

*The*

ROSI CRUCIAN

MAGAZINE

RAYS FROM THE ROSE CROSS

JUNE 1934



Help for the Hard-Pressed

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Spiritual Pioneers

\*

The Message of the Storm

\*

Biblical Numerology

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Masonic Legend of Creation

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How to Choose the Hour

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THE ROSICRUCIAN FELLOWSHIP,  
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The  
**ROSICRUCIAN**  
**MAGAZINE**

*Rays from the Rose Cross*

ESTABLISHED BY MAX HEINDEL

JUNE, 1913

June



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## SHALL WE HAVE A SUMMER SCHOOL?



This depends upon *YOU*.

We had hoped that the response before this would have been sufficient to enable us to make the decision, but up to date we have not heard from enough prospective students to make this possible. Here are some additional data on the subject which will perhaps enable you to make up your mind:

*First*: The School if held will probably be four weeks in length, beginning July 16th.

*Second*: It is not necessary for students to attend during the entire session. They may come for a week, two weeks or any other length of time, depending upon their conditions and desires.

*Third*: No tuition is charged. The expense of the School is borne by free-will offerings and by the margin of profit on board and room, book sales, etc.

*Fourth*: You will not be bound by any advance promise to come to the School. If your conditions should change so as to make it impossible for you to come, that will settle the matter. What we want to know at the present time is the probabilities.

*Fifth*: Rates for rooms in Rose Cross Lodge and cottages at Mt. Ecclesia, also prices in the vegetarian cafeteria, are very reasonable. Free bus will meet you at the station.

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*Second*: It builds up the local Centers because the students go back to their respective Centers with new enthusiasm, new knowledge, and new ability for conducting the work there to better advantage.

*Third*: New students and new readers of our literature and our Magazine are obtained as a natural corollary of the above.

*Therefore can we afford not to conduct this School this summer if we are true to the interests of humanity and the possibilities of serving it through the wonderful Philosophy in our possession?*

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But we have got to hear from you at once if we are going to have this School. We've got to know in advance whether a sufficient number are coming in order to justify us in going ahead. Therefore will you not sit down at once and write us what your expectations are so that we may be able to make a decision. This decision will be announced in the next issue of this Magazine.

**LET US HEAR FROM YOU AT ONCE.**

*And Tell Others About the School.*

Sincerely in friendship,  
THE ROSICRUCIAN FELLOWSHIP.



# THE CURRENT OUTLOOK

— [ FROM THE ROSICRUCIAN VIEWPOINT ] —

## Help for the Hard-Pressed

By JOSEPH DARROW



THE BEAUTIFUL Colorado Street viaduct in Pasadena, California, has acquired an unenviable reputation. It is called "suicide bridge." Architecturally it is a fine specimen of the builder's art. For some unknown reason, however, it seems to have a fatal fascination for the suicide. The daily papers recently reported that another unfortunate individual had ended his life by jumping from this bridge to the pavement below. It is stated that about one hundred and fifty people have committed suicide at this point in the past few years. Balboa Bridge in San Diego across the canyon leading to the Exposition grounds is another bridge which seems to exert a similar fascination upon the despairing, its toll being thirty-eight suicides to date.

Self-destruction is becoming overwhelmingly prevalent. We are told that the newspapers are suppressing a great deal of news having to do with suicides so as to avoid producing an unnecessarily morbid effect upon the public mind. Why should there be so many suicides at the present time? We do not have to look far to find the answer. The widespread unemployment over the entire country, now involving approximately twelve million people, is the primary cause. Idleness leads to brooding and depression. Moreover thousands are losing their homes, their property, their business, and their farms all over the country on account of their inability to pay taxes and interest on mortgages. The small ranchers in southern California are suffering particularly in this respect.

The above is the primary cause but there is another one. Psychiatrists tell us the whole world is in a highly emotional condition, a state of intense nervous strain. The occultist supplements this by saying that this condition is primarily not one of the mind but of the desire body, whose subconscious accumulations have reached the point where the aura is more or less saturated with the vibration of fear. Psychologically the feature which connects this condition with suicide is that when the nervous person encounters severe misfortune it intensifies the fear vibration in his aura. The mental reaction from this is despair of greater or lesser degree, which may become mentally so painful that his judgment becomes warped. He thinks he cannot endure the situation any longer, and so wends his way to "suicide bridge" or makes his exit from this world by some other quick route.

If this nervous, neurotic condition could be relieved or eliminated it would very materially reduce the annual crop of suicides. The problem is to reduce the nervous tension and eliminate the fear vibration from the aura by neutralizing the condition which produces it, namely an unhealthy state of the desire body. Whenever a person



## ∞ The Current Outlook ∞

experiences a desire or emotion there is created within his aura a living subjective entity composed of the thought form of the desire or emotion surrounded by the astral material which it attracts to itself. If it is found inadvisable to gratify this desire or if the emotion is not fully expressed it is often pushed down into the subconscious where it is confined or bottled up. But this does not kill it. This entity still continues to live. All kinds of emotions thus become gradually imprisoned in the subconscious. Incidents which involve fright add to the accumulation. When these denizens of the subconscious become numerous enough and strong enough they finally force their way back into the consciousness, and we have the person who is in a state of nervous instability.



The problem now is to release this emotional pressure and let these entities, or the fear essence of them, escape. A very ingenious method has been developed by the psychiatrists, namely that of self-analysis, which any one can perform for himself. This method is quite in accordance with Rosicrucian science. Self-analysis is a form of self-confession by which the person examines the events of his past life, working backward from the present toward the time of birth, probing his memory as far as he is able, and recalling all the striking events of his life which

involved emotional stress or strain, such as fear, shame, anger, greed, hate, lust, revenge, or sensuality. It has been found by experiment that when these earlier events of the life are allowed to flow back into the conscious mind, their life force escapes, and therefore they die.

Then the depressing symptoms, phobias, anxiety complexes, and hysteria disappear. This is the key to emancipation from these devils of the subconscious. The person then recovers his emotional equilibrium, and is able to face his material problems and losses with clear vision, straightforward judgment, and a normal amount of will power because these functions are not interfered with by the pressure of fear. Then the person who has lost his home or his farm or his business will not be obsessed by the idea that the only way out is to commit suicide. He will face the music and set about building up his fortunes again by such means as may present themselves.

The Rosicrucian student knows that this process is merely a delayed form of the scientific Rosicrucian exercise of nightly retrospection. This exercise consists in reviewing after retiring each night the events of the day in reverse order. By so doing he dissipates the emotional force which they contain, and thus they do not sink into the subconscious to produce a nervous condition later.

*A Few Suggestions in Connection with Self-Analysis:* The method is to sit down and write out this delayed retrospection of the life, one event after another in reverse order from the present to the past, enumerating fully all the details which one can recall of the various events of former years. A little of this may be done at a time, or much. The retrospection of a lifetime may require weeks or even months to complete. If complete relief is not given by one analysis of the life repeat it one or more times, but one should keep at it until it is felt that he is free from fear and hysteria and is able to meet his problems calmly.



## ∞ The Current Outlook ∞

Just a brief statement here about the terrible penalties of suicide. At the time of natural death the archetype of the body stops spinning. In case of suicide, however, it still continues to vibrate as long as the person normally should have lived, in an effort to attract to itself the necessary materials for building up the body; but as this has been destroyed the action of the archetype produces an effect something like the "racing" which a ship is subjected to when its propeller is out of water. The resulting pain has been described as roughly similar to that of toothache over the surface of the entire body. This is accompanied by an intensely depressed mental condition far worse than the condition of despair which the individual felt before committing suicide. Suicide therefore is only jumping from the frying pan into the fire.

There are other scientific methods of self-help to get the person who is in difficulties over the hard part of the road, which may be mentioned briefly.

*First, Positive Thought.* Keep yourself in a positive mental condition, that is, a condition free from mental laziness, alert and as keen as possible. The result is that the thought forms created are positive and vibrating at so high a rate that the astral material which vibrates to fear, despair, and depression cannot attach itself to them. Thus such emotions cannot get into the mind, and one becomes free from them.

*Second, Performance of Duty.* The occult scientist knows that the simple performance of duty right where one stands each day creates enough good karma or good destiny to get him through that day. Thus he doesn't need to become full of despair and let his mind be obsessed with the terrible things that are going to happen to him tomorrow or next day or next week. Just live one day at a time. The next day the process can be repeated. Any rash impulse can be definitely set aside by this simple expedient based on occult knowledge.

*Third, When in Trouble Think of God.* And stop thinking of the trouble. This brings the creative power of thought into operation. When one thinks of God he is thinking of good, of power, of strength, resourcefulness, creativeness, knowledge and all things of a constructive nature. When he is thinking of his troubles, he is using the creative power of thought to add to them. By this simple method of thinking of God he is utilizing not only the creative power of thought but also the power of God to create new and better conditions; and *almost magically they begin to appear.* This is a very practical form of prayer, to supplement the ordinary kind.

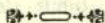
The depression is going to have one very beneficial effect, namely, compelling people to find out through the medium of suffering that there is something beyond this material existence. Then they will not be so easily overcome by physical misfortune. Karma is the perfect teacher because it brings a knowledge of the causes which operate behind the visible field of effects. The people of the world are having their karma precipitated upon them at the present time in more than usual quantities, causing great stress and strain, mental, emotional, and physical. But this situation has its silver lining, for out of it they will emerge chastened, wiser, and stronger.







ARTICLES  
STORIES  
EXPERIENCES



## SPIRITUAL PIONEERS

By RUTH D. GOLMAN

**T**HAT EVERY ERA, every race, and every country has had its pioneers is a fact proven by the history of the world. Every age has had its Columbus and Cabot, its Einstein, Edison, and Marconi, and the material civilization we boast of today upon the Western Continent owes its existence to the efforts of those whose courage and vision prompted them to forsake personal comfort, security, and peace, for the discomfort, danger, and hardship of the trail of the covered wagon. The same applies to ancient days as well as to modern, for the world has always gone forward, progressed into greater expression by virtue of the few whose vision, faith, courage, and endurance have blazed the trail by which the masses might follow to greater heights.

These leaders of humanity can be divided into two distinct classes—material and spiritual, but it is to the material pioneer that history gives the most honor and credit at present. Too often is the spiritual trail-blazer regarded as being eccentric, fanatical, or even insane; and the higher he travels the more the true value of his work, the mark of his trail, is lost to the sight of those of his brother men who still walk in the valleys of human ignorance. Perhaps, however, this is but natural, and in a measure responds to the law of evolution; but in response to that same law

the day of the spiritual pioneer is dawning when the Sun of Truth shall pierce the valley mists and reveal the upward path.

Everything in life manifests itself in pairs; the old saying, "There are two sides to every question," is truer than realized. Life and death, male and female, night and day, ebb and flow, spirit and form, all combine to make the perfect whole or cycle of manifestation. The Rosicrucian Philosophy teaches that the development of present humanity is following a plan of evolution in which the material side and the spiritual side are being brought to relative perfection by experience gained through many rebirths in an earthly form. This being the case the conquest of the material world becomes necessary and the need of material pioneers evident, which is perhaps why the attention of men as a mass has for many centuries past been turned more to material conquests than spiritual.

However, nothing that is truly progressive can follow a straight line; to do so indicates neither ebb nor flow, but a one-sided incompleteness. We know for a fact that the journey of humanity in building the history of the world has not followed a straight line, but rather a series of cycles marked by the rise and fall of mighty empires and civilizations. It is also true that each rise and fall has brought material civilization closer and



closer to its goal of perfection, even as an ocean wave, rising and falling, finally reaches shore.

The human life wave has come through three and one-half great stages of growth, and is therefore halfway through the seven great periods of creation. It is thus just commencing to emerge or to turn upward from its densest and most material stage of development. From now on the pendulum must by the law of alternation begin to swing upward toward the spiritual side of evolution in order to keep the balance by which the universe is held in place.

Therefore it can be said that the day of the material pioneer is over. Modern history reveals, does it not, that the era of setting sail over uncharted oceans for unknown lands is no more. The days of the Red River cart and the covered wagon have passed into the haze of historical romance, while the humming wings of aeroplanes, the pulsing power of ocean greyhounds, and the glistening bands of railway tracks have penetrated to the very corners of the earth, bringing in their wake the attributes of modern civilization.

It is true that material science still has its pioneers, but it is also true that science is daily having to acknowledge the existence of powerful and uncharted mysteries of the unseen spiritual worlds. For instance, Edison himself could not have told us just *what* electricity is. He could tell us how it is generated, what it can do, and how to control it, but *just what it is* is still an uncharted ocean of mystery, its invisible essence of force being a part of the spiritual realms which await the quest of the spiritual pioneer.

Until comparatively recent times man has been engaged in conquering the world without. It was the outside wilderness that had to be explored and tamed, and its savage tribes conquered, the outside elements that must be faced and borne. Hail, wind and frost, or the searing blast of forest fire have often swept away over night the product of a

year's hard toil, as anyone who has spent a part of his life in the wilderness of a new country will know all too well. Then must be put into practice the courage and endurance by which new crops are sown, new plans made, involving renewed labor and sacrifice.

But, if the path of the material pioneer is hard and full of obstacles and disappointments, delays and failures, that of the spiritual pioneer is even more so, for his is not to conquer the outer wilderness but the wilderness within in which lurks all the savagery of primitive instinct and animal passion; not to face the stormy elements without, but those of his own inner moral nature; and if courage, vision, faith and endurance are needed on the physical plane they are doubly called for on the spiritual. The lives of spiritual trail-breakers of the past will prove this to be so.

Take the early Christians for instance. They lived in the days when material civilization on the Eastern hemisphere was at its height, in the days of luxury, wealth and pomp, amid the purple and gold of the Roman Empire. Yet what a wilderness these few earnest pioneers of God had to face! A wilderness of corruption in which the forces of false pride, selfish greed, black ignorance, and seething hatred laid a more withering, restricting frost upon the world than any material ice or snow could ever do! They had to face fire and torture, both physical and mental, under more cruel conditions than any material pioneer ever had to suffer. Yet did they falter? No. "That there was more potential power in the few inconspicuous Christians gathering surreptitiously in unfrequented places than in *all the power of state* was not within the knowledge of the worldly wise or the imagination of the proud in heart. Yet in their Sign these Christians conquered." Yes, indeed, these followers of the Son of God were undaunted, for they saw the Vision of His Sunlight upon the hills of Time, and they pressed onward and upward despite fire and cross, despite all ob-



stacles and all suffering, blazing the trail for others to follow.

We look up to them and say, "Ah yes! how glorious. What wondrous souls they were, and what a sublime faith they possessed." All of which is true, powerfully true, but what we forget to include is that the same power which they possessed *exists today*. They were but human men and women the same as you and I, children of God the same as you and I. And by virtue of this the men and women of today possess if they but knew it the same divine heritage of vision and enduring faith and fortitude as was evinced by those spiritual pioneers of olden times. The trouble today as of yesterday is that few are willing to make the sustained effort to cultivate that heritage. In those Roman days the world was immersed in a deep wave of materialism which hid the light of spirit from the earth except to a few. The lust for material rank and power, wealth, and luxury, rode roughshod over the finer feelings of men, and resulted in a list of cold-blooded crimes which make the pages of Roman history red with the blood of those who suffered under the wheels of this Juggernaut of Greed.

