



*The*

# ROSI CRUCIAN

## MAGAZINE

RAYS FROM THE ROSE CROSS



OCTOBER, 1934



The Hobgoblin of Poverty

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The Aquarian Age

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Reveille

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Notes for the Aspirant

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Philosophy Between Friends

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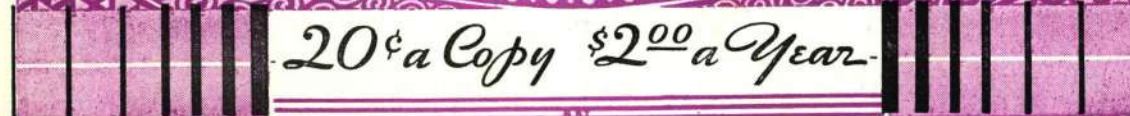
The Cape of Happiness

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# Letters to Students

—BY—

MAX HEINDEL



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**THE ROSICRUCIAN FELLOWSHIP,**

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The  
**ROSICRUCIAN**  
**MAGAZINE**

*Rays from the Rose Cross*

ESTABLISHED BY MAX HEINDEL

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**Contents**

<i>THE CURRENT OUTLOOK—</i>		Destruction of Religion in Russia	457
The Hobgoblin of Poverty		<i>ASTROLOGY DEPARTMENT—</i>	
	Joseph Darow	Astrology and Disease	Mary Mansfield 458
<i>ARTICLES AND STORIES—</i>		Children Born this Month (Libra)	462
The Aquarian Age		Reading for a Subscriber's Child:	
	R. Sabine	Elliot H.	464
The Cape of Happiness		<i>ANSWERS TO QUESTIONS—</i>	
	Tilla Barbara Sperry	True and False on the Invisible Planes	466
Philosophy Between Friends		Status of the Anthropoids	466
	L. Furze-Morrish	Healing by the Rosicrucian Method	466
Asking and Its Answer		Nature of Sunspots	467
	448	Opinions as to Meat Eating	467
Things That Are Beautiful (poem)		<i>HEALTH AND HEALING—</i>	
	William Arbert	Health and Diet (Concluded)	
Notes for the Aspirant		Adahverne Fowler	468
	Brotherhood vs. Race	James Martineau	470
	Charles Frederick Johnson	Faithfulness	471
	450	Join With Us in Prayer	471
Repentance (poem)		Patients' Letters	471
	Marion B. Shoen	Healing Dates	471
Reveille		<i>CHILDREN'S DEPARTMENT—</i>	
	Howard A. Burk	Alakul of the Tartar Tribes	
The Water Signs (poem)		Rona Elizabeth Workman	472
	Isabel Ambler Gilman	<i>ROSICRUCIAN ACTIVITIES—</i>	
The Creative Power of Mind		Center News	474
	V. May Cottrell	Field Lectures and Lecturers	475
A Dangerous Man		Over-Emphasis on Astrology	476
	Horace	Contemporary Publications	478
<i>MAX HEINDEL'S MESSAGE—</i>		Manuscript Competition	479
The Sex of the Soul			
	455		
Sickness of the Desire Body			
	455		
The Action of Purgatory			
	456		
<i>ROSICRUCIAN NEWS REVIEW—</i>			
Killing Incurables			
	457		

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# THE CURRENT OUTLOOK

— [ FROM THE ROSICRUCIAN VIEWPOINT ] —

## The Hobgoblin of Poverty

By JOSEPH DARROW



RECENT ARTICLE entitled "Hobgoblins," by Edward Orleans in the *New York Daily Mirror* showed the futility of worrying about making a living, or going to the poor-house, or losing one's position, or becoming sick, or a multitude of other things which usually never happen. He says: "It's gone! It was nothing but a shadow, after all. Yesterday it looked real. I thought it was something that threatened the happiness of me and those close to me. Everywhere I looked there it was. It was a worry, a fear that I could not shake off." But, he went on to say, the thing which he feared did not materialize. It turned out to be just so much wasted emotion.

It is a well known fact that most of the things we fear never happen. That is the concensus of history. That is the concensus of personal experience. In these times of depression more than the usual number of people are worrying about their living, about their employment, and about what is going to happen to them generally. But there is a deep underlying philosophy based upon eternal principles which shows this not only to be unnecessary but also destructive. It is a big advantage to know this philosophy. It is a big advantage to know the underlying cosmic principles because when we do know them we can line up with them, and then we shall find things will go very much better.

THE  
UNDERLYING  
PHILOSOPHY

What are these basic underlying principles? Max Heindel, the inspired representative of the Rosicrucian Order in the Western World, has given us his personal reaction to this subject. He says:

"Most people spend a large proportion of their time in worrying over little affairs of life. How shall they obtain food, clothing, shelter? How prepare for old age, and even for the children they leave behind? They save and skimp even when they have plenty, always looking for a 'rainy day' instead of trusting in childlike faith to the Father in Heaven. When we do our duty and faithfully work from day to day, *we are planning sufficiently for the morrow*, and may depend upon that to take care of itself. We shall understand this better when we look at the effect of fear from the standpoint of the spiritual world and see how our thoughts are ensouled by elementals of a similar nature. I hope you will commence to cultivate a carefree attitude and trust in your Father in Heaven for all things. I can assure you that I speak from experience when I advocate 'living by faith,' for I have worked hard and keep on working strenuously from day to day, but *my life is a joy that is never marred by thought of care for material things*; and in the years that have gone by since I commenced to LIVE BY FAITH my resources have been far more ample than in the days when I used to worry. It is a law of nature that our very attitude of faith is bound to bring us whatever we require. Therefore ask and ye shall receive, *but don't forget to work while you ask.*"



## —∞ The Current Outlook ∞—

Reduced to its lowest terms, human destiny is entirely a *matter of karma*. In other words, every human being has to create for himself sooner or later everything which he has. The definition of "karma" is the effects which come to us as a result of causes which we have personally set into motion in this life or a preceding one. Everything we have is the result of the karma which we have created for ourselves. Everything we lack is the result of not having created by work and service and self-mastery the karma which would have brought it to us. The law of karma may be summarized as follows:

*First*, you can have nothing except that which you have at some time created by work, service, or self-mastery.

*Second*, you cannot lose anything to which your karma entitles you.

*Third*, you cannot keep anything to which your karma does not entitle you even though you may gain temporary possession of it.

These laws are eternal and irrevocable. They show at a glance the

folly of worrying about anything no matter whether it is unemployment, loss of money, loss of social position, or loss of health. There is just one way to improve conditions and that is to go to work and make new good karma. And worry not only does not create any new good karma, but it actually creates bad karma which will subtract from that which you would otherwise obtain.



Worry, or fear, creates thought forms which take to themselves astral matter or desire stuff of low vibration. These thought forms remain

in the aura of the individual who makes them and tend to destroy his efficiency, his initiative, his good judgment, and his vision; thus they hold him back from accomplishing what he otherwise might. Moreover fear and worry, including anger as a subvibration of fear, tend to destroy good karma by disrupting the thought creations of good which have previously been made and which were on their way toward materialization. Fear and anger delay the materialization of such thought creations, and thus delay the receipt of good karma.

Shall we go to the other extreme and say that "universal supply" will take care of us regardless of everything, and thus attempt to live in a fool's paradise? No; universal supply is a reality, but you cannot tap it unless your karma permits you to. Schools of thought which claim that the universe owes you a living and that universal supply is something to which you are entitled and from which you can draw merely by concentration an unlimited amount of goods for yourself are only teaching a delusion.

Why are there so many hundreds of thousands of people on the relief rolls at the present time? It looks as though there was something the matter with their karma. Well, there is. It is largely personal karma, but there is also a minor element of collective destiny in some cases. Our destiny is tied up with that of the country in which we live, and therefore sometimes there is temporary misfortune to which our karma does not really entitle us. In such cases, however, it will be made up to us later. Generally speaking, however, people are on the relief rolls because their good karma has largely been exhausted.

It may appear to be injustice in thousands of cases where people who are industrious, honest, and public-spirited are applying for relief



## —∞ The Current Outlook ∞—

to the governmental agencies. But in every case, if we should examine the hidden records of Nature, we would find that there is a karmic cause with its roots in the past which is now materializing. All of us have oppressed others, either in this life or previous lives, in one way or another. All of us have been dishonest either in personal relations or in some position of public trust which we have occupied and maladministered. All this infringement of others' rights reacts through the agency of karma to bring us conditions corresponding to those into which we have forced others. In other cases it is a matter of defective character, lack of self-control. Some throughout a series of lives have never denied themselves pleasures, and have indulged various destructive pleasures to the maximum limit. Others in the past have refused to work when they could and should have. All of these causes materialize eventually in want and limitation.

Many people are looking forward eagerly to a socialized government which will give them more and more of the necessities and even the luxuries of life. In California, Upton Sinclair, the former socialist, captured the Democratic nomination for governor in the recent primary. His EPIC plan, namely, "End Poverty in California," is making a tremendous appeal. It is quite possible that he may be elected. Be that as it may, and let the various movements designed to put the government more and more into business succeed as they may, the fact remains that



no individual anywhere under any condition can get from the government and keep one single thing of value unless his karma permits; and his karma is something which he himself must create, something which no government can create for him. Moreover, if he has the opportunity and takes from the government more than he renders a due and legitimate return for, he not only will lose it later on, but the bad karma thus created will at some later period of life react to force him into a situation of limitation and want.

All this does not blind us to the fact that there is a tremendous amount of social injustice in all governments, and that in past centuries there has been even more. Therefore it is our duty to work with might and main against injustice wherever we find it because by so doing we shall help to make the advent of a more enlightened regime possible, as a result of which more advanced Egos will find it possible to return to incarnation and help to make the world a better place to live in. Social injustice must eventually entirely disappear, and will. By the time the Aquarian Age arrives, 720 years from now, or at least after that Age has gotten fairly under way, social injustice will probably be quite largely a thing of the past. But before this can happen there must be radical changes to modify the prevailing trend of human thought, which forever seeks to get something for nothing and is only slowly and painfully learning the eternal cosmic fact that it can't be done.

The philosophy of the Rosicrucians, however, is a philosophy of optimism. We show the way out. We show people that the solution of the present problem is the creation of new good karma by work, service, and self-discipline. There is no other way. The sooner they begin along these lines, the earlier their present difficulties will fade away, the more quickly will their present limitations dissolve, and the sooner will they join the ranks of those who are happy, satisfied, and optimistic.



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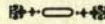
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ARTICLES AND  
STORIES

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## THE AQUARIAN AGE

BY R. SABINE

*The Aquarian Age will be a wonderful period. A few of its characteristics and facilities are sketched below. It should be our aim to so order our present lives that we shall be eligible to be reborn in that transcendent and exalted Age which is on its way toward us.*

**A**MID THE HEAT and dust of Eastern cities a frequent sound strikes the ear of the wayfarer; a strident voice calls upon the faithful to drink and praise Allah, to a tinkling accompaniment of little brass bowls clinked together. Then the water carrier stalks by, his large gray pot balanced on his head, while his hands clash the shining bowls. To us comes the thought of Aquarius.

“When you go forth from hence there shall meet you a man bearing a pitcher of water. Follow him.”

These words of the Master Christ, which were part of His last instructions to the disciples on the eve of the Crucifixion, refer to the now approaching Aquarian Age when the sun by precession of the equinoxes, going backward through the zodiac, will enter the sign of Aquarius. It is stated that the sun quitted the martial sign of Aries the Ram and entered the mystical sign of Pisces in the year 498 A. D., nearly five centuries after Christ's ministry on earth. Aries produced the great materialistic empires of Greece and Rome; Pisces was inaugurated by One whose kingdom was not of this world. It will be remembered that a fish, the symbol of Pisces, was the early

symbol of Christianity, that several of the Apostles were actually fishermen, and that all were afterwards described by their Master as fishers of men.

It is probable that a World Teacher will precede the Aquarian Age. Then an era will dawn peopled by men and women who will look back upon our present days with much the same feelings that we have for the cave men. Then the waters of knowledge, also what is far more important, the waters of wisdom to use that knowledge beneficially, will be poured out abundantly upon the earth. Then we shall achieve intercourse with beings and explore regions of which we as yet know little. Now in 1934 A. D. the sun by precession is in 10° 1' of Pisces, and does not enter Aquarius until 2654 A. D., 720 years hence. Christ came 500 years before the advent of the Piscean Age. If another World Teacher appears an equal length of time in advance of the Aquarian Age, he will arrive about 220 years from now.

Prophets have never been scarce since the dawn of history; moreover they have generally been gifted with vision, more or less. Isaiah foretold an era of universal brotherhood which is still in the distant future, though signs of its approach may be discerned. Already we



are feeling the influence of Aquarius as the sun draws nearer its cusp. Uranus rules Aquarius. The first effects of this socialistic, revolutionary planet of progress, always looking to the future and rebelling against all restriction, are apparently evil. In a similar manner does the spring cleaning, so beloved of women but detested of men, disturb the dust in the dark corners before establishing a new order better than the old. Hence the wars and rumors of wars, the fall of kingdoms, the industrial unrest, and the social troubles of the present day. Later on when Nature has transcended its present state, when the law of love prevails and cruelty ceases to exist, men will not prey upon one another. "The lion shall lie down with the lamb, and a little child shall lead them." The frank, childlike mind, loving all things without arrogance, feeling itself one with the universe, will dominate the world.

How this will be accomplished we cannot yet discern. Doubtless a vegetarian diet will help to bring it about. Already flesh food is undesirable for those trying to lead the higher life, also it is unpleasant to the taste of such aspirants. Still it should be remembered that while leather shoes continue to be worn and while eggs, milk, and cheese are eaten the death of animals is still involved. The practical farmer knows that surplus cockerels and bull calves must be destroyed whether eaten or not. When Mendel's laws are better understood it may be possible to breed according to the sex desired and thus eliminate the sacrifice of young lives. Also in the human kingdom sound eugenics will solve many problems.

Aquarians will have far greater command of natural forces than is the case today. They will probably have learned to organize the weather through direction of the nature spirits, and they will

be masters of the elemental forces instead of their slaves. They will also know how to utilize some of the internal heat of the earth as well as that of the sun. Means of communication will then have become vastly easier than at present. Electricity will reach developments hitherto undreamed of. By right concentration according to cosmic law on any given subject surprising results will be attained. The possibilities of the power of thought and image building are little understood as yet, having been wisely withheld from the masses of mankind lest they should be used for selfish purposes; indeed, some already do this in order to acquire material things. The coming Aquarians will not grope in darkness, playthings of forces they cannot understand, but will walk in the light of an advanced world.



There are two great divisions of humanity that have existed from the remotest ages, always working side by side yet never mingling or in agreement. One of these divisions belongs to the School of Knowledge, the other to the School of Faith. Tradition calls one the Sons of Cain;

they are the craftsmen and statesmen of the world, also the occultists. The other division is called the Sons of Seth. They are the churchmen and those who depend for their salvation upon faith rather than works. These include the mystics. Cain is the type of the inquiring mind concerned always with practical activities, while Seth is content to be a follower. The mystic thinkers go down the ages together with their rationalistic brethren, each fundamentally needing the other though outwardly antagonistic. Such contrasted types were Hiram Abiff and Solomon. When the Aquarian Age reaches the fullness of its flowering a large degree of mutual understanding and harmony between these two Schools will have been accom-



plished, and later in the 6th Epoch they will unite under Christ. Already there are men who unite the qualities of the two, viz. those of the seer and of the scientific worker. Such are Oliver Lodge and Jan Smuts. The latter foresees the rebirth of an infant universe from the dying cosmos envisaged by some scientists, corresponding to the phoenix myth of the Egyptians. This, Smuts considers, will be a vital system throbbing with passionate life emerging from the decay of earlier physical patterns, both spiritually and rationally advanced and progressive.

