



The
ROSICRUCIAN
MAGAZINE

*Rays From
The
Rose Cross*



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JANUARY
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THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

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The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

There was a time, even as late as Greece, when *Religion*, *Art*, and *Science* were taught unitedly in the Mystery temples. But it was necessary for the better development of each that they should separate for a time.

Religion held sole sway in the so-called "dark ages." During that time it bound both *Science* and *Art* hand and foot. Then came the period of the Renaissance, and *Art* came to the fore in all its branches. *Religion* was strong as yet, however, and *Art* was only too often prostituted in the service of *Religion*. Last came the wave of modern *Science*, and with iron hand it has subjugated *Religion*.

It was a detriment to the world when *Religion* shackled *Science*. *Ignorance* and *Superstition* caused untold woe, nevertheless man cherished a lofty spiritual ideal then; he hoped for a higher and better life. It is infinitely more disastrous that *Science* is killing *Religion*, for now even *Hope*, the only gift of the gods left in Pandora's box, may vanish before *Materialism* and *Agnosticism*.

Such a state cannot continue. Reaction must set in. If it does not, anarchy will rend the cosmos. To avert a calamity *Religion*, *Science*, and *Art* must reunite in a higher expression of the *Good*, the *True*, and the *Beautiful* than obtained before the separation.

Coming events cast their shadows before, and when the Great Leaders of humanity saw the tendency towards ultra-materialism which is now rampant in the Western World they took certain steps to counteract and transmute it at the auspicious time. They did not wish to kill the budding *Science* as the latter has strangled *Religion*, for they saw the ultimate good which will result when an advanced *Science* has again become a co-worker with *Religion*.

A spiritual *Religion*, however, cannot blend with a materialistic *Science* any more than oil can mix with water. Therefore steps were taken to spiritualize *Science* and make *Religion* scientific.

In the fourteenth century a high spiritual teacher, having the symbolical name Christian Rosenkruz—Christian Rose Cross—appeared in Europe to commence this work. He founded the mysterious Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian *Religion* and to explain the mystery of *Life* and *Being* from the scientific standpoint in harmony with *Religion*.

In the past centuries the Rosicrucians have worked in secret, but now the time has come for giving out a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspects; a teaching which makes no statements that are not supported by reason and logic. Such is the teaching promulgated by the Rosicrucian Fellowship.

THE ROSICRUCIAN FELLOWSHIP

MT. ECCLESIA

Oceanside, California, U.S.A.

The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

The Battle of the Giants

BY JOSEPH DARROW

PART I



HE battle of the giants is on. England and Germany, both members of the same Aryan race, are at war in a fratricidal struggle between Aryan and Aryan. There have been five races in the Aryan Epoch so far, and the fifth is the Anglo-Saxon-Teutonic. What are the merits of the two sides? Where do they stand in Evolution? What is their historical and racial background? And which side is the more likely to win, and why?

In order properly to understand this complicated subject certain underlying facts must be taken into account, which will form the setting for

MILITARISM the succeeding informa-
AND THE tion and deductions.
MONEY POWER These facts are:

First, an Age of Brotherhood is coming. Its spiritual archetype already exists.

Second, Christianity and universal Democracy, the latter based on the cornerstone of free will, are the dual goal of evolution.

Third; nations, nationalism and their attending militarism are eventually to go, the nations merging into a universal commonwealth.

Fourth, the concentrated money power, being opposed to Brotherhood, will ultimately be largely abrogated.

With this pattern of the Coming Age in mind watch events and see how they fit in and fill out the picture. Before the New Order can come the relics of past ages that hinder its objects must be cleared out. These ideals will not all be

realized for a long time—but eventually. In connection with the second underlying fact stated above, note that those nations that are now repudiating Christianity and democracy will later reverse their course under the compelling influence of the evolutionary forces.

Before going farther let us glance ahead to the coming sixth Aryan race, which will supersede the Anglo-Saxon-Teutonic in supremacy a few centuries hence. We have authentic information about this coming race from the Rosicrucians, who tell us about its existing archetype. Russia is to be its central location and the Slavic peoples, in general, will compose it. Watch the Russians and you will get many a clue, for they are going to

emerge from the present trou-
blous times in a more or less
FUTURE blous times in a more or less
RUSSIAN commanding position. The
REGIME coming Russian civilization,
however, will not be a materialistic one like the present regime. The Russian evolutionary program is to be along new lines.

From the material standpoint the present Russians are a greatly overrated people, as pointed out in this column of the October issue. This statement was recently corroborated in a radio address by Manchester Boddy, publisher of the *Los Angeles News*, who declared that the Russians are most inept in technological, manufacturing, commercial, and military matters, citing their debacle in the world war in 1917, and also stating that their boasted recent advances in industrial development are largely a mirage. The future Russian greatness will lie in an entirely different direction. The Russians

are destined to develop music as a new central evolutionary *motif*. They will usher in the most sublime Era of Music the world has ever known, and that era will be far more spiritual in character than any preceding one.

As the pioneering Egos of Greece left when she was at the height of her glory to be reborn in the Roman area for the purpose of starting the Roman race three centuries before Rome became a great power, so we may conclude that the pioneering Egos of the fifth Anglo-Saxon-Teutonic race are even now winging their way by rebirth to Russia. These Egos will have fifth-race organizing ability, but they will be the less materialistic ones so as to be able to co-operate with the more idealistic Russian Egos in the new work.

In order to understand the current war it is most essential to have a picture of European civilizations so far, and to look at the forces which have brought the races of Europe to their present stage. In this picture there has been a blending of three main elements, as follows:

The Classical—represented by the art and literature of Greece and Rome.

The Christian—in the realm of religion.

The Teutonic—in the field of arts, crafts, science and government.

As one studies European history a striking fact emerges, namely, that the history of Europe is in the main the history of Christianity.

Now let us take a birds-eye view of the racial background of Europe. The original Teutons were the primitive peoples of Indo-Aryan speech inhabiting the central and north-western part of the European continent previous to and at the time of Rome, and from which the modern races in the same area have sprung. These Teutonic peoples were:

The Angles and Saxons, who emigrated to England about 450 A.D.

The Franks, who inhabited Gaul, now France.

The Danes and Scandinavian Northmen.

The Germanic Goths.

The larger body of Germanic and kindred tribes which remained in central Europe, now Germany.

Before the Angles and Saxons emigrated to England, the fourth Aryan race, the Celts, had spread over the British Isles and the northwest coast of Gaul. At the same time the third-race Latins were in full swing to the south in Rome and Greece.

The medieval period, or Middle Ages, from the fall of Rome to 1500 A.D. was occupied with the struggles for supremacy of these three Aryan races, the Latin, Celtic, and Teutonic. The sack of Rome by the Goths under Alaric, 410 A.D., was the beginning of the Dark Ages, extending to about 1000 A.D. The Celts, clinging to the northwest edge of the European continent, resisted the advance of the Teutons in that direction. The Angles and Saxons, however, who had invaded the British Isles, eventually gained domination over their Celtic inhabitants. The Slavs from the east were pressing in on the Teutons during most of this period. The Arabians from the deserts of the Arabian peninsula, under the religious banner of Mohammed, contested with the western races during most of the time from the seventh to the fifteenth century.

The Franks of Gaul were in frequent conflict with the Teutons from the fifth century until 800 A.D., when under Charlemagne they largely amalgamated with both Germans and Latins, thus laying the foundations for the modern nations of continental Europe. The Angles and Saxons battled with the Celtic Irish soon after their invasion of the British Isles, and that battle has continued more or less right down to the present day. The Renaissance of learning and art occurred in the latter part of the medieval period. From the preceding we see that the present war is being waged by representatives of the third, fourth, and fifth Aryan races, but that the fifth-race element is the predominant one.

As the history of Europe is the history

of Christianity, it is interesting to see how the various primitive Teutonic pagans were all eventually brought into the Christian fold. Myers in *Mediaeval and Modern History* gives the picture. The Teutonic gods were Woden, god of wisdom and strength, and Thor, god of war. The Teutons were very superstitious and in a sense worshipers of the elements of nature. By 1000 A.D., however, they had all been claimed by Christianity except a comparative few in the Baltic and other regions. In the conversion from paganism to Christianity the early Celtic Britons were the first, this having been brought about through the Roman invasions, the first of which occurred 43 A.D. With the invaders came the Christian missionaries. When the Angles and Saxons arrived, however, they swept out Roman civilization and Christianity for the time being, and there was a long period of conflict between pagan and Christian, extending to 596 A.D., when the Anglo-Saxons were converted by Augustine, sent to England by Pope Gregory the First. This trying period was the source of the tales of King Arthur and the Round Table.

The Goths were probably the first continental pagans to be Christianized, for they were already Christian when they sacked Rome. This fact greatly mitigated the terrors of that episode over what they might have been if the Goths had still been pagan. The missionary Ulfilas had previously translated the scriptures into the Gothic language. The Franks, under Clovis, date their conversion from 486 A.D. when he made a vow that if he triumphed over the Alemanni he would embrace Christianity. Clovis won and kept his promise. The historians regard this as an important event for it leavened all central Teutonic Europe. The Germanic tribes were the last of the continental Teutons to be converted. This was brought about largely through the efforts of St. Boniface, a Saxon missionary, around the middle of the eighth century.

Although Christianity had claimed all

pagan Europe by 1000 A.D., still there was a very definite reaction of paganism upon Christianity itself. The conversion of the Teutonic peoples was more in name than fact. It took a long time to leaven the mass of paganism. The Teutons were all still coarse, cruel, self-willed, and superstitious. They understood little of Christian doctrine, and exhibited still less of the true spirit of the Christian religion. This was largely responsible for the deplorable moral condition of Europe during a large part of the medieval period.

The people of medieval Europe were greatly concerned for the welfare of their souls. The Christian religion had thoroughly captured their imagination. This is in striking contrast to the present materialistic age, when a large section of the people, under the influence of modern science, have come to doubt that they even have a soul or that there is any future life for it. This materialistic attitude with its attending decline in moral

values is largely responsible for the present war. MATERIALISM CAUSE OF PRESENT WAR There is at present, however, something of a renaissance in progress.

Christianity is destined ultimately to be the religion of the entire world, since Christ, the Rosicrucians state, is the indwelling Spirit of the Earth. Rosicrucian esoteric Christianity, therefore, is a most important factor in the situation. It dates back to 1313 when Christian Rose Cross founded the Rosicrucian Order in central Europe, anticipating the present scientific and materialistic period and taking steps to offset it with esoteric knowledge at the proper time. Within 500 years the Christian Mystery Teachings of the Rosicrucians will be the dominant religion of the Western World. Then science will have become religious and will no longer serve the purposes of war.

In the next and concluding article of this series we will make a further esoteric analysis of the present European struggle, how it will affect all the races of the world, and what its likely outcome will be.

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

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

The Planetary Spirit of the Earth

By MAX HEINDEL

NOTE: *This Article Was First Published in May, 1914,
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THE LAW of Analogy holds good everywhere. It is the master key to all mysteries, and you will find that what applies to the microcosmic man also applies to the Macrocosmic God or the Divine Power. The animals are guided now by spirits from *without*. At a later period they will become *indwelling spirits*, and learn to guide their vehicles without assistance from other sources. Similarly it was with the earth as stated in the *Cosmo* and various other parts of our literature.

Up to 2000 years ago Jehovah had charge and guided the earth from without as the animals are guided by the group spirits. Thus the earth was held in its orbit by His power, and He was up to that time the Supreme God, but at the change made on Golgotha the Christ Spirit drew into our earth in order that He might aid us to evolve faculties which Jehovah could not give us.

Jehovah gave us laws which hold us in check, but the Christ gives us Love. One is the restraining force, applied *from without*; the other is an impelling energy applied *from within*. Thus the Christ is now guiding the earth in its orbit from within, and will continue until we have learned to vibrate to that great attribute, Love, whereby we shall be able to apply

the power to our own planet and thus guide it in its orbit from within.

Christ is the highest initiate of the Sun Period and as such has His dwelling place in the Sun. He is the sustainer and preserver of the whole solar system, and in one sense it is right to speak of that which dwells within our earth as a ray, yet it does not convey the exact idea of what is the case. Perhaps we can get at the matter by an illustration. Let us liken the great spirit in the Sun to a refiner of metal. He has upon His furnace a number of crucibles and is watching them all. Heat is melting these metals and throwing the dross to the top. The refiner is gradually skimming the crucibles, until at last the metal is absolutely beautiful and clear and he can see his face in each.

Similarly we may see that Christ turns His attention from one planet to another, and as He turns Himself to our earth for instance, His image is reflected in the earth, but it is not a dead image, *it is a living, feeling, sentient being*, so full of life and feeling that we ourselves in our present dead state, dwelling in these bodies of earth, can have no idea of that faculty of feeling possessed by the *indwelling spirit of the earth*.

Thus for a time His energy is imparted to this picture as a focus, and while really

being in the sun, the Cosmic Christ feels everything that is going on in the earth as if He were actually here present, for that picture within, which is not a picture in the ordinary sense of the word, that must be thoroughly understood, that picture is a counterpart, a part, of the Solar Christ, and through it He knows and feels and senses everything upon earth as if He were actually present.

I have repeated this, but it might be repeated time and time again without detriment, for this is something that should be very thoroughly understood. That is really what is meant by Omnipresence, so that while the Christ is the indwelling spirit of the Sun, He is also the indwelling spirit of the earth, and must continue to hold this office of helpfulness for us, feeling everything, enduring everything that goes or would go with an actual presence, for our sakes.

Let us now consider for a moment what that which we call the earth really is, that is to say, its origin. The solidification commenced in the Sun Period, when we were unable to vibrate at the high rate demanded to remain there. Thus we gradually worked ourselves out of the Sun and were projected into space.

The rate of vibration was gradually lowered until the middle of the Atlantean Epoch, and thus the earth crystallized into a mass of stone, we might say. Thus *we ourselves have made the earth* what it was, and if no help had been given we should have been unable to extricate ourselves from the meshes of matter.

Jehovah from without endeavored to

help us by *laws*. To know the law and to follow it would in time aid us, provided we had the requisite strength, but no man is justified by the law, and by the law all spirits must become further enmeshed. Therefore a new impulse had to be given, which should inscribe the law *into men's hearts*, for there is a great difference between what we do because we must for fear of an outside master who metes out a just retribution for every offense, and the inner urge which impels us to do right because it is right so to do. We recognize what is right, when the law is inscribed in our hearts, and then we obey its dictates unquestioningly, even though it may cause our whole being to vibrate in pain.