Today the world is approaching another material crisis, the outcome of certain spiritual changes that are taking place, and which are very similar to those which ushered in a new era for humanity two thousand years ago. The words of the Christ, "Behold, I make all things new," are about to begin their fulfillment. We are approaching the threshold of a new age when the idols of material wealth, of false social standing and worldly selfish ambition are to crumble to dust under the uprising monarchy of spiritual wealth, spiritual standing, and spiritual aspiration. And the call is being sounded again for spiritual pioneers to further open up the road which leads to the new heaven and the new earth. Many there are today who hear this call, but few there are who by virtue of their spiritual persistence

and ability are chosen to do the work. For just as pioneers of the past, both material and spiritual, had to face and endure many tests and ordeals so are those who would lead the way today tested and tried.

It is true that we no longer have to face the torture rack and the stake, but we do have to face many conditions which can inflict upon us as much suffering but in a more, shall we say, "civilized" way. And it is strange indeed how many fail to realize this fact. Some imagine that they can advance along the spiritual path by payments of money for so-called "Initiations." Others allow self-aggrandizement to be their aim, while yet others begin to investigate from mere curiosity, all meeting the failure and dissatisfaction that such shallow ambitions must ultimately result in. Others there are, sincere seekers, who start out full of energy and enthusiasm, but wilt at the first blow of the enemy, become discouraged at the first hard grade, surprised and pained that their efforts have met such conditions.

This is perhaps but a natural reaction at first and one that many an earnest seeker of Truth has had to experience, but if instead of becoming discouraged we stop to think of certain spiritual facts we shall find new courage to continue our efforts. In the first place from the spiritual viewpoint all humanity, all life, is really One in the Father, the Creator, the Source of our being. In man's use or misuse of the life force bestowed upon him by that Creator we find the higher and the lower expression of the individual who is part of the whole.

Evolution proceeds both on the material, or relatively speaking the lower side, and the spiritual or higher side, and that fact applies to the individual as well as to the cosmos. Sooner or later in compliance with this law of balance the time comes in every individual's progress when he must make spiritual development paramount to material. It is clearly understood here of course that this does not mean, as some misguided



ones think, the disregard of material duty for that of spiritual, for the two are linked together; the greater the spiritual development the more it will express itself in the conscientious performance of earthly duties, for service to others is the key to true progress. Nevertheless sooner or later each of us must come to a spiritual crossroads, where we must decide as to which course to take, which side to join—that of the true pioneers or that of the stragglers.

If we place ourselves in the ranks of the first we ally ourselves with Good, but at the same time *we automatically place ourselves in direct opposition to Evil*—evil which, it is true, can only be of the aspirant's own making if we take the individual viewpoint, but which as a part of the whole the individual has aided and abetted the world in building. In other words, the aspirant becomes a unit, an atom, in the Higher Self of humanity as a mass, and is likewise in direct opposition to the Lower Self of that mass.

Then does the testing commence. The newly awakened life of the spirit in the individual is yet tender and extremely sensitive to the onslaughts of Evil. He feels more and more keenly his own faults and failings, and suffers the fires of his own remorse, the throbbing pain of his own thorny cross which all who truly aspire must bear to the heights. In this newly sensitized state it is easy to become discouraged, easy to think that all is against us. A careless word or action on the part of another assumes new proportions, and to the newly awakened consciousness the evil of the world is at times overwhelming. *Then* is the time to take courage in hand, for just as the material pioneer of the past burned out the stumps and tangled roots which blocked his cultivation of finer growth,

just as by the ordeal of fire the Christian martyrs entered into greater liberation and peace, so by the sacrificial fire of the awakened spirit within shall the aspiring soul today burn out selfish desire, earthly passions, and the petty fears and failures, the slights and wrongs of others both fancied and real, and all the rest of the entangling stumps and roots of the old self, thus slowly but surely clearing the way for greater cultivation of spiritual understanding and peace. Then he shall hear the voice of the Christ echoing in his heart: "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid. I have overcome the world." Then will the evil of earth take on a new aspect in the knowledge that all things work together for ultimate good, that good can and shall endure, that evil by its own destructive nature must in time destroy itself.

Perhaps one of the most subtle tests in the path of the Christian pioneer lies in the fact that so much of his work must be done in utter humility and self-renunciation. No blare of trumpets heralds his success, no worldly knight-hood crowns his valor, no letters are placed after his name to denote the steps of learning he has attained. *The greatest spiritual achievements have often met with the least material recognition.* Therein lies the hardest test of all, that which calls for the kind of courage, endurance, and faith that is ready and willing to give all and ask nothing in return. Often does the true follower of Christianity scale his noblest heights not by deeds of spectacular glory, fine though they are, but by the daily patient performance of his duty in what is often but a humdrum existence and a humble position.





Too often do we find those who yearn for great and noble opportunities to do deeds that shall make their names ring throughout the world, but in their impatience they fret and fume, scorning their so-called "petty environment," and ultimately becoming indifferent, disinterested, they forget that he who has true vision is not thus discouraged. In the lowly manger of Bethlehem was born the vehicle of the greatest Pioneer the world has ever known. One who found no task too small or too menial for His doing, no duty too great for His faith and courage, all service being to Him equal in honor and glory, from the washing of His disciples' feet to the salvation of a world. And in the humble manger of ordinary human existence the true follower of Christ also comes to spiritual birth. So often, however, does the very monotony of daily life with its petty trials and tribulations, delays, and restrictions, prove too much, and we give up too soon when perhaps we are nearer our goal than we realize. The story is told of Columbus that when he was many days out to sea on his voyage of discovery his ship was becalmed. No breeze aided his course, and the vessel lay helpless on a sultry waste of ocean. His crew became first restless, then sullen, and finally through fear threatened mutiny. Columbus as captain of his ship threw all the power of his adventurous nature into the task of expressing continued courage and faith in the outcome of the expedition, and finally succeeded in renewing these qualities in his men. That night a breeze sprang up, and the next morning the welcome cry of "land" was heard. Thus through virtue of an enduring courage what came close to a failure and an untimely end was turned by the space of one short night into a victory which marked a new beginning in the history of the world.

Thus it is with us. The spiritual pioneer must be, as Henley says, "Captain of his soul, and master of his fate," and be ever ready to transmute the fear and mutiny of the lower self into the courage

and victory of the higher whereby new fields shall be conquered in the spiritual progress of humanity. As one short night of persistence added to the sum total of many others finally brought victory to Columbus, so often does our reaction to what may appear to be but a small thing in life determine our victory or our failure in reaching a certain goal. So let us be filled with courage. If we are facing evil today in all its forms are we not also affiliated with good in all its strength? Are we not linked with all those noble ones higher up the steeps who have added their power and their light to our path? Much is said, and truly, of having faith in God—yes indeed, but let us remember that God too has put His faith in *us*. Through us His Kingdom is being built on earth, and every good deed, every word of kindness and of love, every thought of purity and constructiveness adds another stone to its foundation; likewise does every expression of evil retard its structure and delay its culmination.

There are those today calling themselves leaders who advocate revolution and war. Those who sneer at the laws of state and country and at the same time talk glibly of freedom and equality, of brotherhood and peace. If they but knew it they are stragglers, not leaders, for they see not that in the spiritual oneness of life all that which is sown in discord and hatred must return a like crop to the sower. They are still too blind to understand the stark simple truth of the truest and greatest Leader of all time: "As a man soweth so shall he also reap." We don't sow onions and gather roses therefrom. The same law applies to the material giants of finance today. Too often they seek to clutch and control the markets of the world by selfish greed, depriving thousands of men, women, and children of the sustenance which is theirs by divine right, and they see not that in so depriving others they are in reality depriving themselves.

This is the lesson humanity must learn today, the lesson contained in the spir-



itual verity that only as we *give* can we expect to *receive*. The machinery of the world is choked and clogged with the grime and greed of centuries until the wheels of commerce are well-nigh at a standstill. Yet men will not see that only as we plant the grain of unselfish service, generosity, tolerance, and love can we reap the resulting crop of progress and prosperity in which all shall have a share. "Seek ye first the Kingdom of God and all things shall be added unto you." The world needs pioneers today who are ready and willing to begin to live the principles of true Christianity which have been preached for so many years, and so make of themselves beacon lights whereby others may be guided to do likewise, thus helping to promote a new era of spiritual civilization in the wilderness of a spiritually undeveloped world.

The Great Ones want and need those who are loyal and staunch supporters of the work of Good, no matter where found, no matter what form of duty, trivial or great, is required, and those who will stand for Truth despite persecution. Established in the truth of spiritual fellowship and human brotherhood let us be of good courage, resolving anew to band together in active service, sub-

ordinating personal differences to the one goal of mutual service. Let us be optimistic, glad, and thankful—thankful that we have the opportunity of offering ourselves in the greatest privilege that can be given to man, the privilege of rendering ever greater service to our brother man and to God. Then shall we become linked with all other souls who work for Good throughout the world, and the light of the immortal spirit of mankind, the God within, shall illuminate anew the trail which leads upward, ever upward, until the shining towers of the City of God shall rise to view, and the Will of the Father be done upon earth. As John Oxenham so beautifully says:

I see a new earth rising from the ashes of  
the past,  
For when the soul of Life blazed forth at  
Freedom's trumpet blast,  
The old false gods of former days, and the  
things that made for shame,  
All shrivelled in the incense of that sacri-  
ficial flame.

From these dread times of suffering, from  
this shadowy Vale of Death  
A sweeter Life is springing by the quicken-  
ing of our Faith;  
We are building God's new temples, with  
our blood, our prayers, our tears,  
Temples of Grace that rise apace, and shall  
outlast the years!

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## Song of Lost Children

BY ION WOLFE

*In the land of lost children, beyond the gray hill,  
In the valley where thought-flowers grow,  
There's a garden of happiness, peaceful and still,  
Where luminous fountains flow.*

*And beyond the blue garden thick-studded with sleep,  
There's a meadow of laughter so gay,  
Where the little lost children the world cannot keep  
Run forth in the sunlight to play.*

*Every wind is a rascal with stories and games,  
Spinning yarns of the sky and the sea,  
And Love is the comrade who whispers their names,  
Smiling compassionately.*



## The Message of the Storm

By V. G. KOEHLER

(EDITOR'S NOTE:—*The following article illustrates the fact that guidance sometimes comes to a person in an emergency from some friend who has passed on to the other side of life. Also that the mental and emotional stress of the emergency is the thing which temporarily sensitizes the person to the point where he can receive such guidance.*)

THE STORM swirled around her, hurling snow—needle sharp—into her face, taunting and mocking her, with a voice that was now a roar, now a whisper, then a shriek. The icy wind cut like a knife, leaving her gasping. Could she ever reach Bow Center? Bow Center and Dr. Foster? There was but one answer to the question—she must.

Miriam smiled grimly as she thought of the chain of events that had brought her here. It was rather amusing now to think of the Miriam of but a few days ago—suffering from ennui. Bored—even with herself. Then suddenly deciding she would go back to her old home—get away from the tawdry display, the glitter, the meaningless laughter, and the superficialities that her life had become and go back among simple people, back to nights of snow and stars, back to—God.

So she had come to the Browns—plain wholesome farm people. And they had made her welcome.

It had seemed almost like old times. The sharp feel of frost in the air, snow on the ground, fire burning brightly in the kitchen stove, pancakes for breakfast, a romp with little Donnie in the afternoon, throwing snowballs, coasting down hill, and coming in at night with an appetite that would do a lumber jack credit.

Then things had gone wrong.

Quite wrong, she thought, as she floundered through another drift, worse

than the one before. Was the whole world nothing but one drift after another?

Mr. Brown had been called to the city on urgent business. No one knew when he would get back. Then Donnie had fallen into a hole in the ice, and had come home in his wet clothing. That was yesterday. Today he had developed incipient pneumonia which had grown steadily worse as the storm had increased.

Tonight he had looked at his mother with helpless appeal in his great dark eyes, and laid his hand on his little chest, where he said something was getting awfully heavy.

Into Mrs. Brown's eyes had leaped something like terror as she hurried to the telephone to call the doctor. The last of her children—her baby! Too well Miriam remembered that other tragedy.

Too well too she remembered Mrs. Brown as she had returned from the telephone tonight. The line was down. No word could go through, and outside the storm had increased, shaking the house, rattling the windows, piling huge drifts of snow in the hollows between the hills—drifts that would make travel on the road dangerous, if not impossible, even in daylight.

Only two miles to Bow Center—but it seemed like two hundred. A hill and a valley; a hill and a valley—the hilltops swept bare and the hollows piled deep.

It had been terrible to see Mrs. Brown's grief. The tall gaunt frame shaken with sobs; the work-calloused hands twisting helplessly together; the look of despair in her eyes. And the nearly inaudible prayer this farm woman had sent up.

"Oh God—if there is a God—anywhere—save my little boy—my last one—my last one." The voice had trailed off into silence—a silence in



which Miriam had seen clearly what she must do.

Risking her own life to save Donnie's. After all, it didn't matter so much about what happened to her. Life had grown rather stale and meaningless of late. Having everything, she yet had nothing. So she had offered to go.

Mrs. Brown, torn between hope and despair, had helped her to get ready. An extra pair of stockings, high galoshes, a heavy sweater under her coat and she had started. To drive the car would have been impossible, and horses had always frightened her.

She had come alone, out into the night and storm that was now deafening and blinding her.

How far away the life of yesterday seemed. That life of padded rugs, silken cushions, and safety.

On top of another hill. Gasping for breath. Wiping the snow from her eyelashes. Trying to look ahead into the next hollow. Seeing but a foot or two away.

She had wanted the snow and the stars and she was getting the snow—great masses of it—but not the stars. The stars for tonight would be all "in her crown." One good deed in a life of uselessness.

But where was she? She should know every inch of this road. Every inch. Daily she had gone this way to school years ago. It hadn't seemed so far then.

What a long time ago that was. Yet in another way it seemed only yesterday, with the world ahead of her, beckoning to her, holding out eager hands for the glamorous future that was to be hers.

And she had attained what she had dreamed of—all but happiness; and in a sudden burst of feeling she knew she would gladly trade her success for just a little of the thrilling expectancy life

had once held. Where had it gone, and why?

Where was she now? By the old Martin house, of course. Poor deserted old house. No one living there now. Hadn't been for years. Old friends—all gone. What difference did it make? She must keep on—on.

She paused at the top of the next hill and looked back. Quickly she turned round again, for the wind was so sharp and biting that it nearly took her breath. Luckily, she didn't have to face the storm.

Better than half way! She looked down at the swirling mass of snow below her. The worst hill and the widest valley. A marsh at the bottom. The road through the marsh was nearly as high as the tops of the fences on each side. Perhaps the drifts would not be so bad, but she mustn't step off the road. Resolutely she started down.

The old Martin home. Strange that it was deserted. How often she and Harold Martin had gone this way to school. How they had enjoyed coasting down this hill. It

had been fun then. Work now—bitter, cruel work.

Coming to big drifts. Floundering through them. Feet feeling heavy. Stumbling on. Must be careful to keep the center of the road.

How fast they used to come down here, long ago. Laughing and squealing. How different it was now. What would Harold think if he could see her tonight?

On the road through the marsh. Easier going now. If only she could see better.

Good old Harold! How he had always looked out for her. Never would tell on her no matter what she did. Always hurrying in the morning on the way to school. Afraid they would be late. Com-





ing home slower at night; telling each other what had happened.

More drifts. Must be near the other side now. Going up slowly, she floundered along. Not so bad. Stumbling as her feet struck ground swept bare by the wind. Must be near the top. Must keep going. Couldn't give up now. Not now. Worst was yet to come.