What this new world will be like we can no more picture to ourselves than the people of a few thousand years past could envisage our civilization today. How could they have foreseen our present means of transport and communication, for instance? Railways, motor cars, aeroplanes, and wireless would have appeared to them as witchcraft, no other explanation possible. Pessimists are apt to picture an appalling state of the world some centuries hence if the population continues to increase at its present rate. The reply to this is that it won't. The Aquarian Age will be an age of equality between men and women. When the rule of women has developed and equalized itself with that of men these matters will be better adjusted. Women will then be in a position to decree how many and what sort of children they will bear. The population then will be better distributed, more uniform in character, also less in numbers. Aquarians will be more healthy and efficient than ourselves, the Pisceans, for fewer of the unfit will be permitted to incarnate.

At present the physical body is the only one of man's vehicles which approaches complete development, though the vital body which sustains life, and the astral body, the seat of emotion and desire, are partly organized. Also the mental body or mind is developing, although as yet uncontrolled in the case of the majority of mankind and too apt to wander, often

interfering with the higher intuitions and the spiritual faculties. In the Aquarian Age all these vehicles will be more fully controlled by the will of the Ego. This world will then be a glorious place, its time of severe trial and difficulty past.

The perfected life of the Adept has been well compared to the musical scale of seven notes, and this is indeed more than a comparison for it is an actual fact. Moreover the seven notes correspond to the seven colors of the rainbow. In the scale there is the basic note of matter, the major third of personality, then the dominant fifth of the Ego, and finally the full chord of the Logos, the Father of our solar system, in whom is the white light into which all colors are resolved. The colors which each individual attracts to himself are arranged in his particular scale according to his personal notes. By stages the neophyte gradually mounts the scale of evolution through many lives until Adeptship is finally reached. In the Aquarian Age there will be many more Adepts among humanity than at present.

There is no need to explore the vague regions of the ethers in search of the dwelling place of joy; the earth is our permanent home. Here in our midst, when we can find it, stands the holy mountain of Isaiah. When our vibrations are sufficiently raised to be attuned to those of the higher planes then content and happiness will become the common lot. The kingdom will always come to those who know how to seek. "Knock, and it shall be opened unto you." The power of the mind is but little understood as yet. Faith combined with organized, concentrated thought can remove mountains, but such powers are withheld until men can be trusted to use them unselfishly for the common weal. When humanity has raised its vibrations so as to tune in with the cosmic life, which is the Father, all will be well with the world, and to this end should we strive. Aquarius the Water-bearer will bring us much nearer to that goal.



## The Cape of Happiness

*Information and messages from the invisible plane, to which those who have departed this life have gone, are often obtained in sleep. Deep grief sometimes sensitizes a person to the vibrations of that plane so that he catches the messages more easily. The following story illustrates such an instance.*

TILLA BARBARA SPERRY

“YOU DON’T understand, you just don’t understand!” said Peter in a tired voice—so tired one could feel the ache and dejection in every spoken syllable.

“No, I don’t understand your attitude in the matter at all, Peter; you heard Liona say when you bought the rose cape for her that I should wear it tonight, to this my first real concert. She knew that a beautiful evening dress required a beautiful wrap, and as I couldn’t possibly have both she promised I should wear the cape. There it hangs in the closet; I doubt if the price mark has been removed, and—and—well, I just know that if Liona were here she’d want me to wear it,”—and Beth, the spoiled little sister, flounced out of the room leaving an echo of strangled sobs trailing behind her as she ran up the stairway.

“You don’t understand—you don’t understand,” muttered Peter to himself. He was seated before the fire in the dimly lighted library, a dejected figure hugging his sorrow, with elbows on his knees and his hands clasped about his head that ached with the ache of unshed tears and pounding pulse, the ache of an empty house that could not be filled by a sympathetic mother and a young sister full of the joy of living who just couldn’t stifle effervescing youth, active, glowing, pulsating.

How could Beth understand—how could anyone understand that the beautiful rose velvet cape with its soft, enveloping collar was the most precious of

all his earthly possessions? Not because of its value but because it was his last gift to his little wife.

In fancy he pictured again that memorable day when she led him to the window of an exclusive little shop to show him “the most beautiful cape you ever saw,” and the look of rapture she flung him as he suggested they enter and look it over. Could he ever forget the ineffable light in her eyes when the saleswoman laid the rose cloud over his wife’s shoulders and how his darling folded the beautiful thing closely about her, walking back and forth with a swimming grace, turning this way and that to get its best effect in the long cheval. Would he ever again envision such loveliness? The sparkling freshness of her beauty was like the sweet heady fragrance of some exotic flower. Her nearness thrilled him to exaltation.

When he had said, “We’ll take it,” her, “Oh, Peter, beloved, really?” was like music flowing from some delicate instrument attuned to every expression of love and gratitude.

All the way home she bubbled over with happy spontaneity. She cooed as she nestled against him, “What would I do without my own dear Peter Man?” And now what was he to do without her?

Then came the evening when she would have worn the rose cape to the Country Club dinner but was doomed to disappointment. A bad cold made it impossible for her to venture far from the comfort of the library fire. In the big chair



before the fireplace, the same chair in which he now sat, she lay cuddled in his arms, so quiet and contented. No murmur at not being able to go to the long-planned dinner; no regret at not being able to wear the wonderful cape bought for the occasion; she seemed happy just at being there in Peter's arms. The bond between them had given a depth to their existence together, a tender exaltation that vibrated to the touch of each other. Their love was something sacred, something so apart from the rest of the world that nothing mattered so long as they were together.

"Sorry we can't be dancing tonight?" questioned Peter.

"Not I, I'm happy here," returned Liona. Then suddenly springing from his lap, she said, "Lay your head back and close your eyes, Peter Man, until you hear me say, 'Open, open wide.' I won't be long." She was gone, but returned so suddenly and quietly that he was startled by her "Open, open wide." As he opened his eyes he was greeted by a vision enchantingly lovely in the glow of the firelight. Her eyes shone like two bright little stars from the depths of the expansive collar topping the rose cape, enhanced in beauty of color by the glow from the flickering fire. Peter watched her with happy adoring eyes.

"Do you know, Peter, I'm going to call this cape my cape of happiness because I'm so happy about it, and you are so happy about it; and did you see how happy that little saleswoman looked when you said you'd take it? It was possibly her only big sale of the day. Did you hear her say, 'I know you will be very happy with that beautiful wrap'? And we are inexpressibly happy, aren't we, Peter Man?" And before he could answer, "Stand up, Peter, stand up and put your two arms about me, here under the cape"; and clutching the edges she wound the cape about Peter and herself.

"There you see, it's big enough to enfold both of us; so much happiness wrapped about by a rose cape."

What a child she was, what an adorable, happy child. And now he would never see her again, never hear that sweet voice vibrate to "my Peter Man." "Oh God, why, why?" That cold, followed by pneumonia, had done its cruel work so quickly and surely, leaving him to sit alone in the empty library with nothing but aching thoughts and bitter tears that trickled through his fingers while the pine incense from the smouldering log filled the room with a woody perfume.

Gradually a sort of soothing lethargy enveloped him, the apathy of a weary soul. He gazed long into the fire, growing dimmer and dimmer, then oblivion encompassed him. Suddenly something seemed to brush his head, his cheek, his shoulder, and he looked up, startled. "Liona, my Liona!" he cried.

"Yes, Peter, your Liona has come back to talk to you before the fire as we used to do. I am so tired, so tired. I have been wandering restlessly about, searching, searching for something, I don't know what. I think it must be happiness; yes, I think it must be, for I am so unhappy; but I—can't—find—it—Peter Man. Your tears and sorrow make me so sad and are keeping me earthbound. I cannot be happy when you are sad, my best beloved. We promised each other always to be happy together, and oh, my dear, can't we be happy now? Can't we? Can't we?"

"Ah, wait a moment"; she was gone, returning almost instantly wrapped in what appeared to be her cape of happiness. See, Peter, how beautiful it is; see how it reflects the glow and sparkle of the fire; see how it surrounds me with joy and beauty. There can be no sorrow where the cape of happiness is. Look at it often, my darling, for it holds within its rosy folds our happiness, yours and mine. I am always near, encompassed by your joy and happiness; can't you understand? You must understand." She seemed to search his very consciousness with a strange impersonal clarity.



"This cape must bring to you and others the happiness it gave to me, my Peter Man, and I can only be happy when you are also and when you are helping others to be happy—your mother, who grieves at her son's sorrow, and little Beth, so full of the joy of living, earth-living, for youth cannot see with the eyes of experience. I am living in a new world of experiences in which I could be very happy if you were happy."

"Here, my dearest, is our cape of happiness. I will lay it across your knees. It will give to you peace and comfort, free your heart from yearnings, and ever make you see the beauty of sweet giving. Be happy in living for those who need you. Lay your head against the cushion: I will kiss those tired eyes shut as I used to do. Then know that love such as ours is eternal in the heavens. I do not want you to forget but to be happy in its memory."

Her voice trailed off in the quietude of forgetfulness.

The voice of his little sister startled him into consciousness.

"Oh, Peter dear, still up? I'm so glad because I want to tell you how sorry I am about the cape. I was selfish, not you. I should have understood. Something in the music tonight enlightened my mind and opened my eyes to the things I could not see and understand before. I want to help you, Peter. We'll work it out together with love and consideration."

Peter drew Beth lovingly into his arms. "I too have had an awakening. I was selfish. I thought only of my loss and sorrow and not of others who suffered too." Then with a burst of recollection he exclaimed, "Jump up, dear, you're crushing the cape of happiness."

"Where, Peter? I don't see the cape."

Peter looked about bewildered for a moment, then rose and taking Beth's hand led her to the closet where the cape hung. He took it down and placed it about her, saying:

"Liona's cape of happiness must not be hidden away where moth and dust can ruin and destroy; it must radiate the happiness she attributed to it. Wear it, Beth; it will make us both happier, and I am sure Liona would wish it."

"Oh, Peter, I will love it so because it was Liona's, and I will cherish and preserve our happiness as a sacred obligation to her."

Peter kissed the top of the golden head, led her to the door, and closed it gently behind her. Here in this room, which he had not entered since Liona's passing, he stood with a feeling of peaceful tranquility. He felt the presence of something illuminating and comforting. A soothing radiance filled his soul, the ache had left his heart.

Smiling, he spoke as though to a living presence: "We will be happy, my beloved, we will be happy."



## The Gospel of Labor

This is the gospel of labor,

Ring it, ye bells of the kirk:

The Lord of love came down from  
above

To live with the men who work.

This is the rose that he planted

Here in the thorn-cursed soil;

Heaven is blessed with perfect rest,

But the blessing of earth is toil.

-Henry Van Dyke.



## Philosophy Between Friends

*While the Rosicrucians do not advocate proselyting, they are anxious to help every honest seeker after light. Sometimes the seeker's mind is so befogged with materialistic conceptions that this is difficult. The following conversation shows the steps by which one potential seeker was led to get a gleam of truth.*

BY L. FURZE-MORRISH

THE LITTLE train consisted of four ancient coaches and a guard's van. It was hauled by a little engine, fussy and corpulent, like a cock-sparrow. It was part of the one-way-and-back-again traffic of a small branch line, commercially unimportant, which ran between a tiny country town and the local junction—one of those quiet backwaters which still exist in parts of rural England almost within a stone's throw of a concrete highway and the long, lean things which streak along there. The railway carriages were devoid of any sort of intercommunication, for the whole distance between terminus and junction was covered in an hour; and there were frequent stops at small wayside platforms, occupied by a few tall milk cans and a crate or two of bored looking poultry. It was midsummer, and the normal quiet was further intensified by the drowsiness which seemed to still everything but the bees. These were revelling in the warmth and sunshine. It was the sort of thing which English exiles remember even though they may never have consciously noticed it when they lived in it. Nature seemed at peace, and the shrill whistle of the little engine seemed sheer impertinence. This peaceful, overshadowing stillness may have been responsible for John Menzies' unusual reaction to my comments, which is the reason I have mentioned it.

John Menzies and I were about to entrain for the city of pea-soup fogs after a short visit to this compact little backwater—the object of our visit being im-

material. We had been acquainted for some months, and a strange anomalous friendship had sprung up between us—strange enough between a materialist like Jock, doubly skeptical being a stubborn Scot, and an eager student of the metaphysical like myself. The only other human beings visible were the engine-driver and his grimy mate, the guard with his red and green flags, and one other passenger. After the manner of the English, Menzies and I and the other passenger gave each other one diffident look and then politely slunk off to opposite ends of the train. My friend and I therefore had a compartment to ourselves and seemed likely to be undisturbed for at least an hour.

The engine squeaked defiantly and got jerkily under way, and we started to read our papers. After a moment or two Menzies glanced at me, gave the nearest approach to a laugh to which he was prepared to go, and murmured: "I see old X has been having another go at the modern generation." (He mentioned a certain Anglican Bishop, well known in the south of England for his accurate though pungent criticisms of people and morals.) "What do you think of this for a piece of prose? He says that 'this generation may have achieved a certain glib standard of superficial pseudo-science, inasmuch as it knows how to make a wheel go round without falling into bits; nevertheless it is really blundering about in a spiritual darkness which is far murkier than in the times when men wore armor and regarded knowledge as diabolical. Our



descendants in a million years or so will probably look on us as we on the owner of the Peking skull.'” Menzies broke off and chuckled again in genuine enjoyment. “A certain glib standard of superficial pseudo-science . . .” he quoted. “How splendid! I suppose this is where I give a baffled snarl and pass quietly out. Go on. Why don’t you start cheering? I should have thought that would have been a bit of superstition after your own heart.”

I replied in our usual mutally bantering vein—meant to disguise a sentiment which one prefers to take for granted.

“For a poor, wretched materialist your perspicacity is fairly well up to standard, Jock,” I said. “I mean to say, you’ve actually perceived a resemblance between two ideas. Just keep on like that, old man, and you’ll start to *think* one day.”

“All this flattery makes me feel quite embarrassed,” said Menzies unemotionally. “Well, continue. I know you’re itching to say something in defense of your weird delusions. The peaceful atmosphere seems so—so—what’s the word?—not overwhelming—so penetrating perhaps, that I could almost listen to your wandering absurdities without protest. Granted that there must be some

sort of supernatural First Cause, how are you going to enlarge on the subject of my ‘spiritual darkness’?”

“You didn’t even grant a First Cause until I showed you that pure atheism, to be logical, was merely half-witted,” I replied.

“No? Well, carry on. And—er—don’t mind my feelings, will you?”

“I promise I won’t do that. Now look here, Jock. I wonder if I can make you see the logical connection between spirit and matter and all this implies.”

“If I could see anything like that, I’d be seeing a doctor as well,” said Menzies with a short laugh. I was busy drawing a rough diagram and ignored this sally.

“What would you say were the three great things of which humanity is capable?” I asked, as soon as this piece of draughtsmanship had been finished. “I mean by that . . .”

“Eating, drinking, and sleeping?” suggested Menzies brightly. “Of course it all depends on what you mean by ‘great.’”

“I never suspected you of such introspection,” I said grimly. “However, the answer is, thinking, feeling, and acting.”

“Well, yes, I suppose so.”