Thus we, collectively, are the spirits of the earth. We must some day guide the vehicle we have created. Jehovah guided it for us from without by means of laws, but as this was not sufficient to bring us to the point of individualization where we shall be able to take care of ourselves, Christ came in as a Savior, and is helping us until the time comes that we shall have evolved a Love nature within ourselves which is sufficient to float the earth. So there have been no other spirits in the earth. The Christ is only here temporarily to help us, and in time it will be our privilege to take up the task for ourselves, and guide our planet as we want and as we should. The increased vibratory force has already made the earth much less dense, much lighter, and in time it will become ethereal again as it once was. It will cease to be dead in sin. It will become alive in love.

*For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nations' airy navies grappling in the central blue;
Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging thro' the thunder-storm;
Till the war-drum throbb'd no longer, and the battle-flags were furl'd
In the Parliament of man, the Federation of the world.*

—Tennyson (1809-1892) in "Locksley Hall."

The Technique of Evolution

By MARTHE GORDON



AS we stand today with a civilization that seems on the verge of toppling into an abyss, it may seem strange to speak of evolution. Yet, as we look back to the beginning of manifested life, we see man struggling upward through the rise and fall of his various empires and civilizations, through the ebb and flow of prosperity and power. We see the spirit slowly brightening through the various forms it has occupied, and it is well to stand quietly for a few moments and take the longer look that will help us to maintain our poise.

We have become accustomed to speaking very glibly of evolution. Science and occultism both teach the gradual development of man from a primitive organism to his present complex state. Both teach the further growth to an even more complex form, although of course occultism goes much further than does material science, and indicates superphysical phases of development. In the phrase of the writer Cabell, "We are being made into something quite unpredictable." But amid all this looking back and looking forward, one sometimes wonders, just what is the process by which form changes? What is the technique of evolution?

In Dr. Dorsey's book *Why We Behave Like Human Beings*, he tells of an experiment by the scientist Lamareke, who cut off the tails of successive generations of mice to determine whether a tailless mouse could be produced by this method. The experiment failed. Why? Because evolution does not proceed in this way; it proceeds by the development of *new forms and faculties* to meet *new needs*. Man lost his own tail, partly because he no longer needed it, and partly because he was utilizing his energies in other ways.

The technique of evolution may be stated in a broad general way by saying that growth does not proceed by trying to eliminate, but rather by trying to grow. As Dr. Dorsey says, *Something must be added*.

It is well to repeat that phrase, for it contains a great deal of meaning to the occult student. "Something must be added." Too often has religion been associated with renunciation, with cutting out and giving up. Too often has the ascetic life been regarded as negative. Too often has it been negative! Too little has been said of the positive phase of religious activity by which something is added, by which vital and dynamic effort drives man onward and upward, to new vehicles or bodies, to new worlds of experience. When something is added, the cutting out will take care of itself.

The student is of course familiar with the Rosicrucian outline of man's history. The beginnings of physical, vital, [etheric], and emotional bodies during the three early periods, with the awakening of the germ of corresponding phases of spirit, bring us to the commencement of the "Earth Period." Here we see the development of the physical body from a shapeless baglike form with one organ of orientation, in the Polarian Epoch, through the Hyperborean when the earth was thrown off from the sun, into the Lemurian with its crude animal-like forms. Through all this, something had been added; the naked spirit had gained the ability to experience desire, also a physical body to express its feelings. Then we have the implantation of the germ of mind, the settling of the continent of Mu into what is now the Pacific Ocean, the rise of Atlantis, and the beginning of the system of races. Again, something had been added—the ability to think, crudely it is true, but a beginning.

The Atlantean Epoch contained seven races. The fifth of these is particularly interesting, as it climaxed this particular period, and from it the seed was chosen to provide bodies for the next, or Aryan Epoch.

With the destruction of Atlantis, we see these people, the seed of the new Aryan race, *those who had developed lungs* to meet the *new conditions* of air breathing, being led out of the Atlantean mists to dry land, to inaugurate a new step in evolution. Something had been added, the power to breathe air.

Time passed. Five of the seven races of the Aryan Epoch have appeared and spread over the earth up to the present time, and—as in Atlantis—the fifth race brought the tendencies of this particular epoch to flower. That race is our own, the Teutonic-Anglo-Saxon.

Now we see this Fifth Race reaching the peak of its development. Its work is the bringing to a climax of the *consciousness of self*. (A very necessary point in our evolution toward Godhood; but a point now in danger of being over-emphasized.) To this end, selfishness in all its phases, aided by material science, has produced our modern civilization and carries with it the mass of humanity at the present time.

Two more races, one of them descending from the Slavs, will advance their development and bring to a close the work of the Aryan Epoch.

Meanwhile, as this epoch draws to an end, the usual process is taking place; that is, the seed of the race—not the race itself, but the seed of it—is being prepared to inaugurate the new Epoch, to meet the new conditions which will subsequently arise. (Incidentally, this new race will be the last under the racial scheme, for as we progress toward spiritual unity, the differences between men will not be great enough to separate them as is now the case.) Once again some-

thing is being added; this time the ability to assimilate the new element coming into our atmosphere, which will characterize the new phase of life, and which is necessary in our long slow pilgrimage toward an organized spirit-body with creative abilities. This will necessitate certain changes in the etheric body, and we shall once more see an outstanding step forward.

Through it all—the working up of mind-power, the adaptation of various bodies—there is a gradual evolution of spirit, so slow as to be at the time unnoticeable. The essence of experience is incorporated and the refinement of vehicles goes on, always by addition rather than subtraction; always by construction, by the urge to a further experience.

Most scientists say that the coming generations will be increasingly sensitive and intelligent. Occultists see the next race as becoming still more expert in working with matter from the form side, and the development of higher senses such as spir-

itual sight, which will greatly accelerate our advancement. Always progress is made, not merely by eliminating faults, but rather by emphasis on new development.

It is inevitable that there should be transition periods which are both painful and dangerous. Such a one we are going through at present, when with the new development scarcely understood, and that only by a few, man finds himself very often in a precarious position. There is nothing so unhappy as a state of instability, the moment of un-poise between one step and the next, and to hesitate too long may mean downfall. Man by his own mistakes is prolonging that period, and finding it increasingly difficult to maintain his balance. But sooner or later he must stand firmly again, his feet marching forward steadily upon another spiral in the evolutionary path.

*A voice is in the wind I do not know;
A meaning on the face of the high hills
Whose utterance I cannot comprehend.
A something is behind them: that is God.*
—George MacDonald.

For it is by action and by power we progress. The necessity to think made our brains, and will make them ever more complex to meet more complex conditions. The necessity for assimilating the new element will force us to more spiritual living, in order to effect the required improvement in the etheric vehicle. In the course of a long span of time, the necessity to function entirely in the etheric world will completely specialize the vital or etheric body, and so on.

It was Robert Louis Stevenson who spoke of the motivating power behind all human activity as the twin forces of Desire and Curiosity: the urge to feel and the urge to know. These two forces are powerful tools in the spirit's hands, for they do indeed cover all human experience. The point of course is the level of experience which we seek. Instead of being content with rehashing old experience, we must seek new fields of expression in feeling and in thought, always striving to reach the higher levels.

Everyone knows that this is not as simple as it sounds. It is well to remember that sublimation is not a matter of functioning in some rarefied ethereal atmosphere; it is a matter of coming to grips with enormous quantities of energy and utilizing it in definite concrete activity. Some fail in this endeavor through lack of intelligence; some through lack of will; most of us through lack of both. It is a problem as real as the harnessing of water of some great river, and it is by meeting such problems of personal energy-harnessing that our future evolution will proceed. It is of no use to become faint-hearted or discouraged at the magnitude of our task. Our Creator has placed us in this life wave, brought us so far on the path, and whether we like it or not, whether we realize our privileges or not, the task must be completed.

In bygone centuries the alchemists were jeered at for their dreams of trans-

muting base metal to gold. Occultists have looked upon this phrase as symbolical of the transmutation of the animal force in man to creative intelligence. Yet today we see that even on the physical plane transmutation is no longer a miracle but a fact. Science wrenches particles from the atoms of a given substance, or adds other particles, and produces a different element.

Elbert Benjamine uses this to illustrate occult development. He explains how a stream of ions—which are atoms from which an electron has been removed—a stream of ions is directed toward atoms of the substance required to be changed. In the ordinary way, both ions and atoms being charged with the same electricity, there will be a tendency for the ions to be deflected from the actual contact. However, *if the ions are propelled by a sufficiently strong force* so that they attain a great speed, they will pass through the nuclei of the atoms. Here the positrons or positive charges of electricity will meet

negative charges or electrons, and in the meeting of the two both disappear, leaving in their place a unit of energy. The character of the substance has been changed.

Benjamine compares the atoms to the "cells of the subconscious mind" which govern our character and thought processes. With most people the effort to change the character is not very successful, because the stream of thought force directed toward this end is not sufficiently powerful. However, physicists find it is possible to accelerate the speed of the stream of ions by means of a machine called a cyclotron, and this Benjamine likens to our emotional force. Here, he says, is a tremendous power available if we will but use it, under which our thought energies can be made so powerful that any desired transmutations may be made. In other words, it lies in our hands to make ourselves into "something

*I know not where His islands
lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.*

—Whittier.

quite unpredictable." Lamarck cut off the tails of his mice, and failed to achieve a different type of mouse. We have spent many lives trying to eliminate faults from our characters, and have failed to perfect ourselves. Why?

Our technique has been faulty. We must proceed, not by elimination but by addition, and I think Benjamine's illustration gives us a clear picture of the conditions we have to face. First, a tremendous strengthening of the streams of thought energy, through conserved emotional power. Secondly, an intelligent direction of those forces. Finally, the will to hold the stream of energy in place until its work is done. To find the application in each case is in itself part of our training and a test of the fitness of the aspirant to progress.

The mass of humanity, of course, lacking the complete picture of the evolutionary plan, does not see the need for this intensive activity. They do not see the gradual sweep from a spark of spirit to a highly organized, creative intelligence; neither do they see the urgency of this critical hour, for critical it is. They have always branded as fools and dreamers those who seek to change existing conditions, no matter on what plane, and particularly work of such an advanced nature as the alchemical work of the occultist, whose task actually involves the gradual changing of elements and structures of the physical body. They are not quite so ready to laugh as a few centuries ago, but they still do not accept.

We are therefore fitting ourselves for a service which the world cannot conceive of, a training all the more arduous because it is necessarily secret. We can seek no sympathy in the world nor expect any, nor can we explain or defend our actions. We shall be branded as either queer or downright dangerous; we must struggle with the travail of the new birth, alone.

Whatever we lack in spiritual qualities, it is ours to change—we as individuals, we as a nation and as a race. A strong enough desire, a clear enough vision, a steady enough will, and the alchemical

feat is possible. Something may be added which will make possible another step toward our goal, out of the welter of hate, fear, lust, greed, and general inefficiency and disorganization, a step toward unity, peace, power, life.

The Fifth Race, climax of the Aryan Epoch, is driving through to its dramatic and inevitable conclusion. With its brilliant materialistic science, its ruthless selfishness, its magnificent "I Am" consciousness carried to the nth degree, the Fifth Race is driving on to the peak of its achievement.

Within the next few hundred years, the remaining two races of the epoch will flower and die. Meantime, in the background, scattered individuals are preparing to become the seed of the last race, which is to run its course at the beginning of the Sixth Epoch.

As usual, the new type is different, and because different is misunderstood and despised by the successful exponents of the present race. Leading a more or less hole-and-corner existence, subject to contempt and ridicule, and manifesting all the awkwardness and instability of a transition period, we find these individuals driven by the expanding consciousness within them to a new expression, looking beyond the narrow frontiers of recorded history to a greater and grander scheme of things, and to a new type of body to meet new conditions.

We have spoken of the technique of evolution. Perhaps there is no better way to sum it up than in the words of one who said, "Each of us must build his life around the greatness of which he finds himself capable." That is a saying worth binding to our hearts, for the greatness toward which we struggle today, will be a routine accomplishment tomorrow, while we go on to ever greater achievement.

For we do develop. In spite of life's conflicts, in spite of our difficulties of integration, in spite of our compromises and our sacrifices of principle for ex-

(Continued on page 46)

Thoughts on Christmas

By WESLEY D. JAMIESON



CHRISTMAS. Most of us prefer not to look at what it means; we buy toys instead. Conceding something to the day, we bring gifts to the innocent, and we are kind to the children. Yet the Christmas spirit is a living reality to some of us. The average man or woman feels it only around the holiday season, but the illuminated or highly evolved person sees and feels it months before and months after Holy Night.

In September, when the Sun is passing through the wonderful sign of Virgo, The Virgin, there is a change in the earth's atmosphere; a light begins to glow in the heavens; it seems to pervade the entire solar system; gradually it pervades and envelops our earth; then it penetrates the surface of our planet and gradually concentrates itself in the center of it. On Holy Night it attains its minimum size and maximum brilliancy; it radiates this light, thereby giving new life to our earth.

When humanity first realizes spiritual things, it is only in a small way. The Spirit cannot manifest freely because it is wrapped in so many swaddling bands of matter, of human custom, law and tradition. Our higher emotional nature and ideational mind must tend and nourish this Christ Child, even as the Virgin Mother cared for her precious Babe.

On Christmas, whether we know it or not, we are celebrating the feast of the Eternal Birth which God our Father has borne and never ceases to bear in all Eternity: whilst this birth also comes to pass in Time and in human nature. St. Augustine avers that this birth is ever taking place. "But if it takes not place in me, what avails it?" asks he. When the Spirit brings forth the Son it is happier than Mary.

"Paradise," says Boehme, "is still in

the world, but man is not in Paradise unless he be born again." For to be born simply means to enter into a world in which the senses dominate, in which wisdom and love languish in the bonds of too personal ties. To be re-born means to return to a world where the spirit of wisdom and love governs and animal man obeys. It means the bringing forth of a new-created God-similitude or Son in the soul. He is brought forth in the stable previously inhabited by the ox of passion and stubborn will, and by the ass of prejudice and stupid ignorance. And His Mother is the Virgin Sophia, the Divine Wisdom or Mirror of the Being of God.

On Christmas Day the Sun is passing through the violent sign of Capricorn where, mythically, all the powers of darkness are concentrated in a frantically insane endeavor to kill the Light-bearer, even as King Herod and the Jews sought the death of the Christ or the man Jesus who bore the anointing of the Spirit.

