



*The*

# ROSICRUCIAN

# MAGAZINE

RAYS FROM THE ROSE CROSS



AUGUST, 1934



Churches Boycott the Films

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The Moving Finger Writes

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Who Are the Rosicrucians?

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Numerology and the Presidency

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Essentials of Astrology

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Modern Mediumship Dangers

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*By*

MAX HEINDEL



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*Rays from the Rose Cross*

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## THE ROSICRUCIAN MESSAGE

Humanity has aroused from its long slumber.

It is awake at last. With hopeful hearts and ears attuned to the sweet music of the brotherhood of man it is reaching out for new knowledge about the mysteries of existence and the hidden forces of nature which are influencing all human life whether we are aware of it or not.

Faintly, very faintly, is man beginning to sense the music of the spheres, the melody of which will grow in volume to his perception as his sensitiveness to the higher vibrations increases.

### *Why the Present Distress?*

The strenuous conditions of the present period in which millions of men and women are out of employment, being thrown back upon themselves and their own resources, are forcing them to stop and think as they never did before. They are asking themselves, "What is the reason for all these distressing conditions?" They are demanding to know why there is so much misery in the world today. Moreover, they have the time to ponder and study the matter.

This is the great opportunity of the Rosicrucian mystic, the Rosicrucian scientist, the Rosicrucian occultist, for they have a Philosophy which is founded on eternal truth. The Rosicrucians are giving to the world today what we believe to be the most advanced, the most scientific, and the most simply expressed of all the esoteric philosophies which so far in the history of the world have been revealed to the rank and file of humanity.

### *The Hidden Forces.*

The hidden forces from the invisible planes are impinging upon us, impelling us in one direction or another. Only a philosophy which understands and describes these forces is adequate to help humanity. Moreover, these hidden potencies are becoming more intensified in their effect because humanity is becoming more and more sensitive to their vibrations.

The Rosicrucians have the answer to the world's great problem today. The Rosicrucians have the solution to the world's unrest. The Rosicrucians have the message which the world has been waiting for.

### *Broadcasting the Message.*

We are broadcasting that message as far as our resources and facilities permit, and it is our hope to expand on a large scale in this great work in the coming months and years. In so doing we need the help of all our students everywhere. They should be reaching out into new territory, contacting new people wherever possible, not for the purpose of proselyting but in order to make our Philosophy available for those who have arrived at the point where they can perceive its truth and accept it.

This is a great work.

Let us do our part nobly in this great cause.

If you, reader, are interested to know more about these matters, write us for further information. We shall be only too glad to serve you.

Sincerely in friendship,

**THE ROSICRUCIAN FELLOWSHIP,**  
*Oceanside, California.*



# THE CURRENT OUTLOOK

— [ FROM THE ROSICRUCIAN VIEWPOINT ] —

## Boycotting the Movies

By JOSEPH DARROW



THE MOVIE WAR IS ON. The churches and a long list of public-spirited societies and organizations are on one side of the battle line, the producers of movie pictures on the other. And the remarkable thing about it is that apparently the battle has already been won with only a little fighting, a little skirmishing. It remains to be seen, however, whether this apparent victory is real, and if so, how it may be consolidated so as not to evaporate a little later.

For a long time there have been murmurings and signs of rebellion on the part of a large section of the movie-going population, directed against the glorifying of the criminal and the gangster and the prevalence of suggestiveness and indecency on the screen, particularly from the standpoint of the influence of these things upon children. But the film industry was so thoroughly entrenched in its methods, and the entertainment-desiring public was so largely dependent upon it for its amusement that it looked as though it could not be dictated to, that

there was really not much that could be done about it.

REBELLION  
OF THE  
MOVIE-GOERS

In other words, the public was at the mercy of the movie-producing end of the game. They could kick—and then stay at home. However, in union there is strength. Concerted action on the part of a number of people can accomplish wonders provided the number is large enough.

The war was started by the Catholic church, an organization numbering, it is said, approximately 20 million members in the United States. It was started only two months ago by the National Committee on Motion Pictures of the church, which dispatched to all the dioceses in the country copies of a pledge under which members were to be enrolled in a newly formed Legion of Decency. This looked a little formidable to the motion picture industry, but they still thought nothing much would come from it, as nothing had come from similar efforts in the past.

The next major offensive was initiated in Philadelphia by Cardinal Dougherty, who not only appealed to all church members of his diocese to register their protest against objectionable films by remaining entirely away from all motion picture theatres where they were shown, but he practically ordered them to do so. He said: "Since a very large proportion of the present screen plays are dangerous to faith and morals, they are approximate occasion of sin, and as such must be avoided at any cost. To stay away from them, therefore, is not merely a counsel but a positive command, bringing all in conscience under pain of sin."

In St. Louis a committee of motion picture theatre owners was told that the good pictures would have to suffer with the bad until the bad were eliminated. The committee asked that the members of the Legion of Decency attend films classified as clean. The reply was that this would be done "only if the picture house shows nothing but clean pictures;



## —∞ The Current Outlook ∞—

if it shows both types, then we will tell our people to stay away from both. You wouldn't keep a man in your employ if he was drunk five days a week merely because he was sober on two."

Another church official said: "We have talked to them for the last time. They have promised and promised. Now we will listen to no more promises. If a picture house shows one crime picture or one improper sex picture, we intend to ban that house no matter what other pictures it shows."

Once the movement was actually started, reinforcements swarmed to the colors. In rapid succession it was joined by the Federal Council of Churches, the Methodist World Service Commission, Parent-Teacher Associations, the California Congress of Parents and Teachers having a membership of 185,000, the W. C. T. U., the Kiwanis Club in international convention in Toronto, and the Central Conference of Jewish Rabbis. By this time things began to look serious for the criminal-exploiting and salacious moving picture.



*News-Week*, national news magazine, in its last issue reported that in Germany two recent prominent American films were banned because of their "absurd and brutalizing themes." In Canada, England, and Wales groups of moviegoers have organized to boycott indecent pictures. It is estimated that in America no less than 65 million persons, practically half the

population of the country, are under official church pressure to boycott unChristian films.

Will H. Hays, Presbyterian elder, and so-called czar of the movie industry, began to get busy as the returns from this film decency movement began to come in. He has just discovered it is possible to make radical changes immediately in the motion pictures, in the interest of cleaning them up. An order has just been issued by the presidents of the major companies permitting theatre owners to omit from exhibition any picture released prior to July 15th of this year against which there is a genuine protest on moral grounds. This order, if it is lived up to, will go far to eliminate the abuses of the present system. This is in effect at least a partial abrogation of the block-booking system previously in effect, as a result of which theatre owners had to take all of a company's production to get the best films. The exhibitor had to pay the rental of the picture whether he exhibited it or not.

Now this is changed. Now it is put up to the individual theatre owners and exhibitors all over the country. If there is a protest against an objectionable picture in any locality, the theatre proprietor is not compelled to show it. He can sidetrack it and put something else in its place. Mr. Hays, in addition, says that after July 15th a new self-censorship program will go into effect in all the companies belonging to the group which he represents. Under this self-censorship movement, headed by Joseph I. Breen, orders have been given that all future films must be strictly up to the standards required for clean entertainment.

Some time ago a Motion Picture Research Council was appointed by President Roosevelt, of which Dr. A. Lawrence Lowell, former president of Harvard, was made the head. This Council has made extensive analyses of the effects of the movies. Its research showed that approximately 77 million attend the movies weekly, of which 11 million are under 14 years of age. A study of 35,000 children showed the average



## ∞ The Current Outlook ∞

yearly attendance to be 46 times for each boy, and 57 for each girl. In 1930 the big themes of pictures were: 30 per cent love, 27 per cent crime, and 15 per cent sex. The Research Council finds that boys in reformatories and young men in jail had obtained a large part of their crime technique from the movies, in which were the following. How to open a safe by the feel of a dial; how to enter a store by forcing the lock with a crowbar and screwdriver; what to do in a robbery with a gun; the use of a master key to gain entrance to a house; running an apartment for gang hang-outs; the scientific way of hiding finger prints; posing as gas inspector for purposes of burglary; the importance of establishing an alibi. The research showed that in four out of five pictures 78 per cent contained liquor situations, 43 per cent of the settings were in bedrooms.

This survey shows the tremendous potency of the moving picture either for good or bad. The most important aspect of the situation is the effect upon the children. Bishop Waldorf of the Methodist Episcopal Church recently stated: "The film directors are indoctrinating our children with a cheap and unworthy outlook on life, utterly contrary to the ideals of the Christian gospel."



Generally speaking, so long as right-minded men and women will patronize the indecent and gangster films, just so long will they continue. Only by the arousing of public opinion on a wide scale as this recent movement has done is it possible to get sufficient concerted action to compel reform. Not only do the films in their present constituency stimulate crime on a large scale, particularly in the case of the younger generation, but they have undoubtedly been responsible for starting thousands of boys and girls on the wrong moral path. And adults too are not immune to the same influence. Suggestion is recognized as being one of the cardinal psychological principles affecting human action, and the power of suggestion of the moving pictures of a nation is very great.

It will be necessary, however, for the organizations which have initiated this movement not to relax their vigilance, not to imagine they have won the battle and stop their efforts, because if they do the old style of thing will creep back, and then they will find that they will have to do it all over again.

If you would like to take part in the campaign to insure that the movie producers and exhibitors live up to their promises and maintain the proper standard of pictures, watch the daily papers, also magazines, for printed lists of movies which are now being shown. One newspaper which the writer has before him lists the current pictures in three classes, namely: (a) Suitable (b) Offensive in spots (c) Immoral and indecent. The producers have apparently done their part by issuing the new order that local exhibitors may omit any play against which sufficient objections are brought. But it will doubtless be necessary to apply pressure to the local exhibitors in many cases, otherwise they will continue to show the objectionable films even though they no longer have the excuse of block booking for so doing. After you have made up your mind as to which pictures should be banned, do your part by going to the proprietor of your local theatre and protesting against these films being shown, then stay away from them and influence others to do the same.





ARTICLES  
STORIES  
EXPERIENCES



"THE MOVING FINGER WRITES,"

By RONA ELIZABETH WORKMAN

"THE FATE of every man have I bound about his neck," quoted Dr. Weston, glancing from under heavy brows at the woman who sat in the wing chair opposite him. For a moment she was silent, then leaned forward suddenly, fiercely. An uprush of flame from the burning logs in the fireplace showed her lips set in grim, stubborn lines.

"That isn't true," she cried. "We can control our fate—if we are determined enough, if we plan sufficiently far ahead. I tell you God couldn't be so cruel as not to leave a loophole of escape. It is our own blindness, our abject submission to the thing we call Fate, or God's decree, that keeps us from profiting by that chance."

Dr. Weston lifted inquiring brows. "Why this burning indignation, Mary? Since women seldom, if ever, generalize, I gather that you have some particular case in mind that has roused you." He leaned back comfortably, a whimsical smile lingering about his lips as he waited for her answer.

For a long moment there was silence in the firelit room, then Mary Gordon rose abruptly and moved restlessly about over the soft, deep-toned rugs, touching a book here and there, rearranging the flowers which drooped in their burnished copper bowl, absently straightening a window drape, and at last returned to

drop into her chair where she sat staring into the fire, twisting her slim hands together. Still she did not speak until Dr. Weston leaned forward and unclasped her fingers, holding them gently in his own firm grasp.

"What is it, Mary?" he asked quietly. "Tell me. We have been friends a long time and I have never seen your splendid poise so disturbed before. What happened at your sister's to affect you so?"

Then she burst out suddenly, as if his words and touch had torn loose the dam of her repression.

"Why shouldn't one plan to escape from the thing one dreads? You know the ugly secret Elizabeth and I carry about with us—the knowledge of that poor gibbering, mouthing thing we call our mother. How do I know that some day my children will not have the same tragic burden dragging at their hearts?"

She leaned forward tensely and searched his face with eyes which, behind their defiance, begged for a hint of encouragement. For a moment he met her look, then his gaze shifted to the fire.

"Now, Mary," he soothed, "don't beat your wings to pieces against the bars of Fate. There is every chance in the world—."

She laughed sharply and struck the chair-arm a quick, fierce blow. "How do you know there is any chance of my escaping? You, yourself, have warned me



of certain foods which might accelerate a hardening of the arteries—oh, you didn't think I understood, but I did.”

Dr. Weston shifted in his chair. “Don't be absurd, my dear. Many people suffer from that same hardening of the arterial walls, yet it never affects the brain. You know that. Your mother was an exceptional case. I do feel, Mary,” he continued, his eyes searching her face keenly, “that you are exaggerating your danger—”

Again she interrupted: “‘Exaggerating my danger’—maybe I am, but how can I help seeing my resemblance to my mother—I have the same physical characteristics, and even now”—she leaned forward, half whispering the words, “I find myself forgetting important things. You know how terribly forgetful she became—it was the first indication to us of her mental condition. Do you suppose the trouble has already begun in my brain?”

Dr. Weston threw his head back with a burst of hearty laughter. “Mary, I believe you've lost your mind already, for you talk like an utter idiot. Good heavens, woman, use a little judgment. Why, if every one who forgets were a potential insanity case the world would be one huge insane asylum.”

Still smiling, he leaned forward and took her hands in his, loosening the clenched fingers, as he added quietly. “You must break away from this idea of yours, my dear, for while it seems to me quite improbable that you will follow in your mother's footsteps, yet you know enough of psychology to realize that by brooding upon such a fate, by letting it hover like a cloud over your every thought, you might in time bring about the very thing you fear. Put the thought away from you, bear the burden of your mother's misfortune as bravely as may be, and believe that God knows best what lessons we must learn in this school.”

She flashed a swift, dark glance into his face and laughed with sudden mockery. “God knows best—the old, old adage of submissiveness—take whatever

He deals you and bear it; but I tell you that every human being has his chance to escape from the apparently inevitable if he be clever and farseeing enough to find the way.”

“Your mother was a clever woman,” answered the doctor slowly.

“No, she wasn't. She often said she prayed that she might never be a burden to her children, but beyond that I know she made no effort to escape her possible doom, not”—she interposed slowly, thoughtfully—“until it was too late.”

Dr. Weston's keen eyes searched her face as she sat brooding, forgetful of him, then with a determined effort to change her trend of thought, he asked genially, “Where are the children tonight, Mary? This house seems unusually quiet.”

For a moment she hesitated, almost refusing to follow his lead, then smiled slightly and relaxing into her chair, answered quietly: “Jim and Martin are stepping out tonight—a high-school dance is the attraction, I believe, and John and Joan have been playing basket ball this afternoon, consequently were weary enough to go to bed early, although I have an idea that both are reading in bed—they will do that unless I keep my maternal eye upon them.”

Relieved at having broken through her mood of rebellion, Dr. Weston leaned back comfortably.

“You have a wonderful family, Mary,” he began in his pleasant drawl, when the sharp whirr of the phone across the hall brought him up with a quick gesture.

“I'll wager that call's for me. That Bidwell woman—”

Mary laughed as she crossed the wide hall to her combined study and bedroom, answered the call and returned, bringing his hat and overcoat with her.

“Your intuition was correct. It was Mr. Bidwell imploring you to hurry. Too bad, Dr. Jim, but we women are never considerate at such a time.”

“Don't know as I blame you much,” he grumbled as he pulled on his coat, “but



I do hate to leave this fire and you. Anyway, you're going to be sensible and quit your worrying over something which in all probability will never happen." He put a finger under her chin and tilted her face up until her dark eyes looked defiantly into his.

"I like you a lot, Mary. Guess you know that, and I've been proud of the way you have buckled into your job since Bob died and been both mother and dad to your children. You've shown yourself to be too sensible a woman to foster such fool ideas as you've been talking tonight. I reckon the good Lord knows what He's doing when he hands out trouble."

"Oh, quit preaching, and go on to your patient. I suppose you'll consider the Lord responsible for Mrs. Bidwell's condition too. Is this her seventh or eighth?" she asked maliciously.

"Ninth—she had twins last time."

The door closed behind him. She stood motionless, listening until his car left the driveway, then she moved slowly to the door of the living room, and stood watching the dying flames in the fireplace for a moment before turning abruptly and entering her own room.

She knew that she must conquer this devouring, restless feeling which drove her into constant movement, for the story, which lay on her desk awaiting revision, must be finished and in the editor's hands this week; but after sitting down at the ornately-carved old desk which had been her mother's she made no move to begin. Her own words were still echoing through her mind. Dr. Weston had said her mother had been a clever woman and she had denied it. Her mother had not been clever, she had only been submissive; had left it all with the Lord, and how terribly He had betrayed her. Perhaps had she really foreseen the horror of the fate in store for her she would not have trusted so completely; but how could anyone have ever dreamed that she would one day become a mindless, helpless thing, something which had to be fed and dressed and tended like a baby, with nothing left

but physical strength and health, pacing, pacing back and forth, twisting a bit of ribbon between aimless fingers. How could anyone rest supine under even the possibility of such a fate? But why wonder what her mother might have done had she suspected? It was too late to think about that, but not too late to think about herself.

