



The  
**ROSIKRUCIAN  
MAGAZINE**

FEATURES

*AS SEEN BY A TRAVELER*

—A Rosicrucian Survey of the U. S.  
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*THE TWO PATHS*

—A Story of Rebirth.  
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*CHRISTIAN DEMOCRACY*

—Is the Goal of Human Endeavor.  
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*COOPERATION AND THE NEW AGE*

—Independence and Freedom in Joint Effort.  
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*WORK OF INVISIBLE HELPERS*

—Healing from the Invisible Plane.  
\* \* \*

*ANCIENT ASTROLOGY*

—Old Modes of Delineation Being Revived.

SEPTEMBER

1933

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BY

MAX HEINDEL

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**THE ROSICRUCIAN FELLOWSHIP,**

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OCEANSIDE, CALIFORNIA.

The  
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**MAGAZINE**

*Rays from the Rose Cross*

ESTABLISHED BY MAX HEINDEL

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# THE CURRENT OUTLOOK

From the Rosicrucian Viewpoint

## As Seen by a Traveler

JOSEPH DARROW



THE PEOPLE of the United States are thinking, they are pondering many things these days, moreover they have the time to devote to this purpose. Unemployment has effectually accomplished this much at least. And it is not an unmitigated evil because the mind is the fulcrum, we are told, about which involution turns to evolution. Moreover, the development of the creative mind is the major work of the entire Earth Period. Therefore if we are impelled to do a little more thinking now than we did in the flush years preceding 1929, it is not to be deplored at all.

The writer has recently returned from a nine-months' lecture tour, in which he spoke in thirty-five cities on the way from California to New England and back by Washington, D. C., the Central West, and the Rocky Mountain states. He has had an excellent opportunity during this trip to size up the national situation from both the metaphysical and material standpoints. He has found that the people, with few exceptions, are eager to know more about things having to do with the underlying philosophy of life, and that they are searching. One main reason for this, of course, is the economic trouble with which most of them are afflicted, nevertheless it has created in them a new mental attitude. The writer was told that three times as many people, at least in some places, were being interested in philosophical things as would have been possible three years ago.

People are asking what it is all about; they are trying to find out why a major world situation, such as now confronts us, should have come upon us; they want to know what cosmic influences are at work which may have had a part in bringing about present conditions. They want to know if there are unseen forces from the invisible planes impinging upon us which may possibly be the reason for the present situation. They also want to know if all that they have heard about the invisible world, its forces and its laws, has any foundation.

The trip which the writer took included a wide range of observation, beginning with the midwestern metropolis, Chicago, thence through Cleveland, the steel centers of Youngstown and Pittsburgh, New York State to New York City, and on to staid, conservative New England, where twelve cities were visited. Boston with a number of metaphysical organizations of various kinds, headed by the Metaphysical Club, which is the modern representative of an organization founded by Emerson and his contemporaries, was particularly interesting.

The mill towns of New England, such as Manchester, N. H. and Lowell and Lynn, Mass., have been hard hit by the depression. But Manchester, with its enormous factories and pleasant environment at

## ∞ The Current Outlook ∞

the foot of the New Hampshire hills, seemed to be maintaining a particularly valiant and philosophical spirit in the face of its troubles. It was interesting to note the attitude of the New England people generally as contrasted with that of other parts of the country. They still seem to have something of the old rugged pioneering quality in their outlook on life and their reaction to difficulties. They also seem to be standing up under the conditions of the depression better than do the people of some other parts of the country. This may be partly due to their pilgrim ancestors, whose sterling qualities have infiltrated down even to the present generation. In talking with a native of New England on this subject he said there was a reason for this, namely that, as he expressed it, "New England people do not believe in Santa Claus." In other words, they have a deep-founded consciousness and conviction that their well-being and status in life depend upon their own efforts rather than upon what the government or some welfare agency is going to do for them.

The spiritualists in New England, as well as some other sections, seemed to be very active and to be adding to their numbers. As a rule they are sincere, honest people, honestly seeking a solution to the inner problems of life, and they think they have found that solution in spirit communication. They admitted in some cases to the writer, however, that they realized they were lacking in a fundamental philosophy, and that the Rosicrucians had something which they did not possess. Spiritualism has probably served a purpose in arousing thousands of people to a realization of the reality of life beyond the grave. We believe, however, that the spiritualists are in need of help in the form of knowledge and enlighten-

### THE SPIRITUALISTS AND THEIR NEED

ment as to what they are dealing with, because they are playing with fire—psychic forces and entities about which they know little, and which are likely to obtain domination over them in many ways which they little suspect, to their great disadvantage and loss.

New York City seems to be more sordid than it did fifteen years ago when the writer lived there before moving to the Golden West. It has always been the financial center of America, and the vibrations of money and finance have always been strong there. But now, to the writer, there seems to have been added a more than usually sordid element, which permeates the atmosphere of the entire city, giving it a heaviness and oppressiveness which are very noticeable and more or less disagreeable. It strikes the visitor from the West as being a sort of modern Babylon, with its multitude of sky-piercing structures, which have been extensively added to in the past few years. That there should be anything in existence above the space into which these tall structures reach, that there should be spiritual forces contacting us from higher up, would seem to be a conception quite out of keeping with the prevailing thought of this great city.

Washington, D. C. offers a fine field for the promulgation of spiritual philosophy, numbering among its visitors a great many people from all parts of the United States, so that it is quite truly cosmopolitan as a result. Thus the person with a philosophical message can reach a more truly representative audience there than in any other city of the country. In fact, by a sufficient stay in Washington one can really get the equivalent of a survey of the entire United States, as representatives of all sections may be met there. Congress and the other

## ∞ The Current Outlook ∞

governmental agencies in Washington constitute a most interesting feature, where modern materialistic conceptions can be contrasted with philosophical ideas to see how the one is becoming permeated with the other.

"A Century of Progress," the World's Fair in Chicago, the greatest exposition of its kind that has ever been instituted, offers immense fields for study and exploration for those who have the time. It also constitutes a large field for the promulgation of philosophical principles and thought, focused in the Hall of Religion devoted to this purpose, in which many lines of religion and philosophy are represented.

On all this trip through these various sections the writer had the privilege of passing on to others some of the priceless knowledge of the Rosicrucians. The proverb says, "Without vision the people perish," and the Western Wisdom Teachings of the Rosicrucians certainly are admirably adapted to give the vision which will enable people to adjust themselves successfully to the laws of life. We are now in what might be termed the sub-Aquarian Age, which is a transition period looking toward the real Aquarian Age which will come at a much later period. In such an age as this there is to be found and expected a rapidly changing series of standards of life and a constantly changing outlook. The conditions of the depression, financial uncertainty, and unemployment are hastening the process. We cannot properly appraise the situation nor gain our balance in this period into which we have recently moved unless we can get an adequate idea and some real knowledge of the forces that are working behind the scenes, that are bearing down upon us from the invisible planes. Much is known about these forces by the Rosicrucians; much knowledge is available, and the essential thing is to interest the people in it.

We realize that in this process only that class of people who are referred to as "sensitives" can become really interested. The sensitive is a person who is able to sense, at least to some small degree, the vibrations from the invisible planes. Then when he comes into contact with a system of philosophy which describes those planes, he is able to concede the possibility of their existence, and is immediately interested in them. This is the class of people which the writer has endeavored to interest and arouse during his expedition of the past year. This class will act as a leaven in their respective communities, no matter how or by whom they are aroused to the higher possibilities of life. It is vital that the higher knowledge should be disseminated more and more widely in this critical period, because it can easily become, a little later, the deciding factor which will swing the pendulum from failure to success in the adjustment which the people must make to the conditions that are coming.

Altogether, the writer feels that the outlook is encouraging. We are slowly moving, being propelled where necessary (and in some cases kicked), forward into a better era, a more enlightened sphere of life. Knowledge of the higher forces is slowly yet surely permeating the mass thought of the people, as evidenced by their increasing interest in these newer lines of thought. And in this the Rosicrucian Philosophy has a special mission, for it presents spiritual realities in modern, twentieth-century scientific terms, simplified to make possible their conception by all who are ready and can utilize this higher knowledge.

REACHING  
THE  
SENSITIVES



ARTICLES  
STORIES  
EXPERIENCES



✻+○+✻

THE TWO PATHS  
A Story of Rebirth

BY GRACE EVELYN BROWN

PART I

**M**ANY CENTURIES ago, when one of the great Egyptian pyramids was under construction, two workmen, Kufu and Manon, were engaged in inscribing the hieroglyphics upon the stones. As they worked on, they became more and more interested in contemplating the great scheme that was gradually revealing itself to them.

"It seems that the designers of this pyramid knew the future as well as the past," Manon contemplatively remarked. "This canon of measurements tells by its dimensions all that has been occurring up to the present time. Then it goes right on and on into the future, as if that too were as definitely decided as the past."

"How can it be?" Kufu asked. "That implies that fate alone rules our lives."

"Whether it does or not has always been a question with me," Manon returned. "I have observed throughout my life that many of the treasures which I had planned to cherish have fallen from my grasp, and that other possessions which I deemed mere worthless pebbles have turned to precious jewels."

"That is true of me, also," Kufu replied. "Also there's always something

which carries me on toward my chosen goal. It seems to me that it is the will. What I work to become, that I do become, at least to a certain extent, as if I were able to realize my desires a little. I suppose that is possible if it is the will of Osiris."

"That is where fate asserts its power," Manon observed. "It is the will of Osiris that we do certain things and not others. He has planned it all. If we succeed it is because we are working in harmony with his plans. He is the author; we are his creations. He holds us in the hollow of his great hand. He decides the moment of our birth, our span of life with all of its vicissitudes, and cuts the thread of our lives at the destined time."

"But where does our independent will have its way?" Kufu asked.

"We are also divine," Manon continued, "the children of Divinity; and so we may assert a little of the power of choice, even now, and more and more as we gradually attain godhood."

"Then if man can do this, how can the future of the race be foretold in these stones?" Kufu objected. "That implies fate that is irrevocable."

Just then something came between them and the warm, blue Egyptian sky, and a shadow fell upon their work, as



the high priest looked down to inspect it.

"Fate that is irrevocable?" he asked. "Yes, it is that in a way, but in another it is not. Osiris plans the pattern for men to fill in, each as he himself wills." He looked away to where the great columns of magnificent buildings broke the line of palm trees, beautiful in the warm, glowing light.

"This pattern may be compared to a great university," he went on. "There are all grades of learning there from the most primary to the most advanced. The pupils come and go, but the institution with its courses of instruction endures. This pupil chooses this course, that one quite another. There are so many opportunities that each fits into his own place, the niche which he has made for himself. Then his own choices bind him. That which he has selected, that he must follow."

The high priest paused and gazed off across the sands to where in the distance a line of mountains shone heliotrope in the warm haze.

"Evolution is again like a great mountain," he continued. "We all start at the base but at different points; we must all ascend, and from the place where we begin. We are all just where we are. We cannot start from the place of another, nor can we receive from another anything which we ourselves have not earned; nor can we give another that which he has not achieved. Neither virtues nor faults can be transferred or bartered."

"But if one makes a mistake and afterwards realizes it and wishes to redeem the error, or if he wishes to choose another path, is there a way of abandoning his first choice?" Kufu asked.

"Yes, that may be done gradually. In fact, as one advances new ideals are always taking the place of the old. Refining ideals through greater wisdom, with their gradual attainments, modify the personal outlook and necessitate a constant changing of choices."

The high priest looked away toward

the east, where a band of silver shone between margins of green papyrus.

"One cannot escape going on any more than a tiny fish can resist the onward moving waters of the Nile. Nor does one wish to prevent progress. We are in the very life of a Divinity which bears us on to the end of human achievement, a goal of such glory that the mind of man cannot comprehend it. We can only say that it is a goal of mighty power and glory and the beginning of a still greater evolution.

"Our own great nation will live out its destiny and pass away, as we shall all pass bodily; but not in spirit, for that is immortal. We shall come forth again and again in many different races and countries. We shall have constant opportunities to follow the long straight path which we have chosen, or we may wander into bypaths leading us away from our original courses; but we must keep on and on to the end.

"During all of the coming years the great pattern of civilization will unfold through many nations and their ideals. There will be wrongs, suffering, sorrows, wars, famines, devastating plagues, for man is ignorant and foolish and learns slowly, and must pass through all of these experiences to learn true values. Humanity is precious metal but with much dross to be burned away in the purging fires of suffering. However, with these sins, mistakes, outrages, will go the guardian care of the Great Ones, always compassionate, watchful, guiding.

"There is the past," the high priest explained, pointing to the part of the stone already completed. "Here, Egypt has her day. We three are here because each of us has willed in the past to be here, and has held in his heart plans and ideals which have culminated to give each just what he expresses at the present time. You remember, Manon, how you wanted to become a worker in colored stones, and then later you longed to put the hieroglyphics upon them? Now I venture to assume that you have another wish in that heart of yours."

The dark eyes of the worker glowed with a new light and his olive skin became ruddier as he replied: "Yes, Master, I wish now to carve in stone; to make great statues that will live throughout all time, to give to races yet to come the immortal truths of life."

"You will attain that some time, my son. All things come, if we but have the will, the vision and the industry to make our ideals material. And you, Kufu, what do you desire more than all else?" The other worker paused and turned his thoughtful eyes up to the smiling ones below the priestly headdress.

"I, Master? I would live and enjoy life; a little happiness after long hours of work; and for my work I would choose the thrill of adventure more than all else. Life is very dull and plodding for the mere worker. I would be the warrior at the head of my legion, marching to victory. I would be one who fights for the right, for the weak and unprotected. I long to match my prowess against the enemies of progress, and return victorious with the legitimate spoils of war, with noble men as prisoners, beautiful woman as hostages, with gold and treasure, with banners flying, and crowds lining the way to see us pass, showering flowers upon us."

An ibis lifted from the grasses by the river, rose and fluttered northward, disappearing in the distance.

"That shall be granted to you also, my son. Notice this canon of measurements," the high priest went on, indicating a line of stones upon which mysterious characters had been traced. "Here we pass from Egypt to another civilization on the shores of a warm blue sea." He turned to look to the north, to where the undulating Nile with its green margins disappeared in the warm hazy distance, as he went on prophetically: "That future beautiful civilization will bloom to a rarest flower. Its people will excel in philosophy, drama, literature, and sculpture. You, Manon, will hold in your heart ideals of your work in sculpture which will take you to them, for like

seeks like, and you have chosen that which will be one of their achievements. This race too will have its day and cease to be."

The priest's pointing finger passed along: "The nation next to come into prominence, the conqueror of the preceding one, will grow strong in another land to the west. Its warriors will return from their victories with golden eagles flying on silken pennants."