The Christmas light that shines on earth is golden, inducing the feelings of altruism, joy, and peace which not even the great war now waging can entirely obliterate. Cruelty is ignorance, and from this ignorance our humanity is to be redeemed.

In *The Hound of Heaven* Francis Thompson describes with powerful vigor, not the self's quest of the adored Reality, but Reality's quest of the unwilling, stubborn self. He shows us the resistless, untiring, constant seeking and following of the soul by the Divine Life: the inexorable onward sweep of "this tremendous Lover," hunting the separated spirit, "strange, piteous, futile thing that flees Him" down the nights and down the days. There is an inexorable Following Love from which it is not possible to escape. Those strong feet that follow,

follow after, once set upon the chase, are bound to win. Man, once conscious of reality, cannot evade it. And only the things that are real are spiritual, belong to the Spirit. Members of one family do not hurt or destroy each other.

Love stoops to conquer. It stooped as low as a humble manger in Bethlehem, as low as companionship with poor, lowly fishermen. Still Love is stooping, the same yesterday, today and forever. "There standeth One among you Whom ye know not."

The Christ Child is born in the cave. The cave (still considered the place of birth by the Greek Church) represents the innermost recesses of the soul where the Ego can contemplate the mysteries of the spiritual forces.

In vain you may search your Bible for mention of Santa Claus or the Christmas tree. Yet these are linked with the Leo decan of Sagittarius relating to children; for on that day when Santa Claus and the Christmas Tree are prominent a child was said to be born. Born in a stable underground as the Sun represents, for the Sun has reached its lowest point when between Sagittarius (the Horse) and Capricorn (the Goat) from which time it begins to gain new strength.

Under the sign Capricorn the Master Jesus incarnated; in that sign the Christ within awakens. A higher consciousness is developed which views all things as existing for the benefit of the whole. The thought is centered on giving, not getting. There is a realization that all stand or fall together. The soul who knows himself or herself to be a part of the whole, labors for the redemption of all. He learns by experience as well as by inner vision that doing good, and aiding the poor, whether poor in body, mind or spirit, involves much more than a gesture of seasonal kindness. His soul must not be grieved when it gives.

The period near Christmas seems to have been celebrated by almost all religions of antiquity. The Saturnalia of the Romans began on December 17th and continued until after Christmas Eve. Each person was expected to sacrifice a pig, and everybody gave gifts, among which were clay dolls and wax papers. Slaves and masters became equal in rank, for the feast was in honor of Saturn, God of Time, who reigned in Olympus and over earth in the Golden Age when there were no distinctions of rank. In Scandinavia Yuletide was celebrated by the burning of large yule logs and also by the eating of wild boar. Unconsciously or consciously this may have symbolized the redemption of ourselves and our

earth from our wild desires and energies, aided by Him who had the words of Eternal Life, whose Cross of Suffering, Stooping, Following Love became our Tree of Life.

William James, American psychologist declared that "God himself . . . may draw vital strength and increase of very being from our fidelity." He continues, "For

my own part, I do not know what the sweat and blood and tragedy of this life mean, if they mean anything short of this. If this life be not a real fight, in which something is eternally gained for the universe by success, it is no better than a game of private theatricals from which one may withdraw at will. But it *feels* like a real fight—as if there were something really wild in the universe which we, with all our idealities and faithfulness, are needed to redeem; and, first of all, to redeem our own hearts from atheisms and fears. For such a half-wild, half-starved universe our nature is adapted." (From *The Will to Believe*.)

The old symbol of Capricorn was a white fish-tailed goat coming out of the water. White symbolizes perfection, purity, loyalty or faithfulness. One of

THE CHRIST

*The good intent of God became the Christ,
And lived on earth—the Living Love of God,
That men might draw to closer touch with heaven,
Since Christ in all the ways of man hath trod.*

—John Oxenham.

the heavenly divisions of Capricorn is that of the Dolphin springing up out of the sea. The waters from which the Dolphin springs, are those of Cancer and Scorpio. So out of the cosmic waters of Cancer, and out of the regenerating waters of Scorpio, comes the soul of redeemed humanity.

The goat loves to climb into the steep, inaccessible places of the mountains (places of contemplation) and so becomes a type of the upward urge of the human spirit toward Spirit. Only the urge of Spirit can give humanity the incentive to climb upwards and onwards. Only the spirit within can comprehend or understand the manifestation of Spirit—the outer world. Of course, in climbing the soul is often alone or seems to itself to be standing alone. But, as Ibsen says, "The strongest man in the world is he who stands most alone."

Capricorn is the sign of enlightenment, born of compassion. Jacob referred to Naphthali (Capricorn) as "a hind let loose," meaning that a new cycle of spiritual expression is entered upon wherein goodly words and helpful deeds are present; in short, the Christmas spirit reigns. It is truly the Golden Age again, an era in which many shall have the tongue of the learned wherewith they may speak a word in season to the man or woman who may be weary in well doing. "Heavenness in the heart of man maketh it stoop: but a good word maketh it glad."

All nature is the rapid efflux of goodness executing and organizing itself. The things which are dear to human beings now, are so on account of the ideas which have emerged on their mental horizon, of the emotions which they have cherished in their hearts or bosoms. A new degree of culture, a setting forth of new ideas, a stirring of fresh emotions, can instantly revolutionize human society.

The true knowledge came with the joy of angels singing, "Peace on earth, and good-will towards men." The false knowledge upheld hypocrisy, broad phylacteries, honor sought of men. For bread to satisfy mankind it offered only stones.

It forgot to cleanse the inside of the cup. It lost the spirit of wisdom and love in too scrupulously observing outer rites and ceremonies. It never stirred from its swaddling bands. It grew leaden and had the savor of death, not of life, about it.

Let Christmas bring us good news, let it cause us to rejoice and be glad in a different way from that of most of the world, the world that indulges in revels and burlesques everything serious. God and His Son are not honored or adored in this false fashion. Gluttony and intemperance bring sudden death in many cases. But a worse result awaits those who perform lip service only, whose hearts are far from God. To them the Word is made flesh in vain, for they do not behold its glory or its gracious gifts.

Wise men came to Herod until he lied and deceived. Then they were bidden to take another route, to leave Herod to himself. So wise teachings and good ideas come to us through wise men among us. But when we lie and deceive, show ourselves unworthy of possessing wisdom and truth, then we are left to ourselves, to our foolishness and misery-making lies and inventions. Not in us can the Christ Child be born. A little Child cannot lead us to higher and better things. What a tragedy!

Men and women should be intelligent and earnest. They must feel that they have a controlling, happy future opening before them.

Perhaps the highest message of Capricorn is Service. Yet no services or abilities are of any value without love, or sharing and giving. It is *love*, as well as helpfulness that others feel and delight in, that stamps us worthy of leadership.

Let us love and serve that the Christ Child may lead us to those heights God Himself wills us to attain, that this earth may once more be a blessed Paradise.

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Unrecognized Sins

By SOPHIA B. MCINTYRE



THROUGH the chilly air of a cloudy November afternoon, Marcia Ray walked briskly up the driveway of a suburban home and into the arms of the friend who had come out onto the porch to greet her.

"My, Althea, I cannot begin to tell you how glad I am to see you again!" Marcia exclaimed, as she returned her friend's affectionate greeting. "Seems an age since I beheld your dear face!"

Arm linked in arm they entered the house. Here Marcia slipped out of her coat, and they entered the living room. Althea had turned toward a door which led to another part of the house when Marcia called to her, "No refreshments of any kind for me today, dear, please. I have taken your talk about the sinfulness of eating food merely to tickle my palate to heart. Remember? One of the subjects we discussed last time I was here? I haven't eaten a mouthful—except at mealtime—since! And I've lost five pounds!"

"You have? Though I don't need to ask now that I notice how well you are looking. My, I *am* glad for you! Conscientious self-control does make one so happy!"

They had sunk into easy chairs before a grate fire when Marcia enthusiastically exclaimed, "Also, I am improving beyond belief in my ability to use my psychic powers. Really, I can hardly believe my success along this line."

"I'd love to hear of your experiences. Mind telling me of specific cases?"

"No, indeed. I love to talk about them. They all hinge on my growing ability to make those whom I contact do anything I want them to by silent influence—that's just the same to me as the affirmations practice we read so much about in many metaphysical magazines of the day. For

instance: You know what an epidemic of cold and 'flu' is prevalent in this section now, and how easy it is to pick up germs in public carriers? Well, before I left home today I made up my mind that I should take no chances on picking up any undesirable germs on the way. And in order to protect myself from so doing I decided that I should use my psychic power to keep the seat beside me on the train vacant all the way here. And it surely worked for me with great success. For though people were standing in the car ahead, yet no one attempted to occupy the empty seat beside me. My, was I proud of my ability!"

Fully expecting to enjoy the look of approval which she felt sure would be registered on the countenance of her friend, Marcia turned to Althea. Instead of approval she was startled at the expression of shocked surprise which greeted her.

"What's the matter, Althea?" she questioned, a puzzled frown creasing her brow. "Wasn't that a wonderful demonstration of advancement in my use of psychic power?"

Althea sighed and her features relaxed. "We look at things so differently, Marcia, that—as I value your friendship highly—I think I should not express an opinion on that subject, if you don't mind."

"But I *do* mind! It's only by study of the ideas of older ones that we younger ones on the path will ever get anywhere along the spiritual route. I hope you and I are friendly enough to discuss our differences of opinion in a wholly impersonal and amicable manner."

"If you'll only think of it that way in your heart, Marcia, I shall feel justified in telling you that according to my way of thinking your way of using silent affirmation is Black Magic of deepest dye."

"Althea!" Marcia's form tautened and

her face became a study of puzzled astonishment.

"I was a long time in reaching that conclusion, dear. Generally it is not until we suffer through like sins practiced upon us by others that we are brought to recognize that certain acts of our own are sins. It was through personal suffering that I was brought to see the evil of using silent affirmation in the way you are using it."

Wonderment replaced the expression of astonishment on Marcia's face and her form relaxed. "It's a 'wise child who learns from the experiences of another' I've heard, Althea. Tell me about it, please."

"I try never to mention personal experiences, Marcia, but this case seems to justify my doing so—especially as I've never heard any one mention a like experience.

"One day as I was driving home alone from the southern part of this state—this was before I met you, therefore you cannot even guess of whom I am speaking—my thought suddenly turned to a letter I had received before I had left home two weeks before. It was from one whom I had never intimately known—the youngest sister of a childhood friend. This sister was now a widow with a small income. She had written that she had come West fully expecting to spend the winter in our sunshiny climate, but that she had found the home of her relatives so crowded that she was leaving them on a certain date, and that she would like to see me before she left my city to return to her home in the East.

"As I drove along I began to be filled with pity for Jenny—we'll call her that though it is not her name. I thought of her disappointment at being obliged to return to her eastern home months before she had planned; of the discomfort she would endure because of the cold and snow in the East, especially before Christmas—the coldest time of the year there. My pity for Jenny grew until as soon as I reached home I wrote and invited her to visit me until after Christmas—about two weeks. I thought that

would at least prevent some discomfort for her.

"She came. The weeks before the New Year were so full of holiday activities that I was too busy to notice any growing change in myself. But when we had quieted down to our daily routine, I found that my former intense interest in music and occult studies had left me. In fact, I soon noticed that I had not a minute to devote to either any more.

"Instead, movies for which heretofore I had cared little were beginning to be the order of the day. I never once thought of crediting my aroused interest in them to Jenny, for invitations to attend them always came from me. But the worst thing about them to me was that a show would not be half over before I would begin to have such a craving for sweets that I could hardly wait for the end of the performance so that I could lead Jenny to a candy shop or a soda fountain—places I had not patronized since my childhood days.

"Since turning my attention to spiritual things some few years before, I had striven to overcome my excessive fondness for sweets with such success that for some time before Jenny's visit I had apparently lost all desire for them. Now to backslide as I was doing was heartbreaking to me, yet such craving now daily overcame me that I was powerless against it. Even my prayers for help against this overpowering longing at that time were of no avail.

"The climax came when two carloads of us went for a week-end visit to a famous mountain resort. On request I had made a large box of fudge for each car. Jenny excused herself from a strenuous climb that the rest of us decided upon just before we were ready to leave the resort for home, and when I returned to the car our candy box was nearly empty. As I flung it aside I thought, 'I'm glad it's gone. I'm sick of candy! I hope I'll never long for candy again!'

"But we had not been an hour on our way before my craving for candy returned with renewed force. I happened

to glance at Jenny who sat beside me, and half-consciously I asked, 'Want some candy, Jenny?'

"'Oh, *Althea*, I *do*!'" she exclaimed emphatically.

"Instantly I sat up as if awakened from a long sleep. As I reached for the candy box at my feet I said, 'Just how did you work that, Jenny? For the last half hour have you been mentally telling me, '*Althea*, give me some candy! *Althea*, give me some candy?'

"Jenny burst into a gale of laughter as if at the hugest joke she had ever heard. When she had recovered herself, she said, 'Yes, *Althea*, that's just what I did!'

"I did not think it possible for one of Jenny's unenlightenment to understand my point of view in regard to this matter. I did not wish to quarrel with her either, therefore I said nothing. But throughout the remainder of the drive home I sat in torment of mind over the evils of the life I had led under her influence.

"Jenny went home the following week and I sat down to study why I—who had always considered myself one of the strongest minded of people—had been but a puppet in her hands for four long months—it was now April. I could not understand how it had been possible for me, who for years had striven for spiritual advancement, to so change that for months past I had devoted myself to a life of frivolity and the gratification of body-ruining tastes, as well as dropped all effort along spiritual lines.

"Further thought convinced me that this experience had been sent to me to clear my path of a great deal of pay-as-you-go destiny—that is, reap in this life the crop from some of the seeds sown in this life. For in retrospection of my past life it had been brought to my attention that many times, before I had set my feet on the right path, I had influenced others as Jenny had influenced me.

"This experience also forcibly impressed upon me the evils of the silent affirmations that we are urged to use by many teachers who, it seems to me, can-

not realize the harmfulness that such affirmations can bring about not only to those practiced upon, but to the practitioners as well.

"Summing it all up I was glad that this experience was behind me, and hoped with all my heart that I had thoroughly learned the lesson I felt sure that it had been sent to teach."

For some moments Marcia, sad-faced and evidently bewildered, gazed into the glowing grate. Then she sighed as she turned to her friend. "But *Althea*," she asked, "is all mental suggestion to others evil?"

