

*The*  
**ROSICRUCIAN**  
**MAGAZINE**

*Rays from  
The  
Rose Cross*



**FEATURES**

• • •

*The Reason for It All  
Atomic Energy and Evolution*

*The Magical Robots  
Planetary Octaves*

• • •

**AUGUST**

**1949**

25c A COPY

\$2.50 A YEAR



# The Rosicrucian Cosmo-Conception

By MAX HEINDEL

*Initiate-Messenger of the  
Rosicrucian Order*

## *Are You Interested in Progressive Living?*

Do the revelations of modern science concerning the unseen forces about us, pointing the way to new standards of living, interest you?

*The Rosicrucian Cosmo-Conception* gives a complete and definite explanation of the manifestations of a so-called super-normal nature, and at the same time sets forth a full and logical explanation of the evolution and ultimate destiny of man. Many have found this book, not only a solution to the mysteries of life and death, but a safe guide to a higher way of life based upon knowledge, faith, and courage.

What is truth? How may we distinguish between truth and error? How may we bring harmony and progress into our lives? "Each of us has inherently the faculty for knowing all these things," says Max Heindel.

The reading of this wisdom-filled volume can mean the beginning of a new and vastly more satisfactory period in your life. Its logic satisfies the reasoning mind, and its outline for living appeals to the longings of the heart.

### PARTIAL CONTENTS

Visible and Invisible Worlds  
Man, and Method of Evolution  
Spirit, Soul, and Body  
Thought, Memory, Soulgrowth  
Conscious, Subconscious, and Superconscious Mind  
Science of Death, the Beneficence of Purgatory, Life in Heaven  
Preparations for Rebirth  
The Law of Consequence  
The Relation of Man to God  
Genesis: Evolution of Solar System  
Chaos the Seed-Ground of Cosmos  
Birth of the Planets; Planetary Spirits  
Separation of the Sexes  
Lucifer Spirits and the Fall  
Sixteen Paths to Destruction  
Christ and His Mission  
The Mystery of Golgotha and the Cleansing Blood  
Future Development and Initiation  
The Method of Acquiring First-hand Knowledge

702 Pages

20th Edition

\$2.00 Prepaid

Bound in Olive-drab, Waterproof, Verminproof Cloth

57 Pages Topical, 95 Pages Alphabetical Index. Illustrated

607 Pages

Paper Bound

\$1.00 Prepaid

Identical Text and Illustrations but Topical Index Only

## THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.

The  
**ROSICRUCIAN**  
**MAGAZINE**

*Rays from the Rose Cross*

ESTABLISHED BY MAX HEINDEL  
 June 1913

August

1949

VOLUME 41

NO. 8



**Contents**

Aquarian Manifestations	338	<b>ASTROLOGY DEPARTMENT—</b>	
<b>THE CURRENT OUTLOOK—</b>		Planetary Vibrations Alfa Lindanger	362
The Reason for It All Kittie S. Cowen	339	The Children of Leo, 1949	366
<b>THE MYSTIC LIGHT—</b>		Reading for a Subscriber's Child:	
ARTICLES, STORIES, POEMS:		Sandra K. C.	368
Atomic Energy and Evolution		Vocational Training Advice	369
Dr. A. J. Haworth	342	<b>MONTHLY NEWS INTERPRETED—</b>	
The Time, the Place, and the Person		Death KO's Again	370
Annie S. Greenwood	346	Blackboard Now Thing of Past	371
To Christ (poem) Mark Halpern	348	<b>READERS QUESTIONS—</b>	
"He Who Serves His Brother Best—"		Cause of Paralysis	372
Aztaroth	349	Effects of Spirit Control	372
Immortal Friends—H. G. Wells		The Fate of the Outcast	373
Bess Foster Smith	354	<b>NUTRITION AND HEALTH—</b>	
Are You Shy? Janice Lorimer	356	Color Principles and Their Use	
<b>MAX HEINDEL'S MESSAGE:</b>		(Conclusion) E. P. Herman	374
Gleanings of a Mystic		<b>HEALING—</b>	
(9th Installment)	357	Threefold Healing (Continued)	
<b>STUDIES IN THE COSMO-CONCEPTION:</b>		O. R. Georgi, D.C.	377
The Effect of Feeling	359	<b>CHILDREN'S DEPARTMENT—</b>	
<b>WESTERN WISDOM BIBLE STUDY:</b>		The Little Shadow	D. D. Arroyo 379
"A Cloud of Witnesses"	360		
<b>TODAY'S SCIENCE:</b>			
The Magical Robots	361		

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

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

PRINTED AND PUBLISHED BY

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

## Aquarian Manifestations

In the middle of the last century the Sun came within orb of influence of the scientific sign Aquarius, and although it will take about six hundred years before the Aquarian Age commences, it is highly instructive to note what changes the mere touch has wrought in the world.

Aquarius has an intellectual influence which is original, inventive, mystic, scientific, altruistic, and religious. If we apply the biblical standard, "By their fruits ye shall know them," to this problem, we would expect the Aquarian Age to be ushered in by original endeavors along all lines connected with science, religion, mysticism, and altruism. We can now look back upon a period of about seventy years in which the Sun by precession has travelled one degree in the orb toward Aquarius, and we find that during that time there has been a very marked change in all lines of thought and endeavor from that which history records throughout the past two millennia.

Science, invention, and resultant industry have completely changed the whole world, its social life, and economic conditions. The great strides made in means of communication have done much to break down barriers of race prejudice and prepare us for conditions of Universal Brotherhood. The telegraph, the telephone, the use of electricity, the conquest of air and steam, the gas engine which is superseding steam, and other inventions too numerous to mention, are marking the Aquarian progress in the physical world.

We also note the rapid rate at which all the movements of liberal thought in religious matters are superseding the old creed bound conditions and the increased number of those who have developed the spiritual sight and are investigating the trend of evolution into the higher planes. Observe, too, the rapidity with which the science of astrology is gaining ground.

All these things show, or give an inkling of what may be expected to happen during the Aquarian Age, for when so great strides have been made during the seventy years while the Sun is just beginning to transmit the influence from the outskirts of Aquarius, what then may be expected when it enters the sign itself? Both the possibilities and the probabilities are far beyond the range of the wildest imagination, and this applies both to the physical and the psychical side of life. It is the opinion of the writer that at least the etheric sight will then be developed in the greatest majority of mankind, if not by all, so that the sting of death will be removed at least partly by the companionship that will exist after our friends and relatives have passed out of the body.

When this point of evolution is reached, mankind will also be so much more enlightened that it will avoid many of the pitfalls which cause trouble today, and it therefore favors a much happier existence than has been the rule up to the present stage.

—Max Heindel

# The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

---

## The Reason for It All

By KITTIE S. COWEN

**L**IFE IS, and always will be, an enigma to the people of the world until they learn of and accept the facts of evolution, cause and effect, and rebirth; for without this knowledge, justice has no apparent reality, life no particular purpose, and humanity in general appears to be little more than pawns to be moved about without rhyme or reason, the earth a place to which we come without our consent or choice, to live, strive, suffer, and finally die to smolder in a soon forgotten grave; the only ray of hope, and that doubtful, being that if we live worthy lives, after death we go somewhere else to experience eternal bliss: but on the contrary, we must bear in mind, that if our lives are evil, we are destined to endure everlasting torment.

These after death conditions, good or bad, are supposed to be inescapable no matter where the individual may be placed during earth life, or in what kind of environment; the only avoidance of torment being that he respects man made laws and loves and obeys the dictates of an unseen God whom he is told exists somewhere in space. And if one, more intrepid than the rest, dares to question these teachings, he is at once labeled as a dangerous character and his audacity condemned in no uncertain terms.

The little child is very teachable owing to the fact that only the negative pole of his mind, which is exceedingly receivable, is active. Therefore it readily accepts the most of that which it is told; but after the approximate age of twenty-one, the positive pole of the mind begins to function actively, and then the individual is able to apply reason and judgment to what he hears; and the period of questioning begins, and many individuals, being unable to accept the orthodox teaching, and having no other to take its place, become bewildered and begin to drift without any religious belief. As they can find no acceptable answers to their questions, they just try to forget all about them and live one day at a time, and let the future take care of itself.

Occult scientists, however, do have a positive, reasonable answer to the apparent riddle of life and death, for they have developed faculties which reveal the truth to them. By means of these powers they have been able to contact higher vibrating regions than our earth, and there actually to communicate not only with those who have passed out of the body in so-called death, but also with those who are about to return to earth by means of rebirth. They have also been able to meet and communicate with beings much farther advanced than themselves, who have made known to them the divine plan of creation

## ∞ The Current Outlook ∞

Such beings are frequently mentioned in the Bible. Paul, the illumined disciple, refers to higher classes of beings in Colossians, where, when speaking of the Creator, he states: "For by Him were all things created, that are in heaven, and that are in earth, visible, and invisible, whether they be thrones, or dominions, or principalities, or powers."

In answer to the riddle of life and death, the occult scientist, by means of his developed faculties, has discovered that the real individual is a Spirit dwelling in a physical body from time to time in order to develop its potential powers into dynamic forces, ready for use at any time and under the direct control of the Spirit. This development is accomplished by means of many existences in earthly bodies of gradually improving texture, which entails many rebirths on earth. In fact the earth is God's great training school where His children go from day to day. The lessons taught are to be found in the daily experiences of each individual and the cosmic law of cause and



effect brings to each one exactly what he or she has earned. Good deeds add to the Spirit's power, growth, and happiness. Evil activities result in debts contracted which in the same or later lives must be met and paid in full. After death of the physical body, each one is purged of his or her evil inclinations by experiencing the exact kind of pain and distress that he has brought to others; and then, free from all evil he enters the heaven worlds to absorb and enjoy the fruits of all his good deeds. There is no avenging monster who tortures the individual, or an angel of light that brings him true joy. Both his after death pleasure and pain are the result of his or her own activities while living on the earth plane.

Man, however, is given much help in developing his latent powers during each earth life by great teachers who come to earth from time to time for that purpose. When humanity was yet very young in experience, Jehovah God guided and directed the people by means of certain laws given directly to their great leader, the prophet and seer, Moses; and these laws were incorporated in the Ten Commandments. Each of these Commandments proclaims a cosmic guide for spiritual development which if obeyed will greatly further man's progress. If disobeyed, man may bring all sorts of dire consequences upon himself. For instance: gravity, which draws all things to the earth, embodies the cosmic law called attraction, which has an effect on all physical things. If one steps off a cliff, gravity draws him down to earth and he may be seriously injured. When he knows the law, however, he is able to stay away from such a danger and by his own act of will he thus avoids pain and distress.

It was approximately 1,500 years B.C. that the great cosmic lessons incorporated in the Ten Commandments were given to Moses by Jehovah God for the advancement of the people. Specific lessons were included in each of these commandments, which lessons must be

## —∞ The Current Outlook ∞—

learned and their essence assimilated by each individual in order that he or she may make the progress required. Yet all too many of these lessons have not only been left unlearned, but they have been ignored, and perhaps their existence even forgotten by many, which means that the development of such individuals will be retarded until they do the work necessary to produce the desired results. Cosmic processes are all designed by the Creator to bring about specific conclusions which cannot be accomplished in any other way.

It is possible, however, for an individual, owing to his power of free will, to put off certain required tasks for a time, but it is inevitable that sooner or later the work must be performed; and the most propitious time is when it is first brought to the attention.

Some 2,000 years ago the most highly developed ones of our humanity were ready for an advanced lesson; and then it was that the great archangel, the Christ, came to our earth and gave this new lesson in the form of the Sermon on the Mount in which He revealed



the divine constitution for the righteous government of the world. In this most sublime of all sermons, He sets forth the standard of living for all individuals who are ready to advance into a higher evolutionary grade. Shortly after proclaiming the blessed beatitudes, He states: "Think not that I am come to destroy the law (the Ten Commandments), or the prophets: I am not come to destroy, but to fulfill . . . . For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in

no wise pass from the law, till all be fulfilled." After explaining the importance of keeping the laws, the Christ assured the assembly that if they would seek first the kingdom of God and His righteousness, all things which they needed would be given to them.

It was not until after the Last Supper that Christ Jesus gave to His followers the New Commandment which contained a summary of all His previous teaching with the added advanced lesson which must be learned and lived by all mankind: "A new commandment I give unto you, that ye *love* one another; as I have *loved* you, that ye also *love* one another."

We have only to read the words of Christ and *think*, in order to discover what is wrong with the world today. It is not until we adjust ourselves to the laws of God that we may expect to find peace and lasting progress. We cannot serve God and mammon. As long as we oppress our weaker brothers, or hate, fight, and kill our fellow men, so long will turmoil and evil flourish in the world. Hate will never be transformed by hate, but it must and will eventually succumb to love.

# THE MYSTIC LIGHT

## Atomic Energy and Evolution

By Dr. A. J. HAWORTH



**P**ROMINENT young Japanese dancer was inspecting ballet costumes in a Hiroshima museum one summer day in 1945. The museum, which was built of concrete, housed some old costumes which the dancer wanted to copy for a new show. Suddenly the first atomic bomb exploded high over the city and the center of the circular target—a castle quartering 4,000 Japanese soldiers of the fifth division's headquarters—was demolished as the radioactivity fanned out to cover a circle two and one-half miles in diameter, or about sixty per cent of the city.

There were 178,000 casualties. Buildings were vaporized. Vegetation, including a tree planted by Hirohito's father, was burned black.

The concrete museum on the fringe of the circle was undamaged and the young dancer thought she had not been injured. She made her way to the railway station and returned to Tokio. Upon arrival she began to feel nauseated, but assumed this was caused by the shock of the experience.

However, ten days later the blood started to ooze from the pores in her hands and feet. She went into a coma and was dead in four days. Autopsies show that the rays penetrate to the bone marrow and destroy it. In other words, the gamma ray penetrates and destroys the source of the red corpuscle, and the victim can last only as long as there are active red cells in the blood stream to sustain life.

Hospitals in Hiroshima handled doz-

ens of similar cases daily during the two weeks after the explosion, but thirty days afterward, a party of investigators from the United States visited the city and found no evidence of radioactivity—a fact testified by lilies growing, and proofs made by mechanical detectors. However, this was because the bomb was exploded high enough for the bulk of the energy to be diffused and dissipated in the higher altitude. If the bomb had been detonated near the earth the radioactivity would have lasted for many years.

This shows what a powerful and lasting Frankenstein monster man has developed. To give a more concrete example:- the atomic laboratories on Long Island which produce atomic material for medical, industrial, and agricultural experiment are faced with the problem of disposing of radioactive waste material. At present it is buried in a concrete vault deep in the earth. To attempt burning it or throwing it into the sea would cause such a terrific chemical reaction and be so detrimental to marine life that the authorities dare not risk the now unpredictable results. They are toying with the idea of sending it to the Moon when and if a rocket ship can be devised to make the trip. In short, they want to get it off the planet earth on account of the menace it presents to biological organisms, including human beings.

If in some distant future an excavator or an archeologist should run into the buried material the results would be



highly disastrous to everyone and everything around, for while most of the waste material decomposes rather quickly, radioactive carbon takes 5000 years to become deradiated. Element 43, called technetium, is not decomposed for 14,000 years.

The scientist is feeling his way, but metaphysics teaches that the basic laws of evolution cannot be circumvented by man. The metaphysician studies in the laboratory of his own body, but the physicist is inclined to concentrate more on the external laboratory and hence forms many erroneous theories which take him a long time to disprove and reject.

Science may gain certain limited control over the laws of nature and should delve into the very core of causation, but, not being greater than God, it can never hope to accomplish any feat that would interfere with His overall plan for the evolution of the human race.

As soon as the men who have developed the release of atomic energy are able to control and direct the atomic power in their own physical cells, they will be able to direct cosmic rays through the ethers and immediately decompose this radioactive waste material—and a thousand and one other feats they little dream of now. Furthermore—and most important—they will have lived the harmless, helpful life so long ere attainment of this inner power that they could not but use it for the good of humanity. The use of atomic material will be centered, not on the manufacture of bomb material, but on constructive uses that even now exceed man's most vivid imaginings.

Near the beginning of the 19th century the earnest conflict between institutional religion and science began. This took the form of institutionalism versus intellectualism; the former resorted to the authority of the church and the latter to reason. To the masses, not too interested in either way, it appeared as Darwin versus the Bible. While both sides based their arguments

on unstable foundations, much has and is being learned by both groups. The Bible is not so popularly accepted as a book straight from the hand of God and inscribed by chosen men who automatically wrote it, and science is beginning to realize that there is a Central Source of Power upon which they must depend to produce scientific instruments and chemical formulae, and that this Power takes various means of expressing itself through nature and materials.