The priest waved his hand toward the miles of burning sand which stretched northward interminably into the distance, the eyes of Kufu and Manon following his gaze.

"You, Kufu, will take birth in that race," the high priest went on, looking down at the dark Egyptian on his left, "for you have chosen their ways. They will go forth and conquer northern nations, barbarians, and when the latter too become strong in arms, you will at a later time incarnate among them." The speaker paused and looked down at the man on his right, and in his glance he seemed to see the culmination of the latter's achievement at the end of a long opening vista, as he continued:

"You, Manon, will be reborn. Your race reembodies itself in a more north-westerly country. It will be a nation devoted to art, where you will find your ever-increasing self-expression in sculpture."

Then the high priest turned his eyes to the east, and a joyous light shone in them as he bowed his head and put his finger on another stone, gleaming white in the sunshine.

"Here, while the warriors conquer the material world, will be born One who will be the great conqueror of spirit, coming as a brilliant star comes out of a dark and gloomy night. My sons, would you live at that time and see the greatest miracle that the world will ever know? Then live devoted lives that you may know Him when He comes. His birth will be humble, but His greatness will grow and grow and finally encompass

the civilized world. Nations yet unborn will worship Him as Deity, and their love and devotion will guide them on to greater understanding of all that is spiritual and glorious, unselfish and true. He will be the inspiration of all religion, civilization, art; for He is one of the great and exalted company of Beings who have finished with human evolution and are now dwelling in the celestial realms.

"This star, rising in the darkness of unbelief, will be the guiding star of all the world, and its glory will grow and and grow until it will be the glory that lights the world. All nations will worship it, even while in their ignorance they will persecute all those who worship it under another name. I shall be born again to witness this marvel, for so I have willed and so lived that my will shall be a future reality.

"Gradually the inventions of men will transform the world from a place where nature rules to a world of comfort and luxury, as man conquers the elements and dominates them for his own well-being. Galleys will change to sailing vessels and these to great boats with steam to propel them, and overhead will hum and sail a myriad aircraft. Great buildings will rise like hills. Messages will dart across the continents and under the oceans. Music will enter as if by magic the temples and dwellings. But even with all of man's external accomplishments there will be spiritual darkness; for although men will invent great external lights that will flood buildings by the pressing of a button, there will be little understanding of the teachings of the Prince of Peace. Nineteen centuries and more will have passed before the

true meaning of His teachings will be comprehended by stupid and grovelling mankind. For the men of one nation will still continue to hate those of another nation, when nothing but brotherly love should exist."

The pointing finger moved along the stones. "Here is a space of time allotted to one of the greatest wars the earth will ever know. Here devastating forces will bring into opposition all of the souls who have harbored war in their hearts down through the ages. The obvious cause of the war will be a slight provocation, as a little wound may grow worse and worse until the whole body is affected; yet from this slight cause will come a great conflict into which nation after nation will plunge. There will appear as the leaders those egos whose pasts have fitted them for the roles which they are to play. You, Kufu, if you continue to choose war may have a part in this great fatality. Think well, my son, before you choose the path of war."

"One moment, Master," Manon began, as the high priest was about to go on his way. "Why is it that Kufu chooses one path and I another so different?"

"Choices of the past affect those of the present; still there is always a measure of free will," was the answer.

The high priest passed on, leaving Kufu to his dreams of war and conquest and Manon to his visions of pure white marble growing into the forms of his creative art.

## PART II

At the close of the World War in the year of our Lord 1918, a multitude of khaki-uniformed soldiers with their wives, mothers, friends, sweethearts, and chil-



dren gathered at the unveiling of a marble statue, a war memorial. The sculptor, a talented Frenchman whose black curling hair and clear-cut features seemed to combine the characteristics of the Egyptian and the classic Greek, stood by the side of his still veiled work.

A great general was to perform the ceremony of the unveiling. He too resembled the Egyptian, having also a Roman cast due to his aquiline nose, but withal he was typically English. He had been selected for this honor at the ceremonies because of his services to the Allies, and his sharing the honors with the French sculptor symbolized the cooperation and union of these two great nations.

The services proceeded to the moment of the unveiling. The general stepped forward and raised the cloth. The multitude stood motionless, their eyes fixed upon the tall column before them. There under the bright blue sky, flooded with the brilliant sunlight, the light which the same sun of the Egyptians poured forth, stood the work of the French sculptor. At the base were masses of fighters in the deadly conflict of war. Then as the shaft rose and grew smaller, figures of angels clasped hands above the fighting masses. At the top a figure with hands extended upward in supplication typified peace, praying that war should cease forever.

The masses gazed and understood, each individual according to his spiritual development. Maimed men realized that they had learned the great lesson of their lives and were grateful for it. Those who had come through their sufferings unscathed were very thankful, and recalled their past anguish and all that they had learned. Those bereft of loved ones felt their patriotism change to a greater love for all humanity. Suffering had burned away the dross and left the pure gold of a wider, more unselfish sympathy. The general who did the unveiling felt a great love and sympathy for all peoples swell within his heart. He had been purified through suffering and seeing the anguish

of many men and knowing the silent sorrows of many women. He saw with the eyes of the sculptor, and for the first time the purpose of it all. First, there were the narrow confines of the self, then a gradual breaking down of dividing barriers until every family was one with other families, provinces with one another, each nation one with all other nations. The illusion of the separate self was disappearing in a unity of all peoples.

The sculptor was satisfied. He looked at the base of the statue where men were fighting and then he glanced higher to the angels. He felt as his glance rose to the figure at the top, that he had established the three links in the chain of progress. For as the angels represented the link next above the fighting men, so the figure at the top seemed to be the ensouling spirit of a universal peace that was to come at last, when the guardian angels should have guided grovelling humanity up through the turmoil of conflict to a realization of brotherhood and unity.

As the multitude applauded, a tall figure approached. This stranger, distinguished looking, seemed as one apart from the crowd of ordinary humanity. He looked about him with a smile of rare understanding lighting his ascetic features.

*(Concluded next month)*

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## Time

*Watch It*

*Give it to Silence*

*Spend it in Thought*

*Use it in Action.*

---

Let us not forget that we are the channels through which the Elder Brothers seek to accomplish their work in the world; and that the success of the movement with which we have affiliated ourselves rests in a great measure upon us.

—Max Heindel.

# Cooperation and the New Age

BY KATE FEELY

**A**UTHORITIES may differ as to the actual birth date of the Aquarian Age but few if any will deny that the influence of that age is manifest today in all the departments of earthly life. If the New Age is not actually with us, at least its mighty presence is foreshadowed and its impulse is affecting and modifying all forms, sweeping away that which is obsolete or foreign to its purpose, altering, transforming and rearranging all that may serve its ends. Its influence is exerted upon masses, groups, and individuals whether or not they are conscious of it.

(The Sun by precession is in  $10^{\circ} 2' \text{ } \times$  in 1933. It will reach Aquarius 2654 A. D., which will be the astronomical beginning of the Aquarian Age. However, we are now getting "within orb" of Aquarius, which accounts for the present-day changes.—EDITOR.)

The New Age is to be characterized by release from old and false limitations, and if we would understand the "newness" we must not think of this release as confined to certain forms. All forms tend in time to become restrictive, and so we must expect to see this alteration, expansion, and transformation expressing themselves in many concepts which we are accustomed to think of as unchanging in their fundamental nature. *Cooperation is such a concept.*

We can readily see that the methods by which cooperation is expressed may change, that the forms through which it manifests may alter, but we do not think of our idea of what constitutes cooperation as varying. Yet that is just what is happening in the cooperative world today, and if we would understand it and be prepared to realize its

significance in the new age we must think of cooperation not in old familiar terms but in the specifications of the new. There is a new cooperation, and it differs essentially from the old in several respects. If we would understand it we must discard much of our former conception of what is implied by cooperation; we must break down the limits of our old ideas concerning the function and methods of cooperation and stretch our minds to embrace something much wider, freer and less arbitrary than we have hitherto conceived cooperation to be. And if we would note accurately the trend of this new cooperation we must be prepared to see it springing up all over the world in many odd and diverse forms, and showing itself in many bodies and organizations which we have hitherto not considered to be cooperative at all.

That the reader may understand what we mean by the new cooperation it becomes necessary to define our terms as clearly and definitely as possible. By cooperation we have meant in the past simply shared effort and joint action for mutual benefit. But we must go further than this and make clear our conception of what constitutes mutual benefit. From spiritual, psychological, or ethical aspects there can be no lasting or fundamental benefit *without liberty*. Liberation is the goal toward which all humanity is consciously or unconsciously striving, and any action or form which denies or thwarts that effort can never be really, or more than temporarily, beneficial. Where there is to be mutual benefit there must be mutual independence. Such independence does not deny joint

**AUTHOR'S NOTE:**—Mr. Phillipp Grell has generously given technical information upon which this article is based. The author, however, is solely responsible for deductions and interpretations made therefrom.

effort; it merely stresses the fact that the relationship must ever remain entirely voluntary on the part of all participants. In other words, the new cooperation must show diversity meeting in common purpose, independence acting in unity, freedom manifesting in brotherhood. Unless these elements of diversity, independence, and freedom be active in any joint effort *that effort is not the new cooperation, and it does not typify the new age.*

That we may see more clearly some of the distinguishing characteristics of the New Age and may realize more definitely the place of the new cooperation in that age let us first survey the old. We find that man for thousands of years has sought to insure his own safety and well-being. For many centuries he has made this the primary purpose of his life and the mainspring of his action. To attain this security he has based his whole external life and activity on the motive of "getting and keeping," and at the same time has permitted his inner life to be dominated by submission and imitation.

We have defined cooperation as shared effort and joint action for mutual benefit, and have said that to this concept of cooperation the New Age has added the spiritual ideal of freedom and independence. It now becomes evident that such a cooperation can have no place in an old civilization built upon conformity, obedience, and submission on the one hand and selfishness, separateness, greed, and exploitation on the other. Such a cooperation as we have attempted to describe is new, and it can only mature and flower in a new and different age. This must mean much reversal of effort and change of objective on the part of individuals and organizations throughout the world.

Let us now see if we can discover in the known elements and characteristics of the Aquarian Age factors which will exert a molding influence upon the new cooperation or provide an advantageous environment for its development.

Uranus is the ruling planet of the Aquarian Age, and we note its influence in the outstanding Aquarian Age characteristics, viz., liberty and independence. A noted writer has well said in this connection, "Uranus is the patron star of civil liberty, individual progress, and what might be termed the real substance of democracy." A well known metaphysician has declared that the phrase "with liberty and justice for all" is so apt and perfect an expression of the outstanding characteristics of the New Age that it is indeed the motto of that age. We note also that it is an age of invention and of new systems—a progressive age. Its ruling planet, Uranus, is the star of change and newness.

It is an age of universality, impersonal altruism, universal friendship, and cooperative endeavor. Entrance into the New Age marks a lessening of the present distinctions between forms, and we therefore find it an impersonal, platonic, nonsectarian age. It has been called the "age of the sign of the Son of Man in heaven," perhaps for several reasons, but certainly because it marks a period in evolution in which man for the first time attains true human status and leaves behind him his subhuman vestiges.

It is the age of the "New Deal," and President Roosevelt, when he coined this apt phrase for America, was using a New Era terminology. But just what the new deal of the Aquarian Age will mean is largely to be determined, and we shall help to decide it. Aquarius is the sign of positive humanitarianism, and Uranus, its ruler, is the utopian star. All great progressive ideals of our modern world show Uranian influence. But it must not be forgotten that Uranus is also the star of revolution and the patron of mechanical expression. If we now begin to manifest those positive aspects of idealism, humanitarianism, freedom, intuition, and originality which characterize Aquarius we may build a great civilization in which "divine vision is bestowed, a vision in which men shall see all things working together in happi-

ness" and in which "the machine may contribute to the freeing of man." Today we face new frontiers. What we shall find behind their borders is largely dependent upon *what we shall find within ourselves.*

Let us now examine that very distinctive individual, the Aquarian Age person, and see if a study of his capacities and characteristics will not enable us to visualize more accurately the future of a cooperative form which he may develop. The typical Aquarian Age individual may be expected to be independent, unconventional, original, and inventive. Also progressive, liberal, unbiased, and nonsectarian. His interests promise to be broad and varied. He will be universal in his sympathies and friendships, humanitarian and altruistic in the sense of independent, disinterested benevolence. He will be markedly impersonal, detached, and dispassionate. The fully developed type will be highly intuitive.

Today on every hand in almost every country we see a great emergence of cooperative organizations. They are of almost every possible kind, and they show wide variation in purpose. We see also cooperatives facing most difficult conditions and suffering the greatest disintegration and destruction in countries where dictatorship is flourishing and liberty and independence remain but names. We see, on the other hand, a genuine cooperative spirit and effort in many organizations which do not think of themselves as cooperatives, and we see the beginnings of such spirit and effort between unorganized groups and individuals as well.

Several differences must be noted between these new cooperatives and the older types with which we are familiar in our present economic life. In the older cooperatives the spirit of competition still

predominates. They were organized for mutual effort in order that they might thereby more effectively compete in the economic field. This acquisition instinct was strongly developed in the individual members, and the competitive spirit dominated both the purpose and action of the organizations. In using the terms "newer" and "older" we must of course bear ever in mind that the distinction between the two types refers not to differences in age but to the contrast in viewpoints and motivating principles. In what we must for lack of a better term call the "newer" type cooperation the spirit of competition is very largely if not entirely missing. In this newer type individuals and organizations are not banded together as a cooperating unit in order that they may more successfully compete against other businesses. Their purpose is not competition at all but mutual aid, and it is in order that this object may be attained that they engage in mutual effort. Hence there arise innumerable so-called barter exchanges, trading posts, service exchanges, etc., which have no competitive purpose whatsoever, but which merely seek to provide mutual benefit through shared effort and joint action.

It will be noted that such organizations meet many of the tests of the New Age. They leave the individual members entirely free and independent; they are liberal and progressive, impersonal, nonsectarian, and universal in their application. They are humanitarian, idealistic, and altruistic. They betray evidence of

a vision beyond the individual and collective warring and strife of the past era. They show originality, inventiveness, unconventionality, and adaptability in that they have not hesitated to adopt new methods, to use new forms, to vision new purposes more suited



to the New Age and the new circumstances of their lives.

We do not intend to over-state the advances of this new cooperation or to over-emphasize the evidence of its existence. Perfection today does not spring, as did wisdom of old, full-grown from the head of Jove. It is a matter of elimination, unfoldment, modification, and evolution. And so we find it now when we consider the beginnings of this new cooperation. We see much experimentation based sometimes upon too little knowledge and often upon visions that are still hazy and motives that are still mixed. We find organizations whose methods are sometimes slipshod and whose leaders are sometimes men lacking in that impersonal "long look forward" so essential to best results. Neither can it be denied that we often see individual members motivated largely by their immediate personal needs, and in whom the ruling spirit is still "get" rather than "share."