Thoughtfully she uncapped her pen and drew a pad of yellow manuscript paper toward her. Her mother had been sixty before the first serious symptoms of mental disease had manifested themselves. Would it be wise for her to wait that long? Perhaps by then her will would be weakened. She was thirty-eight now, another twelve years and she would be fifty. Jim would be twenty-nine, Martin twenty-seven, John would be twenty-four and Joan, with her wide gray eyes tilted a tiny provocative bit at the corners, would be only twenty-two. That wasn't very old, but she would have her brothers, and it would be best not to wait too long. Twelve years. How much could one press into twelve years of life if you knew they were all you would have?

A slow, strange smile curved her lips and she leaned slowly forward and pressed firmly against a protruding bit of carving. A tiny drawer slid into view. She smiled again as she released the spring and it slipped back into concealment. Dr. Weston would unknowingly give her the means she required—here was its hiding place, but she would have to wait until he had forgotten her rebellion of this evening. There was no imperative need for haste; many opportunities would occur in twelve years to obtain the key to that shackle which Fate might be forging for her neck.

Firmly, decisively now, she gathered the manuscript of her story together and settled herself to its revision. Success must also be pressed into those twelve years.

Five years. How quickly they had passed. How keenly she had savored every day of them. She had lived them richly,



for her allotted time was all too short to waste on worthless, trivial things. She had deliberately kept only the best—her companionship with her children, friendships, her writing. Seven more years. Idly she scrawled the number on the paper lying before her. Seven—a mystical number. She lifted her hand and touched the secret spring. The drawer came slowly into sight—perhaps the spring was growing a bit rusty for she had not opened it since that night three years ago when she had hidden something there. She leaned forward and peered into its tiny recess. Yes, the vial was there — she smiled suddenly and touched it almost caressingly.

How cleverly she had inveigled Dr. Weston into furnishing the means desired. She had wanted to be sure—she knew little of poisons and she didn't want to die horribly or messily, besides unpleasant questions were asked if you tried to buy such things. She had waited two years, avoiding any

reference to the subject of her fears, until he was convinced that she had dropped her “silly brooding” and was content to accept whatever the future held for her. He had not even questioned her statement that she wanted a quick and painless poison to put Tabitha, the ancient feline of the house, out of an ailing existence.

Carelessly he had mentioned hydrocyanic acid.

“Is that painless,” she had inquired. “Poor old Tabitha. She has led a most worthy life, and has countless mice to her credit. The least I can do is to furnish a painless exit.” She had smiled to herself.

He had laughed lazily. “Is it painless? Nobody knows, for the victim dies too quickly for any one to find out.” Repressing a shudder, she forced her voice into a casual tone and asked carelessly how he expected her to be able to get anything as deadly as that. For a moment a chill of fear that he suspected her motive clutched her mind, for he hesitated, but she relaxed as he answered unsuspectingly, “Oh, if you're going into the Borgia business, come up to my office and I'll give you some of the stuff. It won't take much.

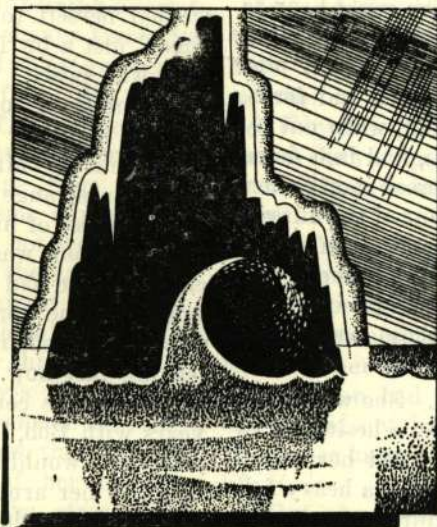
He had spoken truly. It did not take much and it worked so quickly that Tabitha could have felt no pain, also there was enough left in that tiny bottle. Slowly she released the spring and the drawer hid itself again.

Quietly she drew her clipboard with its pad of yellow sheets toward her and began writing.

Success had come during the last five years—success possible only to a concentrated effort, but she was not yet sat-

isfied. Something was lacking in her work—perhaps her new book, already fully blocked out in her mind, would reach the ideal she desired as her goal. As she sat writing there came like a golden thread through her preoccupation the voices of Joan and a group of her friends in the living room. The boys would soon be home to dinner and she must finish the chapter before they came, for not one precious hour with them must be wasted.

Two more years slipped swiftly by. Her new book had swept her up on a wave of success and almost satisfied her. Jim, so strong and fine and clean, was finishing his medical course, then after a year





or so as an interne, followed by a year in Vienna, he would enter practice with Dr. Weston. Martin, laughing, bonny, the friend of every underdog—his future was hard to foresee. She felt more certain of John. He was so grave and thoughtful, even at nineteen so interested in his test tubes and queer combinations of liquids that it required no seersess to foretell his vocation. But Joan—appealingly sweet, with a quaintly old-fashioned charm, her slender oval face and wide gray eyes—she needed her mother for a few years more, but now there was another whose need for her was greater even than Joan's.

Above her own room she could hear as she sat at her desk, the slow, unresting pacing of weary feet. For a year now those steps had sounded back and forth, back and forth. Elizabeth, worn out by the burden borne so long, had lain down at last and, dying, had passed it on to her. Sometimes the soft murmur of the nurse's voice drifted down from the room above, but only for a moment did it break the monotony of that ceaseless pacing. No, she could not go until those weary feet were safely at rest.

One day they stopped. She was working on her new book when a hesitation in the footsteps above arrested her attention, then came the sound of a heavy fall and a low cry from the nurse.

Strangely, in the hours that followed as she waited alone in that silent room, the memory of the mindless one who had been such a burden upon her heart faded like an ugly dream, while the sweet pictures of her mother as she had been before the shadow fell seemed to grow in clearness, and it was as if they two were traversing the past together. Reaching out timidly, she touched the still hands. Suddenly she realized that she had learned much from this sorrow. The bearing of burdens gives strength and a strange understanding of the heartbreaks of others. This it was which had flowed, without her cognizance, through her life into her books, giving them that indefinable some-

thing which had made a contact with other burdened souls. Perhaps God did know best. She leaned forward. "Mother," she whispered softly, pleadingly, "you can see clearly now—tell me—" She slipped to her knees and laid her forehead on the cold hands, but no answer came.

. . . . .

Who can measure time? Five years—an eternity, or five years as but a day. She was fifty. Her work, as she had mapped it out, was finished. The appointed time had arrived. "The appointed time"—no, her *self*-appointed time. Sometimes during the last year she had almost persuaded herself to move the "appointed time" just a bit farther into the future. Life was sweet. Jim's success was an ever increasing joy to her. Those strong capable hands of his were working marvelous cures. Martin's letters, coming from far strange corners of the earth, bore promise of his following her path to success. John was working with a great chemist. She had no fear for him, for he was doing the work he loved. It was Joan who made it so hard to bear the thought of leaving just now. In Joan's new-found happiness she could relive those early years with Bob, and perhaps in another year there would be a tiny Joan to cuddle again in her arms.

For a little while, again, she let herself toy with the thought, then pushed it from her savagely. Was her will growing weaker already? Perhaps this was in itself an indication that the thing she had feared had her already in its clutches? Now was the appointed time, the time she had planned for so carefully twelve years ago. Was she going to play the weakling and submit to the fate which might be bound around her neck? Where had she heard that? Oh, yes, Dr. Weston had quoted it so long ago: "The fate of every man have I bound about his neck." That was the night she had planned to escape from the thing she feared, and tonight was her *self*-appointed time. Her lips tightened swiftly, and leaning forward



she opened the secret drawer and touched the tiny waiting vial, tilting it to see the sliding liquid. Soon now she would be ready for it—only a few hours more.

As she closed the drawer, she glanced about her room. All was in order, her personal papers destroyed, her will carefully made, a list of her treasures to be given as gifts to her friends, a letter for Martin to be mailed after it was all over. No, there was something else to be done—she had forgotten to order the orchids to wear tonight with her brown velvet gown, orange orchids, lovely things, a last ironic gesture at Fate. She reached her hand to the phone, then hesitated, listening to the wind and rain beating against the windows. She had always loved the fierce tearing of the wind at her garments, the slash of rain in her face. She would go for the flowers herself, would feel once more the driving force of the elements—for the last time. A line from one of Christine Rossetti's poems slipped into her thoughts: "I shall not see the sunshine, I shall not feel the rain." She smiled at herself in the mirror. "Oh, well, there may be compensations"—she shivered a little—"for many things."

It was not far to Tony's flower shop, nor did it take her long to make her selection—three perfect flowers, their strange exotic charm a symbol of her defiance. But as she regained the street and glanced at her wrist-watch, she saw it was six-thirty, almost time for her to dress for dinner, Joan's dinner in honor of her mother's fiftieth birthday, her farewell dinner, but then Joan didn't know that. She must hurry. How dreadful to be late for this last dinner. Acting on this thought she stepped from the curb, heard a man's sharp cry of warning, sensed screaming brakes, felt a sudden sharp blow, and blackness engulfed her like a smothering cloud.

Slowly that darkness lightened, voices came to her from far away. She waited, feeling nothing, thinking nothing, until a voice near her uttered a sharp exclamation which tore away the peace enfolding her mind. "My God"—it was Jim's

voice, rough with feeling, tense with horror—"it can't be true. I—we cannot let it be true. Why for Mother to be a helpless cripple would be death in life. There has to be some way—something—" his voice trailed off hopelessly.

"A helpless cripple—death in life"—Mary opened her eyes slowly, saw Joan's stricken face pressed against her husband's shoulder, John's stunned look, Jim's expression of hopelessness, moved on to question Dr. Weston's stern, sorrowful face, all of them helpless to aid her, then glanced beyond them to rest upon the tiny secret drawer in the old desk, now forever beyond her reach.

But unseen by the sorrowing group two others stood by the bed and looked with kindly eyes upon the stricken woman.

"Why did this come upon her?" questioned the younger with pity in his voice, as he lifted wide eyes to his Teacher's face.

The Teacher laid his hand gently upon the disciple's shoulder. "My son, no one may escape from the lessons to be learned. If he does not learn them in one life, then another life will bring the teaching. This woman had need of the bitter cup else it had not been given her to drink. It was her karma, a fixed fate set for this life."

"But she tried so hard, worked and planned"—the young disciple murmured sympathetically.

His Teacher turned wise eyes upon the young pupil, then answered quietly: "Better, my friend, for her to have had faith that all which was given her to bear was for her good, to have searched for the lesson to be learned from such an experience rather than seek to escape from it. No man may flee from his karma. He can only rid himself by payment of his debt, by learning his lesson of life. Least of all may a man flee from his karma by suicide. Fortunate indeed was this woman that she failed to accomplish the thing she had planned so carefully through the years, for in her ignorance of the terrible after-death existence of a suicide she



would have brought upon herself a far more horrible fate than the one from which she sought to escape."

Gently the great Initiate stooped and laid his hand upon Mary Gordon's forehead. Slowly the tortured lines smoothed from her face. She did not feel the touch of his etheric fingers, she saw only her children and the doctors, yet from somewhere she felt a sense of strength and peace flowing into her mind and heart and she seemed to hear a Voice, firm and strong, speak softly to her inner hearing: "Sleep now, my daughter, sleep, and on the inner planes find those who will teach thee many things. Life yet holds many lessons for thy soul ere the Silver Cord be broken. Be patient and learn."

"But," questioned the disciple as he turned for one last pitying look at the little group so unaware of their presence, "why do you say this fate is more kind than the escape she planned? Is suicide then so dreadful?"

"My son, there are few experiences

more terrible than that through which the suicide has to pass after he has thrown aside with ungrateful hands the gift of physical existence. He who thinks thus to escape from life finds himself more intensely alive than ever; he can see and hear those whom he has left behind, alone and disgraced by his action, and his spiritual archetype, upon which the physical body is constructed, continues to vibrate, causing the most intense pain and suffering until the time ordained by the Lords of Karma for the body's natural death. The continual spinning of the archetype also causes a most horrible feeling of 'emptiness,' and the poor victim of his own ignorance and cowardice wanders pain-driven through the astral realms until his release comes. Do you wonder, then, that I say even this is best?"

The young disciple bent his head with a little shudder of horror. "God grant her peace and understanding," he murmured softly as the two vanished from the quiet room.

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## The Panacea for Our Troubles

By WILLIAM ARBERT

**I**N THESE peculiar days truth is being shown to us all around the world. We are seeing from the malpractices of society where things are wrong. We are living in most extraordinary times, leading up to still greater ones, and it remains to us to learn the lessons which they may teach. We have the object lesson of poverty amongst plenty, a thing which never should be. You can only account for it by the malpractices of the present system. All these things are being studied by thinking men. There is a strong undercurrent of thought which is inquiring, accepting, rejecting. That undercurrent of thought is good because we are beginning to get

a true realization of what is wrong. But we have not yet got the conception of what is right.

Is Communism the solution? Communism has been tried before; it was tried hundreds of years ago in China. Everywhere it has failed, and it is failing today. And it must fail if you consider what it has set out to do. The first thing it aims to accomplish is to eliminate the idea of God from the mind because the Communists are out to abolish religion. The second thing that is bad in Communism is that it stands for the abolition of the family relationship. It makes the state responsible for the training of children. Suppose you let all religious char-



acteristics and all family influences go out of mankind. What is left? Man becomes only an intelligent animal, and that is what is happening in Russia.

Now what has Christianity to offer? St. Paul directs us: "And now abideth Faith, Hope, and Love, these three, but the greatest of these is Love." Through the inquiry into the faults of the old system and search for the remedy there has come about a very strong desire for spiritual guidance. We have got to go back to the Bible, and there we shall find the panacea. We can get rid of none of the ills of life unless we return to the commandments and enactments of the Constitution of God. Only when we have

done this shall we discover the true system, the only system that can be successfully applied to mankind. If we were to return to the principle stated in the Bible with regard to agricultural matters and let the land lie fallow every seventh year, we should then be able to cure between eighty and ninety per cent of all disease.

When we have accepted real Christianity in full we must not forget to accept the responsibility that it implies. Every man of us must go out into the world and endeavor to get his neighbor to realize that all must return to the Bible. Let us bring back the true practice of Christianity. That is our task.

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## Who Are the Rosicrucians? And What Do They Teach?

By WILLIAM KELLY

A FEW centuries ago the name "Rosicrucian" produced a great stir in the world. It suddenly and mysteriously appeared on the mental horizon, and as mysteriously disappeared again. The Rosicrucians were at that time said to be a secret society of men possessing superhuman—if not supernatural—powers; they were said to be able to prophecy future events, to penetrate into the deepest mysteries of nature, to transform mercury into gold.

Many historical facts seem to confirm the truth of such statements. The Rosicrucians themselves did not contradict such stories; on the contrary they asserted that there were many occult laws and mysterious powers of which mankind on the whole knew very little in those times, and which would for many centuries to come remain unknown. The spiritual powers of perception are not even yet sufficiently developed among

mankind as a whole to enable them to perceive spiritual things. If these powers were fully developed we would see this universe peopled with other beings than ourselves, of whose existence we know nothing at present. We would see it filled with things of life whose beauty and sublimity surpass the most exalted imagination of man. We would learn of mysteries in comparison with which the art of making gold sinks into insignificance and becomes comparatively worthless.

There were true and false Rosicrucians during the Middle Ages, as there are true and false Christians today. The pseudo-Rosicrucians were quite numerous, the true ones were seldom to be found. Some people believed to be Rosicrucians were imprisoned in dungeons and tortured with a view to extracting their secrets from them. But nothing was gained by such persecutions because



divine things cannot be revealed to him who has not the capacity to comprehend such revelations. No one can be taught how to use spiritual powers which he does not possess, and no one possesses spiritual powers unless he becomes spiritual himself. As well might we attempt to instruct an animal how to use human speech as to attempt to teach an unspiritual person to become an alchemist. Intellectuality is not identical with spirituality, but merely a product of spiritual activity in its incipient stage.

Although the ancient Rosicrucians were visible men inhabiting mortal and visible bodies, nevertheless they were highly spiritually developed beings in whom the occult powers, dormant in the constitution of all men, had become unfolded to such an extent that they could control the action of the universal principle of life and obtain power over certain secret forces in nature. They were therefore able to perform deeds which must necessarily appear incredible or miraculous to those who do not possess such powers. Ignorance of the secret forces of nature is the reason that all modern scientific and historical researches regarding the true nature of the Rosicrucians have been a failure.

