

*The*  
**ROSICRUCIAN  
MAGAZINE**

*Rays From  
The  
Rose Cross*



**FEATURES**

•  
What Is Truth?

Consciousness of Invisible Helpers

The Invisible Criminal

•  
SEPTEMBER

1943

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By MAX HEINDEL

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## THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.

The  
**ROSICRUCIAN**  
**MAGAZINE**

*Rays from the Rose Cross*

ESTABLISHED BY MAX HEINDEL

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**The Rosicrucian Fellowship**

OCEANSIDE, CALIFORNIA, U.S.A.

# The Rosicrucian Fellowship

## AN AQUARIAN MOVEMENT

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

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

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

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

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

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

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

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

*Correspondence Courses in Rosicrucian Christianity, Western Wisdom Bible Study, and Spiritual Astrology, given on the freewill offering basis, are offered to those sincerely interested. Address—*

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

# The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

## The Influence of the Occult Orders



WHETHER the masses of humanity like to believe it or not, twelve great occult orders exist in the world today. Their members, although quite unknown to the people in general, are circulating around in the world, mingling with its inhabitants, first in one place and then in another, wherever it is possible to contact the mind of those who are advanced enough to comprehend the great truths of life which they possess in relation to man and the purpose of his creation. They are human beings like the rest of humanity, differing mostly in the fact that they have forged far ahead of their fellow men, and are in possession of knowledge so deeply profound that only a few here and there are capable of understanding that which they are endeavoring to make known.

The members of these orders recognize no ties with any one country or nation. Their allegiance is universal

and world-wide. So profound is the knowledge of these Brothers that they are quite familiar with the source and powers of such finer

forces in nature as electricity, magnetism, radio activity, telepathy. They also understand myriads of other manifestations the existence of which man has never yet dreamed, but which forces are active around about him every moment of the day and night. They know the hidden source of volcanic action, the origin of the wind, the unseen forces which produce lightning, the power which sprouts the grain, and the energy

which keeps the restless sea in a state of constant motion; and very gradually, but just as rapidly as it is safe to do so, they are enlightening those of humanity who are intelligent enough and worthy enough to be intrusted with the great power that such knowledge brings to its possessor.

These advanced beings are well aware of forces in nature which if unleashed by unscrupulous people would have the power to destroy the whole of mankind in the twinkling of an eye. It is they who well know the tremendous capability and great capacity of the God who created our solar system, a living thing, and swung it into space, there to continue to exist throughout such vast eons of time that the mind of mortal man cannot in the least as yet comprehend its enormous, far reaching continuation. These men are not to be found on thrones, in the foremost ranks of political organizations, nor on public platforms expounding their views on the various topics of the day. They move quietly and unobtrusively about, dropping a word here, implanting an advanced idea there, to find lodgment in the mind of some thinking individual attuned to the vibration of the ideal expressed; thus the solution to the problems confronting those in the vanguard of progress is discovered and put into action.

War with all its attendant horrors is not an unmitigated evil, although it is never permitted to occur unless humanity in general will learn its lessons

in no other way. It is the extreme measure used only as a last resort to teach erring humanity the futility of indulgence in evil practices. And just as soon as the lesson is learned the carnage is ended by powers quite invisible to the majority of mankind.

All things are evil which interfere with the advancement of humanity as a whole. The great object and purpose of life is the development of the powers of the spirit, and all things which oppose this divine purpose must be eliminated, preferably by the enlightenment of the minds of the people through education, but positively the work must be accomplished. However, it can never be effected by taking advantage of our fellow men and using them to their detriment in order to further our own purposes. We well know that every cause has its own inevitable effect and that effect must necessarily be in attunement with the cause which produced it, be the cause either good or evil. There-

fore when we injure another for any reason INJURIES REACT ON PERPETRATOR whatsoever, it is only a matter of time until that injury reacts upon ourselves. And this is one among the many truths that the members of the occult orders mentioned are endeavoring to impress upon the mind of mankind.

It is useless to try to sugar-coat wrong actions by pretending that the results justified the means employed when we have stooped to evil practices in order to accomplish desired results. We are certainly deceiving no one but ourselves. Right is right and wrong is wrong, and although we may be able to justify some shady kind of dealing in our own minds, never for one instant shall we be able to change the working out of the great cosmic law that like produces only like, be it good or evil. And when the law of cause and effect brings upon us the results of our own past evil deeds, it is quite useless to wail about what we may

term our hard luck, but rather we will find much profit to ourselves if we meet the conditions with an attitude of mind that searches diligently for the lesson contained in the happening, and learn that lesson well. It does not matter so much what we do in the world as it does what we learn by the doing.

At the present time we are in the midst of a terrific war which is affecting the whole world. What brought this terrible scourge upon us? Sure it is that this war is the result of our own past actions. What have we done to bring this condition about? Do we have to search far? From the top to the bottom of our civilization we see oppression in some form flourishing everywhere. Look where we may, and we find the strong, to some extent, exploiting the weak, which is all wrong. We are all brothers and sisters in the great family of God, our Creator, and as such we are, each and all, to a great extent, responsible for the wel-

CO-OPERATION fare of those weaker, KEYWORD OF less capable than we PROGRESS are. And just what are we doing for these less fortunate ones? We will never strengthen their powers by handing them that which they have not earned, but we can greatly assist in helping them to build up their own inner power, by devising ways and means whereby they can help themselves.

The time has passed when it is the mistaken, smart thing to do, to get the best of the other fellow. Competition has had its day. In the past it may have served a certain purpose in spurring mankind on to fulfill its destiny; but that time is past, and *cooperation* must now take its place, if mankind is to continue its evolution. This, then, is the great lesson that humanity must learn from the present war. All who do not learn it, whether individuals or nations, will no longer be in the vanguard of evolution directing and guiding the progress of the world. Have we as a

world people learned this lesson as yet? In many ways it does not yet appear so, but there are times in the history of peoples and nations that the final stage in comprehending a great truth dawns upon them with a suddenness that seems almost incomprehensible.

The wise ones who are watching the trend of world affairs know that once again unknown to humanity in general, the great Brotherhoods of the world have been able to impress those who stand at the head of the world's progress with another great truth which they are putting into effect, i.e., before God, man is his brother's keeper, and that which injures one just as surely injures all; and that which benefits one just as unerringly benefits all.

Who will win this war? Will the peace when won be lasting? That all depends upon the predominant motive of the peoples of the warring nations.

Those most closely in line with the purpose to further the good for all the world, will win. Will the peace when won be lasting? Again that rests wholly with the people. Most certainly the peace can become lasting, but most certainly it will not be so unless the conquering nations unite in the common cause of uplifting the humanity of the entire world. How can this be done? Again, the great Brotherhoods will present the right ideas to the minds of those who are most capable of receiving them and putting them into practice. The keynote of the ideas which the occult orders are presenting to the minds of the people is *Brotherhood*; and a proof that they are beginning to get results is becoming evident in more ways than one to those who are studying the general trend of the affairs of the world.

Corrective methods and mercy are becoming more and more evidenced by those who are the administrators of the laws of the land. This is being shown in many countries in such ways as the inauguration of such institutions as the

juvenile courts for the correction of delinquents, the placing of prisoners on their honor, and while in confinement teaching them the mastery of valuable arts and crafts whereby they will be equipped to earn an honest living when they again enter the outside world, the release of prisoners on probation under suspended sentence, and the humane treatment accorded to them while under restraint, the share system in business which has been and is still being inaugurated by many mercantile firms whereby each employee becomes a shareholder in the firm, receiving additional compensation taken from the joint earnings of the concern.

There is another form of demonstration which owes its origin to these great occult orders of the CONSTRUCTIVE world and that is what METHODS is commonly called altruistic movements, all of which are multiplying in number at a remarkable rate and gaining in efficiency through experience; and be it further noted that alms giving and charity dispensation which tend to degrade the recipient are being more and more superseded by aid to self-help which elevates those who receive assistance; and it is this kind of assistance which often involves not only the exercise of thought, but oftentimes considerable self-sacrifice which unerringly reacts for benefit on the one who renders the aid.

And all this is due to the wisdom and unseen guidance of those truly great ones to whom progress and development along humanitarian lines is the ever present goal they hold for mankind and toward which they unceasingly strive to assist him in reaching. However, when these ideas are placed before the people, should they refuse to accept them, considering them simply as some impossible Utopian dream which is impractical and will not work, there is a possibility that they will plunge themselves into another great war, the result of which will be hard to predict.

# The Mystic Light

## The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects.

The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

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

## What Is Truth?

By MAX HEINDEL\*



**D**URING the past few Sunday evenings, we have been considering successively, the steps taken by us in gaining a knowledge of the truth, as viewed from the higher standpoint of the soul life. We have been studying, not in an intellectual but in a mystic way, the exercises that are followed by probationers in the Rosicrucian Fellowship, and these are given, in order that the probationer may be led to a knowledge of truth from within, for thus must we find truth. If, in wandering from place to place, or in coming here Sunday after Sunday, we find no answer within ourselves to the question, "What is truth?" then indeed are we making slow progress; for it is from within that the knowledge must come, or we will never become free.

It may, of course, surprise you that this discussion is not reserved for Probationers or Disciples, but the Rosicrucian Fellowship does not believe in secrecy or mystery. All who wish may qualify for any degree; and this qualification is not a matter of *form* but of living the life.

Pilate asked the question "What is

\*This address was first given by Max Heindel on Sunday evening, March 26, 1911, in the Rosicrucian Fellowship Center at Los Angeles, California.

Truth?" and being incapable of knowing from within, he received no answer.

The Christ said: "The Truth shall make you free," and Plato, with mystic intuition, said: "God is Truth, and light is His shadow."