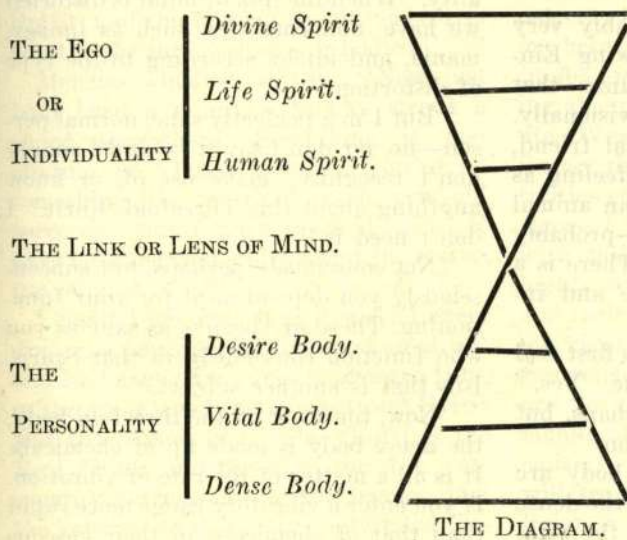
“Right. Then presumably man possesses some separate means of expressing those three functions—some separate ‘vehicles’ in other words.”

“Presumably. And talking of vehicles, I can feel every separate jolt in this one.”

“Joking aside,” I replied, “man must have some sort of a vehicle for thought, for feeling, and for action. Mustn’t he?”

“Naturally.”

“Right. Now just look at this diagram and ignore its bent lines. I never could draw a straight line. It represents in analogy what I have just said. There is the dense physical body; the etheric or vital body; and





the desire body. They are not all one above the other as in the diagram, but interpenetrate one another just as the ether interpenetrates the atoms of any substance, or as the different wave lengths of reception interpenetrate one another in a wireless receiver."

"That sounds fair enough."

The latter two vehicles also extend beyond the dense body. The vital body, like the dense body, is physical—it obeys certain physical laws, but the desire body does not."

"What do you mean?"

"Well, the desire body is not subject to physical laws of space and time, heat and cold. It obeys laws of another range."

"Ah!"

"You see, it is merely force in fluctuation—emotion, feeling, desire stuff."

"Go on. That's reasonable and ingenious even though it's pure imagination and you can't prove it."

"But it can be proved. However, that is another story. You'll simply have to take my statements without proof at first. You must grant that spiritual things cannot be proved in material terms. How would you like to have to prove higher mathematics in English to an Armenian peasant who only spoke the Armenian language?"

"Difficult, certainly. However, continue."

"After all, there are probably very few people capable of following Einstein's equations, but one realizes that his theories are acceptable provisionally. And remember, my intellectual friend, there are ways of proving by feeling as well as by intellect. Think of an animal and its accurate instinct—probably sounder than your intellect. There is a difference between intelligence and intellect, isn't there?"

Menzies looked at me with his first real interest. "That's perfectly true. Yes," he mused, "a bit awkward perhaps, but nevertheless true. Go on. Go on."

"The reactions of the desire body are responsible for feeling, those of the dense body for action, and those of the vital

body have to do with intellect in a way, as I will explain."

"But what about the mind?"

"The mind? Quite so. The mind is a link between the higher impulses, or causes, and the activity, or effects, in the three bodies or vehicles. The Law of Cause and Effect is universal, as you will agree. Every cause must have an effect, even if it is only the necessity of obliterating that cause or modifying it; and every effect must have a cause too, whether visible or not. Therefore our feelings and thoughts, as effects, must have causes somewhere."

"But thoughts and feelings are causes themselves."

"Are they? Then why do you speak of your feelings 'being stirred'? What by? A thought 'comes' to you, doesn't it? How?"

"Go on. It's ingenious."

"Look at this diagram. The mind is the lens through which the three higher phases of man's being are reflected, as it were, in the three lower vehicles. Those higher phases are spiritual, and esoteric philosophy uses the term 'Threefold Spirit,' to designate them. Now the Threefold Spirit is the Ego, or Individuality—the Real You, or the individual centre of control. The mind is the link, and the vehicles or bodies are the personality. When the link of mind is distorted we have abnormalities such as lunacy, mania, and idiocy according to the type of distortion."

"But I'm a perfectly sane, normal person—no, no, don't say it!—and I simply don't recognize, make use of, or know anything about this Threefold Spirit. I don't need it."

"Not consciously perhaps, but subconsciously you depend on it for your functioning. There are people, as sane as you who function consciously in that Spirit. But that is another subject."

"Now, touching on the threefold body, the dense body is made up of chemicals. It is all a matter of the rate of vibration. If you enter a vibratory range more rapid than that of chemicals in their gaseous



state you enter the 'etheric' range in which the vital body functions. Ether is force-matter, and the etheric or vital body provides the dense body with its vital force and life. There are four divisions in the 'Etheric Region' as it is called. The desire body is of quite different substance, although it has its vibratory range just the same. The process of producing physical action is this. A thought either sets up interest in the desire body or fails to do so. In the former case appropriate impulses are set in motion in the desire body. These act on the vital body, which itself acts on the physical muscles and impels them to action."

"That's reasonable enough. But why bring in this Threefold Spirit? It seems superfluous. That's the part I never will agree with."

"Oh no, it's not superfluous. Far from it. Don't you see that *it depends entirely on the Threefold Spirit and its degree of control over the vehicles how those vehicles respond and react in the way I have just described?* They can react for good or for evil. There must be a preponderance of one or the other. And the three divisions of the Threefold Spirit, called the Divine Spirit, the Life Spirit, and the Human Spirit, are correlated to the three vehicles or bodies."

Menzies whistled softly. "Now just hold hard a minute. You've struck a chord somewhere. Something is just eluding me. I really believe you're on something like the right track, you old sorcerer. But I can't reach it. . . . It gave me some vague idea about the reason for religion . . ."

"Shall I suggest what it was? Listen. Just as a lens operates between an object and its image on a screen or camera film, so the mind-lens functions between Spirit and the personality. The Spirit is the Real Thing, and the effect on the personality corresponds to the image—just the reverse to what the materialist be-

lieves. Now this activity between the Spirit and personality is a cause which produces a result or effect. It must be so. And the effect in question is called in occult terms 'soul-essence' or 'soul.' Thus we get *right acting, right thinking, right feeling*, according to the degree of control gained by the Ego over its vehicles through this link of mind which we are developing at present."

"Don't stop. That elusive idea at the back of my mind is just beginning to peer out."

"Shall I tell you what it is and put you out of your misery? Isn't it the meeting place of science and religion in their broadest sense? But then, of course, you don't believe in religion."

Menzies became almost excited and practically shouted at me. It was characteristic of him that he quite failed to see how I had led him to where he was.

"No!" he interrupted, "I don't believe in mumbo-jumbo, but I *do* believe in the scientific functioning of mental impulses. Good heavens, man, don't you see what you're suggesting?"

I gazed at him and sighed wearily. "Seeing that I've been trying to suggest it for months and months, that's not very bright of you," I said. "But let me help you to get rid of that mumbo-jumbo idea in which your mind is splashing about, so to speak. Just think a minute. What is religion? What is science? Surely they are the sum total of the activities going on in millions of individual Egos—I won't confuse you at this stage with talk of those Intelligences more highly evolved than our human life wave and their functions. What is true religion but right feeling as a principle? What is true science but right thinking? And what are the thinking and feeling of all humanity but the effects of *still higher causes!* Get hold of that idea and you will see that science is knowledge; religion is feeling or motive; and art, shall





we say, is action, or technique. The blending of all these is *wisdom*."

"Man alive, you've given me something to ponder over. I believe this is the real stuff!"

"By art," I said, "I do not mean merely mural decoration; by science I mean more than chemistry; by religion I do not mean ecclesiasticism. I am referring to fundamental principles, not superficial results and modernities. Knowledge by itself is not wisdom. Just look at what we fools have done to ourselves with our knowledge of explosives, and so on. But when right knowledge is directed properly by right, selfless motive and applied by right technique then we have true constructive Wisdom, the stuff that gods specialize in. That is what is meant by the Wisdom-Teachings. They are both scientific and religious and can be expressed by a certain mental technique. There is your meeting place of science and religion, which you are so fond of ridiculing. It is not a question of a priesthood or dogma but of natural law. And the center of it all must be love, or the power which holds together, because anything admitting of the triumph of selfish impulses, being separative, would make the Cosmos an absurdity and would spell its disintegration. Are you going to try to tell me there is no Intelligent Agency regulating this centripetal force of love?"

Menzies did not answer my question directly. He looked out of the window of the train instead.

"I suppose that's why we talk of a smiling countryside," he murmured, almost to himself.

A silence.

"Just look at that field of grain in the sunshine."

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Man's unhappiness comes of his greatness; it is because there is an infinite in him which with all his cunning he can not quite bury under the finite.—*Thomas Carlyle*.

## Asking and Its Answer

*(Said to have been written by a Confederate soldier out of his own experience.)*

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given Life that he might enjoy all things.

He has received nothing that he asked for; he has obtained all that he hoped for. His prayer is answered.

He is most blessed.

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## Things That Are Beautiful

Beautiful hands are those that weave,  
Bright threads of joy in the lives that  
grieve;

Beautiful feet are those that run  
On errands of mercy from sun to sun;  
Beautiful lips are those that speak  
To comfort the mourner and hearten the  
weak;

Beautiful eyes are those that glow  
With the light of the Spirit, as pure as  
snow;

Beautiful faces are those that seem  
With the very love of God to beam;  
Beautiful forms are those that grace  
With gentle service the lowliest place;  
Beautiful lives are those that bear  
For other lives their burden of care;  
Beautiful souls are those that show  
The spirit of Christ where'er they go.

—Selected.



# Notes for the Aspirant

*More and more students are taking up the study of the Wisdom Teachings, and more and more aspirants are entering the Path of the Mysteries. The following advice from the pen of an advanced esotericist will be found to possess much value.*

BY WILLIAM ARBERT

## THE PATH

IT IS unbelievably easy to establish a link with the High Initiates of the Inner Planes. They are always more ready to *give* than we are to *receive*. Very frequently when we have voiced a wish and a true desire for contact has gone forth from the *soul*, we find tests and trials and we know that the preliminary work has commenced. We know also that in every point we must be tested for *freedom from desire*.

There has been a great deal of misunderstanding on this. It must not be thought that the service of the Elder Brothers necessarily means bankruptcy and bereavement. A man may have great wealth, and yet the things that money can buy mean so little to him that he never troubles to buy them, leading a life of great simplicity, and using the whole of his wealth in selfless service, asking neither reward nor thanks. On the other hand, if there is one who even with slender means clings desperately to his scanty security, he will find himself tested by financial loss until he realizes that if he takes the Master Jesus at His word and seeks the "Kingdom of God and His righteousness" *first*, all these other things will be added unto him.

Do not think that in the sacrifices on the Path any duty should be set aside. It is not duties, but *desires* that have to be foregone. Every legitimate duty has to be fulfilled. It must not be evaded. Every human debt must be paid before we are *free* to enter upon the dedication which the study of the Secret Wisdom involves.

There are many ways leading to the *Lords of Wisdom* of the Inner Planes. One of them is the *Path of the Home*, and through the fulfilling of household duties in love Initiation is won. It is true that wherever the soul finds itself, from that point and in the attendant circumstances and conditions it must start upon its journey. That soul must always make good in that which lies to its hand *before* it enters the Path. If we are incompetent in the discharge of any section of our duties, a substratum of weakness will underlie the whole nature, and the tests on the Path will find it out. The Elder Brothers have as little use for incompetency as they have for sin. Occult training builds nobility and character and balance of mind.

## SELF-LIBERATION

Most people take life too seriously. Many have formed the erroneous idea that the life of Occult Christianity is a long-faced, solemn affair. Jesus often said, "*Rejoice*"; "*Be of good cheer*"; "*Fear not*."

Joy and serenity liberate the pent-up energies of Mind and Soul. There is nothing so depressing as constant sorrowful thinking; there is nothing so unsafe to health as to be gloomy.

Many people who have hardening of the arteries, rheumatism, and similar troubles are found to be of a gloomy disposition. Develop the attitude of praise and appreciation of *all* living things, and often these afflictions will disappear.

We all should grow young with the passing years, but to do so we must free ourselves from all ideas of gloom and fret-



ting as well as all assumption of dignity and piety.

We take ourselves and *our* affairs too seriously; we must rid our thoughts of everything rigid, puritanical, and artificial. Cultivate JOYOUS consciousness that you may have harmony, peace, and health. It is possible for all of us to bring forth happiness in our lives if we live in harmony with Divine Laws.

Living in harmony with Divine Laws liberates us from the shackles of fear, doubt, worry, discouragement, and lifts us into the *joy of the Lord*, which is our strength.

The first requirement of Divine Law is that *man's thought forces shall accord with principles*.

Man must think *constructively*.

If you have been trying by thought force to bend somebody to your will or to your particular ideas, STOP IT!

Know that *all* change will, yes *must*, start *within yourself*. Unless you come to a realization of that immutable fact, you are but wasting your energy.

All good has its induction first within yourself.

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## Brotherhood vs. Race

BY CHARLES FREDERICK JOHNSON

**A**S WE study the evolution of man and the universe through the ages, we find that this evolution takes place in various steps. These steps arrange themselves into series of threes and sevens. Thus we have the seven great periods or "days" of creation, reflected in the seven days of the week.

Confining our attention to the present day or revolution, we find this divided into the three stages of the creation, existence, and dissolution of the physical universe, including this earth and man as we know him. This threefold work is recognized in various religions as being under the direction of the Triune God, assisted by other great Hierarchies.

Youthful, childlike humanity of the past was led by the Lord Jehovah, the builder of forms and a veiler, or destroyer, of man's spiritual consciousness through such encasement in matter. Under His guidance mankind was divided into races and tribes under the charge of various race spirits, but the race religions of that time uplifted man as he was ready to be uplifted, by developing the feeling of kinship, love for family and fellow tribesmen. But this could not continue as man developed and gained more wisdom. If the world today had nothing higher than racial feelings, none of that yearning for universal brotherhood and peace, we would not have had the development of internationalism that characterizes our time.

But fortunately man did not receive his ability to build battleships and bombing planes without a spiritual change taking place also. The separative religions of Jehovah must give place to a newer unifying religion, the religion of Universal Brotherhood. This religion is Christianity, though the Christianity we know today is but a shadow of the true Christian religion. Most people are still living in the Jehovistic consciousness. The purpose of the religion of the Son is to further uplift mankind by forming it into a universal brotherhood of separate individuals. After the religion of the Son will come the religion of the Father. The ideal of this will be the elimination of *all* separateness, so that there will be neither "I" nor "thou" but all will be one in reality. This will come with the dissolution of things material, and a real comprehension of what it means is rather beyond the majority of mankind of today.

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## Repentance

By MARION B. SHOEN

Repentance is not grieving  
At heaven's close-locked door;  
Repentance is but leaving  
The sin you loved before.



## Reveille

*These are strenuous times in which we are living. Unless wisdom is available and used, we shall be precipitated into worse ones. This article calls attention to the great need, indicates some of the underlying facts and philosophy, and points out a working plan and possible solution.*

BY HOWARD A. BURK

Awake, oh gifted lyre, awake,  
Ten thousand songs await thy muted voice;  
Awake, oh gifted lyre, awake,  
That nations of the world may yet rejoice.

The mysteries of time and space are  
thine,  
The glories of a future yet unborn;  
The portent of a life supreme, divine,  
Hangs breathless on thy silence so forlorn.

But speak, and echoes of the golden tune  
Shall down the countless ages softly roll,  
Awakening from within the God triune  
In myriads of starving, hopeless souls.

**I**F I COULD stand before a microphone with a nation-wide hook-up, I would repeat these words: **MEN AND WOMEN OF AMERICA! WAKE UP!!** We stand today facing a problem that is gigantic in its importance, that is so overwhelming in its magnitude that the method by which we attempt to solve it is of supreme importance. America has known other periods of danger and crisis, but they all fade into insignificance as compared to the situation we are now about to face. Like a sleepwalker endangered by wandering near the edge of a precipice, so is our civilization of today endangered. And what are we doing about it? Nothing! It is doubtful if very many are awake to the fact that even a miniature catastrophe is impending.