But let us not be misled by these manifestations but rather see them for what they are—fragments of the old, barnacle-vestiges if you will, still clinging to ships which are beginning a new voyage. In the fresh, clear waters into which those ships will sail, barnacles, let us hope, will soon drop. And we have reason for so hoping and believing, for these individuals and these organized efforts, faulty and imperfect though they now be, are showing less of greedy effort for power and advantage, less of ruthless aggression, less strife, economic or otherwise, less exploitation, cruelty, and destruction than have characterized the older groups. Much less also of that spirit of competition which declares, "I am going to get mine, and you can take care of yourself." No thoughtful investigator can deny that in these new cooperative organizations there is a noticeable advance toward that "diversity meeting in common purpose, independence acting in unity, freedom manifesting in brotherhood" which we have de-

finied as characterizing the future cooperation.

Furthermore we must not overlook those groups and organizations which have not in the past been thought of as cooperative at all, yet whose whole motivating purpose has been mutual effort, common action for mutual aid, and whose purpose moreover is humanitarian, idealistic, and altruistic, and at the same time leaves to those individuals comprising these organizations the utmost freedom of action and thought. The International Youth Movement, organized for the promotion of peace and good will between nations, Parent-Teacher Associations, and the International Red Cross are three widely known examples whose primary purposes are mutual effort, action, and aid. In all of these and in many more there exists an unselfish, impersonal, humanitarian aim which is mutual in its purpose, mutual in its effort, and mutually helpful in result—and therefore truly cooperative. And cooperative in the new sense moreover, for this aim contributes to that true human status in which "men see all things working together in happiness," and which yet contributes to the freeing of man. Such groups may, in age, belong to the passing era, but in vision and action they show forth something of the new.

In addition, observation and investigation will show that in a general sense the individuals comprising the "new" cooperatives conform more closely to the type of the New Age than does the average man. They are less bound to old forms and ideas. They are more apt to devise new methods and invent new means to meet their needs. They are more free and unconventional, less dependent upon other individuals, and less subject to the customary accepted ideas and ways of doing things. Their methods arise from their needs and consequently tend to greater flexibility and variety.

In this connection it is interesting to note that in many of the so-called trading posts, service exchanges, service coopera-



tives, etc., few if any of the organizers and leaders and very few indeed of the members have had any previous experience with economic cooperatives of any type. In many instances there was little knowledge of the history of the conventional cooperative movement, no study of its methods and principles, no information about the famous Rochdale Plan. Those interested were people in need of something, and they had something to offer in return. They preferred independence to economic dependence upon government or private agencies. They saw the opportunity for mutual benefit through exchange, through joint effort and common action. And upon this simple, common-sense, practical basis they started, and the various resulting forms and types of organizations were really the outcome of their independence, their originality and inventiveness, their intuitive recognition or vision of a means of livelihood which caused no man suffering, and their sense of disinterested benevolence and humanitarianism.

We mention this last because it is indeed an element in many of these organizations. Numbers of them accept into membership individuals whose services cannot be used at the time of entrance or perhaps ever, and some also whose need is great but whose health limits, if not entirely eliminates, the possibility of using their services. Others, which are organized upon a fee basis in order to provide for current running expenses, are known to accept members and to provide work upon the basis of "pay when you are paid." Many members of cooperative exchanges who receive no salary but are given materials and services in exchange for work are voluntarily working many extra hours a week without additional remuneration because the need is great, their particular work important, and no substitute is available capable of filling that position. This holds true only of some, yet in these the spirit of helpful, unselfish, impersonal service has been in very many in-

stances strongly marked, and individuals manifesting this spirit are much more frequently met with than would be supposed. We have stressed this aspect because it is so important, and yet has been so often overlooked by those who have investigated and written of these new economic cooperatives, and also because this unselfish, humanitarian element is one of the things which most strongly links them to the New Age.

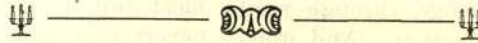
Although the vision still be limited there IS a vision glimpsed by these organizations, a vision which they may follow slowly, haltingly, and sometimes almost blindly, but toward which they nevertheless move. It is the vision of the New Age. And though some leaders may fail to lead, and some organizations may seem to forsake their true purpose, and many members appear slow to cast off the burden of the past and to cling to trash and call it treasure, let us not be unmindful of those small, obscure, seemingly insignificant differences in them which mark them as somewhat apart from the old era and its peoples. Let us rather recognize the significance of seeds and, visioning their capacities and possibilities, let us nurture them. Let us value humble beginnings, earnest efforts, and unselfish motives. Let us refuse to be satisfied with the old life, the old methods, and let us not fear either to experiment or to reward experiment with our encouragement.

And above all let us not thoughtlessly agree and say, "Let us by all means do these things" and expect some group to do it while we ourselves do nothing. There can be no cooperation unless individuals are cooperative; there can be no wider, freer life for all unless we as individuals break down the barriers of selfishness, intolerance, and inertia within ourselves. There can be no mutual effort without individual effort; there can be no joint action without individual activity. There will never be original, progressive groups unless they are composed of inventive, liberal, unbiased people. There will never be a great vision

for all so long as individuals continue to look through the eyes of the personal, the attached, and the prejudiced. We shall never attain the ultimate in mutual aid until the parties thereto are universal in sympathy and outlook and humanitarian in action. Let us therefore begin with ourselves.

We cannot of course all be active in cooperative organizations, nor should we be. But if we recognize our responsibility as individuals, if we seek to develop within ourselves that "long look forward," if we endeavor to break down

our rigid conceptions of life, if we can learn to recognize beginnings as readily as we now do ends, if we strive to eliminate our prejudices, our intolerances, and learn to "live and let live," if we welcome "newness" because it means opportunity for growth as heartily as we now maintain the "old" because it means comfort, if we begin to emphasize "share" and "serve" rather than "get" and "hold," we shall not only be encouraging all cooperative endeavor, but we shall have become cooperators with life.



## A Glimpse into the Next World

BY VERA CHAPMAN

**M**ANY YEARS ago while on a sick-bed I had an experience which I shall never forget—a glimpse into the next world. It was after weeks of illness, battling for my life with a severe case of double pneumonia, that this unusual experience occurred.

My mind and body were weak from suffering, and if I had been given my choice I would have said, "Let me die." In those days I was not happy—life seemed a big struggle—I was alone and lonely. My husband had passed away one year previous, and the week he died he said, "I wouldn't mind going if I could take you with me." Fate did not wish it so. Fate also stepped in the evening I was taken ill. That is why I am alive to tell this story today.

I had been out to dinner visiting friends, and while I did not feel well I did not realize I was on the verge of a collapse. I left my friends at ten o'clock that evening and started for home. It was a cold January night, and I had ten miles to ride in the street car. This was in Chicago. As I stood waiting for a car I suddenly became dizzy and

frightened. I did not know whether to go on or go back to my friend's house. Then I thought of another friend who lived a short distance from where I had visited. He and his wife had a large house and plenty of room, and I knew I would be welcome to spend the night there. When I got to the door I could only say, "I am ill and want to stay for the night." That was destiny—my feet were led there.

The next day I was too ill to speak. The doctor was sent for, and he said, "Pneumonia. She can not be taken to a hospital; she is too ill to be moved." A nurse was sent for, and there I stayed for eight weeks hovering between life and death. It was at the end of the third week that the crisis came. It was one o'clock in the morning. That evening the doctor had said he was afraid I would not survive the night. My sister was sent for, but she was not allowed to see me. The doctor stayed all night and the nurse—the most devoted of nurses—was in constant attendance.

Well I remember the peace that came over me as I lost consciousness and

seemed to find myself standing on a wide avenue with unusually tall trees on both sides. It was twilight, the sky was very high and blue—nothing stirred. Perhaps I should say the avenue was a very beautiful straight country road, far more lovely than any I have ever seen in earth life, and I have traveled a great deal.

I stood there, well and happy, in great admiration of my surroundings, when in the distance I saw my husband coming toward me. My first impulse was to run to meet him; but he motioned me back with his hand and said, "Go back, go back." Each time his hand waved me to go back I felt myself retreating. I felt so hurt and disappointed. Never in life had he told me to go back; it was always "come," and now he did not want me. I could not understand it. He was dressed in the clothes he was buried in, and looked sad and perplexed. He did not come very near me. As he was approaching I was going backward, compelled to do so every time he waved his hand and said, "Go back." The scene did not change. I did not see any one else, although I have a mother and father in the next world.

Then to my great disappointment I opened my eyes and looked into the sweet face of my nurse. My first thought was, "Oh, why did I have to come back; why could I not stay with my husband; why was I not wanted?" I felt very low-spirited. I realized I had come back to take up my life here. The crisis was passed, and the doctor said I was better. I had to live on for many years to do my share in this world and to gain soul growth.

After that illness I became a trained nurse, and have seen many souls pass the border. As they approach the end many speak of darkness, and they are afraid; others see and speak to their loved ones; and many go out in a coma. Were it not for some people suffering intense pain as they near the end, I should say it would be better for the soul if they were not given morphine to put

them to sleep, but let them enter the next world knowing they are going to leave here.

This was my experience many years ago, but the picture I have of the next world can never be erased from my memory. I know I have stood on the threshold and beheld its beauty and peace. Never will death have any terror for me. It is like an open door we enter, and again we are with our loved ones whom we have loved and lost for just a little while.

(NOTE:—*The reason that the husband of this woman waved her back was that he knew from sources of information in the spiritual world that her time to leave earth life had not arrived, and that for some reason if she approached any nearer her return would be jeopardized.*

*Incidentally, the Rosicrucians agree with the author of this article that morphine should not be administered at the passing if the pain is not too intense, because the spirit gets its poise on the other side much more quickly if it is conscious when the transition occurs.—EDITOR.)*

## Curiosity Banned

There is no doubt that one who is able to search the Memory of Nature, and who does so for the sake of investigation in connection with the progress and evolution of man, will at some time or other come into touch with glimpses of his or her own past. But a true servant who really feels himself to be a laborer in the vineyard of Christ will never allow himself to swerve from the path of service and follow the trail of curiosity. The disciple who receives instructions from the Elder Brothers, is warned at the first Initiation never to use his power to gratify curiosity, and on all subsequent visits to the Temple this idea is dinned into his ears.—*Mysteries of the Great Operas.*

# Christian Democracy

BY ANNELLA SMITH

THE Christian religion was given to the world nearly two thousand years ago, but it is only now that men are beginning to perceive dimly its true spiritual import and message, its incomparable beauty, its simplicity and practical value.

In critical analysis of the past the teachings of the Master Christ have been deemed too utopian to be applied to daily life, but in the evolutionary progress of human experience men are finding that the teachings of the Great Master are workable as well as scientific, because they are based on the great fundamentals. Being in harmony with Cosmic Law they will bring about conditions in the economic and social life of humanity that will so far outclass anything that has been based on man's selfish conception of business ethics and relationships that our present economic system will seem like a bad dream in comparison with what will be established on the precepts given by the great Christ.

Today the world finds its present system of materialistic selfishness crumbling rapidly, and men seek to find something that they can lay hold on that promises security and the fulfillment, even to a moderate degree, of that statement in the Constitution of America, namely, "that man possesses certain inalienable rights among which are life, liberty, and the pursuit of happiness." The present form of government and civilization under which we exist at this time does not favor the acquisition of happiness by the mass of humanity.

Democracy, or government by the people and for the people, is an ideal to which we are looking forward; we have had something that has been called democracy—but has it really been what the name implies? In the first place let us

examine what is meant "by the people and for the people." This postulates a very advanced stage of human evolution, the state of altruistic brotherhood that at the present time has only been achieved by the great Elder Brothers.

In the light of what we read in the daily papers about government on the earth planet we need not take up the negative evidence of how far men are from the reality that they profess to have. It is just a name at the present state of our evolution, because the people themselves are not developed sufficiently to even govern themselves, let alone have power over others.

The Christian teachings plainly point out that "he that would be the greatest among you, let him be the servant of all." Here is the key to true rulership in government; the motive must be unselfish service, to promote the well-being of the whole. Until the law is written in the hearts of men it will be necessary for us to have rulers who will maintain external law, so that the wild and lawless elements of society can be checked from disrupting the social order. Those who through thoughtful observation can discern the next lesson in human relationships will begin first to live and apply the Christ principles in their own lives and contacts, then through experiencing the result they will start to apply them in a wider way.

Christian Democracy must first be demonstrated in the individual—then in the home—next in the community—and then in ever widening circles till it embraces the world.

Personal egotism and aggrandizement can have no place in the new humanism. True, powerful leadership is possessed by very few. Those who have it must

use it to guide and lead, but not to exalt the self. Humility must be an outstanding quality of the Christian democrat. Courage must be the brother of humility, for the forces of darkness and ignorance will use brute strength and subtle wiles to destroy the Christ Democracy. Therefore we see why the statement was made, "Be ye wise as serpents, but harmless as doves."

Those who have progressed beyond the mass, and stand as exponents and teachers of the higher and advanced conceptions of human life, must ever recognize that they will receive the same treatment as the Christ. Even though the physical body may not be subjected to crucifixion, its equivalent in some way will be suffered. History testifies to this. We have a long line of pioneers who have suffered martyrdom for the sake of advancing evolution.

Suffering is a great teacher, and it brings forth fruits of sympathy, compassion, and long-suffering. In the really great leaders of the world who have dared to do right for right's sake we find these qualities, combined with strength of purpose and strict adherence to principle.

The above is in conformity with this Christ statement, "Think not that I am came to destroy the law or the prophets, but to fulfill." Here is the plain recognition of law and order that have been ordained from the beginning; not the laws that are made to serve the evil purpose of man's selfishness, but the eternal verities of righteousness, truth, and justice.

The whole trend of the Christ teaching is consideration for others, or service to others, and we are not left in any doubt but that the great fundamental laws and virtues must be the basis of any

human relationship if it is to work harmoniously. There are those who want to throw out all the recognized amenities and ethics of decent standards, and substitute in their place their own twisted and debased conceptions of social and moral conduct. But here the clear, silvery clarion call of Christ Democracy sounds out, "For verily, I say unto you, till heaven and earth pass, not one jot nor tittle shall in any wise pass from the law till all be fulfilled."