John said: "God is Light," and as he was the beloved disciple of Jesus, and closer to the Master than the other disciples, he undoubtedly received teaching higher than the others were capable of receiving, for we must remember, that it matters not how much truth there may be, it is not for us unless we can receive it. Everyone may see the beauty of the numerous shades of light and color that are all about us except those with the great affliction of blindness, and he who cannot perceive the world of color that is around him, is poor indeed. So it is with Truth. Truth is everywhere, and can always be found if we are capable of perceiving it, and in the exercises of the Rosicrucian Fellowship we have been given a splendid means of coming in touch with that truth.

Our motto says—"God is Light." If we go to one of the great observatories, and, with the best telescope made, look into space, we see that there is no boundary to light. It is everywhere. And with the symbol of light there ex-



pressed comes the idea of omnipresence and magnitude of the God we worship. John, with mystic intuition, in the first five verses of his Gospel (which some use in the exercises of the Rosicrucian Fellowship) says: "In the beginning was the Word," and therein we have a marvelous solution of the problem, for when we go back to the beginning, we are in the realm of truth.

At the present time we have sunk into matter, and are incapable of coming into contact with that truth directly. But when we go back in thought to the beginning of things, then we are in thought with God, and more capable of recognizing the truth. For that reason the probationer in the Rosicrucian Fellowship is taught to go back in thought to that time.

Plato spoke of a time when "there was darkness." The Bible, in the Old Testament, tells about darkness, a state of primordial matter. John calls it *in arche*, which is usually translated "in the beginning." There are, however, other translations more valid and helpful in the recognition of truth. *Arche* was primordial matter, given form by God, the Grand Architect, the Primordial Builder of the universe.

When we think of the One who first built things in the beginning, we come into contact with Him, with God, in that *arche* in the very first sentence of these five verses. In the next few words we come to the second proposition, namely, the "Word." The term "Word" is mistranslated in our present Bible; for it is not alone "Word," but it is also the thought, the Greek word *Logos* used in that verse meaning both the word and the logical thought back of it.

It can be readily seen that this is not finding fault with the translation without cause, for a word cannot be a beginning. Before there can be a word, there must be a logical thought back of it; and before the word could come into existence, there must be a thinker; therefore John uses the words *in arche*

and *Logos*; and they express that which we wish to understand, that in the beginning there was a homogeneous mass of matter, and in that homogeneous matter was God; and God became the "Word," the rhythmic sound that goes out into the universe, and shapes all things.

Further on in a verse previously mentioned John says that in God was light. In the first place there was darkness; no vibration had been sent out into primordial matter, and there must of necessity have been darkness. But the first thing that came into existence, we are told, is light; and light and sound are synonymous from the higher point of view. Some people who are sensitive never hear a sound without seeing a flash of light, and never see a flash of light without at the same time hearing a sound. So John writes mystically when he says, "In the beginning" . . . (primordial matter) "was God," and "God was the Word"; "in Him was life and the life was the light of men."

There we have the abstract truth, as near as we can get it, of the whole problem of creation. Inside the human body there is that light shining unto this day; the light that shines in darkness; the light that is hidden by the veil of Isis. All around us are spirits dwelling in darkness, unless through the window of the soul the glories of the universe are revealed. Through the window we perceive God as light, everything good as light, and the opposite as darkness.

Light is not of one color, however, for there are several spirits before the Throne, each one being a light-bearer for a certain ray. Each one of us comes from one of the cosmic rays of light, and each one can better respond to that ray. Thus we all see truth differently, and although we are all gradually moving toward the same Source, which is God, we have nevertheless, at different times, different viewpoints. Although we seem to be at variance one with an-

other, yet in those five verses is the truth that we are all children of the light. Each one of us has within the divine spirit of light; each one is gradually learning to know that light, and the probationer, by his morning exercise, is endeavoring to know and express more of that light.

The mystic, as he sees the light of the morning dawn, looks upon it as the daily coming into his soul of the primordial creative fiat, "Let there be light." As the light of day progresses, and gradually wanes in the western sky, he sees in the glorious tapestry of the sunset, a something beyond description by human tongue, a something that can be felt only by the soul. If we let those five verses live within us in the way they do in a mystic, we too shall know the light, know the truth, as we know nothing else in the world.

We have all trodden the different paths of life at some time. At one time we have walked through life under the Martian ray, and have trodden its path of activity and passion, not caring who suffered, or what became of others.

In another life we came under the lighter ray of the Venusian color, and trod the path along the love side of life. Later we followed the path of the deep blue or Saturn ray, and still later the path of the lighter blue or Jupiter ray. So we all work toward the higher perception which comes from the yellow Uranus ray, though most of us are not at present capable of receiving it, but must be content with the lower, deeper yellow of the Mercury ray. And gradually we are all working toward the white light that comes from the Sun, which is the union of all color. To this we must aspire, for the light from any of the other rays is but secondary. From the great central source come all things. "And what about the darkness," someone asks; "is that evil?" No, there is nothing evil in God's universe. During the day we perceive by the light of the Sun the glories of this little earth that swings in space; and perhaps if

there were only light, we should perceive nothing beyond this earth, and remain ignorant that there is more than Sun and Moon. But when night comes, and the glories of the day have faded, when the Sun no longer illumines the sky, we can realize, to a certain extent at least, the immensity of space. We can see worlds millions and millions of miles away; and the soul is incited to wondering devotion, as we dwell upon the truth that God is all in all.

Every morning, as we perform the devotional exercise, the morning exercise given to probationers, let us remember that it is an attempt to get closer and closer to the light of God, which is the only truth.

## Counsel

By ETTA E. DARNELL

*O poet, friend and lover:  
Cease to grieve;  
Cease to cry out from your dream  
Against the furies of your time.  
Be not dismayed  
At a world gone dark  
And cast in the balances and weighed.  
Know and believe.  
Know that The One is here—  
Undeterred here on this field;  
Here in this waste, wherever  
Hand has ministered;  
Unscaped even in the hell  
Of brains and hearts that know Him  
not.*

*Impartial He participates—  
In him that takes the name of victor  
And him that falls—  
To make the pattern whole.*

*Within, without, above;  
Under the wave of extremity;  
In the lost place; forsaken—  
Or remembered in the prayer—  
The One is here as ever,  
Holding in His Hand  
The hours of these contending men,  
These finite elements that are  
The means at His command.*

# The Invisible Criminal

By KATHERINE BREID



HE case of the state against William Jenkins for the murder of John Bailey had been turned over to the jury. They had been out for a brief hour, for there was not the slightest doubt in their minds of the guilt of the prisoner after hearing the testimony of the witnesses. Now they filed back into the courtroom and delivered their verdict: Guilty of murder in the first degree, which meant death in the electric chair.

The judge asked the prisoner if he had anything to say before sentence was passed upon him. He tried to tell the judge what he had told the jury when he had been placed upon the stand, but it sounded so far-fetched that it made no more impression now than it had before; so it was of no avail.

True it was that he had been given a chance, in view of the overwhelming eye-witness testimony against him, to plead guilty at the outset of the trial, which would have removed the death penalty, but in the time that had elapsed since he was arrested for the murder of Bailey until he was brought to trial, the whole occurrence had grown more puzzling to him day by day. Finally his weak mentality was completely dazed, and he began to doubt that he had killed the man. He had told the jury and then the judge that he had no recollection of having killed Bailey, but they did not believe him. Even now he could not remember actually killing the man.

Now he was back in his cell waiting—just waiting for death, puzzled and dazed, rehearsing the tragedy as he had each day since his arrest in an endeavor to make clear to himself just how it all came about. Still, he could not remember having struck down Jim Bailey and

killed him. But he did remember the terrible dreams he had had before the tragedy. Bailey had often seemed annoyed with him and had criticized his work, but he did not remember hating him so terribly for it before those terrible dreams began to plague him. Surely not enough to kill the man.

Those terrible dreams! God! how they obsessed him. Night after night he would dream about Bailey, dreams that were so terrible they haunted him by day until the very sight of the man got on his nerves. So it continued—dream upon dream, night after night, like stones piling one on top of the other until a great mound is formed. Then the obsession became a hatred that was unbearable, and the desire came over him to do something to relieve the nerve tension. That something must have been the killing of Bailey. At least, they told him he killed the man, but if he had, now he could feel only regret. There was no satisfaction in his heart for his crime, no more than there was hatred for the man. The hatred seemed to have ceased the day he was arrested for the murder of Bailey.

Over and over again he kept thinking this same thing without coming to any conclusion, for his mentality was too weak and undeveloped to form the right conclusion. Indeed, this very state of weak and undeveloped mentality and will had made him the prey of an evil force much stronger than himself.

About a year before Jenkins' conviction, another man lay on a cot in a prison cell awaiting execution for murder. But this man's heart was filled with hatred, a hatred as black as the death that awaited him. His face was coarse and cruel, with evil stamped on

every feature. There was no weakness in this man, just cold, cruel, heartless strength that had carried him through the worst of crimes, and left him now, at the point of death, plotting another. He knew he had but a few hours of life left, and this caused but one regret; a regret that was gnawing his vitals like an intense pain because he would not be able to carry out what he was plotting in his mind. That was the death of the man responsible for his having been sentenced to death for his crime, for this man's testimony had convicted him. If only he could kill *Bailey* before they 'burned' him, he felt he would be almost reconciled to die.

All through the last day of life these thoughts of vengeance filled his hatred-poisoned mind until the prison officials came to get him for his execution. When they asked him in the execution chamber if he had any last words to say his reply was a curse for *Bailey*.

. . . . .

He awoke with a start. "What's happened?" he thought, "I must have been sleeping." Then a feeling of something peculiar in his situation crept over him, and he looked around to see where he was. A group of men were standing to one side watching another group of men who were removing a man from a chair. "The electric chair!" the thought flashed through his mind. "They have just 'burned' somebody." He moved nearer to see who it was and realized with a shock that the man looked just like himself. "It is me!" he cried. "But that is impossible. How could I be looking down at my own body, and besides, I am alive right now." Then a wave of pain tore through him as he remembered that they had placed him in that chair. "You must think I am dead," he cried out to them. "Here I am—*alive*." In a panic, he raged at them and tried to beat them off.