At last the top. Deep drifts ahead where the banks were high on each side in the cut at the top. Drifts would be deepest on the right, so she must keep to the left. Couldn't lose her way here. Couldn't. Going through. Plowing through. Taking her breath. Must make it. Must. Only a little way. Just a few more steps.

Deep cut. It was here that Harold had once tipped over—new cutter, sleigh bells, and all. Yesterday? No. A long, long time ago.

Through! At last on the other side.

With a long drawn, quivering breath she stopped. The worst hill. How many more were there before she reached Bow Center? But what difference did it make? She had to do them one at a time—one at a time.

Now the next one. She was going down again. Coming to the drifts. Plowing through them. Deeper than the ones before. The snow was dry and powdery. Couldn't pack. Too cold, she thought. Must get through. Couldn't lie down on the job. Leaden weights on both her feet. Like plowing through feathers, only heavier. Now up again. Up to the top. Mustn't stop. Mustn't ever stop till she got to Bow Center?

Funny little place—Bow Center. It was once her whole world. Now just a funny little town. She toiled on.

Lucky she wasn't afraid. Wouldn't make much difference tonight though. No one else would be out on a night like this. Nobody else fool enough to take a chance. But it wasn't foolish. There was Donnie. Poor little chap! Got to help Donnie.

The old way to school. School where she had learned quickly. Harold was

slow. Sometimes Harold had to stay after school. Sometimes she had waited for him. She had liked Harold.

But what difference did anything make now? Must keep on—on.

If only she could get the fear of the river out of her mind. It had always frightened her. There was no fence between it and the road, only the high bank of the river. She had always been afraid someone would slip down. Trees and bushes were growing there. It didn't look like a river bank.

She shook herself angrily. There was no use thinking about it. One good thing about the weather—the river would be frozen over. What danger then? She didn't know.

Harold had liked to skate on it. What a skater he had been. Darting forward. Going swiftly backward. Cutting figures. Strength and agility had been his.

Bad hollow here. There was a little creek at the bottom and a little bridge over the creek. If she stepped off the bridge the snow would be over her head. What would happen then? She didn't know. There was nothing to tell her where the bridge was. Nothing but a funny little tree near it. Could she see it? She must see it. She strained her eyes. Ah-h-h, there it was. It was—always had been—about three feet to the left of the bridge. Then the bridge was here—she felt for it with her feet—here.

Must have crossed it all right because here was the little tree. But wait! Now it was behind her. She must think. What was she to do now? For the worst part of the road lay before her—the part that had often caused a sinking of her heart in the old days.

It was here the road ran along beside the high bank of the river. The river on one side of the road with a bank going nearly straight down; a high bank on the other side of the road, going nearly straight up. She calculated from the direction of the wind what had probably happened up there. The snow would be piled deep against the bank across



from the river. The only place that would be passable would be next to the river. Next to the river, and the bank that went down! There were trees there. If only she could see better. Again she wiped the snow from her eyelids. Her breath had frozen on the fur around her throat. A nice Santa Claus she would make.

Santa Claus? A long time ago she had believed in Santa Claus. Once Harold had played that worthy old saint for the younger children in school. A red suit and a pillow had done wonders and a long white beard had disguised him still further. He had almost convinced them, till in taking the gifts from the tree his beard had caught fire on one of the candles. To the consternation of the little folks the would-be St. Nicholas had rushed out and dived head foremost into the nearest snowbank, whence he had emerged a few moments later, sputtering and minus his beard and cap—exposing the face of just Harold Martin.

But she must be going on. Cautiously she felt her way. The snow seemed to swirl about her more than ever. Step by step she was going up. Up toward the spot she feared. Here, on the left was the river. But she mustn't think of it. Mustn't think of it. River was frozen. No danger. Step by step. Step—.

Suddenly a tree loomed darkly in front. The river! With a cry of terror she threw herself back, clutching madly at the snow and waiting. Waiting. Waiting for what? Nothing! Of course there were trees by the river, and she must walk close to them. She laughed shakily. Afraid of a tree!

But it wasn't the tree she was afraid of. It was the river. But what of it? The river was frozen now. It couldn't hurt her.

She picked herself up and with her

mitten brushed off the snow. What a heroic figure she must look! On she plodded, feeling each step. Feeling carefully. Trees. More trees. Then more trees.

At last she drew a sobbing breath of relief. She was past the river. There were fences on both sides again. Safety on both sides. Just two more hills, then turn and cross the river and then the village.

If only she could see more than a few feet ahead. If she could hear something besides the maddening shriek of the wind, or feel something besides the cold that was biting deeper and deeper. Her face felt stiff. Her feet were numb. Her fingers were like needles and pins. Every breath cut like a knife. But it was only a little way now. Just a little way.

Down into one more hollow. Up the next hill. Up one more hill, and then—yes, it was—the turn and the bridge. Almost there now. Almost to Bow Center.

The bridge. It loomed high before her. Heedless of all else, she hastened toward it. Almost there. Almost—.

Her feet shot out from under her and she felt herself sliding—down—down—down. Feathery, dry snow all around her. Ice. Smooth ice. At last she came to a stop, drawing a breath of sheer terror.

The river! It had her. Had her at last. She had always known that some day, some time, it would get her—get her—and kill her.

Terror-stricken, she struck the ice with her hands. Frozen. The river was frozen. Then it couldn't get her. Couldn't. Nothing to be afraid of.

She must get out. Must climb back to the road. Must go back the way she had come. The river couldn't hurt her. The river was frozen.

The bank was one mass of soft snow. But she must climb out. She must. She





couldn't stay here. Frantically she hurled herself into the smothering drifts, beating at them with hands and feet. Struggling. Panic-stricken. Crying aloud at her helplessness, only to slip back.

She would die—die here alone—unless —. Desperately she tried again to climb the bank. Trapped. Trapped like a mouse in a cage. In sheer terror she cried for help. Useless! No one could hear her ten feet away above the roar of the storm.

But she must get hold of herself. Must. Must be some way out. If only she could think. If she sat down for just a moment. She was tired. Here under the bridge, near the bank where the wind didn't strike her. Felt almost warm. Felt sort of sleepy. Would like to go to sleep, but mustn't. Mustn't do that. Little Donnie. Dr. Foster. Almost there. Must go on.

Downstream a little further the banks were low. Could make it there. But how could she find her way back to the road? How?

What did it make her think of? Cinderella. She was Cinderella again, wearing a fluffy white dress. And the prince. That was Harold Martin. It was nothing but a little school play. But she was crazy about Harold. Harold had liked her. A boy and girl affair. But sweet. So sweet. The whole world had seemed beautiful. Not sordid.

No more illusions like that now. Life was hard—and cruel—sometimes. Nothing sweet in it now. Nothing —.

Impatiently she shook her head. This would never do. She must be getting out. But she was so tired—and sleepy—and this was the first warm place—first warm place—in ages—since—since —.

Harold Martin again. How he had looked when she told him they were moving away. Said some day he would come after her. Come after her. And keep her.

And then she had forgotten. Forgot-

ten him. Someone said he had enlisted—gone to France. Was a soldier.

So warm now. So sleepy.

A soldier. That was what she had to be—a soldier. Good soldier. Must march on. Little Donnie. Must go on—on. What for? Couldn't think. But must go on—on. Be a good soldier.

Painfully she got to her feet.

Must go on. Must follow the soldier ahead—the one out there on the ice who was motioning to her. She'd follow him. Follow Harold anywhere. He always came after her. Always knew the best way.

Out on the ice once more. Following Harold. Hurrying. Trying to catch up. Why did he go so fast? How big he was. How nice he looked in his soldier's uniform. How tall and straight.

But what—Harold was hurt! She gave a gasp of dismay. His head. On the temple. A great round mark. It was bleeding—bleeding. She must fix it. Bind it up. If she could catch up—with him. Stop the bleeding. Bind up his hurt head.

Where was he going? Across the ice. To the other side. And she must hurry—hurry after him. Because he had hurt himself. Was bleeding.

On the other bank. Following Harold. Climbing up. Here a tree trunk. There a bush. Not much snow. Didn't feel cold.

Down the road. Why was Harold going so fast? If she could only catch up.

They were late for school. That was it. The teacher would be angry. Must be nearly there. If Harold would only talk to her. What did the teacher matter? Harold was hurt. That was it. Across his cheek the blood was slowly flowing. The teacher would have to fix it. No the doctor —.

They were late and she had something to tell—something to tell. What was it? What?

Nearly there. Light in the schoolhouse windows. Was it the schoolhouse? Looked like—like —. What was it she



had to tell the teacher? That Donnie—Donnie was —.

A bright light shone all around her. She heard many voices. School of course. And she had to tell the teacher—had to tell her —.

“Donnie Brown—sick—hurry.”

\* \* \* \* \*

Miriam opened her eyes to daylight. She had been dreaming—a strange dream. But—she was in a strange bed.

Wide-awake in an instant, she looked around her. As she stirred, a woman who was reading by the window came to her side. Puzzled, Miriam looked at the woman, then recognized her.

“Mrs. Foster.”

Memories came crowding in on her. She seized the older woman’s hand.

“Donnie! Did they get there—in time?”

“Yes, dear,” Mrs. Foster replied soothingly. “Donnie will be all right—thanks to you. It was a brave thing you did—coming alone through the storm.

“That was nothing. But what about Harold? Is he all right?”

“Harold? Harold who?” Mrs. Foster was plainly puzzled.

“Harold Martin, of course. If it hadn’t been for him I’d never have gotten here. He came in with me.”

“No, dear. You were only dreaming like people do sometimes when they are nearly exhausted. You came in alone. Didn’t anyone ever tell you? Harold Martin was killed in the war.”

Then Mrs. Foster added, as an afterthought, “Shot in the head.”

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## Biblical Numerology

By LEO STALNAKER

**N**UMEROLOGY is the science that treats of numbers. A comprehensive study of the mystic symbolism attached to certain significant numerals in the Holy Bible might well be termed Biblical Numerology.

Such a study would not necessarily involve either an indictment or a defense of the so-called science of arithmomancy, or divination by numbers, which became very prevalent among the ancients, and which Pythagoras declared to be an actual emanation of the Deity, and by which future events were said to have been foretold after the doctrine had been reduced to a science and governed by specific rules. But this study would properly comprise an explanation and interpretation of the symbolic use of certain mystic and significant numerals in the Holy Scriptures.

The origin of the science of symbols

is lost in the maze of early antiquity. While the beginning is not definitely known, it doubtless connects itself with the cradle of humanity, and the science comes down to us from an age when only a few could read or write. Man’s earliest instruction was by symbols.

A thing to be symbolic must really mean something, and must in its nature be a proper, adequate or fitting sign or token of something.

It can be positively and truthfully declared that most ancient worships, arts, architecture, writings, and culture came into existence under the influence of the science of symbols.

Pythagoras in his travels in pursuit of knowledge visited Babylon during the captivity of the Jews, and was said to have been instructed in the sacred things of the Israelites by Daniel, and perhaps by the prophet Ezekiel also. He was



initiated into the deepest mysteries of his age by the sages who believed that "the science of numbers is one of the keys of magic, and will open up all of the gates of the universe."

Many claim that Pythagoras taught the purest doctrines, and in addition was the most virtuous of all ancient philosophers. He saw in numbers the principle of all things. The mystical meaning and supposed divine virtue of numbers formed an important part of his philosophy. He believed and taught that the creation of the world was produced by their harmonious combination, and that numbers existed before the world.

Divination, or fortune-telling, by numbers was not confined to Jewish or to heathen nations, but has occupied much attention in later times and during different periods of Christianity. The numeral system has been introduced into the modern practice of astrology.

A multitude of numbers are found in the Bible. Many of them occur in no uncommon manner. Some appear in an accidental way or by chance perhaps; others as a sort of natural consequence, seemingly. But it cannot be denied that many numerals found in the Bible have some unusual and significant meaning aside from their mere numerical value. No one can read the Holy Scriptures thoughtfully and studiously without being tremendously impressed with this fact.

It is of these numerals of unusual and mystic significance that Biblical Numerology would properly treat.

These numbers are one, two, three, four, six, seven, ten, twelve, forty, and seventy.

Among these the number seven is the most outstanding and important. It is the perfect number—the symbol of perfection.

While the number seven is used in the Bible in some instances without any significant meaning aside from its mere

numerical value, we find it is symbolic of perfection in dozens of things, conditions or qualities. It is the symbol of perfection in strength, in conquest, in plenty, in scarcity or famine, in vengeance, in building, in waiting, in child-bearing, in cleansing, in destruction, in purification, in punishment, in service, in release, in rest, in worship, in feasting, in sacrifice, in commemoration, in discernment, in consecration, in light-giving, in wisdom, in God's covenant, in mourning, in fasting, in giving, in forgiveness, in trespass, in failure, in dedication, in demon-possession, in abominations, in greatness, in flight, and in revelation.

The numeral one is the symbol of Deity, and is often used as such in the Holy Scriptures.

As one is the beginning, the starting point, the cause of all the numerical system, so God is the beginning, the Great Creator, the cause of all things, and on whom everything depends. Numbers are formed of ones, or units. Two is two units; three is three units, and so with all other numbers. While the unit exists by itself, without requiring any other number, all other numbers require the unit. God is the source, the originator, the owner and ruler of all things and beings, and foreknows all events. "God is One." He is referred to as "the Mighty One," and "the Holy One," and the like.

Even among the early ancients the numeral one was considered the father of numbers. Because of this the ancients showed a decided favor for odd numbers. They used odd numbers to allude to the Divine, and made them applicable to celestial things. The even numbers were considered by them to be of an imperfect nature, and they were therefore used to allude to things terrestrial.

This idea is in keeping with the numerical symbolism in the Bible. The number one is symbolic of Deity in the Scriptures; three is symbolic of the at-



tributes of Deity and alludes to holiness; seven, the perfect number, is symbolic of perfection—all these odd numbers referring to the Divine and applicable to things celestial. But the even numbers of significant numerical meaning pertain to things terrestrial in the Holy Bible.

In considering the symbolism of the numeral one it must not be confused with that of the numeral three, which is also a divine number. One is symbolic of Deity. Three is symbolic of the attributes of Deity, and alludes to holiness. This is evidenced by the Trinity, the union of three in one—the Father, Son, and Holy Ghost; the thrice holy of Isaiah and of Revelation; the three great feasts God's people were required to keep each year—the feast of unleavened bread, or the Passover; the feast of harvest, or Pentecost; and the feast of ingathering, or feast of Tabernacles.

This symbolism of the numeral three is further seen in the triple blessing by and through which God commanded Moses to require Aaron and his sons to bless the children of Israel, and also in the triple blessing of the benediction found in the closing verse of Paul's second Epistle to the Corinthians. The symbolism of the numbers one and three emphasizes that there is but one God, but He makes Himself known to man as the Father, Son, and Holy Ghost—three separate individualities. In three respects are His greatness and power shown—in His Omnipotence, His Omnipresence, and His Omniscience. He is all-powerful; He is present everywhere; He knows all.

In early antiquity the equilateral triangle was the symbol of Deity. It was considered the most perfect of figures. Its three sides represented to the Egyptians each of the departments of creation—the animal, vegetable, and mineral. Later the three sides were con-

sidered as representing the three attributes of Deity—three being symbolic of these attributes. Some of the ancients also used a circle with a dot in the center as the symbol of Deity. The circle therefore had a center, space, and circumference, and these three represented the three attributes.

But Deity was represented by one—one circle, one triangle or the numeral one.

The number two is the symbol of association, union, or combination. Antagonism is very often present in some form in this symbolism of the numeral two. In many instances the associating, uniting or combining represented or alluded to by the number two is for the purpose of combating antagonism. But in other cases this associating, uniting or combining is of opposites or contraries, thus resulting in antagonism.

