing of marine machinery. His new pay was fifty cents less, but in a short time it was doubled, making \$5.00 per week. This enabled him to give up night work, as he didn't need the extra money. "I really had no use for spare money; I have never known what to do with surplus money, for I cannot squander it on myself without hurting myself. Money is the most useless thing in the world", was the Ford dictum. Here we glimpse an understanding of true values, a quality that comes from the powerfully aspected mystery planets and Saturn. As practical as Ford was in most of his attitudes, he undoubtedly realized that the real values of life are to be found only in terms of the inner human being—the Spirit.

For a period Ford became "one of the boys", joining the other youths of the Dry Dock plant in some of their skylarking. However, he was soon recognized as a leader of some of the youths (Sun in executive Leo in conjunction with Mercury, planet of young people), and inspired them with towering ambitions. He even planned a watch factory which could turn out 2,000 watches a day at a cost of thirty-seven cents, to be sold for fifty cents. They would buy their raw materials in great quantities—an early indication of the mass production idea. But Ford was called home to look after the farm on account of an injury to his father and the illness of his older brother. This cheated the young

band of their promised millions and deprived the world of fifty cent watches!

After two or three years on the farm, Henry Ford married a neighboring farmer's daughter, Clara J. Bryant, on April 11, 1888, his progressed Sun being in conjunction with the natal Saturn in Libra, the progressed Venus and Mars in opposition to the natal Neptune, the transiting Saturn in conjunction with Mercury, and the transiting Mars in conjunction with Jupiter in Libra. The newlyweds settled comfortably on forty acres of the Ford land, young Ford having previously built a snug home of their own. (In fact, he built the home before he proposed to his prospective bride!) Note Saturn is in Libra, the sign of marriage. This planet often indicates some fatalistic tie, a karmic link. It points toward previous association in past lives, and since in this chart it is strongly stimulated by progression and transit at the time of marriage, Ford's life partner doubtless had been associated with him in a former life—or lives. She was ever the willing helper of her husband, and had such complete confidence in him that he fondly called her "The Believer".

(To be continued)

STRONG IN THE LORD

"Be strong in the Lord, in the strength of His might"—

*I had opened at random the Book,
seeking Light,*

*And this was the saying that flashed on
my sight,*

Dispelling my night.

*Not in my strength, but in His, to be
strong!*

*In limitless vigor resurging day-long,
Sufficient for all in this home-going
throng*

To make life a song!

—Irene Stanley



The Children of Leo, 1948

THE SECOND of the fiery triplicity, Leo is a fixed sign, symbolized by the king of beasts, the lion. This is the "royal" sign of the zodiac, ruled by the life-giving Sun, and those born with a well aspected Sun in its sphere of influence are ambitious, aspiring, generous, and noble hearted. They make fearless leaders, enjoying the limelight, as well as mixing with other people. Being high minded and trustworthy, they have little patience with the underhanded and dishonest.

Having strong and lasting affections, the Leo native is capable of great self-sacrifice for those whom he loves. He makes a true, generous friend, a loyal mate, a proud and fond parent, and a magnanimous enemy.

The fixed quality of this sign imbues its natives with tremendous will power, so that they usually win their way to the top in spite of handicaps or obstacles. Fixed and determined in their views and opinions, they will support a chosen cause with great enthusiasm and work for it to the end. For this reason they are often found among the pioneers of humanity.

When the Sun in Leo is afflicted, the native is apt to be conceited, domineer-

ing, and bombastic, an amorous, unfaithful husband or wife, an untrustworthy friend—one capable of stooping to any meanness. The temper will be uncontrolled and apt to cause difficulty.

The well aspected Sun in Leo indicates a capable executive, teacher, publisher, actor, or orator. Many surgeons, singers, and entertainers are to be found among the Leo natives, their great physical vitality and endurance being of advantage in these professions.

The solar month of Leo this year is ushered in by two powerfully beneficent aspects which last through the entire solar month. The Sun makes a sextile to Mars, which bestows a superabundance of vital energy, dauntless determination and courage, and much constructive ability; and Saturn sextiles Uranus, which is fortunate for a public career in an official capacity, as it gives ambition and determination. The mind is mechanical and ingenious, and the intuitive powers are strengthened.

A number of other aspects are also in operation when the solar month opens. Venus is sextile Saturn from July 23 to July 31, indicating a person having tact, diplomacy, method, and thrift. The tastes are simple and the morals high.

A less desirable side of Venus manifests from July 23 to July 25 through the square to Jupiter. This aspect indicates the need for training in honesty and uprightness, particularly in all partnership relations. The conjunction of Venus with Uranus lasts from July 23 to August 11, and gives intuitive perception and magnetism to the personality, but unless properly directed may manifest negatively. Mercury squares Neptune from July 23 to July 26, which gives a tendency toward a chaotic mind and a disposition to dream the time away. Positive, constructive thought should be emphasized in bringing up these children. Saturn trines Jupiter from July 23 to August 10, a highly beneficent aspect, indicating a strong character with a deep and profoundly philosophical mind. There is sound financial judgment, benevolence, and devotion to duty and religion.

The Sun sextiles Neptune from July 25 to August 11, giving those born during this period a love of the occult and musical ability. There is considerable spiritual understanding.

From July 24 to August 13, Mars is in conjunction with Neptune, indicating the need for those born during this period to be trained in high ideals and clean living. All negative psychic influences should be carefully avoided.

The Sun conjuncts Mercury and trines Jupiter from August 4 to August 18, brightening the intellect (except on days when the orb of conjunction is less than 3 degrees) and favoring health, wealth, and happiness. There is an abundance of vitality, executive ability, and good judgment, and the disposition is friendly and optimistic.