"Indeed not! I was speaking of it in the way that you used it on the train today in order to gain something for yourself. All spiritual power when used to gain something for one's self is Black Magic, and brings terrible debts of destiny to be paid in full at some future time, thereby sadly retarding our evolution. The use of spiritual powers for the benefit of others is White Magic, brings blessings in its train, and hastens evolution."

Marcia sighed sorrowfully. "Oh, if we only had powers of discrimination that would enable us to always recognize sin in all its insidious forms!" she exclaimed.

"We have those powers," answered *Althea*. "Would you have enjoyed your ride here today if someone had used such strong suggestion on you that you would have felt obliged to stand all the way rather than to force yourself into a seat that was being selfishly withheld from you?"

"Why, *Althea*, I never thought of it in that light!" exclaimed Marcia.

"That's just the trouble with all of us. We seldom give the Golden Rule a thought when we want something for ourselves. If we did it would be easy for us to recognize sin."

Marcia had sat in apparently sorrowful thought for some moments when *Althea* said, "I'm afraid I have hurt your feelings dreadfully by so frankly expressing my views on that silent influ-

ence question, Marcia. I'm sorry. I almost wish I hadn't mentioned them."

"You shouldn't be sorry, Althea. Your views have given me an awful jolt, I must admit. Not at your mention of them, you may be sure, but at my realization that yours is the right viewpoint to take in this matter. Now when I think of the way I have smugly influenced others in order to gain my own ends, without giving one thought to their right to free will in any circumstance—as well as taught others how to do likewise—I am sick at heart over the evil I must have set in motion."

Marcia rose and moved toward the door. Althea rose also and was sorrowfully pacing beside her when Marcia said, "Althea, please don't feel badly over my present state of mind. Be thankful instead that you have awakened me to the sins I have unconsciously committed. Personally I thank you with all my heart for that awakening. It will not only prevent further commitment of like sins on my part, but will help me—I hope—to undo some of the harm my teachings have brought upon others."

Marcia had slipped into her coat and was ready to depart when she turned to her friend. "Tell me, Althea," she urged, "just what you would have done to allay your fear of catching germs if you had been in my place today?"

"When you go home tonight, dear, get out your Bible and read the ninety-first Psalm. Note especially where it says 'There shall no evil befall thee . . . for He shall give His angels charge over thee to keep thee in all thy ways.'"

"Oh, thank you, thank you, Althea! What a blessed thought to take away with me!"

"Keep it with you always, Marcia. It will surely prove an ever present help in time of trouble to you as it has to me."

From the porch Althea with love-lit eyes watched Marcia move swiftly off down the driveway. "How dreadfully we suffer when we are awakened to unrecognized sins we have committed," she thought, turning toward the open door.

Psalm Ninety-One

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust.

Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler.

Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;

Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

Only with thine eyes shalt thou behold and see the reward of the wicked.

Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation;

There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

For he shall give his angels charge over thee, to keep thee in all thy ways.

They shall bear thee up in their hands, lest thou dash thy foot against a stone.

Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him.

With long life will I satisfy him, and shew him my salvation.

A ROSICRUCIAN CATECHISM

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Attraction and Repulsion in the Desire World

By EDWARD ADAMS

Q. From what sources do the forces of the Desire World emanate?

A. From man, animal, and innumerable Hierarchies of spiritual beings.

Q. What is the chief difficulty of the neophyte in the Desire World?

A. He tries to apply to the Desire World the knowledge derived from his experiences in the Physical World.

Q. What must we realize about the Desire World?

A. That it is a world of feelings, desires, and emotions.

Q. What two great forces are all these under?

A. They are under the forces of Attraction and Repulsion.

Q. Do these two forces act the same in all seven regions of the Desire World?

A. No, they act differently in the three denser regions than in the three finer upper regions.

Q. What is the central region called?

A. The region of feeling.

Q. What is the action here?

A. Interest in or indifference to an object here calls forth the force of Attraction or Repulsion.

Q. Where does the force of Attraction hold sway?

A. In the finest and rarest substance of the three higher regions of the Desire World. It is also present to some degree in the three lower regions, as a counterbalance to evil.

Q. Where does the force of Repulsion dominate?

A. In the three lower regions of the Desire World, where it tears and shatters the forms built there.

Q. What are the forms in these lower regions?

A. They are demoniac creations built

by the coarsest passions and desires of man and beast.

Q. What is the tendency of every form in the Desire World?

A. To attract all it can of a like nature and grow thereby.

Q. How is evil in the lower regions prevented from growing?

A. By the preponderating power of the force of Repulsion.

Q. What happens when a coarse desire form is attracted to another of like nature?

A. There is disharmony in their vibrations, and instead of uniting they act with mutual destructiveness upon each other. Thus evil in the world is kept within reasonable bounds.

Q. When we know these twin forces' action what occult maxim do we understand?

A. That "A lie is both murder and suicide in the Desire World."

Q. When a true account of a happening in the Physical World is given, what happens in the Desire World?

A. Another form is built here, just like the first one. They are then drawn together and coalesce, strengthening each other.

Q. If an untrue account is given what happens?

A. A different form, antagonistic to the first or true one, is created. They destroy each other because, though dealing with the same event, their vibrations are different.

Q. Can evil, and lies kill good?

A. Yes, if strong enough and repeated often enough.

Q. How can we transmute evil into good?

A. By seeking for the good in evil.

(References: *Cosmo*, Pages 41 to 44)

WESTERN WISDOM BIBLE STUDY

The New Man

By JANE TEMPLETON



And that ye put on the new man, which after God is created in righteousness and true holiness. (Ephesians 4:24.)

And have put on the new man, which is renewed in knowledge after the image of him that created him. (Colossians 3:10.)

Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace. (Ephesians 2:15.)

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things become new. (II Corinthians 5:17.)

There is a deep occult significance to the term "new man" as used by St. Paul in his various epistles, and to those who wish to advance with the rapidly moving times of today it becomes the keynote for daily life. A resolution to "put on the new man," based upon a clear understanding of just what the term means, is fitting at this beginning of a New Year.

During the Saturn, Sun, and Moon Periods, and a part of the Earth Period, of our septenary scheme of manifestation, the work of the differentiated spirit which is man consisted of body building, but from the time when we came out of ancient Atlantis and from now on, those who wish to follow the path of evolutionary progress must strive for *soul growth*. The bodies, dense, vital, and desire, which we have crystallized about us must be refined and dissolved, and the quintessence of experience extracted, which as "soul" will be amalgamated with the spirit to nourish it from the state of the "old man" into that of the "new man."

It was to point out this path of progress that the Tabernacle in the Wilderness was given to the ancients, and the light of God descended upon the Altar of Sacri-

fyce. At that time, the ego, or differentiated spirit, had just entered into its tabernacle, the body—had just become indwelling, and in order to restrain the primitive instinct of selfishness and guide man away from the indulgence of the egotistic tendency, God immediately placed before him the Divine Light upon the Altar of Sacrifice. Sacrifice thus became the "light" which was to guide man into the path of soul growth—the path which leads to putting on the "new man."

Through sacrifice of the selfish interests man learns to rise above the law, making "in himself of twain one new man, so making peace." He comes to love and serve others, filled with a true realization of the unity of each with all. This realization releases the power of *Love* within the individual, and the crystallizations born of selfishness begin to disappear. The mind turns toward constructive channels, and thoughts of resentment, anger, fear, etc., are replaced by those of tolerance, understanding, and compassion. The attachment for material possessions begins to wane, and there comes a deep-felt realization that only those spiritual qualities which "neither moth nor rust doth corrupt, and which thieves do not break through to steal" are substantial.

Daily persistent efforts to love and serve others enables the higher self to gain the ascendancy, the aspirant "having abolished in his flesh the enmity, even the law of commandments contained in ordinances." A growing reverence for all life brings the aspirant to eating only the natural foods and a consequent cleansing of the blood stream. The spirit is able to function to greater purpose in its physical vehicle, and "Behold, all things become new."

 Inspiration for



 the New Year

Opportunity

Yesterday passes, lost in mystic space;
 A New Day enters, full of promise fair,
 With opportunities that all may share.
 And if sincere of purpose we may trace
 Man's brotherhood and freedom by God's
 grace.

Then all who have the will to love and
 dare—

To lift the burdens that our brothers
 bear—

Will bring each nearer to his destined
 place.

Thus striving earnestly for all the right
 Our efforts will a greater value hold
 Which, cast into Life's crucible, will mold
 Our future deeds of weakness or of might.
 By what we bring as harvest to the soul
 We set our limit—or we reach our goal.

—Felicia B. Clem.

World Watchers

The Watchers of the World who see
 Far, far beyond the surface things,
 Know that this warlike age shall pass
 When faith into fruition springs.

The faith that lives in great desire
 For peace in countless hearts that pray
 And ask for guiding help to aid
 And speed the coming of that day—

That day when justice for each one
 Shall be the rule in every land,
 When selfish greed shall be no more,
 But men will seek to understand
 That brotherhood is not a farce,
 That love can every ill relieve,
 That good for each means good for all—
 The Watchers of the World believe.

—Della Adams Leitner.

Love's Redemption

Think not of danger or of woe.
 Rejoice! in Him who guides the stars
 And planned this world so fair, ELECT!
 Which madness of His creature wrecks.
 'Tis true man has the Power Divine
 To make or break, just as he will
 While Love awaits in stillest calm
 Till hate and lust hath had its fill,
 Then broken, bleeding and forlorn
 Man looks on Peace with all her charms
 Her treasures rich she offers FREE
 They fill the Everlasting Arms.

With humbled mind and contrite heart
 Man seeks the Love he spurned for Power
 Heaven's records give the New Man's
 birth

As dating from that Sacred Hour.
 The Father's Arms are opened wide
 No punishment or rebuke there,
 Man's heart is changed, and Love flows in
 AT LAST, Man is Redeemed from Sin.

—John T. Wolstenholme.

True Vision

I feel a gentle stirring deep within;
 A calm but certain leading, exquisite and
 clear.

Like tendrils of a fragile, lovely plant
 Its filaments reach out and bind my
 faculties.

Tenderly it woos each straying thought
 Till all is subject to its quiet strength;
 Then as my being yields, it permeates my
 soul with light,
 And through the glowing radiance I see
 my path ahead.

—Ida F. Killian.

The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease, and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

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

The Bible Story in the Stars

By ZEL L. MORRIS*

"And they sang a new song, saying, Thou art worthy . . . for Thou wast slain, and hast redeemed us to God by Thy blood." (Revelation 5:9.)

The Constellation of Libra

(IN TWELVE PARTS—PART TWO)

IN the first chapter we saw that the Seed of the woman, the divine Son of the Virgin, who was promised and appointed to lift up the fallen and bring men to the pasturages on the heavenly hillsides, was to give up His life for others. The second chapter unfolds the manner and object of this death, and brings us face to face with eternal justice. This sign and its three neighboring constellations foreshadow the Sacrifice of Christ. Here it was that the price which covered was paid and outweighed the price which was deficient.



The figure of the Scales or Balances is found in most ancient Zodiaes, the down side invariably toward the deadly Scorpion. In some instances the bowl on the low side was held by the Scorpion's claws; whence in some old planispheres, *Chelae*, the Claws, occasionally occupied the place of the Scales—the Scorpion thus monopolizing two signs, its body one and its claws the other. The Akkadian name for the month when the sun was in the sign now called Libra was *Tul-ku* which means *the sacred mound* or *altar*. The

Akkadian name for this Sign was *Bir*, which means *the Light*, hence in some ancient Zodiaes was pictured the Lamp with its light or the Altar with its fire. Its most ancient form was a circular altar. The Circle or other representation of an Altar disappeared as the use of the sign advanced westward.

In place of the woman and her Seed we have now a pair of balances suspended in the sky, in which is signalled to us the inexorable justice of the Almighty, and in which the deficiency and condemnation on the part of man and the all-sufficiency of the ransom paid on the part of his Redeemer, are alike indicated. One of the scales is up, which says to universal man, "Thou art weighed in the balances and art found wanting." The star which marks it and records the verdict is *Zuben al Genubi*, *the price deficient*. But the other side of the scales is borne down and with it the star *Zuben al Shemali*, *the price which covers*. Other star names in the figure are: *Al Gubi*, *heaped up high*; *Zuben Akrabi*, *the price of the conflict*. Of what that accepted price was to con-

*The Scriptures in the constellations, as digested from "The Gospel in the Stars" by J. A. Seiss, and "The Witness of the Stars" by E. W. Bullinger.—Z.L.M.

sist and what was to be the result in the Person of the Redeemer is told more fully in the accompanying celestial frescoes of, *The Cross* endured, *The Victim* slain, and *The Crown* bestowed.

THE SOUTHERN CROSS

In the latitude of Jerusalem at the time of the first coming of our Lord to die, the Southern Cross was just visible. Since then, through the gradual recession of the Polar Star, or the precession of the equinoxes, it has not been seen in northern latitudes. It gradually disappeared and became invisible at Jerusalem when the Real Sacrifice was offered there. In earliest times the sign of the cross was the symbol of *life*. Today it is the symbol of *death*. But its real meaning is *life*—natural life given up, and eternal life procured; atonement, finished, perfect and complete. "It is finished." All who partake of its benefits in Christ, in grace, by faith, "are made nigh by the blood of Christ" (Eph. 2:13), and of them Jesus says, "He that heareth my voice and believeth on Him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24.) Ever since Christ Jesus "suffered for our sins" the cross has been a sacred and most significant emblem to all Christian believers.

It was a sacred symbol long before Christ was born. We find it in the most sacred connections, edifices, feasts, and signs of the ancient Egyptians, Persians, Assyrians, Hindoos, Chinese, Mexicans, Peruvians, Gauls, and Celts. The mystic *Tau* and the wonder-working Caduceus, in the form of a cross, had their fabled virtues. It is easy to believe its primeval meaning had reference to the Seed of the woman, the divine Son who was to suffer on it, to conquer by it, and to give eternal life through it. The Hebrew names of this constellation—*Adom* and *Tau*—rebuke the Pharisaic spirit, the relic and essence of all false religions, and point to the blessed fact that the Sacrifice was offered "once for all," and

the atoning work of Redemption completely finished on Calvary.

The next in the series of these heavenly signs gives us a still fuller and clearer indication of the nature and payment of the price.

LUPUS

Christ was not only "crucified," but He was also "dead and buried." Hence we have in one of Libra's neighboring constellations a slain victim, pierced with a dart barbed in the form of the cross, from the Centaur himself. The modern name of this figure is *Lupus* (a wolf). It may be any animal. The point is that the animal has been slain, and is in the act of falling down dead. Its Greek name is *Thera*, a beast. Its Latin name is *Victima*, or *Bestia* (Vulg. Gen. 8:17), which indicates the great lesson. This is confirmed by its ancient Hebrew name, *Asedah*, and Arabic *Asedaton*, which both mean *to be slain*.