But what is this danger? And if such a danger really exists, how may it be avoided? We will attempt to answer these questions, but you must first be awakened. Like the sleepwalker, you must not be awakened too suddenly but must gain your equilibrium gradually.

You have been living in the realm of illusionary, transitory material things so long that you actually think they are the only things worth living for. You must wake up and view things as they are if you would help yourself and others.

You must start with yourself and realize that within that physical body of yours is a Spirit, a Spark of the Divine Flame, which has lived forever and will live forever. You must realize that the Spirit is allowed to activate and motivate this physical body for a short time in order that the Spirit may gain evolutionary experience, but in a few short years you must lay it aside. This material world is the realm of effects and I must awaken you to the realm of causes. The material world is the realm of illusion, and I must awaken you to the realm of truth, where time is not, but where all is one vast forever. Yes, you must awaken to the realm of Spirit.

We must learn to comprehend truth on the material plane before we can hope to understand and use it on the plane of Spirit. It was for this reason that we were placed here on earth, that we might develop within ourselves the possibilities and capabilities of the Spirit into dynamic powers. The purpose of human earth life then is not merely joy, pleasure, peace, or freedom from difficulty but to develop and advance humanity as a whole toward perfection. Any creed or code or organization that fails to know and use this truth must ultimately fail. Because man has sought selfishly after material pleasures without any thought as to what might happen to the remainder of hu-



manity, the world stands a fair chance of being precipitated into an economic debacle the like of which it has never before witnessed. Many have acquired vast stores of material wealth in the form of money, or land, or buildings in their quest for happiness and then sat back and failed to use them for the common good. No wonder they have lost them!

After realizing that matter is but the expression of Spirit in terms of the material world, then we must recognize another law of Spirit, namely, unless we use whatever we have developed or stored up, whether it be in the form of money or lands or buildings or the ability to play the piano, for the benefit of all, we must eventually lose it. Thus the motive with which we use material things becomes of supreme importance. With the advent of Christ the old law of "an eye for an eye" was ordered changed because it was causing chaos in an otherwise well ordered Cosmos. Instead, Christ gave the Law of Love as a motive for all our acts that we might be drawn together and thus earnestly aspire to the advancement of all of humanity.

If we will wake up we will realize that our whole financial and economic system is likely to crash because it was founded upon the sands of selfishness and illusion, hatred, jealousy, and fear. Well, if the old structure is worn out and useless let it fall, I hear someone say, so that we may tear away the wreckage and build anew upon the rocks of integrity and truth. The great danger, however, lies in the fact that the great mass of humanity has not awakened to an understanding of the difficulty as yet and are in danger of losing their equilibrium. Because they have pinned their hopes and faith to the present system there is danger that they will become panic-stricken at the loss of that which they have held dear. There is an even greater danger than this, that when they become

terrified and hopeless they will shut themselves up in a wall of fear and thus be beyond ordinary methods of help. It was to meet these needs that the Rosicrucian Philosophy was given to the world. Many have contacted its truths and are trying to live by them, but few have become awakened to the desperate need of today, namely, *the necessity of immediate action*. If we are to help, we must wake up ourselves and then awaken those about us. If we are to build anew, we must maintain our equilibrium in the face of difficulty.

There is one spiritual power that is of vast importance in helping us to solve our problems, and that is the power of thought. Few of us have even scratched the surface in our attempt to tap this great power, yet it is through this medium that we shall be able to work out of our difficulties. It was from a thought that our universe was first conceived, and from a thought must we build the foundation for the new era, the coming age. In most cases the problem is individual, and the real test of our right to spiritual illumination depends upon

the way we solve these individual problems.

Prayer becomes useful to us no matter what we would accomplish. For unless we consciously work in harmony with the Father's will we cannot advance very far in the solution of any problem. The first injunction is to "Pray without ceasing," repeatedly and continually to keep ourselves in contact with the will of the Father.

Repetition is the Master Key to accomplishment. Just as a small stream of water may wear away the rock of ages, so may constant repetition accomplish the end we desire. The power that raises our petition to the Throne of Grace, however, is earnestness, and unless our plan is motivated by earnestness we cannot hope to have it in harmony with God's





plan. The wings by which our prayer rises to the Father are two in number, namely, Love and Aspiration. Earnestness is that directness or singleness of purpose that eliminates all thought of pretense. It is at once zealous and fervent and comes from a deep feeling of conviction. But if we would go to the heights we must needs have wings, and these wings are Love and Aspiration.

Many have awakened to the great need and are starting earnestly to aspire to the heights. They are building thoughtfully upon the rocks of integrity and truth. But many have become embittered by material losses and have lost all sense of direction. They have become so enmeshed in material things or else have surrounded themselves with fear to such an extent that it is almost impossible to aid them. These are the ones we must be concerned about first.

Recently my father told me of an interesting experiment with trees. He said that in transplanting a tree from a warmer to a colder climate it almost invariably would winter-kill. Either all or part of the top of the tree died and had to be removed. However, the roots usually remained alive, and if allowed to grow up again would result in a tree that was hardy enough to withstand the winter blasts and bear fruit in the new climate. As with trees, so with men. Transplanting from one economic field to another may cause them to lose all that they have of a material nature, but still within them is the spark of the Eternal. As a result of living under the strenuous new conditions the individual becomes a stronger character than he would otherwise have been. I am proposing that we meet the need where it is the greatest; that we use these men and women who are now financial victims as a foundation for a new order of things. This, the preparatory generation for the Aquarian Age, must blaze the trail carefully.

As a starting point I suggest a form of cooperative industry in which the victims of the present economic system

may be allowed to work for the common good of all. Not under the lash of hatred or the stress of fear, but each man in his own place, doing that which is best for the largest number; where each individual shall find a new freedom which allows him to catch a new vision of a life more abundant in its opportunities to serve humanity as a whole; where each may indeed be free to develop and grow in the sunlight and beauty of God's love.

These are not mere idle words; the hour is here when we must act. We must start courageously, we must plan carefully, but we must act *now*. I call you now in the name of suffering humanity to aid in the formation of such groups, where man may be taught to create and build up and love instead of to kill and tear down and hate. If we who are awake to the need fail, then we have lost the greatest of opportunities. There is no other way. We dare not fail!

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## The Water Signs

By ISABEL AMBLER GILMAN

The cozy corner and the easy chair,  
Soft color tones, music, ecstatic mood,  
And to the dreamer oft a vision rare  
Of angel friends who charm but ne'er  
intrude.  
Desires, emotions! How they surge and  
swell  
When timid Cancer stirs her psychic  
leaven ;  
Bold Scorpio must his rash impulses  
quell ;  
The gentle Pisces lifts one up to heaven.

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## Aspiration

Do not pray for easy lives; pray to be stronger men! Do not pray for tasks equal to your powers; pray for powers equal to your tasks! Then the doing of your work shall be no miracle. Every day you shall wonder at yourself, at the richness of life that has come to you by the grace of God.—*Phillips Brooks*.



# The Creative Power of Mind

*One of the greatest contributions of metaphysics to the present age is the knowledge that thought is creative, that thoughts are things. This author points out the great advantage of controlling one's thoughts and keeping them constructive.*

BY V. MAY COTTRELL

**M**IND is as unfathomable as the ocean, as vast as the heavenly spaces, as powerful as electricity, and as little understood as life itself.

The human mind is a reflection of the marvelous Mind which rules the Universe, possessing like potentialities and powers and a like creative ability. For while Divine Mind is continually creating and re-creating life and substance in innumerable forms and multitudinous phases, human minds are as constantly creating inner states and conditions of being, which manifest themselves in widely varying ways and differing degrees in the bodies and affairs of individuals.

Mind in action is spiritual force or energy turned in a particular direction, through the power of thought and imagination, and creating continually either good or evil in human lives and affairs, according to its use or misuse. Hence the necessity for watchfulness and care in handling these powerful mental forces so that they may be constructive in their action, instead of destructive.

Negative thoughts and feelings are immensely harmful in their results, producing bodily ill-health, unhappiness and poverty wherever and whenever they are freely entertained in the human mind.

Thoughts of fear, failure, futility, and all unhealthy thoughts and false imaginings, turn the immense spiritual energy of mind, and its powerful ally, mental suggestion, into wrong and destructive channels, where they must of necessity create harmful patterns which will

eventually take the shape of adverse conditions of various kinds.

Creative thoughts are immensely beneficial because through this agency the tremendous inner forces latent within each individual are released and given adequate scope for the production of good of every possible description.

Like attracts like as continually and unflinchingly as like begets like. This indisputable fact accounts for the appearance of evil in increasing measure in the lives and affairs of those individuals whose mental images have become distorted, and their spiritual vision blurred, through wrong thinking and unhealthy living.

Mind never rests but is continually alert and active and busily at work within each of us even when we lose consciousness in sleep, or from any other cause whatsoever, except death itself.

The complete severance of the spirit from its outer envelope, (the physical body), is alone responsible for the cessation of all mental activity within the bodily organism, despite all outward appearances to the contrary.

## A Dangerous Man

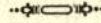
He who backbites an absent friend, who does not defend him when others find fault; who lives to raise men's laughter, and to get the name of being a witty fellow; who can pretend what he never saw; who cannot keep secrets entrusted to him—this man is a dangerous individual.—*Horace.*





# MAX HEINDEL'S MESSAGE

Taken from His Writings



## The Sex of the Soul

**S**PEAKING generally, we might say the vital body, which is eventually transformed, transmuted and spiritualized into soul, is of the opposite sex to that of the physical body. It is formed organ for organ exactly like the dense physical body with the one exception just mentioned, and this elucidates many facts otherwise unexplainable. The faculties inherent in the vital body are growth, propagation, assimilation, and memory. The woman, having the positive vital body, is matured earlier than the male. Her hair, which remains plantlike, grows longer and more luxuriant. Naturally a positive vital body will generate more blood than the negative vital body possessed by the male, hence we have in woman a greater blood pressure, which it is necessary to relieve by the periodical flow. When that ceases at the climacteric period there is a second growth in woman, particularly well expressed in the saying, "fat and forty."

The impulses of the desire body drive the blood through the system at varying rates of speed according to the strength of the emotions. Woman, having an excess of blood, works under much higher pressure than man, and while this pressure is relieved by the periodical flow, there are times when it is necessary to have an extra outlet; then the tears of woman, which are *white bleeding*, act as a safety valve to remove the excessive

fluid. Men, although they may have as strong emotions as women, are not given to tears because they have no more blood than they can comfortably use.

Being positively polarized in the Etheric Region of the physical world, the sphere of woman has been the home and the church where she is surrounded by love and peace, while man fights the battle of the strong for the survival of the fittest, without quarter in the dense physical world, where he is positive.

*Ques. and Ans."* No. 8.

## Sickness of the Desire Body

In a certain sense during earth life the desire body is subject to sickness and needs nutrition and replenishment. Sickness shows itself first in the desire body and in the vital body, *which become thinner in texture*. In sickness the vital body *does not specialize the vital fluid in the same proportion as usual during health*. Then the dense physical body becomes sick. When recovery takes place *the higher vehicles show improvement before the manifestation of health is apparent in the physical world*.

But concerning conditions after death the matter is different. Although a person may be sick here, perhaps bedridden for years and unable to move about, when death has taken place and he feels himself without the dense body, there is at



once a sense of relief, a feeling of gladness and lightness which is unusual to him, and he suddenly wakes up to the fact that he has no pain and is able to move about. If he understands conditions, he will also know that it is unnecessary for him to take nourishment, for the desire vehicle needs no replenishment. Many people, however, are not aware of the fact, and therefore we find in the lower regions of the Desire World that sometimes they will go through all the motions of ordinary housekeeping. Hence the stories of some spiritualistic investigators who have found these conditions in the Invisible World; and this also accounts for a great deal of that which George du Maurier has told of the life of Peter Ibbetsen and the Countess of Towers in his novel bearing the hero's name. This novel is recommended to the reader as giving a fine illustration of the operation of the subconscious memory. The hero deals with his child life and of actual conditions in the lower regions of the Invisible World, where his experiences with the Countess are concerned.

“*Ques. and Ans.*” No. 10.

## The Action of Purgatory

There are two distinct activities in Purgatory. First, there is the eradication of bad habits. For instance, the drunkard craves drink just as much as he did before death, but now he has no stomach and alimentary canal wherein to contain the liquor, so that, although he may go around to the various saloons, although he may even get inside the whisky casks and steep himself in the liquor, he obtains no satisfaction, for there are no fumes as when chemical combustion takes place in a stomach. Thus he suffers all the tortures of Tantalus—“Water, water everywhere, and not a drop to drink.”

But as desire in this world burns out when we realize that it cannot be gratified, so in time the drunkard is cured of his desire for drink, because he can ob-

tain no liquor, and he is born innocent of evil so far as that particular vice is concerned. However, he must overcome that vice *consciously*, and so at a certain time temptation will come in his way. When he has grown up a companion may ask him to “come and have a drink.” Then it depends upon *whether he yields or not*. If he does, he sins anew and must be purged anew, till at last the cumulative pains of repeated purgatorial existence will cause him to have a disgust for drink. Then he will have consciously overcome temptation, and there will be no more suffering from that source.

As to the evil that we have done to others, for instance, where we have dealt cruelly with a child placed under our care, where we have beaten and starved it or otherwise maltreated it, the scenes where we have thus done wrong will have impressed themselves upon the seed atom in the heart. Later on the etching will have been transferred to the desire body, and the panorama of life, which unrolls *backward*, will again bring these scenes before our consciousness. We shall then ourselves feel as the child felt who was our victim; *we shall feel the stripes* that we inflicted just as the child felt them; *we shall feel the mental anguish and mortification; we shall suffer pang for pang*, and then, when we are reborn, we shall meet our victim and have the opportunity to do good to him instead of doing evil. If we do so, well and good; if our old enmity asserts itself as before, then further stripes in the next Purgatory will at last cause us to see that we ought to be merciful to those under our care. So we do not suffer *anew* for sins of a former life; *we are born innocent* through the blessed ministrations of Purgatory, and *at least every evil act we commit is an act of free will*. But temptations are placed before us in order to ascertain whether the purging has been sufficient to teach us the needed lessons, and it is our privilege either to yield or to stand strong and firm for the good.

—“*Ques. and Ans.*” No. 11.



# Rosicrucian News Review

## Killing Incurables

BERLIN, Oct. 6. (Exclusive)—The killing of incurables is officially advocated by the Prussian Ministry of Justice in a memorandum today containing proposals for a new German penal code.

Three conditions are attached:

First, the patient must demand that his misery be ended; second two official doctors must certify that he has an incurable ailment; third, the fatal drug must be administered by a qualified doctor. Killing without fulfillment of these conditions will be regarded as murder.

The memorandum emphasizes that "this is not destruction of life valuable to the community, but only freeing the patient from hopeless sufferings. This is an expression of humanity and pity for the patient and his relatives, but, to prevent misuse, the above-mentioned securities are essential."—*Los Angeles Times*.

The proposed new plan in Germany by which incurables may if they wish be put out of life, might appear from the materialistic standpoint to be quite desirable. From the occult or esoteric standpoint, however, it is quite the reverse. The object of life is to gain experience and self-mastery leading to spiritual power. If a person cuts his life short he defeats these purposes to a corresponding degree. Moreover the proposed German method becomes both suicide and murder because when a person consents to the destruction of his physical body it is suicide no matter whether he has an incurable disease or not, and all the pain and unhappiness of the suicide become his lot after he passes over to the other side. The person who takes part in this in the capacity of physician or officer becomes occultly a murderer because he is taking part in the destruction of human life voluntarily and deliberately; and the condition of murderers on the invisible plane after death is very severe. A materialistic government may think it is taking a step forward in putting such a law into effect, but exactly the reverse would be the case.