Beginning also on August 4 and lasting until August 13, Mercury sextiles Mars, giving a keen, sharp, and resourceful mentality, along with much practical ability and dexterity. There is a fondness for argumentation; as well as considerable wit.

Another beneficent aspect to Mars, the sextile to Jupiter, begins August 8 and lasts the rest of the solar month. This vibration indicates an honest, straight forward nature, with much ingenuity and constructive ability. The health is also favored.

Beginning August 4 and lasting until the 23rd, the Sun is in conjunction with Saturn, an aspect which brings many opportunities for soul growth in overcoming obstacles of various kinds. Patience and persistence in doing the right thing will transmute this vibration.

The trine of Mercury to Jupiter also begins on August 9, and lasts until August 14, one of the finest assets in life. It indicates a cheerful, optimistic disposition with the ability always to look on the bright side of things and keep up the spirits in hours of adversity. The mind is broad, versatile, and able to reason correctly, and there is an interest in law and literature.

Mercury is in conjunction with Saturn from August 12 to August 18. This aspect gives depth to the mind, along with the ability to reason and concentrate. However, there may be a tendency toward gloom and melancholy at times.

Two beneficent aspects to Uranus begin August 14: the sextile to the Sun, which lasts until August 23, and the sextile to Mercury, which lasts until August 20. These vibrations are those of the genius, making the native original, inventive, and intuitive to a high degree. There is an interest in all things concerning the unknown realms, such as electricity, radio, extrasensory perception, etc. These natives often rise in life through the influence of friends.

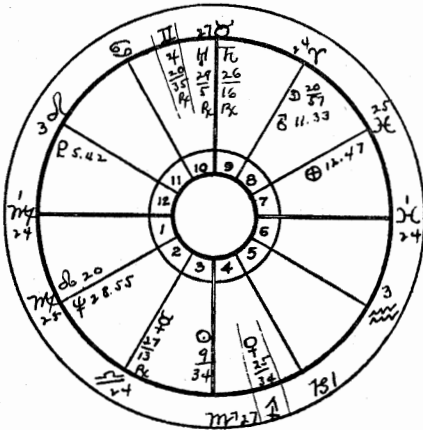
Another beneficent aspect, Saturn sextile Mars, begins August 19 and lasts the rest of the solar month. Those under this influence are determined and energetic, possessing executive ability, endurance, and ambition. The health is also favored, but there is a tendency to be hard and unfeeling at times.

Reading for a Subscriber's Child

RICHARD P. J.

Born November 2, 1941, 1.12 A.M.

Latitude 38 N. Longitude 122½ W.



This native has the Sun, representing the individuality, in the fixed sign Scorpio, unaspected save for the square to Pluto in Leo. Hence, the individuality will be basically martial, energetic, and magnetic, with a need for unfolding through experience the strength of will, dignity, honor, and constructive vitality which a well aspected Sun indicates.

Mars, the planet of dynamic energy, is powerful by virtue of being placed in its home sign, Aries, but is also unaspected except for the trine to Pluto. There will be considerable energy, enthusiasm, aggressiveness, and resourcefulness, along with considerable recuperative power.

The Moon is also in Aries in the 8th house, and it trines Venus in Sagittarius (intercepted) in the 4th, sextiles Jupiter in Gemini (intercepted) in the 10th, and opposes Mercury in Libra in the 3rd. This configuration indicates an independent personality, with an inclination to hew out his own line of endeavor. Ambition and aggressiveness are emphasized, but there will be a need to cultivate forethought. The imagina-

tion is strong, and there is a love for music, art, and pleasure. The nature is generous, open hearted, and friendly, and there is apt to be healing ability. A happy marriage, with a legacy after marriage, is favored.

Since the mental sign Virgo is on the Ascendant, and its ruler, Mercury, although retrograde, is in the mental sign Libra, in the 3rd house (a mental house), sextile to Venus (intercepted) in Sagittarius, trine to Jupiter (intercepted) in Gemini in the 10th, and opposes the Moon in Aries in the 8th, there is an active mentality, interested in music, art, literature, religion, and law, and capable of reasoning correctly. The disposition is cheerful and optimistic, and there is a liking for pleasure and the society of others.

The conjunction of Saturn and Uranus in Taurus on the Midheaven, trine Neptune in Virgo, and sextile Pluto in Leo, gives much determination and ambition, perhaps even to the point of blind stubbornness at times. This child will have the ability to concentrate upon any problem at hand, as well as to plan and systematize, and his intuition is apt to be developed to a very high degree, almost to the point of mind reading. He is also likely to have prophetic dreams and visions, as well as healing power.

With three planets near the Midheaven, strongly aspected, Richard will likely have a public career having to do with religion, writing, or publishing. He could be of great service to humanity in any of these fields, for he has an unusual amount of spiritual understanding, which will enable him to serve on a high plane in whatever work he undertakes. There is much of the pioneering spirit in him, too, and he would therefore have no fear in blazing new trails in government, law, religion, etc.

VOCATIONAL GUIDANCE ADVICE

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

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

Musician. Teacher

GALE T. K.—Born December 16, 1939, 9:35 P.M. Lat. 50 N. Long. 105 W. In this chart the artistic, musical sign Taurus is on the cusp of the 10th house, and its ruler, Venus, is in the ambitious, persistent sign Capricorn, in the 5th, sextile Mars in Pisces, and trine Uranus in Taurus and Neptune in Virgo. The Moon and Jupiter are also in the musical, dramatic sign Pisces. Mercury, ruler of the Virgo Ascendant, and of Gemini (29 degrees of which are in the 10th house), is in Sagittarius in the 3rd house, trine Pluto and Jupiter, and square the Moon. This child has much musical talent, and could do well in the entertainment field as a performer on the piano or a stringed instrument. He could also serve well as a teacher, of music, dramatics, or dancing.