The associating together of opposites or contraries, or the uniting of the same symbolically, can be seen in such twos as the following: man and woman, as in marriage; good and evil, to make up the world; even numbers and odd numbers, to constitute the numerical system; light and darkness, to form a day,



and many other examples of like nature. The association of opposites or contraries resulting in antagonism is seen in such twos as these: David and Goliath; Christ and Satan; the two groups of virgins, wise and foolish, who went forth to meet the bridegroom; the Pharisee and the publican; the two men in one city, one rich, with "exceeding many flocks and herds," the other poor, with only "one little ewe lamb"; two men in one bed, one taken, the other left; the Spirit and the flesh, and "these are contrary the one to the other"; two women grinding together, one taken, the other left; two men in the field, one taken, the other left; the two masters, God and mammon.



The numeral four is used in the Bible as the symbol of world-wide extension, or of the organized world in its extension.

In keeping with this thought we have the four seasons, spring, summer, autumn, and winter; the four elements, fire, water, air, and earth; the four cardinal points of the horizon, north, south, east, and west. In the Holy Scriptures mention is made of the "four winds," the "four corners of the earth," the "four quarters of the earth"; the "four horns" as the sum of the world's forces against the Church; the "four beasts," representing the four world empires; the "four living creatures," the "four wheels," the "four metals" and the "four chariots," and all of these bear out the symbolism of the numeral four.

God's revelation, or gospel, to the world is fourfold. Four represents world-wide extension, and therefore four is the number of the evangelists Matthew, Mark, Luke, and John.

Six is the symbol of the world powers' greatest triumph. It is a world number. It is under the sixth seal and under the sixth trumpet that the great suffering of the Church reaches its consummation, according to the book of Revelation.

Six raised to tens and hundreds, higher powers, is the number of the beast in Revelation, the persecuting worldly powers or the last Antichrist—666. The number of the beast, it is declared, is the number of a man, that is, not a number of God, but a human or worldly number; not a divine one. It is also clear that the "name of the beast," or the number of the name, is to be understood as having some significant numerical meaning.

Six as the symbol of the world powers' greatest triumph is raised to higher powers, tens and hundreds, in representing the name or number of the beast, and this alludes to the beast's progression to higher powers as the last great Antichrist.

While six, a world number, is close to and verges upon seven, a divine number, the one even and the other odd, yet

the two are separated by an impassable gulf. There is a pause between the sixth and seventh seals, and also between the sixth and seventh trumpets. The world-judgments are complete in six, but by the fulfillment of the seventh the kingdoms of the world become Christ's. Six is the symbol of the world powers' greatest triumph, but in the fulfillment of the seven their complete destruction takes place.

Jesus was killed by his enemies on the sixth day of the week, and it was "about the sixth hour" of the day when Pilate delivered Him to the mob to be crucified.

Ten is the human number. It is the symbol of that which is human or earthly. It is the basis of the decimal system, and was suggested by the ten fingers on human beings. Before the time of a perfected system of symbols for use in calculations human beings counted on their fingers. Hence we have that part of the science of numerical calculation that is commonly known as the decimal system, in which the unit is always multiplied by ten or some power of ten to give a higher value, and divided by ten or a power of ten to give a lower value; that is, the figures representing a different value progress or decrease by tens; the value increasing tenfold for each place nearer the left hand, and decreasing tenfold for each place nearer the right hand.

In ancient times the fingers of the human hands were regarded as visible numerical signs, and the practice of counting by these natural signs prevailed in all classes of society. As years passed by the finger symbols were developed into a system capable of expressing numbers into the thousands. The thumb and index finger on one hand were used to express tens by a variety of positions, such as bringing the tips together, stretching the same outward, placing the thumb along the index, or bending it or bringing it against the ball of the index. The remaining fingers of the same hand were used to express units, also by a variety of positions. One or more of



these were bent at the middle, or placed on the palm to indicate the number meant. Similar sets of signs on the other hand indicated hundreds of thousands instead of units and tens.

Ten as the symbol of that which is human or earthly is evidenced by the ten earthly kingdoms represented in Daniel by the ten horns in the vision; by the ten toes of the earthly mixture of clay and iron on the image in the vision of Nebuchadnezzar; also by the ten horns on the beast in Revelation that came out of the sea, representing the persecuting earthly powers.

Twelve is symbolic of God's people. It is the church number. This symbolism is seen in the fact that Israel, at one time God's chosen people, had her twelve tribes. It is further perceived in the number of Apostles chosen by Jesus—twelve; the twelve gates of the New Jerusalem, through which God's children will enter the Holy City; and in many other significant facts set forth in the Bible.

It is probable that this symbolism can be seen in the twelve signs of the zodiac and also in the twelve months into which the year is divided.

As God's people were represented by the twelve pillars, so we find that the twelve tribes were represented or alluded to by the twelve cakes of Leviticus, the shewbread which God ordered baked; by the twelve rods with the names inscribed on each and placed in the tabernacle close to the ark; by the twelve men sent out as spies; by the twelve men selected at the time of the crossing of the ark over Jordan; by the twelve men to carry twelve stones from the Jordan around the spot "where the priests' feet stood" and to set them up as a memorial; by the twelve officers appointed by Solomon "over all Israel, who provided victuals for the king and his household, each man his month in the year," the year having been divided by the Israelites into twelve months; by the twelve oxen in Solomon's temple that supported the immense semi-circular vase referred to as the "molten

sea"; by the twelve lions connected with Solomon's throne of ivory; by the twelve stones used by Elijah in building his altar at the time he put the prophets of Baal to the test; by the twelve stars, as heavenly lights, composing the crown on the head of the woman in Revelation who appeared clothed with the sun and with the moon under her feet.

It is the belief of many that Elijah, when the prophets of Baal had failed to bring fire from their gods, took twelve stones for the erection of his altar, not alone because Jacob had twelve sons, but mainly for the special purpose of inducing and gaining the special favor of God, since twelve was the symbol of God's people.

Forty is the symbol of trial, humiliation or desolation. The Deluge, resulting in the greatest desolation the world has ever known, was of forty days duration. The periods of fasting, trial, and humility of Moses, Elijah, and Jesus each were forty days and forty nights.

Forty, being an even number, pertains to things terrestrial in this symbolism. And, as in the case of many other numbers used symbolically, God originated this symbolic use of the numeral forty. He fixed the period the rain should continue during the Deluge at forty days and forty nights. This was of sufficient duration to produce the desired desolation on the face of the earth, and cause the complete destruction of "every living substance."

Why did Jonah fix the time at which Nineveh should be overthrown at forty days unless forty was to him, and in all probability to the people of Nineveh also, the symbol of desolation? It is certainly a fair inference that Jonah was aware of this symbolism and attached some importance to it. The number forty seems to have been selected by Jonah himself. No record is given that God fixed the time of Nineveh's destruction at forty days after Jonah's entry into the city, or embodied this fixed time in His commission to Jonah. It is to be supposed that this time was Jonah's free



selection, and in making it he was guided by numerical symbolism.

The number seventy is used many times in the Bible as the symbol of divine selection or determination in human and earthly matters. It pertains to the terrestrial.

When the law was given to Moses seventy elders of Israel were taken as witnesses. God selected this number. When He wished to take of the spirit that was upon Moses and put a portion of it upon the elders of Israel, the number of elders He selected and determined upon to receive this gift was seventy.

Jesus, as His end approached, selected seventy as the number of disciples that should precede Him and prepare the way in every city and place "whither He himself should come."

Finally this symbolism of seventy as representing divine selection or determination in human and earthly matters is seen in the period of years selected and determined upon by God as the usual and average life of mankind on this earth—"threescore years and ten."

The wisdom of all the ancients was symbolic.

The fact that every country has its different language while numerals have remained similar in design and value throughout the world is pointed to by modern numerologists as proof that the principles of numbers are universal.

The study of Biblical Numerology does not properly embrace a consideration of the contentions of numerologists that all persons are ruled by numbers and their principles, which when understood and properly applied are not only interesting and divulging but may be made useful and beneficial in attaining a full measure of fame and fortune, contentment and happiness, and made effectual in overcoming defects and weaknesses of character in individuals where such exist. Nor does it include a consideration of the beliefs and teachings of Pythagoras in furtherance of his idea that numbers are the principles of all things and that the universe came into

existence through, and was founded upon, the power and influence of numbers.

It is not within the province of this study to comment, either favorably or unfavorably, upon the usefulness or accuracy of present-day numerological calculations and representations. This study only involves a consideration of the mystic symbolism attached to the unusual and significant numerals found in the Holy Scriptures.

That some of this numerical symbolism originated with God can be stated positively and without fear of successful contradiction, and that much of it was recognized and employed by Jesus is also quite indisputable.

The purpose of all this symbolism is perhaps not clear to some, but the presence of it in the Holy Bible must be admitted by all. One's inability to entirely comprehend the symbolic meanings is not strange. God is infinite. Man is finite.

A complete understanding of all these mystic symbols will be reached only when the finite is able to grasp the infinite.

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Preach self-denial and make its practice pleasurable, and you will create for the world a destiny more sublime than ever issued from the brain of the wildest dreamer.—*Sir Walter Scott.*

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## The Secret

By HERBERT PORTER

Lost in the sterile frenzy of black night,  
The children of the world cry out in woe;  
Drunk with the giddy wine of earthly  
lusts,  
They cling to phantoms of the mortal  
mists.  
Knowing not, yet, within them is the  
Christ  
That shall emerge and purify the flesh—  
Of astral bodies, making palaces  
Fit for a kingly spirit: Love can change  
Mortal itself to Immortality!



## Progress of a Truth Seeker

By LUCY D. PEAKE

**I**N THE BEGINNING of my philosophical study I had to take myself entirely out of the old orthodox setting. Along the way that I have come the ideas embraced by Unitarianism first helped me to rationalize my thoughts; then Unity proved a great help, and it still does.

I have learned from the Rosicrucian Philosophy that thoughts are forces, and they build for good or ill both now and in the conditions we are making for ourselves in future lives.

I know that in ourselves lie all the causes of our ills, be they great or small, and that we must correct our own characters and then outside things will adjust themselves like magic. As William Arbert says, "Ninety per cent of karma comes to us by means of the reactions which our environment makes to our way of dealing with it." Some of this we may correct at once. As for the rest of our karma (the result of what we have done or have not done in previous lives) we must accept it. It is not punishment but the bending of us back to God.

The immensity of the universe and time as I can grasp any idea of them at all almost overwhelms me, yet my own way in life is becoming clearer daily, and I rejoice to walk therein.

I can understand how all the earth, the universe, even space, is ensouled by spirit. I see God in everything—even in the ground on which I walk. I understand how in the beginning spirits were differentiated in God and began the pilgrimage through matter in order to attain self-conscious goodness.

It seems marvelous to me when I picture the interpenetrating planes, especially the higher planes of consciousness filled with celestial beings all in different stages of advancement, also the four interpenetrating bodies in which we ourselves function.

I love to think how an actual shining glory surrounded Christ Jesus because of His tremendous spiritual attainment.

I like to feel that invisible helpers and advanced spirits are all about us to do us good.

Therefore we must seek in our lives only spiritual attainment, not material gain.

Work is the basis of all spiritual growth. As Paul said, we must work out our own salvation. Love and service are the keynotes—selflessness in doing good both for the sake of helping others and further still for the sake of good itself, not for personal credit.

I realize the meaning of these verses now:

"He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

"Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."

"Judge not that ye be not judged."

"Give and it shall be given unto you."

For a way of living Paul's words must guide us: "Whatsoever things are true, honest, just, pure, lovely and of good report, think on these things."

I like these words: "The Christ in me greets the Christ in you," taken from Unity.

I believe that we are drawn to our children (or they to us) and to our friends in each life that we may serve each other, and to repay services rendered in past lives. We also must strive to win those not friendly to us, for love must eventually triumph. We are all brothers on the same road.

We must be absolutely just and speak the truth, counting nothing gain but Christ. "What is required of thee but to love mercy, to act justly and to walk humbly with thy God?"



Finally, we must continually "dwell in the secret place of the most High," that is, our own consciousness of God. We must practice the presence of God within us, must let our minds be stayed on Him, poised and at peace even in the

midst of trying circumstances without. "Be not faithless but believing," "for the battle is not yours but God's.

I am surely learning lessons here, and I only hope I can remember them when I return again in my next incarnation.

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## Patience for the Aspirant

By WILLIAM ARBERT

**T**HE HARDEST lesson for a student to learn is to possess his soul with patience. More fail because of lack of patience than from any other fault. They are so possessed with the desire to do good, to save others, to get before the public, that they become lost as one straying in a strange country.

At no time in the history of the world has the quality of patience been more necessary than it is today, both in the outer world of man's affairs and the inner spiritual life. Patience is sorely needed in the outer world that now seems so full of chaos and disillusionment.

Too often the student who was nearly ready for great things to manifest to him has ruined his chance to go onward and upward by his impatience. With the first appearance of understanding or wisdom comes the test of patience. Many lack this most important quality, and it needs to be acquired, truly acquired, before they can be ready and worthy of that which they are seeking.

Did it ever occur to you why some, despite their most earnest desires and prayers and their doing everything to make themselves worthy, have never been able to be in the least way conscious of any happenings on the inner planes? In some cases it may be that they are of the mental type and not psychic and for

this reason are unable to become aware of them, but more often the failure is due to impatience.

There are some, however, who were formerly always seeing visions during meditation who are now seeing nothing, but instead are beginning to get clear inner guidance and are coming into a *knowing* of things which before they never could grasp. Such are unmistakably entering a higher consciousness, and they should not allow themselves to regret that they no longer are seeing visions, for it is far better to *know* than it is to see and not understand the meaning of what they see. Such will find that they will now be able to interpret the significance of any inner experience they may have, and that all they need to do is to turn within and they will know.

It takes patience, great patience, to develop spiritual sight, especially for those who are being sorely tried and tested. Did it not take Jesus of Nazareth thirty years of preparation for the Christ Spirit to descend and make its abode in him? Do you think it will come to you in a few months or a few years?

Lend not yourself to impatience; for if you who open yourselves to impatience could know what you draw to yourselves by your selfish desires, you would stand aghast and would truly possess your souls with patience.





## MAX HEINDEL'S MESSAGE

Taken from His Writings



### The Masonic Legend of Creation

**T**HE MORE salient features of the Masonic legend relative to the creation of the world and man upon it are as follows:

In the beginning the Elohim Jehovah created Eve. The Elohim Samael, who is the ambassador of Mars to this earth, united with her. Cain was the offspring of this union. Afterwards the Elohim also created Adam, and Adam united with Eve, with the result that Abel was born. Thus Abel was the son of human parents, both of them creatures of Jehovah, and he was docile, amenable to the commands of the God whom he regarded as his Creator; whereas Cain was the semidivine offspring of a human mother and a divine father. On that account he had the inherent divine urge to create.

Abel was content to tend the flocks, also created by Jehovah, which like himself fed upon plant food that grew wild without effort on his part, the gift of the gods. Cain was different. In him the dominant desire to create something new, the divine urge to make two blades of grass grow where formerly there was one, was an impelling power, and he could not be satisfied until he had achieved something by his own initiative. So he planted the seeds which he found, he caused grain to grow, and he offered to Jehovah the work of his hands. But his offering was not pleasing to the God

Jehovah, who saw in him a possible rival, one not to be entirely domineered over. As a consequence there was war between Cain and Abel, and the blood of the latter was shed.