## Destruction of Religion in Russia

"The death of religion in Russia! When will it come about? Why, in 10 years we hope; perhaps much sooner than that! We may achieve it tomorrow!"

The speaker was the erudite Professor Lukacheffsky, vice-chairman of that powerful organization in Russia of more than 5,000,000 members known as the Union of Militant Atheists.

For ten years I have observed the activities of this extremely vigorous organization, but even I with my extensive experience in Russia never realized that whole villages and in many cases large towns were today duly indexed as Godless. Three cities, one of them in the Ukraine and others in the Northern Caucasus, are today officially recognized as being antichrist to a man. The credit for this "satisfactory result"—for satisfactory it is in the eyes of the Kremlin leaders—belongs to Professor Lukacheffsky and his followers in the Union of Militant Atheists.—*Carl J. Ketchum, M. C.*

It is the set plan and purpose of the Soviet regime to destroy religion completely within the borders of Russia and wipe it out of existence. Materialism, the Rosicrucians tell us, is an exceedingly crystallizing agency which if persisted in will in time crystallize the vehicles of those who take part in it to the point where they will be unable to continue their evolution on this plane. Thus they will automatically cut themselves off from the progress which the rest of the human life wave will make. In addition, materialism tends more and more to become cruel, autocratic, and destructive in its nature, and all of these qualities with their corresponding penalties are sooner or later inflicted upon a country where a Godless regime is put into effect. But any situation carries within itself the seeds of its own correction. The penalties of such a regime will gradually increase until finally the people will have it forced upon their consciousness so strongly that it is wrong that they will arise in their power and overthrow it.



# Astrology Department

## Astrology in Treatment of Disease

*Astrology shows unerringly both the strong and the weak points in the constitution, hence indicates the nature and seat of possible disease. The healer or physician who takes this knowledge into account has a far better chance of success than the one who doesn't.*

BY MARY MANSFIELD

WHY IS IT that some "major" operation, as it is termed, will be a great success in several cases, and then, with comparatively little warning, in other cases the patients forfeit their lives? Why is there so much experimentation with all sorts of treatments before the correct one is found? Wise old Hippocrates, the "Father of Medicine," made a statement several centuries ago in which he said that a physician is not qualified to administer medicine unless he knows something about the science of astrology. Hippocrates taught astrology in connection with medicine and practiced both together. A knowledge of astrology enables physicians to determine why in one case "it is a physical impossibility for recovery to take place, while in another case it is a physical impossibility for death to take place."

The exact quotation from the writings of Hippocrates, who lived from 460 to 377 B. C., is as follows:

*"A physician cannot safely administer physic (medicine) if he be unacquainted with Astrology."*

Among the works of Hippocrates is one on "Prognosis" of disease. The word "prognosis" signifies a forecast as to the course and termination of disease in a specified case or cases. It is scarcely necessary to say that the prognosis of disease is one of the chief goals to which

all medical studies should eventually lead, and it is the chief criterion by which the public estimates the scientific value of medicine and the skill and ability of the practitioner. A correct prognosis involves a correct diagnosis, a correct pathology, a correct value of the therapeutic agents at the disposal of the physicians, and a due consideration of the constitution of the patient, his mode of life and his surroundings. In the last analysis prognosis stands on even a higher footing than treatment or the combined knowledge of anatomy, pathology, diagnosis, therapeutics, and chemistry.

Galen as well as Hippocrates taught that astrology should be studied by physicians before they could be trusted to arrive at a correct prognosis or employ the proper remedies in cases submitted to their care. Why has this fact been overlooked by physicians of the present day? A physician is nature's healer, or at least he ought to be. Whoever would help nature must of necessity be well acquainted with all her laws.

It is known that the twelve signs of the zodiac govern the various members of the body, and the presence of a forceful planet like Mars, Uranus, or Saturn in any sign foretells that the corresponding part of the body will suffer at some period of the life of the person whose figure of birth shows this configuration.

According to astrology, the diseases of



Mars are fever (all kinds), plagues, inflammations, carbuncles, burnings, blisters, insanity produced by rush of blood to the head, jaundice, diarrhoea, dysentery, hemorrhoids, fistulas, all diseases of the gall, genital organs, kidneys, and bladder, most kinds of breaking out of the skin, smallpox, measles; also wounds caused by sharp instruments or firearms.

The diseases of the planet Saturn include complaints affecting the *right* ear, the teeth, consumption, leprosy, palsy, and all weaknesses or tremblings, vain fears or fantasies, dropsy, rheumatism, pains in the bones, apoplexy, ruptures—all depending upon the place of this depressing planet by sign and its aspects with other planets.

The planet Uranus rules all sudden diseases, such as cramps or fits; also sudden death. In general it governs the accidents which befall a native. Its effects depend upon the house and sign it occupies at birth and its aspects.

The other six planets have their lists of ailments, all depending upon their places in the different signs and their afflictions by other planets in any particular figure of birth.

In 1932, from February 24th to August 13th, and later, from November 20th of that year extending to the present time, the planet Saturn has been in the sign Aquarius, which governs the lower legs or that portion between the knees and feet, and sympathetically the parts of the body corresponding to the other signs on the "fixed cross," viz., Leo, ruling the heart, Taurus, ruling the base of the brain, neck, and throat, and Scorpio, ruling the bladder, rectum, and organs of generation. The prevalence of accidents to the ankles, and shins, and the hundreds of sudden deaths due to heart

failure are testimonials during this specified time of the power of this planet when in this part of the heavens.

The influence of Saturn at the present time is particularly strong in the lives and affairs of all persons born with the Sun in Aquarius, viz., from January 21st to February 18th of any year. If the heart is weak or ailing, with high blood pressure present, or if there is any trouble with the organs of generation, particularly of a chronic nature, these conditions are likely to be aggravated by the presence of Saturn in Aquarius. If, however, the person so afflicted can but realize that it is because of this planetary influence and be patient for a little time, the trouble will vanish like a summer

shower when the vibrations have passed.

The twelve signs of the zodiac, viz. Aries, Taurus, Gemini, Cancer, etc., ruling the different parts of the body, when afflicted by an adverse planet indicate the nature of the disease which will prevail in any specific case. For example, Aries, ruling the head, brain and face, gives dis-

diseases affecting these parts such as neuralgia, headache, toothache, baldness, swellings or pimples on the face, gum-boils, polypi of the nose, fits, apoplexy, injuries to the head or face, brain fever, and abscesses of the brain or ears. Taurus, ruling the base of the brain, neck, and throat, when afflicted may give sore throat diphtheria, quinsy, tonsillitis, abscesses in throat or neck, serofula, tumors, inflammation of the throat, high blood pressure, apoplexy, paralysis, or goitre. Gemini, ruling the lungs and chest, arms, hands, and shoulders, when afflicted may produce consumption, pleurisy, pneumonia, impure blood, ailments of and accidents to the arms, shoulders, or hands, or nervous troubles. And

THE ROSICRUCIAN VIEW  
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.



so we might go on specifying the various diseases which attack the members and parts of the body, each under its special sign, when afflicted at birth by adverse planets.

Galen, a celebrated Greek physician and philosopher, born about 130 A. D., declared that "anatomy is the right eye of Physic, and Astrology its left; for such is the influence of the Sun, Moon, and Stars, especially the planets, upon the human body, or terrestrial bodies."

Cardano, an Italian physician and astrologer of the 16th century, says in relation to medical astrology: "Wisdom instructs her children in the knowledge of time, for there is an appointed time for everything under the Sun. If then, when a disease seems extremely dangerous, you would make an essay to relieve languishing Nature, do it at a time when the Moon passes by the body or good aspect of Jupiter or Venus; then is the patient in a condition to receive help. You can sooner lift up a living man with one finger than a dead one with both hands; a bird, whilst it has wings can fly, but cut off the wings and hang a couple of stones on its legs, and it cannot. Even so the good aspects of Moon to Jupiter and Venus are like wings to conduct a man from sickness to health. The bodies and aspects of Saturn and Mars to the Moon are like stones to weigh him down to the grave."

Culpepper, in his *British Herbalist*, says: "Those who study Astrology are the only men fit to study Physic; Physic without Astrology being like a lamp without oil." In short, he says, it is impossible for any physician to foretell the various changes of diseases, the "crises" or "climactic periods," without a knowledge of astrology. He says further:

"When a child is born, the susceptibilities to the various diseases it will suffer from through life are impressed upon it by the heavenly bodies, and can be foretold or pointed out by the astrologer. The physician who undertakes to treat a difficult case of sickness without any knowledge of Astrology is equally as

criminal as the captain who would attempt to guide a vessel across the Atlantic without a knowledge of Astronomy and navigation. And the time will come when this will be the general opinion formed by the public of physicians who are ignorant of Astrology."

The following questions may be correctly answered by the science of astrology:

The time when a sick person will begin to mend.

What part of the body is afflicted or diseased.

What has been the cause of the sickness.

When the sick person will have a change, either favorable or the reverse; also what kind of treatment or medicine would be the best adapted for him.

The chief method of forming a judgment of the violence and magnitude of a disease, whether it is curable or fatal, is by an inspection of the scheme of the heavens erected for the moment of birth of the patient, if it can be ascertained, for sickness very seldom happens but through some malignant directions of the Sun, Moon, or Ascendant or from adverse transiting aspects of Mars, Saturn, and Uranus. The occurrence of the crisis can be foretold with scientific precision by watching the motion of the Moon and her configurations with the Sun and the planets in the sick person's nativity; if this cannot be procured, a map of the heavens made for the time the patient is first taken sick or the time he first sees a physician will give information on the subject. There are times, during certain positions of the planets, when to change the physician or medicine or to perform a common surgical operation is almost certain death to the patient. It is only through astrology that these facts are elucidated and logically explained. Man's constitution is subject to and interwoven with subtle laws which cannot be violated with impunity or without his suffering the consequences. Without



astrology man treads as it were in the dim light of ignorance.

By observing the different significators or planetary rulers in a nativity the nature of the disease to which the constitution is predisposed can be ascertained, and this fact once known the cure is half effected. Physical harmony and perfect development come from planetary harmony at the time of birth, and from such harmony inharmonious results cannot come. When people are ignorant of the planetary laws governing our nature the mistakes and wrong conclusions they arrive at are innumerable; especially are these mistakes liable to occur in calling in or changing a physician, or prescribing for a very sick patient. How many sick people have gone the rounds of several reputable physicians and found themselves to be suffering from as many diseases with corresponding prescriptions recommended for their ailments! Through the pioneer work of the late Evangeline Adams, prominent astrologer in New York from 1899 to 1932, the proper times for operations were broadcast, both in general and in specific cases, and scores of lives were thus preserved by the application of such foreknowledge.

In conclusion the following advice from Hippocrates is quoted:

"It is the best thing, in my opinion, for a physician to apply himself diligently to the art of FOREKNOWLEDGE (or Astrology); for he who is master of this art, and shows himself such among his patients with respect to what is present, past or future, declaring at the same time wherein the patient has been wanting, will give such proofs of a superior knowledge in what relates to the sick that the generality of men will commit themselves to that physician without any manner of diffidence. Add to this, the cure will be best performed by one who knows beforehand what will happen in diseases. It is indeed impossible to recover every sick person, or else this would be better than the foreknowledge of what is to happen. And therefore, since mankind die, some before the physician has

time to set himself by his art against the particular disease, he ought also to study the ART OF FOREKNOWING DISEASE, for by this means he will be justly admired and esteemed a good physician. Add to this, that as to those who are to recover he will be better able to preserve them in a proper manner, as his intention or advice in every step is founded upon a long view beforehand."

### Erratum

In the horoscope of Carmina Batalla C. published in the September number of this Magazine, page 418, through a typographical error it was stated that she was born July 13th, 1933. This should have been June 12th instead. The horoscope, however, as shown in the chart and delineated was correct, being for the latter date.

The only way to regenerate the world is to do the thing which lies nearest us, and not hunt after grand, far-fetched ones\* for ourselves.—*Kingsley*.

## 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.





## Children Born This Month

ASTROLOGICALLY DELINEATED

THOSE BORN SEPTEMBER 24TH, TO OCTOBER 23RD, INCLUSIVE, 1934.

### TABLE OF ASPECTS

♁ ♀, Oct. 18—Oct. 23, Inclusive.	
♁ * ♂, Oct. 13—Oct. 23,	“
♁ ♀ ♃, Oct. 17—Oct. 23,	“
♁ △ ♃, Oct. 8,—Oct. 23,	“
♁ ♂ ♃, Oct. 16—Oct. 23,	“
<hr/>	
♀ * ♂, Sept. 24.	
♀ ♀ ♃, Sept. 24—Oct. 4,	“
♀ △ ♃, Sept. 24—Sept. 29,	“
♀ □ ♃, Oct. 14—Oct. 23,	“
♀ ♂ ♃, Sept. 26—Oct. 5,	“
♀ * ♀, Oct. 6—Oct. 23,	“
<hr/>	
♀ △ ♃, Oct. 17—Oct. 23,	“
♀ ♀ ♀, Sept. 24—Sept. 26,	“
<hr/>	
♂ * ♃, Oct. 5—Oct. 23,	“
♂ ♂ ♃, Sept. 25—Oct. 14,	“
♂ △ ♃, Oct. 7—Oct. 23,	“
<hr/>	
♃ △ ♃, Sept. 24—Oct. 3,	“
♃ ♂ ♃, 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 Libra.*

*Mercury in Libra and Scorpio (enters Scorpio October 1.)*

*Venus in Virgo and Libra (enters Libra October 5.)*

*Mars in Leo and Virgo (enters Virgo October 18.)*

*Jupiter in Libra and Scorpio (enters Scorpio October 11.)*

*Saturn in Aquarius, retrograde.*

*Uranus in Taurus and Aries (enters Aries October 10), retrograde.*

*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 October 14th, will have Mercury in Scorpio, Venus in Libra, Mars in Leo, and all the other planetary positions noted in the table, also the following aspects:

♁ \* ♂ | ♀ □ ♃ | ♂ \* ♃ | ♂ △ ♃  
 ♁ △ ♃ | ♀ \* ♀ | ♂ ♂ ♃ | ♃ ♂ ♃

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



## DELINEATION OF PLANETARY POSITIONS

The children born with the Sun in Libra are ruled by the artistic and social Venus. Libra usually confers some artistic ability or initiative. Its natives are of a social, diplomatic, cheerful, and optimistic disposition ordinarily, although Saturn, which is exalted in this sign, tends to make them depressed at times. Libra is the sign of the balance, and one characteristic of the balance is to go up and down. This tendency is illustrated in the children of Libra. They are very ardent and enthusiastic about their affairs, but they are likely to lose interest at times as quickly as they gained it. Libra people make friends easily and are likely to have some musical ability. Conjugal affection is one of the strong characteristics of this sign. Librans are adaptable to circumstances. Kindness and politeness are characteristic of them. Through the exaltation of Saturn in this sign there is usually some liking for scientific subjects.

Mercury is in Libra the first third of this month, which accentuates the Libran character. Later it goes into Scorpio, which imparts keenness to the mind and an inventive, detective-like quality. Venus is in Virgo and Libra at different periods of the months, indicated in the schedule above. In Virgo the sign gives practical direction to the Venus influence. This position gives sympathy for the sick and makes good nurses. Venus is later dignified in Libra where it is strong, bringing the social and artistic qualities prominently to the fore. Mars is in Leo and Virgo this month. In the former sign it gives much energy and fearlessness; in the latter it quickens the intellect and gives a scientific turn to the mind. The positions of Saturn, Uranus, and Neptune in Aquarius, Taurus, and Virgo respectively remain unchanged from the delineation given last month with the exception that Uranus retrogrades into Aries on October 10th, where some of the energy and vitality of Aries will be imparted to the intuitional, scientific qualities of Uranus.