Materialism, chemicals, and machines could destroy the present civilization, and so could institutional religion. How-



ever, neither group is representative of that which truly belongs to the evolution of man. Isms must be and are being replaced by true Christianity, or what may be called "firsthand religion." Science is beginning to see that formulae and machines are not science, and they can only destroy us if we fail to learn enough about nature, especially human nature. The achievements of scientific experimenters are only the beginnings or the primary returns from the study of natural forces. Neither class of men are responsible for wars. It is rather the ignorance of humanity as a whole, and the adage of a little knowledge being a dangerous thing is applicable to both the masses and the world thinkers.

One of the members of the Atomic Energy Commission recently pointed out to the Joint Distribution Committee

in Chicago that any weapon, even a super bomb, is man's greatest threat, that the greatest danger is in the state of mind that insists that those who differ from us are enemies and should be destroyed. These are words worth our serious thought.

Naturally the stellar auspices were favorable for launching the gigantic project of producing bomb material, or the urge would not have been present to spur those connected with its production. And the outcome might have been different had the stellar forces guiding mankind as a whole been neutral or adverse. Uranus, connected with uranium, and ruler of the ethers, was in Gemini, ruler of the United States, the concrete mind, etc.

The need for secrecy was paramount and the Counter Intelligence Corps was kept busy night and day for over three years. Neptune in Virgo helped to maintain secrecy, and the work connected with the chemicals of the minerals involved was augmented by the Virgo influence over chemistry.

Saturn, ruler of the earth's minerals, was also in Gemini and lent the influence of depth and tenacity to the work impelled by Uranus and other planetary forces which were lined up in proper array. In short, American brains, ingenuity, and courage, aided by the best scientific minds from other countries, were on the job at the time it was necessary to make the bomb and end the war. The time is now right astrologically for the advancement of atomic energy for peacetime pursuits. Physicists are doing much more in this field than is generally supposed, for they are essentially non-combative by nature and have a field that is probably the most intriguing that has ever been uncovered.

Atomic energy has of course existed since the dawn of creation of the universe, when the whole cosmic structure was infused with energy from the divine Source. However, it existed in the minds of men only to the scientists, and to them **not until Einstein announced it in 1905**

through his law of relativity.

**The first use of it was to destroy or disintegrate the material substance composing animal and plant bodies, but this may be considered a part of the overall scheme of the evolution of man.** It should serve to show that until men learn to tolerate each other and actually to feel true brotherhood, they have not yet found the true weapon against evil forces. Of course, the very sensitive and conscious earth shudders (earthquakes) at the misuse of energy of any kind and in places even refuses to give up food to mankind. This will continue so long as there exist in men even the thought forms that are contrary to nature. Thoughts are things. The elements of Nature also are involved and express their reaction by fire, flood, and tornadoes.

Personal, national, and world problems are intended to be solved the natural way—that is, without coercion. If they are not, the law of compensation takes effect and the lesson is eventually learned by suffering. The law is impersonal. God punishes no individual or race. His laws balance. Actually, all is law, and it operates in the unification of men just as it does in the process of obtaining certain chemical compounds from the different elements. The forces or laws of attraction and repulsion operate both in human beings and in chemical elements.

The *Einstein Universe* postulates the energy theory—that the entire material universe is a quasi (seemingly, apparently, or to a certain degree) sphere, within which is all the matter, space, energy, and time of the universe as a whole, and that nothing, not even space, exists outside this quasi sphere. This is another way of getting at the Hermetic axiom "as above so below."

The subdivisions of this basic law include statements regarding the relativity of the different forces in nature as applied to the known physical laws of light velocity, wave lengths, gravity, and atomic weight. They are stated in

the *Einstein Shift*, the *Special Theory of Relativity*, the *Principle of Equivalence*, etc.

The release of atomic energy has required a better understanding of these basic laws and has advanced scientific knowledge into the borderland of metaphysics.

Atomic weight of course is a relative affair. Matter weighs atomically so many units based on a unit of hydrogen, and to arrive at the atomic weight volume the weight is divided by the specific gravity, the latter being determined by comparing the matter with the specific gravity of water. The number of elec-



trons determines the atomic number.

Atomic energy has thus far been released most effectively in both the lightest and heaviest atom. The cyclotron releases energy by working on the lightest, hydrogen, and the atomic bomb material is procured from the heaviest, uranium and thorium. The next two heaviest elements are radium and radon, which also play an important part in the general picture.

The *Einstein Universe* is not easy to accept with the finite mind, and cannot be proved in the physical laboratory. However, it can be perceived in the alchemical laboratory of the superconscious mind that slumbers in all men. The individual may prove it to himself, but not to others in the sense that a chemical theory is proved to be a law by experiments leading to an unassailable and dependable formula. The finite mind may conceive that there is somehow evidence of the "oneness" of all, that as it is above so it is below, and

that as it is outside so it is inside, etc., but it takes evolution to lift the finite mind into even the fringes of the infinite mind.

The *Einstein Shift* is not easily comprehended by the finite mind for the good reason that it cannot be proved in physical laws, yet it shows that the gravitational law applies to the entire universe. Metaphysicians who have control over elemental forces can neutralize this law of gravity by substituting the law of levitation, which is just as real. This precept is somewhat explained by Einstein's *Principle of Equivalence*.

The *Special Theory of Relativity*, having to do with light, shows that as far as speed is concerned, it is a constant factor throughout the universe. The physical manifestation is a prototype of the *one light* or spiritual light, and differs only in vibrational qualities. Again, this theory is not fully comprehended except through the light that shines in the composite being called man.

Einstein's energy law of course is stated in relative terms, which postulate that energy of any amount has an equivalent mass. The formula  $E$  (energy) equals  $M$  (mass) multiplied by  $C$  (light velocity) squared. Thus we see the importance of light rays in transmitting energy, and the light ethers of the universe are the medium for light transference. However, as long as science thinks that ether is a homogeneous mass there will be confusion and much experiment and speculation along the wrong track.

Ether is divided into four distinct classes, the chemical ether playing through the mineral along a positive and negative pole to maintain the integrity and chemistry of the piece or mass. The plant has, in addition to the chemical, the life ether influence along the two poles. The animal has, in addition to the two mentioned, the light ether through which the emotions are governed and the outer coloring established. Besides these three, man also utilizes the reflecting ether, which helps make

him a reasoning being.

Further, the Einstein law shows that mass associated with matter may disappear on a small scale, giving rise to a release of energy of equivalent mass. This occurs in uranium fission, which was discovered in 1938 by Hahn and Straussman in Germany to prove the Einstein energy theory. These men were ably assisted by Meitner and Frisch and the same work was practically com-

pleted at this time by Curie and Savich in France. If all the atoms in an ounce of uranium could be disintegrated the release of energy would be about 250 million kilowatt hours, and the loss of one unit of matter on the atomic weight scales releases 933 million electron volts, or about 0.0001 of a unit, called MEV in the Einstein formula.

(To be continued)

## The Time, the Place, and the Person

By ANNIE S. GREENWOOD

*"Who knows but that it was for this time that you were raised to the queendom?"—Mordecai to Esther when the Jewish people were to be destroyed: Esther 4: 14 (Fenton Translation).*



T PAYS to accept each worthy challenge of life, because to face the seemingly impossible and accomplish it is to progress. Our innate nobility and power come to the surface and carry us through the experience in such a way that we are enriched by it, and what we do becomes of great value to others.

Because Queen Esther lived long ages ago in a far country, with conditions radically different from ours, we may not at first have much interest in the tragic problem which confronted her. After all, however, human nature remains about the same; a few minutes' thought would enable us to see how hard the decision was which she had to make in presenting herself to King Ahasuerus in an effort to save her people. Completely under the power and caprice of an Eastern despot, who by the merest whim might decree her death, she still had the courage to meet the challenge in which her life was at stake. That

she bravely chose to do what might save others, regardless of possible consequences to herself, shows that this young woman had that strength of character needed for such an occasion. The time and the place demanded a brave Spirit and she met that demand.

"That makes interesting reading but of course it couldn't happen here," someone comments. Probably true; exactly such an experience is not at all likely to come to anyone in Western civilization in this twentieth century. We need, however, to remember that a situation need not be identical in order to involve equally great testing, requiring similar courage and determination. It may not have a definite bearing upon so many lives, but to the individual who faces the test there is the same temptation to go down before it or to rise to the occasion and display the same high spirit of sacrifice and nobility which characterized Queen Esther.

Let us consider some examples:

A young girl, whose whole being thrilled to the call of that talent of song which she believed she possessed, finally succeeded in meeting the director of the Vienna Court Opera, eager to have her voice tested, but the request was not granted. Instead, the director looked

at the ungainly, self-conscious, poorly dressed girl and asked coldly, "With such a face and with no personality at all, how can you ever expect to succeed in opera? . . . Give up the idea. Buy a sewing machine and go to work. *You can never be a singer.*"

Disappointed, hurt, humiliated, but not conquered, the girl came away with a grim determination to overcome all handicaps. After long years of hardship and persistent struggle against seemingly overwhelming difficulties, Mme. Schuman-Heink thrilled vast audiences with her marvellous voice, and sang, by request, before crowned heads. When she charmed the ears and emotions of music lovers the world over or sang into the hearts of lonely soldier boys, how often she must have recalled that day of bleak disappointment in Vienna and thanked God that she had had the courage to keep on!

In a later generation a little girl of ten faced the world after an accident which prevented her ever again taking a step. She must have felt that hope, usefulness, normal living, and happiness were blotted out. Medical science could do nothing for her; impoverished home conditions restricted her to sitting alone by a window while her former playmates spent the days happily in school and at play. Yet, having her school assignments brought to her, she out-distanced them all, and then did the same thing in high school, being graduated with special honors. With her own clever fingers she earned her first wheel chair and with her courageous heart she decided to become a singer and teacher of voice. She made hosts of friends and became a prominent soloist and voice instructor. Her deep spiritual understanding, her thrilling love of life, her magnificent voice, and the remarkable influence she had over the students who thronged her studio led many into richer and fuller self-expression. Death closed the career of Ethelwynne Kingsbury in the summer of 1947, but her Spirit lives on in the

hearts of those who caught the gleam of her happy faith and indomitable courage. As one writer expressed it, "There were many teachers of voice; there was but one Ethelwynne Kingsbury."

In her particular place—and it surely was a large one—she was the person who valiantly met the conditions of her time and conquered, not only making for herself a joyous and successful career but radiating a spiritual influence beyond computation.

Thinking of times, places, and persons, we easily recall a long list of men and women who particularly fitted into



the surrounding conditions, faced them regardless of difficulties, and successfully conquered whatever they met. The names of Moses, Joshua, Columbus, Joan of Arc, Washington, Florence Nightingale, Lincoln, Edison, Booker T. Washington, Father Damien, George Washington Carver, Father Flanagan, and many others come to mind. We have at least some comprehension of the difficulties they faced, the challenges they met, the courage they summoned, the hardships they faced and the inestimable richness of service with which they blessed the world. Each in his own way they met the call of the time and place and proved to be the person needed.

Countless stories could be told of individual greatness displayed in the war so recently ended. In these postwar days, with that same courage, thousands of veterans face the equally terrible years of rehabilitation and bring to each day a triumphant courage which refuses to be beaten.

What is the particular lesson to be learned from all these brave souls who met whatever had to be met and came through victoriously? We owe it to ourselves to profit from the sacred obligation of their example and so make our own lives more worthy. What does it mean, personally, to him who faces a certain time and place and proves himself the one needed to fill it?

For one thing, it means his own highest self-development. He gains greater self-confidence through contending with handicaps which seem to bind him. Deep within he finds a latent power on which he calls persistently and believingly. As self-confidence grows, he attains a poise which commands respect and makes him a more pleasant and powerful individual, consequently more successful. Skill in his chosen activity develops because he believes in himself and keeps everlastingly at it. His self-respect becomes greater and this creates recognition and higher respect from others. Every advance adds to his self-expression—that which is his own best self—and this, in turn, brings him honor and the approval of his fellow men as well as of his own conscience.

Prosperity is the normal material result of such growth; however, the spiritual unfoldment of the individual's entire being is of far greater importance. He may have been handicapped physically or held back by poverty or by a set of circumstances which apparently tied him down to mediocrity; or, like Queen Esther, in high position, he may have to face a decision which challenges the very depths of his soul. Whenever he rises to the occasion, courageously doing whatever his better self demands, even though in so doing he may lose his life, a becomes *the person* for that certain time and place.

The second and probably greater result is that of the influence of one's life and action on the lives and actions of others, many of whom he has never known but who are, nevertheless, touched, influenced, swayed, uplifted,

and made heroic by his example. No man can truly evaluate the importance to himself of what he does in response to the inner call; much less can he know or realize how great is his influence upon others.

Any one of a thousand conditions, difficulties, accidents, handicaps, or adverse circumstances may have thrust upon him the demand to be or to do something extremely difficult. Rarely would he have chosen such a place or demand, but, finding himself facing something which needs to be done, he does it. He measures up to the challenge and becomes one of the great ones of the world. That is what "Writes his name in imperishable lines across the skies of time."

Wherever we are, even in obscure and humble places, there is a specific worthy something which needs to be done. The time is now, today. Are we proving ourselves to be the person? Let's think it over.

---

### TO CHRIST

The Good, the True, the Beautiful in life,  
Have oft been put in poems of the soul;  
And wondrous words of love, divine,  
inspired,

Have poured from poet heart in lofty  
strain.

But still I dare to fashion out of pain  
A poem rare, alive, with spirit fired,  
Transcending self, the Christly life as  
goal—

Serenity distilled from inner strife.  
A poem free of self I will create:

Its breath compassion, and its hunger  
God;

Its beauty kindness, giving love for hate;  
Its virtue, understanding saint or  
clod . . . .

When poem such as this my life portrays,  
'Tis worthy to be Thine . . . to match

Thy ways . . . .

—Mark Halpern

# "He Who Serves His Brother Best—"

By AZTAROTH



FROM WHERE John Randall stood at the window of the cabin, he could see through the trees far down into the valley where a mountain stream glistened silver in the late afternoon autumn sunshine.

Well, he had actually accomplished it! After years of waiting desperately to make the break, he had finally got up sufficient courage to do it! People thought he was a fool. Perhaps he was, in the eyes of the world. A normal, healthy, and ambitious young man just doesn't toss over a good accountant's job with an excellent firm, rent a one-room cabin in the mountain wilds, and plan to settle down to the life of a hermit. No, in a materialistic world only a fool would behave like that—or a poet. And he wasn't a poet!

He turned from the window smiling as he surveyed the rough interior of the cabin. Nothing fancy, certainly, but comfortable and livable enough. He liked the huge stone fireplace with its warm red glow from the smouldering pine log; he liked too, the sturdy rough hewn furniture and worn Navajo rugs on the floor. He had everything he needed here—plenty of firewood, good, cold spring water, and enough food supplies to last him a month. In case he needed anything more the small mountain town of Aspen was only six miles away and Mirandy, his more or less dependable old Ford, was outside in the shed.

Here was his haven of refuge, he thought contentedly; his island of peace in a badly troubled and neurotic world. Here he would find himself. For many years he had been reading books on the occult and esoteric phases of religion. All of them had interested him and brought scores of unanswered questions to his mind. He had a feeling that

much of what he read was true, as it touched an inner chord of response within him. But now he wanted to find out for himself—he wanted to learn from personal experience the mystery of self, as well as the true nature of the physical world and the various planes beyond. Well, this cabin was not in the Himalayan mountains, but it must serve. Here he hoped through study, meditation, and prayer, to pierce the veil and discover the answer to the great riddle of life. Here he would seek out the mystery of being and know at last whether or not the teachings of the occultists were true.

He remembered the world he had left behind him with no feelings of regret. He recalled the dull, empty lives of his fellow office workers with their petty cares, small quarrels, foolish pleasures, and stupid aspirations. Of course, if you permitted yourself to be caught in the whirlpool of the moment as they did, it could all seem important and vitally significant, but actually it was not. Yes, he was glad that he had progressed far enough that he could see the world now for what it really was—a false plane of illusion! He felt fortunate indeed to be out of the human maelstrom of the city and alone here in the clean mountain fastness and peaceful solitude.