He is slain here by the arrow of the Centaur, i.e., by Himself! To make it clear that it was His own act (without which His death would lose all merit), He uttered those solemn words: "I lay down my life for the sheep . . . No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." (John 10:15-18.) "He put away sin by the sacrifice of Himself." (Heb. 9:11, 26.)

In some of the Egyptian representations this victim is a naked youth, with his finger on his mouth. This youth is Horus, the beloved son of Osiris, who appears in various relations under different names, all more or less connected with the bringing of life and blessedness through humiliation and death. In Phoenician this youth is called Harpocrates, under which name he became known to the Greeks and Romans. Harpocrates means justice, or the victim of justice, the vindication of the majesty of law. Among the Romans, Harpocrates was the god of silence, quiet submission and acquiescence. All of this relates the

symbol as a sign of the promised One and prefigured Him as quietly and meekly submitting as a victim and sacrifice to justice and the law, even as Christ did actually lay down His life and submit Himself as our propitiation. "As a sheep before her shearers is dumb, so He opened not His mouth."

In some of the pictures of this youth he is represented with the horn of a goat on one side of his head, as well as with his finger on his lips. This again connects Him with sacrifice—willing, silent sacrifice. In some other pictures this horn is detached and held in his hand, filled with fruits and flowers—the original of the cornucopia, or horn of plenty; thus signifying that all good to man comes through that meek submission to stripping and sacrifice to satisfy the requirements of eternal righteousness.

Hence, the constellation prefigures a silent, willing sacrifice—Christ Jesus, who "being found in fashion as a man, humbled Himself and became obedient unto death, even the death on the Cross." (Phil. 2:8.)

**THE NORTHERN CROWN
CORONA BOREALIS**

The Greeks said that this was the bridal gift of Bacchus to Ariadne, who through her love for Theseus, another mortal, came to death. Or, according to another myth, Ariadne was so ill-treated in her affection for Theseus, to whom she gave a strong sword to slay the Minotaur and a long thread to extricate himself from the difficult windings of the dark labyrinth, only to be deserted by him shortly after, that she was sorrowing unto death when discovered and saved by Bacchus. He promised he would give her a place among the Gods, and suspended her wedding crown in the sky. *Al Phecca*, the brightest star in this constellation, means *the bright or shining one*, the pearl.

So with the Seed of the woman. It was through His great love to mortals that He came to grief, neglect, persecution and death. That death was the divinely-exacted price which had to be paid in

bringing the object of His love out of the dark labyrinth of sin and condemnation; but it was at the same time by His own free will and choice. He was brought up again out of death in immortal beauty and glory and awarded an imperishable crown in heaven. The Cross was followed by the Crown. "Wherefore God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." (Phil. 2:9, 10.)

Thus ends this solemn chapter of *Libra*, which describes the work of redemption. The word of the heavens unites with the word in the Book to assure us of the certainty of our faith.

(To be continued)

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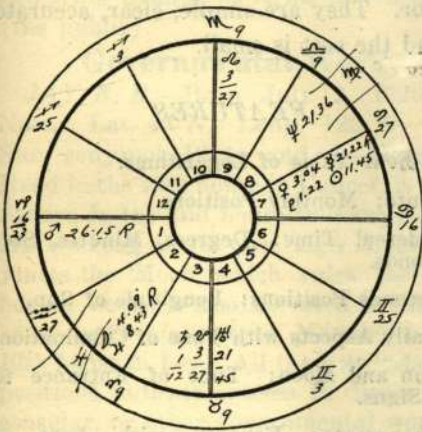
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THORBURN B. H.

Born August 4, 1939, 5:45 P.M.

Latitude 38 North. Longitude 122½ W.



We have a strange combination of influences on the Ascendant of this little boy's chart. The Saturnian sign Capricorn is on the cusp and the aggressive and dominant Mars rises in the first house, making a Mars-Saturn blend which will to some extent influence the nature of this child, for these two are opposing forces. Saturn has a restricting influence: Mars wants to go. Mars wants to do things fast and impulsively, while Saturn will ever keep this martial impulse in chains. Hence we may expect that this child will be somewhat difficult to understand, and also most difficult to restrain or guide.

There is, however, an unusual set of aspects which will come in to help Mars cut the bonds of the Capricorn restraint. We find the impulsive Uranus in the determined fixed sign Taurus in the fourth

house trine to Mars, and again we find the mystical and unusual Neptune also making a trine aspect to Mars from the eighth house and in the sign Virgo. The trine aspect from both these advanced planets will endow this Saturnian Mars with wonderful initiative and inventive ability. The good aspect between Mars and Uranus will give a marvelously inventive mind, also leadership along military lines, generalship, for Mars is the ruler of the Midheaven and Uranus is co-ruler of the first house. The trine aspect of Neptune will assist in enriching the mind of this wonderful boy with extremely progressive ideas as to ways and means of procedure in governmental methods, especially relating to important electrical and mechanical devices.

We would advise the parents to encourage this boy to develop his engineering and mechanical ability; give him a small corner in the garage or some other quiet place where he can play at engineering and thereby unfold his latent ability. If he receives understanding and help from the parents, sometime in his life he should accomplish the unexpected, and perfect some most progressive inventions.

As to disposition, on account of the Mars-Saturn mixture he may try at times to ride roughshod over others. However, he should not be whipped as a means of correction; instead, he should be guided through kindness and love, and be shown the reason why he should also deal with others kindly and tolerantly.

We find another side to this boy which is of a decidedly lovable and kindly nature: he has four planets in the heart sign

of Leo, and with Venus conjoined to the Sun and Pluto in this sign, and these three planets making a trine aspect to the Moon and Jupiter which are in conjunction in the sign Aries, we find here a helpful and considerate side to this boy's nature. In fact, he seems to be two distinct individuals, one a real friend, kindly and sympathetic, while the other is hard and domineering; so we may say that the parents of this boy will have a real task to guide him and to bring the best side to the surface. But the lovable Leo type can be developed and can overbalance the Saturn-Mars type through *love*; and love alone will make a most promising individual out of this strange mixture, for these two strong tendencies may be amalgamated so as to bring to the surface a strong soul.

With Saturn conjoined to the Dragon's Tail, which is also of a Saturnian nature, in the sign Taurus, we would caution the parents against ever permitting this boy to be operated on for the removal of the tonsils. If he is allowed to eat everything and to indulge in too many sweets, he may have some trouble with the throat. A careful diet will relieve this whereas, if he should be persuaded at any time to permit the removal of these tiny and valuable organs, he would have complications in later years.

With Uranus in the fourth house he will be restless in the home, will want to wander. Therefore, we would advise giving him as much liberty and freedom to work and play in his own way as possible. This will then bring greater love for the home environment. He must feel that he has freedom of action else he may seek it elsewhere too early in his life.

These parents are indeed fortunate to have contacted astrology so early in their child's life. The insight into his character which astrology gives can be of great aid during the formative years of childhood. Uranus in the fourth house indicates a special responsibility on the part of parents to try to understand the inner nature of the soul entrusted to them for guidance.

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VOCATIONAL GUIDANCE ADVICE

THESE PAGES are a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information: Sex, place of birth; year, day of month, and hour; name. No readings are given except in the Magazine and no letters regarding the readings can be answered.—EDITOR.

Hostess

D. IRENE B.—Born August 5, 1928, 9:30 A.M. Lat. 38 N. Long. 87 West. Hostess in some public institution, as hotel, hospital, or sanitarium. She will attract people to her and be most popular in entertaining them: Libra rising, ruler Venus in Leo in house of friends (11th); Sun and Mercury also in Leo trine Uranus in Aries in 7th house (the public).

Governmental Work

JAY B. R.—Born July 2, 1926, 12 Noon. Lat. 48 N. Long. 122 W. The Sun, conjunct Pluto and the Dragon's Head in the 10th house in Cancer, is trine Saturn in the 2nd house in Scorpio, and Mars strong in its own sign Aries conjuncts the Moon which rules the 10th house; Venus is also elevated in the 9th house in Gemini sextile Mercury in the 10th house in Leo. All these aspects and positions indicate success in diplomatic, consular, or other governmental work.

Chef

MRS. E. A. C.—Born March 21, 1903, 6:14 P.M. Lat. 48 N. Long. 122 W. This woman has the planets scattered all over the horoscope, indicating versatility, one who can fit into any niche and be fairly successful. With Mercury conjoined Jupiter in Pisces in the sixth house, sextile the Moon, and Neptune in Cancer sextile Venus on the cusp between Aries and its own sign Taurus we would suggest pastry chef or similar vocation.

Physical Therapy

EDITH M. E.—Born January 24, 1900, 9:30 A.M. Lat. 42 N. Long. 71 W. With Venus exalted in Pisces in the twelfth house sextile to an elevated Saturn also in its home sign Capricorn and conjoined the Midheaven, we would advise work in a sanitarium; and with both Pluto and Neptune in Gemini,

the sign which rules the hands, massage, and physical therapy would be the most successful. This position of Neptune also shows inclination to inspirational writing. The Sun in Aquarius should give the needed persistence in the study of technique, of either writing or nursing.

Detective

NANCY N.—Born December 15, 1925, 5:15 A.M. Lat. 41 N. Long. 74 W. Saturn and Mars are in exact conjunction in the twelfth house of secrets, sextile Jupiter in Capricorn; these are wonderful aspects and positions for the keenness of a detective, one who can be of the greatest assistance in the work pertaining to law enforcement and the regulation of law breakers.

Diplomat, Explorer

WILLIAM McC.—Born August 1, 1927, 12:15 P.M. Lat. 34 N. Long. 118 W. The lordly sign Leo is on the Midheaven with the Sun conjunction the Midheaven trine Jupiter and Uranus in Aries in the 5th house, also trine Saturn in Sagittarius; the Moon is elevated in the 11th house conjunct Venus and sextile both Mercury and Pluto. A wonderful set of planets and aspects which will give ability for government service, especially in foreign diplomacy. He could also succeed as an explorer.

Secretary, Child Nurse

ESTELLE S.—Born December 29, 1909, 10:30 A.M. Lat. 38 N. Long. 91 W. With Mercury conjoined the unusual and advanced Uranus in Capricorn, opposition Neptune in the 5th house, and the Sun also in the sign Capricorn and all three in the 11th house, work as private secretary and interpreter should be chosen. Mars strong in its own sign Aries conjoined Saturn and both trine the Moon which is in the 6th, and ruler of the 5th house governing children and

schools, private nurse for children would also be a line of work in which this woman could succeed.

Marine Engineer

ROBERT W.—Born November 14, 1913, 6:00 A.M. Lat. 41 N. Long. 73 W. Five planets are in watery signs: Neptune, Mars, and Pluto in Cancer, and Mars and Neptune in the 9th house ruling long journeys. Venus and the Sun are in the watery Scorpio. Mars trine the Sun and sextile the Moon would indicate talent in engineering, especially applying to steamships which ply the oceans on long journeys.

Dentistry

ARIOSTO H. C.—Born January 27, 1905, 5:15 P.M. Lat. 18 N. Long. 67 W. We have here a horoscope with the planets scattered all over the chart, indicating versatility. He can become interested in many things, but is apt to desire changes. Concentration in one direction should be his effort to attain success in any one vocation. With Mars conjunction the Moon in Scorpio and sextile Uranus and Mercury in Capricorn the vocation of dentistry is indicated.

Mechanic

ROCKWOOD D. B.—Born June 18, 1924, 4:00 P.M. Lat. 43 N. Long. 71 W. This horoscope has fixed signs on all four angles; the ingenious Scorpio on the Ascendant, and the vital Leo on the Midheaven. We find four planets and the Dragon's Tail in airy signs; Neptune trine Jupiter and sextile Saturn, and the Sun in Gemini trine Saturn and Mars. All these aspects and positions would indicate exceptional mechanical ability especially in the fields of aviation and electricity.

Stewardess, Office Worker

FLORENCE J. N.—Born September 15, 1890, 4:52 A.M. Lat. 41 N. Long. 89 W. This woman has six planets and the Dragon's Head in airy signs and Pluto conjoined Neptune conjunct the Midheaven. She would make a fine stewardess,

or aviation hostess, but we fear that at the age of fifty years she would not be acceptable in the air, but as a secretary or assistant in the office connected with aviation she could become most efficient. We would not fail to warn this woman against developing along psychic lines for with Pluto and Neptune conjoined in the 9th house she could attract undesirable influences.

Caterer, Nurse

CLIFFORD, A. W.—Born July 13, 1924, 6:55 A.M. Lat. 37 N. Long. 99 W. Four planets in the sign Cancer, Mercury conjoined to the Sun and both in the 12th house, Neptune also in this same house in the vital sign Leo, indicates healing and institutional work in the care of the sick and ailing. This young man would find a fine field for work among the male nurses. Also with Sun, Mercury, Pluto, and Venus all in the sign Cancer ruling the stomach, the vocation of caterer or dietitian would also be advisable.

Educational Field

WILLIAM E. M.—Born April 13, 1925, 12 Noon. Lat. 42 N. Long. 83 W. We have another horoscope with planets scattered in many signs, indicating a young man who can fit into a number of vocations; but with the fixed and fiery sign Leo on the Ascendant and the life ruler the vital Sun near the Midheaven, in the sign of its exaltation Aries and conjoined to the lady Venus. Both Venus and the Sun are sextile Mars and trine Neptune, Mars being the ruler of the fifth house, and Leo also the natural fifth house sign. The school would be the natural place for this young man. As teacher, and later, principal of schools he would be most efficient.

Author

ELIZABETH L.—Born August 17, 1921, 12:45 A.M. Lat. 47 N. Long. 122 W. With Mars, Neptune, Mercury, and the Sun all in the inspirational sign Leo and in the third house this woman would be most successful as an author, especially of popular fiction.

Worth-While News



Ten Report Vision of Christ on the Cross

LEWES, England, Nov. 7. (U.P.)—Ten persons at the village of Firlie today reported that they had seen a vision of Christ in the sky last night.

A shepherd named Fowler, who was tending his flock on the downs, said the vision appeared first as a white line, which slowly spread across the sky, forming an image of Christ on the cross, attended by six angels with long white wings, one of whom was playing a harp. The vision faded after two minutes, said Fowler, and he rushed to the village and found others had seen the same thing.