This fulfillment cannot be legislated into being, because it must be brought about by man himself changing his own standards of life. The laws of righteousness—truth, justice, chastity, and virtue—must first be written in the hearts and demonstrated in the lives of men before the Christ Democracy can become a reality. The lower nature of humanity does not want the Christ kingdom here on earth, but the distress and tribulation of this period of depression is having its beneficial reaction, for the purifying fires of sorrow and suffering are burning out the dross of accumulated

error, and numbers of humanity in their extremity are beginning to seek the Christ way. "I am the Way, the Truth, and the Life," is starting to find an echo in the fear-torn hearts of the prodigal sons of God.

What of the "new deal" in this Christ Government; how and when and where will it come in? The new deal will start to gain momentum when you, Mr. Average Citizen, start to practice it in your own dealings with your fellow men. How can we demand that which we do not practice ourselves? The rulers of a people are a reflex of the standards of that people—we must never forget that. In this country we have placed, remember, those rulers in office by our own act.

**C**HRISTIAN Democracy is  
on the way.

*The Forces of Darkness oppose its approach, but it will triumph.*

*The New Deal can be made a stepping stone to it.*

Man cannot come to the new Kingdom at one bound, because he has to build the foundation of fundamentals and principles on which to rest the new structure. You will hear individuals wax eloquent over the fact that we can do everything through love, and love alone. But what is love? It is certainly not the passional emotionalism, psychic exhilaration, or sensual possessiveness that passes current for love in the highways and byways of men. Once again comes a definition of spiritual simplicity, clear and to the point; there is no evasion here, and it harks back to the Christ requirements for the coming day of spiritual humanism: "Love is the (voluntary) fulfilling of the law." And that law is the one that was established by the Great Architect of the Universe when He marshalled the planets in their orbits and spake the Word that shaped the destinies of the ages.

The seer of Patmos, looking into the eternal mirror, saw the unfolding of hu-

man destiny in the aeons to come, and records his vision of the Christ Kingdom, the real New Deal. "And I, John, saw the Holy City, the New Jerusalem coming down from God out of Heaven." The archetype of coming conditions on the earth can be seen long, long before there is any indication of them here, and what is foreshadowed will come on down through the intervening worlds until it manifests on the earth plane. That vision of John the seer will one day be a reality here in this world. Man is a son of God even though he is wallowing in the mire of his own degradation. But one day, when he remembers his birthright, the God in him will rise up and say, "I will arise and go unto my Father."

In that day when a sufficient number of God's sons turn to Him in repentance and prayer with the determination that nothing in lowest depths or highest heights shall keep them from fulfilling the will and law of their Father, then, and not till then, will the Christ Democracy begin.

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## The Rosicrucian Prayer

### Is the Prayer of Christian Democracy

*Not more of light we ask, O God, but eyes to see what is;  
 Not sweeter songs, but ears to hear the present melodies;  
 Not greater strength, but how to use the power that we possess;  
 Not more of love, but skill to turn a frown to a caress;  
 Not more of joy, but how to feel its kindling presence near,  
 To give to others all we have of courage and of cheer.*

*No other gift, dear God, we ask, but only sense to see  
 How best the precious gifts to use we have received from Thee.  
 Give us all fears to dominate, all holy joys to know,  
 To be the friends we wish to be, to speak the truth we know;  
 To love the pure, to seek the good, to lift with all our might,  
 All souls to dwell in harmony in freedom's perfect light.*

# Bible Episodes

## In the Light of the Rosicrucian Teachings

BY ELAINE DE RATTON

### THE TEN LEPERS

**T**HE PARABLES of the Bible are as beautiful as they are practical, but perhaps the latter phase is not so evident at first glance. All these episodes are so essentially human, and they all contain a deep spiritual lesson concerning the requirements for the regenerate life and the progress of man to higher planes of consciousness and living.

In the parable of the ten lepers we find that the Master entered into a certain village, and there came to him ten men who were lepers, who implored Him to have mercy on them. The great Lord of Compassion, Christ Jesus, heard their despairing cry, and He spoke the word that cleansed them of the vile disease, which was the indubitable evidence of their fallen state.

This is a fitting symbol, for indeed the lepers represent a very striking phase of human existence, namely, the result of our degeneration. The thrilling part of the story for the occult student is the concluding part, where the Master tells the lepers to go and show themselves to the priests that they may be pronounced clean. This they proceed to do, whereupon one alone, who has been stirred to the heart by the wonderful healing he has received, returns and humbly falling at the feet of the Christ pours out his pent-up longing and relief in an agony of gratitude. Then came the quiet reply that is one of the most scathing indictments of the selfishness of human nature: "Were there not ten cleansed—but where are the *nine*?"

The student will see in one vivid flash the arraignment of the totality of human selfishness and ingratitude, for *nine* is the number of humanity, and ingratitude is one of the outstanding character-

istics of a selfish and materialistic people who seek the exaltation of the lower nature at the expense of the higher.

In all advanced individuals we find the definite evidence of the finer qualities that are the outward proof of soul growth and the soul body. This is the light that cannot be hid, because if we have these soul qualities we have developed them through the practice of virtues, and they become a part of our character and nature.

The Bible says, "Ye bear about in your body the marks of the Lord Jesus," and indeed advanced egos do, because gratitude, sympathy, compassion, courtesy, integrity, chastity, kindness, unselfishness are all marks that they bear about with them, and all the world can see this evidence of spiritual growth.

Gratitude is a potent factor in the life of the aspirant on the Path, because when we practice it the reaction is felt in a definite way in the heaven world. In the *Rosicrucian Cosmo-Conception*, page 114, we find the following: "When we come to scenes (in the post-mortem experience) where we helped others, we realize anew all the joy of helping which was ours at the time, and in addition we feel all the gratitude poured out to us by the recipient of our help. When we come to scenes where we were helped by others, we again feel all the gratitude that we then felt toward our benefactor. Thus we see the importance of appreciating the favors shown us by others, because gratitude makes for soul growth."

So let us all feel gratitude toward those from whom we receive help in any way, and not only toward our fellow man but toward God our Father, The Master Christ, and all the Great Ones who labor for humanity.



# MAX HEINDEL'S MESSAGE

Taken from His Writings



## Genius or Dreamers

EDITOR'S NOTE:—*The following hitherto unpublished material is taken from pencil notes left by Max Heindel.*

ALL that IS, originates in Chaos, the Region of Abstract Thought, as ideas which are the outcome partly of the Divine Mind which planned evolution in its broadest outline, and partly of the minds of the various Hierarchies. Even we, during the intervals of rest in the Third Heaven generate ideas, and aspire along original lines. Later these ideas, generated through the various sources above indicated, concrete and are brought into execution in the material world. Some individuals sense the approach of these ideas, which make new conditions and inaugurate new epochs, quicker than others, and so they say that "coming events cast their shadows before."

Such are called variously geniuses, dreamers, possessors of divine gifts, et cetera. We know that genius, dreaming, and madness are associated terms in the minds of many people, while others indignantly deny such implication as a calumny against our most gifted minds. Let us see!

As a man thinketh in his heart, so is he. The brain is the organ of logical, cold, clear reason which weighs *facts* and frowns on illusion; which discards anything that is "unreasonable." It may appreciate the beauty of an ideal, and agree that *if* utopian conditions could be brought about, it would be of benefit to all concerned. We see Big Business pro-

viding healthful homes, factories, playgrounds, et cetera for its workers. It probably disowns altruistic motives, but it is found out that contented men work best, and it gets more efficient workers when conditions are good: in short, such treatment pays dollars and cents on the dividend sheet. Thus by pure reason and self-interest Big Business embarks in enterprises of an altruistic nature, and it gets its reward here and now in dollars and cents. Men of action scorn dreamers.

But there is another side of human nature expressed through the heart. It is the force called love. Love is blind for where the affections are concerned, the cold, clear light of reason is dimmed to the point of extinction by the flaming fire of this greater light, the light of love. Individuals who are developing along this line are prone to live by faith.

It is often said that faith without works is of no avail, and that is true. No matter how beautiful the castles we build in the air, how great our dreams, they avail us nothing if we do not put our shoulders to the wheels of the car of success, prosperity, and attainment and push it along. Success comes only by the sweat of the brow whether this accrues from actually doing the physical labor or directing the efforts of others to the desired end.

But the converse is equally true. Works without faith are also useless to the seeker after success, material or spiritual. Only those who dream of success,



who long for it with an intense yearning, will ever advance on the path of prosperity, material or spiritual. That is the difference between the man who remains in a subordinate position all his life, and the one who rises from the ranks. One worked; the other worked and dreamed, then gradually his dream changed his method of work, and one day he woke to find that his dream had become his work.

As it is in the physical world and its work, so also is it in the spiritual world and its work. If we pursue our daily tasks with all diligence, holding steadfastly our dreams, our ideals before the inner vision, we shall find that gradually things will so shape themselves in life that we become free to follow our inclinations and reach up from the lower to the higher. Then the dreamer-worker will reach the desired goal.

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## The White and the Black Forces

The battle between the good and the evil forces is being waged with an intensity that no one not engaged in the actual combat can comprehend. The Elder Brothers of the Rosicrucians and kindred orders which, we may say, in their totality represent the Holy Grail, live on the love and essence of the unselfish service which they gather and garner, as the bees gather honey, from all who are striving to live the life. This they add to the lustre of the Holy Grail, which in turn grows more lustrous and radiates a stronger influence upon all who are spiritually inclined, imbuing them with greater ardor, zeal, and zest in the good work and in fighting the good fight. Similarly the evil forces of the Black Grail thrive on hate, treachery, cruelty, and every demoniac deed on the calendar of crime. Both the Black and the White Grail forces require a pabulum, the one of good and the other of evil, for the continuance of their exist-

ence and for the power to fight. Unless they get it, they starve and grow weaker. Hence the relentless struggle that is going on between them.

Every midnight the Elder Brothers at their service open their breasts to attract the darts of hate, envy, malice, and every evil that has been launched during the past twenty-four hours. First, in order that they may deprive the Black Grail forces of their food; and secondly, that they may transmute the evil to good. Then, as the plants gather the carbon dioxide exhaled by mankind and build their bodies therefrom, so the Brothers of the Holy Grail transmute within the temple the evil; and as the plants send out the renovated oxygen so necessary to human life, so the Elder Brothers return to mankind the transmuted essence of evil as qualms of conscience along with the good in order that the world may grow better day by day.

The Black Brothers, instead of transmuting the evil, infuse a greater dynamic energy into it and speed it on its mission in vain endeavors to conquer the powers of good. They use for their purposes elementals and other discarnate entities which, being of a low order, are available for such vile practices as required. In the ages when men burned animal oil or candles made from the tallow of animals, elementals swarmed around them as devils or demons, seeking to obsess whoever would offer an occasion. Even wax tapers offer food for these entities, but the modern methods of illumination by electricity, coal oil, or even paraffin candles are uncongenial to them. They still flock around our saloons, slaughter houses, and similar places where there are passionate animals and animal-like men. They also delight in places where incense is burned, for that offers them an avenue of access, and when the sitters at seances inhale the odor of the incense they inhale elemental spirits with it, which affect them according to their characters.

—*Magic, White and Black.*

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# News Review of the Month

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## Spirits Have Bodies

LONDON, March 18.—In a radio broadcast on "Future Life," Sir Oliver Lodge, famed psychic investigator, said:

"Spirits have bodies, though they are unable to make use of their earthly matter. Some dead don't always know they have died.

"They tell us things are not much changed, that their existence does not seem revolutionary and different, that they still have bodies.

"In amplification of the statement that they have bodies, I make the hypothesis that they are in an etheric environment instead of a material one and that their bodies are made of ether."—*Selected.*

Sir Oliver Lodge is convinced from his psychic investigations that spirits have bodies. This is quite in accordance with the findings of occult science as they are put forth by recognized schools of the Mysteries. Sir Oliver makes only one general classification of superphysical bodies, namely, that they are made of ether. The Rosicrucian Philosophy tells us that we have three finer bodies in addition to the physical vehicle with which we are all acquainted, these being composed respectively of ether, desire stuff, and mind stuff. It is a big advantage to know something about these finer vehicles which man possesses, because this knowledge simplifies many of the problems which he is called upon to solve in daily life.

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## Back to the Farm

WASHINGTON, April 19.—The back-to-the-land movement was credited today with boosting the American farm population by more than 1,000,000 in the past year, giving the nation its largest agricultural population in history.

The Bureau of Agricultural Economics estimated the farm population on Jan. 1 as 32,242,000, compared with 31,241,000 on the same date in 1932.

This is the largest increase for a single year since 1920 and completes a net gain of more than 2,000,000 people on American farms since 1930. The previous high mark in estimated farm population was in 1910 when the Census Bureau credited farms with 32,076,960 people.—*New York Times.*

In the last analysis man is dependent upon the soil, and from the soil, its cultivation, and the lessons he learns in connection with it he makes an advance in evolution which could be accomplished in no other way. The modern city is a highly artificial product, and in the Golden Age toward which humanity is slowly moving such monstrosities as many of our present municipalities will not exist. Neither will the isolated conditions in our frontier agricultural sections be in evidence; they will have been highly modernized and improved with all the essential advantages now to be found in the city.

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## Suppression of Narcotic Evil

WASHINGTON, July 10.—(A.P.) President Roosevelt today proclaimed American ratification of the treaty for regulation of international traffic in narcotic drugs.

The pact, with thirty-nine signatures, was negotiated at Geneva two years ago.

The State Department issued a statement saying it confidently expected the pact "to constitute an effective and important step in the direction of suppressing the evils of the illicit drug traffic and reducing the production of narcotic drugs to the amounts needed for medical and scientific purposes." It added:

"The advantages of the treaty to the United States lie in the fact that it limits the quantities of dangerous drugs manufactured in other countries, renders much stricter the control abroad of the legitimate trade in these substances and affords better facilities for suppressing the illicit traffic.

"The domestic manufacture of the drugs in the United States is limited so closely to the medical needs of the country that diversion of the home manufacturer's product is comparatively negligible and the illicit traffic finds its source of supply in

drugs which are smuggled in from abroad."  
—*Los Angeles Times*.

The United States is the 39th nation to subscribe to the treaty limiting the production of narcotic drugs. Drug peddlers who have peddled cocaine and the various opium derivatives to drug addicts in all parts of this country and other countries will have their activities very largely curtailed as a result of this new treaty. Drug addiction is one of the greatest menaces to human evolution in existence at the present time. Narcotic drugs break down the insulation which separates the consciousness of the individual from the unrestrained vibrations of the astral world, and after this has been accomplished the will of the individual is very largely dominated by astral entities who use the person and his vehicles for the gratification of their own desires. Needless to say, evolution of the individual cannot proceed under such conditions, and drug addicts run a grave risk of becoming stragglers.

### Democracy Pro and Con

Democracy is not perfect, but it is the least imperfect thing that the human race has thus far produced. Its faults are the shadows cast by a morning sun, and will grow less.—"*Call of the Carpenter*," by *Bouck White*.