He glanced around the room. Everything was unpacked and put away with the exception of his big crate of books—his precious library of occult and mystical books. He picked up the hammer and turned the crate on end as he began pulling out the nails. Tonight he would get started on that new Brunton book . . . . It was then he heard a knock on the door. He glanced up annoyed. Who could be knocking at his door? No one knew he was here and all the nearby cabins had been

closed after Labor Day. He got up hastily and took a small revolver from the table. He slipped the revolver in his coat pocket. You never could tell out here and it was better not to take any chances. He opened the door cautiously.

"Hello, friend," a cheerful voice greeted him. "Sorry to disturb you, but my car broke down out here in the road. Saw the smoke from your chimney and thought you might have a phone."

John looked at the man, trying to keep his annoyance from showing in his face. "No, sorry, fellow, I don't have a phone. Doubt if you'll find one around here, as all the places are closed. The town of Aspen is six or seven miles down the road . . ." He broke off, hoping that the stranger would decide to walk it and leave him alone.

The man hesitated and glanced off toward the road, giving John an opportunity to study him more closely. He judged the stranger was around fifty, rather heavy set, with dark, graying hair and a rugged handsome face deeply tanned by the sun.

John waited impatiently.

At last the man turned back and looked up at him apologetically. "Well, for a strong, young fellow like you, I guess a six or seven mile hike wouldn't be much, but my right leg has been giving me some trouble . . ." He hesitated, still looking at John.

With difficulty John checked a frown of impatience. Couldn't he ever get away from people—even up here! They were always wanting something—annoying you with their problems and taking up your time! "Oh, well, I suppose I could run you down to the village," he volunteered grudgingly. "Wait until I finish opening this crate of books."

The stranger followed him into the cabin. "That's mighty kind of you," he said. "Now if I could trouble you for a drink of water. I'm pretty dry after driving all day."

"Oh, O.K., help yourself," John said

indifferently, indicating a galvanized water pail and dipper in one corner of the room.

As the man drank deeply, John went about opening the crate of books. When he got the top of the box open he began stacking the books on the ledge above the fireplace, unaware that his guest had walked over and was studying the titles of the books.

"That's quite an interesting collection of books you've got there, my friend," the stranger remarked. "The Secret Science of the Initiates," he read aloud one of the titles and reaching over took the book from the shelf and thumbed through it. "Hmmm, some high and



mighty language the author uses in this book . . ."

John choked back his words of anger. The fellow irritated him. Who had asked him to look at the books? Why didn't he mind his own business! "Oh, they don't mean much to a person unless he knows what that sort of thing is all about," he replied patronizingly.

"Probably not," the man said as he slowly replaced the book on the shelf. "Personally, I don't go in for that complicated sort of reading. Guess it's over my head!"

Well, at least he had sense enough to admit it, John thought as he put the last book in place and got to his feet. "Well, come along, it's almost dark and I'm not used to these mountain roads." He went out of the cabin toward the shed where Mirandy was parked, the stranger following him.

John jumped into the front seat and thumped his foot down on the starter, but Mirandy didn't cough asthmatically and wheeze into a comfortable noisy chatter. The engine was as dead as



a tomb. He pushed the starter again and again, but it was useless.

"Looks like your battery has gone dead, my friend," the man said pleasantly.

John scowled at him. "Well, don't be so cheery about it," he growled. "Let's see if we can give her a push and get her going."

Together they strained and pushed trying to back the car out of the shed, but it was hopeless as the shed was on the side of the mountain and much too steep.

John was boiling mad inside. People again! Always people giving him trouble! Here this fellow had spoiled his very first day at the cabin. "Well," he said pointedly. "Looks as though I can't give you a lift into town . . ." Then he waited as though expecting the man to say he'd go on and walk into town.

But the stranger seemed not to notice. "No, looks like you can't, all right. Guess I'd better sleep in my car tonight and possibly there'll be a car along the road in the morning that could give me a lift . . ."

John's irritation mounted. He knew the man expected to be invited to spend the night in the cabin. But why should he put himself out for a stranger? Give him dinner, put him up for the night and see that he got into town in the morning—sure, the same old stuff. People always wanting something from you. He scowled and said, "Yes, there should be a car or a wagon along in the morning. I could loan you a blanket for tonight . . ."

"Well, now that's mighty decent of you. I'll be more than glad to pay you for your trouble and for a little food if you can spare it. I haven't had a bite since breakfast."

John resigned himself. There was no way out of it he could see. "O.K., come along, let's get inside. It's almost dark."

As they walked back to the cabin, the stranger introduced himself as Hiram Vaughan, down from the northern part of the state on business. John didn't

volunteer any information about himself.

Inside the cabin, John lighted the kerosene lamp and put another log on the fire. A three burner kerosene stove in one corner of the room served for cooking purposes and it was no time until the coffee was percolating and a can of pork and beans was steaming on the stove.

As they sat down at the table, John helped himself to a big portion of the pork and beans and passed them to Hiram.

Hiram hesitated for a moment and then said apologetically, "I'm sorry but I don't ordinarily eat meat, my friend. In fact I haven't eaten meat for almost fifteen years."

Oh, another food faddist, John thought



disgustedly. "And why not?" he asked bluntly.

"Oh, just an idea, perhaps," Hiram said kindly. "Somehow I think of the animals as our younger brothers and just can't bring myself to eat their flesh."

John recalled that the people of India didn't eat meat and some of the metaphysical books were against it, but he had always thought it was rather a silly idea. After all, if no one ate meat, then the animals which were bred as food for man would never be born at all. It seemed rather ridiculous. There was an awkward pause and John knew that Hiram was expecting him to open a can of something else without meat in it, but he wasn't going to do it. A little meat wouldn't hurt the fellow if he was hungry enough!

After a moment, Hiram slowly took the plate of pork and beans and spooned out a helping of beans, avoiding the pieces of meat in the dish.

They ate almost in silence. Several times Hiram attempted to start the conversational ball rolling, but John

was in a dark mood and rebuffed his friendly attempts.

When they had finished, John let Hiram wash the dishes while he busied himself with making up his own bed and laying out a blanket for Hiram to take to the car.

"Mind if I sit here by the fire with you for a little while?" Hiram asked when they had finished.

"Help yourself, but I won't be much company as I've got a new book here I've been anxious to get started on,"



John answered indifferently.

"Oh, I'll not bother you," Hiram said. "Just like to relax a bit and let the fire warm my bones. It'll probably be pretty chilly out there in the car tonight."

John didn't reply, but took his book from the shelf and sat down close to the fire, with the kerosene lamp on a table beside him.

Somehow John couldn't get interested in the book; his mind kept wandering from the printed page. He glanced up and saw Hiram sitting thoughtfully on one of the Navajo rugs in front of the fire. It irritated him to have another presence here in his retreat and especially because it was his first night and he wanted to be alone. After all that was why he had come up here—to get away from people and their tiresome talk about things that didn't interest him.

It was then that John first noticed

something peculiar about the room. The interior of the cabin seemed to be growing unnaturally bright. He wondered if it could be eyestrain and blinked his eyes, but no, his eyes felt all right. He glanced around the room again wondering if it was his imagination, but the brilliance had become even more apparent. A rather strange light, he thought—a softly diffused golden glow that was coming in rhythmic waves.

John began to feel nervous. With trembling fingers he closed the book and placed it carefully on the table. The room had become fairly radiant and intermingled with the gold were vibrant waves of shimmering lavender light. He glanced apprehensively at Hiram, but Hiram was staring into the fire and appeared not to notice the strange phenomenon.

Then Hiram turned and smiled as John looked at him. "No, my friend," he said gently, as though answering John's unasked question. "Your eyes are not playing tricks on you nor are you losing your mind, for you actually see the light in the room."

A swift half guilty feeling of fear touched John's heart as he stared at the man sitting almost at his feet. He attempted to speak, but no words came. As he continued to stare at Hiram the light intensified until it became a shimmering vortex of flame and color that appeared to surround Hiram. Every nerve in John's body seemed to quiver, and he felt beads of perspiration on his forehead. In the scintillating radiance Hiram appeared almost like a shadow.

As John watched in stupefied amazement, a stranger appeared where Hiram had been—a being whose face was as radiant as the sun and who stood clothed in a pure, white robe; his eyes were the kindest, most compassionate eyes that John had ever seen, as they looked down at him with great love and understanding.

John sat dazed, unable to move. Gradually then a sense of overwhelming

drowsiness crept over him. His eyes felt like lead. He tried his best to keep them open, but could not. In a moment he was sound asleep.

He awakened with a start and looked anxiously around the room for Hiram, but he was alone. The fire had burned low and he saw by the clock that he had been asleep for several hours. As he noticed the blanket he had put out for Hiram to use still lying on the table, a wave of intense shame swept over him. With burning cheeks he recalled



how inhospitably he had treated the stranger who had come to his door for aid.

If only he could find Hiram! Perhaps he might yet make amends. Almost in panic he jumped up from his chair and ran out of the cabin down to the road, hoping desperately that Hiram's car would still be there. But the road was deserted.

Slowly John made his way back up to the cabin, the full significance of his experience becoming more and more apparent to him. He had thought of Hiram as only another one of the tiresome, dull people from whom he wanted to escape! Crystal clear then he saw himself for what he was—a smug, narrow-minded,

thoroughly selfish person, and he realized that he was a thousand times poorer in spirit than those at whom he had scoffed.

Then he noticed something—an unfamiliar green book on the table. Questioningly he walked over and picked it up. On the cover was a cross bearing seven roses against a five pointed star. Near the cross on one side was a lighted lamp and on the other a heart with a shining flame. Wonderingly, John opened the book. Written in ink on the fly leaf, he read these words,

“He who serves his brother best  
Gets nearer God than all the rest”

And beneath the verse a message had been penned:

“Some day perhaps we shall meet again, John. How far away or how near that time shall be is up to you. Until then in the teachings of the Rose Cross you may find the True Way—the Way of Love and Service and Understanding.


Until we meet again,  
Hiram.”

Tears were in John's eyes as he finished reading the message. He stood for a moment trembling, then overcome with emotion, he dropped to his knees and prayed for forgiveness for his pride, his arrogance, and his cruel selfishness.

As he prayed the realization came to him that a long, hard road stretched ahead, but he was ready to start. Tomorrow he would pack his belongings and return to the city. If possible he would get his old job back again; if not, he would take another. Only now he would no longer scorn his fellow workers or sneer at their joys, sorrows, and aspirations. Thus, if not in this life, then in some future existence he might again be fortunate enough to meet Hiram. John knew he would not fail next time, for henceforth in all mankind he would strive to see the reflection of Hiram as he daily served his fellow man with kindness, understanding, tolerance, and love.

# Immortal Friends -- H.G. Wells

By BESS FOSTER SMITH

ERE UPON the earth we see but through a glass darkly; but after we have passed our earthly days, and are able to see each other face to face, I know that H. G. Wells, that great mental wizard, will be one who will help me to get the clearer view. I know he will, because even when he walked the earth his ability to see into the future seemed uncanny. He saw so much farther along the arc of the Great Circle than most of us and uttered bold words of warning to mankind like a certain voice, crying in the wilderness.

I recall how (all too late) the press and radio eulogized him upon his passing, saying, "H. G. Wells has returned into that Stream of Life out of which he arose some eighty years ago," and then went on to say how, now, it was fitting for us to pause and ponder some of the bolts of lightning he had hurled at sleeping humanity.

He must, somehow, have kept a closer connection with this Stream of Life that gave him that wisdom which startled the world. Although a great student of books and of life around him, he said himself, that this Universal Stream was ever dominant in his consciousness.

I shall bide my time, but when the opportunity comes to me, I shall ask for an interview. I shall want to hear what he has to say about the next millennium or so.

"Tell me," I shall venture when we are seated in his book-lined study, "What is man coming to? Do you think it is true, as so many say, that he is going to destroy himself with an atom bomb, or something?"

Then he will turn 'round in his swivel chair, his kind eyes askint and his smile, as always, irresistible, as he replies: "That will all depend upon man, himself. He can do anything he wills

to do, you know. He holds enormous power in his head and his hands, and if the world does not please him, he can make it over so that it will.

"But shouldn't he stop making such dangerous scientific experiments—things which can destroy the whole human race?" I exclaim.

"Oh, I hardly think he should fling overboard all his hard won inventions and discoveries just because they are dangerous. Eventually, he will develop and perfect them until he finds their real use to him. Then he will harness them to work for him in making human life more spacious and clean and beautiful—a little closer to what he has dreamed it should be."

"I certainly hope and pray that he doesn't make a mess of it!" I reply a little skeptically.

"Oh, he will make a mess of it, most likely. He will have to learn the hard way. Then when, finally, he understands his connections with the Stream of Life, he will astonish himself and accomplish miracles. He not only can do this, but he must. He simply cannot let the future take care of itself. He must quit his haphazard way of doing and thinking. It is this, and not the atom that is threatening his very existence."

"In other words," I interrupt, "he must take the bull by the horns!"

"Well, yes," he replies, wincing a little. "I suppose that expresses it, though I never seem to get accustomed to your Western slang." He smiles at me and continues his discourse. "Now if a man had a few more cubic inches of brains and a score more of years to live, he could solve all of his problems safely and sanely. Eventually he will have more brain power, but," he continues, "the same results can be ob-

tained by exerting an economy of mental energy through proper thinking and in simplifying the living habits."

"Could you explain to me these methods by which you say thinking can be streamlined?" I want to know, wishing I had brought along my notebook and pencil.

"Certainly," he answers. "The first step is belief. Belief furnishes that necessary vision of something greater than the individual himself, and yet coexistent with him."

I make a mental note. Belief—faith—the substance of things not seen.

"The next step," he continues, "is willing. There must be those among men who will for good things to come to pass. He who wills performs a high disinterested service of love for mankind. Herein is a great reservoir of power yet untapped."

I make another mental note. Let the willing of good be done!

"The third step," he explains, "is to act with courage to achieve one's purposes which have been formed from beliefs and desires. This is man's whole task and he must learn it or he will perish."

"Why, this should be taught in our schools and homes and in our churches, everywhere, to the young!" I exclaim, feeling an increasing enthusiasm.

"Most certainly. All education should be an introduction into this revolutionary advance of life and not just a fitting of the young into established patterns or grooves of behaviour. Children must be shown that they can change and control the universe. They must look at it as their toy and not their prison. The breaking out of this personal prison to which we have conditioned them is the first step to attaining new knowledge. The child of the future will have before him a sort of museum, *A House of Vision* containing the history of the universe. Here he can go and study and think. He will have to rise above the barriers set by social and historic tradition if he would bring about a

peaceful World State."

How right he is, I think. Just now there is a breaking up of old systems and much controversy in planning new ones.

As I keep plying the questions, H. G. Wells proceeds to predict for me the world of the future—a unified world with equal privileges for all races of men. A common language which will be enriched by different tongues from the different nations will be used. He



sees discarded many present encumbrances, such as heavy clothing, foolish fads and fashions.

With increased refinement of civilization men will become vegetarians. They will enjoy fine health and carry themselves gracefully and well, and the span of life will be well over a hundred years. Houses will be simplified and made similar to Frank Lloyd Wright's plans. He too, saw far along the arc of the circle. Cities will be disintegrated and scattered and people will live more equally distributed along the country side. Science will control living conditions such as heating, lighting, and sanitation, and even the weather and the volcanoes and the earthquakes. The imprisoned energies within the earth will be utilized to bring to the surface

metals, oil, and heat.

There will be a common school of thought which will hold all to the center and give the same vision of reality to all. This will be established through continual research. There will be a world center of Knowledge, where millions of active workers will study and learn ways to better mankind. There will be other research workers throughout the different parts of the world also. When I began to speculate on what such a program as this would cost, he reminds me that the world is now supporting vast unproductive armies which would no longer be needed. He says that when the people of the future look back upon the present age they will call it the Age of Wars and Frustration.

"No need to worry about running out of new worlds to conquer," he assures me. "The research in every field is limitless. There will always be a challenge to the mind of man. His store of knowledge will never reach the saturation point."

It sounds like a wonderful prediction and there is something each of us can do about it. We can begin to believe and we can learn to do some good willing and follow up with some courage of conviction. We can delve now and then into that boundless stream for strength and wisdom. With the vision of the Wells' Formulae for the Utopian State ever in mind, we can be of help in bringing about a Unified and Peaceful World.