## DELINEATION OF ASPECTS

The Sun is strongly aspected the latter part of the month by five planets at the times noted in the schedule. In the first part of the month, however, the Sun is entirely unaspected therefore there will be a marked contrast between the two types of children thus produced. Those born in the first part of the month will not have as much ambition, energy, and directive power of life as those born in the latter part. The latter group will be strong in these qualities. The sextile of Mars to the Sun gives energy and executive ability. The conjunction of the Sun with Jupiter gives vision, optimism, and popularity. The trine of Saturn gives patience, constructive ability, and the power to work one's way up in any situation. The conjunction of the Sun with Venus enhances the social qualities; and the opposition of the Sun to Uranus adds an unconventional erratic element.

Mercury, the mental planet, is quite strongly aspected in the first part of the month, which will offset to some extent the lack of aspects to the Sun, and thus help out the children born in that period. The sextile of Mercury to Mars gives mental quickness and keenness and the ability to learn easily. The conjunction of Mercury and Jupiter gives vision and broadmindedness. Mercury trine Saturn imparts the power of concentration and gives a liking for mathematics. The latter third of the month, however, Saturn is square Mercury, which gives the same power of concentration but imparts to it a selfish tinge. Mercury sextile the spiritual, psychic planet Neptune will give a liking for the study of the occult sciences and metaphysics, which can be pursued to some advantage. Mercury opposition Uranus is an erratic aspect, although it will give some intuition and some inventive genius. These qualities, however, are likely to be out of focus.

Venus has the trine of Saturn and the conjunction of Neptune at the periods noted in the schedule. The former aspect is one of trustworthiness and reliability and gives social popularity, which the



native earns by his consideration of others. Venus conjunction Neptune blends the inspirational qualities of Neptune with the social instincts although there is a tendency to excess in pleasure.

Mars is well aspected this month. A sextile of Jupiter gives perspective, balance, energy, and vision. A trine of Uranus gives inventive ability, also humanitarian instincts. The opposition of Saturn, however, is a combination of heat and cold which is not likely to give harmonious results, although the opposition does not produce the same inharmony as does the square.

Jupiter is trine Saturn in the period noted in the schedule, which is an excellent aspect, blending the good qualities of both planets. It brings out the vision, constructiveness, and benevolence of Jupiter combined with the constructive, systematic qualities of Saturn so that

the native is able to work out his destiny in a satisfactory manner by his own efforts. Jupiter has the opposition of Uranus throughout the entire month. This is an impulsive aspect which is likely to get the native into trouble through such things as extravagance, speculation, and sometimes lawsuits. It makes the native too optimistic and tends to impel him into schemes for getting rich quick through scientific devices which usually will be found not to work. It gives experience, however, which is one of the main objects of life, and from that experience correct principles will eventually be evolved.

The children of Libra this year will have their share of good experience as well as some of the more difficult variety. Libra, ruled by Venus, the planet of love, will enable them to develop this important side of their nature.

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## Reading for a Subscriber's Child

ELLIOT H.

Born March 28, 1930, 2 A. M.

Lat. 52 N., Long. 13 E.

Elliot's horoscope is a strongly conservative one, for the reason that the conservative Saturn is on the Ascendant in Saturn's conservative sign, namely Capricorn; thus the Saturnian influence is very strong. Saturn is the stabilizer, the concentrator, the initiator, and the discipliner. Patience, persistence, caution, justice, system, faithfulness, thrift, and endurance are qualities imparted by this important planet, and to a lesser degree by Capricorn which is ruled by it. Thus Elliot has an excellent opportunity in this incarnation to develop these constructive qualities. Saturn, however, has a negative side to its nature. When the Saturnian qualities are carried to excess they result in crystallization, fearfulness, selfishness, and pessimism. The natural result of these qualities is obstruction to

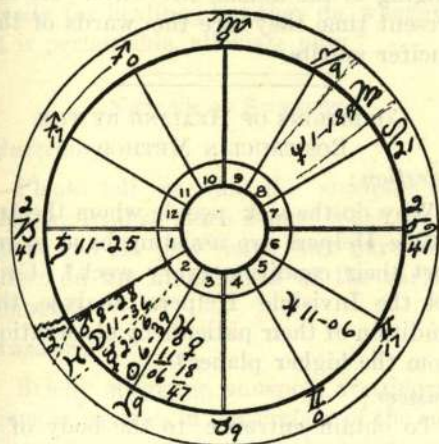
the plans and ambitions of the native.

In this horoscope we have both qualities of Saturn brought out. Saturn has the sextile of the Moon and of Mars, which are excellent aspects bringing out the constructive qualities noted above. But Saturn also has the square of the Sun, which will bring some of the negative qualities into evidence. Thus there is a conflict between the two, which will in reality constitute an incentive to effort in order to overcome the lower and develop the higher. From the evolutionary standpoint this horoscope is an excellent one because it stimulates the effort which leads to progress.

Saturn sextile the Moon makes the native self-reliant, systematic, and thrifty, and gives success in life through tactful and diplomatic dealing with others. It will make Elliot trustworthy and gain for him the esteem of the community. Saturn sextile Mars gives endurance and power of sustained effort. Executive



ability and forcefulness of character are also brought out by this aspect. This stimulates independence and self-reliance, but if these qualities are too much in evidence they tend to give a hard cast to the character that may develop into cruelty. Hence this phase of the matter



HOROSCOPE OF ELLIOT H.

has to be watched and kept under control.

In contrast with the two aspects of Saturn just mentioned we have Saturn square the Sun, which brings obstruction to the plans of the native on account of his selfish and domineering qualities. Saturn square the Sun gives the determination to carry through one's own projects regardless of everything and everybody, with the result that it creates antagonism and opposition from others who start out to block the plans of the person who is so self-centered and inconsiderate. The mastering of this aspect will form one of the major tasks of this incarnation.

The Sun, however, has the sextile of the benevolent and constructive Jupiter to help in the process. This is a powerful aspect and develops the constructive side of the nature. It makes the native sunny and jovial in character, which will tend to offset the saturnine qualities imparted by Saturn on the Ascendant in Capricorn. Jupiter is the planet of vision and success and confers executive ability. In this case, however, Jupiter's influence is divided because it is also square to the

Moon, which tends to make the native overconfident, excessively optimistic, careless, and over-desirous of wealth and luxury. Jupiter square the Moon gives the ability to contact the public and make a good impression upon it, but there is also a tendency to impair this sooner or later by various indiscretions. This double influence of Jupiter will constitute another dual influence in the life which in the end will be productive of good through its stimulation of effort to master the various situations that arise. The negative qualities of Jupiter square Moon are added to by the square of Jupiter and Mars, which throws the energy of the latter planet into the quest of luxury and high position at any cost. This latter tendency, however, will be offset to some extent by the sextile between Mars and the cautious Saturn.

The Sun in Aries gives much initiative and energy to the native, whereas the Moon in Pisces imparts an inspirational, intuitive, and dreamy quality to the character. The fact that Mercury is unaspected except for the conjunction of the Sun shows that the mentality has not been developed as much as some of the other departments of the life. The power of concentration is not good although the mind will be very active on account of the conjunction of the Sun. Concentration is one of the things which should be developed in this incarnation.

Venus, the social planet, is unaspected and therefore the social life will be a negative quantity, not very much in evidence. The social instincts have not been fully aroused, and the desire for social intercourse will be comparatively slight. But the other and more forceful portions of the horoscope will project the native into many contacts with people, and thus the social nature will gradually evolve. Uranus, the planet of invention, humanitarianism, and unconventionality has the conjunction of the Sun, sextile of Jupiter and square of Saturn. Thus its influence will be divided in character,

(Continued on page 470)



# Answers to Questions

## The True and the False on the Invisible Planes

### Question:

How may a sensitive know that that which he hears or sees is real and not the promptings of some disembodied spirit or even an elemental?

### Answer:

Clairvoyants who have their faculty under control of the will see the spiritual worlds just as clearly as we do the physical, and to differentiate between the forms in these worlds and thought forms generated by spirits on the invisible planes is merely a matter of experience. The individual who is merely sensitive, however, and who has not his faculty of clairvoyance under the control of the will will have difficulty in distinguishing between the various manifestations of psychic phenomena. Only one guide can be given: the cultivation of LOGIC and REASON and the maintenance of a *positive attitude of mind at all times*. This will eventually develop the capacity to distinguish between true spiritual visions and telepathic promptings from other spirits, living or dead.

All manifestations of negative clairvoyance should be discouraged. The positive clairvoyant, affiliated with one of the seven Mystery Schools, is trained in detecting between the false and the true on the invisible planes.

### STATUS OF THE ANTHROPOIDS

### Question:

Are the anthropoid apes in charge of a Group Spirit the same as the other animals?

### Answer:

The anthropoids do not belong to the

animal kingdom. They are stragglers belonging to the human life wave. At the present time they are the wards of the Lucifer spirits.

### CONDITIONS OF HEALING BY THE ROSICRUCIAN METHOD

### Question:

Why do the sick people whom the Invisible Helpers are assisting have to report their condition every week? Cannot the Invisible Helpers analyze the condition of their patients by observation from the higher planes?

### Answer:

To obtain entrance to the body of a person in a legitimate way it is necessary to have effluvia from that individual, and that must be furnished by the one who desires help and with his free consent. The application written in ink furnishes the effluvia and constitutes that consent, and the weekly report continues it. When these reports stop coming in the Invisible Helpers cease their ministrations, as they have no right to tamper with the body of one who does not of his own free will give them the weekly etheric key of entrance.

Headquarters of the Rosicrucian Fellowship is the focusing point through which the healing work is done; and naturally it requires much less time to examine the reports here, concentrating the clairvoyant sight for an instant on all the letters gathered together in one place even though they are examined individually, than it would to go through the Desire World examining every individual on the healing list.

This work is all done on the invisible planes and directed by Great Ones skilled in their labor. The workers at Headquarters are merely their physical representatives who handle the material phase of the matter. Many of them, how-



ever, work with the sick at night when they are out of their dense bodies. Their work is done under the direction and supervision of skilled Teachers who know exactly what they are doing and make no mistakes. True, they do not always effect a cure, for all sick people are not ready for healing; but they do, whenever it is permissible, alleviate pain.

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#### NATURE OF SUNSPOTS

##### *Question:*

Please tell me what the sunspots are that we read so much about. What causes them and do they have any particular effect on the inhabitants of the various planets?

##### *Answer:*

Briefly speaking, sunspots are depressions or cavities in the surface of the sun. They are caused by the outbreathing and inbreathing of the great Cosmic Being, God, whose physical vehicle is the sun. When the outbreathing of this great Being occurs it carries with it His life and vitality, and His breath imparts vitalizing, fructifying qualities to all that exists within the solar system, giving without stint or measure life to all that is. This great outbreathing of the Cosmic God marks an era of increased vitality and good feeling and accelerates growth on all planes of being. During this time the sun is comparatively free of spots or blemish and shines with great brilliancy, giving out its maximum of heat and light.

The outbreathing of the sun, lasting approximately five and one-half years, is followed by an equal period of inbreathing of the Cosmic God. When this great breath is drawn in it is laden with the sorrow, suffering, failure, hatred, and despair of the various beings who are struggling through the processes of evolution. While the sun's life-giving force is thus being gradually indrawn through the solar breath from the various parts of the solar system we may notice failure in crops, extreme cold, and all manner of added

discomfort, which generate in humanity ill feeling, brooding, general discontent, and oftentimes actual warfare. The sun alchemically transmutes the poison of passion, envy, pride, lust, hate, et cetera into pure love and life force, and its outbreathing returns these to the various planets of the solar system. It is while the alchemical transmutation of the inbreathing is taking place that the sunspot activity occurs, the spots being the physical manifestation of the alchemical process which is then in action.

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#### DIFFERENCES OF OPINION AS TO MEAT EATING

##### *Question:*

Some advanced occultists use and advocate the use of meat, which does not agree with your teaching or that of some other occult teachers. Why this disagreement among advanced occultists?

##### *Answer:*

As to why advanced occultists may disagree on any subject, we would say that not only are the opportunities to err innumerable in the Invisible Worlds where much of the information is gained, so that there is apt to be a lack of agreement regarding it, but we must also consider that teachings are modified according to the needs of the people to whom they are given. Thus that which is taught in Eastern philosophies may be exactly what the Easterner needs, and be true therefore from the standpoint of the East; whereas that teaching may be inappropriate to Western evolution, and may there be branded as erroneous. Truth is many-sided.

Where meat eating is concerned we would say that according to the teachings of the Brothers of the Rose Cross, the pioneers of the West must become vegetarians eventually. But those who have not yet evolved to the stage where they can take up to advantage the high teachings of the Brothers of the Rose Cross need not accept the vegetarian obligations. That is for the individual to decide.



# Health and Healing

## Health and Diet for the Aspirant

*The following installment of this article shows some of the disadvantages of meat eating, also gives valuable data on natural dietetics, including a series of practical rules of diet designed for the promotion of health and longevity.*

BY ADAHVERNE FOWLER

(Concluded)

THE PLANT kingdom is so constructed that it grows and thrives on food from the mineral kingdom. The cells of the green plant that contain chloroplasts utilize the energy of the sun's rays to synthesize into carbohydrates the carbon dioxide (CO<sub>2</sub>) and water (H<sub>2</sub>O) which they absorb from the air and soil. Using the carbohydrates as a basis plants manufacture fats, and with other salts, especially nitrates, they manufacture proteins.

The life processes of animal and man, however, are different from those of the plant. Man cannot synthesize simple substances like carbon-dioxide, water, nitrates, etc., into carbohydrates, fats, and proteins, but instead he splits them up into simpler substances such as sugar, glycerin, fatty acids, etc. Therefore he can live and thrive on food from the plant kingdom, such as fruits, vegetables, and nuts.

Food derived from the animal kingdom is not of the same value to man as that obtained from the plant kingdom. The "Rosierucian Cosmo-Conception" states: "Food composed of the bodies of animals consists of particles which have been worked upon and interpenetrated by an individual desire body (that of the animal), and have thus been individualized to a much greater extent than the plant particles. There is an individual cell

soul, which is permeated by the passions and desires of the animal. It requires considerable energy to overcome it in the first place so that it may be assimilated, yet it never becomes so fully incorporated into the polity of the body as do the plant constituents, which have no such strong individual tendencies. The result is that it is necessary for the flesh eater to consume a greater weight of food than is required by the vegetarian, also he must eat oftener. Moreover, this inward strife of the particles of flesh causes greater wear and tear of the body in general, rendering the meat-eater less active and capable of endurance than the vegetarian." Certain of the by-products of the animal kingdom such as milk and cheese are most healthful, but must be eaten with discretion. The food which is most readily assimilated by the human body is derived from the plant kingdom.

In the Rosierucian "Fundamental Rules of Natural Dietetics" are found the following suggestions on foods.

1.—Eggs and legumes (dried beans, dried peas, and lentils) should be eaten sparingly because they are very powerful protein foods. The eggs in addition contain fats and the legumes starches. All proteins, fats, and starches after their nutritive elements have been extracted in the process of digestion liberate certain morbid waste materials which form poisonous acids, and if allowed to ac-



accumulate in the tissues of the body endanger life and health.

2.—Avoid the habitual use of white bread, white flour products, and most of those cereals which have gone through a refining process because the minerals necessary for the body have been removed by the refining processes, and these mineral substances are then extracted from the blood and bones, which will in time drain from the body the minerals needed to maintain health.