An evacuee, Mrs. Steer, and her sister, Mrs. Evans, said they "could see the nail in the crossed feet of Christ, and one of the angels with arms upstretched, who seemed to be praying."

Seven other villagers made similar statements.—*San Diego Tribune*, Nov. 7, 1940.

In the Book of Daniel we find a statement to the effect that an archangel makes known that he intends to enter into conflict with the Prince of Persia by means of the Greeks. During the battle of Mons, fought in the recent World War, many soldiers declared that they saw hosts of angels marching majestically across the sky. Others claimed to have seen St. George on a white horse emerge from an odd-looking cloud of light. And now comes the report that the Christ was seen in the sky on the night of November 6, 1940.

Many occult students know that yearly, in the fall, the Christ Spirit returns to the earth, reaching its atmosphere at about the time of the autumnal equinox, and continuing to approach the earth, enters it and reaches its center at Christmas time. For some time many students of the Rosicrucian Order have been able to see the descent of this great archangel as He approaches the earth, surrounded by a dazzling cloud of luminous white spiritual light which gradually draws

slowly into the earth until finally, about the first week in December, it seems to be entirely absorbed. This being true, it is not at all unlikely that this great Being was seen by those who have reported seeing Him.

In times of war the people of the nations engaged have, and accept, great opportunities for selfless service to others. This tends to quicken the vital body and make such people correspondingly sensitive to spiritual vibrations, resulting in a closer touch with the invisible worlds and the ability to see conditions there which heretofore have not been visible to them. Then, particularly when laboring under great stress, it is quite possible for them to pierce the veil between the material and spiritual and catch visions of the heavenly realm.

Scientists See Life Rhythm

Photos of Pulsations of every Organism Shown at Academy

PHILADELPHIA, Oct. 28. (A.P.)—A young Japanese scientist, exiled from Germany a year ago, today showed members of the National Academy of Sciences a motion picture of the fundamental rhythms of life.

Known as "protoplasmic streaming" or the flowing backward and forward of the basic material of all plant and animal life, it provides the pulsations of everything from the growth of slime in lakes and oceans to the contractions which push a baby into the world.

Dr. Noburo Kamiya of the botany department of the University of Pennsylvania showed his pictures while Dr. William Seifriz, professor of botany explained, by taking pictures at the rate of one per second, the secret of the flow of life in every organism takes place.

Protoplasm flows like a river in every part of the plant or animal and reverses itself every 50 seconds. Thus every part of the human body, down to its minute portions, is beating like the heart in keeping the body alive.

In addition, Dr. Seifriz added, there are "flutter" rhythms which co-ordinate into the

single main beat like the overtones in a symphony. They are similar to the small electrical waves picked up from the heart with the electro-cardiograph and from the brain with the electro-encephalograph.—*Los Angeles Times*, October 29, 1940.

It is stated in our textbook, *The Rosicrucian Cosmo-Conception*, that when God wills to create He seeks out an appropriate place in space and fills it with His aura, permeating every atom of Cosmic Root-substance of that particular portion of space with His life. He next sets this place, His solar system, in order. Every part of it He pervades with His consciousness, but a different modification of that consciousness in each part or division.

The Cosmic Root-substance is set in varying rates of vibration and is therefore differently constituted in its various divisions or regions. The varying angles of inclination of the axes and the measures of vibration make this Cosmic Root-substance capable of forming different combinations. A piece of mineral, a flower, an animal, man—all are composed of one ultimate atomic substance. All are spinning on their own axes, at various angles with respect to each other, giving each kind a certain measure of vibration. Consequently the conditions and combinations in each form are different from those in any other form. Atoms of like vibration are attracted to each other and thus different regions, continents, flora, fauna, etc., are formed for different uses. Not only does man's physical body carry a vibration all its own, but each organ composing it has its own particular vibration.

Vibration is a periodic motion of the particles of an elastic body or medium in alternately opposite directions from the position of equilibrium when that equilibrium has been disturbed. And rhythm is movement marked by regular recurrence of, or regular alternation in, features, elements, phenomena, etc. Protoplasm is the formative material of the embryo in which the phenomena of life are manifested; and life is the principle

or force by means of which all created things came into existence. It is this pulsating life force in protoplasm which causes it to vibrate and "flow like a river." Protoplasm being physical can be photographed; but the life force animating it is spiritual and cannot be photographed, but it can be discerned by spiritual sight to which it manifests as luminous light in incessant motion. Therefore it is not life or light that the scientists have been able to photograph, but it is the effect of life manifesting in protoplasm.

Colors and Health

All the chemicals, metals, metalloids and gases common to the earth have also been charted in the photosphere of the sun and as the human body is thus composed of elements that show in the spectrum of the sun, and all life and vegetation is dependent on sunlight it stands to reason that there is a definite relationship between human life and certain components of the sun's rays. Indeed it has already been proved by modern researchers that... the natural vitamins, contained in fruits, vegetables, and other food substances are susceptible to invigoration by means of the proper Color radiations.

The Dominant color or Chroma of each of the vitamins is as follows: Vitamin A—Yellow; Vitamin B—Red; Vitamin B1—Green; Vitamin C—Lemon; Vitamin D—Orange; Vitamin E—Scarlet; Vitamin F—Blue; Vitamin H—Turquoise; Vitamin K—Violet.—*Nature's Path*, October, 1940.

Edwin D. Babbitt, M.D., and also occult scientist, some half a century ago wrote and printed a book called *The Principles of Light and Color* in which he thoroughly discussed the power and value of Chromo-Therapeutics. A short excerpt from this book states:

"We have thus in light, color, and other fine forces, the basis of a nobler philosophy of cure which must rule in the future, from the fact that refined elements alone can be adapted to the higher nature of man, who is himself the most refined portion of the known universe. The coarser elements of his nature can be built up with food or with what may be called food medicines."

Question Department



Life After Death Experiences

Question:

What is your opinion of life after death conditions? We are told that life on earth is a great school where we learn many lessons; but what about life after death: do our lessons cease with physical existence?

Answer:

A part of our after death existence consists in eliminating the evil record of our past deeds from our desire bodies, and in assimilating the lessons taught us by experiencing these deeds, all of which takes place in what is called purgatory. This work is followed by the assimilation of the essence of our good deeds in the First Heaven. In this celestial sphere we are also taught valuable lessons in literature, art, science, and philosophy. It is here that man receives inspiration and power to continue his work in future lives.

In the Second Heaven the work done by man is many-sided. It is not in the least inactive, but rather it is a time of the greatest and most important activity in preparing for the work of the following earth life. Here the quintessence of the three bodies is built into the threefold spirit. Here man dwells for centuries assimilating the fruits of the last earth life and preparing the earthly conditions which will be best suited for his next step in progress. He is also actively engaged in learning how to build a body that will afford a better means of expression in his next earth life. Man is directed in this work by the Teachers from the higher creative Hierarchies who helped him to build his vehicles before he attained self-consciousness. During heaven life they

teach him consciously. The painter is taught to build an accurate eye, capable of producing a perfect perspective, and distinguishing the finest degrees of shades, tints, and hues. The musician is taught accuracy in the adjustment of the semi-circular canals and the ability to build with extreme delicacy the fibres of Corti in the ear. The work of the sculptor, that of the mathematician—in fact all activities in earth life—are taught here so that man will have a better understanding of their fundamental principles when in his next earth life he attempts to objectify them.

The Third Heaven is a place of real rest for a considerable period of time. Here, by means of the ineffable harmony of this higher world, man is strengthened for his next dip into matter. Then, after a time comes the desire for new experiences and the contemplation of a new birth.

According to the foregoing it is very evident that man's lessons do not cease when he leaves the physical plane of manifestation.

DISTINCTION BETWEEN THE SOUL AND SIN BODIES AND THE DWELLER

Question:

Will you please tell me the difference between the soul body, the sin body, and the dweller on the threshold? I do not seem to get the exact distinction between the three.

Answer:

The soul body is composed of the light and reflecting ethers. These two ethers are automatically attracted to the individual by loving, self-forgetting service to others. Along with a certain amount

of chemical and life ether, they enter the physical body by way of the breath. In the lungs all four inspired ethers are transferred to the blood. The blood carries them to the heart where the ether is extracted and flows along the silver cord to the solar plexus where the seed atom of the vital body (chemical and life ethers) is located. This seed atom seems to have the same effect upon the ether as a prism has upon light: the silver stream of ether is refracted (broken up) by it into the three primary colors, red, yellow, and blue. The red stream coalesces with the colorless solar ether stream which constantly rushes through the spleen and is the *agent* which changes this colorless ether to a pale rose and gives the entire vital body its tinge of delicate peach-blossom hue.

The yellow and blue rays are refracted and changed in direction into the hollow spinal cord and are the source of the light there. As one grows spiritually the cumulative aggregation of these rays overflows and surrounds the head and later the whole body. It is then the soul body in which we may travel on the invisible planes when we have automatically formed it into a vehicle and liberated it from the dense body.

The sin body is composed of the interlocked vital body and the desire body. It may be inhabited (1) by the one who built it, or (2) by an elemental, or (3) it may not be inhabited at all. As an empty shell it may attach itself to the one who built it when he or she resumes earth life. The sin body has a memory of the past life owing to the panorama that was etched into the desire body after death. The consciousness of the sin body is enhanced by its dual composition (vital body and desire body). It has an individual or personal consciousness that is very remarkable. It cannot reason, but it has a low cunning which makes it appear actually endowed with a spiritual presence, or ego, and this enables it to live a separate life for centuries. Between the lives of the ego the sin body remains in the Etheric Region. This in-

terlocking of the vital and desire vehicles could not take place if the individual were not premeditatively malicious and vindictive, persistently harboring a desire and a purpose to get even with some one, for it is the hugging and nursing of such feelings that hardens the vital body matrix and makes an interlocking between the two vehicles possible.

The Dweller on the Threshold is a composite elemental entity created on the invisible planes by all of one's untransmuted evil thoughts and acts during all the past period of his or her evolution. This dweller stands guard at the entrance to the invisible worlds and at the time of Initiation challenges the right of its creator to enter therein. This entity must be redeemed or transmuted eventually. Each individual must learn to generate poise and will power sufficient to face and command his own individual dweller before he can consciously enter the superphysical world. He must also promise to redeem it as rapidly as possible.

WHAT IS CONSCIENCE?

Question:

Will you please explain just what conscience is and what is its origin; that is, just how does one come to have a conscience anyway?

Answer:

Conscience is that impelling force which warns one against evil as productive of pain and inclines one toward good as productive of happiness and joy. It is the result of the pain and suffering experienced in purgatory together with the joy extracted from one's good actions in past lives. It acts as a warning when opportunities occur in the present life to repeat former errors which occurred in past lives, and if heeded, it prevents much sorrow and suffering. It matters not that past events are forgotten, for the *feeling* engendered by them remains and in the form of conscience speaks to each one clearly and unmistakably.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also, as far as possible, to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

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

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

Channels of Healing

By ELIZABETH HANSEN

HEALING is a magic word, a word which strikes a responsive chord within the hearts of all, for who is there among us who has not inwardly yearned to possess hands that heal—whose heart has not thrilled to the possibilities of acquiring a power to sweep away the pain and suffering, the sickness and debility which cloud the happiness and limit the expression of our brothers? So many have prayed for the divine power of healing, yet so few realize what they ask or what sacrifice it entails.

Down through the ages mankind has sought for the magic formula—the panacea—to remove the ills of body and mind, and through the parade of years there have appeared Divine Healers who have truly tapped the waters of the Fountain of Healing and carried them to thirsty sufferers. But these Healers were not of themselves the fountain, nor were they the waters; they were channels—instruments for the conveyance of Divine Grace from the Great Physician to suffering mankind.

The greatest healer of all time was our Lord, Christ Jesus, because He was the most perfect channel to ever walk this earth. He was the most exalted instrument through which the Light, Life, and

Love of the Father could find expression. How often did He say "It is not I, but the Father within me which doeth the works." And did He not give us a promise of similar power when He told us that we could do the works He did, that we too could become channels for performing acts of mercy, of grace, and of healing.

To follow, therefore, in His footsteps, to become radiant channels of light and healing, is the goal of everyone who would aspire to become a healer. The acquirement of knowledge is a mere beginning in this work, but a very necessary step, for with knowledge and the right use of it comes power. The attainment of knowledge is ever but a prelude to its usefulness.

You who have been attending the courses here at our Summer School have been privileged to catch a glimpse of the many factors which are involved in the healing work. You have been shown the laws which operate upon the physical, mental, emotional, and spiritual planes, and as you meditate upon these laws, the Gates of Understanding will begin to open, broadening your consciousness, unfolding your intuition and inner perception so that you prepare yourself to become a finer tool, a more useful instrument for conveying the waters of life to others.

NOTE: This address was given during the Third Annual Convention at Headquarters, August 25, 1940.

But to become a really true channel of healing, one truth must be paramount in the minds of all, one precept must be incorporated into your very being as the foundation of all Healing: the Christ, Who is the Lord of Healing, is the embodiment of the Love Principle of the Father, and if we would learn to heal, we must first learn to love. Love is not a sentiment, nor an emotion, but an actual principle—a Divine power which is latent within each one of us. It is the sustaining, preserving, and protecting influence of all creation, and naturally, all healing is contained in Love. It is easy to see that in proportion as we develop the Christ Principle—the Love Power within ourselves, so do we grow in grace and in the ability to reach out and heal and bless others.

Christ Jesus, we know, accomplished miracles of healing, for He possessed the ability to heal instantaneously those who had earned and merited that blessing. How were these miracles accomplished? Max Heindel gives us an illuminating explanation: the Christ embodied within Himself the synthesis of the stellar vibrations, just as the octave embodies all the tones of the scale. He could emit from Himself the true, corrective planetary influence required in each particular case. He sensed the inharmony of the sick person and knew at once wherewith to offset it, by virtue of His exalted development, for He was the Perfect Channel. He had no need for any further preparation, but obtained results at once by substituting Harmony for the planetary Discord which had caused the disease wherewith He was dealing.

This reference to planetary vibrations in relation to healing is a vital point to consider. Let us, therefore, look to the stars, for there is the Handwriting of God blazoned upon the Firmament. There, in the jewelled heavens are sacred truths concealed and yet revealed to those

who aspire to read the stellar script.