## Are You Shy?

By JANICE LORIMER



RE YOU SHY? Most mystically inclined people are both shy and sensitive. Sensitive they must be, or the life of the Spirit would exercise no appeal for them in the first place. However, in this very sensitiveness—without which the Way of God could never be found, even as light demands eyes, or sight, for seeing—this very sensitiveness, we repeat, carries with it all too often the burden of shyness in the world of the senses. The sensitive soul feels more keenly than do others the roughness and hardness of materialism. To it, wickedness and evil are sharply defined, clearly and painfully felt, ugliness of mind a quality as tangible as brick and stone, which bruise the heart.

All shy people bear a double burden through life: their own shyness and the world's actual evil. But the mystic, if he suffers even more keenly because

of his sensitive nerves, his idealism, and his striving toward perfection, is at any rate in a better position than the worldly minded shy, for he is also sensitive to the inpouring of spiritual power, the brooding compassion of the angelic hierarchies, the invisible comforters of the Spirit.

Nevertheless, the mystic must live in the material world and do his share in the creating of the spiritual civilization which is the New Jerusalem. He cannot do this unless he conquers his shyness, but shyness *can* be conquered, as Pauline W. Titus points out in her book, *How to Conquer Shyness*. (Funk and Wagnalls Co., New York City). Miss Titus, writing out of her own experience, brings a warm and practical message to the many thousands of shy people, all having great reserves of untapped power and charm awaiting discovery and use.

# MAX HEINDEL'S MESSAGE

*Taken From His Writings*

## Gleanings of a Mystic

(NINTH INSTALLMENT)

### The Sacrament of Marriage



WHEN STRIPPED of nonessentials the argument of the orthodox Christian religion may be said to be as follows:

First, that tempted by the devil, our first parents sinned and were exiled from their previous state of celestial bliss, placed under the law, made subject to death, and became incapable of escaping by their own efforts.

Second, that God so loved the world that He gave Christ, His only begotten Son, for its redemption and to establish the kingdom of heaven. Thus death will finally be swallowed up in immortality.

This simple creed has provoked the smiles of atheists, and of the purely intellectual who have studied transcendental philosophies with their niceties of logic and argument; and even of some among those who study the Western Mystery Teaching.

Such an attitude of mind is entirely gratuitous. We might know that the divine leaders of mankind would not allow millions to continue in error for millennia. When the Western Mystery Teaching is stripped of its exceedingly illuminating explanations and detailed descriptions, when its basic teachings are stated, they are found to be in exact agreement with the orthodox Christian teachings.



There was a time when mankind lived in a sinless state; when sorrow, pain, and death were unknown. Neither is the *personal tempter* of Christianity a myth, for the Lucifer Spirits may very well be said to be fallen angels, and their temptation of man resulted in focusing his consciousness upon the material phase of existence where he is under the law of decrepitude and death. Also it is truly the mission of Christ to aid mankind by elevating them to a more ethereal state where dissolution will no longer be necessary to free them from vehicles that have grown too hard and set for further use. For this is indeed a "body of death," where only the smallest quantity of material is really alive, as part of its bulk is nutrient matter that has not yet been assimilated, another large part is already on its way to elimination, and only between these two poles may be found the material which is thoroughly quickened by the Spirit.

We have in other chapters considered the sacraments of baptism and communion, sacraments that have to do particularly with the Spirit. We shall now seek to understand the deeper side of the sacrament of marriage, which has to do particularly with the body. Like the other sacraments the institution of marriage had its beginning and will have its end. The commencement was described by the Christ when He said, "Have ye not read that He which made them at the beginning made them

male and female, and said: For this cause shall a man leave father and mother and cleave to his wife; and they twain shall be one flesh." *Matthew* 19:4-6. He also indicated the end of marriage when He said: "In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." *Matthew* 22:30.

In this light the logic of the teaching is apparent, for *marriage* became necessary in order that *birth* might provide new instruments to take the place of those which had been ruptured by *death*; and when death has once been swallowed up in immortality and there is no need of providing new instruments, marriage also will be unnecessary.

Science with admirable audacity has sought to solve the mystery of fecundation, and has told us how invagination takes place in the walls of the ovary; how the little ovum is formed in the seclusion of its dark cavity; how it emerges therefrom and enters the Fallopian tube; is pierced by the spermatozoon of the male, and the nucleus of a human body is complete. We are thus supposed to be "at the fount and origin of life!" But life has neither beginning nor end, and what science mistakenly considers the fountain of life is really the source of death, as all that comes from the womb is destined sooner or later to reach the tomb. The *marriage* feast which prepares for *birth*, at the same time provides food for the insatiable jaws of *death*, and so long as marriage is necessary for generation and birth, disintegration and death must inevitably result. Therefore it is of prime importance to know the history of marriage, the laws and agencies involved, the duration of this institution, and how it may be transcended.

When we obtained our vital bodies in Hyperborea, the Sun, Moon, and Earth were still united, and the solar-lunar forces permeated each being in even measure so that all were able to perpetuate their kind by buds and spores as do certain plants of today. The efforts

of the vital body to soften the dense vehicle and keep it alive were not then interfered with, and these primal, plant-like bodies lived for ages. But man was then unconscious and stationary like a plant; he made no effort or exertion. The addition of a desire body furnished incentive and desire, and consciousness resulted from the war between the vital body, which builds, and the desire body, which destroys the dense body.

Thus dissolution became only a question of time, particularly as the constructive energy of the vital body was also necessarily divided, one part or pole being used in the vital functions of the body, the other to replace a vehicle lost by death. But as the two poles of a magnet or dynamo are requisite to manifestation, so also two single-sexed beings became necessary for generation. Thus marriage and birth were necessarily inaugurated to offset the effect of death. *Death, then, is the price we pay for consciousness in the present world*; marriage and repeated births are our weapons against the king of terrors until our constitution shall change and we become as angels.

Please mark that it is not stated that we are to become angels, but that we are to become *as angels*. The angels are the humanity of the Moon Period; they belong to an entirely different stream of evolution, as different as are human Spirits from those of our present animals. Paul states in his letter to the Hebrews that man was made *for a little while* inferior to the angels; he descended lower into the scale of materiality during the Earth Period. While the angels have never inhabited a globe denser than ether. As we build our bodies from the chemical constituents of the earth, so do the angels build theirs of ether. This substance is the direct avenue of all life forces, and when man has become as the angels and has learned to build his body of ether, naturally there will be no death and no need of marriage to bring about birth.

(To be continued)



# Studies in the Cosmo-Conception

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

## The Effect of Feeling

Q. What other forces besides Attraction and Repulsion operate in the Desire World?

A. The twin Feelings of Interest and Indifference.

Q. Where do these function?

A. The fourth Region of the Desire World is the "Region of Feeling." From it comes the feeling concerning the already described forms and upon the feeling engendered by them depends the life which they have for us and also their effect upon us.

Q. Does this apply to ideas good and bad?

A. Whether the objects and ideas presented are good or bad in themselves is not important at this stage. It is our feeling, whether of Interest or Indifference, that is the determining factor as to the fate of the object or idea.

Q. What is the effect of Interest?

A. If the feeling with which we meet an impression of an object or an idea is Interest, it has the same effect upon that impression as sunlight and air have upon a plant. The idea will grow and flourish in our lives.

Q. What is the effect of Indifference?

A. If we meet an impression or idea with Indifference, it withers as does a plant when put in a dark cellar.

Q. How is this Region related to our physical life?

A. From this central Region of the Desire World comes the incentive to action, or the decision to refrain therefrom, for at our stage of development the twin feelings, Interest and Indifference, furnish the incentive to action and are the springs that move the world.

Q. How does Interest operate in the Desire World?

A. Interest starts the forces of At-

traction or Repulsion.

Q. What is its effect on Repulsion?

A. If our interest in an object or an idea generates Repulsion, that naturally causes us to expurgate from our lives any connection with the object or idea which is aroused.

Q. How does Interest affect the force of Attraction?

A. When the feeling of Interest arouses the force of Attraction and it is directed toward low objects and desires, these work themselves out in the lower Regions of the Desire World, where the counteracting force of Repulsion operates.

Q. How is this opposition related to our physical life?

A. From the battle of the twin forces—Attraction and Repulsion—results all the pain and suffering incident to wrongdoing or misdirected effort, whether intentional or otherwise.

Q. How can this knowledge profit us?

A. It should make us realize how very important is the Feeling we have concerning anything, for upon that depends the nature of the atmosphere we create for ourselves.

Q. What must be specifically kept in mind?

A. That if we love the good, we shall keep and nourish as guardian angels all that is good about us; if the reverse, we shall people our path with demons of our own breeding.

Q. Is this literally true?

A. Yes, because the Desire World, with its innumerable inhabitants, good and bad, permeates the Physical World—invisible, but everywhere present and potent as the cause of everything in the Physical World.

Reference: *Cosmos* 45-48

## WESTERN WISDOM BIBLE STUDY

## "A Cloud of Witnesses"



Wherefore seeing we also are compassed about with so great a crowd of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

*Hebrews 12: 1*

In this paragraph from St. Paul's letter to the Hebrews, we find three points of especial significance to the spiritual aspirant.

First is the fact that we are "compassed about with so great a cloud of witnesses." It is an actual fact—little realized by most people—that we are continually surrounded by many kinds of invisible (to the ordinary sight) beings inhabiting the Etheric Region and the Desire World. As on the physical plane, some of these beings are beneficent and ever ready to assist us, while others are always on the alert to deceive and mislead us. It is a part of the training of the spiritual aspirant to learn to cooperate with the beneficent ones and to outwit and disregard those of malicious intent. This is done chiefly by cultivating constructive thought and noble, helpful feelings.

Active among the helpful group are the angels, etheric beings who are prompted by unselfish love to aid and assist unceasingly in carrying into fruition the plans of those Higher Ones who have charge of the evolution of humanity. They work particularly with mothers and children, surrounding them with vibrations of comfort and love, and guiding them through times of danger. They also do special work with the plants, for they have a particular affinity with the plant group spirit. They "cause man's corn and grapes to grow

or wither, his cattle to increase or not, his family to multiply or die out, as required to bless him for obedience to the law of the chief Race Spirit Jehovah, or to punish him for transgression against the law."

The second point to be noted is St. Paul's admonition to "lay aside every weight, and the sin which doth so easily beset us." The "weights" with which every aspirant has to contend are the tendencies that spring from the lower self: selfishness, intolerance, greed, hatred, jealousy, and a host of others. These must be "laid aside" or transmuted into their opposites by persistent efforts to serve others with kindness and goodwill. "The sin which doth so easily beset us" may be one of these lower traits, or it may be, more specifically, the misuse of the divine creative force, with which every human being is endowed. Conservation and sublimation of this creative power is the basis of spiritual progress, as the apostle Paul repeatedly emphasized.

As a third point for consideration, St. Paul says, "Let us run with patience the race that is set before us." In the Western Wisdom Teachings we are told that impatience of restraint is one of the three chief hindrances to the people of this age, and it may be a particularly serious stumbling block to the spiritual aspirant. The "race" that is set before us is nothing less than attaining the status of Christ Jesus, and unless we cultivate patience and humility we may be tempted to listen to the voice of discouragement and give up before the goal is reached. However, we have been assured, "There is no failure save in ceasing to try," and there are ever those among our "cloud of witnesses" who are ready to lend a helping hand.

---



---

# TODAY'S SCIENCE

---



---

## The Magical Robots

**I**N THE ROBOTS, mechanical devices born of the industrial era, we have what is astonishingly like a new race of beings, manifesting a degree of man's intelligence and ingenuity. As the god-in-the-making man creates primarily in substance of the mineral kingdom during this stage of his development, but he will in the future create from substances of the higher realms. The robots, made of physical substances, and already a tremendously important factor in human destiny, are but primitive indications of man's future creations.

If a task can be mechanically performed, there is no operation too delicate, no drudgery too monotonous, nothing too heavy or back-breaking for the robot. Man is harnessing his tireless automatons to material forces and causing them to conquer the earth, sea, and air for him—to take over the humanly impossible or arduous tasks, thus multiplying his powers for producing his material needs. Results: release from hardships and endless toil, leisure for creative and spiritual endeavor. Also, a host of new social, moral, and spiritual problems as yet unsolved.

Man has given robots such power to respond to vibration that they appear to "see" through fog, flesh, and solids, including metals; they "listen" to a vast range of sounds, many too faint for human ears; they evidence a delicate and accurate sense of touch; they "taste," weigh, and measure.

Robots are rapidly replacing domestic servants, and are serving as salesmen in stores, as service station attendants, and as waiters and photographers. They

do filing swiftly and unerringly, and help in countless other ways: clerking, calculating totals, compiling statistics, and even keeping books.

Robots substitute for human watchmen, firemen, lighthouse keepers, guards at railroad crossings and other places of danger. They are almost infallible in revealing disorders in human bodies, as well as in radios and instruments of all kinds.

Robots have worked wonders on the farm, taking over many unpleasant chores and much heavy labor. Mechanized farm hands now harvest grains, pick cotton, nuts, corn, and fruits. Land is already being plowed by driverless tractors.

Robots level mountains, mine coal deep underground, and like great beasts of burden, they load and unload trains and ships, accomplishing more than armies of men. They can process foods, assemble complicated devices, and direct operations with speed and precision, so we have robot-run canneries, chemical plants and other factories where control is by remote push buttons.

Robots now fly airplanes, transmit and receive millions of messages, record the weather, sound warnings, and do many other amazing feats too numerous to mention.

Yet we are told that these first robots are crude and just the forerunners of fantastically clever ones to come, and that as we continue with human skill and intelligence to build these machines, we approach a social revolution that will alter our world beyond anything we can now dream possible.

*(To be continued)*



# Astrology Department

## Planetary Octaves

By ALFA LINDANGER



ASTROLOGY textbooks tell us that the divine science of astrology, the wisdom of the stars, deals with planetary vibrations and their observed effect upon the earth and man. We are also told that the solar system is the kingdom of God, in which we "live and move, and have our being," and that each of the known planets in this solar system is regarded as the body of an exalted spiritual intelligence, who is helping humanity in its evolution from protoplasm to God.

Up to the end of the eighteenth century only five planets, aside from the Earth, man's field of evolution, were recognized in our solar system: Mercury, Venus, Jupiter, Mars, and Saturn. Occult teachings state that when humanity is ready for a new step in its upward journey to perfection, a great spiritual impetus is given long before physical demonstration takes place. These demonstrations and changes in man's consciousness are usually coincident with discoveries in celestial phenomena.

The summit of achievement in modern astronomy was the official or recorded discovery of three major additions to the solar family. First was Uranus, found in 1781 by Sir William Herschel, with his then improved telescope. Sixty-five years later, in 1846, another far-away planet came within astronomical ken: Neptune, observed almost simultaneously by several European astronomers. Then, in 1930, the latest super-planet, Pluto, was discovered by the

Lowell Observatory in Arizona.

All three planets had been noticed long before the actual announcement of the fact. Uranus, for instance had been mapped over a hundred years earlier by John Flamsteed, then Astronomer Royal, who, however, had catalogued it as a fixed star. Similar instances were noted in regard to Neptune and Pluto. There is also a probability of still a fourth new planet beyond the orbit of Pluto, eventually to be discovered.

Through the tremendously high vibrations of these great celestial bodies mankind is impelled forward with ever-changing world conditions, and the growing capacity for responding harmoniously to these powerful rays marks the pioneer in the "New Dispensation."

At the time of the appearance of Uranus, the advanced races were restive and eager to throw off the shackles of dominance and tyranny of age-old custom and convention, outworn laws, and antiquated traditions in their economic and social life. The lightning ray of Uranus was the fuse, setting off the struggle for freedom and liberty, as exemplified in the outbreak of the French Revolution and the War of Independence in the American colonies.

Coincident with Neptune's entry on the interstellar arena, the world experienced a wave of spiritual ideality, loosening the fetters of religious and academic dogma and intolerance. There arose a peculiar craving for sensational

psychic phenomena, a stirring of latent subconscious faculties leading to a search for mental and spiritual satisfaction.

Pluto's arrival marked world conditions similar to those of Uranus—a further breaking up of materialistic bondage. "Death to the old; birth of the new." Through this agonizing travail humanity is now passing. "In the crucible of pain, great souls are born."

Important elements in the growth of the Ego are the mind and emotions, governed by Mercury and Venus, and the process of purifying, uplifting, and illuminating these is the mission of Neptune and Uranus.

Most textbooks of astrology give very little information regarding the affinities or octaves of the two planets closest to the Sun. Nor do the authors give any explanation of what constitutes a planetary octave; neither do they agree on which planet is the real octave of either Mercury or Venus. Nor is it mentioned why only these celestial bodies have octaves, and not the others. Consequently students and teachers are puzzled and unable to understand the diverging statements. Let us try to analyze this interesting question.