Secretary. Musician

OPAL L.—Born August 22, 1929, 5:30 A.M. Lat. 46 N. Long. 88 W. This young lady also has Taurus on the Midheaven, and Jupiter intercepted in Gemini in the 10th house. Hence we look to both Venus and Jupiter as indicators of the vocation. Venus is in Cancer in the 11th, in conjunction with Pluto, trine the Moon in Pisces, and sextile Mercury in Virgo in the 1st. The Sun is in Leo in conjunction with Neptune. These configurations indicate exceptional artistic and musical ability, along with great depth of feeling. Opal could serve beautifully as a musician, perhaps in connection with healing. The Virgo Ascendant, along with Jupiter in Gemini in the 10th, sextile Uranus, square Mercury, indicates ability to give proficient service as a secretary.

Dietitian. Nurse

SHEILA W.—Born July 22, 1933, 8:30 P.M. Lat. 52 N. Long. 0. The aspiring sign Sagittarius is on the 10th house in this chart, and its ruler, the benevolent Jupiter, is in Virgo in the 8th house, sextile the Sun and Pluto in Cancer, and opposing the Moon in Pisces. Capricorn is on the Ascendant, and Saturn is intercepted in Aquarius in the 1st house. Mercury, the planet of the concrete mind, is intercepted in Leo, in conjunction with Venus, and opposing Saturn. Though innately ambitious, this native has a tendency to be timid and fearsome, a trait which she should strive to overcome through the influence of Jupiter sextile the Sun. She should be interested in health foods and the home, and could serve well as a clerk in a health food store, or as a dietician or nurse.

Writer. Musician

S. P.—Born May 15, 1914, 11 A.M. Lat. 42 N. Long. 88 W. Here again we find Taurus on the Midheaven, with the Sun and Mercury in this sign, in the 10th house, sextiling Neptune and Pluto in Cancer. Venus, the ruler of Taurus, is in the dexterous sign Gemini, in the 10th, in conjunction with Saturn, trine Jupiter, Uranus, and the Moon in Aquarius. The fixed, dramatic sign Leo is on the Ascendant. This native possesses much talent in the fields of art, music, and writing, and is also endowed with the ambition and determination to succeed. He should have already achieved success in one or more of these lines of endeavor. He has much spiritual understanding, which makes it possible for him to render service of a high order.

Monthly News Interpreted

Say Magnetic Storms Can Be Predicted

A new technique of forecasting magnetic storms originating from spots on the sun was reported today and described as having high military value.

The system, developed by Radio Corporation of America engineers, already is in service and is predicting the arrival of magnetic storms with remarkable accuracy. The storms disturb the ionosphere which governs world radio communications. The ionosphere is a charged envelope of gas that surrounds the earth at about 200 miles altitude.

The engineers, H. E. Hallborg, Audrey Arzinger and J. H. Nelson, said the storms can be predicted two days in advance, with almost precise accuracy.

Through use of the system, plans can be made to switch channels of communication before the storms hit. For example, if it is known that the London-New York circuit will be blacked out, a storm-free route can be chosen.

The RCA group found that a "critical area" near the center of the face of the sun is the deciding factor. It is when the sunspot moves into the "critical area" that the ionosphere is disturbed.

Furthermore, they reported there are two types of spots—"red," or positive, and violet, or negative. The types vary, the red turning clockwise, and the violet counter clockwise. The red spots cause magnetic storms over the northern hemisphere and the violet spots affect the southern hemisphere.

The engineers also found that the size of the spot does not determine the intensity of the storms.—*Los Angeles Daily News*, May 4, 1948.

The Sun, the planets, and their satellites, which we collectively designate as our solar system, are so indissolubly bound to one another and to the beings which inhabit them, that any planetary disturbance on one of these heavenly bodies is felt not only by all the other members of the solar system, but also by the beings inhabiting the individual planets of that system. Disturbances on the Sun are especially distressing for

the reason that the Sun is the center of the solar system and to it all the planets are magnetically attached.

Sunspot activity, recurring in eleven year cycles, is in reality caused by the outbreathing and inbreathing of the great Cosmic Being, God, whose physical vehicle we designate as the Sun. There are two types of sunspots, one red, positive, and the other violet, negative. The force manifesting in the red sunspots is centrifugal and throws out from the center. The force manifesting in the violet sunspots is centripetal and draws in to its center. The inbreathing of the Sun is magnetic and attracts impurities from the earth. The outbreathing of the Sun is electric, and sends out purified impulses.

When the outbreathing of this great Being occurs, it carries with it the life and vitality of the Architect of our solar system, whose breath in turn imparts His vitalizing, fructifying qualities to all that exists within its specific sphere, giving without stint or measure life to all that exists within. And this great outflow of vital energy manifests in everything from the tiniest differentiated life spark to all the great Beings who guide and direct the process of evolution. On our mundane sphere we see it manifest in pleasant, sunny weather, in good crops which the vitalized earth is able to produce, and in healthier, happier people, who are inclined to be more amiable and kind. In the other worlds, this great outbreathing of the Cosmic God marks an era of increased vitality and good feeling, and accelerated growth on all planes of being. During this time the Sun itself is comparatively free of spot or blemish and shines with great brilliancy, giving out its maximum of heat and light.

This outbreathing, lasting approximately five and one half years, is followed by an inbreathing of the cosmic God. When this great cosmic breath returns to its source, it is laden with a sense of sorrow, suffering, failure, hatred, and despair of the various beings who are struggling through the processes of evolution. While the major part of the Sun's life-giving force is being gradually withdrawn from the various parts of the solar system, we may notice failure in crops, extreme cold, and all manner of added discomforts, which generate in humanity ill feeling, brooding, and general discontent. Feeling the results and not knowing the cause of the distressing conditions, people begin to criticize, blame, distrust, and actually hate one another; and after the recurrence of these conditions for a number of times the feeling engendered begins to crystallize into a definite thought form animated by the desire for revolt which may force changes. This state of unrest grows until humanity becomes so saturated with ill feeling that at the time of one of these recurring sunspot periods an outbreak is very likely to occur as was the case in World War I and II.