"I must get back into my body," he thought to himself. "Maybe then they will know I am not dead. There is

something here they don't understand."

"I'm alive! I'm alive!" he screamed at them. "Can't you hear me? Can't you see me? Just leave my body alone and I know I will be all right again." Cursing and screaming he kept beating at them, but they did not seem to mind; they did not even seem to see him or hear him. They went right on removing the body from the chair, and then they carried it out of the room. "I must follow them until I can get a chance to get back into my body somehow," he thought, "for I know I'm not dead."

All day long he followed his body about as it was taken by train to the city where he had formerly lived, and then to the Undertaking Establishment. A little later, when the undertaker began to prepare the body for burial he raged again, begging him to let his body alone so he could get back into it, obsessed with the idea that then he would not be dead. The undertaker paid no more attention to him than had the men in the execution chamber.

Gradually he began to realize that it was useless. "They do not even notice me," he cried in agony, "but *I know* I am not dead." After awhile he calmed his impotent rage enough to try to think it out. "There must be something to this idea of survival after death," he thought, "although I have always scoffed at it and thought it the belief of weaklings. But here I am, alive and thinking, regardless of the fact that I have seen my dead body taken from the electric chair, and have seen the undertaker preparing it for burial." As he kept thinking about it his anger gradually subsided, and in the calmer state of mind which followed, the idea occurred to him to see if he could go away from his body and still be alive, for so far he had merely followed it about.

"Well, how about my old gang? I still know their hang-out. I think I would like to go there and see what they are doing. I wonder if they will be able to see or hear me," he mused.

Hardly had he thought this when he found himself in a pool-room. He looked around, and as he recognized the place a thrill of pleasure passed through him. "Well, this is all right," he said, deeply satisfied with himself. "So it worked. I guess I can go where I please without a body. Let me see if they can hear or see me now."

He looked about for his old comrades. There were some strange faces, but in the corner he found four of his old gang around a table. He spoke to them, but they went right on playing cards. They did not seem to hear him. He nudged one—but no effect. He slapped another, but his hand went right through the man's back, and the man took no notice of it. "That is strange," he thought, "for I can see myself clearly, and I really have a hand." He watched them for a long while trying to find a way to contact them, but to no avail. After a few hours they left the place. He followed them for a short distance, trying again to reach them, but they simply ignored him. "They don't even notice me," he fumed. "These same fellows who used to do whatever I said when I was the head of that gang."

Keenly disappointed, he left them. Then suddenly that black hatred for Bailey swept through him; that hatred which had stayed with him ever since the trial until the moment of death. "Bailey,"—he cursed as he said the name—"Where is he? Wonder if I can find him the same way I found the gang," he mused, in gleeful anticipation. For a moment he thought intently of where Bailey used to live, and instantly he found himself in Bailey's room. Looking around he discovered that Bailey was not there, and decided that he would wait, no matter how long, for he had plenty of time now. He filled in the time of waiting with mounting hatred, and a rehearsal of what he intended to do to Bailey.

After awhile the door opened and Bailey entered the room. He flew at

him in a demoniacal rage, cursing incessantly, striking at him, and then he tightened his fingers around Bailey's throat, but his fingers went right through until his hands met. Bailey did not seem to notice that he had even touched him. In fact, Bailey did not seem to see or hear him any more than the others he had encountered.

Then, with a shock he realized that although he certainly had survived death, in some manner he differed from the living, and he knew now that he could not do any physical harm to Bailey. This knowledge but increased the hatred that now tortured him. "I am right here with the man I want to kill more than I have ever wanted to do anything in my life," he wailed, "and I am not able to make the slightest impression on him. This is Hell, all right, but I will find some way to get at him. There must be a way if I take time to think it out."

All night he stayed there, watching every move Bailey made, brooding, constantly brooding, all the while filled with murderous hatred for the man. In the morning he followed Bailey to work where Bailey was hired as foreman of a construction gang. Again he watched every move the man made. Then he tried to influence his actions, but to no avail, for the man was too strong in character and mentally too sound. Thus days passed, but he kept watching constantly, his strong hate keeping his fiendish desire alive. Then the thought occurred to him that he might be able to reach Bailey through the physical body of someone else if he could influence such a person. "Well," he thought, "I'll keep on trying until I do."

Then one day he witnessed an argument between Bailey and one of the workmen in his group. He followed the man back to his work, and from the remarks he heard him make to the other men he knew this man did not like Bailey. This man was William Jenkins,

and from then on the spirit of Ed Crane never left Jenkins.

William Jenkins awoke slowly and looked at the clock. "Time to get up," he muttered, "and I haven't had a decent sleep all night. That argument with Bailey has been on my mind; I dreamed about it all night. He isn't fair to me, that's sure. Strange, I never thought about it before, but I've done a lot of thinking about it ever since that argument yesterday. Well, I'd better try to forget it, for I don't know that it will get me anywhere to argue with Bailey."

But he did not forget about it. All through the day it kept coming into his mind, and something seemed to be saying inside of him, "Bailey is not fair to you. Bailey is not fair to you," over and over again, until he began to watch for Bailey to come down the line, and each time he saw him coming along a queer feeling crept right through his body. That night he dreamed again that he was quarreling with Bailey. Bailey was accusing him of things he did not do, and he kept shouting back at him—"You are not fair to me." The next day the same feeling of repulsion came over him at the sight of Bailey, and those terrible thoughts against the man ran through his mind all day, and something kept urging him to defy Bailey every time the man spoke to him.

So it went on for weeks. The dreams intensified at night, the repulsion by day whenever he saw him, growing into a hatred that he could scarcely control. The least word of correction on his work from Bailey took on the proportion of an insult and a desire to humiliate him, and it set his blood boiling. His nerves grew jumpy, and he often felt a desire to do some terrible thing just to relieve the tension in his body. Every time Bailey gave him an order he acted surly, sometimes defiant, until one day an argument arose between them and Bailey discharged him.

Then like a flame the hatred in him burned for revenge. Something within him kept saying "Kill him! Kill him!" He followed the foreman to the tool house, and when he saw that Bailey had his back turned to him he crashed down an iron bar on Bailey's head.

When Bailey fell a surge of relief swept through him, and he seemed to lose consciousness. Then he heard voices and someone had taken hold of his arms. Dazed, he looked around, and saw Bailey lying at his feet, lifeless. He did not know what it was all about. They were shouting something at him; something about his having killed Bailey. "I did not do this terrible thing," he mumbled, but someone replied, "Oh, yeah! I saw you swing the iron bar down on his head." Dazedly he answered, "I don't remember—I don't remember," for that was all he could think of. "No use faking; keep that stuff for the judge," an officer said as they led him away.

When they arrested him he tried to tell them about those queer dreams and the terrible obsession he had from the time the dreams began. He told them that he did not hate Bailey any more. In fact, he could not understand why he had ever hated him enough to want to kill him. He kept repeating this every time he was questioned. Finally, the court ordered him examined by the usual psychiatrists, and their opinion was that he was shamming. They found him sane, and although weak-willed and of a low mentality, fully responsible for his crime. So he was brought to trial and found guilty of murder in the first degree with the death penalty imposed.

Thus a disembodied criminal was able to carry out a crime as easily as when in the physical body. Had he been confined in an institution doing constructive work the demands of the law would have been fulfilled and he given an opportunity to overcome his hatred and cool his desire for vengeance before passing from life.

# WESTERN WISDOM BIBLE STUDY



## Feed My Sheep



He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. (John 21:17-18.)

Generally speaking, the most important instructions, or requests, are given at the time of parting, and the above words of Christ Jesus to Peter may be well placed in this category. To all intent and purposes they are practically His last instructions to the disciple Peter, who was destined to "strengthen his brethren" in carrying on the work of Christ. The last request to him was "Feed my sheep."

Christ being known as the Good Shepherd, and His sheep His followers, it becomes clear and very evident that the farewell request of the Master was the feeding of His sheep; or in other words, seeing that they were given His teachings on all occasions. These teachings, or the doctrine of Christianity, were indeed food for them and their health and lives depended very largely upon their receiving this nutriment.

It is from this last command that the gospel must be preached to all, and as one views the strides of Christianity one can see how faithfully Peter carried out his Lord's farewell request.

The Christ teaching was twofold. Firstly, he talked to the masses in parables—"and without a parable spake he

not unto them"; and secondly, instructed those who were beyond the average in higher truths. Those things that He taught to the chosen qualified few are now to some extent being given to the masses.

Foremost in this work we have the Rosierucian philosophy as it is expounded through the *Cosmo-Conception*. It is due to this fact that the Rosierucian Fellowship is styled the Herald of the Aquarian Age. Never before has there been such a need for these inner truths of Christianity to be revealed as at the present. In giving out this modern interpretation of Christian truth, we partake of the request of Christ to Peter. We may give to the world the food for its humane advancement and spiritual evolution.

Perhaps we may think that we are not able to do this as well as we should like. In this matter let us remember Christ's prophetic words to Peter the evening before the Crucifixion: "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee that thy faith fail not: and when thou art converted, strengthen thy brethren." (Luke 22:31-32.)

Such is the case today. We may be sure that Christ still prays for each one who is sincerely doing his or her part in feeding His sheep. Let us then as fellow workers with Christ give forth with a renewed effort that which is needed above all things in the world today—mystic Christianity. May we supply the needed want by promulgation of our philosophy at the correct time, in the right manner, through the dictates of the spirit, and thus we, like Peter of old, may "feed His sheep."