The Rosicrucian Order exists today for the purpose of helping man unfold his latent faculties and explore the deeper laws of nature, and above all to help establish a Christian fellowship upon earth. The Rosicrucian Order was founded in the fourteenth century by Christian Rosenkreuz, a messenger of the Great White Lodge of Divine Hierarchs who guide humanity upon the path of evolution. The Rosicrucian Order is one of the world's seven Lesser Mystery Schools. Its twelve Brothers, together with its thirteenth member, the Leader, have no material organization, and so their work is unknown to all except the initiated. This number is in accordance with a cosmic pattern as illustrated in the twelve signs of the zodiac grouped around a common center, the sun; Jacob and his twelve sons; Christ and His

twelve disciples. We are told that all the other Lesser Mystery Schools as well as the five Schools of the Greater Mysteries have a like numerical membership, that is, twelve Brothers and a Leader making thirteen.

The Rosicrucian Order is a School, not a religion, but it teaches a spiritual or religious philosophy. This may be defined as Mystic Christianity. It offers a fuller and deeper interpretation of vital points of the Christian religion which creeds have obscured. It works in harmony with and not in opposition to the Church. Christ is central to its teachings. It tells us that at the crucifixion He became the indwelling Planetary Spirit of the Earth, and as such has ever since been helping mankind to evolve spiritually, without which help they would have failed and become lost. Thus the Rosicrucians affirm as does the Church that Christ was and is the Savior of the world. The Rosicrucian Philosophy accepts the Bible not as an infallible book as it stands, but as one of several sacred scriptures given to the peoples of the world, and as that scripture which holds for us in the Western World the spiritual light and direction which we specially require.

The Rosicrucian Philosophy teaches Rebirth and the Law of Consequence. It presents these doctrines as explaining the method by which the soul evolves. Each life on earth is looked upon as a day in school. The earth is our schoolroom, and to this we return again and again—not without end, but until all its lessons will have been learned. Then gradually our evolution is transferred to other and higher planes.

Coupled with the Law of Rebirth is the Law of Consequence. Its action is expressed by the phrase, as a man sows so shall he reap. Thus we are today physically, mentally, and morally what we made ourselves in former years and lives. By the same law we shall be in our next life what we make of ourselves in this. Our character becomes our destiny. By accepting this law we are able



to discover law and order, justice and goodness in a world in which sorrow and suffering, inefficiency, and inequalities would seem to deny the existence of a beneficent plan or purpose. Rebirth and the Law of Consequence constitute one of the most important teachings given out today by the Rosicrucians. This is a teaching of which a confused and sorrowful world is greatly in need. It is a teaching of hope and of responsibility, and when accepted it will give to its believers fresh incentives and renewed power to strive ever upward and onward in the glorious business of living.

What and who were the Rosicrucians? The question is answered by the echo: What and who is man? So long as we know nothing of man except his external characteristics we cannot hope to be able to judge about the hidden sources of his emotional and intellectual functions, much less about the divine attributes which the real inner man, the spirit possesses. If we want to know anything about the divine inner man the consciousness of our own divinity must first become alive within us.

All that modern science knows is the external nature of things. But there are certain powers latent within the constitution of man which if developed call a higher scale of internal senses into activity, that enable him to receive spiritual impressions, to hear, see, and feel things beyond the powers of perception of the external senses. All men possess this power of interior perception in latency. The power of intuition or as we might define it, the feeling of truth, is a phase of it. In the majority of men intuition is in a rudimentary stage. It is an uncertain thing easily overruled by the calculating intellect. But in him

whose spirit has awakened to a consciousness of his divine existence its light grows bright and its voice becomes strong. Then it gradually expands into the inner senses by which one may perceive the beings and things existing in the realm of the Soul of the Universe. Through these senses he perceives the inner causes of all external phenomena, and beholds the beauties of a spiritual existence of which material science does not begin to dream.

Who can imagine or describe the glories and beauties of the Unseen? Living in a world of gross material forms we know nothing about the ethereal forms of life which inhabit the immensity of space. We are prone to imagine that we

know all that exists, but reflection tells us that the infinite realm of the unknown is as much greater than the realm of that which is known as the ocean is greater than a pebble lying upon its shore. Nature is one great living whole, and the spiritual power acting within her is omnipotent and eternal. He who desires to know Universal Nature and the Eternal Spirit must rise above personal and

temporal considerations and look upon Nature from the standpoint of the Eternal and Infinite. Therefore the Rosicrucian School tries to free the individual from dependence on others, and accomplish instead reliance on the God within.

The small cannot embrace the great, the finite cannot conceive of the infinite; if men desire to know that which is immensely superior to their personal selves, they must step out of those selves and by the power of loving, self-forgetting service gain union with the infinite ALL.

Occultism is the science of things which transcend the ordinary powers of observation, the science of things whose





perception requires superphysical faculties. Everything is occult to us as long as we cannot see it, and with every enlargement of the field of our perception a new and heretofore "occult" world becomes open to our investigation. How many who crave occult knowledge are willing to renounce the personal self which is so dear to them and around whose existence are centered all their hopes, cares, and affections? How many of those who desire to be instructed in occult science are willing to accept and to realize practically the truth of the first of the doctrines of occultism, namely that in spirit we are all one, and that we should love all humanity, yes, all living beings, as if they were parts of ourselves? If this were practiced the Aquarian Age would soon appear, and conditions as they exist today would soon be a memory.

This renunciation of one's own beloved personal self with all its desires, theories, and intellectual speculations is the great stumbling block in the way of the searcher after truth. It is "the stone which the builders rejected, but which has become the head of the corner." It is the one unavoidable and necessary condition for those who desire to obtain occult knowledge as well as eternal life; for how could they partake of the consciousness of the Universal Spirit so long as they cling to the consciousness of a very limited personality? Upon the recognition of this truth are based all the fundamental doctrines of all the religions of the world. It is the rock (Petra) upon which the universal church of humanity is built. It is allegorically represented in the *Bhagavad-Gita* by the battle which Arjuna has to fight with his own lower self. It is represented by the Christian cross adorned with the figure of a dying man; for it is not the Christ principle which dies upon the cross, but the lower self which must suffer and die so that the real man may rise into a glorious resurrection and become united with the Christ.

The Rosicrucians offer their philosophy in no sense as being the last word, not as a faith given once for all, because new

truth will be added to it as the needs of humanity require this. The Rosicrucian Order has for the past six centuries worked in a twofold manner. First, by means of spiritual alchemy practiced at its midnight meetings, at which the Brothers, assisted by the lay brothers of the Order who are able to leave their physical bodies at will, work upon the evil forces current in the world and transmute them into forces of good for the benefit of all. But for such spiritual work carried on by this and similar occult groups whose only interest is the betterment and progress of mankind, we are told that we should ere this have suffered world-wide destructive cataclysms.

The second phase of the work of the Rosicrucian Order is carried on through the instrumentality of scientists, philosophers, educators, inventors, artists, and others to whom the Brothers impart inspiration and encouragement. Some of those who are thus assisted are conscious of it, others not. Shakespeare was an instrument of the Order. Others were Francis Bacon and Robert Fludd. Paracelsus, foremost of the alchemists of the Middle Ages, was a philosopher and physician of the Rosicrucian School, who like Fludd, in his successful practice of medicine combined with it the art of spiritual healing.

Rosicrucian influence was responsible for much of the work of Dante, Dumas, Balzac, Lytton, Nicholas Culpepper the famous herbalist, Cagliostro, St. Germaine, and Jacob Boehme the great German mystic. Goethe and Wagner also drew inspiration from the same source, as well as Comenius, the great Bohemian educator. The list could be extended to include many others whose influence, like that of those mentioned, has been a powerful factor in molding the thought of the Western World. If you would like to know more about the Rosicrucians, their work and their teachings, inquire. You will have no difficulty in coming into the information you wish. "Seek and ye shall find, knock and it shall be opened unto you."



## Numerology and the Presidency

THE following interesting excerpt from the *Boston Transcript* of March 3rd, 1934, will give material for the student of numerology to work upon. It illustrates the fact that human affairs go in cycles, which are determined and regulated by cosmic and planetary influences. We quote from the *Transcript*:

"From the first inauguration in 1789 to the inaugural day celebrated last March, the history of the office of President of the United States covers a span of 144 years. That perfect number, 12 times 12, the ancients thought magical, a figure to conjure with. Now, in a more scientific age let arithmetic make search to see what facts or meanings, hitherto hidden to the world, may be laid bare.

"First, divide the mystical 144 by two. Thus the record of the President's office falls into equal parts, each of 72 years. The first extends from 1789 to 1861 and the second 1861 to 1933. At the threshold of the first period stood the Father of our Country, George Washington. Seventy-two years passed, and at the outset of the second cycle, when the nation again had need of great leadership, there came Abraham Lincoln. Another 72 years lapsed. In March, 1933, the third period of 72 years having begun, with calls of emergency heard on every side, the United States acclaimed as its President, Franklin D. Roosevelt. Prophecy from these facts may be left to the future. Arithmetic has still more to reveal from the past.

"In the two equal periods of the presidency which have already passed into history, exists a neat balance, a symmetry so complete that we wonder it has not been noticed before. This is the equation. During the first 72 years, fifteen individuals occupied the office of president. Thirteen came to their high place by direct right of election, five of them twice. During the second 72 years fifteen

individuals became president of the United States. Thirteen took their high place by direct right of election, five of them twice. That is an impressive picture of historical repetition. But the chronology shows another more startling. Apart from General Taylor, the five presidents who died in office—William Henry Harrison, Lincoln, Garfield, McKinley, and Harding—were inaugurated either for a first or second term in one of the following years respectively and successively: 1841, 1861, 1881, 1901, 1921.

"After a century of such experience, numerologists and astrologers of course can announce what the mortal chances are for the President who enters the White House in 1941."

It is noteworthy that 72 years, the period mentioned above, is the time required by the Sun to traverse *one degree* of the zodiac by precession. Since the Sun through the precession of the equinoxes is the cosmic instrument by which humanity is projected forward into the different ages of its evolution, it is evident that the 72 year periods detailed above have a cosmic significance for the United States. Therefore it would appear that Franklin D. Roosevelt is to some special degree an agent of destiny for America.—EDITOR.

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### Showers and Sun

By MARGARET NEITHARDT

Thunder and lightning  
In a dark blue sky,  
Thor's wielding his hammer  
In the heavens on high.

A bright golden sun  
Shining above,  
God's shedding His mercy  
And Infinite Love.



# Modern Mediumship and Its Dangers

By FRANCES RUTH RUSSELL

IF IT WERE possible to select a single one of the signs of the times as perfectly fulfilling Biblical prophecy concerning the latter days of the present age, that selection would be the unparalleled increase of interest in mediumship. Having earlier fallen somewhat into disrepute, this branch of so-called religion has now broken out under a new guise and, unfettered by creed or ritual, has become democratic and universal in its scope and practice.

Life after death and existence before birth have ever been intriguing subjects in the minds of men. The problem of existence called life, said by Ingersoll to "stretch between the distant peaks of two eternities," birth and death, has of itself never been satisfactorily solved for the majority of people, and will not be so long as it is considered apart from that which lies behind and beyond those two peaks. Yet the answer is not entirely there, but also here along the line that leads from birth to death.

Man was sent down here by an all-wise Creator who gave him the capacity to comprehend this world and his part in it by seeking within himself for the answer. His knowledge was to be that which comes from experience, and from reverent and prayerful contemplation of his Creator in whose image and likeness he was conceived and brought forth. He was to bring through from the within into the without, by the power of the spirit of Wisdom dwelling in him, the truths of the Cosmos and his part in it.

To accomplish this a certain degree of concentration and application are absolutely necessary, coupled with a devotion to an ideal and a gradual sloughing off of nonessentials. In other words, a life of self-denial and consecration must be the price paid for superhuman knowledge and wisdom.

Mediumship opens an unlawful door into the mysteries of the unseen universe. The opening of the psychic centers in the body negatively through mediumship, as a result of which contact with the psychic realm is made, is retrogression, not progression; for man has long since passed the stage of involution wherein he possessed the involuntary clairvoyance of the medium through the action of the solar plexus, or the pineal and pituitary glands, and the involuntary nervous system. To reawaken the faculty of clairvoyance by this negative method is to set one's self back thousands of years on the Path of Return to the higher worlds, and opens a lesion in the physical body for the inflow of the negative, destructive forces of the astral plane.

This stimulation of negative psychic powers has been, and is, erroneously termed "spiritual development." It defeats the very purpose which it claims to attain. Man must enlarge his consciousness from within and bring to remembrance the former things through the power of the Holy Spirit, awakening the light within himself through meditation and prayer, developing a soul body capable of functioning positively on all planes, and thus becoming able to drink, first-hand, from the fount of all wisdom. What he wants to know he must go within himself to find, where it will be revealed through the Christ power he has developed.

He who goes after knowledge in this way will find that he must prove himself. He must first of all be without ambition, he must be wholly unselfish and sincere in his seeking, and finally, *he must "live the life,"* the fruits of which he aspires to possess. Following the Christ, he must live as He lived, a life of personal purity and unassailable honesty, a life of unconditional surrender of the carnal nat-



ure. He must, as Christ said, be born again, not of flesh but of spirit, no longer seeking to gratify a single desire of the carnal nature, but desiring only God. This entails chastity, continence. He must leave the old order behind forever and be healed of sex, stepping out of the vibration of generation after the flesh into regeneration through the Christ life. For the Christ life is the life of regeneration, a life lived above the plane of sex, having no taint of the old way in the new.

When he who aspires to supernal wisdom comes up this way into the kingdom he is indeed the shepherd of the sheep. But he who seeks to take the kingdom by storm, who seeks knowledge without sacrifice, wisdom without surrender, unwilling to lay down the old life for the new, then is such a one verily a thief and a robber. The psychic door is the back door into the kingdom of knowledge, and the children of the Father do not come in that way. The Christ way, the way of regeneration, is the only legitimate entrance.

Christ said, "No man cometh unto the Father but by me." Those then who seek to come up another way do not find the Father, but are lost in the maelstrom of forces that rage without the gates of the heavenly sheepfold.

Mediumship, and especially the modern phase of it, purports to reveal to man the secrets of the universe. In every state in the Union there are those who listen to "voices." Those who tune in with these voices do so through the possession of negative clairaudient powers. They may or may not be good Christian men or women, for clairaudience does not depend upon purity, honesty, or sobriety, since it is a well known and proven fact that some of the most "successful" mediums of the day are inveterate smokers,

and many drink heavily also. In fact, it is said that smoking may in some cases renew the *negative activity* of the pineal and pituitary glands belonging to the long past age of involution, and thus make the person mediumistic.

It is but a step from mediumship to insanity and the loss of one's vehicles, the physical body, the soul body, and the mental body.

Man does not need to seek without himself for answers to his questioning. He needs no intermediary between himself and his God to reveal to him the mysteries of the universe, no discarnate "Masters" to show him how to conduct his life. Jesus Christ is the Way, the spirit of God within him is the only guide

he needs, and the Comforter, the Holy Spirit, will reveal all things and bring to his remembrance all that he longs to know. For man invariably *knows* the secrets of life, the mechanics of creation, the evolution of his soul. It is all there within him, indelibly stamped upon the seed-atom of his spiritual self, for he was with



the Father in the beginning, even as Jesus Christ, before the world was. He has only to raise himself to that plane again to become as God, omniscient, omnipotent. He has no right to tap the universal on the sly and like a craven remain in his sins and still receive "transcendental wisdom" from discarnate busybodies, whose sole purpose is to use his vehicle for their own expression, since they cannot otherwise function on this physical plane. He who allows himself to become a channel for these deceptive voices literally surrenders his soul to the powers and forces of darkness, losing his birthright as a child of God and heir to the kingdom of love and peace.

It is not as if we had not been warned. Scattered throughout the Bible are ex-



press commands against the practice of sorcery, of dealing with those who have "familiar spirits." The spirit guides of the mediumistic teachers in the world today are merely "familiar spirits." Christ knew the role they would seek to play in these days, for in the twenty-fourth chapter of Matthew, verses 11, 23, 24, and 25, we find references to the very condition that is now manifesting: "And many false prophets shall rise, and shall deceive many." "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall shew great wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before." That is, before it shall come to pass.

All who have studied the Bible deeply and prayerfully, also the Rosicrucian Philosophy, realize that parts of the world have been destroyed again and again by these negative forces. The continent of Atlantis was sucked down in a whirlpool of psychic forces which gained entrance to the consciousness of the people and separated them from their God. Through indulgence in sorcery and mediumship as well as sensuality the wickedness of the carnal nature of the race was so enhanced as to be great enough to swallow up a continent. It is not improbable that vast numbers of the Egos who were responsible for the submergence of Atlantis are again in flesh on the earth, repeating their abominations by again opening channels for the inflow of the negative, chaotic forces of the lower Desire World. At least many of the doctrines and teachings promulgated now are identical with those used to seduce the souls of men prior to earlier terrestrial catastrophes precipitated by the mass thought of the race.