Then Adam again united with Eve, and from this union Seth was born. Since then there have always been in the world two classes of people: *the sons of Cain and the sons of Seth*. From the latter was born the long line of kings who held their office "by the grace of God," this succession culminating in Solomon. This line of kings were the sons of men, that is to say they were born of a human father and a human mother, whose ancestors were Adam and Eve, both created by God and amenable to his dictates, both thoroughly and entirely human.

In this respect the sons of Seth differ radically, very radically, from the sons of Cain. Cain was virtually the son of a widow because Eve had been left by her divine husband, Samael, at the moment when fertilization was accomplished. He had never taken the part of husband or father, and therefore his offspring was in effect the son of a widow. From Cain, the semi-divine progeny of Samael and Eve, a long line of sons has descended who have originated all the industries, as you will see by consulting the Bible. They invented all the arts and all the sciences. To them all the



material progress of the world has been due. Their line culminated at the time when Solomon, the son of man, sat upon the throne of Israel, in the birth of a son of the widow, called Hiram Abiff, which you will also find chronicled in the Bible. I do not mean Hiram of Tyre, but Hiram, the master workman, who was sent by King Hiram of Tyre to build the temple of Solomon. He, then, was "the widow's son," and Solomon was the "son of man."

At a later time both of these characters in the world drama were reborn. Solomon became Jesus of Nazareth, the son of man; Hiram Abiff became Lazarus. He was also the widow's son of Nain. The two resurrections recorded refer to Initiation. Since then these two characters, the son of man and the son of the widow, have worked for the same ends but in different spheres. Jesus, the son of man, has worked among the churches, and is doing so still. Christian Rosenkreuz is the later name of Hiram and Lazarus, the son of the widow. Jesus, the son of man, stands as the genius and protector of all church craft whereby religion is fostered and man is brought back to God along the heart's path by devotion. Christian Rosenkreuz, the son of the widow, works with the world powers, the industries and sciences, in order to bring about the union of the temporal and the spiritual power, the head and the heart, which must take place before *Christ, the Son of God*, can come again.

And by the way, about this union I said in the "Cosmo" that "the second coming of Christ would take place at a time when the *State* and the *Church* had become united." But that was not exactly a happy expression to use. The teachings were given to me in German and in such volume that it was difficult to find the proper English expression for everything immediately, so occasionally I translated too literally. The words "State" and "Church" as used by the Teacher were meant to convey the idea that at some time the temporal and ecclesiastical power must work hand in

hand and become more and more united, for at the time toward which we are looking, the time of the kingdom of Christ, there shall be only one ruler, who will then be both *king* and *priest*. Therefore naturally the human race must be educated to a point where their human rulers approach that ideal more and more, being wise enough to guide a state and good enough to guide the hearts of men. Thus and thus alone can we approach the kingdom of God. That therefore is the condition which Christian Rosenkreuz and Jesus are now endeavoring to bring about in Church and State.

—From "Echoes," September, 1914.

## Beauty

By CAROL SHELDON

There is no ugliness in all the earth:  
 The naked tree but waits a sure re-  
 birth;  
 Beneath the fallen leaves the wild flow-  
 ers sleep,  
 And streams flow calm and clear  
 where willows weep.  
 Depth there must be ere there can be  
 great height,  
 The dawning day succeeds the fading  
 night;  
 And tears are showers to irrigate the  
 plane  
 On which the exiled soul must reap  
 the grain  
 Of future grist . . . Firm-rooted in the  
 sod,  
 Immortal Beauty lifts its bloom to  
 God!

## Be Carefree

There is no need for the great mental strain that so many of us are working under concerning what we shall eat and what we shall drink. Our Father in Heaven does own the earth and the fullness thereof; the cattle on a thousand hills are His. If we learn to cast our cares upon Him, there is no doubt that the way out of our difficulties will be provided.—*Max Heindel*.



# Monthly News Review

## Students Rebel Against War

NEW YORK, April 13—Several thousand students in colleges, universities, and high schools here walked out of or failed to appear at their 11 o'clock classes this morning as a part of a nation-wide protest against war. The "strike" against war was called to take place from 11 a. m. until noon, but after 1 p. m., hundreds of students were still gathered on campuses listening to speeches denouncing militarism and urging them to carry on aggressive campaigns for peace.

At Columbia University, about 2000 students, despite the fact that a large number of them would have to take "cuts" for their absence from classes, met on the campus to acclaim their support of the drive against armaments.

At the Washington Square section of New York University about 650 or 700 gathered in the square and listened to addresses setting forth the evils of warfare. At the University Heights section of New York University, about 500 of the 1500 students cut their last morning classes and met in the Goldman stadium where five speakers denounced war and urged American youth not to fight in any kind of conflict.

The "strike" was called by the National Student League, which organized similar demonstrations from coast to coast.—*Christian Science Monitor*.

The college students have "struck." This is a sort of "token" strike, the students absenting themselves from the classes being a token of their nonmilitaristic opinions. It is a sort of shock to the old-time crystallized line of thinking when we find university students taking an aggressive stand against war. It is very common to decry war and say, "Yes, we must have universal brotherhood." But when it gets down to brass tacks and putting this principle into operation it is a different matter. War will not be done away with until the evolutionary status of the average human being is improved to the point where he recognizes the superior claims of Christian citizenship over the claims of the Race Spirit, operating under the God of War, Jehovah. Such demonstrations as the one noted above are a sign of the times. In themselves they will not greatly change the

evolutionary status of the citizenry of the country, but they will create sentiment which will work in that direction.

## The Oxford Movement

After every great war comes a financial depression; then a great spiritual wave. This is the normal progression.

The spiritual revival that is now sweeping through the world is the "Oxford Movement." Nonsectarian, working in the churches and out, it is accomplishing tremendous results.

It is, in effect, a return to the religion of the prophets and the apostles with the four great principles: Absolute Honesty, Absolute Purity, Absolute Unselfishness, Absolute Brotherly Love.

It goes without saying that if this doctrine could spread through the world for as long as two months, there would be no wars and no business depressions. Also there would be calm serenity in the world. The patching of the differences between the British and the Boers in South Africa is said to have been due—more than for any other reason—to the efforts of the young men connected with this movement.

The above extract, by Harry Carr, noted Los Angeles columnist, calls attention to the magnitude of the spiritual revival known as the Oxford Movement. We hear much, pro and con, regarding this movement. Some of the rumors, if true, would indicate that there are some abuses connected with it. Nevertheless the preponderance of evidence seems to be that the good which it is accomplishing far outweighs the negative elements, and that it is becoming a force for righteousness on a large scale in many parts of the world. There never was a movement yet which was devoted to the good of the world that was perfect and that didn't have some undesirable features which could be made the target of attack. We have merely examined the surface indications relative to this movement, but from the evidence it would appear that it is accomplishing much that is needed in this period of the world's history.



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# Astrology Department

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## How to Choose the Hour

By EMILIE M. CRUTTENDEN

**I**N ANCIENT times "Choosing the Hour" was a branch of astrology that was deemed of much importance; and the masters of star lore were consulted as to the most favorable day and time for commencing any new or important undertaking.

In natal astrology the moment of birth shows in the faithfully cast and interpreted chart the life and opportunities and inclinations from birth until the soul leaves its earthly tabernacle. Correspondingly, the launching of a ship, the starting of an enterprise, or laying the foundation stone of a building is the birth of that undertaking; and a horoscope cast for that time will show the stellar influences that will affect its success or failure, also the delays, and the friends or foes of each respective project.

In modern books on astrology there is very little given to guide students in choosing a suitable day and hour for starting any enterprise. The question might be asked, What are the benefits arising out of deliberately choosing a date and hour from the positions of the stars? Also how should we set about it?

First we should consider the nature of

the enterprise: if philanthropic schemes are under consideration we should seek a day on which Jupiter is favorably aspected, and then choose a time when he will be in a good position as to horoscological house. If a school of art or music or anything to do with beauty or pleasure is to be built or opened we should look for the position of Venus. In engineering trades, chemistry, or works connected with iron the position of Mars is important. With ships and voyages, Neptune and the Moon.

Consider which planet rules the project for which you want to choose the day and time; then seek in the ephemeris a day on which that planet has good aspects. It seldom happens that a day can be found on which all the aspects are what we call "good"; usually we are limited in

choice to a day in some particular week or month when the majority of the aspects or the more important ones are favorable.

The horoscological houses must also be considered, and the interpretation of the chart by houses differs somewhat from that used in natal astrology.

*The first house* represents the project itself, and is described by the sign of

### THE ROSICRUCIAN DOCTRINE OF ASTROLOGY.

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



the zodiac rising and its ruling planet. Hence the importance of choosing a day and hour when the planet ruling the enterprise is well placed and a harmonious sign rising.

*The second house* shows whether there will be ample money or financial difficulties. Here we again notice the sign and where its ruler is placed, as this will indicate from what sources the money will come, or the nature of the difficulties if badly aspected.

*The third house* shows writings, signatures, documents, etc., connected with the matter, and if many short journeys will be probable. In every case look for the ruler of the sign on the cusp of the house under consideration, note which sign and house the ruler is occupying and its aspects; also note if there are any planets in the house. Those houses containing planets show the affairs which will prove of most importance for good or ill as the case may be. This applies to all the houses.

*The fourth house* is very important as it shows the conclusion or finish of the matter, whether it will be ultimately successful and its type of ending.

*The fifth house* shows that which arises out of the enterprise and goes on to posterity.

*The sixth house*, employees connected with the matter, and its usefulness—its service to the community.

*The seventh house* shows whether it will receive much or little publicity, find favor or receive opposition.

*The eighth house*, gain or loss from goods of the dead; also in some cases if deaths of people connected with it are likely.

*The ninth house*, voyages or travel in foreign countries, also religion and the superconscious.

*The tenth house* will show the honor and status of the venture and its true mission and purpose.

*The eleventh house*, its friends, whether true or false, influential or the reverse.

*The twelfth house*, its secret enemies, its restrictions, and its hidden nature.

From the above brief description of the houses we can see that though similar in meaning to that used in natal astrology there are certain differences, and this arises out of the fact that we are dealing with a physical thing or enterprise and not with an unfolding soul endowed with the priceless gift of free will.

Next we turn our attention to the Sun and Moon and the planets. As already said, the rising sign and its ruler describe the enterprise itself.

*The Sun* indicates those in authority or good position in the world, so if possible a day should be chosen when the Sun throws a favorable ray to the ruler—i.e. a good aspect. It depends on the nature of the enterprise whether we should also look here for a spiritual influence as well.

*The Moon* indicates the people, also if the enterprise is likely to be fruitful. An unpected moon is detrimental, and makes it difficult and in some cases impossible for success.

*Venus* is the harmonizing and unifying influence when well aspected.

*Mars* brings energy — constructive with good aspects, but if badly aspected, dissension, disputes and sometimes destruction.

*Jupiter* expands, enlarges, and this may apply both to influence and to money or to material benefits; badly aspected it may indicate loss through extravagance.

*Saturn* will be restrictive and hindering, but when well aspected it will conserve and consolidate the outcome and give it endurance in time.

*Mercury*, well named "The Messenger," helps the varied influences in the matter to come in contact with each other and express themselves by deed or word or pen as the case may be.

*Uranus* will show the sudden happenings, the unexpected, for either good or ill, also the unusual and original.

*Neptune* shows the unexplained, the



hidden, the mysterious; if badly aspected it indicates chaotic conditions, or deception or treachery.

The houses any of the planets are in will show the department in the affair where their influences will take place. The signs of the zodiac they occupy further explain where their influence will be felt.

The "qualities"—cardinal, fixed, and mutable—are also important. Here the nature of the enterprise should be carefully considered. If it is something which requires immediate success and much energy we should choose a time when one of the cardinal signs is rising as the energy of these signs starts quickly. If it is something designed to last for a long time, such as a church, a hospital, an occult school or society, one of the fixed signs will often give far better results, as the cardinal signs lack stability unless other factors in the horoscope are strong enough to counteract this tendency. A mutable sign rising often gives uncertainty and lack of energy and initiative, but it also gives adaptability; much depends on the position and aspects of the ruler.

It is usually better to choose a time when Ascendant and Midheaven are of different quality, i.e., fixed Ascendant, cardinal Midheaven, or vice versa, or a mixture of cardinal and mutable, or mutable and fixed.

The best way to gain experience in choosing a favorable time is through the study of maps set up for the exact time of important undertakings that have already taken place, and by observing the events and results that have actually happened to them. I have made a study of these for years, and come to the conclusion that many accidents of a public nature could be avoided by choosing suitable days for launching of ships, aircraft, etc.

Peace and harmony between nations and between industrial leaders and their employees would be more readily attained and more lasting if at the time of the signing of documents and opening

important conferences the stars were in harmonious positions.

Living in the world at a time when great spiritual forces are being poured forth in preparation for the dawn of the Aquarian Age and of the sixth subrace, more and more people are becoming interested in the study of the stars. And though they may first be seeking to know what the future may have for them individually, what joys or sorrows may come to them, they may also learn that not only individuals have guiding stars, but nations and communities as well.

What a wonderful privilege it is at the present time for students to seek more knowledge, more truly spiritual knowledge, of the forces that lie behind the movements of the stars and planets, and then to bring that knowledge as a gift in the service of humanity!

Those who read the pages of this magazine are familiar with the teaching of rebirth and karma, the law of cause and effect, and feel that many of the accidents and catastrophes, whether too many or too few, the failure or the success of undertakings, are the results of this law. What happens today is the outcome of something done in the past, but this is no reason for us to sit down and say, "It is fate."

Each dawn, be it only the dawn of a twenty-four hour day or the dawn of a life or of a new age, is an opportunity to sow new seed to sprout and grow and fruit in the tomorrows stretching out into the long vista of future years and ages.

In the dim distant past when the seers and spiritual leaders read the stars and planned the lives of the people, the latter followed and obeyed like children. All was well so long as the leaders used their knowledge in the service of God and His people as a sacred trust. But in the course of evolution through the different ages the stellar teaching was passed on to pupils who sometimes abused their trust and used it for their own gain, until in the passage of time the reading of the stars came largely into



the hands of fortune tellers and the like. However, in comparatively recent times there has been a great revival of the more spiritual side of the study of astrology. One of the forms this revival has taken is that of teaching the meanings of the constellations, signs, and planets to an ever increasing number of individuals so that no longer will they be dependent on the interpretations of others but learn to cast and read horoscopes themselves. So far the chief interest seems to have centered in natal astrology, but I feel the time is now ripe to sow the seeds of interest in the maps of undertakings and enterprises that affect the lives of many, and in some cases of nations.

The first seed to be planted is that of studying "How to choose the hour." The ground in which to plant this seed is the hearts of students of the stars who are filled with the love of Christ and with desire to be of service to humanity. This ground must be cultivated with patient study and experiment, and after sufficient knowledge has been obtained an endeavor should be made to interest public opinion in the subject.

Earnest students may feel how little influence they have at the present time in the choice of the hours that bring the birth of new things which affect the lives of so many of the people of the earth. But there is one field in which they may start, and in some instances have already done so, and that is in the choice of day and time for the first occult or astrological lecture in a town, the starting of a class for spiritual study, or the opening of a new center or group. It is the *starting* of these activities that is of most importance.