3.—Dates, figs, bananas, and raisins are particularly rich in sugar; oranges contain a fair amount. All fruits and many vegetables answer the system's need of natural sugar, which is easily digested, energy-producing, and gently stimulating.

4.—Buttermilk or thick clabbered milk is often more easily digested than sweet milk, and is to be recommended for its cleansing qualities. Milk should never be drunk as one may drink a glass of water. Taken in that way it forms in the stomach a large cheese ball quite impervious to the action of the gastric juice. It should be sipped. It will then form many small globules in the stomach, which are easily assimilated.

5.—Fruits and vegetables, especially the green, leafy vegetables, are the natural preventives of acid diseases because these foods contain a great quantity of organic minerals. It is the nature of these minerals to neutralize and eliminate acids and to clear the system of the by-products left by other foods.

6.—Fruits are natural tonics and stimulants, medicines, blood purifiers, and antiseptics. In case of a cold it is advisable to abstain from all food for a day or two with the exception of fruit and fruit juices. Pineapple and pineapple juice are to be recommended for their beneficial effect on the throat and respiratory organs.

7.—Vegetables, in order to retain as much as possible of their food value, should either be steamed or boiled in the smallest possible amount of water, and

served in their own juices. The vegetable peelings, the coarse outside leaves of the green vegetables, and the hard parts of the roots should be used for the making of soups. Tomatoes and cucumbers should not be peeled. Potatoes should be boiled in their skins, preferably baked in them, and the skins eaten if not too tough.

8.—Vegetable fats, oils, and butter should be used, but not the fats obtained from meat.

9.—Strong spices, highly seasoned dishes, condiments, pepper, and vinegar should be avoided and salt used very sparingly, particularly with raw foods. Use lemon juice instead of vinegar. Lemon juice promotes digestion, vinegar retards it.

10.—Make it a rule to have one meal a day composed entirely of uncooked food, that is of fresh raw fruit and fresh raw vegetables. These foods, which help you to digest the other foods, purify your system, and build your nerves, blood, and bones, and are much more potent in their raw state. Cooking does not destroy the organic minerals, but it diminishes their potency, and it tends to drive off the vitamins. Vitamins are found in greatest quantity in the skins and close to the skins of fruits and in the outer layers of the grain. Therefore it is important that fruit should not be peeled.

Dr. P. L. Clark, editor of the book previously mentioned, entitled, "How to Live and Eat for Health," gives a brief yet thorough summary of health principles in the following rules, which he suggests for all who are seeking good health.

1. Eat regularly, never between meals.
2. Eat slowly, chew your food.
3. Eat three times a day, never more.
4. Eat starch but once a day.
5. Eat protein but once a day.
6. Eat but one starch or one protein at a meal. (Starch digests in an alkaline base, protein in an acid base.)



7. Do not eat unless hungry.
8. Do not eat starch and protein at the same meal.
9. Do not eat fresh fruit or tomatoes with a starch meal.
10. DO NOT OVEREAT!

(NOTE:—The Rosicrucians give a very logical reason for this statement, as follows: "The heartier we have eaten, the greater is the quantity of vital fluid expended within the body and the weaker the eliminative and protective outrushing current. Consequently we are in the greatest danger from an invasion by an army of inimical micro-organisms when we have gorged ourselves. On the other hand, if we eat sparingly and choose the foods which are most easily digestible, the outgoing protective vital current will be much enhanced without the necessity of poisoning our body with vaccine.")

11. Do not eat if you have a cold or fever.
12. Do not eat if you are tired, worried or angry. Lie down and relax fifteen minutes first.
13. See that your breath is sweet.
14. See that your tongue is uncoated.
15. See that the bowels move freely.

In this brief article we have touched upon life and its value to us; the necessity of health to maintain this precious thing called life; and certain means, including food in its proper quality and quantity, to obtain and maintain health. The question naturally arises, will the result obtained repay the aspirant for the effort and sacrifice in obtaining this health and the probable consequent longevity? Will the cleansed physical vehicle together with the partially cleansed higher vehicles bring an internal peace and happiness to the evolving Ego, which is now able to function in the physical body more accurately and possibly beginning to function consciously in the higher vehicles? These questions are for each aspirant to answer for himself. We believe the following verse, embodying as it does much cosmic wisdom, shows

some of the factors involved and gives an indication of the answer:

"Man's ignorance of cosmic law  
Caused discord, then came death and woe.  
Now trouble, sorrow, grief must reign  
Till harmony prevails again.  
We've met to study nature's law,  
We seek eternal truth to know,  
And with such truth as we may find,  
We hope to serve and free mankind."

## Faithfulness

High hearts are never long without hearing some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service. And looking higher still, we find those who never wait till their moral work accumulates, and who reward resolution with no rest; with whom therefore the alternative is instantaneous and constant; who do the good only to see the better, and see the better only to achieve it.—*James Martineau.*

ELLIOT H.

(Continued from page 465)

bringing out both positive and negative sides of its nature.

The conjunction of Mars and the Moon will give force and creative power to the imagination, also changefulness to the emotions which at times may tend to be turbulent. It also indicates that contacts with the public will be rather sudden and lead to strong situations. Sudden popularity may be followed by as sudden reversal of that sentiment.

The 2nd house, occupied by four planets, is likely to be much in evidence, this house ruling finances. These planets are Mars, the Moon, Mercury, and the Sun, and the qualities indicated by them and their aspects above will bear upon the financial situation. Jupiter in the 5th house in the literary sign of Gemini sextile the Sun should be able to dominate the other aspects and assure fair financial status.

This horoscope should impart plenty of action to the life, and that is one of the main considerations in human evolution.





ROSICRUCIAN TEMPLE OF HEALING

## Join With Us in Prayer

Friends often write to Headquarters stating that they want to be of some help to humanity but that there seem to be no opportunities for service open to them. What would we suggest? They are not suited to all kinds of work, but are more than willing to do their bit if we will be kind enough to direct them.

Friends, we wish to assure you that we have a work in which everyone can render valuable service. When the Moon enters a cardinal sign each week a special healing service is held at Mt. Ecclesia. If you will sit down quietly at 6:30 P. M. in your homes and ask God that your prayer for the healing of all suffering ones may reach Headquarters and unite with ours, you will assist us in relieving the untold pain and agony of hundreds of people who have appealed to us for help. Healing dates are given on this page, when this prayer service should be performed.

### PATIENTS' LETTERS

Little Medicine, Wyo., July 11, 1934.  
Rosicrucian Fellowship,  
Oceanside, California.  
Dear Friends:

I received your letter of July 7th yesterday. The morning of Saturday, July 7th, I awoke with all pain gone and perfectly normal. The doctor refused to discharge me therefore I sat there for two days until Monday, July 9th, when my husband came. The doctor said it was impossible for me, ill as I had been to leave. I dressed, my husband steadied me on my feet, and I walked

out. I rode the 76 miles to our mountain cabin. Am very weak but resting easy. There is no question but what you healed me—and you know how grateful I am.

Sincerely,  
—E. C. L.

Brighton, Mass., Aug. 2, 1934.

Rosicrucian Fellowship,  
Oceanside, California.

Dear Healing Friends:

I am so glad we were led to a Rosicrucian meeting years ago, then to complete your astrology course and to buy your literature all these years, so that in my time of need I knew you and called to you for help.

Such good results from your healing these three months fill me with gratitude. I know I shall be better and better even to hearing the hum of insects, enjoying lectures in halls, etc.

Thanks be to God and His dear Helpers such as you.

Gratefully yours,  
—E. J. T.

San Francisco, Calif., June 23, 1934.

Rosicrucian Fellowship,  
Dear Friends:

About a week ago I had a hearing test taken and it showed a four per cent improvement since the test taken last January. That is a four per cent improvement in the right ear. The left ear percentage is the same. It is the right ear that has been the "bad" ear since childhood. It shows that the Invisible Helpers have been helping me and I wish to thank them very much.

Your loving student,  
—M. B.

### HEALING DATES

September . . . . 3—10—17—23—30

October . . . . . 7—14—21—28

November . . . . 4—10—17—24

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

### PEOPLE WHO ARE SEEKING HEALTH

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



# Children's Department



## Alakul of the Tartar Tribes

By RONA ELIZABETH WORKMAN

"UNCLE JACK," began Mary Elizabeth, as she cuddled down on the low stool ready for her story, "I am not sure I want to hear about Tartars for they must be very dreadful people. You hear it said that anyone is a 'Tartar' when it is meant that he is angry and ugly."

"Well, perhaps Tartars were not the very nicest folks in the world, even in their day," laughed Uncle Jack, "but there are many people now who haven't yet learned to control their tempers; so we will open a page in the Memory Book of Nature and read a bit tonight, and perhaps you will learn that even Tartars could be brave and kind and noble."

\* \* \* \* \*

Across a flat grassy plain where the Tartars roamed there came a procession of large round tents mounted upon low wheels and drawn by long lines of oxen. These tents gleamed white in the clear, pale sunshine, and as they came closer one could see patterns painted or embroidered upon them, while from most of them faint streamers of smoke rose lazily from a small hole in the top.

Nearer and nearer they came, and soon could be heard the creaking of the many wagons, the dull rumbling of their wheels over the frozen turf, and the occasional crack of a whip. Now the largest tent-wagon, which was leading, stopped and the others drew up at equal distances on each side and behind. Tent flaps were thrown back, and children and women clambered down from their moving



houses and began removing the yokes from the oxen, which were then taken in charge by one or two older children and driven out to feed upon the long frozen grass.

From the largest tent climbed a little girl. She wasn't very big, but her long tunic of wadded cloth, her thick boots of felt, and her high pointed hood made her look much larger than she really was. Without a trace of fear she moved among the great sullen-looking oxen, helping her mother remove the heavy yokes from their necks, and chattering to them as she started the weary beasts out to begin their feeding. It must have been her task to herd them, for she followed slowly behind them as her mother reentered the tent from which came the sound of voices.

The slowly grazing herd of oxen and the little girl who tried to keep them together gradually worked their way farther from the camp and behind a little clump of stunted, wind-twisted trees. Here the child sat down, and taking off her cap began rebraiding her coarse black hair, which she wore in two long plaits behind her ears. Evening was close at hand, and long, cold-looking shadows were stretching across the steppes. The wind must have grown more chill for the little Tartar girl fastened her heavy sheepskin coat more closely about her and pulled down her long pointed cap.



Suddenly a little group of wild-looking riders came swiftly around the clump of trees. With a low cry of fear the child started to run toward the ordu, or camp, but almost without a slackening of speed one of the men leaned from his horse as he galloped by and grasping her by the arm swung her across his saddle. Then with the others he surrounded the herd of oxen and with whip and lance soon goaded them into a swift lumbering gallop out across the empty steppes into the gathering dusk. For a little while they could be seen riding away, then the grey-ness of evening and a light skiff of snow shut them from sight.

Now the scene changed and showed an ordu much like the first one except for the fact that the tents were smaller and less beautifully decorated. From the door of the nearest one a harsh guttural voice cried out:

"Alakul, thou lazy one, hast thou not yet scraped that skin clean? Make haste and finish or I will lay this whip about thy shoulders."

There, crouched near the tent house and sheltered by it from the sweeping wind, was the little Tartar girl who had been carried off, and whom the woman had called Alakul. She was busily scraping at the flesh side of a sheepskin with a bone scraper, removing all the fat and shreds of meat before tanning the hide. Her face was swollen with weeping, but her little black eyes flashed angrily as the Tartar woman turned to reenter the tent. Busily she scraped away, then rolled the skin under her arm and slowly lifted the heavily embroidered strip of felt which covered the doorway.

At one side of the tent upon a pile of sheepskins sat the woman busily picking and cleaning a huge heap of wool, while across from her and helping with nimble little fingers sat a boy somewhat smaller than Alakul. He was dressed in a sheepskin tunic made with the wool inward and fastening on each side; his thick trousers were folded about his legs and fitted into high felt boots made with thickly padded soles. As he looked up at Alakul's en-

trance his little yellow-skinned face with its flat Mongolian cheekbones seemed thin and sad.

Around the wall hung leather bottles filled with koumiss, a drink made from mare's milk, and long strips of dried meat dangled from the roof reeds. A little fire smoldered in the center of the tent, the smoke finding its way through the opening in the dome-shaped roof.

Without a word Alakul unrolled the skin and showed it to the woman, who with a curt nod expressed her approval, then with quick guttural words told the child to prepare the evening meal. The men of the ordu were returning, she said, from a raid upon an enemy camp, and they would be very hungry, for the Tartars carried very little food with them upon their short journeys, merely hanging a leathern bottle of koumiss on their saddle and thrusting a piece of hard white cheese into the front of their tunics.

Swiftly Alakul made ready the meal, stirring the thick stew of mutton which bubbled over the little fire, laying out the big cheese cakes, and placing on a tanned skin the bowls for the stew and for the koumiss without which no Tartar would have thought his meal complete. This done, she squatted on her heels among some robes and furs hanging on the wall and seemed to be thinking deeply.

Suddenly from outside came the pounding of many hoofs upon frozen ground, the loud calls of deep voices, and the shrill glad cries of women and children. Quickly Alakul's mistress dropped the wool she was cleaning and hurried outside to add her cries to the welcome being given the returning warriors.

Quick as a flash Alakul darted across the tent and grasped the boy by the arm.

"Hulagu," she cried softly, "tonight will be our chance to escape. When they sleep we will slip out and take a horse and ride away. I know I can find our way back to my ordu, and the snow will cover our tracks. Wilt come with me, Hulagu?"

*(Concluded next month)*





## Rosicrucian Activities



*In the Local Centers of the Rosicrucian Fellowship.*

### CHICAGO LOOP CENTER.

The secretary writes us that the interest in the Philosophy is growing and that they expect as cooler weather starts that they will expand and do a better and bigger work than ever before. The Chicago Centers have a wonderful opportunity this year to disseminate the Rosicrucian Philosophy on a large scale in connection with the thousands of visitors to the Chicago Fair.

### CHICAGO NORTH SIDE CENTER

A special drive is being made to get new members for this Center. Mr. Theodore Heline of New York, former editor of this Magazine, has recently been giving lectures at this Center, also Mrs. Corinne Dunklee of Los Angeles. Mrs. Dunklee in addition gave lectures at the Englewood Center on the South Side of Chicago.

### CLEVELAND, OHIO.

A report from the secretary states that "the attendance is good and the interest splendid." Sunday morning is given over to the study of the "Cosmo-Conception" by the reference plan. The subject is selected, then all the references in the "Cosmo" are looked up and brought into the discussion. The Rosicrucian interpretation of the Lord's Prayer has been a recent subject for study.

### COLUMBUS, OHIO.

We have the usual report of the earnest workers at this Center. The attendance although not large is still consistent, and

the Rosicrucian message is being sent out to many who are seeking.

### DAYTON, OHIO.

There is a small group here of faithful students who continue to meet and study the Rosicrucian Philosophy and also to act as distributing agents for our literature. It is from such nuclei as this that larger Centers are recruited and we confidently look forward to the time when the Dayton Center will show the expanded results of its faithful work.

### INDIANAPOLIS, INDIANA.

The Indianapolis Center is one of our most active local organizations. The fall program of lectures begins on September 19th. Several new teachers are available for the work and are being inducted into it. It is expected that a new class in the esoteric interpretation of the Bible will be inaugurated. A picnic was held at Garfield Park on July 4th with 28 present and an enjoyable time is reported. Regular weekly probationers' meetings are to be inaugurated soon.