The old adage that "a lie that is half truth is the hardest of all to fight" is certainly appropriately applied to the teachings that are being given out as having been received from "high, high reaches of discarnate thought." Some of the subject matter is phrased in the

most beautiful and exalted language, the major portion of it in the first person, and much of it purporting to come from Jesus Christ Himself, reiterating His teachings, quoting the scriptures profusely, and even warning His people against the snare of the Adversary! It would be too ridiculous if it were not so serious, for thousands believe and go into ecstasies over these "exalted teachings." Coming from Christ they were exalted, but now they are being repeated to camouflage the evil character of these false spirits.

If those who attend seances, for such they are minus the old tricks of table-tipping and spirit-knocking, could only realize that they are merely listening to one who has a "familiar spirit" and are thus periling their souls and adding fuel to the flames that threaten to devour those who are so corrupted, there would be few "Mentors" who could gain a respectable following.

Some leaders who have given up the mediumistic meetings, being warned by their spirit guides to discontinue that which so palpably advertised their true nature, have taken to publishing booklets and magazines. There were sent to the writer's desk in one week no less than four different monthly and weekly periodicals from as many different cities in North America, blazoning forth in the most extravagant language this "new message for the New Age. Each one claimed to have received its subject matter from the Great Teacher, meaning Jesus Christ, through a clairaudient instrument, exalted, tried, and true. By the way of the clairaudient wire they offered knowledge beyond the actual power of the human mind to obtain. One even maintained a personal service department to which all were invited to submit questions, the answers to which the leader would obtain from her spirit Mentors.

The diversity of the subject matter of this literature, all of which purported to have been received from the Christ, was a point not to be overlooked. For one proclaimed without reservation the doctrine



of nonresistance and the dawning of the millennium of peace; another, equally vehement, sounded a clarion call to battle to the followers of the militant Christ. And both of these documents received in different parts of the country at about the same time were positively asserted to be from one source, the Son of God.

Poor deluded humanity, so tired of the stones of its own choosing in place of the bread of its desires, yet still unwilling to open the hands clutched fast on flimsy toys that they might be emptied to receive from the true Source. Souls walking in darkness, following every will-o-the-wisp of light because it has been too much trouble to kindle the light within. Now crying from the depths of their famished hearts for some "open sesame," some quick panacea to relieve the burden of doubt and fear that darkness has created. Such are easy prey of the subversive influences sweeping the earth since they grasp at every likely looking straw that floats their way.

Beloved child of God, that is not the way of Life. Your beloved Elder Brother, Jesus Christ, who has gone before you on the Way left explicit instructions how you might find it. If you will follow the Guide Book He left for you, you will not go out to false teachers in this dark hour. Straight and narrow is the Way; there are no deviations, no side tracks, no promise of a teaching higher than that He gave almost two thousand years ago; instead you will find there clear warnings of false teachings and false Christs who would come in His name and deceive many.

It is time to live the life of regeneration in Jesus Christ, even as He lived it, in purity, continence, love and service, proving our love for the Father by keeping His commandments. We shall not then be in danger of corruption through the teachings of those who have "familiar spirits"; nor shall we fall into the net that the Adversary through modern mediumship has spread for the unwary. With the Christ as the Way-shower and

the Holy Spirit as Guide and Comforter we shall be brought into all knowledge concerning the Truth.

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(EDITOR'S NOTE:—*There is a form of clairvoyance, under the control of the will, which is dependent upon true spiritual development and which does not expose one to danger from disembodied spirits. When the aspirant through a life of unselfishness, spirituality, service, and chastity has conserved the creative force in sufficient volume so that, ascending the spinal canal, it bridges the gap from the pineal gland to the pituitary body, he acquires POSITIVE clairvoyant vision of the astral or Desire World. This is under the control of the will because these glands are connected with the cerebro-spinal nervous system. The clairvoyance of the medium is entirely different, and always negative and dangerous. Mediums will usually claim that their clairvoyance is positive, but actually it is not.*)

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## Links

By CAROL SHELDON

For each created thing there is a part  
 Or linking cause which, blended, forms  
 the heart  
 Or Central Force—making the Whole  
 complete . . .  
 Stern Winter nurtures roots which  
 Summer's heat  
 Calls into life . . . The ocean, swinging  
 wide  
 With Earth's revolving, pours its cool-  
 ing tide  
 O'er sun-parched sands . . . In every poem  
 or song  
 Some human heart has languished or  
 grown strong . . .  
 The tree that lifts its prayerful arms to  
 God  
 Must delve for sustenance beneath the  
 sod;  
 And souls that heavenward soar to test  
 their worth,  
 Frail-winged, must e'er return for  
 growth, to Earth.



## Metals and Men

BY EUGENE GROSS

**H**OW much are men like metals? Here is a leaden Boeotian, dull, saturnine, heavy, too easily misshapen by the blows of life, yet incapable of taking a polish.

Here is a brazen fellow, full of a blatant ring. He has an abundance of what the common term "brass." He pretends to be gold, but he is spurious.

Here is one who is mercurial. He is extremely volatile, running hither and thither. He possesses a certain brilliancy, and is full of witty flashes, but is utterly irresponsible. If one were to seek to place a heavy trust upon him, he would run away from the burden dishonorably.

Here we have another, of different mettle. There is something about him I like. There is native iron in his nature. He is useful. He has strength, and moral and physical courage. He is upright. The winds of circumstance do not easily bend him hither and yon. Of such stuff are great flagstaves made. Ordinarily he is pleasant to deal with, because you know he is reliable. But alas! let him be heated and beaten too hard and he becomes steely. He loses his heart for humanity and grows hard, inflexible, merciless, a terrible taskmaster.

And here is a man of silver, that is to say, a man of talent. He is finer than the others, yet is fairly useful too, not for any intrinsic utility, but for his ability to turn to account the practical qualities of the others. Like current coin he keeps the commerce of the world a-moving. He has ideas, is a man of talent.

Ah, but here is a man of genius. He is pure gold! He is weightier than lead, and like lead is impressionable, but somehow the blows he receives are not as a shapeless battering, but like the dints from the goldsmith's tool they always show beautiful and symmetrical. How the

gold shines! So does the man of genius turn all the prosaic events of life into beauty, and every blow he receives is reflected to the world shining with the glamor of a new beauty. Yet, to be beautiful is almost his sole usefulness. In the world of pure utility, of things that contribute solely to the physical life, he is of small value. He cannot plow, he cannot build, he cannot weave, nor work at the forge. But oh! how he does enrich the spiritual life! The others are men of science. He is the man of art. And somehow, his work is worth all that of the others together.

Then there is another man, who can scarcely be called a man. He is of the quality of radium, and is superhuman. He is exceedingly rare indeed, and many doubt his very existence. Hidden away from sight he is perpetually active, pouring himself out in an endless succession of godlike acts, sending his beneficent radio-activity through the world, healing the social sores. He is the Master.

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### Throne Room

By MARIE HARLOWE

Earth is a room,  
And Heaven is a room,  
And Death is the dark hall between.

When time has flown,  
And my hour has struck,  
May I walk the hall like a queen!

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### SACREDNESS OF THE BODY

I believe in the sacredness of the human body, this transient dwelling place of a living soul. And so I deem it the duty of every man and woman to keep his or her body beautiful through right thinking and right living.—*Book of Remembrance.*





## MAX HEINDEL'S MESSAGE

Taken from His Writings



### Max Heindel's Views on the Sanitarium

ON THE 6th of August, 1913, we started a nucleus of our Sanitarium. Max Heindel on that occasion said in part:

"It seems so difficult to get away from the idea of imposing buildings fitted with every modern convenience when we speak of a Sanitarium such as I have dreamed of. Some time the dream will become a reality, but in the meanwhile mankind is suffering and we are doing nothing *physically* to take care of the sick. This never dawned upon my mind until the Elder Brother suggested that we erect some cottages and begin active work on a small scale; that we follow the same method in this branch of our work in the world which has proved so successful in building up the Rosicrucian Fellowship, namely, *using what we have* instead of waiting for what we think we need or ought to have.

"And this is really the better way . . . . In this way we shall *start with a few patients*; when we have helped them they will go on their way rejoicing, telling the news to other sufferers who will come and give us the privilege of helping them for Christ's sake.

"The last remark is not a vague expression either; it is a true, good and valid reason when we say that we want to help others *for Christ's sake*. He is now immured in the earth, groaning, travailing, and waiting for liberation. Pain

and sickness are caused by transgression of the laws of life, therefore they crystallize the dense body, give it a firmer grip on the vital body, and retard the day of our liberation as well as His. By helping the sick to attain health and by teaching them to live in harmony with the laws of life so that they may maintain health we are hastening the day of His coming. May God bless our efforts and strengthen our hands in the Good Work.

—From "Echoes," August, 1913.

### The Healing Wings

IN THE beginning of the Old Testament we are told how mankind fell from their primal purity into the sin, sorrow, and death incidental to physical existence, and in the end of this same Old Testament there is the promise that *in due time the Sun of Righteousness* shall arise with healing in its wings to save us from the sorrow, suffering, and death engendered by our unrighteousness. The New Testament shows us the divine Hierarch, Christ, performing miracles such as never were done before. The blind see, the lame walk, the lepers are cleansed, the deaf hear, and all such; yes, even death is conquered by this Great Spirit in the name of the Father, whom He proclaims as the Great Physician, healing all ills.



Furthermore He stated, "The work which I do shall ye also do, *and greater.*" He even sent His disciples out to heal. And of the two commandments given by Him to His followers, "*Preach the gospel, and heal the sick,*" one is as binding as the other.

The Rosicrucian Fellowship has been endeavoring to follow both commands for the last few years. Probationers who by faithful service in ordinary life from day to day have earned the privilege of becoming Invisible Helpers have performed a wonderful work, and letters of gratitude from patients all over the world testify to their efficiency. The work is directed by the Elder Brothers through Headquarters.

Only in so far as *we utilize to the very, very utmost* the opportunities and the faculties and the talents which are ours can we ever hope to be entrusted with greater opportunities, more talents, and better faculties. We have now inaugurated a new activity whereby the whole Fellowship which is not present at Mt. Ecclesia may take part and help us in the great work of healing. We held our first evening healing service on Tuesday, the 23rd of June, 1914, at half past seven, when the Moon was in the Cardinal sign of Cancer. In the future a healing service will be held in the Pro-Ecclesia at that hour on each day when the Moon enters one of the Cardinal signs. We decided to have these services that we might utilize the little Pro-Ecclesia to the very utmost, and thus earn the privilege of having the Ecclesia, too. *This was approved by the Teacher,* and he suggested that the healing services be held when the Moon is in the Cardinal signs. But we want to go a step further in our efforts to secure efficiency, and this is where we want to add the help of every earnest student in the Rosicrucian Fellowship.

There is a passage in the ritual used at the Rosicrucian Fellowship services which says: "One coal cannot make a fire, but where a number of coals are gathered together, the heat which is latent in each

may be kindled into a flame emitting light and warmth. It is in obedience to the same law of Nature that we have gathered here tonight, that by massing our spiritual aspirations we may light and keep ablaze the beacon light of true spiritual Fellowship." The power of a number is insignificant in the world of physical existence compared with the power of the same number in the spiritual realm. Here additions to the power of a community count as one, two, three, four, etc., but there the power increases in proportion to the square, namely, two, four, eight, sixteen, etc., for the first twelve who attend a spiritual service. The thirteenth would bring it up into another higher realm of the spiritual universe. For the sake of illustration we may count the increase there by the power of three, namely, three, nine, twenty-seven, and so on. Thus you will see how important even the very weakest one among us may become *when it is a question of massing our spiritual aspirations.* Nor can there be any question of the powerful influence which these will have on the sick.

To secure the help of all earnest students and give them the privilege of helping we will publish in the Magazine each month the date on which the healing services will be held, and if each student will sit down in his home at half past seven, directing his thoughts to Mt. Ecclesia, to the little Pro-Ecclesia where the symbol of the Invisible Helpers will then be unveiled, the love, sympathy, and strength thus given these workers will enable them to do a much greater service for humanity, each one of course having part in that work. The symbol of the Invisible Helpers upon which we concentrate at Mt. Ecclesia is a snow-white cross with seven red roses and a pure white one in the center. The rays of the star go out from the cross; the background is blue, the whole being beautifully illuminated, thus making it an apt emblem of the effulgence of the soul body wherein these workers travel.

—From "Echoes," July, 1914.



# Monthly News Review

## A Case of Obsession?

"Rational and coherent" were the adjectives used last evening by Dr. Paul E. Bowers and Dr. Victor Parkin to describe the mental condition of Louis Payne, confessed axe slayer of his mother, Mrs. Carrie Payne, and his younger brother Robert, after the two alienists had questioned him several hours in their offices.

Both psychiatrists said young Payne talked freely to them of the circumstances surrounding the slayings except that he was "very evasive" as to the motive, and when questioned about the impulse which prompted him "could speak only of the compulsion, the 'irresistible urge,' which dominated him at the time."

A plea of not guilty by reason of insanity was announced yesterday as the only step anticipated in defense of the youth.—*Los Angeles Times*.

The above clipping describes a most extraordinary case in which a 21 year old youth of good family and good education suddenly became possessed, a few weeks ago, of a homicidal impulse which he could not resist. A noteworthy feature of the case was that a few months ago he had an automobile accident in which he ran over and killed a woman. It is entirely probable that this is a case of obsession or influence from the invisible planes, and it is also at least possible that this influence emanates from the woman who was killed in the accident by this young man. Possibly the killing was due to his carelessness, and she in her disembodied state is filled with great resentment at being needlessly deprived of life. Thus she vents her revengeful feelings upon him, impelling him to this act which in turn will get him into a great deal of trouble. Only an examination of the conditions and actors behind the scenes by a qualified seer could determine whether this hypothesis is backed up by the facts, but it is quite likely that it is.

This case shows the strength of the impulses which emanate from the astral plane through disembodied spirits. These

impulses are also an explanation of a very considerable part of the crime which we read about so frequently in the papers. It goes to show that we should keep our minds very positive and avoid negative mental conditions so that we shall not become the victims of these influences, which might impel us to do things which would end in disaster.

## Lippmann and the New Deal

Walter Lippmann, noted writer on economic and political themes, neatly defines the New Deal as reported in the *Christian Science Monitor*. He says:

"It is the new consciousness of the social obligation of the Government."

We are now moving forward into a new era which will more nearly approach universal brotherhood and in which the social obligations of the community as a whole toward its individual members will be very much more fully discharged than they have been in the past under the old individualistic profit system of every man for himself. All the new social agencies which aim to distribute the products of labor more uniformly and more equitably are a part of this program, as are also such measures as old age insurance and other means of taking care of the less favored members of the population and those who for one reason or another have arrived at the point where they are unable to take care of themselves. These are all steps in the right direction, and there are going to be a great many of them in the next few years. Probably by 1950 we shall scarcely be able to recognize the economic, industrial, and social system which will be in effect as having any relation to the present archaic and backward system from which we are just beginning to emerge.



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# Astrology Department

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## Essentials and Practice of Astrology

By LOU S. IVEY

**H**AVING mastered the rudiments of astrology and worked out a fair number of horoscopes, a student often asks: Can I become a successful astrologer? If so, what to study etc.?

Were you to study algebra, chemistry, or any other subject on science, a certain outline of lessons and books plus an interest in the subject and a desire for knowledge of that particular type would be sufficient to acquaint you with the subject and arouse interest for further study.

But the degree of interest you had in the subject itself, the intensity of desire for the knowledge it imparts, would determine mainly the extent of what you would acquire.

Astrology likewise will unfold most liberally to those of its students who desire its knowledge earnestly and place it above other studies or interests. But unlike other sciences, the degree of success which the student of astrology attains is measured not merely by his interest and efforts, but also by the motive which prompts him in his quest of the stellar knowledge.

Astrologers, like poets, are born and not made in one incarnation. The natal horoscope shows whether the Ego born

under it had in some previous incarnation explored the mysteries of the heavens and thus prepared itself to delve further into the subject in its present incarnation. This explains why some grasp it so readily, while to others, possessing the same amount of intelligence and interest, it is a very complicated and difficult subject.

Uranus prominently placed or strongly aspected in the natal horoscope, especially when closely configured with the mental planet Mercury, shows great interest in astrology. The person born under this configuration possesses a mind easily able to grasp and master the various phases of the somewhat intricate symbolism of the planets.

Each human being has free will and is not subject to fate or predestination when it comes to motives. Our motives prompt our thoughts, feelings, and actions. Though the horoscope gives a key to the inner nature and character of the individual born under it, still he will largely weave his own destiny by exercising his own free will.

Granting that the student has a great desire to learn this vast subject of ancient times, and is mentally and naturally

### THE ROSICRUCIAN DOCTRINE OF ASTROLOGY.

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



equipped for it, it remains to be seen what are the motives which carry him onward in his pursuit of astrological knowledge. This is the most important qualification in the young astrologer's preparation; those watching the progress of any group of astrological students will readily see its importance.