# The Consciousness of the Invisible Helper

By ANN BARKHURST

(TWO PARTS—PART ONE)



IN the Rosicrucian Fellowship teaching, the Invisible Helpers are those who live a worthy life of helpfulness during the daytime while in their physical bodies, and whose evolutionary development is such as to *earn* the privilege of being helpful through the instrumentality of the Elder Brothers during the time when the physical body is asleep. Then, while functioning in their higher vehicles, as indicated in the words of the Rosicrucian Fellowship evening service, they may be found "faithfully working in the vineyard of Christ." These Invisible Helpers are gathered together in bands according to their temperaments and their abilities. They are under the instruction of other Helpers who are physicians, and all of them work under the guidance of the Elder Brothers, who naturally are the moving spirits of the whole work.

Max Heindel speaks of two grades of Invisible Helpers—conscious and unconscious. The latter are those who work unconsciously in the invisible worlds while the body sleeps. The experience of an unconscious Invisible Helper may be likened to a dream which he does not remember upon awakening. It is nevertheless a perfectly true experience, and as such will form part of the life panorama.

All evolution including initiation is a matter of the expansion of consciousness. The caterpillar crawling along the branch, the pupa in the chrysalis, and finally the butterfly which emerges on wings are in one and the same world; yet, if we judge from the standpoint of consciousness, the butterfly-life has passed through three distinct and different worlds. So for the Virgin Spirit

also there is but one World, the World which is God in His infinite manifestation, one spiritual Idea in the Mind of God, one eternally perfect Creation which was, and is, and is to be. Nevertheless, as the consciousness unfolds on the path of evolution, we seem to pass through several planes, or worlds, each of which represents one particular state of consciousness; and each plane is *aperceived* by the Ego in an infinite variety of sensations. In one aspect, we see God's World under the likeness of the physical universe, which to the five mortal senses appears relatively inert, subject to the action of merciless natural laws and the dominance of cruel intelligences.

Here we are wrapped about in the cocoon of materiality, as indeed we might suspect from the fact that we so easily sink into unconsciousness in sleep, instead of remaining conscious while the body sleeps. One of the earliest expansions of consciousness is that which gives us dominion over the dark hours of the soul, when the body sleeps upon the bed.

Expansion of consciousness, Max Heindel has said, comes by practice of the precepts. . . .

This practice of the precepts consists primarily of the proper use of the laws of thought, for again in the words of Max Heindel, "The Mind is the Path." The whole of the Path of Initiation, indeed, is under the direction of the Lords from Mercury, whose work is primarily and essentially with the individual, and whose active participation in human evolution is becoming more and more marked with every passing aeon. This is the reason that the Caduceus is used as the symbol of Initiation, and since Mercury rules the power of *pure Reason* (Gemini) as well as the *Virginity of*



*Spirit* (Virgo) pure and uncontaminated by materiality, we have here the key to the entire method of spiritual unfoldment as given by the Order of the Rose Cross.

Needless to say, perhaps, that the consciousness of the Invisible Helper is by no means identical with the consciousness of the Initiate; but it is one of the subsidiary developments ascending thereto, and is no mean achievement in itself (if we can judge by its rarity), and one greatly to be desired. It is part of the struggle by which the butterfly emerges on painted wings from the cocoon of materiality, and we may have at least some notion of our place on the Path by the degree to which light is perceived in the dark places of the soul in sleep.

The consciousness of the Invisible Helper, therefore, may be likened to the Rainbow Bridge over which the hero-ancestors rode into Valhalla; for it is a transition state, rather than a complete world-consciousness in itself.

There are also in the consciousness of the Invisible Helper certain gradations of awareness, which we may understand by comparing them with our ordinary consciousness in the day-self. Observe, physically, that first of all there is the wide-awake day-self, the self which is wholly awake to its environment in the physical world, and at the same time differentiates itself clearly from out of its environment. There is likewise the fully awakened consciousness of the night-self, in which the Ego is completely awake, and can observe and reason, converse with other Invisibles who are more or less conscious than himself, and may investigate portions of the earth's surface, seeing history-in-the-making on the other side of the world.

Now this latter consciousness is exactly like full, waking consciousness in the physical world, but the *environment* is different, and the Laws of Nature there are laws referable to psychic, or soul, phenomena rather than to material

phenomena. Nevertheless, the neophyte operating in this state of consciousness is still able to get in touch with material happenings; to travel in foreign countries, and even to make impressions upon the world of matter. This for the reason that the entire world of matter is merely the *effect* of causes operative in the higher worlds.

Max Heindel compares the relationship of cause and effect to an image cast upon a screen by a stereopticon lantern. If you change the slide, the image on the screen automatically changes also; and it is useless to try to change the image on the screen in any way except by changing the slide, because it is the slide which is the archetype, or cause, of the image projected upon the screen. This teaches the neophyte to *look first to mind*, change the *mental archetype*, and all lesser results will follow as effects of that cause. If the slide we have introduced into consciousness is an image of evil and suffering, the image upon the screen of the material world is likewise an image of evil and suffering. This is the secret of the Invisible Helper. It is also the secret of Initiation, even to the ultimate Liberation.

Now the consciousness of the Invisible Helper varies according to his development of the soul qualities described in *The Rosicrucian Cosmo-Conception* as Soul Life, Soul Light, and Soul Power. But in all cases it involves a separation from the mortal concepts of time-and-space limitations; and for this reason, both metaphysical and, if possible, mathematical studies are encouraged.

When the full waking state on the inner planes has been experienced there can be no misunderstanding on that point. Until it has been experienced, however, much confusion of mind is common, and the less-awakened states are often taken to be real waking experiences. This may seem incredible, but it is true. Many Probationers at the beginning of their work do not differ-

entiate between a "dream," a "true dream," or a "waking experience." A Probationer was once asked about her work on the inner planes at night, when she described a dream she had had, "Was that a *waking experience* or a *true dream*?" "Oh, it was true, I know it was," she exclaimed eagerly, "because we verified it afterwards." Now the point had been whether or not she herself had been awake when the "dream" happened; but her description of the dream showed nothing more than that it was a "true dream." She had not only not been awake on that particular occasion, but had never been fully awake on any other, else she would have understood the question.

Propos of this dream problem, Max Heindel writes:

Before the aspirant learns to voluntarily leave the body, he may have worked in the desire body during sleep, for in some people the desire body becomes organized before the separation can be brought about in the vital body. Under those conditions it is impossible to bring back these subjective experiences to waking consciousness, but generally in such cases it will be noticed, as the first sign of development, that all confused dreams will cease. Then, after a while, the dreams will become more vivid and perfectly logical. The aspirant will dream of being in places and with people (whether known to him in waking hours or not matters little), conducting himself in as reasonable a way as if he were in the waking state. If the place of which he dreams is accessible to him in waking hours, he may sometimes get proof of the reality of his dream if he will note some physical detail of the scene and verify his nocturnal impression next day. . . . He will next find that he can, during sleeping hours, visit any place he desires upon the face of the earth, and investigate it a great deal more thoroughly than if he had gone there in the dense body, because in his desire body he has access to all places, regardless of locks and bars. If he persists, there will at last come a day when he need not wait for sleep to dissolve the connection between his vehicles, but can consciously set himself free.—*The Rosicrucian Cosmo-Conception*, pages 484-485.

Therefore it is apparent that the experiences of many Probationers fall in the category of "true dreams," rather

than *waking experiences*. True dreams are astral happenings. But full awareness depends on the development of the *soma psuchicon* or soul body which is composed of the two higher ethers of the vital body, the light and reflecting ethers, the media of sense perception and of making thought impressions on the human brain.

It is perhaps a subtle point, but there is a dream in which we *dream* that we are *awake*. It is a common enough experience to everyone. We lie and sleep in our bed, and we dream that we are awake, and that we get up out of bed, and dress, and make ourselves ready for work. Then the alarm clock rings a second time, and we open our eyes incredulously, to discover that we are not up and dressed at all, but still lying in our bed! So with the Invisible Helper. Very, very commonly it happens that the neophyte *dreams* that he is awake as an *Invisible Helper*. This is what, in the Du Maurier fashion may be called "true dreams," and they are caused by the fact as stated above that "in some people the desire body becomes organized before the separation can be brought about in the vital body." Of course such dreams are true. Of course they really happen. Nevertheless, the neophyte is not really awake out of the body. He is only dreaming that he is awake, but he dreams further that he is awake as an Invisible Helper. With such subtle dreaming, how can the neophyte know whether he has been truly awake?

To answer that question, we must ask another. In the morning, when you awake from sleep, how do you know that you are really awake and not dreaming that you are awake? You know the difference *when you wake up*, you do not know it while you are still dreaming. It is precisely the same situation as regards the consciousness of the Invisible Helper. Is the waking consciousness definable? Is it describable? No, we can only relate it to known expe-

rience; and then when it is experienced, it will be recognized.

It is our opinion that the vast majority of Invisible Helpers operate in this true-dream consciousness, in which they dream, and dream truly and accurately, that they are Invisible Helpers. Let us compare this type of awakens with that of the sleepwalker, who dreams that he is out of bed and dressed and walking down the stairs. Meanwhile, he really does rise from bed, dress, and walk down the stairs. Is he therefore awake, in the normal sense of the word? Of course not. He is only dreaming that he is awake, but he nevertheless is able to perform not only normal actions, but sometimes he will perform feats involving such courage and skill as would not be possible to him in his normal state. Max Heindel states that like such sleepwalkers, the Invisible Helper is skillful and seemingly intelligent in his work, but again like the sleepwalker who awakens suddenly, he is often paralyzed by fear at the situation in which he finds himself.

The empty stare of the physical sleepwalker is common also to the Invisible Helper, who, in a quite different sense, is also a sleepwalker. But the body he walks in while he dreams, and which does in fact become the channel of his dream-action, is the *Soma Psuchicon* which St. Paul mentions, the soul body of Rosicrucian teaching. If this dream-self is a real thing, one may naturally ask, does it ever become visible to other people with the requisite visual faculty who are still awake in the physical body? Yes, that can and does happen. We knew of instances where the "dream" of one man was seen, mentally, by another at a distance, and the exact time was checked, since the dreamer awoke and looked at his clock.