In the science of astrology, the sixth house is associated with sickness and health, and the natural ruler of this department of life is the sign of Virgo, the Immaculate Virgin—the symbol of purity, discrimination, and service. The Greatest of all Healers was born of the Virgin, and as we grow in the qualities of service and purity, we hasten the birth of the Christ-Child within us. Until the Christ is born within our hearts, we can never become successful healers, and this is one of the lessons Virgo teaches us in our quest for healing.

Now let us look to the sign which rules healing—the dynamic Scorpio which we see represented as the Scorpion, or the Serpent, or the Flying Eagle. Scorpio

is a sign of power—the power of life itself, for it represents generation. The Serpent has always been the symbol of the creative force — generation: debased, it becomes the Scorpion, or degeneration; and uplifted and transmuted, it becomes the symbol of the Eagle—regeneration. It is an interesting observa-

tion that persons with strong Scorpio characteristics possess a natural ability to heal—usually in the form of magnetic healing, and it is further significant that the sign of Scorpio, which rules the vital power of generation, is so intimately connected with the power of Healing. Cannot we see the handwriting of the heavens teaching us the lesson we must some day learn? To develop our Wings of Healing, we must soar with the Eagle to the heights of regeneration.

Long ago, in the old astronomy books, the constellation of Scorpio embodied also that of Libra, and thus Virgo and Scorpio stood side by side in the Heavens. Later on, part of the constellation of Scorpio was taken to form the Scales of Libra, and this in itself is very significant. On one side of the starry heavens stands Virgo, the Immaculate Virgin; on the



other is Scorpio, the Serpent and the Eagle, and sparkling between them, in exquisite loveliness, are the Scales of Libra—a veritable Bridge of love, harmony, beauty, balance, and proportion, to unite the two signs so representative of health and healing.

What wonderful lessons we can learn through contemplation of these zodiacal signs, and the Celestial Hierarchies radiating through them will assist us to develop our potential powers, so that we may become individual channels of healing. We find that the purity, discrimination, and service of Virgo must be blended with the love, beauty, and balance of Libra, to combine with the surging power of creation—Scorpio. With this ideal as our goal, for without high ideals to look forward to we would make no progress, our bodies will become tempered and molded into channels of radiance—and we shall be worthy of trust, and capable of the rightful use of the healing power.

In our contemplation of the symbols of the heavens, let us turn our eyes to Libra—the Celestial Bridge between Virgo and Scorpio, for so much depends upon the strength of the connecting link. Here, in the Palace of Libra, dwells Love—the Christ Principle, which is the magic key to true healing. As natural companions of Love, dwell also beauty, harmony, music, balance, justice, and proportion.

Libra symbolizes the scales of joy and sorrow, and if we would safely cross over the bridge of Libra leading from Virgo into the mysterious Land of Healing—Scorpio, we must first balance these scales. In one of the scales stands Venus, the ruler of this sign, and the symbol of joy, while in the other scale stands Saturn, the symbol of sorrow, who is in his exaltation in the sign of Libra. This balancing of joy and sorrow in our personal lives carries a mighty lesson and a challenge, and no better description of this balancing can be found than in the words of the poet Kahlil Gibran:

Your joy is your sorrow unmasked.
And the selfsame well from which your
laughter rises was oftentimes filled with
your tears.

And how else can it be?
The deeper that sorrow carves into your
being, the more joy you can contain.

... Some of you say "Joy is greater than
sorrow," and others say, "Nay, Sorrow
is the greater."

But I say unto you, they are inseparable.
Together they come, and when one sits
alone with you at your board,
Remember that the other is asleep upon
your bed.

Verily you are suspended like scales be-
tween your sorrow and your joy.

Only when we learn to balance our joy and our sorrow in our reactions to life's experiences, can we open the treasure-house of Libra and delight in its other gifts, among which is the priceless pearl of Poise, for perfect Poise triumphs over all circumstances.

So, as we individually weave the pattern of our lives, let us weave into it the positive qualities exemplified by these heavenly signs, for in so doing we qualify for the mission of Divine Healers. Let us aim to become not healers ourselves, but pure channels through which the healing power of our Heavenly Father may find expression upon our earth. The Christ taught us this in the statement with which He qualified all His works: "Not my will, Father, but Thine be done," for then we are in no danger of misusing this heavenly power.

An unknown poet gives us a further key in these words:

If thou would'st own the understanding
heart,

The Omniscient brain, *the hand that heals*,
The ever-radiant crown of wisdom and of
love,

Yea, would'st obtain all these and be a
God—

Seek not renown; service in love alone
this power can gain.

These last few words give us the secret
of healing as shown and corroborated in

(Continued on page 36)

Patients' Letters

Vermont, June 10, 1940.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

Have been feeling better ever since I sent my letter to you and have not had a real recurrence of morning headache and I could feel the spiritual healing as I waked up in the morning. I can't tell you how differently I felt. Am so thankful and I have just received your letter which has helped a lot. Will try and write regularly from now on.

Note what you say in letter regarding spiritual development and it is true I do have a struggle between will and desire. Have felt I was being looked after ever since early childhood. Hope I can repay with service.

My love goes out to you all and to all humanity, and to Christ and the Elder Brothers I send the purest and highest love thoughts I am capable of.

Sincerely,
—W.P.W.

Massachusetts, Sept. 19, 1940.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

Received your most welcome and interesting letter yesterday and was very happy to hear from you.

I have good news for you: Last week I went to the hospital for a "check-up" and the doctor discovered that the ovarian cyst had completely dissolved. The doctor was amazed but I just smiled to myself and said nothing.

You may take my name off the healing list now. I can not express in words my gratitude for everything you have done to help me.

I am unable at present to contribute to the work but I am sure the day is coming when I shall be able to help. I hope some day to visit Headquarters. You have made me very happy.

Lovingly,
—F.M.L.

Ohio, June 18, 1940.

Rosicrucian Fellowship
Oceanside, California.

To my ever loving friends in SERVICE:

I want this to be a letter of special thanks to the friends at Headquarters and the Invisible Helpers for what you have done for me.

I believe now I will be able to get along without the direct help of the dear Helpers, and you may drop my name off the list so that some other one seeking health might have this blessed opportunity. Please rest assured that I will be with you in prayer on the Healing Dates.

Thanking you,

Your Ever Grateful Student,
—P.H.L.**Healing Dates**

December 1—8—15—22—28

January 4—11—18—24—31

February 8—14—21—28

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

People Who Are Seeking Health

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

CHANNELS OF HEALING*(Continued from page 35)*

the starry heavens: Service (Virgo) in Love alone (Libra) this Power (Scorpio) can gain.

Scorpio, we have said, is the flying eagle, but some wise old astrologers tell us that the real symbol, the true symbol of this sign is not the Eagle, but the Immortal Phoenix, that fabulous bird of mythology which closely resembles an eagle. This creature typifies the true Scorpio characteristics—death to the old, birth to the new. The Phoenix also represents the renewal life (regeneration), for it burns itself in the fire (symbolical of the creative fire), and arises out of the ashes more gloriously beautiful and more alive than before.

The pattern of the Heavens points out the path of healing. We, who are pioneers in this spiritual work, can and should become a veritable Legion of Light—Channels of Light, for as Sons of God, we have the privilege of hastening the day when the "Sun of Righteousness shall arise with healing in His Wings."

Children's Department



A Child Shall Lead

By HELEN TREADWELL

HER blue eyes full of tears, nine-year-old Mary Carson wiped and stacked on the table, plates, saucers, and cups almost as fast as her elder sister placed them in the rinse water.

"You may have my money," she said tearfully. "I've nearly a hundred pennies in my bank. It won't cost much more to take poor Bobo to the doctor, will it?"

Jane Carson shrugged her thin shoulders, poured more hot water into her dishpan. "Whatever it costs, we're not wasting it on a worthless dog. Bobo is too old, anyway. If I'd had my way, we never would have kept him after he bit me."

"But—he was just a puppy then," Mary replied. "Besides, you hurt him or he wouldn't have bit you."

Jane drew herself up to her full height, the dignity of her fifteen years heavy on her slim shoulders. "When Father comes home—"

"I'll tell him how mean you are," Mary broke in, trying to suppress the sobs that rose in her throat. She just could not part with Bobo. He had been her playmate almost since she had learned to walk. Bravely he had marched beside her, carefully keeping his shaggy brown body between her and danger. Once when men were working on the sewer in front of their house and the long, deep hole had been left unguarded, Bobo had dragged her from its edge, firmly planted his paws on her skirt and held her taut while he barked frantically for help. But that was years ago, almost seven, before her mother had gone to heaven and left her

big sister Jane to take care of her and Father as well as their home.

"Stop sniffing and put the dishes away," Jane commanded, and dumped her dishwater into the sink as though she hated it. She glanced disdainfully at Bobo curled on his burlap bed under the stove. "If Father weren't so stubborn, that dog would be out in the shed where he belongs. The idea of wasting money trying to cure an old dog!"

"Daddy loves him, same's I do," Mary whimpered, tears welling into her eyes again. She pushed her brown curls back from her face, took a long breath. Their mother had taught them to be kind to everyone, but Jane had always been mean. She thought she knew more than Mother.

"You—you just—don't know," she said tearfully. "Bobo is just a big Chow dog but he's almost human. He's smart. If you kill him—you'll just be a—murderer, same's if you killed—Daddy."

Jane thrust her thin hands onto her hips, surveyed Mary disgustedly. "What rubbish!" she sniffed. "A dog is just an animal. He has no soul. Mother wasn't well. That's why she believed in such stuff."

"Dogs do, too, have souls," Mary protested. "Mother used to say she could see Bobo's in his big brown eyes. Besides,"—she dropped to her knees, ran her fingers lovingly through the dog's coat—"Bobo knows you're talking about killing him. That's why he's tried to keep away from you ever since he's been sick."

Jane grunted with disgust and impa-

tiently reached for the broom. "Get out of the way," she said. "I want to sweep."

But Mary only clasped Bobo tighter. He licked her hand feebly as Jane slammed the back door.

Mary wished her father would hurry home. He would save Bobo. But he was miles away on a business trip. Mary buried her head against the dog. "Poor Bobo," she comforted, stroking him, but he only licked her hand again.

Mary's mind went back to last night when she had dreamed of Bobo. In the dream she sat on a great stone square and stared up at an angel of white marble above her. She could see nothing save the dark night sky but Bobo's eyes got bigger and bigger. He whined softly. Then on the still air a voice came to her. "My baby," it said gently. "Take care of her, Bobo." There was a sigh, then a soft, swishing sound as if angel wings were being opened for flight. But that was only a dream.

That night in bed Mary lay for hours thinking of Bobo. She had found him, a brown fur ball of a puppy, crouched trembling against the hedge along the boulevard. Workmen were busy repairing the street and each blow of their heavy picks brought a whine of fear from Bobo. She had brought him into the house in her arms, fed him, and tucked him into her doll bed. He had seen her safely to school ever since she started, met her at the door and escorted her home. And he was smart. Smart with some kind of knowledge that made her feel shivery as when her mother lay ill unto death Bobo had lain at the door of the sick room, his ears erect, his eyes alertly watching for something. With each sinking spell of her mother's Bobo would shiver and whine as his brown eyes watched something in the air. Could it be that he saw her mother's spirit go to heaven?

Mary sat upright in bed as these things and last night's dream crowded into her memory. *She knew!* Bobo was what her mother had called—psychic. That was the word. Jane used to toss her head and smile when Mother said that, but then Jane was just a smart aleck. Besides, Mother said Jane was a young soul; she knew no better. If that were so Jane could not be blamed for wanting to kill Bobo. She could not know that she would be a murderer. Mary sighed. She herself would have to save Jane from such an awful sin. But—how?

She lay planning, trying to scheme some method of saving Jane, and Bobo, at least until Father got home. She knew he would help, but his work demanded that he travel from city to city and she had no idea where a letter would reach him.

Through her bedroom window Mary watched the sun's first rays shoot upward from the horizon, then slowly the sun itself crawled upward, a tiny slice at a time, until its full face smiled on the world. And with its coming, an idea was born to Mary.

She slipped noiselessly from bed, got into her blue gingham, the checked one with a pink rosebud in each square. Mother had made this dress with her own hands not six months ago and

when Mary wore it she could feel her mother's fingers as she fitted it, took up a seam here, pinned a pocket there.

All during breakfast Mary felt Jane's enquiring eyes on her, but she only smiled when Jane scolded her for spilling her milk. Mary helped with the dishes, gave Bobo some water, and coaxed in vain for him to eat. He only wagged his tail feebly, closed his eyes and sighed.

Mary hurried away, forcing herself not to walk too fast until she was out of Jane's sight. Then she broke into a run. For blocks she raced down the boulevard, pausing only when a stop signal commanded. At last she was at the police



station where a big man in a blue uniform demanded her business.

"My dog," she cried breathlessly, "he—he's awful sick and—Jane wants to kill him. Isn't there a doctor some place who can cure him?"

The officer's head jerked upward and his blue eyes looked funny. "Sure he isn't mad? Where is he? Tied up?"

"No, he's under the stove at home. He's too sick to even eat. Oh, won't you—can't you get a doctor for him?" Mary clung to the officer's hand, her eyes full of tears. "My daddy is John Paine. He'll pay you when he gets back. We've got to save Jane from being a murderer. Won't you—"

"Here, kid." The officer sank into a roomy chair, drew Mary onto his knee. "So you're Paine's kid," he said, ruffling her curls. "I've known John for years. Come on, tell me about this dog. Maybe we can dope out what to do about him."

"It isn't Bobo as much as Jane I'm worried about," Mary said excitedly. "I—I hate to have Jane be a murderer."

The officer smiled. "And killing a dog would make her a murderer?" he asked, his eyes glinting with amusement as they studied Mary's worried ones.

"Of course. Bobo has a soul, same as you and me. My mama said so, and if Jane kills him—"

"Who's Jane?" the officer's voice was laden with curiosity, his forehead wrinkled above keen eyes and to Mary, seeing him through tears, it looked lots bigger than it was.

"Calm yourself," he said kindly, and taking his handkerchief from his pocket he wiped her eyes. "Suppose you tell me all about it from the very beginning. Then I'll know what to do to help you."

Mary gulped, tried to smile, but somehow the tears insisted on blurring her eyes. Bravely she told him all about Jane and how she hated Bobo. She kept her secret about how Jane scolded her for things she did not do, even blamed her when cakes fell, saying it was because she walked through the kitchen.

She was here to save Jane and, if possible, Bobo.

The officer looked very serious when Mary told how her mother had been kind to everyone, even those who were mean to her. She told how Jane, since she had become the housekeeper for her father thought she was smart, even laughed at things her mother had taught her. Now he shook his head thoughtfully, put her gently onto the floor, reached for his cap with the gold braid.