If the motive is a desire for self-knowledge through which comes knowledge and understanding of others, and the student is eager to help whenever there is an opportunity, regardless of the thanks or rewards he may or may not receive, then the constructive Uranus bestows upon its pupil intuitive powers which reach beyond the scope of ordinary astrological learning.

Your horoscope shows whether you are mentally suited to go deeply into astrology, but you alone can feel deep within you the *motive* which prompts you to go onward in your astrological research and study. The natal horoscope is a true portrait of the inner YOU; it shows the tendencies, the strong and weak points in character and constitution. But it does not show the will power you possess, which when exercised will regulate your life according to your own inner sense of righteousness, which flickers faintly even in the most hardened criminal. The horoscope shows the tendencies, but the individual through his determination to work according to his conscience or against it is an example of the working out of Epigenesis.

A recent writer on astrology stated that those who seemingly are the favored ones of Uranus, a planet predisposing to astrology, nearly always have some planet in their natal chart within orb of the 4th degree of Pisces or Virgo or the 28th degree of Leo or Aquarius. Upon examining the horoscopes of astrologers personally known to me the majority had one or more of these astrological areas of the zodiac occupied by some planet, or else one or more of them formed the cusps of important houses in the chart. It was also evident that Saturn is usually the most strongly aspected planet or very

prominently placed in the horoscopes of astrologers. Next to Cancer and Capricorn, Virgo and Pisces are the signs most strongly occupied in the horoscopes of astrologers, as proved by some modern research workers in astrology.

Each planet indicates by its sign, aspects, and house position in the horoscope whether the things it signifies are to come to us in the form of a reward or a punishment. The sign of the zodiac containing the planet colors its expression and vibrations, but the decanate and degree of the sign give its more subtle distinctions. The latter phase of astrology is extremely interesting and offers a wide field for study.

Relative to the influence of the degrees of the zodiac, the 28th degree of Leo and Aquarius denotes "understanding of human nature." The 4th degree of Virgo and Pisces signifies "intuition, the sixth sense." Another degree commonly found occupied in the horoscopes of astrologers is the 11th degree of Virgo or Pisces, which is a degree denoting "aptness for theology and philosophy."

Astrologers understand human nature, for to go to any depth in their subject they must have the true spirit of universal brotherhood, and tolerance and brotherly love for all humanity. To love is to understand.

Intuition gives the astrologer a key to many difficult problems encountered in his work which no other known method in astrology may solve. Some may deny this firmly on the basis that astrology is a science, therefore not dependent upon intuitive powers. I do not like to call it a science, for astrology is more nearly a religion; its merits and scope depend largely upon the extent of one's spiritual perception.

Nearly all well known occultists, and a great number of astrologers, were born strongly under the influence of Saturn, the Subduer. Many of them are examples of Saturn heavily afflicted but prominently placed in their horoscopes. The highest mental attribute of Saturn is



*Perfection*, and the saturnine qualities of precision, caution, patience, perseverance, meditation, and concentration all go towards the attainment of perfection. Saturn is the planet that chastens, subdues, restrains; it demands a life of virtue, humility, and sacrifice.

According to Alan Leo, "each Manu or great teacher who descends to guide the world's evolution comes when the influence of Saturn is strongest; and each new race, whether it be root-race or sub-race, commences its fresh cycle under Saturn's mighty sway." Since astrologers are to teach or guide those who seek their advice in the small sphere within which they live and move, this might explain the strength of Saturn and the frequency with which it is found prominent in the horoscope of astrologers. Alan Leo had Saturn on the Ascendant; Bessie Leo had Saturn on the Midheaven; Max Heindel in the 4th house; Evangeline Adams had Saturn as her highest elevated planet, in the 9th house. Numerous other instances might be cited.

A well known astrologer claims that Capricorn-Cancer, next to Virgo-Pisces, are the signs whose natives are the most kindhearted of all the signs in the zodiac. Kindheartedness is a fine quality and indispensable for an astrologer, but it must include tact, generosity, and sympathy.

Capricorn and Cancer persons are unequalled for patience, perseverance, and thoroughness, while those of Pisces and Virgo excel in mathematical calculations and all statistical and detail work in general. These qualities are needed in astrological work, therefore these signs are occupied in the majority of horoscopes of astrologers.

A good astrologer must be a person of high character and sound principles, who is spiritually and mentally capable of using astrology *constructively*.

I have known one astrologer whose horoscope showed that he was, by all the requirements referred to heretofore, exceptionally well able to master astrology. His Sun was in Scorpio, a sign under

which the very strongest or the very weakest Egos are being incarnated, and a great many of whom are drawn to the occult in its various phases. The Moon was within one of the previously mentioned "astrological areas," being in Pisces, 10 degrees. Saturn was on the cusp of the third house, close to the 28th degree of Leo, another "astrological area" of the zodiac. Uranus was strongly aspected, all aspects being favorable. Gemini was the sign on the Ascendant, giving a strong physical brain, cleverness, and versatility. These are all indications of one who might go far in astrology. But—

Mercury, the Winged Messenger, was in Scorpio, the sign ruling sex, and in the 5th house, also ruling affairs with the opposite sex, and it had *no aspects whatever*. Uranus was placed on the cusp of the 5th house. When Mercury receives no aspects, which very rarely happens, it expresses only its sign and house position influences in the horoscope, which at best make for a limited, narrow, and unbalanced mentality unless other factors in the horoscope are contradictory. This astrologer's thoughts, feelings, and actions were very strongly centered on sex, for Mercury is strong in Scorpio, and in this case the mentality had no other outlet. His interpretations of astrology were unprintable. The motives which prompted this young man to study astrology were anything but honorable. Physical disability, lasting for a number of years, followed by an early death put an end to his astrological career. Yet had his character been different and those 5th house and Scorpio impulses curbed or transmuted, astrology would have had an ardent, if somewhat fanatical, follower who might have done some helpful and constructive work among his fellow beings. His Venus-Jupiter conjunction was in Sagittarius, but his fifth-eighth house combination overpowered the 9th house influence, that of higher thought and idealism.

It is true that astrologers suffer much opposition and condemnation in the pres-



ent age, though not nearly as much as did those of the immediately preceding centuries. But a great deal of condemnation that astrology receives is justified, due to the poor representation that it has in this age of progress and intellectual achievements.

All of us have known "astrologers" who upon acquiring a few handbooks on the subject and taking lessons in spare time for a few months blossomed out as self-proclaimed delineators and teachers of astrology. Or others, very ignorant and almost illiterate, most of them of the "fortune-teller, medium" type, who operate under the cloak of astrology. This type of "astrologer" is not one to hide his light under a bushel, by no means, and he (or she) soon becomes known as a prophet of astrology in his particular locality. It is this type of representation, or rather misrepresentation, of astrology which drags it down and invites the scorn of intelligent, thinking people.

In a recent book by Thompson, "The Mysteries and Romance of Astrology," some interesting biographies of astrologers of other centuries are found. Upon perusing the pages of this rather interesting book one finds that ancient astrology had many unscrupulous, unlearned, and unreliable characters who were practitioners of this science. But there were many more who left a good name and some valuable contributions in the annals of astrology. This book, by the way, aims to represent astrology in the light of a superstition. But somehow the author fell short of his aim, for its contents clearly indicate that although of many races, nations, and kingdoms there is nothing left but traces of their ruins, yet astrology remains the same as it was in the days of the ancient Chaldeans, Romans, and Greeks.

A certain young man whose chart indicated occult tendencies and astrological ability had a very good intuitive knowledge of astrology; he mastered the subject within a fairly short time, although otherwise he was not considered quick-minded or exceptionally intelligent. The

most heavily afflicted planet in his horoscope was the ruler of his 2nd house, governing possessions and finances, and the majority of his most afflicted planets were in the second house sign, Taurus. His motive for studying astrology was chiefly a desire for monetary gain and to get on in the world. He wanted something for nothing, and had no scruples whatever about the other fellow's loss. Yet the ways of Providence are very strange indeed. In the case of a very important deal for which he carefully calculated the horoscope of the other party in order to get the best of him, he overlooked the importance of an aspect of the transiting Neptune in his own chart. Being a strongly Neptunian type, this aspect of Neptune was sufficient to blast his hopes and plans, leaving him in a wretched condition financially.

Astrology, like Black Magic, when used for personal gain and at the expense of another may sometimes bring the desired object or result, but the person using it thus invites a terrible karma for which he will pay dearly in some other period or a later incarnation.

The best astrologer I have ever contacted has for his life work a line of art (Moon, well aspected, is in Libra) in which he is quite successful from the standpoint of remuneration. He has studied astrology for the last twenty-five years, because he enjoys it. His Venus is within orb of the "astrological area" of Virgo the 4th degree. He has lectured for years to an astrological group in the hope of getting people more interested in astrology. The subject is an avocation to him, but one must admire the ardor and enthusiasm which he puts into this work at his quite advanced age. His sincerity and kindness inspire the confidence of all who meet him. He has helped many with their problems, encouraged many who were losing hope, and done all within his scope (Sun in Virgo) to propagate astrological teachings. He has done it simply because he enjoyed it. If the majority of astrol-

(Continued on page 384)





## Children Born This Month

ASTROLOGICALLY DELINEATED

THOSE BORN JULY 24TH TO AUGUST 23RD, INCLUSIVE, 1934.

### TABLE OF ASPECTS

☉ ♂ ♀, Aug. 18—Aug. 23, Inclusive.	
☉ * ♃, Aug. 1—Aug. 22,	“
☉ ♂ ♃, Aug. 10—Aug. 23	“
☉ □ ♄, July 24—Aug. 2,	“
<hr/>	
♀ □ ♃, July 24—Aug. 5,	“
♀ * ♃, Aug. 16—Aug. 23,	“
♀ ♂ ♃, Aug. 19—Aug. 23,	“
♀ □ ♄, Aug. 6—Aug. 13,	“
♀ * ♀, July 24—July 30,	“
<hr/>	
♀ ♂ ♂, July 24—Aug. 13,	“
♀ □ ♃, Aug. 1—Aug. 13,	“
♀ * ♄, July 24—July 29,	“
♀ □ ♄, Aug. 13—Aug. 23,	“
♀ * ♀, July 27—Aug. 6,	“
<hr/>	
♂ □ ♃, July 31—Aug. 23,	“
♂ * ♄, July 24—July 27,	“
♂ □ ♄, Aug. 22—Aug. 23,	“
♂ * ♀, July 24—Aug. 11,	“
<hr/>	
♃ △ ♃, Aug. 13—Aug. 23 ,	“
<hr/>	
♃ * ♄, July 24—Aug. 16,	“

### KEY TO THE DELINEATION

The positions of the planets during the month are given in the accompanying tables, also all the aspects which occur

### POSITIONS OF THE PLANETS

*Sun in Leo.*  
*Mercury in Cancer and Leo (enters Leo August 10.)*  
*Venus in Cancer and Leo (enters Leo August 18.)*  
*Mars in Cancer.*  
*Jupiter in Libra.*  
*Saturn in Aquarius (retrograde).*  
*Uranus in Taurus (becomes retrograde August 13).*  
*Neptune in Virgo.*

throughout the month with the exception of those of the Moon. By referring to these tables and the following delineations a general reading can be obtained for the horoscope of any child born during this month. For instance, a child born on August 11th will have Mercury in Leo, Venus in Leo, and all the other planetary positions noted in the table, also the following aspects:

☉ \* ♃ | ♀ □ ♄ | ♀ □ ♃ | ♂ \* ♀  
 ☉ ♂ ♃ | ♀ ♂ ♂ | ♂ □ ♃ | ♃ \* ♄

The Moon's positions and aspects are not given and will have to be determined independently in each individual case.



## DELINEATION OF PLANETARY POSITIONS

Children born with the Sun in Leo are usually of an aspiring and ambitious nature, and loyal to their friends. Leo confers considerable will power as a rule. Leo children are fixed in their opinions, and enthusiastic in everything they do. Control of temper is one of the important problems which they have to master.

Mercury, the mental planet, is in Cancer the first half of the month, a sign whose emotional qualities are not particularly good for concentration. Later, Mercury is in Leo, which imparts activity to the mind. Venus is in Cancer the greater part of the month, a sign whose emotional qualities blend well with the nature of the planet. Mars in Cancer makes the home a great attraction, but it causes the native to be somewhat domineering there. Jupiter is well placed in the judicial and social sign of Libra, likewise Saturn in the scientific sign of Aquarius. Uranus in Taurus makes the native intuitive but stubborn. Neptune in Virgo combines the inspiration of Neptune with the reasoning power of Virgo.

## DELINEATION OF ASPECTS

The Sun conjunction Mercury makes the mind quick and active but is not conducive to concentration. The Sun sextile Jupiter gives the children of Leo this year an excellent start in life, Jupiter being the planet of benevolence, vision, and executive ability. In the latter half of the month the Sun comes into an opposition to Saturn, which introduces some obstacles and makes the native very self-willed and determined to carry out his own plans regardless of other's opinions. The Sun square Uranus introduces an erratic, unconventional element both as regards the social nature and business associations.

Mercury has both the square and the sextile of Jupiter during the periods noted in the table. The first of these tends to vacillation and procrastination. The latter aspect broadens the mind and gives the ability to learn, also educational advantages. The opposition of

Saturn to Mercury is a selfish aspect, although it deepens the mind and gives the power of concentration. The square of Mercury to Uranus is an erratic element, making one quick and sarcastic in speech, and tending to run off on mental tangents. The person with this aspect should make it his motto to stop and think long and carefully before he makes any new move. Mercury sextile Neptune is an aspect between the mental planet and its octave, representing the lower mind and the higher, which is excellent from the standpoint of evolution. It indicates that the higher mind or spirit has become able to work to a certain extent through the lower mind and direct it according to the higher aims and aspirations of the spirit. Children with this aspect are more or less spiritually inclined and can to advantage take up metaphysical and occult studies.

Venus, the social and artistic planet, has a conjunction with Mars the first two-thirds of the month, which makes the love nature very intense. This is accentuated during the first part of August by the square of Venus to Jupiter, the latter planet bringing a worldly and ambitious element to mix with the social ambitions. Venus has both a sextile and a square of Uranus. The former gives genius along musical and artistic lines of an unusual sort. The latter, however, tends to make the native erratic and eccentric in his social activities. Venus sextile Neptune brings the inspiration and intuition of Neptune to bear upon the social and artistic activities, tending to make them successful.

Mars has a square of Jupiter, making those affected by it overoptimistic, extravagant and determined to have material success at any cost. Mars this month has both a sextile and a square of Uranus. The former gives inventive genius, also the ability to advance through the study of the higher lines of philosophy. The square, however, is a somewhat violent aspect, mixing the energy of Mars with the inspirational qualities of Uranus, which, however, are out of focus and



therefore likely to lead the native far astray. Uranus is the planet of sudden action, and therefore this aspect may bring accidents and sudden reversals of fortune. The sextile of Mars to Neptune shows that the native will be interested in the study of the superphysical, and can pursue this to advantage provided he doesn't carry it to an extreme.

Jupiter trine Saturn is a fine aspect which stabilizes the nature, giving persistence, and the ability to work one's way through any situation to a successful conclusion by slow and conscientious effort.

Saturn sextile Uranus brings the con-

centration and profundity of Saturn to bear upon the projects which the intuition and inventive qualities of Uranus lead the native to take up. It is an excellent combination.

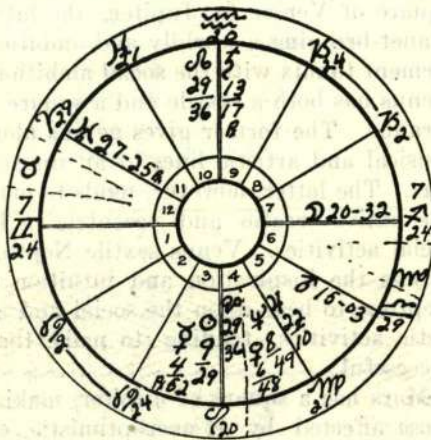
The children of Leo this year are well equipped with a general assortment of aspects to work out their evolutionary programs. No two of course will have exactly the same set of influences because the aspects are constantly varying, nevertheless there are sufficient resources available during the month to enable all these children to succeed to at least a moderate degree in their various undertakings.

## Reading for a Subscriber's Child

LORENZO WILSON M.

Born August 2, 1933, 1:15 A. M.  
Standard Time.

Lat. 30 N., Long. 82 W.



Lorenzo has the mental and literary sign of Gemini rising, which gives him the mental type of personality. The ruler of Gemini, which is the nominal ruler of the horoscope, is placed in the fiery sign of Leo in conjunction with the Sun in the mental third house. This makes the mind very quick and active, but it is not conducive to concentration,

and this is one of the problems which Lorenzo will have to master in this incarnation.