### LONDON, ENGLAND.

This Center is located at 1 Bloomsbury Court W. C. 1. The report from the secretary states that meetings are regularly held once a week at which both the Rosicrucian Philosophy and astrology are presented. The growth of Centers is usually a somewhat slow process and it takes time to attract the members and workers necessary for a large organization. In large cities we believe that an energetic program of publicity would



result in increasing the attendance and expanding the sphere of influence of the Centers. There are many methods of securing publicity in the city which can be utilized and which do not necessarily involve large expense. We feel that the London Center has a great deal ahead of it, being placed in such a strategic and wonderful location for contacting people from all parts of the world.

#### NEWARK, NEW JERSEY.

This Study Group is still doing good work, which has been continuous during the summer months. The classes and lectures are always preceded by a short meditation on healing. We notice an interesting topic for one of the lectures in the coming month, namely, "What is the Difference between the Clairvoyant, the Initiate, and the Adept?"

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

The secretary states that Mr. John Josling, who has been teaching the esoteric astrology class, has begun a new class in Brooklyn at the home of Mrs. Goree, 22 Eighth Avenue. The Probationers' Council recently appointed a Committee of Three to take active charge and direction of and be responsible for all the work of the Center. A new committee will be elected every six months. A new class in Philosophy was started August 12th, which is introductory in character and given in lecture form. Members of this Center are making periodical trips to the Center at Trenton, N. J. and are helping to promote the work there.

#### OMAHA, NEBRASKA.

Negotiations are under way by Mrs. Lottie McLaughlin which it is hoped will result in some radio broadcasting this fall by members of this Center. The station over which this broadcast will be given is WOW. The summer has been exceedingly hot in Omaha, as it has been over the entire Midwest, nevertheless the Sunday evening services have been conducted throughout this period and the attend-

ance has been quite fair in spite of the heat.

#### SAN FRANCISCO, CALIFORNIA.

This Center is now located at its new address, 126 Post St., room 605, as recently announced. Miss Annella Smith of Headquarters has just completed a series of five lectures there which were designed to inaugurate the work at its new location. San Francisco constitutes a very fertile field for the Rosierucian work and we hope to see this Center expand rapidly in the coming months.

### Field Lectures and Lecturers

There is a distinct need for more lecturers to carry the Rosierucian Message to a wider field than is being done at the present time. During the past year the Fellowship has not had a lecturer in the field but has been depending upon the local Centers. Our various Centers have within their ranks those who are capable of lecturing satisfactorily, at least on a small scale, and these individuals can and should reach out into their surrounding territory and give lectures from time to time. A few are already doing this. These lectures are delivered under the direction of the local Centers. It is not a difficult matter. The lecturer goes to a new town and engages a hall, which sometimes can be obtained free of charge from women's clubs, chambers of commerce, etc. Then he puts an advertisement or two in the local papers and also enlists the aid of local members of the Fellowship in the matter of publicity. Cards or handbills are printed and distributed, which sometimes can be obtained free from local members who are connected with the printing industry. Thus it is quite possible to get up a lecture campaign in a new town at comparatively small expense. At the lectures the Rosierucian literature can be sold, and the profits from this will help to defray the expense. Also new students for the correspondence courses at Head-



## Centers and Study Groups

OF THE ROSICRUCIAN FELLOWSHIP.

*In United States and Canada.*

### CHARTERED FELLOWSHIP CENTERS

- Baltimore, Md.**—Mrs. Edwina Pfeiffer, 1504 Rosedale St.  
**Calgary, Alta., Can.**—232 Examiner Bldg.  
**Chicago, Ill.**—Rm. 1622 Capitol Bldg, 169 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 Tamplin, 24 Concord Ave.  
**Vancouver, B. C.**—Room 12 Williams Bldg. Cor. Granville and Hastings Sts.

### UNCHARTERED STUDY GROUPS

- Akron, O.**—Burt G. Smith, 612 Metropolitan Bldg.  
**Battle Creek, Mich.**—41 Glenwood.  
**Boston, Mass.**—Metaphysical Club, Room 220, 25 Huntington Ave.  
**Brandon, Man., Can.**—221 13th St.  
**Chico, Calif.**—4728 4th Street  
**Cincinnati, Ohio.**—17 E. 8th St.  
**Denver, Colo.**—Rm. 228 Y. M. C. A. Bldg.  
**Detroit, Mich.**—131 W. Adams  
**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.

(Continued on page 477)

quarters can be signed up, and some of these will eventually find their way into the local Centers and become contributing members.

This is a very strenuous period. The world very much needs the Rosicrucian Philosophy, and this is a wonderful opportunity for our workers to be of service, service which incidentally will create good karma for all concerned, particularly the lecturer who makes the effort and does the work. Such local lecturers may aspire to become national lecturers later. We recommend this whole matter to the earnest consideration of our students and potential lecturers in all Centers throughout the world. We hope there will be a big response and that many will catch the thought and get the impulse to do something along this line.

THE ROSICRUCIAN FELLOWSHIP.

## Over-Emphasis on Astrology

The Rosicrucian Philosophy outlines the Cosmic Plan of the Universe and gives us the *laws of life* upon the keeping of which self-mastery and progress in evolution depend. Astrology gives us knowledge regarding the planetary influences which are beating down upon us and impelling us in one direction or another. It also points out the weak points in the character, which can then be built up and strengthened. Nevertheless Astrology is distinctly only an auxiliary to the Rosicrucian Philosophy and should not usurp the principal place as there is a tendency for it to do in many local organizations. The outline of the Rosicrucian Philosophy which the Teacher gave to Max Heindel in Europe in 1907 and which later appeared in the "Cosmo-Conception" our principal textbook, included practically no astrology at all. Astrology as one of the phases of the Rosicrucian work was developed and incorporated by Max Heindel later.

It is vitally necessary to get a true perspective as to the right proportions of these two branches of the Rosicrucian work. It is vital that the Rosicrucian



Fellowship shall not get the reputation of being merely a school of fortune tellers, and where Astrology is emphasized too much this invariably happens. In some of our local Centers Astrology is put foremost and given the most prominent position. This is wrong. The emphasis should be on the Philosophy. Astrology is a valuable adjunct to the Philosophy, but it should not be allowed to usurp first place. Let us see that it is kept in its proper relative position, otherwise we shall put ourselves in a false light before the world.

## WANTED--a Pressman

There is a position open at Mt. Ecclesia for a pressman in the print shop of the Rosicrucian Fellowship. The work will consist of the usual routine involving the running of cylinder, job, and Kelly presses, and the stone work in making up forms necessary in connection therewith. We wish to obtain a pressman with a fair amount of experience, but it is not necessary that he shall have devoted years to obtaining that experience. A man who is mechanically inclined, handy with tools, and has had a moderate amount of print-shop experience will be acceptable even though that experience has not been very extended. We prefer to have a member of the Fellowship to occupy this position, but in the event that one of our members is not available we will consider other candidates. Any one interested in this position kindly write us for further details.

PRINT SHOP SUPERINTENDENT,  
THE ROSICRUCIAN FELLOWSHIP,  
OCEANSIDE, CALIFORNIA.

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## U. S. AND CANADA, CONTINUED

*San Francisco, Calif.*—126 Post St., Room 605.  
*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.  
*Springfield, Mass.*—Mr. and Mrs. Arthur Knight, 16 Sachem St.  
*St. Louis, Mo.*—Home of Mrs. Blanche Warner, 1829 Kennett Pl.  
*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.

## 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, NEW ZEALAND, WEST INDIES, AND PHILIPPINES.  
*Auckland, c. 1., New Zealand.*—Care Y. W. C. A., Queen St.  
*Melbourne, E. 4, Australia.*—L. Furze-Morrish, 10 Grange Road, Kew.  
*Jamaica, B. W. I.*—Anthony Lodge, Connelley Ave. S. E. Andrew.  
*La Paz, Itholo, P. I.*—19 Burges St.

### EUROPE

#### Austria

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

#### Belgium.

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

#### England

*Liverpool, Eng.*—71 Upper Huskisson St., Telephone Heswall, 304.  
*London, Eng.*—1 Bloomsbury Court W. C. 1.

#### France

*Paris, (XVII).*—Mr. M. Frankel, 155 rue Legendre. Also M. C. Colot, 28, rue Lucien Sergent, Massy—Palaiseau.  
*Mulhouse (Haut Rhin)*—Dr. M. Dumesnil 48, Faubourg de Colmar.

#### Holland

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

(Continued on pages 478 and 479)



## Contemporary Publications

*The London Forum* for September has an excellent editorial analyzing the difference between prayer and affirmations. "Prayer changes things" is found to be a true slogan, but the psychologist amends it to say, "Thought changes things." The editor, however, states that there is a deep inner difference between the two; that prayer opens up the consciousness to an inflow of inspiration from a higher spiritual source whereas affirmations are merely mental. Affirmations, however, practiced in the prayerful sense with a substratum of appeal to a higher power are far more potent than those made merely in the name of the lower self.

The *Chicago Scottish Rite Magazine* for August published an interesting editorial, "If A Man Die Shall He Live Again?" This article states that there are those whose vision has been clear and to whom the other shore of life has been distinctly visible; that those who possess such knowledge know that the closing of this life is but the opening of the doors to a higher one, and that their definite knowledge of that which lies beyond removes all doubts and fears. Following the article the Rosicrucian Prayer used in closing the Fellowship Sunday evening service is printed in full.

The *Christian Science Monitor* gives an interesting review of the W. C. T. U. movement, tracing it from its inception to the present time. Among the names of its many prominent workers is that of Mrs. Frances Willard Wang Lue, a young Chinese woman educated in the United States. Aside from her duties as wife and mother she has found time to lead the white-ribbon campaign in her native land, and is now being favorably considered for the next president of the W. C. T. U.

## Wanted

COPY OF THE JUNE, 1928, ROSICRUCIAN  
MAGAZINE

By the 72nd Street New York Center of the Rosicrucian Fellowship. This is to complete their files of back numbers.

Anyone having a copy of this which he wishes to dispose of, please write direct to the New York Center. Do not send it, however, until so notified. 25 cents will be paid for a copy in fairly good condition.

Address,

THE ROSICRUCIAN FELLOWSHIP,  
210 West 72nd St.  
New York City, N. Y.

## Centers and Study Groups in Germany

The following list of Centers and Study Groups in Germany shows the extent to which the Rosicrucian Message has been penetrating that country in the past few years. The fact that we have 24 Centers and Study Groups there all studying the Rosicrucian Philosophy with enthusiasm and helping to pass it on to others is a strong testimonial of the importance of that Philosophy to the world in the present transition period. Mr. Hugo Petzold of Seeheim has been one of the leading spirits in this Rosicrucian expansion in Germany, ably assisted by several other devoted members.

The German Centers have our sincere best wishes for continued expansion of the Rosicrucian work in Germany.

Rosenkreuzer - Gemeinschaft Zentralstelle  
Fuer Deutschland Seeheim a. d. Bergstr.  
Ernst Ludwigstr. 8.  
Cleve (Rhineland)—Trifstr. 15.  
Darmstadt—Vegt. Restaur. "Eden," Ernst  
Ludwigstr. 5.  
Dortmund—Dudenstr. 3.  
Dresden—Warthaerstr. 3.  
Duesseldorf—Remscheidstr. 28.  
Erlangen—Nuernbergerstr. 51.  
Essen—Hagenastr. 15.  
Frankfurt a/M.—Vegetar. Speischaus  
"Eden," Boersenplatz 7 and Schadowstr. 11.  
Freiburg i. Bri.—Guenterthalstr. 47.  
Hamburg—Kaiser Wilhelmstr. 85 II. Stock  
Zimmer 20 and Deichstr. I IV.  
Harzburg—Stadtspark 4.  
Heilbronn a. N.—Schubartstr. 17.  
Loewenberg—Greiffenbergerstr. 13.  
Magdeburg—Peter-Paulstr. 9.  
Mannheim - Ludwigshafen — Veget. Gast-  
staette Renner, P. 7 No. 24 and Verschaf-  
felstr. 3.  
Muenchen—Tizianstr. 36.  
Offenbach a. M.—Heusenstamerweg 23.  
Stettin—Friederch Karlstr. 9.  
Stuttgart-Wangen—Obertuerkheimerstr. 11.  
Wiesbaden—Adolfsallee 14.  
Wilhelmshafen—Margaretenstr. 34.  
Oestereich Wien III—Koelblgasse 34|11.  
Graz—Schlossbergkai 58.



# Manuscript Competition

## Preliminary Notice

**The Rosicrucian Magazine Will Receive Articles** submitted in accordance with the conditions stated below.

**Five Cash Prizes** will be given for the Five Best Manuscripts sent us on or before December 20, 1934.

Amounts of Prizes and other details will be announced in our next issue.

*Acceptable Articles which do not take prizes will be retained and one year's subscription to THE ROSICRUCIAN MAGAZINE given for each.*

### WHAT TO WRITE:

Articles on Rosicrucianism, philosophy, mysticism, and occultism. Science, religion, and art from the metaphysical standpoint. (Articles on mediumship and crystal gazing not accepted).

Stories and personal experiences illustrating these topics.

Articles on astrology, healing, and diet.

Manuscripts must contain not less than 2,500 words.

## Start Your Manuscript Now

This competition is designed not only to attract experienced metaphysical writers but also to offer an opportunity to writers of less experience to develop their latent literary talent.

THE ROSICRUCIAN FELLOWSHIP,  
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## EUROPEAN CENTERS (Continued)

### Latvia.

Riga—Rupniezibas iela 4-15, and P. O. B 231.

### Poland.

Bydgoszcz—Plac Koscielnych 2.

### Roumania.

Brasow—Langgasse 109.

### Litauen.

Uebermemel—Mr. F. Gerull.

### Tschechoslowakei.

Leitmeritz—Lange Gasse 33.

### Switzerland.

Aarau—Restaur. "Glockenhof," Bahnhofstr 1.

Basel—Veget. Restaur. "Ceres," Ruemelinplatz 19.

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

Harzburg—Mrs. Mary Roettger, Stadtpark 4.

Oerlikon.—Neues Volkshaus.

Olten.—Alkoholfreies Restaurant "Daheim."

Zurich.—Mr. Fritz Wirth, 8 Dufourtstr. 136.

Zurich—Rosenkreuzer Gemeinschaft, Schweizer Zentralstelle Hauptpostfach 26 360.  
Winterthur—Gasthof "Erlenhof" Am 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.

Santiago de Chile—Calle Eduardo Garces Rojas, No. 14.

### 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.



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∞

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cian publications on sale at the Local Cen-  
ters of the Fellowship, leading bookstores,  
and news stands.

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

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

## Bound, 1933, Rosicrucian Magazine

The Rosicrucian Magazine for 1933 has been bound in neat cloth cover, including an index of all the articles, and is available for our students and Centers. It is an advantage to have the back numbers of the Magazine in form for quick reference, and this is provided by this bound volume. The Rosicrucian Magazine contains many articles illustrating various phases of the Rosicrucian Philosophy in a manner which is helpful in classes and also for personal study. We recommend that our students keep back numbers of the Magazine in form for ready reference, and those who have not saved their own individual copies can obtain this bound volume from Headquarters. Price \$2.50 postpaid.

In addition we have the index for the 1933 Magazine printed separately in pamphlet form which we will send to students who may wish it to bind in with their own individual copies of the Magazine. Price 5 cents postpaid.

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- 
- 



Hermes, the Messenger of the Gods, leads the children, Rex and Zendah, to the first gate on their visit to the Lands of the Twelve Signs so that afterward they may return to Earth and tell others of the wonders of the Zodiac.

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BY

MAX HEINDEL

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The relation of man to God.  
Genesis and evolution of our solar system. Chaos the seedground of Cosmos.  
Birth of the planets; Planetary Spirits.  
The moon an eighth sphere of retrogression.  
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