Furthermore, it is the reflected immorality and anti-spiritual tendencies of mankind that arouse the nature spirits into destructive activities which we designate as violent storms and other major catastrophies. The ionosphere or heaviside is a layer of ionized (electrified) air beginning about sixty-five miles above the surface of the earth and is favorable to radio propagation. It is the warring of the nature spirits in this region which disturbs the ionized air and this interferes with the normal activity of the radio electric waves. The undines condense the vapor in the air and it becomes water, which being heavier than vapor forms clouds that gradually sink close to the earth

and then discharge their contents. It is this atmospheric, vibratory change of vapor into cloud formations which the sensitive instruments of the scientists contact and by means of which they make their deductions.

Magnetic storms are caused in the northern hemisphere of the earth by the release of the energy produced by the positive sunspots (red) combined with the negative sensitized atoms of the northern hemisphere. Magnetic storms are caused in the southern hemisphere of the earth by the release of the energy produced by the negative sunspots (violet) combined with the positive sensitized atoms of the southern hemisphere.

The comparatively late dates of the earth's outbreathing and inbreathing are approximately as follows:

OUTBREATHING AND INBREATHING OF THE SUN

Inbreathing draws impurities from the earth to the Sun where they are purified.

Outbreathing sends transmuted impurities back to earth in the form of pure vibrations.

Disturbances occur on earth during inbreathing. Effects bad.

Outbreathing sends life and vitality to the earth. Effects good.

Beginning with 1907

1907 to 1912½.....	outbreathing....good.
1912½ to 1918.....	inbreathing.....bad.
1918 to 1923½.....	outbreathing....good.
1923½ to 1929.....	inbreathing.....bad.
1929 to 1934½.....	outbreathing....good.
1934½ to 1940.....	inbreathing.....bad.
1940 to 1945½.....	outbreathing....good.
1945½ to 1951.....	inbreathing.....bad.
1951 to 1956½.....	outbreathing....good.
1956½ to 1962.....	inbreathing.....bad.
1962 to 1967½.....	outbreathing...good.
1967½ to 1973.....	inbreathing.....bad.
1973 to 1978½.....	outbreathing....good.

READERS' QUESTIONS

Actuality of Dreams

Question:

I dream often of being with my husband, who passed on five years ago. Am I really with him in spirit?

Answer:

It is quite possible and probable that you are, for your husband is (according to the general rule) still in the Desire World, that invisible realm to which you (the Ego) go in sleep. Your interest in each other would cause you to meet and associate in much the same manner as if you were both in the physical body, except during the time when he is going through the experiences necessary to his new phase of existence. We might add that it is much better for those who have passed on if we, who remain, seek them during our sleep rather than encourage them to come to us during our waking hours. The latter may hinder them seriously in their progress. However, to understand thoroughly the nature of dreams, let us review the fundamental facts involved in activities during sleep.

First of all, we must realize that "In the waking state the different vehicles of the Ego, the mind, the desire body, the vital body, and the dense body are all concentric. They occupy the same space, and the Ego functions outwardly in the Physical World."

However, "By their activities during waking hours the desire body and the mind are constantly destroying the dense vehicle. Every thought and movement breaks down tissue. On the other hand,

the vital body faithfully endeavors to restore harmony and build up what the other vehicles are tearing down. It is not able, though, entirely to withstand the powerful onslaughts of the impulses and thoughts. It gradually loses ground and at last there comes a time when it collapses."

"The Ego and the mind, clothed in the desire body, now draw out from the vital body and the dense body, the two latter remaining on the bed, while the higher vehicles hover above or near the sleeping body, there being no connection between the higher and lower vehicles save a thin, glistening thread called the silver cord. . . . When the desire body withdraws from the sleeping body it enters that sea of force and harmony called the Desire World. Here it lives over the scenes of the day, but in *reverse order*, from effects to causes, straightening out the tangles of the day, forming true pictures to replace wrong impressions due to the limitations of the life in the dense body, and as the harmonies of the Desire World pervade it, and wisdom and truth replace error, it regains its rhythm and its tone, the time required to restore it varying according to how illusive, impulsive, and strenuous had been the life of the day.

"Then, and then only, does the work of restoring the vehicles left on the bed commence, and the restored desire body starts to revive the vital body, pumping rhythmic energy into it, and that in turn starts to work upon the dense body, eliminating the products of decay, principally by means of the sympathetic nervous system, with the result that the dense body is restored and overflowing with life when the desire body, mind,

and Ego enter in the morning and cause it to wake.

"It happens, however, that at times the Ego has been working so interestedly in the Physical World and the desire body has become so stirred up that it refuses to leave the lower vehicles and is only half withdrawn. Then the connection between the sense centers of the desire body and the sense centers of the physical brain are partly ruptured. The Ego sees the sights and scenes of the Desire World which, in themselves, are extremely fantastic and illusory, and they are transmitted to the brain centers without being connected by reason . . . That is why even the most grotesque and absurd things seem perfectly natural to the dreamer, who accepts them without question . . . The sounds and sights of the Desire World are mixed with the happenings of daily life in the most grotesque and impossible way.

"At times, when something in the daily life has particularly agitated the desire body, it happens that when it has severed connection with the lower vehicles and is engaged in the work of restoration, if a trying incident of the day appears, and the desire body sees the solution, it will rush back into the dense body in order to impress the ideas on the brain, thereby causing the dense body to wake with a start. It is only in the fewest cases that it is able to bring back the solution that was so clear in the Desire World. Even if it does succeed in impressing the solution on the brain, it is usually forgotten in the morning.