The Moon comes much nearer to being the ruler of this horoscope than does Mercury because it is placed in the 7th angle and is strongly aspected by three of the major planets in addition to Mars. The 7th house rules partnerships and the public. The Moon likewise rules the public, therefore it is likely that the activities of the life will take Lorenzo before the public in some capacity or that he will be employed in some governmental position which will involve more or less publicity at certain periods of his life. Generally speaking his activities along these lines should be successful, particularly since Saturn, the planet of caution, persistence, and patience is located in the progressive sign of Aquarius close to the Midheaven. This will give him the capacity for working his way upward in life by patient application to duty. In his work he will have the aid of the inspiration which Uranus confers, since Uranus is trine to the Moon. This will enable him instinctively to do the right



thing at the right time in the majority of instances. The Moon is also sextile to Mars, which gives a courageous, energetic, ambitious mind, and much resourcefulness, also enabling the native to gain the confidence and esteem of others.

The Moon in Sagittarius will give a love of travel, also an inclination to study such things as philosophy, law, and religion. It will also make the native optimistic and jovial, and enable him to make a good impression upon people socially. The Moon, however, is square to Jupiter, which indicates too intense a desire and determination to accomplish material success at any cost. The result will be that he will find that some of the things which he will seek for so ardently and with so much determination are not worth the cost.

The Sun, which represents the individuality, also the chief ambitions of the life, is in Leo. This gives a masterful nature with a considerable amount of self-control, and sometimes a capacity for leadership, depending upon the aspects. The Sun here has a sextile of Mars, which imparts energy, confidence, and determination to the nature, and should give some executive ability. The Sun, however, has the opposition of Saturn, which will be a stumbling block, showing that Lorenzo will be too thoroughly convinced that he is always right and too determined to bend others to his will. Some of these will rebel and more or less block his plans so far as they are able to do so. This is the aspect he will have to subdue or transmute by gradually developing the opposite characteristics.

The Sun and Mercury, both being in the 3rd house, that of short journeys, also the house of speaking and writing, indicate that these things will occupy the life to a considerable extent, and the vocation or business which the native follows will be likely to involve them. Politics might claim his attention, particularly as the 3rd house possibilities are reinforced by the characteristics of the Moon previously mentioned. Also

salesmanship or any vocation in which he would come into contact with people and in which his persuasive powers would have an opportunity to demonstrate themselves would appeal to him, and he should be successful along these lines.

The 5th house is occupied by Jupiter and Mars. This house rules children, pleasure, investments, also teaching. Since Mars, the planet of energy, is here it is likely that some of the things ruled by this house will play a part in the life. The square of Jupiter to the virtual ruler, the Moon, however, is likely to prevent them from being as satisfactory as those ruled by other parts of the chart, and this square is also likely to interfere with their entire success unless the native rules his stars and transmutes this square, which of course should be his aim to do.

The aspects and planetary positions indicate an active life with many opportunities for making real progress in evolution. The control of the flighty mind, however, and subjecting it to concentration will be an essential requirement.

## Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR A  
READING

Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 25. The names are drawn by lot each month, those not drawn losing their opportunity. Application for reading should be sent in when the subscription is made or renewed.

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

We do not read horoscopes for money, and we give astrological readings only in this magazine. We teach, however, the reading of horoscopes in our Correspondence Courses, notice of which appears elsewhere in this issue.



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## READERS' QUESTIONS ANSWERED

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### Whence the Fierceness of the Lion?

*Question:*

Where does the lion get its fierce disposition? Does it come from an un-evolved Ego, the desire body, or the Group Spirit? Compare it with the deer.

*Answer:*

There is no real enmity between animals or their Group Spirits either on the visible or invisible planes. For instance, the lion does not hate the deer it eats any more than a cow hates the grass. It is simply a question of obtaining food wherewith to sustain life. The Group Spirit of one species of animal is not the enemy of any other species. In relation to this subject Max Heindel makes the following statement:

*"The main object of existence is the evolution of consciousness, and the ingenuity displayed by one class of animals in capturing another, the patient concentration of the cat watching the mouse-hole, and the many varied schemes used by other animals to catch the unwary are easily counterbalanced by the vigilance displayed by the animals preyed upon in their wild state, when they are totally dependent upon the Group Spirit to save them from pursuers. If there were not this struggle for existence the evolution of consciousness would be much more long-drawn out than it is, and therefore the predatory habits of the carnivorous animals serve a good purpose in nature, as well as other seeming anomalies."*

The fierceness of the lion is due to the stage of evolution of the spirit ensouling it, which is reflected in its desire body. The spirits of a certain species form, so to speak, the body of the Group Spirit of

that species. The Group Spirit implants in the animals under its charge the instincts which guide them. But these instincts cannot be higher than the evolutionary stage of the individual spirits permits. Thus the instincts of the lion are fierce, whereas those of the deer, a more advanced species, are gentle.

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#### SENILE DEMENTIA.

*Question:*

Will you please tell what the after-death fate is of one whose mind is in a condition of senile dementia?

*Answer:*

Those who are in a state of senile dementia before death find themselves normal after death, since this condition is a disease due to the worn-out physical vehicle. The Spirit is at all times perfectly normal, but in such instances it is unable to function through its brain for the reason that this has become worn out.

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#### LUCIFER SPIRITS AND THE SEX FORCE

*Question:*

In what way did the Lucifer spirits benefit themselves by inducing the human life wave to use the sex force independently?

*Answer:*

The use of the creative force for sense gratification focusses the consciousness of the Ego on the physical plane where his knowledge is to be gained at the present time. The Lucifer spirits, the fallen angels, lost their power to get their experience as the rest of the angelic life wave does, namely by divine influx, therefore they had to find some other method. So when man had built a physical brain it was to their advantage to instruct him



how to use it, for in this way they were able to gain knowledge as he acquired it. To facilitate this process they insinuated themselves into his consciousness and showed him how to use the sex force for sense gratification. This crystallized his vehicles rapidly and immured him in the physical world, compelling him to turn his consciousness outward for the acquirement of knowledge.

If Lucifer, the great Leader of these stragglers of the Moon Period, had not found this way out, the Lucifer spirits would have had to go back to chaos.

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THE FUNCTIONS OF JEHOVAH, CHRIST,  
AND THE FATHER.

*Question:*

What is the Rosicrucian teaching regarding the rulership of Jehovah, Christ, and the Father? I am somewhat confused about the origin of each, the work of each, and the time when each is in control of the destinies of mankind.

*Answer:*

The God of our Universe has within Himself three great dynamic powers or forces, namely, will, wisdom (or love) and activity. Through the combined action of these three powers all that is has been created by Him. At various times during manifestation for definite reasons He focusses these powers through certain great Beings, always with the purpose of bringing about specific necessary evolutionary results. At present His "activity" power is focussed in Jehovah, and has been for some time, who is the highest Initiate of the angelic life wave. This great Being has charge of all fecundation, and works with the desire bodies of mankind through the medium of race religions which are intended to curb the turbulent desire nature and bring it under control. Under Jehovah a feeling of kinship limited to a group, family, tribe, or nation has been established.

The "wisdom-love" energy of God is at present embodied in Christ Jesus, the highest Initiate of the archangelic life wave. This great Being became regent of our earth at the time He made the su-

preme sacrifice on Golgotha. His special mission was to redeem the stragglers, and to give specific aid by making Initiation possible to all. Under Christ universal brotherhood will become a universal realization.

The third power of God, the will, is focussed through the Father, the highest Initiate of the Lords of Mind, a life wave three steps in advance of our own. The work of this great Being will be to eliminate all separativeness by merging All into One. *However, this will not come to pass while we are still inhabitants of the physical earth.*

Up to two thousand years ago Jehovah had charge of the earth and guided it from without. Then the Christ came and became our indwelling planetary Spirit. When the Christ has brought humanity up to the necessary degree of efficiency He will deliver the kingdom which He has established over to the Father. The time when this will be accomplished is known only by the Father.

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GUARDIAN ANGELS

*Question:*

Does not each individual have a special guardian angel or similar being assigned to watch over him?

*Answer:*

When humanity was under the race religions of Jehovah each individual was watched over by a guardian angel. Undeveloped people and children still have such guardians, but the advanced races have outgrown the necessity of being "looked after" and are learning to care for themselves. Intellectually and spiritually advanced people do not require special care. They having passed that stage in their evolutionary development, and are now beginning to direct the progress of their younger brothers in the great school of life. However, the angels are always on the alert to foster good wherever it is to be found, and when we strive to do right we may be sure that we are not left unprotected, also that when we are really in need of assistance we shall get it.



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# HEALTH and HEALING

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## Music--the Divine Healer

By DOROTHY BROOKER

(Concluded)

**M**USIC WHICH has a definite rhythm is preferable to that which has not, whether that rhythm be the gentle sway of a cradle song when a soothing effect is required, or whether it be the vigorous accents of marches which are intended to stimulate and arouse the patient. Harmonies in natural progressions are generally the most satisfactory; so for therapeutic purposes much of the very modern music is of little value, the long succession of dissonances and the avoidance of the normal resolution of discords being apt to produce a sensation of uneasiness, restlessness or excitement which is detrimental.

Jazz, which appeals only to the lowest and most primitive emotions, is considered entirely undesirable and is never used.

Concerning the choice of instruments, as was mentioned before, Dr. Hunter, after experimenting with various ones, concluded that the harp and the lyre gave greatest benefit. Mrs. Isa Maud Ilsen, Director of Hospital Music for the United States War Department, advises against the use of the cornet or cello alone, or the portable organ, as these are undesirable from a psychological and physiological standpoint.

Byrd Mock, in speaking of the best position of the body while listening to music in order to gain the greatest relaxation from it in the therapeutic sense, says it is best to recline flat upon a couch, bed, or the floor or ground. The head

should be to the north, the feet to the south as this places one in the direct polar electric currents. The feet should be elevated about a foot higher than the head, the arms resting at the sides, palm downward. Eyes should be kept closed.

When thought is given to some of the fundamental principles of living the realization comes that in most cases when thoughts and actions are directed outward, happiness and well-being result, whereas if the reverse be true and the tendency to draw inward at the expense of others, or in fear of them, be allowed to rule, unhappiness and pain are sure to enter the life. Therefore many of the lessons of life are given in an effort to teach us the folly of seeking to live for self alone, and that the only true happiness lies in freely giving out to all and adapting ourselves so as to unite in common purpose with them.

But these lessons are difficult to learn, and we are woefully slow to recognize their value; yet with divine patience we are given many things to coax us into learning them. High among these beckons music; music which in its true forms speaks not of individual emotions but becomes the *essence* of universal emotion, a spiritual thing. So when we allow ourselves to be caught in its majestic swing, for a time we forget our own little personal interests and are swept along to unity with all. Sad to say, we usually soon return to self, but hope lies in the fact that each time we break our bonds and soar forth we draw nearer the day of release from the contractive, repressive



powers which bring us and others so much pain.

Yet so much of this pain is caused not so much wilfully as in ignorance. This ignorance can be frequently traced back to lack of correct training in childhood. Plato defines education by saying, "The aim of education is to develop in the body and in the soul all the beauty and all the perfection of which they are capable." How few children there are who receive that deeply wise, sympathetic guidance that is necessary if this is to be fully accomplished!

The majority of people are left alone, or at least are given little intelligent aid in the learning of these all-important lessons of how to find expression yet make the adjustments which are necessary in order that all may live in harmony with their fellows. Some—fine, strong souls these—make stepping-stones of all handicaps and difficulties and emerge triumphant, leaders in all that is good and beautiful, joyous in the full expression of themselves. Others, in widely varying degrees, either develop or leave latent their powers, and in measure corresponding to this development know happiness or its reverse. In this class is found the "average citizen."

Yet others, possessing desires and energy in common with all, are heavily handicapped by abnormal circumstances which deny the ordinary outlets and means of expression, and the force which should be used for constructive purposes is turned into destructive channels which may eventually endanger the common welfare of all and make it necessary that the person so handicapped be placed under restraint either in a prison or a mental hospital. More and more we are coming to realize that inmates of these places are not merely to be condemned as bad and hopeless, but rather they should be looked upon as needing in a particular way our deep understanding and sympathetic help and care. Great strides have been made in recent years in matters of education, yet how far we are from reaching the goal defined by Plato. Much

attention is being given to the training of the mind, but how little to the training of the emotions wherein lies such a tremendous force for either good or ill. Consequently many persons with brilliant intellects come to grief because their emotions are as little trained or controlled as a child's. They know no will but their own, and have not the power to make themselves one with others or to unite in common endeavor. Thus it is not punishment which is needed but training in the use of the forces within them.

In this great work it has been found that music can play an important part. Its healing power over those mentally unbalanced has long been known. In 400 B. C., it is said, Hippocrates, "Father of Medicine," took his patients who were so afflicted to the Temple of Esculapius to listen to music. The wisdom of this treatment has been confirmed by many between those far-off days and the present. There are three well known cases of kings who suffered mentally and were restored by music. One is that of King Saul of Israel who was soothed by David's skillfully played harp; another, Philip V of Spain, driven almost to madness by melancholia, who was cured and his interest in life restored by listening to the music of the famous singer, Farinelli; and the third, George III of England, who found his only comfort in music.

At the present time one person very prominent in connection with this work is Mr. Willem Van de Wall. A harpist who has played in several of the great symphony orchestras of the world, he is a musician of distinguished attainments. A man of fine character and great understanding, always deeply interested in philosophy and in problems of social behavior, he came to feel the need of all to find self-expression, and in an exceptionally altruistic and self-sacrificing way he has for years made it his task to help bring this about, taking as his special charge those unfortunates who are to be found in prisons and mental hospitals.



In a report he gives of activities carried out in a home for delinquent juveniles he says:

"I feel my task to be a spiritual mission. I regard the recreation which I want to give as a veritable means of recreation, as an attempt to utilize those God-given powers in the children confided to the care of institutions which without constructive recreation would break them down instead of building them up . . . It is our duty as leaders of the coming generation, and especially as guides of the more or less handicapped adolescent generation, to teach those entrusted to our care physical, mental, and emotional reactions of a constructive nature so that 'unto everyone that hath shall be given,' and they shall have abundance; so that nobody will go astray in seeking happiness, but will find satisfaction and contentment for the longings of his soul in a physically as well as spiritually sound environment."

The way Dr. Van de Wall sets about achieving the wonderful results he obtains is best shown by quoting still further from this same report:

#### "METHOD.

1. To interest every girl.
2. To keep the attention focussed for a reasonable time.
3. To specially engage the difficult and individualistic type.
4. To ignore abnormal behavior and constantly draw on possible good qualities.
5. To discipline all girls into becoming voluntary disciples.
6. To draw out the personality and give it opportunity for free self-expression.
7. To correct unsocial habits.

#### AIM.

1. To attain individual and group satisfaction.
2. Intensified discipline and obedience.
3. To develop love and reverence for home and family life.

4. To influence therapeutically:
  - a. By giving tasks arousing interest.
  - b. By elevating mental and emotional desires and developing expression.
  - c. By supplanting the individualistic by social behavior.
  - d. By working preventively through directing swaying emotions into healthy channels by the upbuilding of very definite, connecting, constructive thoughts.
  - e. By forging beauty, good, and God into a very spring of action."

In this spirit he carries on all his work. With this high purpose linked to his great abilities is it any wonder that his efforts are so successful? It is said of him that he has helped to make thousands happy and has restored many to normal lives in the outside world. To know of his work is indeed an inspiration, for when thought is given to it a realization comes of the greatness of this work of reclamation of minds and souls. A magnificent work is being done by those who are pioneering in this new field, and its possibilities are limitless, challenging most serious thought and consideration.

Another subject which is beginning to attract attention is that of color therapy. It has been found that each organ of the body is related to its own color, and when out of order will respond to that color and be restored to health thereby. I have heard recently of great benefit derived from color-wave treatments given to relieve bronchitis, also arthritis. It is claimed that marvelous results are being obtained by throwing the correct color-wave upon the part of the body affected.

This suggests a new field for research, one which, as far as I have been able to ascertain, has barely been touched yet, but one which when given serious consideration holds promise of great possibilities. It has long been known that there is a very intimate relationship between color and music. We are assured



by those who have studied the subject and have knowledge of it that each one of the seven white keys of the keyboard is definitely related to its own particular color of the spectrum. Furthermore, each of the five black keys is related to one of five colors which are yet invisible to most people. Seeing colors while music is being played is possible to many. Schumann, in referring to certain etudes by Szymanowska says: "They are tender blue wings which bear me upward." Heinrich Heine in "Florentine Nights" says of Paganini's playing: "You know my musical second sight, a gift I possess with every tone I hear to see a corresponding tone figure; thus it happened that with every stroke of his bow Paganini brought before my eyes visible forms and situations which were like a colored shadow play in which by virtue of his violin playing he enacted the chief role."