I have found Leo rising good for work that one wished to endure and continue; naturally certain beneficial aspects were needed as well. An astrology class was started in Sussex with Leo rising; it continued four years under one teacher, and has been revived and continued under several others. A meeting in Devonshire was also started with Leo rising

for the teaching of astrology and Rosicrucianism in 1919 and is still continuing. These are only two examples, on a small scale, but they illustrate the advantage of studying each sign of the zodiac and its affinity with the matter in hand. Initiating a new lecture series and classes is continually taking place as the work of spreading spiritual knowledge and the teaching of the reality of the unseen world expands.

We want this teaching to spread and reach more and more people in these difficult days of testing and preparation for the dawn of the new age. Sometimes we notice that new centers and groups do not prosper or show the enthusiasm that we have expected. In these cases let us set up horoscopes of the day and time when they were started; then cast a map for one which has succeeded and endured. In both instances notice the rising signs and planets, the places and aspects of each, and compare one with the other. From this comparison we shall learn more and more about the various factors which help toward success, which is only another way of "working in harmony with the forces of the unseen helpers in the spiritual worlds who are the servants of God."

The positions of the Sun, Moon, and planets are a guide toward attaining this harmony. Good aspects, i.e. the trine, sextile, and some of the conjunctions, are harmonious and help toward building up. Adverse aspects, i.e. the square, opposition, and certain conjunctions, break down existing conditions, or separate or destroy; this applies especially to the square. The opposition acts more as hindrance or frustration. The conjunctions must be interpreted as to whether the conjoined planets are harmonious in their nature one with another or the reverse.

Studying the maps of important treaties throws much light on "choosing the hour." Here the aspects are very important in achieving harmony. Great attention also should be given to the 4th  
(Continued on page 288)





## Children Born This Month

ASTROLOGICALLY DELINEATED

THOSE BORN MAY 22ND TO JUNE 21ST, INCLUSIVE, 1934.

### TABLE OF ASPECTS

☉ △ 24, May 27—June 12, Inclusive.	
☉ △ 5, June 12—June 21, “	
☉ * 8, June 14—June 21, “	
☉ □ ♀, May 23—June 9, “	
<hr/>	
♀ * ♀, entire month.	
♀ △ 24, May 22—May 26, “	
♀ □ 24, June 6—June 17, “	
♀ △ 5, May 27—June 3, “	
♀ * 8, May 28—June 5, “	
♀ □ ♀, May 22—May 24, “	
♀ * ♀, June 3—June 13, “	
<hr/>	
♀ ♂ 24, May 22—May 24, “	
♀ * 5, May 26—June 6, “	
♀ □ 5, June 21, “	
♀ ♂ 8, May 27—June 7, “	
♀ △ ♀, June 5—June 16, “	
<hr/>	
♂ △ 24, June 12—June 21, “	
♂ □ 5, May 22—June 8, “	
♂ □ ♀, June 7—June 21, “	
<hr/>	
♂ * 8, entire month.	

### KEY TO THE DELINEATION

The positions of the planets during the month are given in the accompanying tables, also all the aspects which occur throughout the month with the exception of those of the Moon. By referring

### POSITIONS OF THE PLANETS.

Sun in Gemini.  
 Mercury in Gemini and Cancer (enters Cancer June 1).  
 Venus in Aries and Taurus (enters Taurus June 2).  
 Mars in Aries and Gemini (enters Gemini June 3).  
 Jupiter in Libra, retrograde till June 12.  
 Saturn in Aquarius, retrograde June 10-21.  
 Uranus in Aries and Taurus (enters Taurus June 6).  
 Neptune in Virgo.

to these tables and the following delineations a general reading can be obtained for the horoscope of any child born during this month. For instance, a child born on June 5th will have Mercury in Cancer, Venus in Taurus, Mars in Gemini, and all the other planetary positions noted in the table, also the following aspects:

☉ △ 24 | ♀ \* ♀ | ♀ \* ♀ | ♀ ♂ 8 | ♂ □ 5  
 ☉ □ ♀ | ♀ \* 8 | ♀ \* 5 | ♀ △ ♀ | ♂ \* 8

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



## DELINEATION OF PLANETARY POSITIONS

The Sun in Gemini gives mental quickness and keenness, also literary ability or at least a tendency in this direction. Gemini is a common, flexible sign, and adaptability is one of its keywords. Gemini as a rule indicates that the native has not had as much evolutionary experience as is given by the cardinal and fixed signs, nevertheless it is a sign which gives great capacity for making progress in the present incarnation through its adaptability and its mental facility. Children of Gemini learn easily and usually become well informed. They also have the ability to express themselves clearly. When the planets which are located in Gemini are adversely aspected, however, it has a tendency to make chatterboxes of them. In such cases this inclination has to be watched and kept within bounds. The children of Gemini lack patience and have a tendency to drop their work before it is finished unless they are urged to continue it. They love to travel, and for this reason an occupation which takes them from place to place, like that of a salesman, is likely to be suitable in many cases. Gemini often confers ability along scientific lines. Gemini is ruled by the changeable Mercury which makes these children high-strung and subject to worry. Good aspects to the planets in Gemini or to Mercury tend to minimize and control this.

Mercury is in Gemini until June 1st which increases the mental capacity of the native. The rest of the month it is in Cancer, an emotional sign, not so well adapted for mental activities. Venus is dignified in Taurus from June 2nd to 21st. Previous to that it is in Aries where much energy is given to the affectional nature. Mars is in Taurus until June 3rd which gives an element of stubbornness. The rest of the month it is in Gemini where it adds forcefulness to the mind. Jupiter in Libra, Saturn in Aquarius, Uranus in Aries, and Neptune in Virgo are all good planetary posi-

tions, and will give stability and talent in various lines.

## DELINEATION OF ASPECTS

The Sun at various times this month has the excellent aspects of a trine to Jupiter and Saturn and a sextile to Uranus. Jupiter confers benevolence, broad-mindedness, vision, and the ability to extract success from one's environment. Saturn gives patience and persistence and the ability to rise by sustained effort. Uranus indicates a progressive outlook and inventive ability. The Sun has a square of Neptune in the first half of the month which indicates too much psychic sensitiveness, and it is advisable for the children born during this period to go slow in everything having to do with the occult.

Mercury is well aspected at different times in the month by Venus, Jupiter, Saturn, Uranus, and Neptune. Mercury is the planet of speech and expression, also of mentality. Venus gives gracefulness to the expression. Jupiter gives broad-mindedness and educational advantages. Saturn gives concentration. Uranus gives inventive ability. The good aspect between Neptune and Mercury indicates poise and balance between the lower nature and the higher self, between the mind and the spiritual nature. In the latter part of the month Jupiter is square to Mercury, which gives a disposition to use the wits to accomplish success by means which may not be entirely ethical. People with this aspect should avoid legal controversies as they are likely to overstep themselves. During the first three days of the month Mercury is square to Neptune which indicates inharmony between the mind and the spiritual nature; if not controlled this leads to a chaotic mental condition.

Venus, the social and artistic planet, has a good aspect of Saturn in the middle of the month, which gives stability of character and reliability. Later on for one day only, namely June 21st, Venus has the square of Saturn. Children born on this day will not have so happy a dis-



position as those born earlier. Saturn square Venus introduces a selfish element in social relations which will bring opposition to the realization of one's desires. Jupiter opposite Venus in the first three days of the month indicates too much desire for the good things of life, with a lack of disposition to acquire them by the necessary work.

Mars has the trine of Jupiter the latter part of the month, which is an excellent aspect giving executive ability and a broad outlook on life. The first part of the month, however, Mars is square to Saturn, which indicates strongly suppressed emotions and desires. This as-

pect frequently results in temper which has a tendency to run into malice. It is an aspect which has to be very carefully controlled. Mars is square Neptune the last half of the month, the effects of which are similar to those of the square of Neptune to the Sun previously mentioned.

Saturn is sextile to Uranus throughout the month, which is an excellent aspect, giving conservatism combined with progressiveness and an inventive turn of mind.

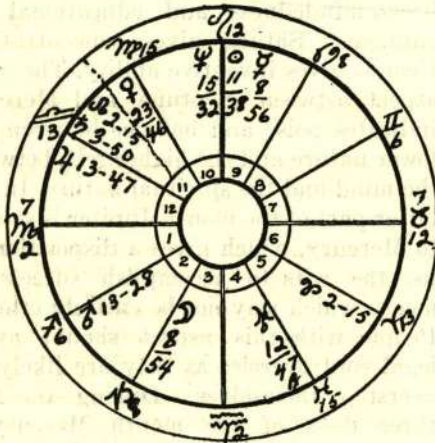
The children of Gemini this year have a good average equipment with which to achieve success and advance themselves on the evolutionary path.

## Reading for a Subscriber's Child

JOHN EDWARD W.

Born August 4th, 1922, 12 Noon.

Long. 34 N., Lat. 118 W.



This horoscope has the martial sign of Scorpio rising, giving energy and forcefulness to the personality. The Sun is in the masterful sign of Leo in the Mid-heaven, conjunct Mercury and Neptune. This indicates a strong character, particularly as the Sun is strongly and favorably aspected by Saturn, Jupiter, and Mars. John is evidently an individual who has had a great deal of experience in previous lives, which he has trans-

lated into faculties and business ability. As he reaches maturity he will develop the ability to get things done and to take a directing part in the various enterprises in which he is engaged. The Sun represents the individuality brought over from the past. The Sun in the Mid-heaven indicates that the profession will be one which will bring the native into contact with men to some extent in an executive capacity.

Saturn sextile the Sun gives perseverance and the ability to work one's way up by patient attention to detail. The sextile of Jupiter to the Sun gives vision, broad-mindedness, benevolence, and executive ability. Mars trine the Sun gives energy, force of character and a strong physique.

The opposite side of the character, namely the personality, indicated by the Moon and its aspects, is not so well provided for. The Moon represents the instinctual mind, the emotions, the desire nature, also the public and the women with whom the native comes into contact. It is square to both Saturn and Jupiter. Saturn indicates obstruction, opposition, and delays in connection with the matters ruled by the Moon. This obstruction does not come from Saturn itself but



from that phase of the native's own character which is reflected by Saturn. Saturn square the Moon indicates repressed emotions and desires on account of the native having failed to master this department of his nature. This aspect will form the basis of a great deal of the evolutionary work which John will have to do in this incarnation. He will have to learn to set his own preferences aside and restrain his natural urge for domination. Jupiter square the Moon shows that the imagination runs too strongly to success, opulence and perhaps luxury at any cost. He will put too high values on these things and have a strong desire to possess them. This is another phase of the personality which will require attention. The Moon, however, has a sextile of Uranus, which introduces a progressive, scientific, inventive element into the mind, and will materially assist in solving some of the problems with which he will be confronted.

Mercury, the mental planet, is very well aspected by a sextile of Saturn and Jupiter and a trine of Mars, showing that the native has a keen, quick mind, also capable of concentration. Jupiter sextile Mercury should bring educational advantages.

Mars has the sextile of Jupiter, which will reinforce the good qualities conferred by the Sun, previously mentioned. It has, however, the square of Uranus, which brings in an erratic element. Among other things it will create a tendency to enter into apparently progressive schemes which however are not well founded or not well worked out. This will require some attention. Mars trine Neptune shows that energy will be constructively applied in connection with study and investigation along higher lines of thought.

Venus, the social and artistic planet, is entirely unaspected, which shows a lack of development in this department of the nature. It is placed in the critical sign of Virgo in the 11th house, the house of friends. This indicates that John will doubtless meet with some social disap-

pointments. Evidently he has neglected his friends in the past and therefore there will be a reaction in the present incarnation which will cause him to realize the value of friendship and make him willing to sacrifice to obtain it.

Jupiter in the 12th house, well aspected by the Sun and Mars, indicates a certain amount of ripe destiny to be worked out in this life which, can be accomplished through service to others and thus avoid the usual more disagreeable nature of such karma. But the square of the Moon to Jupiter will bring about the paying up of some karma which may not be entirely pleasant due to the above mentioned tendencies in connection with this aspect. This trait of the nature will react in such a way as to bring about situations which will tend to correct it.

This horoscope has more than the usual number of good elements in it and a large amount of power. Certain phases of the nature, however, will require a good deal of remodeling as indicated above, but the power and the implements with which to do it are also contained in the chart.

## Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR A  
READING

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

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

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



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## READERS' QUESTIONS ANSWERED

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### Source of Population

*Question:*

How do you account for the rapidly increasing population? Who are the newcomers and whence do they come?

*Answer:*

Max Heindel has told us that according to his personal investigations it seems probable that we are now approaching the end of the Fifth Epoch, and everything is being speeded up. The length of time between incarnations is decreasing; thus a greater number of Egos come to rebirth at one time than formerly. The exact time of the end of the Fifth Epoch is only a conjecture, however.

In specific instances, such as the increase of population in the United States and Europe, there is an additional factor besides the one mentioned, namely, that Egos in the lower races are catching up in their evolution and are being reborn in the white races. Thus as the lower races die out the higher ones increase in population. An example of this is found in the fact that according to statistics there are more white people with Indian blood in their veins today than there were Indians in the time of the colonies.

As to the latter part of the question, the newcomers are a part of the six billion Virgin Spirits whose evolution is being conducted in connection with the earth. About one and three-quarter billions are now in incarnation, the remainder being on the invisible planes awaiting their turn.

---

#### SPIRITUAL POWER VS. INTELLECT

*Question:*

Is it possible to develop one's spiritual powers without having attained a high

degree of intellectual development and without having made a success in the world?

*Answer:*

Spiritual powers depend upon character building; that is learning the principles of right action and developing the will to put them into effect. The basic principle of spirituality is the recognition of and conformance to the fundamental fact of the spiritual unity of all created beings. This indicates the origin of the principle of love, or the force of attraction, which is the criterion of spiritual development, since otherwise there would be nothing but discord and dissension, which are the negation of spirituality. The mind or intellect is only an instrument of the Spirit the same as is the physical body. Spiritual power does not depend upon an education nor upon the intellectual development of a person. It does depend, however, upon turning the mind over to serve the purposes of the Spirit, and therefore to accustom the mind to right lines of thought. Success in the material world has nothing to do with spiritual success, in fact it may retard the latter. Material success is likely to focus the attention on the material plane and bring self-seeking into operation, which is opposed to spiritual development.

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#### CAUSE OF EARTHQUAKES AND STORMS

*Question:*

What is the cause of earthquakes and unusual weather conditions?

*Answer:*

In the seventh stratum of the earth are the nature forces which are known to



us as the "Laws of Nature." All lapses in the morals of humanity unleash these forces to greater or less extent. When they are unleashed they create great havoc upon the earth, through earthquakes, volcanoes, storms, tornadoes, extreme heat and cold, et cetera. These nature forces are the general agents through which retributive justice is brought about.

---

RELATIVE STATUS IN EVOLUTION OF OUR  
VARIOUS BODIES

*Question:*

How can the desire body and the vital body be behind the physical body in evolution, and yet the vital body determines the form of the physical body and precedes the latter in formation?

*Answer:*

When we say that the desire and vital bodies are behind the physical in evolution we mean that they were acquired later than the physical and are not so highly organized. The fact that the vital body forms the matrix of the dense body has nothing to do with the evolutionary superiority of the one over the other, since the archetype of the dense body built in the Region of Concrete Thought is the determining factor, and the vital body is built according to this archetype. It then attracts the physical atoms into their proper positions relative to itself.

---

GETTING PARALLAX OUT OF FOCUS

*Question:*

In one place in the "Cosmo" I find the astonishing phrase "getting the parallax out of focus." The meaning of parallax and of focus I know. But this phrase is too much for me. Please elucidate.