Democracy is not perfect, nevertheless it is the ideal toward which evolution is working. Complete self-control by the individual is the state which we must all eventually attain, but self-control can only be gained where there is free will. This exists only in an ideal democracy. But even a democracy which is not ideal is a big step forward over monarchial forms of government. Democracy has another advantage over a monarchy in that it gives a very much larger number of persons evolutionary experience in the various processes of government, since the distribution of offices is spread over the entire population to a considerable degree.

Democracy gives scope for the gratification of the predatory instincts of men,

and thus we have so-called "graft" in politics. This is no condemnation of the system, however, but merely a condemnation of the individuals taking part in the system. If in the case of some of the existing monarchial governments of the world the same scope were given to free will on the part of individuals, graft there would probably be more in evidence than it is in the majority of existing republics, since several at least of the latter have had a century and a half of experience along the lines of self-government.

### Mussolini Bans High Hats

ROME, July 9. (A.P.)—High-hatting is prohibited literally in a code drawn up by Premier Mussolini for observance by Fascist officials.

The list of rules, attached to Il Duce's autographed photograph and circulated among the heads of regional organizations, warns them not to appear at official ceremonies with silk top pieces, instructs them not to frequent de luxe restaurants and theatres, says they should walk whenever possible, and use inexpensive automobiles or motorcycles when transportation is necessary.

Admonishing them not to put on airs, the code says, "Frequent humble quarters of the cities, get in tune with the working classes morally and physically. Keep regular office hours, lending a patient and sympathetic ear to as many as possible of the people who come to see you."—*Selected*.

Mussolini says "to lend a patient and sympathetic ear to the needs of the people." This is good Christian doctrine, even though it comes from a dictator. It is said in esoteric circles that though we are moving forward toward the Aquarian Age, still before that Age can arrive existing economic and social institutions must be radically remodelled. The work of dictators may or may not have an important bearing on this process. If they are wise and under divine guidance they will fall in line with the coming trend; if they are not they will endeavor to adhere to the old, worn-out traditions until they provoke a revolution which will overturn them and make possible the substitution of a better regime.

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# Astrology Department

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## Ancient Astrology And the Student of Today

BY LOU S. IVEY

**W**HEN ASKED how long it takes to master astrology, a contemporary astrologer once said that after studying it for thirty-five years he had only scratched the surface. So vast is this ancient science that it would take an entire lifetime of earnest study to master it completely. The scope of astrological knowledge is ever increasing, as since the days of ancient Chaldeans many new discoveries, or rather re-discoveries, have been made, tested and accepted by astrological students the world over.

The subject of astrology is much like a crystal prism held in the sunlight. The sun's rays by refraction blind us with myriads of angles and points of dazzling light and color, which change with every turn; yet they all emanate from the original crystal prism. So in astrology one finds hundreds of different angles and points from which judgment can be made, and while these points do vary in value, they are still all a part of this tremendous subject, and the smallest and least significant factor is not to be overlooked.

Due to the wide-spread interest that people of today are taking in astrology, many of the modern astrologers are deviating from the long-accepted modes of delineation and prediction, modifying the same or giving out their own methods as a result of more or less of their own research work in this field. Some of these

results are a little too far-fetched and fantastic for practical use, it is true. But, Uranus-like, these modern astrological researchers are ever seeking for the new and unknown in this science of the ancients. They are here for a purpose, for what astrology needs now is more research work and less copy-book horoscope delineating. In this way only will astrology be eventually placed on the basis of a science and take its place among other sciences.

But, though the new points and ideas in astrology may be excellent and will assist the student of astrology in enlarging the possibilities thereof, the more logical thing would be to investigate first some of the astrological rules handed down to us by ancient prophets of the stellar science. A great number of these were discarded by the astrologers of the preceding generation as being of no practical value, but many progressive modern astrologers are gradually recognizing the fact that the ancients possessed astrological knowledge and wisdom surpassing by far that of the present age. No data are too insignificant to receive judicious consideration, as a result of which to be either accepted or rejected as the student sees fit.

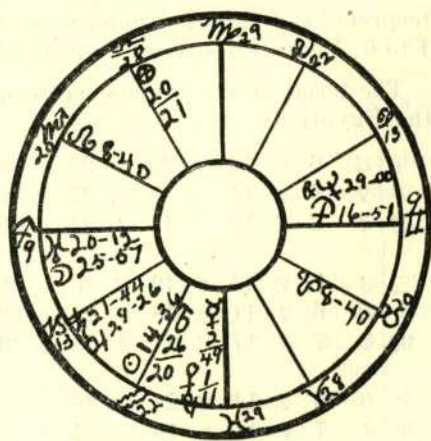
Let me give examples of instances where the importance of some of those much overlooked and underestimated factors in astrology is clearly demonstrated.

Wynn, an American astrologer of repute, some time ago expounded his rather radical method of making predictions by judging the planetary transits only, disregarding entirely directions or progressions of the planets in the chart. While I do not agree with Wynn on the point that progressions of the planets are absolutely ineffectual in astrological prediction, I certainly do believe that he has made a great move when he points out that the transits of the major planets, as well as their aspects, are of far more importance than what the majority of present-day textbooks on astrology claim for them. Now, this statement does not agree with most of my favorite authors on astrology, yet examples of how it works in the many charts I have observed for a number of years are a proof that planetary transits are often more powerful influences by far than the directions or progressions of the planets. Among transits are included eclipses and lunations.

A good example of this is given in the horoscope of Col. Lindbergh, erected for Feb. 4, 1902, 2:30 to 3:00 A. M., Detroit, Michigan. His chart showed no primary

ogers would predict any malevolent indications for this period, judging according to the progressed planets. But Saturn, powerfully placed in the radical chart in its own sign Capricorn and in conjunction with Jupiter the ruler of the horoscope, was at this time transiting the natal position of Jupiter as well as that of the progressed Moon. Pluto had reached an opposition to the natal Saturn, Pluto thus being in the 8th house, the house of death. The 5th house, the house of children, has Aries 28 on the cusp. But astrologers as yet disagree as to the exact degree of the ascendant in this horoscope, and it is very probably somewhat less than 28 degrees of Aries. Thus Uranus by transit was within orb of the 5th cusp, being then in Aries 17.

The solar eclipse taking place around the period of the kidnapping of Lindbergh's baby is probably the strongest indication of this unfortunate event. This chart also indicates that the results of an eclipse will often manifest themselves about seven or fourteen days before the eclipse of the luminary takes place, as was claimed by some ancient astrologers. It is now commonly believed that the results of eclipses, like lunations, occur during the month following their formation. This is not always correct, though it does affect the majority in this manner. Col. Lindbergh's baby was kidnapped on March 1st, 1932, while the eclipse of the Sun occurred on March 7th, falling in Pisces 16. This is close to the cusp of the fourth house (granting that the first few degrees of Sagittarius are rising instead of 9 degrees, as given by Wynn), and falling between the position of Lindbergh's progressed Sun, which is in Pisces 15, and that of the progressed Mars, Pisces 20. Note particularly that Mars is the ruler of his fifth house, the house of children, and the Sun rules his ninth, the house of law. Pluto, being the planet governing gangsters, bootleggers, and all underground activities, and being by transit in his eighth house, gives a clue to this gruesome murder.



COLONEL LINDBERGH'S CHART

or solar directions in force at the time of the kidnapping of his baby son, March 1, 1932. The principal lunar direction in force around that period was Moon conjunction Jupiter. No astrol-

In checking over the results of eclipses taking place on the planets or significant points in various birth-charts, I found that the people having Uranus strong and in the first house, natal or progressed, are influenced powerfully by eclipses, and that the effects of those taking place on important points in the chart usually occur seven or fourteen days before, and not after the eclipse of the luminary has been formed. Col. Lindbergh has a strong Uranus close to his ascending degree. The events resulting from an eclipse affect such a native like a flash of lightning out of a clear sky. In my own chart Uranus is in aspect to every other planet and both luminaries, and located in my progressed first house. Eclipses always work out before they are formed in my case, and they certainly are like a bolt from the blue! Several friends have Uranus similarly placed, and in observing their charts I find the same theory working out as a result of any eclipse being connected with the planets or significant points in their birth-charts.

Many modern astrologers either do not use the Dragon's Head and Tail in their horoscopic work, or else attach very little importance to their positions in a nativity. The aspects formed by these are disregarded by most of the astrologers of our generation. In Col. Lindbergh's chart the Dragon's Tail is posited in the fifth house, the house of children, and squaring his Sun in the second house. The ruler as well as the co-ruler of his fifth house offers no indication as to the dreadful fate of his first-born, but the promise of the Dragon's Tail has been fulfilled.

Indication of the tremendous monetary loss suffered by Lindbergh recently is shown by Uranus by transit being in opposition to his Part of Fortune in the natal chart. This opposition certainly produced unmistakable results. Yet we find a great number of astrologers disregarding the Part of Fortune simply because many writers on astrology do not think the effects of it are

very noticeable. Many books give it, but do not attach much importance to its position, it being regarded by most as more or less mythical and of little value in practical work. A little close study, however, will show the student that nothing given us by the ancient astrologers is too insignificant to consider.

The "terms" of the planets as given by ancient Egyptians are entirely eliminated by most modern astrologers and authors on the subject; they are considered as some more of those fanciful inventions of mythical value. According to the Egyptians, there were supposed to be certain degrees in each sign which possessed the power of altering the nature of a planet or cusp of a house to that of the planet in the terms in which it was posited. Allen Leo says, "It is probable that the ancient traditions from which these terms are derived are based on a higher knowledge than we now possess, and students will do well at least to make themselves familiar with these various terms."

As few books on astrology give these terms, they are given here for the convenience of the student. They are interpreted as follows: Jupiter rules Aries 1 to 6; Venus rules Aries 7 to 14, etc.

The terms of the planets according to the Egyptians:

♈	♃	6	♀	12	♁	20	♂	25	♃	30
♉	♀	8	♁	14	♃	22	♃	27	♂	30
♊	♁	6	♃	12	♀	17	♂	24	♃	30
♋	♂	7	♀	13	♁	19	♃	26	♃	30
♌	♃	6	♀	11	♃	18	♁	24	♂	30
♍	♀	7	♀	17	♃	21	♂	28	♃	30
♎	♃	6	♁	14	♃	21	♀	28	♂	30
♏	♂	7	♀	11	♁	19	♃	24	♃	30
♐	♃	12	♀	17	♁	21	♃	26	♂	30
♑	♀	7	♃	14	♀	22	♃	26	♂	30
♒	♀	7	♀	13	♃	20	♂	25	♃	30
♓	♀	12	♃	16	♁	19	♂	28	♃	30

To illustrate the potency of these

terms, let us again take the case of Col. Lindbergh. Mars, ruler of his fifth cusp, is posited in the term of Saturn. Saturn itself is about to enter its own term at birth, which explains its relative strength in his chart. Mars by progression has just entered its own term. The fact that Lindbergh's ruling planet, Jupiter, is in the term of Mars, ruler of the fifth house, throws some light on the importance and significance of the relations of this house in his life. Saturn, having such a powerful influence in this chart according to the "terms," explains why its transit over the radical Jupiter, the ruling planet, produced the extraordinary results it did.

Transits of the planets, including eclipses and lunations, were considered of paramount importance in their judgment of nativities and events by the astrologers of the Middle Ages. The Part of Fortune and the Dragon's Head and Tail were regarded much the same as the planets, and we have evidences of the terms of the planets being used extensively in their work. Modern astrologers who disregard entirely these points and others used by the ancients, are erroneous in their judgment, for though the ancient astrologers did not have as many planets to judge as we do at the present time, and did not use the sensitive points, prenatal horoscopes and other devices of our epoch, still their judgment was much more profound than is common among the present-day astrologers.

Of course, it is folly for a beginner in astrology to attempt verifying all the methods and rules given by the old masters; it would very likely result in nothing but confusion. But the more advanced student of this science can do a great deal for astrology and for himself as well by undertaking an unbiased investigation of some of the lesser known methods used by the old astrologers.

Astrology, like religion, should never become crystallized and stagnant; in the case of a vast subject like this there is always room for growth and expansion. The next few years will doubtless bring

research workers into this field who will be instrumental in advancing it as a science, to be used for helping humanity in this critical age. But before searching for the new and unknown in astrology, let us ponder over some of the humble truths scribed reverentially by the ancient prophets of Star Lore.

## Rule Your Stars

There is in the horoscope a dominant factor, namely, the Individual Will; bear in mind that the *horoscope shows only tendencies and it has no power whatever to compel you; compulsion is from within yourself.* You, in the final analysis, are the dominant factor in that horoscope, and can by an exercise of sufficient will power rule your stars. It is admitted that we are all weak, and therefore not able to exercise the necessary will power at all times; but that is exactly why evil directions are sent to us, to enable us to cultivate a stronger will to do the right thing at the right time.

—*Message of the Stars.*

## Astrology May Solve Your Child's Problems

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.

# YOUR VIRGO BABY, 1933

Children Are Unsolved Problems



## Astrological Delineation

CHILDREN BORN AUG. 23RD TO SEPT.  
22ND, INCLUSIVE, 1933.

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### POSITIONS OF THE PLANETS.

*Sun in Virgo.*  
*Mercury in Leo, Virgo, Libra.*  
*Venus in Libra, Scorpio.*  
*Mars in Libra, Scorpio.*  
*Jupiter in Virgo, Libra.*  
*Saturn in Aquarius (Retrograde).*  
*Uranus in Aries (Retrograde).*  
*Neptune in Virgo.*

Children born in the sign of Virgo are of the mental type. The Virgo native is very analytical. The ideals of the typical Virgo person are high. The Virgin is the symbol of this sign, and purity is one of its keywords. The Virgo person expects a great deal of others in order that they may come up to his ideals; but when he finds that the majority of people don't reach this high standard, he becomes very critical and perhaps cutting in his remarks.

Virgo people are frequently interested in science, particularly chemistry, diet,

and hygiene. They make good nurses, and are often successful along medical lines. This is due to the fact that Virgo is the sixth sign, and there is a relationship between this sign and the sixth house which governs health and disease. Virgo people, however, are natural hypochondriacs, and tend to imagine that they have diseases which are suggested to them through others; therefore they have to be on their guard against this tendency when they take up work in connection with the sick.

Virgo is an earthy sign, and therefore its natives are interested in material things to a large extent. They are successful in all kinds of mental pursuits. Due to the rulership of Mercury they are versatile and adaptable.