"The knowledge of this fact has caused many people to keep paper, pencil, and a light by the bedside, and often they are rewarded by finding solutions to their problems written in the morning, without even having a recollection of writing. It is a good idea to follow.

"Under such a condition, where there is no complete separation of the ve-

hicles, it is evident that waste is still going on and that restoration is impeded, the dense body tossing on the bed in extreme cases. In consequence there is a tired feeling left in the morning, due to the imperfect separation of the vehicles, which causes dreams and makes sleep restless.

"Not all dreams are confused, however. It happens at times that when the Ego is altogether outside the dense body, as in dreamless sleep, it sees an event concerning itself about to materialize, for coming events cast their shadows before, and ere anything happens in the material world, it has already happened in the spiritual worlds. If, upon awaking from such an experience, the Ego succeeds in impressing the brain with what it has seen, we have a prophetic dream, which in due time will come true or, which the Ego, if its fate permits, may modify by a new action. For instance, if warned of an accident, it may take steps to counteract the impending calamity.

"As civilization progresses and egoism becomes superseded by altruism, a different division of the vehicles is made. A part of the vital body composed of the two higher ethers, which are vehicles of sense perception and memory, is taken along during the night. Then the illusory stage of dreamland ceases, and man becomes, as it were, a creature of two existences—one lived out of the body in dreamland, where he comports himself in a reasonable manner, using judgment concerning his own actions, and those of other people whom he may meet. As he has not learned to focus his own consciousness when leaving or entering the body, he is not able at all times to accomplish the proper separation of his vehicles, nor to bring back a reliable memory picture of what has occurred. Initiation into the inner spheres alone supplies the necessary knowledge."

NUTRITION AND HEALTH

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

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

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

" Heal the Sick--- "

By JAMES WEYLAND



WHEN CHRIST JESUS said to His disciples, "Heal the sick", He was not merely giving a command to the twelve selected ones, but He was enunciating an admonition for all those who in the coming years would take up His way and strive to live the life of purity, kindliness, and helpfulness to others. However, even though His command was given nearly two thousand years ago, there are many, many people today, even among those who believe in spiritual healing, who have a very hazy idea of exactly what is meant by this method of alleviating pain and suffering, as well as of the factors involved in its accomplishment.

Nevertheless, if one aspires to become a positive, efficient helper in the great healing work of the Christ, no matter what his religious creed, and regardless of whether he desires to assuage individual suffering or use his faculties in bringing about the establishment of more satisfactory conditions in the world, it is a great advantage to know something of the fundamental laws upon which the seemingly mysterious process of spiritual healing is based. It is well to realize, too, that in spite of the fact that there are many types of healing groups or schools scattered over the

world, each using its particular method of healing, there are certain basic principles involved which all use to a greater or lesser extent.

First of all, let us consider the complex nature of man, and his relation to his Creator: God. Occult philosophy teaches us that man is threefold, sevenfold, and tenfold. He is essentially a spark of the Divine Flame, a Virgin Spirit differentiated within the great body of God, and comes again and again to the earth in gradually improving bodies to unfold the potential powers he possesses as a microcosmic replica of the omnipotent and omniscient macrocosmic Being in whose image he is made. That is, he, as an individualized Spirit, has within him the Will, Wisdom, and Activity (or Father, Son, and Holy Spirit) Principles, as does God Himself, and may unfold them into dynamic powers by means of varied experiences in the physical world, at the same time improving and sensitizing his "line of communication", as it were, with his Father "who art in heaven". Particularly does this apply to the unfolding of the Love-Wisdom Principle so far as healing is concerned, for this is the great harmonizing, cohesive, and unifying Power in the universe—

represented to us by the Christ. As Max Heindel points out:

“We may say that disease is a manifestation of ignorance, the only sin, and healing is a demonstration of applied knowledge, which is the only salvation. Christ is an embodiment of the Wisdom Principle, and in proportion as the Christ is formed in us we attain to health. Therefore, the healer should be spiritual and endeavor to imbue his patient with high ideals so that he may eventually learn to conform to God’s laws which govern the universe, and thus attain permanent health in future lives as well as now.”

Now man, the differentiated, individualized Spirit, possesses a physical body, which he is aware of by means of the physical senses, and which he uses to “fetch and carry” on the material plane; a vital body, made of ether, serving as avenue for the forces of growth, assimilation, propagation, etc., and visible to those who have sensitized the optic nerve sufficiently to have developed the degree of physical sight known as etheric vision; and a desire body, made of scintillating desire stuff, which provides the avenue for our feelings and emotions. The mind, as yet largely unformed in the majority of humanity, is composed of intangible mindstuff and forms a link between the Spirit, or Ego, and its three vehicles. It is the focus, we may say, which the Spirit uses in its work of transmuting through experience the threefold body into the threefold soul. The threefold soul (conscious, intellectual, and emotional) is thus the food upon which the Spirit is nourished from impotence to omnipotence.

To the healer these facts may be tremendously valuable because they not only enable him better to understand his patients and the forces affecting them, but they also provide a logical, scientific basis for establishing a way of life that will unfold his healing power in a positive manner, making it

possible for him to aid in the healing work on both the visible and invisible planes. This positive development also prevents his ever becoming the dupe of other beings—who may be in or out of the physical body. A *self-conscious* channel is what the intelligent healer aspires to be, and in this respect it is unquestionably true that “knowledge is power”.