*Answer:*

We believe that Max Heindel had reference to a condition similar to that found on the physical plane in calculating the parallax of heavenly bodies. Just as there is an apparent displacement of a heavenly body as seen from

two different points, so objects in the Desire World may seem out of their true positions or may assume an appearance totally contrary to their true aspects when viewed from different parts of the Desire World. But an added complication is here found in the fact that distance is practically annihilated in the Desire World, and we thus have the peculiar condition of seeing an object from two different angles at the same instant instead of getting one view at a time; even more than this, we may see it from a dozen different angles at once. It thus becomes literally true that the parallax angle is out of focus.

---

BIRTH INTO A BAD ENVIRONMENT

*Question:*

It is said that the Lords of Destiny give the Ego returning to birth an appropriate environment and family. How can this be since great criminals have children, and their environment cannot be favorable for any birth? Also there are cases of violation of women who are bearing children, and this surely is not a favorable condition for any Ego to come into?

*Answer:*

Each Ego coming to rebirth is placed in that environment which it has earned in its previous incarnations; that is, the environment is appropriate to the karma of the Ego. This is what we mean when we say that the Lords of Destiny give the Ego an opportunity to come to rebirth in an appropriate family. This does not necessarily mean that each Ego is to be reborn in a happy, cultured, well ordered family; it means simply that it is born in such an environment as will give it the needed lessons. That environment may be good or it may be bad, but in any case it is what the Ego has earned and what it needs. As humanity evolves, severe lessons such as mentioned in the above question will not need to be taught, and all Egos will have the opportunity to be reborn in beautiful, wholesome environments.



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# HEALTH and HEALING

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## Salads for Spring

By BETTY BARCLAY

**I**T WILL NOT be long before the birds and the breezes will tell us that spring is here, or at least that it is waiting around the corner for an invitation to pay us its yearly visit.

We will welcome spring this year. We will welcome the opportunity to work or play in the open, dig in the gardens, or putter around among the roses and lilacs. But those of us who have passed through many springs will be thinking of that unwelcome visitor that we call spring fever.

Somehow or other spring fever has become a national bugbear. The name covers a multitude of sins. We become lazy or inactive. We do not feel like working or even playing. We do not care to eat, morning, noon, or night. No matter what our particular trouble is we lay it at the door of spring fever.

What is spring fever? There are many polite ways to answer this question but the honest answer is, "Spring fever is nature's way of announcing that we are eating too much."

During the winter our bodies require lots of fuel. We eat heavy dishes because we want them and need them. Spring comes with a rush and finds us still eating heavily. But spring whispers to our body that less food will now be needed for a while, and unless we heed this whisper spring presents us with its fever. Fortunately our hunger leaves almost immediately, and because we refuse to eat, it is not long before we are ourselves again and ready to take our three meals a day.

It is rather annoying to think that this

should be so, but it is only another case where truth is stranger than fiction.

From now on our meals should be lighter. This does not mean that we should give up our heavy foods, but merely that we should eat them in less quantity and appease our appetite with light foods such as fruit, vegetables, and light desserts.

We should surely continue our morning glass of orange juice. We should also eat our morning cereal, but in most cases it would not be unwise to eat an uncooked cereal using plenty of milk over a fairly small portion. The later and heavier breakfast dishes may be continued but the portions in most cases may well be reduced.

Later meals in the day should contain plenty of salads, fruit cups, green vegetables, and such dishes. Instead of reaching for a second helping of protein or starchy food, we are wise if we reach for a second helping of string beans, cole slaw or fruit salad. Instead of asking for a pudding or pie for dessert, we could ask for a Spanish cream or a frozen orange custard.

Here are three typical spring recipes that may be prepared easily and without any great expense. Try them and see how well they fit into your menu.

### *Fruit Canape Salad*

(Serves 6)

6 slices orange.

6 slices pineapple.

Lettuce.

12 to 18 large strawberries.

Lemon juice.

Powdered sugar.



Pare large size oranges and cut in slices the thickness of canned pineapple slices. On lettuce-covered salad plate place pineapple slice. Cover with orange slice. Garnish with sliced strawberries and center with large whole strawberry. Sprinkle with a few drops of lemon juice and decorate with powdered sugar.

*Spanish Cream*

(Serves 8)

1½ tablespoons powdered fruit gelatin.

2 cups milk.

½ cup sugar.

¼ teaspoon salt.

1 tablespoon grated orange rind.

3 eggs.

2½ cup orange juice.

Orange slices.

Soak gelatin in milk 15 minutes; then add sugar, salt and orange rind. Scald in double boiler. Beat egg yolks slightly and pour a little of hot mixture over them, return to double boiler and cook, stirring constantly until thickened. Pour this over egg whites beaten stiff,

cool, add orange juice and turn into wet individual molds. Chill and serve with sliced oranges.

*Frozen Orange Custard.*

2 egg yolks beaten.

1-3 cup sugar.

1 tablespoon flour.

⅛ teaspoon salt.

1 cup orange juice.

1 cup cream (or evaporated milk)

1 teaspoon grated orange rind.

¾ cup orange segments.

2 egg whites.

¼ cup sugar.

Mix thoroughly egg yolks, sugar, flour, and salt. Add orange juice and cream. Cook in double boiler until thickened. Add grated orange rind. Cool and place custard in freezing tray of mechanical refrigerator. When half frozen pour into individual serving glasses, over orange segments. Top each serving with stiffly beaten meringue made of egg whites and one-quarter cup sugar. Decorate with additional orange segments.

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ROSICRUCIAN TEMPLE OF HEALING

## Have You a Friend in Need of Healing?

If you have a friend who is sick, who may have failed to get relief from the ordinary kinds of treatment, and who perhaps has been declared incurable, suggest to him that the Healing System of the Rosicrucians which operates through the instrumentality of the Invisible Helpers may bring him the relief which he has failed to find elsewhere. One doesn't have to be a member of the Rosicrucian Fellowship in order to apply for healing. The Fellowship is a humanitarian movement designed to help all who are in need so far as this is possible. Sometimes the healing brought by the Invisible Helpers is slow, sometimes it is almost instantaneous. It all depends upon the nature of the case, its past history, and the karma of the individual, but in any event it may bring to the patient healing forces which would not be contacted from any other source. Tell your sick friends about this service.

### A PATIENT'S LETTER

Paddington, Sydney, N. S. W.,

Dear friends of the Healing Dept.:

What joy it gives me to be able to continue with my good reports. Thank you. The healing goes on, now at a *marked* pace, obvious to all whom I contact. Friends who have not seen me for a few weeks just look in amazement—then with a breathless

“How wonderful! and look how she’s walking too!”

You see, my case was so drastic; it was not just that I did not feel well, or looked ill; I was *crippled* with hands and feet and knees obviously deformed and I *looked* about 100 years old; and now? Well some day I just must get another picture taken so that you can see the great difference in me.

I feel I was right about those severe and frequent “housecleanings” being a sort of “last kick.” They have ceased and although I sometimes do have one or two “off-days” they’re mild, and I just rest—but they “soon pass” and usually I feel—oh, so wonderful! I *feel* the healing currents going through every part of my body—I feel every part of me being *renewed* from day to day. Oh the joy—the gladness—thankfulness and gratitude that flood me until I feel some part of me must explode—but mingling through all these feelings is such a deep humility and I do pray that I may be worthy of this great gift of healing that is being bestowed on me. Sometimes my heart feels it will burst its bounds with the love and gratitude I feel to God, our Heavenly Father—to the dear Elder Brothers and all you dear ones at the “Fellowship” who have done and are doing so much for me—a—I nearly said a stranger—but I’m *not* a stranger any longer, I feel one with you all. I think my greatest joy in recovering is the thought of the great work ahead of me—work in His service—just *what* that work will be I’m not quite sure yet—but it will be with the “Fellowship” that much I do know and I feel I can not get better quick enough.

Some day I know the way will open when we will be able to show our deep gratitude and love, for all that you have done and are still doing, for us both. My recovery means much to my husband as well in a practical way—in the meantime, golden thoughts of love and earnest prayers for the Fellowship and its great uplifting work go forth from two grateful hearts. What a lot we have to be thankful to God for the way He cares for and watches over His children.

Much love from yours,

—Z. J.

### HEALING DATES

May .....	3—10—17—24—30
June .....	6—13—20—27
July .....	3—10—18—24—30

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



# Children's Department



## John and Betty and the Fairy

By L. FURZE-MORRISH



JOHN AND HIS sister Betty lived in the country about five miles from a town. John was six and Betty four. Ever since they came from Fairyland as tiny babies they had lived among the animals on their Daddy's farm and loved them all.

They had a little pony named Jimmie—a very small pony, not much bigger than John, who was tall for his age. It was a fat little pony, and had a lovely shiny coat. It used to run in a small paddock near the house and gallop and gallop round the paddock on cold mornings.

Jimmie used to give John rides on his back, and John, who was older and stronger than Betty, sometimes helped her up in front of him and they both had rides.

One day John and Betty went to the paddock and found Jimmie was not at all well. He was lying in a corner of the paddock with his nose on the ground, looking quite sick. John and Betty patted him and offered him some long grass, but he would not touch it, and just breathed heavily and sighed as horses do when they are in pain. John and Betty were very sorry for him and told their Daddy, who said he would wait and see how the little pony got on.

That evening John went down alone to the paddock, but Jimmie seemed worse. Jimmie was lying stretched out on his side, breathing very heavily. He

half got up as John came along, and looked at him as much as to say, "I'm sorry, John, but I'm too ill to give you a ride today"; so John went back and told Betty. She was very worried, and they both wondered what to do.

"I know," said Betty at length. "We will ask Pinto tonight." Pinto was a fairy who often visited them when they were asleep, and told them all sorts of things about the country and the flowers.

"Good idea," said John, and went off to get ready for bed.

.....

That night they lay in bed with their eyes tight shut and thought of Jimmie and wondered what to do to make him well again. All of a sudden a moonbeam shone in through the window, and riding on it came Pinto. He greeted John and Betty and asked them what the matter was, because he had heard that they wanted him.

"Jimmie is very ill," said Betty. "We don't know what to do about it."

"We thought the fairies might tell us what to do," said John.

Pinto thought for a minute or two. "We'd better go and ask Sagg, the fairy who has charge of horses," he said. "He knows more about horses than anyone else. Slip into your fairy-bodies and come with me." With this he hopped on the window sill and beckoned to the children to come too.

"How do we slip into our fairy-bodies?" asked John.



"Just think hard of treetops, and imagine you are standing on the window sill and just about to fly through them," said Pinto.

The children thought hard, and then suddenly they found themselves standing by the side of Pinto at the edge of the window.

"That's the idea," said the fairy. "Now come with me." With that he took their hands and jumped off the window sill. John and Betty followed, and soon they were all flying over the trees, straight up toward the stars. Really it was quite easy.

They flew for a long time it seemed, and then they found themselves in a wonderful garden of lights, like stars. Pinto led them on through the lights into the courtyard of a big palace, the sides of which kept swelling out and billowing like the funny, quivering waves of heat you see over the top of a stove on a cold day. They went inside the palace and found themselves in a long, narrow room. In the room was Sagg, the fairy who knew all about horses.

Sagg was a strange fairy to look at. He was like a horse, except that in place of a horse's head he had a man's body. He carried a bow and arrows. When they came in he was shooting arrows down the long room. Pinto addressed him, and he stopped and turned round.

"Greetings, Sagg," said Pinto. "I come with two earth children to ask your advice."

"Greetings to you all," replied Sagg in a deep voice. "What can I do for you?"

"Tell him, John," said Pinto.

John told Sagg about Jimmie. Sagg listened and then said gravely, "Oh, I see. I fancy he may have eaten something which has disagreed with him. You wait here and I'll go and see him. I won't be long." So saying, he went to the doorway and shot an arrow right into the air. The arrow rose up and up and seemed to vanish in the distance, but Sagg watched it long after the children

had lost sight of it. "Ah," said he. "I see. Now I'll go and have a look at him. You wait here. I won't be long."

With that Sagg galloped a few steps and then flew away. He galloped and flew and flew and galloped until he came to where Jimmie was lying. The little pony neighed softly when he felt Sagg near. Sagg looked round and satisfied himself that Jimmie was merely ill from eating the wrong kind of food. Then he whispered a few words in Jimmie's ear and flew back to the children.

"It is as I thought," said Sagg. "He has eaten some poisonous plant. The cure is simple. You, Pinto, must see the gnomes and arrange for some special clover-grass to sprout all round Jimmie. He will eat it, and in three days he will be better again."

John and Betty said, "Thank you," and then Pinto took them home. They flew back and landed on the window sill. Before they hopped into bed Pinto told them he would see the gnomes at once. Then he said good-bye and flew away. John and Betty hopped back into their bodies and went off to sleep again. They woke up next morning with the sun shining in the window.

They got up presently, dressed and went down to the paddock where Jimmie was. He was still lying down, but was nibbling some grass. When they looked they found it was very small clovers which seemed to have grown overnight. Pinto had been true to his word, and the gnomes had done their work!

All that day the grass grew up better and better, and in three days Jimmie was on his feet again, walking round and cropping the clovers, which were sprouting all over the paddock. He soon got strong again, and it was not very long before he was giving the children rides on his back once more. John and Betty were very glad, but they did not forget to ask Pinto to thank Sagg for the trouble he had taken.





## Rosicrucian Activities



*In the Local Centers of the Rosicrucian Fellowship.*

### ASUNCION, PARAGUAY.

This Center, under the active direction of Sr. Antonio Paciello, is carrying on steadily and doing good work in the dissemination of the Rosicrucian Philosophy in this portion of the South American continent. Classes and addresses by various members are features of the work. It is a fine thing that there are points of germination for the Rosicrucian Philosophy in South America, which affords a wonderful field for future operations of the Rosicrucians.

### AUCKLAND, NEW ZEALAND.

This Center reports increased attendance. The secretary, Wilfred Morris, states that in addition to the usual routine of the meetings a question from Max Heindel's "Questions and Answers" is dealt with each evening. We have a number of Centers in the Southern Hemisphere, all doing good work and carrying the Rosicrucian message to new territory.

### CHICAGO, LOOP CENTER.

Sunday evening services at this Center are attracting a very good attendance, reports the secretary, Miss Elizabeth S. Malcolm. She states that the members are giving their best efforts to the work in order that it may grow and prosper along spiritual lines. The monthly bulletin issued by this Center shows a number of interesting lectures which were given during the month of May.

### DETROIT, MICHIGAN.

We have a letter from the secretary, Mr. Charles Reiner, stating that this Center has just rented a place in the down-town section, and that the Center will move there about the middle of May. The new location is the Hotel Fuller, the entrance being at 131 West Adams Street. Mr. and Mrs. Reiner are devoting their time during their vacation to arranging for this Center and the spreading of the Rosicrucian Philosophy. It certainly shows that there is vitality in the Rosicrucian movement when its members will sacrifice their vacation or a portion of it for the sake of promoting the Rosicrucian work. The Center in its new environment has our best wishes for a large expansion of its work and influence.

### INDIANAPOLIS, INDIANA.

We have a card from the secretary, Miss Frieda G. Nolting, stating that this Center is conducting a course of public lectures in Mystic Christianity. Special classes are organized to teach spiritual astrology.

### KINGSTON, JAMAICA, B. W. I.

A letter from the secretary, Mrs. Leila J. Tomlinson, says that great interest is being manifested in the Rosicrucian work in that locality and that the Center is planning to launch out and get its own Fellowship room. Previously the meetings have been held in Mrs. Brown's home. It is frequently necessary in start-



ing a Center to conduct the meetings in the home of one of the members, but it is always advisable to obtain a permanent room or rooms as soon as conditions make this possible. We are glad that the Jamaica Center is considering this.