During the solar month of Virgo this year we find a number of planetary positions and aspects which will lend additional versatility to the character of the children born during this month. Mercury is in Virgo, its own sign, from September 2nd to 18th. This will accentuate the mental and mercurial characteristics of the children born during that period. Venus is in its own sign of Libra from August 23rd to September



16th, which will bring out the artistic tendencies of the children then born. Mars is in Scorpio from August 26th until September 22nd. The children born in that period will have the martial characteristics much in evidence and also have a great deal of energy.

Jupiter is in Virgo from August 23rd until the 10th of September, which favors success through material pursuits for the children born during that time; then it passes into Libra where it stimulates success through artistic and social activities. Saturn is in Aquarius throughout the entire month, combining its faculties of concentration, analysis, and system with the scientific and humanitarian tendencies of Aquarius. Uranus being in Aries throughout the month adds the fire of this sign to the Uranian originality, giving capacity for development along new and original lines provided that Uranus is aspected in the individual horoscope.

The Sun has two strong, good aspects at different times in this month. The first is the sextile to Mars, extending from August 23rd to September 10th. Children born during this period will be energetic, and will tend to have some executive ability and the capacity for handling men. From September 17th to the 22nd Jupiter, the great benefic, is in conjunction with the vitalizing Sun, which is a favorable aspect and one that predisposes to success in one's undertakings. Jupiter is the planet of vision, optimism, benevolence, and the conjunction with the Sun makes a broad-minded, public-spirited individual.

The Sun conjunction Neptune from August 25th to September 11th brings the spiritual, psychic, and intuitional qualities of the latter planet into evidence.

Mercury is well aspected throughout the entire month by a number of planets, which will accentuate the mental and mercurial qualities of the children born during this month. It will enhance the normal Virgo characteristics. In general the children born during this month should be very bright and adaptable. In

the central third of the month Mars is sextile Mercury, which gives a quick, keen mind and quickness of speech to the children then born. During the last quarter of the month Jupiter is in conjunction with Mercury which brightens the outlook on life and usually confers educational advantages. At both the beginning and the end of the month Mercury has an aspect to Saturn. Mercury is a volatile planet, ruling the volatile mind stuff of which the mind is composed, and Saturn, the planet of concentration and crystallization, is particularly adapted to hold this mind stuff in line and thereby confer the power of concentration and depth of mind. During the first four days of the month Saturn is in opposition to Mercury, which gives this power of concentration but introduces a selfish element into the mental calculations. The last three days of the month, however, Mercury has a trine to Saturn which gives mental depth without this selfish factor. From August 28th to September 3rd Mercury is trine to Uranus, which should confer some degree of inventive ability.

Venus, the social and artistic planet, has a number of aspects this month which bring out its qualities both in a positive and a negative manner. From August 25th until September 4th it is trine to Saturn, which gives stability to the social nature and makes the children born in that period reliable and trustworthy. Children born from the 18th to 22nd of September will have Venus square to Saturn, which is not a very happy combination, because it blocks the social ambitions of the person affected by it. Note, however, that this blocking occurs on account of the native's own excessive desire for social prominence and social self-gratification, which of course is of a selfish character. From September 7th to 17th Venus is in opposition to Uranus, which introduces an unconventional, Bohemian tendency into the social life.

Mars, the planet of energy, runs into a number of obstacles this month which

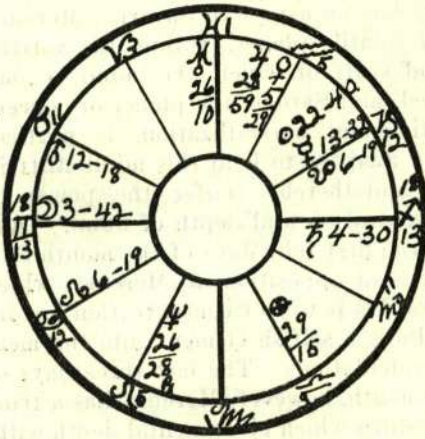
*(Continued on page 417)*

## Readings For Children

ARTHUR M.

Born January 13, 1927, 3:10 P. M.

Lat. 30 N., Long. 82 W.



Arthur has the versatile, mental sign of Gemini rising, with the imaginative Moon placed therein, which makes him distinctly of the mental type. The Sun, however, is placed in the practical, materialistic, ambitious sign of Capricorn, which always desires success along material lines. Mercury, the ruler of Gemini, and therefore the ruler of the chart as a whole to a certain extent is also placed in Capricorn in conjunction with the Sun, which brings out the above mentioned Capricornian qualities to a still greater degree. Therefore we may be quite certain that Arthur will have a distinct inclination and desire to make his way upward in the world.

Venus and Jupiter, both placed in the humanitarian, scientific sign of Aquarius, indicate that Arthur's vision will extend outward from his own personal sphere to take in the community in which he lives, and even humanity as a whole, because that is the ideal of Aquarius. He will be a good mixer on account of the social planet Venus being placed in this universal sign, and he will also benefit

materially and spiritually through Jupiter, the planet of success and vision, also being located there.

Uranus, the awakener, the planet of originality, liberty, and inventiveness, is constructively placed in the Midheaven in the inspirational sign of Pisces and in the 10th house, the house which governs the profession or vocation. Uranus is fortunate in having a sextile to both the Sun and the Moon, and therefore it should be an important factor in the selection of the line of work which the native will pursue in this incarnation. This work, we should expect, would be of a Uranian character, modified by the Piscean sub-influence which will bring the intuition of Pisces into operation. The sextile of the Sun, which rules men and also the chief ambitions of the life, from the practical sign of Capricorn, should enable Arthur to occupy positions where his original ideas may be worked out successfully. The inventiveness of Uranus in this position will be very greatly reinforced by the imaginative faculty of the Moon brought to bear through the sextile between these two planets.

There is, however, an element in this chart which may deflect the life into more quiet channels than would otherwise be the case, and that is the fact that the Moon and Mars are located in the twelfth house, the house of karma, ripe destiny, and such limitations as may be imposed by these factors. The twelfth house is the house which governs institutions of all sorts, and when it is occupied by planets there is an inclination toward institutional work through which the native pays up some of his debts of destiny that have accumulated up to the time of this incarnation. This will be a restricting influence, tending to hold back the Uranian ambitions to some extent.

The social nature has two sides to it

of opposite tendencies: first, the sextile of Saturn to Venus gives stability, reliability, and balance; but the square of Mars to Venus introduces an element which tends to social extremes and unconventional conduct in relation to the opposite sex. Saturn, however, is the key to the situation, and its power of concentration and its general stability should dominate.

Saturn, nevertheless, casts a square to Jupiter, which handicaps the latter planet, circumscribes its natural optimism, and tends to make the native fearful in matters having to do with finance and his position in the world. This is accentuated by the opposition of Saturn to the Moon, which is a quite serious obstacle. It blocks the natural expression of the emotional nature signified by the Moon, and tends to introspection and morbidity. There will be an attempt to escape this by an excessive seeking after worldly success and through material show and display, signified by the square between Jupiter and the Moon. This, however, will not be found a satisfactory solution. The native must work on these three aspects, seeking to analyze and understand them through the keen mind which he possesses and through the intuition conferred by Uranus. This will probably be a life-long task, but one very well worth-while because it will mean, if successfully accomplished, that the next incarnation will be begun just that much farther ahead, and with several of the difficult problems of this incarnation eliminated.

*YOUR VIRGO BABY, 1933*

(Continued from page 415)

will prevent it from functioning with the facility and ease which it is capable of under more favorable conditions. From September 2nd to 20th it is square to Saturn. This represents an inharmonious combination of heat and cold, of expansion and contraction, which applied to the various problems of life is liable to

result in lack of harmony and more or less friction. It is also an indication of temper, which in some cases, if not checked, will tend to turn into malice. In the first third of the month Mars is in opposition to Uranus, which indicates an excess of the use of the Uranian qualities. A person with this aspect is likely to go to excesses in carrying out new ideas and progressive schemes which may have a sound basis but which he is likely to undermine by his extreme zeal. His Uranian ideas are likely to be out of focus somewhere so that they just won't quite work. Of course the corrective for this is the application of the Saturnian principles, namely, to study, analyze, and concentrate to find out where these ideas are defective.

Children born this year during the solar month of Virgo will have plenty of experiences in life to keep them fully occupied and to keep their active minds fully engaged. Therefore, regardless of the temporary success or failure of their undertakings, they are bound to get a lot of experience out of this incarnation, which is basically and fundamentally the object of life.

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## READERS' QUESTIONS ANSWERED

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### The "Tree of Life"

*Question:*

In the Bible mention is made of a *Tree of Life*, but the meaning of the term is not made clear. Will you please tell me just what the *Tree of Life* is?

*Answer:*

An etheric organ is being built in the spine, throat, and head of each individual by the unused sex force and by service. To the spiritual sight this organ appears like the stem of a flower ascending from the lower part of the trunk, the blossom beginning in the throat and unfolding in the head. The function of this organ is the generation of vital force; and this force will renew the vital body, which sustains the physical organism, and thereby overcome death. Therefore this organ is symbolically called the *Tree of Life*, and when humanity is taught how to use it there will be no death. It is truly a creative organ, capable of speaking the word of life and power. The fruit of the *Tree of Life* therefore is immortality.

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#### HELPING EARTHBOUND SPIRITS

*Question:*

Please tell me if there is any way in which one can help earthbound spirits.

*Answer:*

All we can do for earthbound spirits is to send them thoughts of love. It is for them to learn the lesson which it is meant they should learn in purgatory, but if they are refusing to learn it and consequently remain earthbound, there

is nothing we can do except to pray for them and love them. Those who are conscious out of the body are in a position to help by reasoning with these earthbound individuals, but most of us must be content with the method of prayer and trust to the Elder Brothers to allow us to help with this work at night when we are out of our bodies in sleep.

However, we do not think we should worry about earthbound spirits while there is so much suffering with us right here in the physical world to be alleviated. If we do our full share in reducing the sorrow, suffering, and evil of this world, we shall by so doing save many souls from being earthbound after death, for it is usually the destructive emotions of hate and bitterness which hold a spirit earthbound.

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#### PROOF OF THE MASTER

*Question:*

In one of Max Heindel's lessons he mentions that nothing can equal the joy of a pupil when first he hears the voice of the Master who comes to help him, and that once heard there is nothing the pupil will not do in his efforts to obey the commands of that voice. Will you please tell me if it is possible for an evil entity to imitate the Master's voice and control a person through the attraction that voice has for him?

*Answer:*

No, it is not possible for an evil entity to imitate the voice of the Master, but it is possible that a too-eager individual, overanxious to contact the Master, may think that the voice of an evil entity is the voice of the Master, never

having heard the latter, and being therefore unable to judge.

There is, however, no chance for mistaking the identity of the Teacher when he comes if we heed the warnings given us by that great Initiate, Max Heindel. The Teacher never appears to the great majority of students until they are on the threshold of Initiation. When he appears he gives unquestionable proof to the neophyte that he is indeed the Teacher, for he demonstrates his identity and authority through arousing the Jupiterian picture consciousness in the aspirant, which is so convincing that it dispels all doubt from his mind.

clothed with a body of ether cannot pass through glass. The reason is that ether is in reality a finer grade of physical matter although extremely rarified. This means that the inclination of the axes of its atoms is sufficiently near that of physical atoms so that they conflict and prevent interpenetration.

Another illustration of the above is that glass is used for insulators on telegraph poles and electrical transmission lines. Electricity is a vibration in the ether; and since ether cannot travel through glass, insulators made of glass effectually keep the electricity traveling along the wire and prevent its escaping down the pole.

DIFFERENT SUBSTANCES OCCUPY THE SAME SPACE AT THE SAME TIME

*Question:*

According to your literature I get the idea that ether, desire stuff, and mind stuff can all occupy the same space as physical substance. Will you please explain how this is possible?

*Answer:*

Your idea is correct, with one exception to be noted later. The difference between these grades of substance and physical matter, as you will note from the "Cosmo-Conception," consists in a difference of inclination of the axes of atoms and a different rate of vibration. The result is that the vibrations of these higher substances and those of higher physical matter do not interfere with each other in the slightest degree and therefore these things may occupy the same physical space at the same time.

Another way of looking at it is that on the higher planes time and space do not exist, or are practically nonexistent. Therefore the peculiarities of physical matter which require it to have physical space in which to manifest, do not apply to the higher grades of substance. The exception mentioned above is that of glass in connection with ether. Ether cannot pass through glass, and an entity

THE REASON FOR DEFORMITIES

*Question:*

The Rosicrucian Philosophy teaches that with the assistance of the angels we build the archetype of our physical body in the Region of Concrete Thought, and according to that archetype our physical body grows. If this be true, why are so many children deformed? Surely no one wants a misshaped body.

*Answer:*

Life is a succession of days in God's great school, during each of which the individual is continually reaping according to the acts done in previous lives. During each life many karmic debts are contracted, and in succeeding lives they must all be paid. Ordinarily each individual inhabits as good a physical body as he is able to build. If a child has a deformed body it is due to the fact that the mistakes of the preceding life prevented the construction of a perfect archetype, and that archetype therefore had lines of weakness which produced the physical deformity. Physical indulgences of passion in one life react on the mental state in later existences, and abuse of the mental powers in one life leads to physical disabilities, such as deformity, impairment of speech, et cetera, in later existences.

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# HEALTH and HEALING

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## The Work of the Invisible Helpers

EVELYN BENHAM BULL

THERE IS in the world today a need of the recognition that co-operation is possible in the field of healing between the visible and invisible planes, and that much can be accomplished by allied forces which might otherwise remain undone or latent. There should be an understanding of the fact that an individual may improve his health and that of others through suggestions received from the superphysical planes. By increasing his adaptability in receiving such suggestions and benefiting by them he assumes the responsibility of giving aid to others as his capacity to do so develops. His desire to render this service will be intensified as he realizes how much aid he may have been receiving from the invisible helpers working upon him from the invisible planes.

The invisible helper will not always bring back the memory of his astral ministrations. If he knows of this work, however, and endeavors to place himself in line with it, opportunities will present themselves in the waking consciousness, and glimpses will gradually be vouchsafed him of his nightly labors.

Some will say that clairaudience or clairvoyance is essential for this work. But I maintain that although this makes the procedure more clear, more dramatic, and more convincing, the work is done by many more people than have these faculties. The desire to serve humanity, and the actual serving of it as a *visible*

helper, coupled with a sane acceptance of certain natural laws, are the chief requisites for *invisible* helpship from the spiritual planes.

In all of these matters I do not claim special development. I have fragmentary clairaudience and clairvoyance, more of the former than the latter, and I have fragmentary recollections of the work done at night. I do know that I function actively on the astral or desire world plane, as I am fully alive in such memories as I bring back. I am, moreover, peculiarly sensitive to the vibrations of different personalities on the astral plane in waking consciousness, and this, with a word or two of advice, is often enough to furnish the clue for the work that is needed to be done, either by the messenger or myself. In other words, I, like the majority of earnest seekers after service, am only partially developed in any superphysical way, but I do not consider that this should act as a deterrent in attempting to work in this field.