To those who wish to be healed this information may also be of tremendous value because it reveals that all disease and affliction result from the transgression of God’s laws at some time in our evolutionary journey—perhaps repeated transgressions—and that a permanent healing involves much more than a mere passive willingness to receive help. It requires, first of all, an acknowledgment that he (the patient) has transgressed—and is *repentant*. When we reach the point where we can say from our hearts, “Dear heavenly Father, I know I have broken Thy laws, and I would atone for my errors”, we open the door for God’s infinite healing power. When this is followed by *restitution* and *reform*, a really permanent healing may be effected. (The same procedure also applies of course in equal measure to situations or conditions about us which we wish to see remedied).

Here you may ask, “What about faith? Isn’t that necessary?” Indeed, yes, it is, but anyone who seeks spiritual healing evidently has a degree of faith—either in God or the immediate healer (who is but a channel for God’s power). From this faith springs humility and a willingness to admit transgression, followed by a desire to make restitution and to reform. Here we have the formula for miraculous instantaneous healings, insofar as one’s destiny permits. Most of the readers of these words have known of or at least read of cases where instantaneous healings took place, either by means of an individual, a group of individuals, or a healing shrine. The careful observations made by scientists

and physicians at the famous Shrine of Lourdes and other places of healing have made it evident to the intelligent that there is no fraud in connection with real spiritual healing, even though it may not be known just how the higher spiritual laws operate to bring about the effect produced.

Obviously, the basis of all spiritual healing is spiritual power, which comes from God Himself. Our part in the work as healers is to create the conditions through which His power may manifest. As taught in occult philosophy: "There are three great factors in healing: first, the power, from our Father in heaven; next, the healer; and third, the obedient mind of the patient upon which the power of the Father can act through the healer in such a way as to dispel all bodily ills. Let us understand that the whole universe is pervaded with the power of the Father, always available to cure all ills of whatever nature; that is the great certainty. The healer is the focus, the vehicle through which the power is infused into the patient's body. If he is a proper instrument, consecrated, harmonious, really and truly in tune with the Infinite, there is no limit to the wonderful works of the Father which may be performed through him when opportunity presents a patient of a properly receptive and obedient mind".

From what has been said it is evident that the true healer must endeavor to educate his patient into right living, as well as heal him. Unless a person learns the spiritual cause of his suffering and strives to change himself *within*, there is of course the likelihood that the transgression will be repeated and thus a permanent healing prevented. So it is that the healer who is a proficient astrologer has the best means possible at his disposal for determining the nature of the patient's "sin". In the natal horoscope may be found, not only the "sum total" of the patient's working tools in this life, but also a clear indica-

tion of his weak spots. Has he been gluttonous, sensual, resentful, jealous, critical, or intolerant? Whatever has been his error, it is revealed in the horoscope, and consequently the spiritual astrologer is able to advise his patient accurately in regard to his particular educational needs.

In considering the methods used by different schools or groups of healers, we find that some emphasize the mental approach, teaching their patients the persistent use of such affirmations as, "I am a child of God and in perfect health". Some emphasize visualization of a perfect body; others use a particular healing service to accomplish their purpose, a group of healers uniting their efforts in liberating the healing force and directing it toward the patient. Concerning this last type, clairvoyant investigation has revealed that the angels and often discarnate human beings join in the service and aid in "bringing down the healing power".

The Rosicrucian Fellowship method of healing is unique in that it is based upon the work of Invisible Helpers—human beings who live the life of purity and helpfulness during the day while in their physical bodies, and whose evolutionary development is such as to make it possible for them to function at night in their etheric bodies. These Invisible Helpers are brought together in groups according to their temperaments and abilities, and are directed and instructed by other Helpers who are better trained (usually physicians). All of them work under the guidance of the Elder Brothers, those highly developed human beings who labor unceasingly for the benefit of their less evolved brothers and sisters. The Helpers are taught to direct the healing force properly, to harmonize the mental and emotional bodies of the patient, and, when necessary, to materialize a hand sufficiently to make an adjustment in the physical body.

(Continued on page 383)



Vitamin Sources

ONE OF THE most important facts discovered by scientists about the mysterious vitamins is that they work best together, and we find that wise Nature has placed many of them in the same foods, thus making it easier for us to get a number of them at once. Without question the best sources of most vitamins are fresh, *raw* vegetables, fruits, grains, and nuts, but some are also to be found in the egg yolk, butter, milk, and cheese.

Vitamin A, used by the human body for nourishing the skin and hair follicles, the functioning of the internal body membranes, the reproductive processes, growth of bones in children, proper vision, and protection against infection, is found chiefly in carrots, tomatoes, spinach, lettuce, celery, apricots, milk, butter, cream, and egg yolk. (For the meat eaters there are fish liver oils).

The vitamin B complex family is a large one, including thiamin, riboflavin, niacin, pantothenic acid, pyroxidine, para-aminobenzoic acid or paba, choline, inositol, biotin, and folic acid. These are needed in the various metabolic processes of the body, helping to vitalize the heart, liver, and kidneys, and to keep the glands in youthful condition. They are found in all leafy green vegetables, the cereals (wheat, rye, and oats), rice and bran polishings, soya beans, navy beans, and egg yolk.

Vitamin C seems to energize and vitalize the entire body, and is particularly valuable in preventing scurvy. It is found in growing and sprouting vegetables, citrus fruits, tomatoes, rutabagas, raspberries, and milk (unpasteurized).

Vitamin D, particularly important in bone growth, is found in egg yolk, butter, cream, coconuts and coconut oil, swiss chard, dandelion, and fish liver oils. Sun baths are also helpful in obtaining this vitamin.

Vitamins E, F, and G are found in the cereals, green leaves of vegetables, butter, olive oil, coconut oil, and yeast.

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

July	5—11—18—26
August	2—8 —15—22—29
September	4—11—18—25

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

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BACKWARD THROUGH TIME

(Continued from page 351)

at that moment I was prepared to believe anything.