An octave means an eighth note, as well as an interval on the diatonic (natural) scale, and must be a perfect concord, or double the pitch of the first note. Therefore in a planetary octave the complementary relationship must, on a higher scale or plane, not only reproduce the "tone" of the lower planet, but also strike a new "note"—an extension of spiritual or supersensible harmony.

Pythagoras, we remember, expressed the idea that the heavenly bodies were separated from one another by intervals

corresponding to the harmonic length of the strings on musical instruments. And he held that the movement of the planets gave rise to a pleasing sound, which he called "the music of the spheres."

Many astrologers consider Neptune the octave of Venus, and Uranus the octave of Mercury. From the zodiacal point of view there seems to be something to support this idea. Taking it from the standpoint of agreement with signs and rulerships, we may say that Venus is exalted in Pisces, the sign ruled by Neptune, which latter is exalted in Cancer. Both signs are of the element water, denoting a harmonious blend on the emotional plane. Take Mercury,

ruling Gemini, and Uranus, governing Aquarius: both rule airy signs, which fuse on the mental plane. This may substantiate the supposition that Neptune is the octave of Venus and that Uranus is the octave of Mercury.

However, this is based merely on the harmony of the signs. Astrologically the nature of the planets do not blend. This is an essential point. A little study

and research reveal to us that Neptune is truly the higher octave of Mercury, and Uranus that of Venus. This conclusion is from all angles—astronomical, astrological, esoteric, and anatomic.

In the first place there is an eight-sign "interval" between Taurus ruled by Venus, and Aquarius ruled by Uranus, both fixed signs denoting past causation which, broadly speaking, results from the "fall into generation" through the misuse of the sacred creative force as told in the first chapter of Genesis, the symbolic story of Adam and Eve yielding to temptation and eating of the forbidden fruit.

The fixed cross shows us progressively

#### WORKING TOOLS OF THE SPIRIT

The planets of the natal horoscope, characterized by their respective signs, houses, and aspects, give a concrete picture of the working tools of the Spirit. They indicate the traits of character, both positive and negative, which the individual has ready for use in this life, and show where the areas of energy exist within the nature. Thus may astrology be used as a guide to the greatest accomplishment and progress.

the evolution of human emotion or love, which is the unifying or cohesive principle in nature: Scorpio, ruler Mars—defining evanescent primal passion; Taurus, ruler Venus—defining personal and conjugal love: Leo, ruler Sun—defining abiding love of spirit for spirit; Aquarius, ruler Uranus—defining humanitarian or universal love, Christ love.

Venus, ruler of Taurus, is the planet signifying attraction, coalition, the possessive love, which must become selfless if it is to endure. Uranus, as ruler of Aquarius awakens the altruistic principle, giving voice to the Brotherhood of Man, true love and friendship enduring for eternity.

In Greek mythology we find Uranus, as the affinity of Venus, corroborated in the story of the Titans being the offspring of Uranus (heaven) and Gaia (the earth, Taurus). The Titans were giants in stature as well as in strength, and as such they were liberators of their brothers imprisoned in Tartarus (Hades), or Scorpio, the exaltation sign of Uranus, portending death to the material (earthy), transmutation of sex, and transcendency of the regenerated soul.

A physiological relationship of Venus and Uranus is found in the functions of nutrition and growth, governed by the thymus gland ruled by Venus, and the pituitary body ruled by Uranus. These endocrine glands stimulate physical growth and assimilation through the hormones or secretions poured into the blood. Emotional disturbances and abnormal growth may result when these glands are affected. The thymus gland is active in childhood, the pituitary becomes so at the period of adolescence.

Venus represents the social and artistic urge in man; Uranus fosters the community spirit, federative and cooperative unions, the creative urge of genius.

Mercury, the "messenger of the gods," is called the planet of reason and intelligence. In space it is closest

to the Sun, its distance never more than 28 degrees; therefore, wherever the Sun is placed in the zodiac, Mercury is close by. Now, regarding Neptune as Mercury's higher octave astronomically, we find a striking similarity in Neptune's proximity to the Sun, whenever Neptune enters a new sign, that is, every fourteenth year. For instance, at its first "telescopic discovery" it was calculated to be in the last degrees of Aquarius. It entered Pisces in February 1848, when the Sun was passing from Aquarius to Pisces. It next entered Aries in April 1861—Sun in Aries; into Cancer in July 1901; into Virgo in September 1928, into Libra in October 1942. When changing into Taurus, Gemini, and Leo, it was at most within 46 degrees of the Sun. As Neptune does not really belong to our solar system, (according to Bode's Law, the arithmetical relation between the distances of the planets from the Sun) might not these figures suggest that this great planet is a "messenger" from the outer infinite space, or esoterically, the

## Horoscopes for Subscribers' Children

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

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

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

NOTE: We give horoscope reading ONLY in this Magazine.

"light-bearer" of an invisible sun, the cosmic Sun?

Max Heindel, the Rosicrucian initiate and mystic, describes Neptune as the planet of the spiritual realms of the universe, representing sub- and super-intelligences, as Mercury represents the human. For Mercury rules the nervous system, conveying intelligence to the brain, while Neptune governs the spinal canal, the pineal gland (the organ of superintelligence), and the development of cosmic consciousness.

Furthermore, anatomically considered, Mercury rules the motor segment of the spinal cord, the sensory nerves, and the vital fluid which flows along the nerves. If we take a textbook of anatomy and study the description of the spinal column and cord, we see that the cord is composed of white and gray (brain) matter. The gray matter consists of nerve-cells, the white of nerve-fiber. On a transverse section the gray matter is found in the center, presenting the appearance of a double crescent, concave outwards, with a connecting band between the two sides, so that the whole resembles the symbol of Pisces, Neptune's domain. A piece of the backbone of a large fish, bass, salmon, etc., will readily illustrate this fact.

The influence of Mercury in the chart is mostly neutral, or convertible; Mercury quickens knowledge and enlightenment through thinking and observation of visible facts, Neptune enlightens through the inner perception. It gives a direct knowledge of facts that are not visible nor tangible, going beyond the mere mental, yet it *knows the reason why*. Therefore, on the celestial scale Neptune does strike a true pitch, a harmonious concord, as the higher octave of Mercury.

The late Louis Berman, professor of biological chemistry at Columbia University, said: "The human personality is a body-mind complex, dominated by the internal secretions."

The chief "personality" endocrines are the thymus (Venus, previously men-

tioned), and the thyroid, which is governed by Mercury. This gland stimulates the brain and the nerves. Neptune governs the pineal gland, which is spiritual in its function, helping man to develop the inner faculty of perception. The degeneration of these two glands may lead to mental and cerebral diseases, such as cretinism and myxedema, and to insanity.

The pituitary body, Uranus, and the pineal gland, Neptune, both operate as the "overtones" of Venus and Mercury to bring about the evolution and spiritualization of the morals and mind of man.

Neptune's mission is to "lighten," to "make light," to "throw light upon." Its nature is penetrating, probing, aerating, almost like yeast in dough; gradually leavening the dark heavy mass of materialism both in humanity and in the earth. As yet the mass mind chiefly responds to Neptune's negative side, which is disrupting, disorganizing, distorting; its witching light often throwing a glamour over the mind and emotions.

Neptune is the celestial enigma; even its telescopic discovery brought on controversy and dissent. Its first and real discoverer, John Couch Adams, the English astronomer, presented his treatise on the subject to the Astronomer Royal months before any other, but it was neglected and unpublished. Thus the credit and honor for the momentous event of September 1846 was given to Dr. Galle of the Berlin Observatory, using the almost identical, but independent computations of Jean Joseph Le-verrier (French astronomer), published in August, 1846.

Neptune, wanderer on the outer rim of our solar system, whose distance and magnitude until so recently were beyond human measurements and observation, completes its cyclic journey through the zodiac in a little less than 165 years. Therefore its "high frequency" rays are tremendously important, bringing

(Continued on page 382)



## The Children of Leo, 1949

Birthdays: July 23 to August 23

**L**EO, the representative of fixed-fire, is the "royal" sign of the zodiac, ruled by the life-giving Sun. Natives of this sign who have developed its positive qualities are creative, vital, aspiring, generous, affectionate, and capable of deep and lasting friendship. They are fearless in leadership, enthusiastic in promoting a chosen cause, dramatic in accomplishment, and possessed of a strong will and desire for self-expression.

The less developed type of the Leo native is apt to be domineering, blustering, arrogant, conceited, and amorous. His temper is quick and fiery, and he is prone to deplete his energies by excessive indulgence in the pleasures of the senses.

As children, Leos may be wilful, unruly, and hard to discipline, for they will not be driven. However, they are easily managed by those understanding the emotions which are both their strength and their weakness—one needing only to play the right melody on the heartstrings. The genuine, cheerful, warm-hearted disposition of these natives usually more than compensates for an often uncertain temper and recurrent

efforts to dazzle others. Consequently they make devoted friends.

The Leos make splendid executives, actors, teachers, publishers, captains of industry, etc. Singers and surgeons are also to be found among these fixed-fire people, their physical and moral strength and stamina being of advantage in these professions. The heart is ruled by the Sun and Leo, and if the Sun is afflicted, there is apt to be a heart difficulty of some kind.

In effect all the solar month of Leo this year are the sextiles of Saturn to Uranus and Neptune to Pluto, indicating for the children born during this time an innate ambition, determination, and ability to concentrate upon the work at hand. They are apt to have considerable intuition, a mechanical mind, and a broad vision.

Two solar aspects are in operation as the Leo month begins: the conjunction with Mercury, and the opposition to Jupiter. The former, lasting until August 2, favors the mentality on the days when the orb is more than 3 degrees, but the latter, lasting until July 27, inclines one toward a haughty, extravagant disposition. Children with this aspect should be given special training in self-restraint, thrift, and honesty.



Two aspects to Venus are also in effect as the solar month opens. The sextile to Mars lasts until August 11, indicating an ambitious, aspiring, and adventurous nature, with an abundance of energy and earning capacity, but a tendency toward too free spending. The sextile to Uranus lasts until August 3, and makes the native mentally alert, intuitive, and magnetic. There is a love for art, music, and poetry, and a happy marriage is likely.

Mercury opposes Jupiter from July 23 to July 26, giving a tendency toward instability and indecision. Children with this configuration will need training in honesty and persistence.

From July to August, Saturn sextiles Mars, indicating a capable, determined, and energetic nature. These natives have executive ability, along with endurance and power to accomplish.

Another aspect to Mars is in operation as the solar month opens, the conjunction with Uranus, and lasts until August 6. This vibration bespeaks an erratic, eccentric person, with a violent temper and a resentment against restraint and authority. Kindliness and consideration for others should be taught these children.

Venus is in conjunction with Saturn from July 26 to August 5, giving a tendency toward jealousy, stinginess, and poor business judgment.

From July 28 to August 14, the development of the spiritual faculties is favored by the sextile of the Sun to Neptune. There is a strong love for the occult and a talent for inspirational music.

Beginning the same day and lasting until August 3, Mercury sextiles Neptune, giving a mind peculiarly adapted to the occult art. These people usually succeed in occult science and are capable of magnetic healing.

Mars squares Neptune from August 1 to August 21, a vibration indicating lessons to be learned in refinement and self-control. There is a tendency to respond to undesirable superphysical

influences because of sensuality and self-indulgence in past lives.

From August 9 to August 17, Mercury is in conjunction with Saturn, giving depth and foresight to the mind. However, there may be melancholia and timidity at times unless the child is given early training in constructive thought.

The beneficent trine of Venus to Jupiter lasts from August 11 to August 20. People with this auric vibration are well fortified for success and general good fortune. Accumulation of wealth, social prestige, and happiness in marriage are favored. The native is optimistic, generous, jovial, tolerant, musical, and fond of travel.

From August 14 to August 23, Mercury sextiles Mars, giving a keen, sharp, and ingenious mind. There is resourcefulness, enthusiasm, and much mental energy. These natives are versatile, dexterous, and fond of argument, and usually have a ready wit.

Jupiter opposes Mars from August 18 to August 23, an aspect which bespeaks the need for training in honesty, poise, and clean, wholesome living.

From August 19 to August 23, Venus squares Uranus, a vibration which indicates lessons to be learned through relations with the opposite sex. Unless there is careful training in poise and high moral principles, these natives are apt to experience quarrels, divorce, or public scandal.

A more fortunate aspect to Uranus, the sextile from the Sun, is in operation during the same period, accentuating the intuition, originality, independence, and inventiveness. The ideals are high and there is ability to "tune in" on the higher superphysical vibrations.

The last three days of the solar month are also marked by the beneficent trine of Mercury to Jupiter, one of the finest assets in life. Natives with this configuration will be cheerful, optimistic, and possessed of a broad and versatile mind. The reasoning ability is good, and there is talent for law and literature.

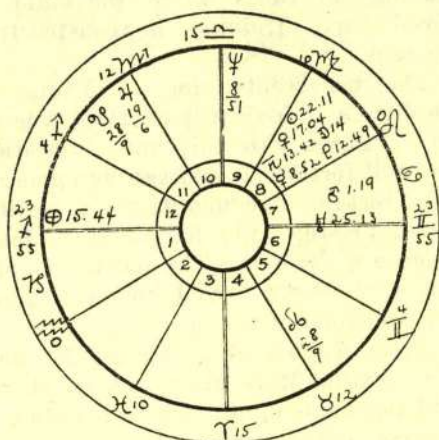
## Reading for a Subscriber's Child

SANDRA K. C.

Born August 15, 1947, 3:20 P.M.

Latitude 39 N.

Longitude 90 W.



The stellium of planets, composed of the Sun, Venus, Moon, Saturn, Pluto, and Mercury in Leo in the 8th house, is the dominating factor in this little girl's chart. Such a configuration indicates a definite life pattern in this incarnation, with little chance to alter the events which will occur. In other words, there is a specific karmic condition to be met in this life, but if Sandra is taught to react to circumstances and events with tolerance, humility, and unselfishness, she can make tremendous spiritual progress.

Leo is the sign which rules the heart, and natives of this sign have deep and ardent feelings, being staunch defenders of those they love, but equally strong in their aversions. Since Sandra also has Venus in Leo, she is apt to be particularly demonstrative in her affections and loyal to her family and friends. A mother's wise guidance in the selection of friends who are of the higher type can be of much help to this child.

Leo is also the sign of the leader, and this little girl will forge to the front in whatever field of endeavor she participates in as naturally as plants turn

to the Sun. Since most of the planets in Leo are square to Jupiter in Scorpio in the 11th, there is a tendency toward stubbornness; self-indulgence, and an over fondness for display. Training in unselfishness, self-control and cooperation should begin at an early age.

The sextile of Neptune in Libra in the 9th house to Mercury, Pluto, Saturn, and the Moon, indicates work done along spiritual lines in previous lives, and consequently an understanding of spiritual truths. Wise parents will appeal to this side of her nature in teaching her to direct constructively the tremendous power which is hers. The Sun and Venus are sextile to Uranus in Gemini in the 7th, giving further understanding of spiritual verities, and a quick, intuitive perception. This configuration also indicates the probability of a sudden marriage.

Mars, intercepted in Cancer in the 7th, is in conjunction with Uranus, makes a weak sextile (9 degrees) to the Sun, and a weak square (7 degrees) to Neptune. This configuration indicates a tendency toward impulsiveness at times, and the need for a simple, wholesome diet in order to avoid difficulties with stomach digestion.

The common sign Sagittarius on the Ascendant is especially fortunate in this case, giving a needed degree of pliability and adaptability. The ideals are high and the personality pleasant and winning.

Since the sign Libra is on the Midheaven, the profession is indicated by its ruler, Venus. Posited in Leo in the 8th, in conjunction with the Sun, Moon, Saturn, and Pluto, square to Jupiter, and sextile (8 degrees) to Uranus in Gemini, it points toward a career in the entertainment field, probably as an actress, since Venus also rules the 5th house, which governs dramatics, the theater, etc.

# VOCATIONAL GUIDANCE ADVICE

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

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

## Telegrapher. Interpreter

**KURT M. H.**—Born February 21, 1914, 0:50 P.M., Lat. 23 S., Long. 43 W. The 15th degree of Pisces is on the Mid-heaven of this chart, and its rulers, Jupiter and Neptune, are posited in Aquarius in the 8th and in Cancer in the 2nd, respectively. Jupiter is in conjunction with Uranus and trines Saturn in Gemini on the Ascendant. Neptune trines Mercury in Pisces in the 10th, and opposes the Moon in Capricorn in the 8th. The Sun and Venus are in conjunction in Pisces in the 9th, trine Mars in Cancer in the 1st, and square (weak) Saturn. This native would be apt as a telegrapher or wireless operator, particularly on ship or airplane. He also has ability as a linguist, secretary, or accountant.