"Come along with me, young lady," he said kindly, and soon she was beside him in the police car.

Jane gasped at sight of the officer and her hands trembled. Mary knew that meant that Jane was frightened.

"What's that crazy kid been doing now?" she demanded. "I'll spank her—"

The officer looked straight into Jane's angry eyes. "I wouldn't if I were you," he said, and something in his voice made Jane's face turn white. "There's a sick dog here. Let's see it."

Trembling, Jane led the way to the kitchen, stood with folded arms as the officer pulled the burlap bed toward him and bent over Bobo. He examined Bobo's mouth, his eyes, then his legs. "I ought to arrest you," he said angrily. "You didn't even look at this poor dog, did you?"

"I didn't have time," Jane faltered, her lips trembling. Her hands were clasped tight into a fist and Mary knew she was frightened to death.

"Both his hind legs are broken," the officer said grimly. "When did this happen, and how?"

"I don't know," Jane stammered. "I found him in the back yard yesterday. He wouldn't get up when I told him to, even snapped at me when I pushed him with my foot. He ought to be killed."

"Who brought him in here?"

"Mary. She's always fussing with him, hugging him to her and talking to him as if he were human." She glanced disgustedly at Mary. "I say when an animal is sick it ought to be killed."

"This dog goes to the veterinary,"

the officer said, his fingers caressing Bobo's ears.

Jane bristled, her eyes full of anger. "My father didn't leave me enough money for that," she said.

"All right," the officer shrugged, "then I'll report you to the Society for the Prevention of Cruelty to Animals. Get your hat and come along."

Jane's eyes got so big Mary thought they would pop out of her head. "No, no!" she cried, trembling. "Take the old dog!" She burst into tears and ran to her room.

The officer smiled at her retreating back, and stooped over Bobo. "Come on, old fellow," he said, and carefully lifted Bobo. "We'll get you fixed up in no time." He carried the dog out the back door and around the house, with Mary at his side.

"What about when we bring him back?" she asked anxiously as he laid Bobo on the back seat then swung her to the front one beside himself.

"We'll attend to that, honey," the officer laughed, and started the car toward the street.

Mary's heart was too full of fear to put her thoughts into words. She sat waiting in the veterinary's office, trembling at what Jane would do to poor Bobo to get even with her. When the officer

came out and informed her that the dog was to be left with him until her father came home, she sighed with relief.

At home she found Jane still stretched across her bed. But there was a new softness in her voice as she drew Mary into her arms. "I've been a bad girl," she sobbed, her eyes full of tears. "Forgive me, honey—" she kissed Mary's surprised face—"I'll be good to you and—to Bobo, too, when he gets back." She gathered Mary closer and burst into fresh tears.

Mary squirmed loose, enough to look into Jane's eyes. They were red and swollen. That meant Jane had cried for a long time. "What—what made you change your mind?" she asked, wondering.

Jane sobbed, trying to stop crying, but tears insisted on filling her eyes. "I laid here crying because I was so mad at you and that officer," she said humbly. "I thought about how everybody likes you, but nearly everybody hates me, and Mother used to say it was because of my temper. I—I'm going to try to control it—now, and be good—like you and—Mother. Will you—help and—forgive me?"

She buried her head against Mary's breast and Mary folded her arms about her.



Echoes from Mt. Ecclesia



IN the simple family atmosphere that is peculiarly Thanksgiving's, workers and a large number of out of town guests assembled in the Dining Hall for the hearty vegetarian dinner, after which Mr. Lynn Vivian, as master of ceremonies, introduced the several numbers of the program. These consisted of a talk by Mrs. Mattie A. Townsend on the First Thanksgiving, short impromptu speeches by Dr. George S. Oliver and Mrs. Kittie Cowen, and a stirring piano solo by Dr. Bruce Gordon Kingsley, who had journeyed down from Los Angeles for the occasion.

The main address, given by Mrs. Max Heindel, co-founder and president of The Rosicrucian Fellowship, voiced the thanks of those present: Thanks for the physical feast. Thanks that the blood of younger brothers is never spilled for Rosicrucian meals, thanks that this marks a step toward stopping the shedding of fellow-men's blood, for only elimination of bloodthirstiness in the human race can outlaw war. Thanks for the vision that sees the hand of God directing the present carnage to cleanse and liberate man from his bonds; thanks for the doctrine of tolerance that enjoins thoughts of understanding love and help for all.

The holy season approaching will be a great spiritual feast from which will come inspiration and strength for the difficult year of 1941. At Mt. Ecclesia a social gathering will first be held, as usual, at 8:00 o'clock on Christmas Eve, for which an extensive musical program includes the majestic *Cantique de Noel* sung by Mrs. Esther Detwiler, a piano selection by Mrs. Catherine Erret, a trombone solo by Mr. George Sturdevent, a vocal number by Miss Doris Wade, and two selections by the Mt. Ecclesia Singers. Added to this, an adaptation of "The

Birds' Christmas Carol," by Kate Douglas Wiggin, promises charming entertainment. Mrs. Mattie Adele Townsend is program chairman. At 10:30 P.M. will come the impressive Holy Night Service in the Chapel, at which Mrs. Max Heindel will be the speaker; then, the Midnight Service for Probationers in the Temple. On Christmas Day at 11:00 A.M., Mr. Edward Adams will talk on "Spiritual Gifts of the Magi." The beauty of carefully chosen Christmas music will contribute to this feast of the spirit.

Under the watchful eye of Dr. Oliver, earthworm specialist, the lath house at Mt. Ecclesia has become a busy place. As the original 50,000 breeder worms multiply, new culture beds are added to provide for the many millions that must be bred for adequate impregnation of the soil, naturally their only use at the Headquarters. Preliminary depositing of earthworms and egg capsules is already being carried on in the south orange orchard. On Monday nights Dr. Oliver conducts a class for the benefit of workers at Headquarters. A large number of pupils registered attests its highly instructive nature, for it throws light on the allied subjects of soil conservation and agriculture.

On Thursday nights members of the Healing Department meet with workers from the General Office and the Sanitarium to discuss healing work. Using *The Occult Principles of Health and Healing*, by Max Heindel, as reference book, the class is making a detailed study of the Rosicrucian teachings regarding both spiritual and physical healing.

A further educational element was provided this month by L. C. Lambert, D.C., Ph.C., of Los Angeles, who gave talks on the blood, the heart, and on healing through color and sound.

Rosicrucian News Bureau



• • • •

We are again at the beginning of a New Year, a time when to many comes the inner urge to take stock of themselves and make "resolutions"—to "turn over a new leaf" in the book of life and endeavor to strive for some goal higher than has been previously attained.

If ever there was a time in history when humanity needed to pause and try to gain a better perspective of life and its values, to decide just what kind of activities are to be the basis for future living, it is today. These are no ordinary times in which we are now living. There come periodic intervals in human evolution when a crossroads is reached—a choice must be made between two paths. We are at such a crossroads now, and there is therefore greater need than ever for serious contemplation of the future. Presently the opportunity for choice will vanish.

For those not consciously on the spiritual Path, this is a time for a mighty effort to be made to shake off the lethargy and inertia which accompany selfish, materialistic living, a strenuous effort to respond to the call of the spirit. It is a time for re-evaluating the things of life and choosing those which have a permanent worth. It is the time for the individual spirit within every human being to assert its divinity and begin to function in harmony with the spiritual laws governing the Universe.

For those already on the Path, the New

Year offers the inspiration of a re-dedication, a re-determination to follow "in His steps" with renewed zeal. It brings the exaltation of an inner resolve to attain a greater degree of self-mastery, a larger work in His vineyard, a fuller and more blessed service to our fellow men.

As individuals, and as Groups in a humanitarian movement, let us at this time plan for a year of truer *Service*, a year of "life more abundant." Let us each be up and about our "Father's business" with a more joyous zeal during this New Year of 1941!

CONCLAVE AT UTICA, NEW YORK.

From the reports which have come to us, the Conclave of Eastern Fellowship Groups held in Utica, New York, on October 12th and 13th, was a most inspiring and successful get-together of spiritual aspirants with common ideals. One who attended writes us, "The Utica Conclave marked a supreme high point for all eastern meetings and conclaves. Every session was a supreme success. The real Fellowship spirit was glorious through and through. Among all those in attendance there was not a dissenting voice or word in the entire Conclave. All worked as one family."

Centers represented were: Boston, Mass., two New York City Centers, Schenectady, Utica, and Rochester. The keyword for this Conclave was "Divine Love," and the power of this thought was felt throughout the session. Musical

selections were presented at each meeting, and the various talks given covered all branches of our spiritual work: Philosophy, Astrology, Diet, Thought Power, New Age Therapeutics, Art, and Science. The Conclave for 1941 will be held in New York City sometime in October.

DETROIT, MICHIGAN.

The fall months have brought a renewal of Study Group activities in this city, we are pleased indeed to hear, and at a new location: 115 W. Adams.

A recent letter sent out to members and friends in Detroit cordially invites them to attend week day classes, and the Sunday Devotional Service at 7:30 P.M., and we trust the number responding will be a credit to a city the size of Detroit. The Study Group rooms will be open on week days from 10:00 A.M. to 9:00 P.M., offering to the general public an excellent opportunity to gain information concerning the Western Wisdom Teachings.

Especial effort is being made by the members of this Group to place the Fellowship books in all the public libraries of the city, further indication of the activity and progress which brings success to any Group.

VICTORIA, B. C., CANADA.

The fall and winter months bring spiritual activities to the front. All over the continent of North America our Centers and Study Groups are springing into action. The Study Group of Victoria, B.C., Canada, has announced that they are starting meetings once a week on Wednesday evenings to study Rosicrucian Philosophy and Astrology. At present the meetings are to be held in the home of one of the students, but later on they hope to rent a downtown room that will be more convenient for everyone, and also hold Sunday services. The secretary's phone number is Empire 0541 for those interested in meeting with these friends. These group meetings are a massing of the coals of spiritual endeavor, for we know Christ said "Where two or three

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are gathered together in my name, there am I in the midst of them.”

MÉRIDA, MEXICO.

Report comes from this Center that the Moon Meetings have been inaugurated and are to be held in a room dedicated exclusively to that work. Preliminary and Advanced Philosophy is given, also a class in Astrology. Healing meetings are also to be held once a week. Printed programs of monthly events are being distributed by enthusiastic members and will also be printed in the daily state paper of Yucatan. New subscriptions too are being received for the Revista Rosacruz, the translation of The Rosicrucian Magazine, in answer to a drive for new readers. Our best wishes are with this Center in their work of spreading the Light.

SYDNEY, AUSTRALIA.

From “down under” in the city of Sydney, Australia, comes a letter from G. L. Roberts of 49 Rowe St., New South Wales, that a meeting of Fellowship students was held October the 6th in the Botanical Gardens. They feel it is a step forward to the establishment of a Center there, and are planning weekly meetings. All in that section of Australia who are interested in spreading the teachings and learning more of our divine philosophy are invited to attend. We know that as time goes on we are going to hear more from this part of the world, and we wish them every success with the coming of the New Year.

Remembrance

*It is very hard to sever
The bond that binds together
Those who ever sat in silence
While the Rose Cross gleamed above;
So, when Christmas bells are ringing
And the Christmas angels singing
Let us send each absent brother
Thoughts of Joy and Peace and Love.*

—Charlotte M. Fos.

THE TECHNIQUE OF EVOLUTION

(Continued from page 11)

pediency—we develop. Slowly we develop new functions, specialize and improve our various vehicles.

A need manifests itself to the spirit. There grows in us the desire to meet that need. Desire enlists intelligence; the stream of thought-force is strengthened, the will holds it, brings the dream into reality, fills the need.

We evolve, and the technique of that evolution is this: forever something is being added. Forever we build our lives around the greatness of which we are capable.

Some years ago I was privileged to hear a noted preacher speak on the passage of the Red Sea by the Israelites. He interpreted the story literally, and painted a gripping word-picture of the drama. The children of Israel, just freed from serfdom and still held back by their slave-mentality, with its response of cringing fear. On the one side of them, an impassable swamp; on the other, unscalable cliffs; behind them, the avenging armies of the Pharaoh; before them, the sea. "And God said, Speak to the children of Israel, that they go forward." *And they went!*

*"Forward, flock of Jesus,
Salt of all the earth;
Till each yearning purpose
Spring to glorious birth.
Sick, they ask for healing—
Blind, they grope for day—
Pour on all the nations
Wisdom's loving ray.*

*Forward out of error,
Leave behind the night;
Forward out of darkness,
Forward—into light!"*

FREE INDEX—1940

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Why -- a God?

By E.C.

Voltaire has said that if there were no God it would be necessary to invent one. Why? In a universe in which man has mastered the elements by steam and electricity, as well as by less known but not less wonderful methods and research, where lies the need for a God-hypothesis? In this: The discovery of, and adaptation to, laws eternally operating, has been man's greatest accomplishment, for, despite the heights to which he has attained, never has he found himself free from constraint by mighty laws which he could neither control nor nullify; never has he been able to do more than mold, alter, or combine already created substances. He finds himself, not a creator, but, from his viewpoint, the apex of creative achievement of—what? All efforts to fathom this mystery lead him with a logic even more irresistible than that by which scientists postulate an "ether" to the necessity of presuming the existence of an Intelligence, whether Being or Principle, beyond and above his human comprehension; and this Great Nameless—man calls . . . GOD.

Mt. Ecclesia

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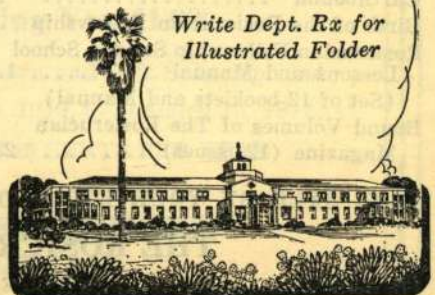
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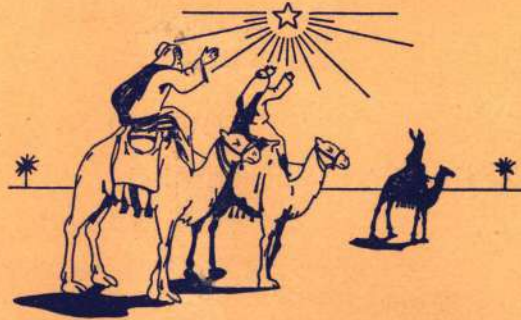
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