"Years passed," she went on. "Finally this woman, whom I still disliked, went to Spain for a visit, and some months after her return, the man to whom I'd told my dream came to see me.

"I have a story to tell you," he said. "You remember your dream about the Sra. Mendez?"

"Naturally I did.

"'It was no dream,' he told me. 'Or if it was, not such as you and I are used to.'

"Then he went on to tell me a story the Senora Mendez had just told him. While she was in Spain she had been walking alone over the cobbled streets of an ancient town, not particularly interested in her surroundings, and in broad daylight. She was only thinking how hard on the feet those old streets were, and feeling rather warm in the hot sun, when suddenly she was almost suffocated with a vivid sense of terror.

"She had reached the plaza in the town and found herself literally fixed to the ground. She seemed to have left her modern body, to have forgotten it so completely that she was suffering entirely through another form. That form was tied to a stake, and flames were licking up about her. And through the flame and smoke—" the senora's voice sank to a whisper—"she saw my face gloating at her."

My fork was forgotten in my hand. Over the senora's face there seemed to flicker for a moment some of that hideous triumph that should long ago have died.

"What happened then?" I whispered.

The senora shrugged. "She died in the flames," she told me baldly. "Then—she came back. She was standing there

(Continued on page 382)



Children's Department

Bertha Bumble and Her Fairy Ballet

By PATSEY ELLIS



ONCE upon a time there was a very nice bumble bee whose name was Bertha. She had a little boy whose name was Bobby, and Bobby's daddy was named Benjamin.

The Bumble family lived very happily in a cozy spot in a bumble bee colony called the Hive Apartments. Every day Bertha and Benjamin went out to gather pollen and take it from flower to flower. Little Bobby wasn't big enough to do any pollen gathering, so he went to the Honeysuckle Schoolhouse to learn the A.B.C.'s of this important bee business.

One day when Bertha was gathering pollen, she went zooming down into a great, big yellow rose. All of a sudden she drew back and adjusted her spectacles.

"What on earth is in this rose?" she exclaimed.

"I am in here", said a tiny voice, as a little fairy stretched herself and rubbed her wee fists in her eyes, trying to get awake.

"What on earth are you doing in here at this time of day?" asked Bertha. "Don't you know you ought to be working?"

"I don't work", replied the fairy.

"Don't work?" repeated Bertha in

amazement. "Then what do you do? What kind of a fairy are you and what is your name?" Bertha's voice was shrill with disapproval as she questioned the fairy.

"My name is Willow Wings, and I'm a singing-dancing-playing kind of fairy", replied the little creature, sort of singing her answers to Bertha's questions.

Bertha could hardly speak for amazement. She had never heard of such a fairy before in her life. When she found her voice she buzzed and sputtered out these words: "You mean to tell me that you never work? You just sing and dance and play all day long?"

Willow Wings swayed gracefully against the lovely rose in which she had been sleeping as she spoke in a peculiar fairy rhythm. "Yes, we're the singing-dancing-playing people of Fairyland, and everybody loves us".

"I don't", boomed Bertha Bumble.

Willow Wings looked at her in surprise, and then tears came into her eyes and rolled down her delicate petal pink cheeks. This of course made Bertha, who was really quite kindhearted, very sorry. She hadn't intended to hurt the little fairy's feelings, but she just didn't

like people who didn't work.

"Don't feel so bad about it, little Fairy, said Bertha in a much softer voice. "I didn't mean to hurt you, but I just can't imagine people who don't work in a world where there is so much to be done. I always say if a person does not work he shouldn't eat".

Willow Wings was so surprised at hearing such an idea that she didn't know what to say. She just looked at Bertha, still a little tearfully.

Bertha's buzz was gentle, but her voice was firm as she suggested to the fairy, "You come on home with me and have dinner and we'll talk things over."

So they flew until they reached the home of Bertha, Benjamin, and Bobby Bumble in the Hive Apartments.

After a delicious dinner of dew-drop soup seasoned with poppy seeds, a sage and mustard stew, and honey cakes for dessert, the Bumble family and Willow Wings sat down around the open fireplace to find out if there was any way to let Willow Wings go on singing, dancing, and playing, and yet work too, since there was so much work to be done.

Benjamin, in a deep buzzing voice, explained to Willow Wings, "You see, Willow Wings, there are not enough people who are willing to work, and those who are have to provide the food and other things needed by the idle ones. Such people don't seem to realize that everyone should serve as best he can."

"I've never thought of that before", replied the little fairy thoughtfully.

Bertha, who had been busily thinking all by herself, interrupted at this point with an excited little buzz, and said, "Oh, Benjamin, maybe she could put on a play, and have the fairies sing and dance for the workers".

Benjamin was silent a moment, thinking over the suggestion, but Willow Wings' eyes glowed with happiness at the thought of being an actress and getting the other fairies to take part in a play.

"I'll get all the singing-dancing-playing fairies together and we'll plan a play with dancing and singing she said excitedly. "We'll rehearse every twilight until everything is all ready".

And who would have believed it—but from that little dinner party at the Bumble's apartment, Willow Wings found the idea which started her life's work. The first thing she did was to get the singing-dancing-playing fairies together and tell them just what she wanted them to do. They gathered around her under the acacia tree at twilight and she talked to them in this way:

"The bees are right when they say that we singing-dancing-playing fairies should be helping the workers by entertaining them. Look at the bees and ants, the beavers and squirrels, how hard they work all day—and we don't do anything but play. The least we could do to help would be to entertain them at night".

When at last these play fairies understood, they thought it was a wonderful idea, and pretty soon Willow Wings had the boy fairies building a little theater in the woods and the girl fairies rehearsing a gorgeous ballet. By general consent they called the theater "The Bertha Bumble Playhouse".