Henry Van Dyke in his "Ode to Music" makes mention of "the music light that glows with the arch of tones and colors seven." Many other people have recorded the fact that music is closely associated with color. It is said of Chopin's preludes that they give the blue and gold of summer skies, and that blue is his predominating color. Of Beethoven it is said his compositions are very rich in many beautifully blended colors; of Wagner, that much of his music appears as fire, rising to leaping flame in his greatest moments. Bach, we are told, builds forms of most perfect architecture, chiefly in Gothic style, traced in black and white generally, although some color is also seen.

Some have found that each organ of the body gives forth its own note; others, that each has its own color. We also know something of the intimate relationship between color and sound. Does it not seem reasonable then to suppose that these two, each of which has proved its value alone, may eventually be found to be of even greater therapeutic worth when used together? Much patient work of experimenting will have to be done before practical results are achieved, but the

idea seems to hold great possibilities.

This, then, is a review of the part that music is playing in the healing of man's mind and body. Truly, we musicians have full right to feel gratified by our art. But as we rejoice to realize its growing value, we must also pause to give thought to the responsibility which is ours. So many professions seem to be overcrowded at the present time; but here is a field being opened where qualified workers are urgently needed. I can close with no better words than those of Dr. Van de Wall as he makes an appeal to musicians to take up this work:

"Then they will have consecrated their art to the highest possible form of human service, for they will be aiding the homes and institutions in helping to alleviate the misery of life and to supplant it by happiness. They will help to implant in the suffering lives a new love and tenderness, and that new hope, health, and happiness which emanate from the compositions of the great musical masters, and which moved the spirit of our American poet, Henry Van Dyke, when he sang:

"Music I yield to thee  
As swimmer to the sea;  
I give my spirit to the flood of song.  
Bear me upon thy breast  
In rapture and at rest,  
Bathe me in pure delight and make me  
strong.

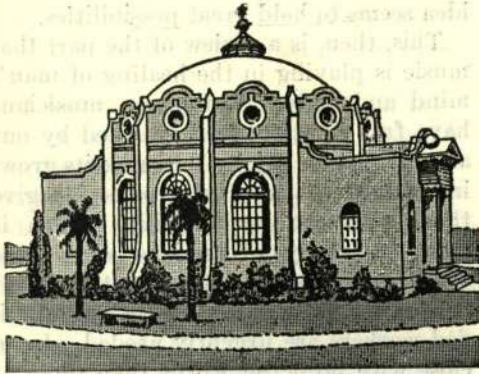
From strife and struggle bring release,  
And draw the waves of passion  
Into the tides of peace!"

### The Naturalist vs. the Vivisector

The great French naturalist, J. H. Fabre, says:

"You rip up the animal, I study it alive; you turn it into an object of horror and pity, whereas I cause it to be loved; you labor in a torture chamber and dissecting room, I make my observations under the blue sky to the song of insects and birds; you subject cell and protoplasm to chemical tests, I study instinct in its loftiest manifestations; you pry into death, I pry into life."





ROSICRUCIAN TEMPLE OF HEALING

## Health and Efficiency

The dense body is man's most valuable instrument for gathering experience in the material world. A diseased body is an imperfect vehicle for the spirit to function in while learning the lessons of life. Therefore the Rosicrucians teach their students how to keep the body healthy and vigorous; for the longer it can be preserved in perfect working order the more valuable it becomes as an instrument through which to gain spiritual unfoldment.

One of the important objects of the Rosicrucian Fellowship is the healing of diseased bodies. The work is carried on by means of Invisible Helpers who work directly under the supervision of the Brothers of the Rosy Cross. The registration service and auxiliary advice given by the Fellowship are made possible by love offerings sent to Headquarters by grateful patients and friends.

### PATIENTS' LETTERS

Somerset, England, April 13, 1934.

Rosicrucian Fellowship,  
Healing Department,  
Oceanside, California.

My dear Friends:

I am again quite restored to health. Should I now be taken off the healing list, or do you wish me to remain longer?

Personally I would like to be allowed to remain in such close contact with the protection of the Invisible Helpers until this period of severe testing is ended. It gives such strength and comfort to know there is

that close beautiful healing "Presence" to which to fly when in soul anguish and fear.

I thank in deep humility The Great Physician for His wonderful healing, love, and forgiveness. I pray I may become worthy to serve Him.

In love and with grateful thanks,

—T. C. S.

Kia-Oro, Capetown, S. Africa, April 4, 1934.  
Rosicrucian Fellowship,  
Healing Department,  
Oceanside, California, U. S. A.

Dear Friends:

Both my eyes and voice have made marked progress this last fortnight, especially my voice. It seems as though some leak was in the process of being stopped. When I speak I am no longer left quite breathless, something seems to connect again.

Truly and sincerely yours,

—H. S.

Lima, Peru, May 14, 1934.

Rosicrucian Fellowship,  
Healing Department,  
Oceanside, California.

Dear Friends:

For the past few days I am feeling so much better. My sleep is nearly restored, and the pain in my back is hardly to be felt. I am so much stronger and happy that I can work again. I am not able to find words with which to express my thankfulness to you.

Sincerely yours,

—E. V. H.

### HEALING DATES

July .....	3—10—18—24—30
August .....	6—14—21—27
September .....	3—10—17—23—30

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

### PEOPLE WHO ARE SEEKING HEALTH

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



# Children's Department



## Ger, the Little Cave Girl

By R. E. W.

(Continued from July)

**G**ER, HOWEVER, now that she was safely out of reach, did not seem very much frightened. She kept up an occasional barrage of rocks when the hyena's leaps brought it too close to the edge, chattered fiercely at it, in her shrill, clicking talk, and made frightful faces at the hungry animal. This, however, grew tiresome after awhile, or perhaps it was too warm upon those rocks. At any rate, as the hyena showed no signs of departing, Ger ceased her chatter and throwing back her head sent out a shrill, clear call, which rang through the still air. Again and again she called, until presently from far away in the forest came an answer. This seemed to satisfy her, for she sat down and cuddled the baby close to her as she waited.

For a long time no one came. The hungry beast paced back and forth, occasionally leaping upward with fierce angry snarls, only to fall back again to begin his restless walk. At last, however, Ger looked up in answer to a call coming from the top of the cliff. She broke into quick explanatory chatter, pointing downward at the hyena, which had paused and was looking up at this interruption.

Slowly the father worked his way down the broken face of the cliff, his heavy club slung over his shoulder by a strip of hide, leaving his hands free, until he



reached the ledge where the children were. Here he threw rocks and yelled taunts until the hyena, leaping closer each time to the ledge, came within reach of the mighty swing of the heavy club. One crashing blow against the savage head and the huge ugly body fell to the ground, twitched a moment, and lay still.

The father leaned over the edge, watching for a moment to make sure the blow had been fatal, then raising his head sent out a hoarse cry, doubtless to tell the others that all was now well. Then leaping to the ground, and without even a backward glance, he departed to continue his interrupted hunting.

It did not take Ger long to scramble down from her dangerous perch and hurry to the safety of the cave and fire with her little brother, nor to build the fire up to a sufficient brightness to frighten away any other fierce beast which might desire them for a delicious tidbit. The two then crouched in the cool shadow of the cliff's wall, and began playing with a heap of bright-colored pebbles.

Life was not very pleasant in those days, but it surely was exciting.

\* \* \* \* \*

"There you are," said Uncle Jack. "How do you like that story? The little cave girl whom I have just told you about actually lived several hundred years ago, in a far distant country across the seas."

"How thrilling," said Mary Elizabeth, "that you should be able to tell me all



about her when she lived so long ago."

"Yes, it is quite wonderful, and the best part of it is that it's true. Everything this little girl did and all the conditions with which she was surrounded are faithfully recorded in this Memory of Nature which I told you about at the beginning of the story, and any one who has the ability to read in the Memory of Nature can find the record there.

"Tomorrow night I'll tell you about another little girl who lived hundreds of years ago in ancient Pompeii."

## II

### TULLIA, OF POMPEII.

The next night Mary Elizabeth was on hand early, eagerly anticipating another story from Uncle Jack. After dinner he settled himself comfortably in a large armchair, with Mary Elizabeth curled up on the sofa in front of him. Then he proceeded to make good his promise of the night before to tell her about a little girl who lived in ancient Pompeii, and whose history he had found out by reading the records of it in the Memory of Nature. And this was the story that he told her.

The long, chariot-rutted street of Pompeii was filled with life. The clear call of street vendors and flower-sellers was to be heard, and from near at hand the music and chanting of priests paying their devotions to some ancient god or goddess in the temple. From a distance came the sound of excited voices and the clang of chariot wheels upon the stone pavement.

The white stone of the houses gleamed in the sunlight, although there seemed to be an odd reddish glow over everything, but that perhaps was caused by the dark, hovering cloud spreading out from the top of a mountain which lifted its head high above the city. The mountain was Vesuvius, and its peak was wrapped in snow.

It was a warm, rich, glowing city. Lovely homes opened from the street, great temples lifted their shining columns

high in the sunshine, and in the distance could be glimpsed the laughing blue of the sea.

Crowds of people and chariots were passing across the far end of the street, all evidently hurrying to some game in the distant amphitheatre. A slave stepped into the street from the wide doorway of a palace. He was shading his eyes with his hand and gazing upward at the dark smoke cloud hovering over the mountain. Finally with an anxious shake of his head he reentered the doorway.

It was a large atrium or living room into which he had stepped. It was cool in there after the hot glare of the street. Here were vases of fresh flowers placed in niches within the walls, and at the far end could be seen the flowers and trees in the peristyle or inner court. The old slave closed the street door, stepping carefully over the picture of a fiercely barking dog inlaid with bright-colored stones in the floor before the door and bearing the warning words, "Cave Canem" below it, which meant, "Beware of the dog." Then moving slowly, with his head bowed in deep thought, he entered the peristyle, a part of which was occupied by a small but lovely flower-filled garden.

Green trees here threw their cool shade over white marble seats cushioned with rugs of bright colors; gleaming white statues peeped from their bowers of flowers and ferns, and the cool splash of water from the jar held by a white marble faun fed the fountain where brilliant goldfish flashed. Near the fountain and under the shade of a small fig tree was a low couch piled with soft pillows. Propped among them lay a frail, slender little girl, playing with a tiny white monkey.

Slowly the slave approached the couch and sat down upon the marble pavement.

"What makes thee so restless today, Nelos," the soft childish voice asked, as the little girl reached out a slender hand and touched the slave's dark cheek. "Did thee desire to go to the games with the other slaves?"

*(To be continued)*





## Rosicrucian Activities



*In the Local Centers of the Rosicrucian Fellowship.*

### CHICAGO, ENGLEWOOD CENTER

We have a letter from Mr. M. Troyer of this Center stating that they are planning to have a picnic in the Forest Preserves in the near future for all those interested in the Rosicrucian Philosophy. They wish to invite out-of-town World's Fair visitors who are interested in the Rosicrucian work to attend this picnic, feeling that it would be a good way to get them together in fellowship. It is requested that all Rosicrucian students who would be interested in this get-together meeting and picnic communicate with the Englewood Rosicrucian Center, 342 West 64th Street, and details will be furnished as to just when and where the picnic will be held. At present these details have not been definitely determined.

### CONCORDIA, ENTRE RIOS, A. R., SOUTH AMERICA.

We have a letter from Sr. Enrique P. Massera stating that meetings are being held regularly at this Center at which lectures are given on various phases of the Rosicrucian Philosophy, accompanied by music, concentration, and prayer. We are glad to know that the Rosicrucian Fellowship is represented in this section of the South American Continent, which destiny has undoubtedly marked for a large field in the future of the Rosicrucian work.

### EAST ST. LOUIS.

A new Center has recently been formed in this city at 132 East Gross Street,

which has got under way with much enthusiasm and which bids fair to do some good work. The summer solstice service was conducted by the members. The secretary states that each officer and committee member is an enthusiastic student of the Rosicrucian Philosophy and that a high degree of harmony prevails among the members. We are glad to know of the formation of new Centers, which means an extension of the Rosicrucian work into new territory.

### KITTY, DEMERARA, BRITISH GUIANA, S. A.

We have an interesting letter from this Center stating that on May 13th the Sunday School had a flower service, utilizing the children of the Center for this purpose. Each child carried a bouquet, also a banner, these banners being representative of the Sun, Moon, and planets, and the Dragon's Head and Tail. On each of the banners was inscribed a sentence relative to the planet which the banner represented. For instance the Venus banner had this inscription: "I am Venus. Venus is the goddess of love." This is an ingenious idea and a good way to teach the children the fundamentals of planetary influence. Mr. Simon Moore gave a prize to the child having the most attractive bouquet.

### LIVERPOOL, ENGLAND.

We have a recent letter from this Center giving the method which is being followed there in the distribution of pamphlets, leaflets, and other propa-



ganda literature on the Rosicrucian Philosophy. It states:

"Our method of distribution is as follows: We always have a few of these pamphlets in our pockets and we leave one or two in trains, trams, cinemas, libraries, and other public places. The seed will fall on all kinds of ground, and some day, somewhere, the fruit will be revealed."

The distribution of propaganda literature is one of the vital and essential methods of interesting new people in the Rosicrucian Philosophy and obtaining new students and new magazine readers. This is a department of our work which should not be overlooked by our Centers and our individual members wherever they may be located.

#### LA PAZ, ILOILO, P. I.

We are much pleased to know that a new Center has just been started in the Philippine Islands. This is at 19 Burgos St. They are starting out with a membership of 12. Sr. Eugenio P. Alejano is the president, and an executive committee of three members has been appointed to take active charge of the work together with the president. They have applied for a charter, which will be issued at the end of the usual six months' probationary period.

The Rosicrucian Philosophy is making a great appeal to Spanish-speaking people in various parts of the world, and this new Center in the Philippines is evidence of this fact. The members of this new Center have our sincere best wishes for much success, not only for their individual advancement in the study of the Rosicrucian Philosophy, but also in making it available for many other students throughout the Philippine Islands.

#### NEW YORK CITY, 72ND STREET CENTER.

We have a letter from the new secretary of this Center, Mr. J. H. Orozco, which outlines an important expansion of the work being conducted there. We quote as follows:

"The Probationers' Council held a

business session yesterday and began the consideration of plans to bring the Rosicrucian Message more and more before the people of this city of New York, where it is so urgently needed. To that end we are endeavoring to train more lecturers from among regular Rosicrucian students. . . . We expect to have more interesting things to report in the months immediately before us, for we have decided to act in so persistent a manner that we cannot fail but accomplish something good."

Mr. Orozco and Mr. John Josling are reaching out into the surrounding territory. They are now going to the Trenton Center every Friday, where they are conducting classes alternately on the Rosicrucian Philosophy and spiritual astrology. The Young People's Group activities have been discontinued for the summer, to be resumed in September. An unofficial committee of the most active members of this group, however, has been retained for planning the fall activities.

We are very glad to see so much enthusiasm and energy put into the Rosicrucian work, and we feel that the New York Center is going to continue to give a very good account of itself.

#### SAN FRANCISCO, CALIFORNIA.

Philosophy classes are conducted at this Center every Wednesday evening and healing services are also held when the healing date occurs on Wednesday. Mrs. Wilkes and Mr. Georgii, who have been active in the work, are out of town for several months but are expected back later. This Center expects to secure a hall adequate for the expansion of the work in the fall. A correction in the present address is that the meetings are being held in Apartment 305 instead of 303, at 3101 Scott Street.

#### SCHENECTADY, NEW YORK.

This Center has discontinued its study classes for the summer months, maintaining, however, the Sunday evening service, including a lecture on some Rosi-



crucian topic. The plan is followed of occasionally reading one of Max Heindel's lectures at this service.

VANCOUVER, B. C., CANADA.

The secretary writes that the classes at this Center continue to be well attended; also that the numbers present at the advanced classes indicate that interest in the Rosicrucian Philosophy is being sustained and that the students are getting a thorough grounding in the Teachings.

## Decision on Summer School

At the meeting of the Board of Trustees of the Rosicrucian Fellowship on June 23rd they decided that in their opinion it was inadvisable to conduct a Summer School at Mt. Ecclesia this year. We are sorry not to be able to welcome the friends who have written us about it and who wished to attend, but we hope conditions will make it possible for us to do this next summer.

It was decided, however, by the Executive Committee of the Board at its meeting on June 30th that evening classes might be held, and a series of these during the period from July 16th to August 10th has been arranged. The schedule is as follows:

- Monday, 7 P. M.—Philosophy.  
Miss Alice Yerex, Teacher.
- Tuesday, 7 P. M.—Astrology.  
Mr. R. T. Oakley, Teacher.
- Wednesday, 7 P. M.—Philosophy.  
Mrs. Kittie S. Cowen, Teacher.
- Thursday, 7 P. M.—Expression.  
Miss Gladys Rivington, Teacher.
- Friday, 7 P. M.—Astro-Diagnosis.  
Miss Gladys Rivington, Teacher.