## Business Executive Statistician

**JOHANNA M. H.**—Born January 17, 1914, 1:20 A.M., Lat. 51 N., Long. 7 E. In this chart the sign Leo is on the 10th house, and its ruler, the Sun, is intercepted in Capricorn in the 3rd, in conjunction with Jupiter, Mercury, and Venus, trine the Moon in Virgo in the 11th, and in opposition to Neptune in Cancer in the 9th. The suave, affable sign Libra is on the Ascendant. This native is practical, ambitious, and persistent. She could succeed in an executive position in a business dealing with contracting, building, mining, agriculture, or the selling of food, etc., as in a chain store. She could also give efficient service as an upholsterer, government clerk, or statistician.

## Beautician. Teacher

**SHIRLEY I. C.**—Born March 16, 1930, 2:30 P.M., Lat. 34 N., Long. 118 W. Here we find the fixed sign Taurus on the 10th house, and its ruler, Venus, in Aries in the 9th, in conjunction with Uranus, sextile to Jupiter in Gemini in the 10th, trine the Ascendant, and square Saturn in Capricorn in the 5th. Jupiter squares Mercury in Pisces in the 8th. The Sun is in Pisces, in the 8th, unaspected. The Moon is in Libra in the 3rd, trine Mars in Aquarius in the 7th, and sextile Neptune in Virgo in the 1st. Leo is on the Ascendant. This young woman has musical, artistic, and literary talent. She could succeed as a milliner, beautician, teacher, or as a traveling saleswoman or buyer.

## Radio Artist Interior Decorator

**SANDRA S.**—Born April 23, 1939, 10:17 A.M., Lat. 34 N., Long. 118 W. The planetary influences affecting this little girl's vocation are numerous and complicated. The 8th degree of Aries is on the MC, and Mars, ruler of Aries, is in the practical Capricorn in the 6th, trine Uranus in Taurus in the 11th and Neptune in Virgo in the 3rd, and square Saturn, which is in Aries in the 10th, sextile the Moon in Gemini in the 12th. The Sun is in Taurus in the 10th, in conjunction with the Dragon's Tail, and sextile (9 degrees) the Moon. Mercury is in close conjunction with the MC, otherwise unaspected. Cancer is on the Ascendant. As a radio entertainer or interior decorator Sandra could give superior service, and she could also be quite helpful in promoting a venture involving music, art, building, healing, and travel.

# Monthly News Interpreted

## Death KO's Again

Another scarlet stain has been added to the heavy roll of death in the boxing racket.

Swelling the long list of young men beaten to death for the perverted amusement of sadistic crowds and the profits of promoters, Freddie Sylvano died a few minutes after he was knocked out in a Honolulu ring.

This monotonous tally of disfigurement, permanent injury and too often death, brutally presented as entertainment and coldly exploited for gain, prompts the question:

*"Are we bloodthirsty savages?"*

And the answer is:

*"We are."*

We are savages and little more than beasts when we permit and stimulate a base pandering to the lowest instincts.

We are accomplices to a low racket when we encourage promoters to profit at the risk of someone else's life.

We default our claim to decorum, decency, sportsmanship and public morality when we retrograde to the sanguinary love of violence which made imperial Rome infamous.

Fortunately there are millions of people who deplore and reject the modern barbarism of the prize ring, who see through its flimsy pretense of cultivating "the manly art of self-defense," who question its superficial and ineffective regulation and who are determined to clean it up or do away with it.

The pugilism racket evidently does not want, and is not able to reform itself. **THE PROFITS ARE TOO EASY AND TOO BIG.**

So the reform must start from the outside, among people who admire and respect virile athletics, physical culture and true sportsmanship and who have the moral responsibility to prevent what should be always a source of health and fitness from becoming a disgrace, costly in human life and in the end a sordid racket.

The sooner this is done, the better.

*Los Angeles Examiner, May 2, 1949*

All spiritually advanced individuals are strictly opposed to all forms of murder; and yet in the United States

and some other countries it is legalized and patronized by immense crowds of people who pay exorbitant prices to watch its brutal performance. We are referring to prize fights between men and bull fights between men and beasts. People look back with horror on the gladiator fights which furnished the ancient Romans with a favorite form of entertainment, when in reality there is very little difference between that form of sport and the other two just mentioned. One who thinks is inclined to wonder just where a line of distinction can be drawn between such ancient practices and those of the present; also just what is the difference between a man getting angry and killing his antagonist with his fists in private, and another man killing his opponent in a prize fight ring for sport before a large paying audience?

Any form of sport that may result in torture or even murder is not in line with cosmic law, which specifically states that thou shalt not kill; and people who sanction such performances share in the consequences resulting from such activities and therefore are not held guiltless. All physical bodies, be they of man or beast, are given to the indwelling Spirit for the purpose of contacting experiences in the physical world and should be given the most careful consideration in order that they may fulfill their destiny; and any wilful or careless mutilation of them must of necessity be accounted for to the Source of all creations. The greater part of humanity should be enlightened enough to refrain from all kinds of activities which are cruel and inhuman; but since that is not the case, laws should be passed prohibiting them until such conditions obtain.

## Blackboard Now Thing of the Past

TOWSON, Md., June 4. (AP)—Turn some educators and psychologists loose with brick and mortar and a little hard cash, and what do you have?

Green blackboards—yellow chalk—three delicately tinted walls and a fourth of window glass—roofs with glass brick centers—plastic dishes.

That's a condensed description of Baltimore County's new schools. It could happen in most any county.

The modernization of the county's schools began immediately after the war. Three new buildings already are in use. Three more will be ready in September.

The men behind the program wanted something more than the biggest for the cheapest, so they called in education authorities and psychologists to help design the plants.

The results have drawn education officials from all parts of the country to see what the "contemporary" school looks like.

The green boards and yellow chalk? Remember, in the "good old days," how you sometimes had to squint at the wall slate because of the glare from the window? And how the glare was made more pronounced by the whiteness of the chalk?

That's a thing of the past here. The green boards, made of green glass sheets, are sandblasted to eliminate smoothness and glare. It is well established that yellow chalk is much more restful to your eyes.

*Los Angeles Examiner, June 5, 1949*

A part of the people at last are beginning to be color conscious to at least some degree. This is for the reason that a few of them are to some extent commencing to sense vibration, the different rates of which are the cause of all that is manifesting.

The occult scientist knows that color plays a large part in the development of man's character either for good or evil. For example: blue radiates toward an inner center and is therefore conducive to the deepest concentration, and concentration is a power of the will, which is the highest power in both God and man. Consequently it leads to a high form of devotion. Yellow has a combining vibration. It is the color

of the Christ who said, "If I be lifted up I will draw all men unto me." Red is a stimulator and is closely allied with germination in the plant, animal, and human kingdoms. It invariably has a stimulating effect on the mind and body, as it increases the activity of the arterial blood. Green is always the expression of growth and tends to develop sympathy, adaptability, and the inner quiet necessary for spiritual development. Black is the result of all colors being absorbed and gives out nothing. Therefore it stimulates concealment and repression, which are inclined to foster hatred, malice, revenge, and similar low feelings.

There is nothing in the world more sensitive to surroundings and environment than the growing child; therefore it is of the greatest importance that guidance and direction be the best possible, and surroundings such as will be conducive of the right kind of development. Accordingly, it is easy to see that a long step forward has been taken when the low vibrating blackboards have been replaced with the high vibrating green ones; and the introduction of yellow chalk is quite appropriate, as we are now working under the Christ vibration, which is yellow. Delicately tinted walls are also good, bringing more harmony and upliftment, and window glass which tempers the light is most beneficial. Added to this, we need good music which harmonizes with the color scheme, and moving pictures which both educate and entertain. With such modern innovations the schoolroom can be made a joy, and education an accomplishment which will banish ignorance and low desires. Furthermore, such innovations are destined to usher in the New Age so eagerly looked forward to, and make it an accomplished fact.

Moreover, both color and music have a therapeutic value, which is priceless when considering the health of a child so necessary for its mental development as well as for its physical growth and well-being.

---



---

## READERS' QUESTIONS

---



---

### Cause of Paralysis

*Question:*

What do you consider the cause of paralysis, and how is it indicated in the horoscope?

*Answer:*

From the physical viewpoint, paralysis is caused by the fact that the vital or etheric body has become so diseased that the vital force can no longer flow through the nerves to the muscles of the physical body. However, to the occultist, the physical condition is only the *result* of a spiritual condition, so we must look deeper if we would find the real cause.

First, let us realize that the cause of most diseases is indicated by the nature of the disease itself. Paralysis incapacitates a person, in one part of the body or another. It is a spiritual law that we usually suffer from that which we have previously caused others to suffer. Therefore, if we find ourselves paralyzed, we may assume that we have in the past contributed in some way toward the same condition for others. That is, we have in some way prevented others from fully exercising their faculties. Hence, we come again into physical incarnation to suffer and thus learn the lessons of consideration and compassion for others.

So long as we are healthy and have our material wants supplied, we are apt to be satisfied with life, and not inclined to think much about the needs of others. However, when we find ourselves suffering from some bodily ailment, we begin to develop a feeling for others. Also, the suffering we do in Purgatory after

death, as a result of the pain we gave others, causes us to be born with an innate feeling against repeating the same mistake. So it is that we are then given opportunities to make up for the cruel treatment we have meted out to others. If we have not learned our lessons in Purgatory, then we must suffer here on the physical plane until we have learned the lesson. When we become incapacitated in some way, or suffer pain, we begin to realize the enormity of our offense in causing others to suffer from our selfishness and hard heartedness. So it is that all bodily afflictions come to teach us a needed spiritual lesson, and if we accept them in that way and try to learn the lesson, we pass on to a higher state of consciousness—one which includes love and compassion for all creatures.

Astrologically, paralysis is indicated chiefly by afflictions to Uranus and Neptune in Leo and Aquarius, but there are also other indications, among them being: the Sun or Mercury afflicted in Sagittarius; Saturn afflicted in Aries, Saturn unfavorably aspected to the Sun or Moon, particularly if they are rising; Saturn afflicted in the Ascendant or 6th house.

---

### EFFECTS OF SPIRIT CONTROL

*Question:*

It is stated in the Rosicrucian Philosophy that after death a spirit control may use the medium's vehicles for centuries and thus keep him from progressing in evolution. This being the case,

how does the Ego ever get those vehicles back, and how does the seed atom of the heart combine the Ego's own record and the medium's records?

*Answer:*

When a Spirit control, or disembodied Spirit, gets possession of a medium in earth life, it means that the former has effected an entrance into the aura of the medium in such a way that it can control him or her. It becomes able to force out a portion of the medium's etheric body at will and replace it with ether of its own. This enables it to manipulate the sense centers in the brain and thus virtually have possession of the medium's physical body whenever it chooses. Spirit controls obtain influence over the medium through the vital or etheric body, they may therefore continue that influence as long as the etheric body remains in existence.

As regards the condition after death, there are two general cases: first, that of the so-called "sin body"; second, that of the normal etheric body, such as is possessed by the ordinary medium. The sin body consists of the interlocked desire and etheric bodies, the interlocking being due to depravity of some sort in previous lives. In such a case, after the death of the medium the Spirit control is able to remain in possession of the medium's finer vehicles until the purgatorial forces in the lower part of the Desire World completely dissolve the lower desire body, at which time the lower ethers are dissolved along with it. Then the medium is freed from the influence of the Spirit control.

However, this may take many centuries, because frequently the sin body is only partially dissolved between any two earth lives, and therefore the Ego comes back to rebirth and finds it waiting for him; then he has to go through the same process again. In time, however, the force of repulsion in the purgatorial region will gain the upper hand, and complete disintegration of the desire

body will take place. Then the medium is free to start on a new cycle, having shaken off the Spirit control completely. It will never get its old desire body back again, but the mind will be freed, and when it returns by rebirth, it will have possession of its new vehicles.

---

### THE FATE OF THE OUTCAST

*Question:*

Will you explain the sentence on page 113 of the *Cosmo-Conception*, which states, "In the materialistic mind lies the greatest danger of becoming an outcast." Just what is the fate of such an outcast?

*Answer:*

It is possible for the mind to become so enmeshed in materiality that the Spirit can no longer use it. When this happens a break occurs between the Spirit and the mind. The Spirit then departs from the Physical World and goes to the planet Saturn, where it leaves a record of its past lives and is stripped of its seed atoms. It then returns to the World of Virgin Spirits where it was first differentiated in the great body of God. Here it must remain until another life wave is started on the path of evolution similar to the one in which it started its journey in the beginning of its evolutionary work.

This is a terrible fate to overtake an Ego for it means the loss of millions of years in time; besides, the Spirit never feels at home in the new life wave which it has entered. Such a fate as this does not often overtake an Ego. But when it does it is almost invariably the result of the individual's having indulged in the practice of the worst kind of black magic.

# NUTRITION AND HEALTH

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

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

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

## Color Principles and Their Use

By E. P. HERMAN

(Conclusion)



THE RELATIONSHIP of colors to moods is a problem of particular interest to producers of plays and moving pictures. Dr. Robert A. Ross of Stanford University recently made a series of interesting experiments on the emotional equivalents of colors at the Pasadena Community Playhouse. He found that gray, blue, and purple are associated with tragedies. Yellow, orange, and red complement comedy scenes. Red was also suggestive of great dramatic intensity. Gray and purple were the next most effective.

The coming of Technicolor has greatly intensified the interest of moving picture directors in the emotional equivalents of colors. William A. Wellman, who has made a number of notable color films, has constructed an interesting and informative chart giving the emotional equivalents of colors. This chart considers eight colors, their chief auxiliary influences, contributing influences, the emotional state evoked, and associated factors. Good use of this chart has been made in making color photoplays, certain colors being used to evoke certain definite emotional responses.

Says Mr. Wellman: "We have seen that grayness is a factor antithetic to life, and more than black—which somehow suggests a coarse vitality—grayness

is the dismal symbol of death. When gray is brightened with the metallic luster of silver, it becomes something else again.

Brown is another depressing color—the color of hopelessness and approaching death. It is the dominant color of autumn, the death of summer, and the harbinger of winter. Mr. Wellman made a very interesting application of brown in mood-conditioning. In a scene in the movie *Nothing Sacred*, a sad lugubrious effect was desired, and both the late Carole Lombard and Frederic March wore dark, dull clothing. The predominating colors of the scenes were browns and blacks. On the other hand, a night club sequence in *Nothing Sacred* was a veritable rainbow of vivid colors, conditioning a happy, joyous mood.

There are rare exceptions to color and mood-conditioning, as there are to other factors. In regard to this Mr. Wellman says: "Our conclusions are based on the average norm of many reactions. In such a survey as we could undertake, it was impossible to consider individuals except as they influence mass calculations. Some people most certainly do not share the general color reactions of the rest of the human race. It must be remembered that certain individuals set up defenses against instinctive color preferences. A person will reason subconsciously that it is



silly for him to have a prejudice against blue, for instance, and so will voluntarily express a choice for that color."

It is Mr. Wellman's belief that an individual's color preference has nothing to do with his reactions to color on the screen. If this condition obtained, it would be useless to attempt to fix an emotional scale of colors on the screen. Conditioning moods with colors is actually dependent largely upon instinctive color reactions and color symbolism.

Nor is mood conditioning by colors limited only to Technicolor pictures. Toning is also employed with signal success to express the mood of non-color photoplays. Pictures are now being made in a variety of sepia and blue tones which definitely evoke emotional responses, perhaps not as vivid as Technicolor, but the response is there just the same. Thus, sepia color is more successful in evoking an emotional reaction to a desert scene than mere black and white. It suggests burning sands, heat waves, and trackless wastes.

The movie, *The Good Earth*, was filmed in sepia, and here a color was used to condition the proper mood of the story told. It was a story of heat, famine, and drought, all blazing emotional qualities, told very effectively in the warm suggestiveness of sepia. In *The Firefly* tinting was also used to advantage in bringing about appropriate emotional responses. There was, for instance, a scene in a Spanish barnyard that called for romantic treatment. Sepia and blue were skillfully blended to create a mood of a romantic moonlight night. Later a gypsy campfire scene was depicted. A similar combination was used, except that a small dash of orange was added to bring out the glow of the campfire on the faces of the players.