Busy Bertha Bumble did all the advance publicity work for the theater in the woods. She could be seen almost any hour of the day tacking up her little billboards on the trees or ferns wherever the bees, ants, beavers, or other busy people were working. These little posters read:

ALL WORKERS INVITED
TO
SPECIAL PERFORMANCE
STARRING
WILLOW WINGS AND BALLET
MOST SPECTACULAR
PRODUCTION
EVER TO BE SEEN IN
FAIRYLAND

As one little red ant read the billboard, he shook his busy head and exclaimed, "But we don't have time to be running to shows. We're tired when we finish our day's work and ready to rest."

"Of course you are tired", Bertha answered, a bit sharply, "but if you'd learn to relax and enjoy the fairy dances, the next day you would feel better and could work harder".

"Maybe you're right, Mrs. Bumble", replied the ant, and it worked out that she was. Her idea became very popular and soon all the workers were enthusiastic about the fairy play. Not only the bees and ants, beavers and squirrels, but the birds, who are usually



so busy singing and building nests and gathering worms, all came to the little theater in the woods on the opening night.

The setting was exquisite. The stage was covered with moss, so the tripping feet of the fairies made not a sound. The colored lights were so beautiful that everyone was talking about them. Little did they know of the trouble Willow Wings had had in getting these rainbow colors of blue, yellow, pink, orange, and violet.

"It's very kind of you fireflies", she had said, "to be our lights, but there's one thing more I've been thinking about. Could you make your lights colored so as to get this rainbow effect perfect?"

The leader of the fireflies said he just never had heard of fireflies that gave out colored lights. They were all puzzled, and Willow Wings just didn't

know what to do. Then all of a sudden a little singing-dancing-playing fairy spoke up.

"I'll tell you what we can do, Willow Wings! Some of us fairies can hold up buttercups, bluebells, lilies, snowdrops, and other flowers, and the fireflies can give their lights from the inside of them"!

There was a chorus of delighted exclamations from the fairies.

"I'll hold up a buttercup", said one.

"And I'll hold up a snowdrop", said another.

"And I'll hold up a bluebell", said a third.

Willow Wings, too, was delighted with the idea and hugged the fairies for joy. "Oh, I think that will be wonderful", she said. "Then we can have a perfect rainbow ballet".

So it was that on this opening night there was such a crowd at "The Bertha Bumble Playhouse" that some of the latecomers, such as Mosy, the turtle, didn't get very good seats. However, all could see the beautiful colored lights flashing here and there, and hear the music.

As Bertha Bumble sat between Benjamin and Bobby watching the wonderful rainbow ballet and listening to the magnificent orchestra, made up of crickets, beetles, bull frogs, katydids, and owls, she thought of the evening that Willow Wings had first had dinner with them at the Hive Apartments.

Bertha patted little Bobby on the head and said to him, "See what your mother did that day when she found Willow Wings in the heart of a rose? Instead of letting her just go on being a play fairy, I got her started to doing some good in the world. Now, Bobby, it's time you made up your mind what you are going to do besides make honey, which every bee has to do".

Bobby shook his head, but he couldn't answer. He was too excited watching the lovely rainbow ballet.

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The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, U.S.A.
World Headquarters

BACKWARD THROUGH TIME

(Continued from page 378)

on the cobblestones, herself again, but trembling and weak. She knew that the vision was a true memory, as I had."

"Your friend told her of your dream?"

"No, he did not feel at liberty, since I had asked his silence till my death. But he thought—we both thought—that I should go to her. So I did. And when we saw the past together, our hatred vanished. Now—" the senora shrugged again and spread her hands wide—"now we are just two women growing old at the same time, without animosity. Perhaps we are not truly friends, in the sense we might be if I had paid my debt. That may come in another life. But at least we are no longer enemies."

And she attacked her salad again with an enthusiasm quite unimpaired by her flight through the centuries.

As for me, I was never again to think of the senora as only a prosaic school teacher of today. Every morning when she teetered out in her high heels onto the balcony overlooking the broad Paseo de la Reforma, her floppy hat was poised at an acute angle over her flashing eyes. But superimposed on that stalwart and quite modern figure, I used to see the black garb of a monk, hurrying like a zealot to some Inquisition pyre.

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MAX HEINDEL'S MESSAGE

(Continued from page 358)

formance of his worldly duties are of the heavenly Father, but the corner or closet set apart as a sanctuary soon becomes filled with *superlatively spiritual vibrations*; therefore any aspirant who contemplates following the scientific method of prayer should first seek to secure a *permanent place of residence*, for if he moves about from place to place he will suffer a distinct loss every time and have to begin to build anew. The invisible temple which he built and left disintegrates by degrees when worship ceases.

(To be continued)

THE POWER OF PRAYER

(Continued from page 350)

prayer forms we can offer nothing better than *The Lord's Prayer* or *The Rosicrucian Prayer*. Another prayer that we like is from *The Prophet* by Kahlil Gibran, which we quote in closing, "*Our God, who art our winged self, it is Thy will in us that willeth.*

*It is Thy desire in us that desireth.**We cannot ask Thee for aught, for Thou knowest our needs before they are born in us:**Thou are our need; and in giving us more of Thyself Thou givest us all."*

"HEAL THE SICK—"

(Continued from page 376)

Not infrequently patients are aware of the presence of these invisible ones, either seeing them or feeling them working on their bodies. All of this endeavor is done with the attitude of "Thy will be done", for only the Higher Ones know the extent of the patient's karmic debts.

Of the work of spiritual healing it may indeed be truly said that "The harvest is white, but the laborers are few". The opportunities for service offered by this field are limitless, and blessed is he who responds to the still-sounding Call: "Heal the sick—".

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