Invisible treatments are neither unusual nor infrequent, and I have the reporter's instinct, the desire that I may give the news to others. I have also the desire for justice and proportion, that those who receive aid may become more alert to this fact and also give aid more alertly. I have not been an invalid; on the contrary, I have had good physical health with the exception of a tendency to a spinal maladjustment due to an injury several years ago, which has now

been eradicated by the combination of physical nonmedical treatment and astral supervision; also the exception of a definite nervous strain for the past ten years, following a breakdown. It is in this difficulty that the greatest invisible aid has come to me, so that my nervous system is far stronger now than in earlier years. I have also had children. And finally, when mental strain or suffering of an unusual character has arisen, help has been given to facilitate the continuance of my work, either in the home or in a wider field. The following examples are with reference to these instances. I will also add a few comments on my own experiments.

The helpers in invisible healing groups may be embodied or disembodied. My experience has been more with the former. It has not been my privilege to meet any of these on the physical plane, but I have met two or three who do invisible healing work both in waking consciousness and in sleep. One of these has a combination of love and will power to an uncommon degree, and has witnessed the results of the power she has used in the silence. Her work has been often with poor people, especially in the South. Another has a more vivid memory of astral events, and she was thus able to recognize as one of her invisible patients a man she met in the flesh not long ago. She had been helping some one in sleep who was afflicted with the craving for liquor; her efforts were ultimately successful. Great was her surprise to find in this man whom she met the one whom she had been helping, and to learn from him how he had been assisted during that difficult crisis.

The work of the invisible helpers seems to be highly organized. Each has his cases, and often several are banded together to help some one individual when the work being done by him warrants that intensive effort. This cooperation means that their program is made immeasurably easier. All of these helpers, whether they have the connecting thread of memory with their physical selves or not, must have complete astral consciousness at the time they are functioning on the astral plane in order to handle the cases efficiently. All aid that is needed on the physical plane is seen more clearly

from the astral and mental planes. The invisible helpers can foresee disease or extreme fatigue, as also they can foresee danger and give premonition of the future if such is advisable. This is why it is so wise for us to affiliate ourselves with definite groups under the direction of certain Mystery Schools. A need foreseen is met half way, whether it be a physical need or one of another character.

It has been my experience that such aid as I have received has always been found to be apropos and such as was sanctioned by my common sense. The methods used, however, were for a long time a mystery to me, and it is only in recent months that I have gradually attained any physical-plane comprehension of them. There has been help given me in the waking consciousness, and also help received when asleep. For the maladjustment in my back healing life force was used in full waking consciousness. There may be different degrees of this force; I do not know. I can only judge by the need and the result. On one occasion this treat-

**T**HE invisible helpers and their healing work are a reality.

*They are individuals sufficiently advanced spiritually to separate the higher etheric body from the physical, and use it as a vehicle for travel on the invisible planes.*

*They work upon the etheric body of the patient, usually during sleep, restoring it to health, which is then communicated to the physical body.*

ment was continued all day in a steady stream. The power was so marked that a friend of mine, also a healer, could not come too near me. On another occasion when lameness caused wakefulness, this same treatment was given for a brief time, immediately after which the lameness disappeared instantaneously.

On still another occasion when my back was constantly getting out of adjustment there was severe pain and pressure in the spine and neck. I knew from the past that this meant an exaggerated condition in which the pain would become increasingly worse unless relieved by manual treatment from a doctor. This was impossible to secure at the time. I was advised astrally that I would be helped, and promised that the whole trouble would disappear in the future, as indeed it did. I was taken away in consciousness for a few minutes, and when I returned the congestion in the head and neck was gone and the back fifty per cent better. It was a literal invisible adjustment. How this was done I do not know, but that such things can be done I do know, and others more startling. (The invisible helpers can materialize hands for this purpose. EDITOR.) A few weeks later when I could have an examination the doctor said that the back was then only slightly out of adjustment.

Being taken away, as I call it, in consciousness, is a device used where a complete removal of some pain or extreme fatigue is desired, but it is not used frequently. I later experienced by this method a removal of lameness similar to the one recounted above. I have also been taken away two or three times for rest when the need warranted it. Once was in a hotel. I had been traveling with two babies across the continent, and had only an hour or two to stop and rest. I was told that if I would keep my mind from wandering at the critical moment the invisible helpers would take me out. Thus for a few moments deep rest was given to my physical body, far more adequate than a nap of an hour would have been. At such times I know that I

leave the physical body, but I recall no astral experience. Once, however, I knew that I was floating astrally several feet above the body. Revitalization can be given by the above methods on special occasions.

Life force has also been used to bring me relaxation and rest. In such cases the application is steady and gentle, soothing, and indirectly vitalizing. It is not what I call the healing type. Sometimes light flows gently to all parts of the body; sometimes the body feels as though it had received an anaesthetic. At one time my head felt as though it had been washed inside. In one instance, that of a severe headache, the etheric congestion was removed during sleep. It felt quite severe, as though holes were bored in the temples and pipes put in which caused suction. A clearance came in the center of the head, and in a few hours the pain was entirely gone.

Often to induce sleep one's attention is called by the invisible helpers to some astral object, perhaps something which one can only partially decipher. By concentration on this object the nerves relax and the physical brain relinquishes its demands and reiterations; sleep rapidly follows. This treatment is sometimes continued astrally in sleep. I remember one time appearing to be in a warm climate with tall trees and running streams. I was wading, and each wave, warm and gentle, seemed to bring refreshment. The nature spirits are sometimes interested in this work, surrounding one with flowers and beautiful forms during sleep. I recall hearing their tiny voices, though I do not recall seeing them.

Astral color and music are used in some treatments. Concentric circles of color have been used: at one time delicate rose, green, and cream white; at another, yellow, lavender, and white; at still another blue and then red, followed by white stripes in showers. Music was used once in my case to produce rest. It seemed in its melodic and harmonic progression to move along the spinal nerve centers. Sometimes only the hum of in-



struments is heard and no definite melody; this occurs generally as one is waking from deep sleep.

To tell of the help received in the months of maternity and at the time that my children were born would be to write another article. The work of the "little people," the nature spirits, I noticed somewhat, although I had not then read "The Miracle of Birth." It is interesting to note that suggestions were given me by the invisible helpers as to diet and exercise, also data regarding the premature birth to be expected of twins, their sex and their relative weights, all of which proved correct. I wish that all mothers might avail themselves of the aid that can be received in the intervals between labor. At such moments, if they let go, renewed strength can be given.

Cooperation in all experiences is so wise and necessary—cooperation both with the invisible helpers and with the Divine Energy within one. For in dealing as I am with the astral aspect of healing, I do not wish to ignore higher possibilities which we possess. Perhaps I can best illustrate this by telling of an experience which occurred as a result of reading Geoffrey Hodson's book, "New Light on the Problem of Disease." It led me to consider the possible karmic cause from a previous life for my present nervous disabilities. I asked my Higher Self for this cause, if it were wise to give it. As a result I learned many details about my last life. A tragic event had scared me. Knowing the cause, I learned the remedy. It took some time, but eventually a new invigoration occurred. This was followed by a serious illness in the home to tax my new capacity for endurance. I had no aid with the illness, the children, or the house. Thus came the chance to see whether more power could flow down from the Higher Self, as by law it now should do. The result was astounding. Great streams of energy came down from the higher plane, making me feel superlatively strong. The pressing upon me of so many duties seemed to be forming

a narrow channel and forcing me up through that channel to the divine air. Inspiration was given me on brief walks and in the night hours. I had a vision of a stagnant pool; pieces of dead wood were resting in the pool, gradually rotting away. The knowledge of this enabled me to remove the conditions which corresponded to the dead wood. Then when the power came down, it thoroughly invigorated me and was not wasted.

In giving treatments we have to experiment unless we are fully acquainted with the laws in operation and the needs of the case. Sometimes we may be informed in an ordinary manner. Then we can meditate upon the patient, drawing him into our mental atmosphere, until help has been given. Often one feels spiritual energy go to him. Colors in various arrangements may be woven around him during our meditation. Or it may be that a thought-form of definite color and intent is his need. This can be strengthened daily. Where a bond of love is present, spiritual oneness through this may be the gateway to aid. A friend of mine after a severe accident in which his skull was fractured and after which his mind was not normal for two months, was constantly sustained in his times of lucidity by a feeling of oneness with me. An effort was made by me to hold him in a steady white light; I felt as though I went to him and almost became him.

Help can be given to those facing serious illness, an operation, or a crisis in their affairs. Some of us make a point of informing one another of emergency cases. Thus a worker asked to be wired at the time my children were to be born that she might assist.

From sleep we often bring back a recollection of service rendered. One morning I remembered that I had helped an acquaintance the night before in the birth of her baby. I had not even seen this acquaintance for fifteen years, but I was able to ascertain later that the child

(Continued on page 432)



ROSICRUCIAN TEMPLE OF HEALING

## Gratitude for Healing

The people who are helped and healed by the Rosicrucian System from time to time, in most cases voice their gratitude by writing us either in their weekly reports or by special letter what has been accomplished for them. Gratitude, we are told, esoterically is a very necessary requisite for soul-growth in these cases where we have something to be grateful for; therefore the expression of it is not merely optional but should be carefully attended to in order that its full spiritual value may accrue in the life of the person who has been helped. The Rosicrucian System of healing is based upon the ministrations of the Invisible Helpers working upon the etheric body of the patient during his sleep. Following are printed a few letters from the patients on our healing list who have received benefit through this system:

\* —

### PATIENTS' LETTERS

Long Beach, Calif., Feb. 8, 1933.  
Rosicrucian Fellowship,  
Healing Dep't.,  
Oceanside, Calif.,  
Dear Friends:

Thank you for your letter of recent date and for the help that was immediately apparent.

When I wrote you last it was just before a visit to the doctor. When he saw me then he and I were both discouraged over my condition, which seemed to be getting worse rather than better, and he told me it

would be at least two weeks longer and possibly more before I could return to work. Two days later when he saw me there was such a marked improvement that he signed my release to return to work. I did return to work on that day and was able to carry my load, and am still making satisfactory improvement with the arm.

My sincere thanks to you and to the Invisible Helpers for the prompt assistance.

Faithfully yours,  
B. E. W.

Erie, Pa., May 18, 1933.

Healing Dep't.,  
Dear Friends:

For the past few weeks I've noticed a very fine improvement. Now that some of the aches and pain are leaving, and I have restful nights, I'm looking forward to getting up and around again. I'm sure glad of the results I received, and my gratitude is to our Heavenly Father and the dear invisible ones for their prayers and help.

Yours with appreciation,  
—J. P. E.

Paterson, N. J., February, 1933.

Dear Friends:

Am still able to write you and say that I feel very thankful for your wonderful help. Am feeling well and strong now, better than I have felt for the last two or three years.

Thanking you again.

I remain,  
—A. D.

### HEALING DATES

August . . . . . 3— 9—17—24—30  
September . . . . 6—13—20—26  
October . . . . . —3—10—17—24—30

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

### 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



## A Story of Two Little Kittens

BY HELEN FORD SHULER

IN THIS great house of ours there are two handsome gray kittens, which look very much alike save that one is older and larger than the other. The big one is called Growly-Owly and the little one Furry-Purry. Furry-Purry is a soft, sleek, happy little creature, as merry and loving as ever could be. Day in and day out she is frisking and dancing up and down, now chasing her tail, now running races with the squirrels and birds, and now purring a loving little song in her young mistress' ear. A dainty, four-footed fairy she seems, full of sunshine and gladness. Can't you just imagine how Furry-Purry looks?

But Growly-Owly, I am sorry to say, is no such sweet pet. Perhaps her name describes her better than anything else would. She growls, meows, scratches, snarls, and sputters. Precious little purring or playing does Growly-Owly do, you may be sure. She doesn't feel like it very often. Her very face seems to growl. Her eyes are not the clear, round, wide-open sort of eyes that pretty Furry-Purry has, but cloudy and cross. Her very fur almost seems to bristle. And somehow or other, do you know, Growly-Owly is almost always in trouble. Never is any other cat's tail so often trodden

on or in danger of it. The cook declares that Growly-Owly is under foot from morning till night, meowing for something to eat, or snarling because somebody ran over her instead of walking around her. She always keeps a sulky and savage watch of little Furry-Purry's capers.

One day it happened that a small clock was set up on the mantel piece in the dining room. Furry-Purry pricked up her dear little ears at the brisk ticking it made in that new place, and waited for a good chance to find out more about it. When no one was in sight up she sprang to the shelf where the little clock stood. What do you suppose she did? Well, there was a looking glass below the clock's face, and the first thing she saw was her own image right before her.

"Oh, my, what a dear little puss is shut up here in this tall box!" thought she, putting out her nose to give the little stranger a kind welcome. Of course the little puss in the glass was just as glad to see Furry-Purry, and reciprocated by advancing her nose as Furry-Purry did hers.

"Let's play bo-peep," proposed Furry-Purry, with a wink and a nod to her new friend, as she drew back a little

toward the side of the clock and then bounced suddenly forward. The kitten in the clock did the same so quickly that Furry-Purry thought she had found her match for once. Her round, bright eyes danced with fun and frolic, and the other kitten's did too. Furry-Purry was delighted with her charming playfellow.

But soon she heard some one coming back to the dining room. "Oh, dear!" she cried, "I must go. I am so sorry to leave you. Good-bye, I'll come again the first minute I can." So she jumped down just in time to save herself a scolding.

Soon it happened that Growly-Owly came along. Looking around to locate the unfamiliar sound, she muttered, "What's all that click-clock up there for? You'd better stop your noise," she growled, jumping upon the mantel piece, where of course she saw another cross cat coming to meet her.

"Ugly thing! You've no business to be here. Go along!" and Growly-Owly made an awful face at the cat in the glass, which the other cat returned immediately, as might have been expected. "I'll spit at you, you hateful thing," Growly-Owly snarled, turning up her nose and opening her mouth, "so there! Pst-pst-pst." But she was only spit at in return.

The quarrel was fast coming to blows, when some one appeared in the dining room and put Growly-Owly to flight.

How much pleasanter it is to have around the house kittens and children with dispositions like Furry-Purry's, and how very much pleasanter life is to the Furry-Purrys than to the Growly-Owlys.

#### WHAT CAMPFIRE GIRLS ARE TAUGHT:

Give service.  
Pursue knowledge.  
Be trustworthy.  
Hold on to health.  
Glorify work.  
Be happy.