But even the true-dream consciousness is not the average consciousness of the average Invisible Helper; for the rank and file, except for a few exceptional experiences, are in fact generally

unconscious. And what they remember when they awake in the morning is simply like a dream. Nothing more.

Max Heindel has said that the first part of the time during physical sleep usually consists of the Ego's working upon his own unconscious body, restoring its lost energies, and preparing it for the next day's work. He writes:

The Desire World is an ocean of wisdom and harmony. Into this the Ego takes the mind and the desire body when the lower vehicles have been left in sleep. There the first care of the Ego is the restoration of the rhythm and harmony of the mind and the desire body. This restoration is accomplished gradually as the harmonious vibrations of the Desire World flow through them. There is an essence in the Desire World corresponding to the vital fluid which permeates the dense body by means of the vital body. The higher vehicles, as it were, steep themselves in this *elixir of life*. When strengthened, they commence work on the vital body, which was left with the sleeping dense body. Then the vital body begins to specialize the solar energy anew, rebuilding the dense body, using particularly the chemical ether as its medium in the process of restoration. It is this activity during sleep which forms the basis for the activity of the following day. Without that there would be no awakening."—*Cosmo*, pages 93-94.

We need not elaborate upon the ordinary dream, however vivid and beautiful and convincing it may be, for it is purely an astral phenomenon as shown above. But the true-dream consciousness and the next higher development, the Waking Consciousness of the true Invisible Helper, present pitfalls which should have consideration, and are important because they depend on the activation of the two higher ethers, or *Soma Psuchicon*.

Max Heindel emphasizes the point that *Fear* should be eliminated from the consciousness, and confesses that in his own case it was a serious handicap in the early period of his Initiatory work. He therefore urges the student and Probationer to think much and often about the work of the Invisible Helper, to accustom himself to the idea of being absent from the body; for the

stab of fear cuts through the psychic consciousness immediately, and precipitates the neophyte back into his body. One Probationer described to us how one morning at dawn he awoke with the memory still fresh and keen of some contact with the Brothers of the Rose Cross. He was aware of a penetratingly sweet rose fragrance in his room, and as he lay there the perfumed currents seemed to flow through and through his body, so that he felt as if

he were afloat in them. And then—suddenly—he knew that he *was floating*, floating above his body which lay there on the bed below him. “I felt a stab of fear,” he said, “and felt myself sink into my body. It was like going into a *cloud of points*, which felt larger than those you see in the air. When everything fitted, it closed over my face and head almost as water would do, and I opened my eyes on the physical world.”

(Concluded in October Issue)

## A Matter of Pride

By A. J. HAWORTH



HE Edwards Chemical Company was facing ruin. James Edwards, the president, was sitting in his private office pondering the situation. Cold relentless figures had haunted him day and night—sleepless nights filled with thoughts of the firm staggering under the blows of small turnover, uncollectable accounts, and tight credit. The last ninety days had seen him making frantic attempts to get extensions on overdue notes at the bank for the firm. It seemed he had exhausted every resource.

If he had only secured that contract from the city to furnish the chlorine for the water supply, he was thinking, he would have had a chance to pull the firm back to solvency. But today he had received word from a reliable source that Jerry Henderson's company had slightly underbid him. Now that this last hope was gone, collapse was inevitable.

He stirred uneasily and looked at the clock. Tomorrow at this time his creditors' representative would call to discuss bankruptcy, and he would have to face him and admit defeat. At this picture his pride welled up within him and revolted vigorously—that deeply

ingrained ancestral pride in the Edwards name and it gripped him even tighter as he envisioned his friends at the club talking in undertones when he was near or tactfully avoiding him. He could see Bill Hayes, the mayor, offering him a clerical position, or Jerry Henderson condescendingly suggesting a job in his laboratory, and he actually began to feel resentful toward these men whom he had always considered friends. True, he had not taken them into his confidence nor had he brought himself to tell his wife and son Jimmie of the impending crisis.

He felt tired and alone as he sat there helplessly picturing the concern which he had slowly built up from a one-room laboratory, crumble before his eyes. It dazed him and yet he was conscious that he must do something about it. Something that had been occurring to him very often recently.

Presently he fumbled in his desk and produced two insurance policies, which he proceeded to examine methodically. One was for \$50,000, payable to his wife, and the other for a like amount named the Edwards Chemical Company as beneficiary. Wearily he calculated that the first policy would be ample to

care for his wife and to assist Jimmie, who graduated in the spring from the university, to get a good start in the business, which he could take over on a sound basis, thanks to the other policy that would easily cover the firm's liabilities. Thus the Edwards' credit would remain intact and the company could regain its former standing when the uptrend in conditions came.

The way seemed clear. It was not only very simple, but appeared to be the only logical course. The end justified the means, to his confused mind, and evidently only ripe circumstances were waiting for him to act.

He turned in his chair to the water cooler and drew a full glass, which he placed on the desk. He noticed that his hand shook slightly as he took from his vest pocket a small envelope, which he tore open. Carefully, he emptied the white powder into the glass. A full glass, he reminded himself, for five grains would make the effect immediate because the water would promote the general distribution.

Suddenly he straightened and replaced the glass on his desk. Some inner power seemed to make him hesitate. He wondered if he were afraid of death, he wondered if other people who went this way were afraid and why they did it. Life. . . . Death. . . . Which did he fear most? Pride. . . . His family. . . . Which did he love most? As he sat there trying to sift things through his befuddled brain, he gradually became drowsy and he leaned back in his chair and closed his eyes.

Following a short interval, he was dimly aware of being in a strange realm where the atmosphere was highly attenuated. Gradually, as he became more and more conscious of his surroundings, he realized that he was standing in front of a great white stone structure, which bore an inscription over the door in gold letters—"Temple of Justice." Although he could see no

one in the hazy light, he had a vague sense of another's close presence—an intimate subtle force that seemed to permeate him and urge him gently toward the entrance of the Temple.

In another moment he mounted the broad steps haltingly, as though depending on this inner power to direct his somewhat vacillating being. This influence did not seem dynamic or authoritative, but rather gave the impression of great strength and kindness—something, or maybe someone, in whom he could place unlimited confidence.

At the huge portal of the Temple stood an erect old man of serene visage, who reminded him of the picture of Father Time without the scythe and hour-glass. And, as he hesitated on the threshold, the old man slowly and majestically motioned him through the open doors, without comment or change of countenance. Edwards felt that the man truly represented his apparent role—a dignified impersonal duty, with which he was neither happy nor sad.

The large room in which he found himself was bathed in a subdued rosy light that appeared to filter through the high-vaulted glass dome. A few people, such as one would see moving along an urban street, were quietly advancing toward an inner door. He wondered who they were and where they were going in this strange new land. He was uncertain what to do, but an automatic power of some kind slowly impelled him to join the stream of moving people.

After passing through the inner door, he again found himself alone save for the invisible presence which now guided him along a corridor to another door with a sign on it which read, "Enter here for Moral Intelligence Test."

Edwards somehow felt aware of his own identity, that is, he was half aware that he was dreaming—or perhaps in his confusion of mind, had he taken the poison and was he now in the spirit world? But still, he tried to remind

himself, he had nearly decided to face the situation and make the best of it. And he remembered that the Edwards clan had a streak of fighting blood in them.

At any rate, as he entered the room, it occurred to him that this must be some kind of a test on morals to establish his rating for some reason, and a grave doubt began to rise within him—a doubt as to his good judgment on fundamental codes of living. He realized he had been so wrapped up in his concrete problem and its solution that he had given scant attention to the abstract values of the intangible.

So, with growing apprehension, he looked around the room. It was a small empty room, and in the uncertain light he could see, on the opposite wall, a large chart in the center of which dangled a gold crayon on a silver cord. Upon closer scrutiny, he found his name at the top followed by a list of statements in old English gold letters. At a right hand margin of each sentence appeared two words, "True" and "False."

It was plain that he was expected to indicate what he considered to be the correct nature of each statement, by underscoring either of the two words. He slowly took up the crayon and started to examine the script. The guiding spirit that had been pouring a strength into him that bolstered his self-assurance, was gone. He felt empty, a hollow void; weakness pervaded his whole being. Moreover, he felt as naked as if the covering of his soul had been stripped from him and he stood before a merciless mirror.

Suddenly one of the statements began to shimmer and glow ruddily, like an electric sign that had just received the current. It read, "A man's pride shall bring him low." It seemed a far cry from this place to that same old biblical proverb which used to hang in the parlor when he was a boy at home. As the full meaning of the words seemed

to sear themselves into his consciousness, he began to tremble and feel like a mite before a mountain.

At this moment a bell sounded in the distance, and he gained a measure of composure, for it had the familiar sound of a telephone bell—perhaps his own telephone. As he struggled with himself, the bell rang again—louder it seemed. He opened his eyes and gradually came to the full realization that he was still alive and sitting at his desk. As he quickly pieced the preceding strange and vivid events together, he mopped a damp forehead and stared at the glass before him. And as the unpleasant implications of the vision diminished, a sense of indescribable relief enveloped him and he felt like falling to his knees in reverent thanksgiving.

The telephone bell started jangling again as he poured the contents of the glass into the cooler drain. He picked up the receiver—"Mr. Edwards speaking."

"Hello, Jim, this is Bill Hayes. That contract for the chlorine is yours. Jerry Henderson said he had a private reason for withdrawing his bid. By the way, I've been trying to get you for ten minutes. Have a little conference on?"

Mr. Edwards gulped, but managed to say, "No, Bill, a very important one."