#### KITTY, E. C., DEMERARA.

On Palm Sunday a special service was conducted by this Center at which the children took a prominent part, writes Simon Moore, sec'y. The meeting was called early in order that they might observe the sunrise, and addresses were given to explain the sun's influence on human existence according to the Rosicrucian teaching. We are glad to know that this Center is carrying on so successfully.

#### KUMASI, GOLD COAST, WEST AFRICA.

We are pleased to report that a new Study Group has been established here, the inaugural meeting of which was held on February 24th at the home of Mr. J. O. Annan. This Group is regularly meeting for the study of the "Cosmo-Conception" and astrology. This makes two Centers now operating in West Africa, and constitutes more evidence of the spreading influence of the Rosicrucian Philosophy, which is being carried to all corners of the earth. Our friends in Kumasi have our sincere best wishes for much success in the future work of this Center.

#### LOS ANGELES, CALIFORNIA.

This Center held its annual picnic at Arroyo Seco Park on May 6th. The secretary, Miss Priscilla Alden, writes that the Center has a corps of speakers well grounded in the Philosophy, and a progressive program to spread the Rosicrucian work.

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

Mr. John Josling, formerly of Toledo, Ohio, has recently come to this Center as a co-worker. He is taking over some of the work previously performed by Miss Gladys Rivington, who is on a trip through the West. This Center has a

very good schedule of lectures and classes in all phases of the Rosicrucian Philosophy. There are two Sunday lectures given, one in the forenoon and one in the afternoon.

#### OMAHA, NEBRASKA.

We have a letter from Miss Gladys Rivington, until recently in active charge of the 72nd Street, New York Center, stating that she is located for the time being in Omaha, assisting Mrs. Lottie McLaughlin in the work of the Center there, which is being expanded by means of special lectures and classes designed to attract the general public in larger numbers. These are being conducted in the Hotel Paxton. This Center also plans to extend its activities to Lincoln and Council Bluffs in the near future.

#### PASADENA, CALIFORNIA.

Much progress is being made at this Center and a wonderful spirit of Christian fellowship is being manifested by all connected with the Center, writes the secretary, Mrs. Peggy Heaward. Classes are well attended and the interest is keen. A large group of members and friends of the Center met at a Sunday morning breakfast recently at Edgemoor Park. Plans are being made for a new building which will be the future home of the Fellowship. Funds are also being accumulated by the Center for advertising purposes so as to increase the attendance.

#### TAKORADI, GOLD COAST, WEST AFRICA.

We have a very interesting letter from the secretary, Mr. Edward Oben-Torkornoo, stating that individual members of some of the backward races in West Africa are becoming ready for the Christian religion and the Rosicrucian presentation of it. These have left the worship of their native fetishism, as a result of which they are subject to more or less persecution by the fetish priests. They take naturally, however, to the teaching of the Rosicrucians because they are already familiar with the principle of rebirth, which is known by their



priests, who claim to be able to divine the previous incarnation of any baby brought to them. Mr. Oben-Torkornoo says he feels sure that the Rosicrucian Philosophy has come to that section of the world to stay and that there are many there to whom the teaching will appeal. He is translating the "Cosmo" into the Ewe language. Through an error we stated in the March issue that this was being done by Mrs. Oben-Torkornoo.

### SUNDAY SCHOOL OF THE AIR

We have just learned that Mrs. Inez M. C. Avery is on the radio every Sunday morning at Springfield, Mass., Station WMAS, giving out the Rosicrucian Sunday School work contained in our series of Sunday School booklets. She specializes in the portion of this work pertaining to astrology. She states that she has had considerable success, having been carrying on this line of work for about five months. We are glad to know that the Rosicrucian work is thus being broadcasted, and we hope that as time goes on many other stations will be using it.

### Daily Prayer for the President

The members of Headquarters for the past year have been holding a noon-day meditation in the course of which silent prayer is offered in behalf of the President and those in official positions where they are able to help humanity through this transitional stage. It has recently been proposed by members of the San Diego Center that this idea of daily meditation to help the President be suggested to our other Centers. We believe this is a good plan and would recommend it for their consideration. The daily meditation could be held in connection with any regular meeting or class, particularly a noon-day healing concentration in those Centers that have this feature. Also of course this meditation

## CENTRES

—AND—

## STUDY GROUPS

CHARTERED FELLOWSHIP CENTERS

North America.

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

UNCHARTERED STUDY GROUPS

- Akron, O.*—Burt G. Smith, 612 Metropolitan Bldg.  
*Battle Creek, Mich.*—41 Glenwood.  
*Boston, Mass.*—Metaphysical Club, Room 220, 25 Huntington Ave.  
*Brandon, Man., Can.*—221 13th St.  
*Chico, Calif.*—4728 4th Street  
*Cincinnati, Ohio.*—17 E. 8th St.  
*Denver, Colo.*—Rm. 228 Y. M. C. A. Bldg.  
*Detroit, Mich.*—4813 N. Phillip St.  
*Everett, Wash.*—1801 Hewitt Avenue.  
*Glendale, Calif.*—254 St. Clair Ave.  
*Hamilton, O.*—Directors' Room, Y. W. C. A., Cor. Third and Dayton Sts.  
*Miami, Fla.*—c/o Mrs. S. Caro, 1853 N. W. 5th St.  
*Newark, N. J.*—9 Whittier Place.  
*New York City.*—New York Fellowship Center, 210 W. 72nd St.  
*New York City.*—1823 Broadway.  
*Oceanside, Calif.*—304 N. Cleveland Ave.  
*Omaha, Neb.*—301 N. 31st St.  
*Pittsburgh, Pa.*—Downtown Y. M. C. A., 3rd and Wood Streets. Mrs. Victoria Corey, Secy., 3987 Beechwood Blvd., Squirrel Hill.  
*Providence, R. I.*—266 Weybosset St. Meets Wed. Eve.  
*Portland, Me.*—Trelawney Bldg., 655 Congress St., Rm 203. c/o Katherine Murray.  
*Royal Oak, Mich.*—920 Mohawk St.  
*San Francisco, Calif.*—Apt. 303, 3101 Scott St., corner of Greenwich Street.



*Santa Monica, Calif.*—1133 Third St.  
*Seattle, Wash.*—Capitol Hill Group, 1110 E. Harrison St.  
*Seattle, Wash.*—515 Madison St.  
*Schenectady, N. Y.*—1004 Stanley St.  
*St. Louis, Mo.*—Hotel Saum, Apt. 1919, So. Grand Blvd.  
*Springfield, Mass.*—Mr. and Mrs. Arthur Knight, 16 Sachus St.  
*St. Paul, Minn.*—318 Midland Trust Bldg.  
*Trenton, N. J.*—Write J. R. Schwartz, Yardley, Pa.  
*Utica, N. Y.*—11 Clinton Place.  
*Youngstown, Ohio.*—372 W. Delason Ave.  
*Washington, D. C.*—Mrs. Laura D. Terry, Chatham Courts, 1707 Columbia Road.

*West Indies*

*Havana, Cuba.*—San Francisco. No. 219, Vibora.  
*Jamaica, B. W. I.*—Anthony Lodge, Connelly Ave. S. E. Andrew.

### Centers in Other Countries

CHARTERED AND UNCHARTERED  
 ASIA

*Colombo, Ceylon.*—40 Baillie Street.  
*Havelock Town, Ceylon.*—"Iona," Layard's Road. Care Mr. R. Hugh Pereira.  
 AUSTRALIA AND NEW ZEALAND  
*Auckland, C. I., New Zealand.*—Care Y. W. C. A., Queen St.  
*Toorak, Melbourne, S. E. 4. Australia.*—c/o Mr. L. Furze-Morrish, 688 Toorak Road, Malvern.

### EUROPE

#### *Austria*

*Vienna*—Koelblgasse 34|11; Mr. Stephan Schwarz.  
*Graz*—Schlossbergkai 58; Mr. Peter Tischler.

#### *Belgium.*

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

#### *England*

*Liverpool, Eng.*—71 Upper Huskisson St., Telephone Heswall, 304.  
*London, Eng.*—4 Bloomsbury Court W. C. 1.  
*St. Helens, Lanc., Eng.*—50 Hope St.

#### *France*

*Paris, (XVII).*—Mr. M. Frankel, 155 Rue Legendre.  
*Mulhouse (Haut Rhin)*—Dr. M. Dumesnil 48, Faubourg de Colmar.

#### *Germany*

*Berlin*—O. M.—Carl Fauser, Ing. Mollendorferstr. 108.  
*Danzig-Oliva.*—Roseng. 11, Frau Lucie von Salewski.  
*Dortmund*—Chemnitzerstr. 10.  
*Dresden*—Warthaerstr. 3.  
*Dresden, A. 29.*—Kopp, Ockerwitzerstr. 65 b.  
*Dusseldorf*—Miss Magda Roetten, Remscheiderstr. 28.  
*Freiburg, i. Bri.*—Mueller, Sautierstr. 42b.  
*Frankfurt a. M.*—Mrs. Elisabeth Nau, Schadowstr. 11.  
*Hamburg*—Miss Frieda Ihl, Billh. Brueckenstr. 121.

would not necessarily have to be conducted every day, although this would be preferable. We hope our Centers will consider this proposition because it contains great possibilities for setting constructive forces into operation to offset the forces of negation which are working against the interests of civilization.

## Contemporary Publications

*News-Week* in its April number reviews a new book by H. L. Mencken entitled, "Treatise on Right and Wrong." According to the review, Mencken, the man who coined phrases like "Prehensile Politicians," etc., says that after studying the savages, Jews, Mesopotamians, and Greeks as well as the Bertrand Russells of the day, he concludes "there is really very little to choose between the ideals of apes and those of the younger generation."

*The London Forum* for April has a fine editorial on Mabel Collins' "Light on the Path." It is interesting to note that she did not obtain the aphorisms, which have made her known and beloved in many countries, through automatic writing, nor even clairaudiently, but that "night after night, while asleep, she was taken 'to a temple' where each aphorism was seen written on the walls in 'letters of fire.' Memorizing these, she committed them to writing as soon as she awoke, and thus completed the series." These aphorisms constitute a series of guideposts for those who are already on the Path.

The April number also contains "Essays on Consciousness" by Whately Carington, an article of much power in which Mr. Carington summarizes his views on the nature of consciousness, which he considers as the only Reality.

*New York Astrologer*, says the *Forum*, "repeats the rumor that some of the highest people in America are now students of astrology." Hitler is also said to make extensive use of astrology in all his movements and chooses suitable days for his chief acts.



## World Peace

By EDWIN S. SHEPHERD.

So long as hate, and envy, and jealousy, and fear find a dominant place in human consciousness, world peace will remain an impossibility—a visionary's impractical dream. Before peace among nations can become a reality, peace must be established as a reality in the individual consciousness. Otherwise disarmament agreements may be negotiated, even executed, statesmen may convene and concur and agitate and maneuver until the end of time without appreciable effort.

All permanent reform must commence with the individual and be accomplished by changing the individual ideas through enlightened cultural processes involving, fundamentally, a change of heart. No permanent reform was ever achieved by legislative enactment or fiat, or force. True reform is from within and cannot be successfully imposed from without.

### Help of Our Students Wanted

We would like to enlist the services of our students in all parts of the country to go to their local libraries and ask both for the *Cosmo-Conception* and for the *Rosicrucian Magazine*. Also occasionally for the other Rosicrucian books which may be on file. The object is to ascertain whether the books and the magazine are being made available to the general public and to make sure that they are not being sidetracked or placed in odd corners where they cannot be found. This is an opportunity to do some real service which may result in the Rosicrucian message reaching people who need it badly and who otherwise would not find it.

We are in need of magazine subscriptions to provide libraries with the Rosicrucian Magazine. Libraries are furnished at one-half the regular cost, namely \$1.00 per year. Libraries constitute one of the best sources of publicity for the Rosicrucian Philosophy and one of the best means of obtaining new students. Here is another opportunity to render real service to the Rosicrucian Cause.

Sincerely in friendship,

THE ROSICRUCIAN FELLOWSHIP.

*Heilbronn a. N.*—Mrs. Frieda Forthmann, Schubarstr. 17.  
*Leipzig, N. 21.*—Wilhelminenstr. 33,  
*Loewenberg, i. Schl.*—Greiffenbergerstr. 13,  
 Herr Hermann Klose.  
*Ludwigshafen a. Rh.*—Hohenzollernstr. 65.  
 Herr Heinrich Sprenger.  
*Magdeburg*—Mr. Friedr. Taege, Wittenbergerstr. 19.  
*Mannheim.*—Hochschule fuer Musik.  
*Seeheim (Hessen)*—Ernst Ludwigstr. 8.  
*Stettin*—Ernst Sachse, Friedrich Karlstr. 9.  
*Stuttgart*—Wangen; Hans Busch, Ober-turkheimerstr. 11.  
*Wiesbaden.*—Frau Russ, Parkstr. 13.

#### Holland

*Amsterdam.*—Adm. de Ruyterweg 193.  
*Apeldoorn.*—Westenkerweg 17.  
*Gorinchem.*—de Vries Robbeweg 106.  
*Haarlem.*—Hyacintenlaan 42.  
*Rotterdam.*—Claes de Vrieslaan No. 51.  
*Schiedam.*—Pr. Fred. Hendrikstraat 1 B.  
*The Hague.*—Zeestraat 65 A.

#### Lithuania

*Uebermemel*—Mr. F. Gerull.

#### Poland

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

#### Latvia

*Lettonia, Riga.*—Miss Greta Lindemann, Wallstr. 2.  
 And Mr. Vidrik Ivask, Skolas iela 13.

#### Romania

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

#### Switzerland

*Aarau.*—"Glockenhof" Bahnhofstr.  
*Basel.*—Alkoholfreies Restaurant "Zers," Ruemeliplatz.  
*Geneva.*—Cercle des Arts et des Lettres, 4 quai de la Poste.  
*Harzburg, Bad.*—In the house of Mrs. Mary Roettger.  
*Oerlikon.*—Neues Volkshaus.  
*Olten.*—Alkoholfreies Restaurant "Daheim."  
*Zurich*—Rosenkreuzer Gemeinschaft, Schweizer Zentralstelle Hauptpostfach 26 360.  
*Winterthur.*—Gasthof Erlenhof a. Bahnhof.

#### Spain

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

#### SOUTH AMERICA

*Asuncion, Paraguay.*—Antonio Paciello, Louis Alberto de Herrera Republica Francesca. Wed. 9 P. M.  
*Buenos Aires, A. R., S. A.*—Humberto 1° Number 2091.  
*Tucuman, A. R., S. A.*—Avenida Avellaneda 649.

#### Brazil

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

#### WEST AFRICA.

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



## ROSICRUCIAN BOOKS

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

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

## HOW TO CHOOSE THE HOUR

(Continued from page 271)

house, as this shows the result or finish of the treaty. The signs and planetary rulers of the nations will show those who are harmonious or the reverse, also on which sections of the people these will react.

In conclusion, first we must learn to become proficient in the art of "choosing the hour" and then seek to put it into practice when opportunity occurs, always following the golden rule of unselfish service.

## Play the Game

Play the game. Know the rules and observe them. Always play fair, no matter what the other man may do. Play to win. If you lose be a good loser. But don't lose. Study life as you would a game of chess. Know the moves, dangers, difficulties and rewards.—From the writings of Grenville Kleiser.

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