These classes are open to all who are interested, guests and resident workers alike, and all are welcome to attend. Some time after the expiration of the above period regular evening classes on the Philosophy and Astrology such as we usually have the year round will probably be resumed.

## CENTERS —AND— STUDY GROUPS

CHARTERED FELLOWSHIP CENTERS

*North America.*

- Baltimore, Md.*—Mrs. Edwina Pfeiffer, 1504 Rosedale St.  
*Calgary, Alta., Can.*—232 Examiner Bldg.  
*Chicago, Ill.*—Rm. 1622 Capitol Bldg, 159 N. State St.  
*Chicago, Ill.*—1105 Lawrence Ave.  
*Chicago, Ill.*—342 W. 64th St. (Inglewood Group).  
*Cleveland, Ohio.*—Carnegie Hall, 1220 Huron Road, Room No. 708.  
*Columbus, Ohio.*—253 N. Hague Ave.  
*Dayton, Ohio.*—Y. W. League, East Room, 2nd floor.  
*Indianapolis, Ind.*—319 N. Pennsylvania St.—3rd Floor.  
*Los Angeles, Calif.*—219 Beaux Arts Bldg., 1709 West 8th St.  
*Milwaukee, Wis.*—3209 W. Wisconsin Ave., Apt. 9. Tel. West 8075.  
*Pasadena, Calif.*—100 So. Raymond Ave. Park View Hotel  
*San Diego, Calif.*—Rm. 9, 1039 7th St.  
*Syracuse, N. Y.*—318 Duane St.  
*Toronto, Canada.*—c/o Mary Tamlyn, 24 Concord Ave.  
*Vancouver, B. C.*—Room 12 Williams Bldg. Cor. Granville and Hastings Sts.

UNCHARTERED STUDY GROUPS

- Akron, O.*—Burt G. Smith, 612 Metropolitan Bldg.  
*Battle Creek, Mich.*—41 Glenwood.  
*Boston, Mass.*—Metaphysical Club, Room 220, 25 Huntington Ave.  
*Brandon, Man., Can.*—221 13th St.  
*Chico, Calif.*—4728 4th Street  
*Cincinnati, Ohio.*—17 E. 8th St.  
*Denver, Colo.*—Rm. 228 Y. M. C. A. Bldg.  
*Detroit, Mich.*—131 W. Adams, (Hotel Tuller).  
*Everett, Wash.*—1801 Hewitt Avenue.  
*Glendale, Calif.*—254 St. Clair Ave.  
*Hamilton, O.*—Directors' Room, Y. W. C. A., Cor. Third and Dayton Sts.  
*Miami, Fla.*—c/o Mrs. S. Caro, 1853 N. W. 5th St.  
*Newark, N. J.*—9 Whittier Place.  
*New York City.*—New York Fellowship Center, 210 W. 72nd St.  
*New York City.*—1823 Broadway.  
*Oceanside, Calif.*—304 N. Cleveland Ave.  
*Omaha, Neb.*—301 N. 31st St.  
*Pittsburgh, Pa.*—Downtown Y. M. C. A., 3rd and Wood Streets. Mrs. Victoria Corey, Secy., 3987 Beechwood Blvd., Squirrel Hill.  
*Providence, R. I.*—266 Weybosset St. Meets Wed. Eve.  
*Portland, Me.*—Trelawney Bldg., 655 Congress St., Rm 203. c/o Katherine Murray.  
*Royal Oak, Mich.*—920 Mohawk St.



*San Francisco, Calif.*—Apt. 305, 3103 Scott St., corner of Greenwich Street.

*Santa Monica, Calif.*—1133 Third St.

*Seattle, Wash.*—Capitol Hill Group, 1110 E. Harrison St.

*Seattle, Wash.*—515 Madison St.

*Schenectady, N. Y.*—1004 Stanley St.

*St. Louis, Mo.*—Hotel Saum, Apt. 1919, So. Grand Blvd.

*Springfield, Mass.*—Mr. and Mrs. Arthur Knight, 16 Sachem St.

*St. Paul, Minn.*—318 Midland Trust Bldg.

*Trenton, N. J.*—Write J. R. Schwartz, Yardley, Pa.

*Utica, N. Y.*—11 Clinton Place.

*Youngstown, Ohio.*—372 W. Delason Ave.

*Washington, D. C.*—Mrs. Laura D. Terry, Chatham Courts, 1707 Columbia Road.

#### West Indies

*Jamaica, B. W. I.*—Anthony Lodge, Conolley Ave. S. E. Andrew.

### Centers in Other Countries

#### CHARTERED AND UNCHARTERED

#### ASIA

*Colombo, Ceylon.*—40 Baillie Street.

*Havelock Town, Ceylon.*—"Iona," Layard's Road. Care Mr. R. Hugh Pereira.

#### AUSTRALIA AND NEW ZEALAND

*Auckland, c. 1., New Zealand.*—Care Y. W. C. A., Queen St.

*Melbourne, E. 4, Australia.*—L. Furze-Morrish, 10 Grange Road, Kew.

#### EUROPE

##### Austria

*Vienna*—Koelblgasse 34/11; Mr. Stephan Schwarz.

*Graz*—Schlossbergkai 58; Mr. Peter Tischler.

##### Belgium.

*Brussels.*—M. G. Brahy, 107 Avenue Albert.

##### England

*Liverpool, Eng.*—71 Upper Huskisson St., Telephone Heswall, 304.

*London, Eng.*—1 Bloomsbury Court W. C. 1.

##### France

*Paris, (XVII).*—Mr. M. Frankel, 155 Rue Legendre.

*Mulhouse (Haut Rhin)*—Dr. M. Dumesnil 48, Faubourg de Colmar.

##### Germany

*Berlin*—O. M.—Carl Fauser, Ing. Mollendorferstr. 108.

*Danzig-Oliva.*—Roseng. 11, Frau Lucie von Salewski.

*Dortmund*—Chemnitzerstr. 10.

*Dresden*—Warthaerstr. 3.

*Dresden, A.* 29.—Kopp, Ockerwitzerstr. 65 b.

*Dusseldorf*—Miss Magda Roetten, Remscheiderstr. 28.

*Freiburg, i. Bri.*—Mueller, Sautierstr. 42b.

*Frankfurt a. M.*—Mrs. Elisabeth Nau, Schadowstr. 11.

*Hamburg*—Miss Frieda Lul, Billh. Brueckenstr. 121.

## "Moon Type" for the Blind

We recently received a letter from Miss Lizzie Graham, a former worker at Headquarters in the time of Max Heindel, stating that the new "Moon Type" for the blind is far superior to the old Braille, and that it is learned much easier by those who become blind late in life. Miss Graham is anxious to have some of the Rosicrucian literature transcribed into this Moon Type. She mentions particularly the *Rosicrucian Mysteries*, which she feels would be a valuable work for the blind. To do this of course would involve more or less expense. Miss Graham is getting figures on this. The Fellowship would be unable to attempt this work at the present time. It is possible, however, that some of our students may feel the call to service along this line and may be able to help in connection with it. We shall be glad to have any such persons write us about it.

THE ROSICRUCIAN FELLOWSHIP,  
*Oceanside, California.*

## Correspondence Courses

### *In the Rosicrucian Philosophy:*

This course consists of 12 lessons, using the *Rosicrucian Cosmo-Conception* as textbook. Instructors correct the student's answers at once upon receipt and send the succeeding lesson.

### *In Astrology:*

The Junior course consists of 26 lessons for beginners, and the Senior Course of 12 lessons for the more advanced student. We teach the spiritual side of astrology, for to us it is a divine science.

The Rosicrucian Teachings are free, but the cost of printing and disseminating them is met by free-will offerings. We shall be happy to assist you in these vital studies. Write for application blank and further information.

THE ROSICRUCIAN FELLOWSHIP,  
*Oceanside, California.*



## Contemporary Publications

*The Literary Digest* for June reports as follows on the recent controversy in the Church of England regarding extending an invitation to Unitarians to speak in their churches: "However moral and upright they may be and however closely they may follow the teachings of Christ, Unitarians are not Christians in the Anglican sense of the term, and hereafter may not occupy any pulpit in the Church of England, the Upper House of the Convocation of York decided on a question from Liverpool."

The principal objection of the Church of England to Unitarianism is the non-endorsement by the latter of the divinity of Jesus Christ. There are also minor differences of doctrine with reference to the virgin birth, the sacraments, and the Apostles' Creed. The Unitarians make no dogmatic denial of the divinity of Christ, states Dr. A. A. David, Bishop of Liverpool. What they stand for is "the right to free worship, free on the one hand from doctrinal formulas, and on the other from the distractions which arise from the claims of competing theologies." Salvation by character is the essence of the Unitarian creed. The Rev. F. W. Dwelly, Dean of Liverpool, in commenting on the above situation said: "We believe that history proves both the spirit and methods of heresy hunters to be in the long run disastrous and self-destructive." And in this sentiment Rosicrucians can enthusiastically concur.

*The Vegetarian and Fruitarian* in the July number suggests that on Independence Day we should celebrate *Interdependence Day* as well, beginning with toleration and kindness to ALL living creatures; that we all—nations as well as individuals—are interdependent, one on another, and our recognition of that fact on the glorious Fourth would be the first step toward World Peace.

## Erratum

In the last two issues of this Magazine an error occurred in printing the price of Bound Ephemerides. This should have been \$5.00 instead of .50.

*Heilbronn a. N.*—Mrs. Frieda Forthmann, Schubarstr. 17.

*Leipzig, N. 21.*—Wilhelminenstr. 33, Loewenberg, i. Schl.—Greiffenbergerstr. 13, Herrn Hermann Klose.

*Ludwigshafen a. Rh.*—Hohenzollernstr. 65. Herrn Heinrich Sprenger.

*Madgeburg*—Mr. Friedr. Taege, Wittenbergerstr. 19.

*Mannheim*—Hochschule fuer Musik. Seeheim (Hessen)—Ernst Ludwigstr. 8.

*Stettin*—Ernst Sachse, Friedrich Karlstr. 9. *Stuttgart*—Wangen; Hans Busch, Ober-turkheimerstr. 11.

*Wiesbaden*—Frau Russ, Parkstr. 13.

### Holland

*Amsterdam*—Adm. de Ruyterweg 193.

*Apeldoorn*—Westenkerweg 17.

*Gorinchem*—de Vries Robbeweg 106.

*Haarlem*—Hyacintenvaan 42.

*Rotterdam*—Claes de Vrieselaan No. 51.

*Schiedam*—Pr. Fred. Hendrikstraat 1 B.

*The Hague*—Zeestraat 65 A.

### Lithuania

*Uebermemel*—Mr. F. Gerull.

### Poland

*Bydgoszcz*—Plac Koscielickich 2; Mr. Bronislav Kurek.

### Latvia

*Lettonia, Riga*—Miss Greta Lindemann, Wallstr. 2.

And Mr. Vidrik Ivask, Skolas iela 13.

### Romania

*Brasov*—Rumaenische Kirchgasse 19; Mrs. Silvia Stoica.

### Switzerland

*Aarau*—"Glockenhof" Bahnhofstr.

*Basel*—Alkoholfreies Restaurant "Zers," Ruemeliplatz.

*Geneva*—Cercle des Arts et des Lettres, 4 quai de la Poste.

*Harzburg, Bad.*—In the house of Mrs. Mary Roettger.

*Oerlikon*—Neues Volkshaus.

*Olten*—Alkoholfreies Restaurant "Daheim."

*Zurich*—Rosenkreuzer Gemeinschaft, Schweizer Zentralstelle Hauptpostfach 26 360.

*Winterthur*—Gasthof Erlenhof a. Bahnhof.

### Spain

*Barcelona*—Centro de Estudios, Rosacruz, Apartado 126.

### SOUTH AMERICA

*Asuncion, Paraguay*—Antonio Paciello, Louis Alberto de Herrera Republica Francesca. Wed. 9 P. M.

*Buenos Aires, A. R., S. A.*—Humberto 1° Number 2091.

*Tucuman, A. R., S. A.*—Avenida Avellaneda 649.

### Brazil

*Sao Paulo*—Caixa postal 591; Mr. Willi Sandvoss.

### WEST AFRICA.

*Kumasi, Gold Coast*—Mr. Ben T. Vormawah. *Takoradi, Gold Coast*—Mr. Elward Oben-Torkornoo.



## ROSICRUCIAN BOOKS

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### *On the Philosophy*

The Rosicrucian Cosmo-Conception ..	\$2.00
Paper bound 4 for \$2.00; single copies	.75
The Rosicrucian Mysteries .....	1.50
The Web of Destiny .....	1.50
Mysteries of the Great Operas .....	2.00
Ancient and Modern Initiation .....	1.50
Gleanings of a Mystic .....	2.00
Letters to Students .....	2.00
Teachings of an Initiate .....	2.00
Rosicrucian Philosophy in Questions and Answers .....	2.00
Freemasonry and Catholicism .....	1.00
Mystical Interpretation of Christmas	.75
Mystical Interpretation of Easter ..	.25

### *Booklets*

How Shall We Know Christ? .....	.15
Rosicrucian Child Training .....	.50
Christ or Buddha? .....	.30
Rosicrucian Lectures, each .....	.10
Complete set of 20 Lectures .....	1.50

### *Astrology Books*

Message of the Stars .....	2.50
Astro-Diagnosis .....	2.50
Simplified Scientific Astrology ....	1.50
Rex and Zendah in the Zodiac .....	1.50
Tables of Houses (3), each .....	.50
The three cloth-bound in one vol. ..	2.00
Simplified Scientific Ephemerides	
1860 to 1935—each year .....	.25
Ephemerides, bound, (20) years ....	5.00
Astrological Charts, small 5; large ..	.35

ABOVE PRICES INCLUDE POSTAGE

### *Rosicrucian Books in Foreign Languages:*

Spanish, German, Dutch, Italian, French, and Swedish. Catalogue with price list on request.

NOTE:—This Magazine and all Rosicrucian publications on sale at the Local Centers of the Fellowship, leading bookstores, and news stands.

If unable to obtain from local agencies, write to us direct. Discount given to dealers.

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

### ESSENTIALS OF ASTROLOGY

(Continued from page 365)

ogers were persons of this calibre, astrology would soon be placed on an equal basis with other scientific subjects.

The time comes when every student of astrology, not satisfied with mere rules and material interpretations, wants to know the underlying philosophy, the why and wherefore of the planetary laws. It is only after this that he will arrive at the true essence of astrology. Many vague and meaningless teachings become clear when through a sound basis of philosophy one gains a spiritual view of this subject.

A student of the occult cannot understand all the ancient occult truths without some knowledge of astrology, just as a student of astrology cannot grasp that subject completely unless familiar with the spiritual principles underlying it.

Understanding of human nature, intuition, a mental capacity for Uranian subjects, also perseverance combined with thoroughness and precision—these are the qualities essential for success in astrological work. But a person's character—the sum total of his habits, thoughts, actions—determines what use he will make of astrological knowledge, whether it will be for the upliftment of others or for his own selfish designs.

One uses his astrological knowledge best when conscious of the invisible Source of all that is, and recognizing His work in all things.

### Wanted

One copy of our magazine, "Rays from the Rose Cross," for May 1920, which is No. 1 of volume 12. One of our students in Chicago is desirous of obtaining this to complete his volume. He is willing to pay \$1.00 for a copy in reasonably good condition. If you have such a copy which you would be willing to dispose of please write us to that effect, also state if in good condition. Do not send it, however, until so instructed by us. Address your reply to,

EDITORIAL DEPARTMENT,  
ROSICRUCIAN FELLOWSHIP,  
Oceanside, California.



# Astrology

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The beacon light pointing to vital knowledge that will help to make you free.

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*Contains Tables of Daily Aspects with directions for reading them without mathematical calculation, showing how you will be affected by the Planets every day in the year. Ephemeris 1860-1932 without aspects.*

### ASTROLOGICAL BOOKS AND SUPPLIES

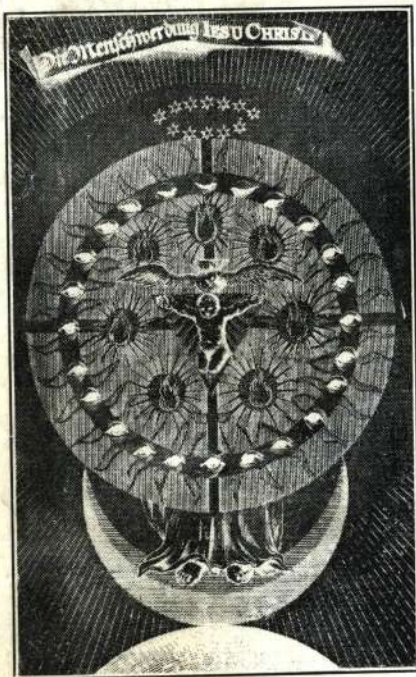
Message of the Stars . . . . .	2.50	Ephemerides, bound (20 years) . . . . .	5.00
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