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## Solace

By JEAN STANDAGE

*Like a mist He comes to me at night  
and I see His face  
etched in love, lined by sorrow;  
a golden light pervades  
my room  
so suddenly  
that even the shadows cannot hide—  
a light that leaves me  
free and clean,  
as though soft rain  
had fallen on my troubled heart.*

# A ROSICRUCIAN CATECHISM

## Children in the Heaven World

By EMILY W. LORTCHER

Q. What is the fate of children after death?

A. Children live a particularly beautiful existence in the heaven world. If we could but see them we would quickly cease our grief. When a child dies before the birth of the desire body, which takes place about the fourteenth year, it does not go any higher than the first heaven, because it is not responsible for its actions, any more than the unborn child is responsible for the pain it causes the mother by turning and twisting in her womb. Therefore the child has no purgatorial existence. That which is not quickened cannot die. Therefore the desire body of a child, together with the mind, will persist until a new birth, and for that reason such children are very apt to remember their previous life.

Q. Approximately how long are such egos detained in the first heaven?

A. For such children the first heaven is a waiting place where they dwell from one to twenty years, until an opportunity for a new birth is offered. Yet it is more than simply a waiting-place, because there is much progress made during this interim.

Q. Do not these children feel strange and alone in their new environment?

A. When a child dies there is always some relative awaiting it, or, failing that, there are people who loved to "mother" children in earth life who find delight in taking care of a little waif.

Q. How do the children spend their time during the waiting period?

A. The extreme plasticity of the desire stuff makes it easy to form the most exquisite *living* toys for the children, and their life is one beautiful play;

nevertheless their instruction is not neglected. They are formed into classes according to their temperaments, but quite regardless of age. In the Desire World it is easy to give object-lessons in the influence of good and evil passions on conduct and happiness. These lessons are indelibly imprinted upon the child's sensitive and emotional desire body, and remain with it after rebirth, so that many a one living a noble life owes much of it to the fact that he was given this training.

Q. Is there any reason why death often occurs in childhood?

A. Often when a weak spirit is born, the Compassionate Ones (the invisible Leaders who guide our evolution) cause it to die in early life that it may have this extra training in the first heaven to fit it for what may be perhaps a hard life. This seems to be the case particularly where the etching on the desire body was weak in consequence of a dying person having been disturbed by the lamentations of his relatives, or because he met death by accident or on the battlefield. He did not under those circumstances experience the appropriate intensity of feeling in his post mortem existence, therefore, when he is born and dies in early life, the loss is made up as above.

Q. What happens to those responsible for the "weak etchings" experienced by a departing spirit?

A. Often the duty of caring for such a child in the heaven life falls to them. They are thus afforded a chance to make up for the fault and to learn better. Or perhaps they become the parents of the one they harmed and care for it during the few years it lives.

(Reference: *Cosmo*, pages 117-118)

# The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease,

and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

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

## Uncle Mart's Family

By S. B. McINTYRE

(TWO PARTS—CONCLUSION)

"**B**UT Jim loves Maxine! His Venus, the planet of love, is in Leo the love sign, and in the fifth house—the house of love. Venus is trine Jim's Sun, Mercury, and Jupiter in the fixed sign of Taurus, which increases its steadfastness and power. Jim will do anything for one he loves. Planets urging him and Maxine to elope. Less than a week to culminate. You stop your ragging of Maxine for a day or two. Then you tell her as a deep dark secret what you've heard here. Emphasize the expensive wedding part. Maxine'll have Jim propositioning your father about their elopement pronto, and—" Uncle Mart paused significantly.

"I can't see where any *propositioning* will come in," objected Dannie.

"Hint to Maxine that Jim should mention to your Dad incidentally that he can borrow enough money from a bank at eight per cent to start them in housekeeping. Dad won't offer? Oh, no!"

"I hope you're right. Jim's too good a boy to be driven away from this family."

"Best chart of any beau that Maxine's ever had!" Uncle Mart fingered Jim's chart affectionately before he carefully tucked it into a loose-leaf folder. "Now if we can only train Frank—"

The telephone bell close beside him rang, and Uncle Mart lifted the receiver to his ear.

"No, it's not too late, Frank," he said, after a moment. "I'll be right over."

A few minutes later Uncle Mart stepped from a taxi almost into the arms of his nephew-in-law, who was agitatedly marching up and down a rod of sidewalk in front of his home.

"Freddie, Uncle Mart! Is he going to die?" he exclaimed.

"No, Frank, no. I feel sure he won't. The plan—" Uncle Mart hesitated. He knew that Frank, like Helene, hated the mention of Astrology. "The doctor said he has a slightly fractured skull—not necessarily fatal, but may take some time to get over."

Uncle Mart settled himself in a chair in the living room to which he was hastily ushered, then turned pitying eyes upon Frank's handsome, though now drawn features.

"I just have to see him, Uncle Mart!"

"No use to see him for a day or two, Frank, if then. He's not conscious—wouldn't know you. And it could give Helene a chance to snub you unmercifully. Of course, she might not do that. Freddie's injury may have softened her. Anyhow, you have a chance to get



the whip hand now, and I'd take it if I were you."

A black cocker-spaniel puppy sidled through a doorway, caught sight of Frank, and waddled across the floor as fast as his short fat legs could carry him.

Frank drew the little creature into his arms. "What a little thing to cause so much trouble, Uncle Mart!"

"You going to keep him?"

"I am! Freddie loves this little tyke more than anything he's ever had in his short life. He's named him 'Blackie,' but calls him, 'Dahlin' most of the time. I promised Freddie we'd keep him. I've never made an issue of anything before, but—" Frank hesitated.

*Thank The Highest, as Dannie often says, he's reached his limit at last,* Uncle Mart thought, then he said, "That's been the cause of all the trouble between you two, Frank. You've been too easy-going with Helene—let her have her own way till she's utterly spoiled!"

"Only way I could get along with her, Uncle Mart."

"Well, it's going to take some terrific shock to unspoil her. If you'll listen to me, you will see a chastened, regenerated Sco-ah-wife coming home to you inside of three weeks!"

"You sure Freddie's unconscious? Not a thing I can do for him?"

"Absolutely! *May* be a week before he regains *normal* consciousness!" craftily. "Helene has a trained nurse. Nothing you can do."

"Hasn't Helene even mentioned sending for me—at a time like this, Uncle Mart?"

"Dannie offered to come for you, but she said no."

"Can you believe that she'd be so hard?"

"I shouldn't say that Helene's exactly hard, Frank. She's just egotistical, bossy, cruel—vindictive, too. Loves to punish those who try to prevent her from having her own way."

"Well, she's punished me for the last time!" Uncle Mart felt his heart

beat joyfully at Frank's words. "She's been gone a week now. She won't see me, nor even let me speak to Freddie over the 'phone. I'd about made up my mind to sell everything—house, store, and all—and clear out, when I got Dannie's note. I can't stand this kind of life any longer. Never know when I'm coming to a home or to an empty house!"

"Well now, Frank, you might listen to a plan I have, but you don't have to consider it at all. Maybe it won't work, anyhow. And, of course, I don't want to interfere."

"Spill it!"

"First, I'd fire the maid."

"I have no maid. Helene drove her off the day she left."

"You certainly are a good housekeeper!" Uncle Mart glanced over the immaculate room with astonished eyes.

"I've nothing else to do, evenings, Uncle Mart. And I've spent all my spare time with Helene and Freddie for so long, that I can't enjoy any one nor anything else."

"Well, you tumble this house up—let it get good and dirty—and put a 'For Sale' sign on it."

"*Sell it?*"

"I didn't say 'sell it.' I said put a 'For Sale' sign on it. There's a difference. Board the puppy at a Vet's during the week and get a room out. Be here only Sundays to show the place. And make sure the neighbors see the puppy with you then. Helene telephones the neighbors often. You still love Helene, Frank?"

"That's the worst of it, Uncle Mart. Helene is awfully sweet when she isn't crossed. Then I'm not the changeable type. I'm afraid I'll always love Helene too much for my own good."

"That's not bad, Frank, if you don't let it be too obvious."

An hour later, when Uncle Mart prepared to leave, he was glad to see that Frank's handsome blond face had lost some of its gloom.

"Freddie's doctoring is likely to cost

a lot, Frank. You got plenty of money?" Uncle Mart's hand was feeling for his check book.

"Yes, thank you, Uncle Mart. I made the last payment on this house yesterday. And my hardware business is all clear and going good."

"Well, if you'll just try my prescription, I think you may bank on a permanent reconciliation with Helene inside of three weeks. Hope you can stand it that long."

"I'll stand anything there's any hope in." Frank cuddled the now sleeping puppy in his arms as he walked to the taxi with Uncle Mart.

"Don't worry about Freddie! I'll keep you posted on his condition."

"Thanks a lot, Uncle Mart! Good night!"

Throughout the week that followed, Uncle Mart was gratified to note that lines of doubt and fear were displacing the former lines of stubbornness and arrogance on Helene's face. And though Freddie was recuperating more swiftly than expected, the look of anxiety in Helene's eyes continued to deepen.

When Freddie regained consciousness, and the nurse had been dismissed, Uncle Mart secretly took pains to impress the child with the idea, that though his daddy had been obliged to go away from home, he was still keeping the puppy. And that as soon as his daddy had time, he would have the puppy's picture taken and send it to keep Freddie company while he had to stay in bed.

As the second week of the boy's illness progressed, Uncle Mart noticed that Helene was never very far from the telephone, and that she was the first to reach it whenever there was a call. As this second week of Frank's silence drew to a close, Uncle Mart unexpectedly entered Freddie's room, and found Helene on her knees beside the sleeping child. Her face was swollen almost beyond

recognition, and her breast was heaving with suppressed sobs.

"Why, Helene, you shouldn't take on so!" Uncle Mart craftily exclaimed. "Freddie's all right. He'll be up in another week, doctor says."