In our discussion of color so far we have considered it largely from the standpoint of the outer man—that is, the effect upon man of colors in the material world seen with his physical eyes. However, occult students realize

that there is a world about us invisible to the ordinary physical sight—a world in which color abounds on a tremendously grander and more glorious scale than on our physical earth plane. Those who have developed their spiritual vision sufficiently to perceive the infinite glowing tints and shades of the Desire World know that here indeed is the true home of color, only a dull reflection of which exists in our Physical World.

The occultist sees even 12 colors, there being 5 between red and violet—going one way around the circle—in addition to the red, orange, yellow, green, etc., of the visible spectrum. Four of these colors are quite indescribable, but the 5th—the middle one of the five—is similar to the tint of a new-blown peach blossom. It is in fact the color of the vital body. Trained clairvoyants who describe it as bluish-gray, or reddish-gray, etc., are trying to describe a color that has no equivalent in the Physical World; and they are therefore compelled to use the nearest descriptive terms afforded by our language."

An inspiring description of these inner world colors is given by Dr. Babbitt: "These colors were so much more brilliant and intense and yet softer than any colors of the outer world, that when I opened my eyes upon the sky and earth around me after seeing these, they seemed almost colorless and dim and feeble. The sky no longer seemed blue, but blue gray, and a poor blue gray at that. I saw so many grades of violet, and thermel, and indigo of wonderful depth, and blue, and red, and yellow, and orange, more brilliant than the Sun, seemingly hundreds of different tints, hues, and shades which could be easily distinguished apart, that at first I thought there must be different colors from any that are usually visible, but finally concluded that we have the basic principles of all colors in external nature, though so feeble comparatively, that we scarcely know what color is. Sometimes fountains of light would pour toward me from luminous centers merg-

ing into all the iridescent splendors on their way. Sometimes radiations would flow out from me and become lost to view in the distance. More generally flashing streams of light would move to and fro in straight lines, though sometimes fluidic emanations would sweep around in the curves of a parabola as in a fountain. What was more marvelous than almost anything else was the infinite millions of radiations, emanations and luminous currents which at times I would see streaming *forth* and *into* and *through* all things, and filling all the surrounding space with coruscations and lightning activities. . . After viewing these wonderfully refined lights, colors, and forms, my ideals of beauty and perfection became greatly improved, and my conception of the possibilities of man and nature grew far broader . . . The very fact that all objects radiate their own peculiar streams of light and color, while their interior potencies are revealed thereby, has given me the basic principles of the whole etherio-atomic law by means of which so many mysteries of force stand revealed."

Dr. Babbitt's statement that "all objects radiate their own peculiar streams of light and color, while their interior potencies are revealed thereby," applies of course to human beings, as well as to all other "objects." Each one of us reveals by his auric colors the stage in evolution at which he has arrived, and also the state of his spiritual and physical health. Thus, those whose desire body colors are of the purer, primary shades are the more advanced and healthy. On the other hand, those in whose auras the murky, darker colors predominate are the less evolved on the evolutionary path. Disease is shown by dimmed colors in the desire body and attenuation in the vital body. Whorls and eddies indicate fear and worry, with a corresponding blue-gray color.

In the Western Wisdom Teachings it is stated that the desire stuff of which

our desire bodies are composed "has, in successive periods of its evolution become responsive to one after another of the seven planetary vibrations emanating from the Sun, Venus, Mercury, Moon, Saturn, Jupiter, and Mars. Each individual desire body has, during that time, been woven into a unique pattern, and as the shuttle of fate flies back and forth unceasingly upon the loom of destiny, this pattern is being enlarged upon, embellished and beautified, though we may not perceive it. As the weaver always does his work on the reverse side of his tapestry, so are we also weaving without fully understanding the ultimate design or seeing the sublime beauty thereof, because it is yet on the side away from us, the hidden side of nature."

The basic auric pattern of each individual is indicated by his horoscope, the degree of each color depending upon the power of its corresponding sign and planet. However, the colors of our auras are constantly changing as we respond to the different outer stimuli to which we are subjected in the daily life. If we anger easily, waves of scarlet sweep through the desire body, the physical body flushes, and the blood stream becomes accelerated and poisoned. If we respond to the fear-inducing stimuli, the aura takes on a blue-gray cast, the body pales, and the functions of the body become depressed or paralyzed. If we respond to a vibration of optimism and joy, then waves of blue and yellow sweep through our aura, and the circulation and other functions of the body are stimulated and improved. Thus we see how important it is that we attain poise in the presence of all conditions—that we learn to respond only to the helpful stimuli. If we permit ourselves to get into the habit of being pessimistic, skeptical, and suspicious (all of which are based on fear), we create a steel gray auric shell about us which shuts out the higher, uplifting rates of vibratory power. On the other hand,

(Continued on page 378)



## Threefold Healing

(Continued)



**M**AGNETISM in the sense that Mesmer used it is a synonym for *healing force*. It has three distinct channels of operation, according to the origin and type of radiation from the human aura: (1) etheric, or vital magnetism; (2) desire, or astral magnetism; (3) mental, or the more purely spiritual magnetism.

When healing force is applied through the vital body (which corresponds to the Love-Wisdom Aspect of Diety and is the attractive Principle in Nature) a great flow of diseased ether (or effluvia) from the patient takes place, and is replaced by healthy ether from the healer. This is accomplished by placing the hands on or near the ailing part of the patient, massaging or not, as the healer may wish. Moistening the hands accentuates the power to attract miasma from the patient. The healer has to watch for the point when his own excess energy is depleted, for after that point he will take on to a degree the negative condition of the patient. Under all circumstances the hands should be washed at once in running water so as to remove the diseased ether. Anyone ill or with lowered vitality should never attempt this form of healing.

Mothers have been healers of this kind since time immemorial by instinctively stroking their hurt children. In Europe this type of healing is still very prevalent, and it is to the credit of

these healers to have cured many so-called incurable diseases when other remedies had failed. Anyone interested in case histories of such cures is referred to the monumental work by Bilz, *The Natural Healing Methods*. If the truth were more commonly known in regard to this type of healing, people would seek relief in this manner first instead of last. Many doctors, however, wittingly or unwittingly, use vital magnetism in their dealings with patients.

—O. R. Georgi, D.C.  
(To be continued)

• • •

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

July .....	2—9—16—23—29
August .....	5—12—19—26
September .....	1—8—16—22—29

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

## ROSICRUCIAN BOOKS

### *On the Philosophy*

The Rosicrucian Cosmo-Conception	\$2.00
Paper Bound .....	1.00
The Rosicrucian Mysteries .. .	2.00
The Web of Destiny .....	2.00
Mysteries of the Great Operas ...	2.00
Ancient and Modern Initiation ...	2.00
Gleanings of a Mystic .....	2.00
Letters to Students .....	2.00
Teachings of an Initiate .....	2.00
Occult Principles of Health and Healing .....	2.00
Questions and Answers, Vol. I.....	2.50
Questions and Answers, Vol. II....	3.50
The Rosicrucian Christianity Lec- tures .....	2.50
Freemasonry and Catholicism ...	1.50
In the Land of the Living Dead ..	1.50

### *On Astrology*

Message of the Stars .....	3.50
Astro-Diagnosis .....	3.00
Simplified Scientific Astrology ...	2.00
Astrology and the Ductless Glands	.35
Tables of Houses (3), each .....	.50
The three cloth-bound in 1 vol. .	2.00
Simplified Scientific Ephemerides From 1857—each year .....	.35
Ephemerides, bound (20 years) ..	6.00
Astrological Charts, sml. .05; large	.25
Horoscope Data Sheets, 1 doz.....	.15
(8½x11 in., printed both sides)	

### *Booklets*

Mystical Interpretation of Christ- mas .....	.35
Mystical Interpretation of Easter	.35
Mystery of the Ductless Glands ..	.35
Nature Spirits and Nature Forces	.35
Rosicrucian Child Training .....	.35
Christ or Buddha? .....	.35
Salads and Vegetarian Menus ...	.35
Evolution .....	.15
Earthbound .....	.15
How Shall We Know Christ? ....	.15

ABOVE PRICES INCLUDE POSTAGE

*Catalog of Publications sent on request.*

Write for list of our books published  
in foreign languages.

*Discount to Dealers*

**The Rosicrucian Fellowship**

Oceanside, California, U.S.A

## COLOR PRINCIPLES AND THEIR USE

(Continued from page 376)

if we train our minds to think optimistic, constructive thoughts, in harmony with God's evolutionary plan, we find ourselves serving our fellow men willingly and lovingly, thus attracting to ourselves the two higher ethers which form the golden soul body, the vehicle of the Christ within. This is the color and vehicle *par excellence* of the present Dispensation, and to the degree that we establish it in our individual auric envelope do we aid in furthering God's Great Plan.

---

*He preached to all men everywhere,  
The gospel of the Golden Rule.  
The New Commandment given to men  
Thinking the deed, and not the creed,  
Would help us in our utmost need.*

—Henry W. Longfellow

### NOTICE!

The October issue of The Rosicrucian Magazine will be especially for school teachers, and we are asking YOU to aid us in supplying teachers with the helpful and timely material which will fill the pages of that issue. Send us the names and addresses of progressive teachers you know, along with whatever you may wish to add for postage, and we can both realize the satisfaction of having cooperated in this humanitarian work. Please send in your names and addresses as soon as possible so that we may know how many extra copies of the October issue to print.

Editorial Department

THE ROSICRUCIAN FELLOWSHIP

Mt. Ecclesia,

Oceanside, California.



# Children's Department

## The Little Shadow

By D. D. ARROYO

**B**ESSIE's small face was very red, and tears were streaming down her cheeks as she stamped her foot angrily and cried, "I don't care! I don't care! This doll is mine, and Marie took it away. I slapped her and I'm not sorry!" She held the doll defiantly in her arms, and stamped her foot again, still sobbing.

Mother shook her head sadly and said, "Oh, Bessie, Marie is only a little girl. She's just barely two, and here you are a big girl of four. It was very wrong of you to slap her. You could have let her play with your doll for a little while, just as well as not. You know you always get your things back. Now, what shall I do with you? I do so want you to understand and be kind. Especially to be kind to those who are smaller than you. Little children who are younger than you are don't understand all the things you do. You know that, and that is why you should be kind and helpful to them until they are as big as you are. When Marie is as old as you are now she won't take things, because she will know better."

Bessie had grown quieter as her mother talked. She felt ashamed, but she did not want to admit it. This was

always what happened to her. Her temper just came up like a big black cloud inside of her, and she forgot to be kind and good. She got real mad and hurt people. Then she cried and cried and stamped her foot. Much later when she thought about these things she could not understand it at all. It was as though it were some other little girl inside of her doing all the bad things . . . because she knew the real little girl she was didn't want to do them at all. Yet they happened all the time. She didn't know what she could do about it. She just forgot and got mad all over again each time.

Mother took her hand now and led her out onto the sunny porch in the back yard. "Look," she said, "see how you have a shadow. See how much bigger it is than you are. See how it sometimes goes in front if your back is to the sun. Then see how it jumps in back of you and follows along if you are turned about. It sometimes gets smaller than you are even. But it always follows you as long as you are in the sunlight."

Bessie looked up at her mother in surprise. She wondered what this had to do with her being a bad girl. She

knew it would have something to do with it. Mother didn't scold very much. Instead she had ways of telling things so that it made you want to try to be better. That was what scolding was supposed to do, but scolding never did.

Mother sat down on the porch steps, and pulling Bessie gently over beside her, went on talking. "I'm going to tell you a story about a shadow. I want you to listen very carefully, and then I'm going to let you sit here alone for



a while and think about it." That, too, was the way Mother did things. After the story, you had to think about it, and then you knew what you could do about it to make the story fit in your own life. Some stories can be made to help you like that.

Mother's soft voice continued: "Once there was a little girl. She was pretty and had a nice home. She had everything a little girl needed to be a fine little girl. Sometimes little girls don't

have everything they need. It's harder for these little girls, but there was no excuse for the little girl I'm telling you about. She had what she needed—except being nice inside herself. She could be very nice when she wanted to be, but other times she had a very bad temper. When she got mad, she did just awful things. She was cruel sometimes. Very often she made others unhappy. Then after she had these bad temper fits she felt unhappy too. Still, she just kept right on having temper fits just the same. But one day a very strange thing happened to her. She was just terribly mad. She had kicked her best friend. Then she stamped her foot and screamed and cried so much that it hurt everyone's ears to hear her. No one wanted to be near her. They just walked away and left her alone, and that's when this strange thing happened. Can you guess what it was?"

Bessie silently shook her head and Mother went on with the story. "Well, she was left all alone in the garden. The sun was shining down, and her shadow danced up and down just as she did. All of a sudden though, it just stepped away from her. The shadow spoke as it did this saying, 'Little girl, I'm tired of following you around. I'm not going to stay with you any longer. You will be the only little girl in all this land without a shadow. And I won't come back until you stop making everyone so miserable. Why, just look at the way you've been shaking me up and down every time you get into one of your tantrums. No shadow likes that. A shadow wants to follow a nice person around. Goodbye until you become nice!' And the shadow walked away.

"Soon she began to feel very lonesome. She got so she didn't like to walk in the sunshine any more, for then everyone noticed that she had no shadow and wouldn't come near her. They just stood a distance away and pointed at her, some of them saying, 'Look, there's a strange little girl. She has no shadow! She must be very bad if her

own shadow won't follow her any more!

"This made the little girl very unhappy, and she began to feel sorry for the way she had treated others. Soon she began trying to be more kindly and considerate in her feelings toward others, and not to lose her temper. She tried so hard that after a while she didn't have tantrums any more. Losing one's temper is just a bad habit, after all, and people can learn to form the good habit of NOT losing their tempers—if they try. The little girl was rather surprised to learn that this was really true, although her mother had told her that it was. Now her shadow came



back, and all her friends did, too. She was her real self now, and a lovely playmate."

Mother stood up. "Please think about this story, Bessie. I think you will find that it will help you with your temper."

Bessie heard the door behind her close quietly as Mother went into the house to prepare supper. It was only a fairy story, of course—she knew that. Nobody ever heard of such a thing as a shadow not staying with anyone. That was silly. But she knew what the story meant all right. She knew how the little girl must have felt. If such things could happen it would be just awful. It would be almost like not having on a dress, if you didn't have your own shadow with you. She knew it was going to help her remember not to get mad any more. Every time she looked at her shadow it would be a reminder.

She slipped off the porch, and her shadow went gaily along with her. She crossed the yard to Marie's house. She felt very bad when she saw the sharp red flush on Marie's small face where she had slapped her a short while before. She sat down and handed the doll to her, saying, "There, Marie, you can play with it. I'm sorry."

Marie smiled up happily with forgiveness in her eyes. Wanting to make up for her meanness Bessie said, "I'll tell you a story, Marie." So she explained about shadows to Marie, and then told her the story that Mother had just told her. They were sitting together happily when Bessie heard Mother calling her in to supper.

She skipped home with her shadow skipping along in back of her. Throwing herself into Mother's arms, she said, "Mummy, my shadow followed me. It's fun watching it, and I'll try to remember not to shake it up and down by being mad any more."

Mother gave her a kiss and replied, smiling: "That's just what I hope you'll do, dear. I want you just as lovely inside as you are outside."

Bessie laughed happily, for everything was all right now. She wanted to be nice inside, too, the way Mother said. It felt so much better being that way.