## Mother Love

BY EDMUND VANCE COOKE

One day, when mother was away,  
She left a lunch for me;  
The fresh-laid cloth was white as froth  
Upon a silver sea.  
A vase of flowers was at my place,  
And under every dish  
A note was laid whose words conveyed  
A tender mother-wish.

The air, although she was not there,  
Still seemed to hold her smile;  
A faint perfume was in the room,  
As though she passed the while.

Today, they say she is away  
And never will come back,  
Yet shall I gloom her sunny room  
And pall my mind in black?  
Has she not left her words to me  
On every table spread?  
Does not her love still rest above  
And bless my daily bread?

The bloom on every flower's perfume  
Brings back her constant smile,  
And on my brow, aye, even now,  
Her soft lips touch the while!

## The Rosicrucian Principles of Child Training

BY MAX HEINDEL

This book is a compilation of the writings of Max Heindel on the training of children in accordance with Rosicrucian principles. These writings have been collected and made available for parents and teachers who are engaged in the training of children. The material included is invaluable for the purpose noted.

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THE ROSICRUCIAN FELLOWSHIP,  
Oceanside, California.



## Rosicrucian Activities



IN THE LOCAL CENTERS OF THE ROSICRUCIAN FELLOWSHIP

AKRON, OHIO.

"We are carrying on right through the summer. While our group is not so very large at the present time, it is a sincere group—a group eager to progress," writes Mrs. Mae Swallow, secretary. She continues: "Mr. Burt Smith, our Philosophy teacher, certainly spreads our table very bountifully, and we are now getting to the place where we can digest and assimilate a great deal that is given us. Mrs. Edith Hulse, our astrology teacher, is a glorious soul. Her classes are inspirational as well as instructive."

Surely this is an encouraging report, first, on account of the classes being continued during the summer, and second, on account of the sincerity and eagerness of the group and the capabilities of the teachers, which are always important points in Center work.

ASUNCION, PARAGUAY, S. A.

We have a detailed and interesting report from the president of this Center, Mr. Antonio Paciello. Meetings are held every week and are well attended. Senor Paciello is very earnest and industrious in Rosicrucian work in South America, and is taking care of all our Spanish students in that part of the world. In recent months he has organized three new Centers there: one in Buenos Aires, one in Concordia, Argentine, and one in Tucuman, Argentine, also a study

group in Santiago, Chile. Surely this is a wonderful record of group organization, and we congratulate the Senor on his good work.

CLEVELAND, OHIO.

Mrs. Ethel A. Shanafelt, the newly elected president, writes us of the progress of this Center. She gives her policy, which we think a very good one, in connection with administrative conduct of Centers. It is as follows: "To keep the officers in the background enough to give each attending student or interested outsider a more prominent place, . . . believing that too much authority destroys the sympathy needed in any work, spiritual or material, though to be sure it is necessary that any group recognize some one as its head." Certainly this policy should get good results as it will tend to avoid the rocks of the personality conflicts which are likely to occur where there is too much organization and too much importance attached to officialdom. She continues: "Our work has been very harmonious this past year, a strong feeling of fellowship being the dominating element felt throughout the months. As to numbers, some persons might consider the work lacking in growth, but as I have watched the influences emanating from classes in the form of deep interest and spiritual attention I have felt that we are building upon a true foundation—earnest and permanent."

## DENVER, COLORADO.

Much enthusiasm seems to be developing in connection with the class work in this new Study Group. Talks have been given there in recent weeks by Mr. J. B. Woodward, Mr. Harry N. Burhans, and Mr. Carl A. Holcomb. "Cosmo" studies have been conducted by Mr. Frank Dyanan and Mr. Blocksom. Mr. Holcomb is the secretary and treasurer. The meetings are held at the Y. M. C. A. Building, 16th Ave. and Lincoln Street, on Friday nights.

Denver is going about it in the right way, namely, developing a number of speakers and teachers who can meet the public and interest them in the Philosophy. This Study Group is to be congratulated that it has so much good material.

## HAMILTON, OHIO.

The secretary of this Center, Miss Emma Bohney, writes that classes will begin there again in September, and that she believes they have a nucleus out of which will grow a large Center in time.

## INDIANAPOLIS, INDIANA.

This Center has instituted the very good method of giving each student who finishes the course of twelve preliminary "Cosmo" lessons an opportunity to give a five-minute talk at the Wednesday evening meetings. This gives the students a chance to develop their latent speaking ability, which is something the Centers should always keep in mind. The secretary, Mrs. V. J. Lovelace, reports that there are about fifteen students working regularly in this Center. Mr. Chavez and the library committee have been instrumental in placing "Cosmo-Conceptions" in twenty-five libraries of Indiana, which is an excellent record.

## MILWAUKEE, WISCONSIN.

The Milwaukee Center has some very good ideas for spreading the Philosophy. The secretary, Mrs. Lena M. Matthias, suggests sending a copy of "Life Here and Hereafter" and the "Science of

Death" to the relatives of people on the obituary list taken from the evening papers. She also suggests that when hearing of a sick friend to send him a pamphlet on "How the Rosicrucians Heal the Sick." These are both good ideas and should get results.

## PITTSBURGH, PENNSYLVANIA.

We have received word from Mrs. Anna V. Hooper, secretary, that although public lectures and class work have been temporarily discontinued by this Study Group for the summer vacation, still they expect this work will be resumed on a larger scale at the autumnal equinox. Pittsburgh has a large number of students interested in the Rosicrucian Philosophy and is an excellent field for Rosicrucian work.

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**Mr. Heline Goes to New York**

Mr. Theodore Heline, who has been editor of this magazine throughout the past year, recently started on the first part of a return trip to New York City, where he expects to resume his work in carrying the Teachings to the public. He is now spending a short vacation in Los Angeles, but expects to leave there on Aug. 20th on his way to Chicago, where he will speak at the World's Fair on the program of the World Congress of Religions. Mr. Heline's work in connection with the editorial department of the Fellowship during the past year has been outstanding, and, he has done a great deal to expand the sphere of influence of the Rosicrucian Magazine. He has our sincere best wishes for much success in the New York field.

There are some men and women in whose company we are always at our best. The best stops in our nature are drawn out by their intercourse, and we find a music in our souls never there before.—*Henry Drummond.*

## The Coming World Teacher

It is said that the coming world Teacher will be concerned entirely with the next Root Race, and that he will do nothing directly with Western civilization. The latter must work out the law of love according to the dispensation of the Master Jesus. It is only the seed people of the next Root Race who will follow the new Teacher, and they will not find it possible to regenerate our civilization by the methods which they wish to inaugurate, but will have to segregate themselves in colonies and live their lives apart, while Western civilization works out its own destiny and achieves its zenith; then with the decay of that civilization the souls which it has perfected will withdraw, later to reincarnate in the new Root Race.

The essential elements in personal magnetism are a consuming sincerity and an overwhelming faith in the importance of the work one has to do.—Bruce Barton.

## The Bible and Astrology

A recent issue of *The Wichita Beacon*, Wichita, Kansas, carried on the Church page a full column article dealing with Bible interpretation in light of the Science of Numbers and also that of Astrology. It is a welcome sign that the Ancient Wisdom is again filtering through into the light of common day. The correlation of the Bible with Astrology is to be one of the early important developments in our growing understanding of divine law and spiritual progress.

## Change in Price of "Cosmo-Conception" in Foreign Languages

Owing to increase in prices we are required to pay foreign publishers, the following will be our NET prices until further notice:

Rosicrucian Cosmo-Conception in German, cloth, \$4.00, postpaid.

Rosicrucian Cosmo-Conception in Dutch, paper, \$3.25, postpaid.

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## CENTERS

—AND—

## STUDY GROUPS

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

### UNCHARTERED STUDY GROUPS

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**Akron, O.**—Burt G. Smith, 612 Metropolitan Bldg.  
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**Brandon, Man., Can.**—221 13th St.  
**Denver, Colo.**—Rm. 228 Y. M. C. A. Bldg.  
**Detroit, Mich.**—4813 N. Phillip St.  
**Everett, Wash.**—1801 Hewitt Avenue.  
**Hamilton, Ohio.**—Lane Public Library.  
**Hollywood, Calif.**—446 N. Vermont.  
**Miami, Fla.**—Write 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.  
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**Pittsburgh, Pa.**—Mrs. Anna V. Hopper, Secy., 233 Rochelle St.  
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 3309 So. Grand Ave. Write Geo. Springer,  
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 ley, Pa.  
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 Vibora.  
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 nolley Ave. S. E. Andrew.

### Centers in Other Countries

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 c/o Mr. L. Furze-Morrish, 95 A Mathoura  
 Road.

##### SOUTH AMERICA

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

##### Brazil

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

##### EUROPE

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 Graz—Schlossbergkai 58; Mr. Peter Tisch-  
 ler.

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 2499. (Home, Heswall 304).  
 London—Mrs. Rhodes, c/o The Poetry So-  
 ciety, 36 Russell Square, W. C. 1.

##### France

Paris, (XVII), France.—Mr. M. Frankel,  
 155 rue Legendre.

### Exchanges

In the July number of *The New Age* an article entitled “One Unceasing Purpose,” by Ernest Crutcher, M. D., in various places reads almost like paragraphs in the “Rosicrucian Cosmo-Conception.” We quote to illustrate: “Evolution is true. It is as purposeful in soul development as in all else in the universe. Nothing stands still. . . . Everything in the universe has a spiritual basis; the physical manifestation is but objectified spirit. . . . Doubtless, when we shuck off these outworn or misfitting bodies, we can take on a more acceptable, more adaptable, more beautiful form for further unfolding, realization, and self-expression. But the next encasing will inevitably carry the markings of this incarnation. How build ye?”

*Llano Colonist* is a weekly publication which stands in a class all by itself. It is published by a cooperative colony of people living in Louisiana. The following extract is taken from the July 22nd issue: “There is only one solution for the present economic and social injustice, and that is the wiping out of the profit system. The President and those who are today attempting to relieve the situation, to save the country, are going to find no solution for the problem other than a system of production for *use* and not for *profit*. They are going to have to insist that every American citizen render service to his fellow man from this time on, and without the expectation of receiving a profit from the other man’s labor.”

*Brotherhood*, a monthly publication printed in Limavady, Northern Ireland, announces itself as “a magazine of faith, optimism, and forward thinking for the reconstruction of souls and bodies into health, and for the peaceful evolution of a juster and happier social order.” Among the interesting articles in a late number are: *The Coming Christian Civilization*, and *The Paradox of Poverty in an Age of Unparalleled Plenty*.

*Mind Magazine*, James E. Dodds, editor, Los Angeles, is a publication devoted



to progress along all lines of advanced thought. A short paragraph for daily meditation is given for each day in the month. A subject taken at random reads: "Self-analysis is my testing rod. Self-analysis is justified; self-pity is unjustified. I spend at least ten minutes daily in self-inspection. . . . As I become conscious of limitations I determine to conquer them, and thus increasingly I grow in stature and splendor as an unfolding soul."

### Putting Rosicrucian Books in Libraries

The Library Campaign continues with a steady increase in the number of libraries circulating our books. Many cordial acceptances have been received from the public libraries and universities recently supplied, indicating that there is a growing appreciation of New Age literature. The mass consciousness is slowly but surely responding to the Aquarian leaven!

A large number of enthusiastic workers have been devoting considerable time and effort to supplying the circulating libraries of their cities with the "Cosmo." This is a fertile field for sowing the seed. Has YOUR city such libraries that might be supplied?

The following is the present standing of the various states in number of libraries containing Rosicrucian books:

California . . . . .	159
New York . . . . .	127
Texas . . . . .	116
Illinois . . . . .	92
Massachusetts . . . . .	56
Ohio . . . . .	53
New Jersey . . . . .	51
Michigan . . . . .	43
Washington . . . . .	41

### VALUE OF THE TEACHINGS

I have studied other doctrines and brotherhoods but not until I came in touch with the Rosicrucian teachings were my questions answered. I feel the *Cosmo* is the greatest book I have ever read. It brought to me the extent and fascination of the path of truth.

—Pennsylvania.

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

#### Germany

- Berlin—O. M.—Carl Fauser, Ing. Mollendorferstr. 108.
- Danzig-Oliva.—Roseng. 11, Frau Lucie von Salewski.
- Darmstadt—Deutsche Zentralstelle, Heidelbergstr. 7.
- Dortmund—Chemnitzerstr. 10.
- Dresden—Warthaerstr. 3.
- Dresden, A. 29.—Kopp, Ockerwitzerstr. 65 b.
- Dusseldorf—Miss Magda Roetten, Remscheiderstr. 28.
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- Frankfurt a. M.—Mrs. Elisabeth Nau, Schadowstr. 11.
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- Haarlem, Holland.—Hyacintentaan 42.
- Rotterdam.—Jansen, Rauwenhoffplein 23c.
- The Hague, Holland.—Zeestraat 65A.

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#### Romania

Brasov—Rumaenische Kirchgasse 19; Mrs. Silvia Stoica.

#### Switzerland

- Zurich—Rosenkreuzer Gemeinschaft, Schweizer Zentralstelle Hauptpostfach 26 360.
- Oerlikon.—Neues Volkshaus.
- Winterthur.—Gasthof Erlenhof a. Bahnhof.

#### Spain

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

### THE WORK OF THE INVISIBLE HELPERS

(Continued from page 423)

had actually been born that night, and had been in need of help.

A good deal of work is done in astral hospitals. My interests center in those of a psychopathic nature. Both the living and the so-called dead receive treatments at these hospitals, and the methods used are most interesting.

A very extensive field of work is that of assisting others in transition to the spiritual world. For example, I was told on one occasion, "Work to be done." Some one was in a critical condition. We were asked to help at a specified time. At that time I felt power going through me more strongly than ever before. I was like a dynamo in rhythm and energy. I was with another worker, and this dynamic power was sent from me through her to the patient. She specializes in this kind of work. The case was not that of anyone we had ever met. It appeared to be that of a man who had had an emotional shock in early life, which had not left him abnormal but which had hindered development. His death was to be postponed a short time until certain preparations had been made; that was to be the first effort. The second was to try to prevent a difficult transition. The man was afflicted with emotional paralysis of the astral body. This had to be broken up to prevent an undue stay on the lowest astral plane where he spiritually did not belong. The work involved was circumscribed by the thought forms of those near him, and for this reason extra forces were called upon. So to speak, a bridge had to be made whereby he might cross. That evening the bridge was completed.

May we be for the Lord messengers, channels of light, to give to others well-being.

"He who knows himself must be conscious that he is inspired by a divine principle . . . and he will be careful that his sentiments and behavior should be worthy of this inestimable gift of God."—Cicero.

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MAX HEINDEL

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