For answer Helene sprang to her feet and fled to the guest room, from which faint sounds of sobs continued to fall upon Uncle Mart's ears.

The following day brought a package to Freddie. Uncle Mart took it from the postman, carried it straight to the child's room, and—ignoring Helene, who sat beside the bed—tenderly laid it on Freddie's lap. "Here's something that must be especially for you, Freddie. Your name is on it, so I feel sure you should be the one to open it."

Framed in bandages, Freddie's pale face glowed as he excitedly tore the wrappings from the package. "My Daddy and my Dahlin'!" exclaimed the child in a hushed voice, as he worshipfully fingered the photograph. "Unkie, you telled me it would be my Dahlin', an' it are my Daddy, too!"

After one glance at the pictured thin face of her husband, Helene rose and fled from the room.

*That was a slick trick of Frank's,* thought Uncle Mart, as the door closed behind Helene.

At the dinner table the second Sunday after Freddie's accident, Uncle Mart happily watched Helene's chastened features. "Didn't think she could change so quickly," he thought. "Sickness in the family, solitude and suspense seem to have done wonders. Not a sarcastic, egotistical word from her this whole week!"

Helene had been out all the morning, so Uncle Mart was not surprised when she came to his room that afternoon.

"Uncle Mart, have you seen Frank?" she excitedly asked.

"Well, I happened by your house the other day, Helene, and I saw a 'For Sale' sign on it, so I looked Frank up."

"He really means to sell our home, then. Oh, Uncle Mart, I couldn't believe it!"

"It's no use to him now that you and Freddie are gone for good."

"Gone for good?"

"Yes. He said that you had told him you never wanted to see him again; that you had prevented him from speaking to Freddie over the telephone; and that you hadn't even let him know of Freddie's accident. I couldn't believe that of you, Helene."

"It's true!" Helene began to walk the floor.

"How could you be so cruel, when Frank has always been so good to you?"

"Oh, that dog, Uncle Mart! The first time that Frank's ever made an issue of anything. I couldn't stand it!"

"You didn't mind the dog?"

"Of course not. Freddie loves it! I meant to get him one. I got mad when Frank beat me to it, and didn't tell me about it first. So I kicked the dog out and told Frank to go out after it!"

"Has Frank got into the habit of asking your consent before he dares do a thing he wants to do? Clinging vine type of man? I'd never have believed that of Frank. His business won't last long if he has no more intestinal fortitude than that. Guess he won't care, anyhow. He's all in. Doesn't think he has anything to live for—now. Told me he thought of selling everything out, and leaving town."

"Uncle Mart, will you see Frank? Find out if he really cares for me any more?" Helene was crying on Uncle Mart's shoulder.

"Now, Helene, I don't want to interfere. If I pry into Frank's feelings, I have to tell him you sent me!"

"All right—tell him—anything! If you'll only fix it up for me this time, there'll never be another time. Never! Oh, Uncle Mart, this has been the worst two weeks! Sh-h-h!"

"Come in!" called Uncle Mart in answer to a knock. Helene turned her face from Dannie's inquisitive gaze, as

she sidled past him through the doorway.

"Well, Uncle Mart, I've a T. L. N. for you." Dannie slung his long form into the biggest arm chair in the room.

"T.L.N.?"

"Trade-last news!"

"I'll trade," grinned Uncle Mart. "By the time Helene has worried through another week of sorrow and suspense, Frank and she will live happily ever after. Last of next week, the planets will set fine for that. Progressed Venus in marriage house will be well past the square, or bad aspect to Helene's Sun; and the New Moon will be trine, or in good aspect to Frank's Sun. Marriage troubles over for Helene! Happy reunion for Frank!"

"The planets have already set for my T.L.N., Uncle Mart. Maxine and Jim were secretly married a week ago. Dad loaned them the money, and they're all set to go housekeeping on their own. The whole family is going to be invited to their flat for dinner next Sunday. Keep it under your hat, Uncle Mart! Maxine just whispered it to me, and it's to be a big surprise. And is Maxine happy! She nearly broke my neck hugging me!"

"Hooray!" Uncle Mart's aging face glowed as he hurriedly rose. "I got to go, Dannie! Got to see Frank—right away. He has to be in on that dinner, too. Freddie'll be well enough—I feel sure."

"Hop to it, Uncle Mart!" Dannie shook his elderly uncle into a top coat. "I'll bet on you!"

It was an anxious Helene who, at a tip from Uncle Mart, followed him to his room four evenings later.

"Frank's taken the 'For Sale' sign off the house, Helene."

Helene's face lighted, and she clasped her hands tightly. "Oh, Uncle Mart, you've managed to fix things up for us—haven't you?" she ecstatically cried.

"Does Frank keep the puppy?"

"Uncle Mart, if Frank will only take me back, he can bring an elephant home unbeknownst to me after this, and I'll not say a word. What I've suffered since Frank never even 'phoned to ask about Freddie! And how scared I've been since I heard he had the house up for sale. My home, Uncle Mart! If he'd sold that! He's always smoothed things over between us himself before."

"Well, you have to do the smoothing over *yourself* this time, Helene. Frank said he'd be at the house a while this evening—if you wanted to see him. I—"

"On my way, Uncle Mart! Will you see that Freddie's fixed up for the night for me? See you later!" Helene dashed out.

Two hours later, Uncle Mart was awakened from a sound sleep by a cold hand on his brow. He moved and two

cold arms slipped about his neck.

"Uncle Mart, I just have to tell you. You don't mind my waking you?"

"No, Helene, no indeed!" Uncle Mart switched on the light over his head.

"Frank was so *sweet* to me, Uncle Mart! And oh, I was so glad to see him! I've been *such* a fool! Such a silly, bossing fool, and I told him so. Freddie and I are going home tomorrow. Oh, I'm so happy!"

Uncle Mart felt ecstatic kisses all over his face. "You're the dearest Uncle! I hope you have a good sleep! Nighty-night!"

Uncle Mart snapped off the light, and drew the coverlet up to his chin. "Thanks to Astrology, there's peace in the family again. I hope it lasts. I'm all wore out!"

## The Children of Virgo

Birthdays: August 24 to September 23.



HE harmonious and artistic Venus is posited with the Sun in Virgo, sign of service and health. The conservative, opulent Jupiter, also the literary, dexterous Mercury, ruler of Virgo and Gemini are in the sign of the heart, Leo; and Neptune, occult, inspirational, and musical, but often vague and even fraudulent, makes his home in Libra for the next 14 years. In the Mercurial Gemini we find Saturn, cautious and thrifty, also Mars, militant, energetic, impulsive, and the unconventional, liberty-loving, and inventive Uranus.

The children of Virgo are critical and analytical, which is shown by the keyword of the sign, "I analyze." This trait often results in an unsympathetic attitude. However, the Virgo children of 1943 will have the intellect softened by the suave and kindly Venus as a basic characteristic, while all Virgo

natives may profit in ways having to do with their personal development or advancement by the transit of Venus through their Sun sign from July 8 to November 10.

The eloquence and adaptability of Mercury and the humanitarian benevolence of Jupiter in Leo indicate that those having this grouping of planets will at some time in their lives take up humanitarian work and become shining lights in helping and guiding people who are suffering physically and spiritually. Neptune in Libra will add inspiration and spiritual understanding which will be a comfort and satisfaction to the native as well as to others whom he contacts.

Neptune in Libra for the next 14 years means that all the conditions and possibilities inherent in both planet and sign are relatively permanent. For the Virgo native, Libra is his solar second house (being second to his Sun

(Continued on page 412)

## Astrological Readings for Subscribers' Children

We delineate each month in this department the horoscope of *ONE* of our subscribers' children, age up to twenty-one years. This includes a general reading and also vocational guidance advice. The names are drawn by lot. Each *FULL* year's subscription, either a new one or a renewal, entitles the subscriber to an *application* for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading. *Readings are*

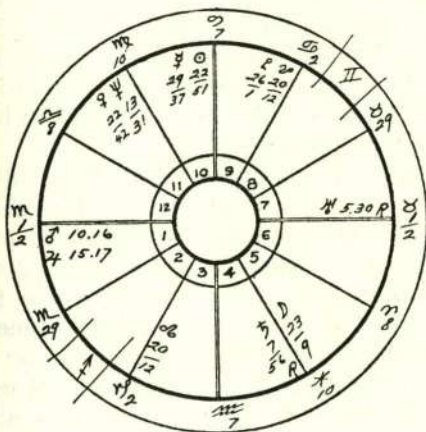
*NOT given with EACH subscription, but only to the ONE CHILD whose name is drawn each month.*

In applying be sure to give name, sex, birthplace; and year, month, and day of month; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

We neither set up nor read horoscopes for money, and we give astrological readings only in this magazine.

ALICE D.

Born August 16, 1935, 11:55 A. M.  
(Daylight Saving Time)  
Latitude 41 N. Longitude 74 W.



This month we have the horoscope of a little girl who will soon be eight years old. With fixed signs on all angles she is very determined and set in her ideas. However, she has four planets in common signs and these give considerable flexibility to her nature.

Scorpio on the Ascendant and Mars rising gives stamina and persistence, a strong physique and general good health. However, we must caution the parents regarding her health as she approaches puberty. Great care must be taken at this time with her general health, diet and mental attitudes. Moon opposition Venus, and Saturn opposition Neptune, there may be disturbances in the female function, digestive troubles, and poor circulation.

This young lady will resent any imposition of her own rights, but is rather prone to ride roughshod over others—Mars in opposition to Uranus is headstrong, self-willed, and impatient of restraint. She needs understanding sympathy as well as firmness to help her overcome this trait. The Moon trine Jupiter shows a noble, generous, friendly disposition and great personal magnetism. Neptune and Venus in Virgo in the 11th house give the ability to attract congenial, intellectual, and spiritual friends, but, on the contrary, the opposition of Saturn to Neptune also makes her liable to fraud, deception, trickery, and treachery on the part of other so-called friends, so she must be very careful whom she chooses as companions.