---

## Astrological Supplies

We can supply you with the necessary materials for the study and the practice of astrology. Some of the items follow:

<i>Astro-Diagnosis</i> .....	\$3.00
<i>Message of the Stars</i> .....	3.50
<i>Simplified Scientific Astrology</i> .....	2.00
<i>Tables of Houses</i> (3), each .....	.50
The three cloth-bound in one vol. ..	2.00
<i>Simplified Scientific Ephemeris</i> 1857 to 1949 each year .....	.35
<i>Ephemerides</i> , bound, (20 years) ....	6.00

## The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA

## You Are Invited to Attend

### SERVICES AND CLASSES

OF THESE

### STUDY GROUPS AND CHARTERED CENTERS

- Ann Arbor, Mich.*—Telephone No. 21507  
*Calgary, Alta., Can.*—108 14th Ave W.  
*Calgary, Alta., Can.*—1536 15th Ave. W.  
*Denver, Colo.*—4515 Irving St.  
*Detroit, Michigan*—5093 Audubon.  
*Grass Valley, Calif.*—Off Byrens' Drive.  
*Indianapolis, Ind.*—38 N. Pennsylvania St.,  
 Room 411.  
*Kansas City, Mo.*—2734 Prospect.  
*Long Beach, Calif.*—1501 Redondo Ave.  
*Los Angeles, 26, Calif.*—1025 Rosemont Ave.  
*Los Angeles, Calif.*—511 N. Eastern Ave.  
 (Spanish Group)  
*Kansas City, Mo.*—4021 Troost Avenue,  
 Phone Wabash 8292.  
*Miami, Fla.*—2765 S. W. 22nd Ave.  
*Minneapolis, 4, Minn.*—2441 11th Ave. So.  
*Montreal, 36, Que., Canada*—6598 rue des  
 Ecores.  
*New York, 18, N. Y.*—55 W. 42nd St.  
*New York, N. Y.*—113 W. 57th St.  
*Reading, Pa.*—17 No. 5th St.  
*Rochester, N. Y.*—307 Burke Bldg.  
*Seattle, Wash.*—3012 Arcade Bldg., 1319  
 Second Ave.  
*Seattle, 22, Wash.*—1623½ Harvard Ave.  
*Schenectady, N. Y.*—13 Union St.  
*Springfield, Ohio.*—507 N. Plum St.  
*St. Paul 1, Minn.*—102 Globe Bldg.  
*Toronto, Ont., Canada.*—Secy's address:  
 163 Glenholme Ave.,  
*Vancouver, B.C., Canada.*—Room 210,  
 Holden Building, 16 E. Hastings St.  
*West Hill, Ont., Canada.*—Next to Bowling  
 Green.

## The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, U.S.A.

World Headquarters

## PLANETARY OCTAVES

(Continued from page 365)

about "radio-active" (transmutation) changes in the chemicalization of all matter, leading to highly scientific advances in the field of physics, which corroborates ancient occult facts hitherto unrecognized or derided by material science.

Many a newspaper item in the last decade informs the layman that this or that more or less famous scientist has discovered that "matter and light are fundamentally the same atoms, being merely a special condition of light rays." And—"the demonstration of the conversion of atoms of hydrogen into atoms of helium; its importance being the hope that it will yield a clew to atomic power."

Quoting the late Dr. Robert A. Millikan: ". . . these (cosmic) rays are produced by the change of one atom over another atom, or by the *creation of a new type of atom*. The conclusion is, that these still more penetrating rays, which we have studied, are produced similarly by *Nuclear Transformation* of some sort. But these transformations must be enormously more energetic than those taking place in any radio-active changes, which we know anything about. For the frequency of any emitted ray is, according to our present knowledge, proportional to the energy of the sub-atomic change which gives birth to it."

What better description could we have of the subtle "atom splitting" Neptune and the electro-magnetic "atom smashing" Uranus?

All scientific revelations in the realms of physics are of intense interest to the earnest student in astrological research, for many of them are of much help in understanding the apparent vagaries of Neptune, and the explosive tendencies of Uranus in the charts of unusual people.

Modern astrologers have not yet assigned Pluto as the octave of any planet.



It is pretty definitely agreed that Scorpio is its natural house, and in perfect agreement with the Scorpio Mars. The strange, intense energy of this combination points the way to a reformation of the "substrata of the external," if we may use such an expression. I venture the opinion that Pluto is the higher octave of Jupiter—the wise and benevolent. The name PLUTO means "to be rich." In a larger sense it would be redistribution and reorganization of wealth—all kinds of wealth, material and metaphysical.

Pluto is "the stranger at the gate," beckoning us to enter the temple of wisdom in the new age civilization based on science, art, and religion, a three-fold education teaching the beautiful life in harmony with the laws of nature. All this is embodied in astrology, the religion of the stars.

Another suggestion is, that as Uranus is perfectly attuned to the iconoclastic and aggressive tendencies of Mars, perhaps it may be the octave of Mars also, as well as of the feminine Venus.

This leaves Saturn only with no apparent affinity. But as Saturn or *Chronos* is the reaper, the timekeeper, the timeless, the Father principle, all existent and eternal, it needs no octave, unless perchance, we may consider the Sun as such.

In the book of Micah, the prophet reveals a new state of human progress, which may well be compared to the function and mission of the three super-planets, Uranus, Neptune, and Pluto.

He says: "*The Breaker* is come up before them: they have broken up and have passed through the gate. But in the last days it shall come to pass . . . and they shall beat their spears into pruning-hooks . . . .

"They shall sit every man under his vine and under his fig tree, and none shall make them afraid."

Reprinted from THE ROSICRUCIAN MAGAZINE, June, 1941.

## Groups in Other Countries

### AFRICA

- Koforidua, G.C.*—Theo. T. Agbesi, U.A.C. Cotton Store.  
*Kumasi, G. C.*—Ben T. Vormawah, Box 69.  
*Obuasi, G. C.*—P. O. Box 43.  
*Sekondi, G. C.*—P. O. Box 224.  
*Takoradi, G. C.*—c/o E. Oben Torkonoo.

### ARGENTINA

- Buenos Aires*—Carabobo 836  
*Rosario*—Calle Santa Fe, N. 2450.

### AUSTRALIA

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

### BELGIUM

- Brussels*—92 Rue de Locht.

### BRAZIL

- Porto Alegre.*—Rio Grande do Sul, Rua Sant' Ana 303.  
*Rio de Janeiro.*—Flamengo Rua Senador, Correa 62, Apto. 301.  
*Rio de Janeiro.*—S. Teresa—R. Costa Bastos—74.  
*Sao Paulo.*—R. 24 Maio 53-4 Andar.  
*Sao Paulo.*—Caixa Postal 2994.  
*Sao Paulo.*—Caixa Postal 3551.  
*Sao Paulo.*—R. S. Madureira, 472.

### BRITISH GUIANA

- Georgetown.*—69 Brickdam.

### CHILE

- Santiago—Casila* 3211  
*Valparaiso.*—Casilla No. 3100, Serrano 452.  
*Viña del Mar.*—Arlegui 1124.

### COLOMBIA

- Bogota*—Calle 14 Sur 17-48.

### CUBA

- Havana.*—Calle 13, No. 466, Lawton.

### ENGLAND

- London.*—Room 16, Friends' House, Euston Road, N.W.1.

### FRANCE

- Paris.*—79 rue Manin Paris (XVII)

### MEXICO

- Mexico, D. F.*—Diagonal San Antonio 1747-1, Col. Navarte.

### NEW ZEALAND

- Auckland.*—3 City Rd., Auckland C. 1.  
*Auckland.*—Mrs. E. C. Brooke, 51 Church St., Devonport.

### PARAGUAY

- Asunción.*—Louis Alberio de Herrera, Republica Francesa.

### PORTUGAL

- Leiria*—Sr. Capitao Jose R. da Silva. Avenida Marques de Pompal No. 6.  
*Libson*—Francisco Marques Rodrigues . . Rua Renato Baptista 43-20.  
*Lisbon.*—Rua Madre de Deus—10 No. 35.  
*Lisbon.*—Villa Nova de Gaia, Aven. da Republica No. 1222.

### URUGUAY

- Montevideo.*—Galicia, 2133.

## Dealers Carrying The Rosicrucian Fellowship Publications

*All Rosicrucian Fellowship Centers also carry Fellowship Publications.*

- Akron, Ohio.—Burt G. Smith, 612 Metropolitan Bldg.
- Atlanta 3, Ga.—Kimsey's Book Shop, 23 Houston St., N. E.
- Baltimore, Md.—The Remington-Putnam Book Co., 347 N. Charles St.
- Boston, Mass.—Metaphysical Club, 739 Boylston St., Room 437.
- Buenos Aires, Argentine.—Nicholas B. Kier, Talcahuano, 1075.
- Caernarvon, No. Wales, G.B.—Mrs. Beryl Sp. Dean, "Penrallt," Dolydd, Groeslon.
- Calgary, Alta., Canada.—J. J. Gamache, 1029 6th Ave., West.
- Capetown, South Africa.—Utting & Fairbrother, Ltd., 129 Longmarket St.
- Chicago, Ill.—Brentano's, 29 S. Wabash Ave. Fellowship Book Supply, 326 S. Campbell Ave.  
D. G. Nelson, 105 East Grand Ave.  
Ralph H. Creasy, 32 North State St. Room 1510. Office hours 9 A.M. to 9 P.M.
- Cincinnati, Ohio.—John G. Kidd & Son, Inc., 19 East 4th St.  
Fountain News Shop, 426 Walnut St.
- Cleveland, Ohio.—The Burrows Bros. Co., 633 Euclid Avenue.
- Columbus, Ohio.—McClelland & Co., 100 N. High St.  
The Phoenix, 827 West Broad St.
- Dallas, 6, Texas.—Schmalzried Book Shop, 1801 Greenville Ave.
- Detroit, Mich.—A. E. Arbuckle, 9333 Carleton Ave.  
Temple of Light.—140 Edison Ave.
- Grand Rapids, Mich.—Raymer's Book Store, 5 North Division St.
- Kansas City, Kans.—Astro Science Pub. Co., 723 Highland Ave.
- Kansas City, Mo.—T. O. Cramer Book Store, 1821 Grand Ave.
- Kansas City, Mo.—Dr. B. Alta King, 4021 Troost. (Tel. Westport 2241).
- London, E. C. 4, England.—L. N. Fowler & Co., Ltd., 29 Ludgate Hill.  
Margaret Grant, 35 Cranley Gardens, S. W. 7.
- Los Angeles, Calif.—The Church of Light, 2337 Coral St.  
First Temple & College of Astrology, 733 S. Burlington Ave.  
Philosophical Research Society, 3341 Griffith Park Blvd.  
The Stellar Ministry, 620 S. Virgil Ave.  
Florence I. Virden, 4544 Ben Ave., North Hollywood.  
Chas. H. Wolfram, 11514 S. Broadway.
- Manila, P. I.—H. F. Tibayan, Records Division, Bureau of Posts.  
Montejo Serrano Book Store, 1945 Azcarraga.
- Milwaukee, Wis.—Astrological Study Studio 922 N. 27th St.  
Des Forges & Co., 427 E. Wisconsin Ave.
- Newark, N. J.—Joseph Duts, 9 Whittier Pl.
- New York, N.Y.—The Baker & Taylor Co., 55 5th Ave.  
Brentano's, 1 West 47th St.  
Doubleday Doran Book Shops, 244 Madison St.  
The Gateway, 30 East 60th St.  
Harmony Book Shop, 112 W. 49th St.  
Macey Pub. & Masonic Supply Co., 35 W. 32nd St.
- Oakland, Calif.—The Holmes Book Co., 274 14th St.
- Philadelphia, Pa.—Archway Book Store, 47 N. 9th St.  
Leary, Stuart Co., 9 S. 9th St.  
John Wanamaker.
- Portland, Maine.—Loring, Short & Harmon.
- Portland, Ore.—Hyland's Old Book Store, 913 S. W. 4th Ave.
- Reading, Pa.—Chas. M. Stein, 460 S. 3rd St.
- Rochester, N. Y.—Clinton Book Shop, 103 Clinton Avenue S.
- Salt Lake City, Utah.—Wilson's Book Exchange, 113 East 2nd South St.
- San Diego, Calif.—Alcove Book Shop, 816 Broadway.
- San Francisco 4, Calif.—Metaphysical Library & Book Shop, 85 Post St., 2nd Floor  
Metaphysical Town-Hall Library, 435 Powell St.  
San Francisco News Co., 657 Howard.
- San Jose, Calif.—Metaphysical Center, 72 E. San Fernando.
- Santa Barbara, Calif.—Copeland Book Shop, 1124 State St.
- Seattle, Wash.—The Bookmart, 622 Pike St.  
Raymer's Old Book Store, 905 3rd Ave.  
The Simplex Publishing Co., P. O. Box 595, Seattle, 11, Wash.
- Spokane, Wash.—Clark's Old Book Store, 831 Main Ave.
- St. Louis, Mo.—Doubleday, Doran Book Shops, 310 N. 8th St.  
The Aletheian Fellowship, P. O. Box 214.
- St. Paul, Minn.—St. Paul Book & Sta. Co., 55 E. 6th St.
- St. Petersburg, Fla.—K-B Printing Co., 550 Central Ave.
- Sydney, Australia.—Dy.nock's Book Arcade Ltd., 424-426 George St.
- Syracuse, N. Y.—Florence M. Simon, 547 Delaware St.
- Tacoma, Wash.—The Poke-About Shop, 708 St. Helens Ave.
- Tampa, Fla.—E. M. Holder, 1002 Horatio.
- Washington, D. C.—Henry Austin, 909 Ridge Road, S. E.

# The Web of Destiny

BY MAX HEINDEL

*Christian Mystic and Occultist*

Have you discovered the POWER OF PRAYER in directing your daily life? An increasing number of intelligent people are coming to recognize the POWER OF PRAYER in adjusting their problems—and in shaping their future destiny. A truly efficacious, scientific method of PRAYER is described in these inspiring pages:



## PRAYER—A MAGIC INVOCATION

The Nature of and Preparation for Prayer—The Wings of Power—The Invocation—The Climax

167 Pages

Cloth Bound

\$2.00 Prepaid

## Visit Mt. Ecclesia!

FOR THOSE WISHING to spend a pleasant, physically and spiritually profitable time, in the midst of quiet, peaceful surroundings, delightful climate, and inspiring scenery, Mt. Ecclesia is an ideal place.

OUR ROSE CROSS LODGE offers comfortable, modern, accommodations for adults, and our vegetarian cafeteria provides excellent meals at reasonable rates.

OUR MODERN SANITARIUM offers homelike facilities for guests who desire rest and comfort without treatment, as well as for those seeking health, natural methods of treatment being stressed. The services of a resident osteopathic physician are available. Only patients able to walk the short distance to the cafeteria can be accommodated. Alcoholics, drug addicts, and mental cases are not accepted.

Hourly busses provide convenient transportation to and from the business district of Oceanside. A well stocked library is appreciated by the studios.

Such surrounding points of interest as Palomar Mountain, Laguna Beach, La Jolla, and San Diego are easily accessible by bus and train from Oceanside.

Write for rates and further information. Address:

THE ROSICRUCIAN FELLOWSHIP

Mt. Ecclesia

Oceanside, California

NOW READY—YOUR

# EPHEMERIS FOR 1950

THE BENEFICENT VIBRATIONS of Jupiter conjunction Mercury in Aquarius, trine Mars in Libra; Venus in Aquarius trine Neptune in Libra; and the Sun in Capricorn trine Saturn in Virgo, mark the beginning of the year 1950. Less auspicious is the square of Mars in Libra to Uranus in Cancer. Jupiter trines Neptune and Mars trines Venus all the month of February. In April Jupiter enters Pisces, trining Uranus in Cancer. How will these planetary configurations be reflected in humanity's progress toward world peace and universal brotherhood?

BY JUDICIOUS USE OF OUR 1950 EPHEMERIS you can watch with understanding the manifestations of man's evolution out of selfishness and materialism, as well as make the most of your individual opportunities to serve and progress.

*Each Ephemeris Contains:* (1) Longitude—Latitude—Declination of the Planets (including Pluto) for every Day of the Year. (2) Time of SUN's entrance into each sign, and time of MOON's entrance into each Sign. (3) Daily Aspectarian—complete with tabulation of Aspects, with precise time (hour and minute) when one planet culminates an aspect to another. (4) Eclipses—two of the Sun, and two of the Moon.

Price 35c—Prepaid

---

## SIMPLIFIED SCIENTIFIC TABLES OF HOUSES

A NEW EDITION!

Just off the press is our one volume edition, including Latitudes 0 to 24 degrees and 61 to 66 degrees, hitherto not given in our Tables of Houses. Latitude and Longitude of about 4,500 cities of the world.

Paper Cover, including Latitudes 0 to 66 degrees.....\$2.00

These Tables of Houses are also printed in three separate booklets with paper covers. They are numbered 1, 2, and 3, and include the Latitudes listed below:

Volume No. 1—Latitudes 25 to 36 degrees

Volume No. 2—Latitudes 37 to 48 degrees

Volume No. 3—Latitudes 49 to 60 degrees

PRICE 50 CENTS EACH, PREPAID

By our original method, which is fully explained in all volumes, these Tables of Houses are usable for both North and South Latitudes.

**THE ROSICRUCIAN FELLOWSHIP**

OCEANSIDE, CALIFORNIA, U.S.A.