Early in life she should be taught the sacredness of the creative force, as Jupiter in Scorpio conjunct Mars tends to indulgence of the lower nature. She should be taught to be circumspect and dignified when in the company of the opposite sex; also her diet should be carefully watched, and highly spiced, rich foods avoided. Childhood training in self-control and moderation will be of exceptional value to this girl with fixed signs on all angles, because once habits (good or bad) are formed, such a person is very likely to continue in them.

A self-reliant, resourceful, constructive nature is indicated, with the ability to meet contingencies in life. The Sun in Leo conjunct Mercury but not combust, gives the power of self-control, a keen sense of humor. She will seldom

stoop to do a mean act. Also the memory and mentality are strong. Mercury rising after the Sun indicates a tendency to learn life's lessons the hard way, by experience and hard knocks rather than by forethought. However, her after-thoughts concerning any experience can be and should be the basis for making correct decisions in the future, because the same kind of decision must be made many times.

Jupiter sextile Neptune brings out the noblest and most spiritual strength of both planets, giving a religious trend of mind. The sextile of Mars and Neptune intensifies her emotional nature and inclines to the study of occult subjects and mysticism. Both these aspects point to the possibility of success in an occupation connected with occult orders.

A wide choice is shown for suitable vocations. Six planets in the watery signs suggest, for instance, stewardess on a ship, manager of a laundry, or of a place where juices and soft drink refreshments are sold. (But there should be no example of drinking alcoholic beverages in the home; instead, she should be taught its dangers as Jupiter conjunct and parallel Mars in Scorpio would tend to excess in her case.) Mars rising in Scorpio shows executive ability and mechanical ingenuity. Pluto well-aspected by a trine to the Moon and sextile Venus, she might do well managing a dry cleaning establishment.

In a different field, three planets and the Dragon's Head in earthy signs show aptitude for scientific farming in its many branches: agriculture, floriculture, horticulture. Venus in Virgo makes good nurses, chemists, and dietitians.

The oppositions in this chart show the need of learning to co-operate with others. The sooner she does this the sooner the many good aspects in her chart can bring success in whatever field she chooses for her life's work. It is important to make a choice early in high school, for instance, so that her education may be of greatest value.

## THE CHILDREN OF VIRGO

(Continued from page 410)

sign), hence to be specially interpreted in regard to earning power, money, personal property, finances—considered with the Libra characteristics of balance, skill in evaluation and merchandising, tact in contacts with the public.

With five planets in the two signs ruled by Mercury, the Mercury influence should be very noticeable in the lives of all ruled by this planet which has been called the Messenger of the Gods. Max Heindel writes that Mercury is a "focus through which the faculty of reason finds expression . . . to act as a brake upon the lower nature and assist in lifting us from the human to the divine." Mercury being the planet of expression, even a so-called evil aspect to Mercury helps to bring out what is within and is therefore better than no aspect.

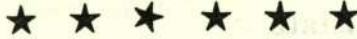
Mars and Saturn are often called planetary opposites, therefore both these planets in Gemini will be likely to produce an unusual mixture of the Mars courage and impulsiveness with the Saturn caution and thoughtfulness. Adversely aspected this may appear in the person as lack of courage but covered by a blustering manner; favorably aspected as a well-balanced individual of purposefulness and consideration for others. Also located in Gemini we find the altruistic, original, and scientific Uranus. The influence of Uranus will have a strong bearing on mental qualities, temperament, and aims in life.

The sign Virgo and the sixth house, of which it is the natural ruler, represent one's work in the world, also the state of health. Affairs and vocations having to do with nutrition, food, diet, hygiene, chemistry belong to Virgo, hence Virgo makes good nurses, medical doctors (but seldom surgeons), chemists, welfare workers; also bookkeepers, editors, writers. Executive ability is strong, with the capacity to grasp every essential detail.

# VOCATIONAL GUIDANCE ADVICE

THESE PAGES are a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information: Sex,

place of birth; year, day of month, and hour; full name. No readings given except in the Magazine and ONLY FOR PERSONS 14 to 45 YEARS OF AGE.—EDITOR.



## Surgeon. Gardener

**NATALIE B. A.**—Born November 16, 1928, 11:15 A.M. Lat. 44 N. Long. 70 W. With the Sun in the 10th house in Scorpio and three planets in the fire signs, this young woman could succeed as a humanitarian surgeon, as Sun is trine to Uranus. Mars, Pluto, Sun, and Mercury in water signs and Mars sextile Jupiter give her mechanical and constructive ability, especially in occupations that have to do with ship-building. Three planets, Jupiter, Neptune, and Moon in earthy signs also point to raising flowers or the study of tree surgery.

## Teacher. Horticulturist

**BIRTIE F.**—Born May 16, 1923, 10:33 P.M. Lat. 7 N. Long. 80 E. With Capricorn on the Ascendant and Mars in Gemini sextile Neptune and Venus; three planets, Mars, Mercury, and Moon in the 5th house, we would advise instructor of landscape gardening, horticulture, floriculture as a vocation for this young man.

## Herbalist-Astrologer. Chemist

**SALVADOR P.**—Born November 23, 1898, 6:30 A.M. Lat. 21 N. Long. 104 W. Uranus rising in Sagittarius trine the Moon gives a leaning toward astrology. There are also strong indications for a chemist and herbalist: Sun in 12th house trine Mars, and Mars trine Moon and Uranus. By combining the study of chemistry and herbs with Astrology and the human body and its functions, he may be able to be of greater service to humanity. Also with a group of planets in Sagittarius he could do well with raising and training dogs and

horses for war work, or as manager of an Amusement Park or Recreation Grounds.

## Writer. Lawyer

**LORETTA D.**—Born February 4, 1906, 1:10 P.M. Lat. 38 N. Long. 122 W. Three planets in the 9th house in the airy sign Aquarius and two in the airy Gemini, point to writing as a profession along the lines of law, religion, philosophy, and metaphysics. Mercury in the 9th house in Aquarius gives facility in speech and writing, advanced ideas, love of popular science and mathematics, and favors the profession of lawyer. Moon conjunct Pluto in the 1st house gives a vivid imagination.

## Soldier. Inventor. Surgeon

**STANLEY J. L.**—Born March 30, 1901, 3:00 A.M. Lat. 45 N. Long. 93 W. Five planets, Sun, Venus, Mars, Moon, and Uranus, in fiery signs would favor the profession of surgeon, or an Army career, but if the age of 42 finds him without the necessary background of education and training for these professions, he may find work which would bring contentment and profit in defense plant work. Trine of Sun, Uranus, and Mars shows ability in engineering lines, radio, electricity, also invention. Good earning capacity (Sun in 2nd house).

## Dietitian

**MARJORIE E. H.**—Born February 7, 1920, 1:20 A.M. Lat. 42 N. Long. 71 W. Moon in Virgo marks the study of chemistry and dietetics. The Sun in Aquarius in the 3rd house, new methods of healing such as electro-therapy, astro-therapy, magnetic healing, etc. Mercury in 3rd house in Aquarius

favors the study of astrology. Combining these aptitudes she could write original articles from a new viewpoint. Venus in 2nd house trine Saturn favors dealing in dress goods, jewelry, music, and musical instruments.

### WAVE. Real Estate

*ELSIE E.R.*—Born July 10, 1921, 4:00 A.M. Lat. 38 N. Long. 108 W. Three planets, Jupiter, Moon, and Saturn in earthy signs and in the 4th house, denote the administration of houses, lands, agriculture or mining property; these planets in Virgo would favor a health resort. Also, five planets, Uranus, Sun, Mars, Mercury, and Pluto in watery signs indicate this young woman might succeed as a WAVE, or as stewardess on board a ship or other occupation where ships are concerned.

### Speaker. Salesman

*GLENN D. J.*—Born September 25, 1900, 4:40 A.M. Lat. 39 N. Long. 80 W. Five planets in airy signs indicate writing ability. Sun in Libra gives a pleasing voice. Mercury conjunct Moon in Libra an uncommon ability of expressing himself, and Neptune in Gemini the gift of oratory with unusual literary ability. Commercial salesmanship might also interest him. Venus, Saturn, Uranus, Jupiter and the Dragon's Head in the fiery signs of Leo and Sagittarius indicate ability as machinist, engineer, chauffeur, barber.

### Physician. Mechanic. Musician

*ROBERT J. N.*—Born December 2, 1913, 2:00 A.M. Lat. 30. N. Long. 91 W. The militant Mars in the 10th house of prominence and profession conjunct Neptune and trine a Venus-Mercury conjunction in Scorpio (surgery, mechanics, etc.) on the cusp of the 2nd house (money earned) give success and ability in medical lines, as laboratory technician, or where fluids are worked with, also as machinist or engineer—Mars, fire, iron, sharp tools. Libra ris-

ing and cardinal signs on the angles indicate artistic and musical talent, initiative; Mars-Neptune in Cancer—restlessness and frequent change. Moon and Uranus conjunct in Aquarius, sextile Sun, direct the interests into humanitarian lines of endeavor, such as his present work in First Aid.

### Research Work. Government

*JAMES R. A.*—Born October 6, 1913, 1:00 A.M. Lat. 48 N. Long. 117 W. Four planets in airy signs indicate writing ability. Sun and Mercury in 3rd house in the artistic sign Libra give ability to express himself in an interesting manner. Jupiter and the Moon in the 5th house trine Venus will facilitate publishing his literature. Saturn in Gemini trine the Sun favors the more serious type of literature such as industrial and mechanical subjects and research work, also government or municipal employment: writing on these subjects.

### Large Scale Farming

*JAMES C. G.*—Born April 7, 1905, 11:30 A.M. Lat. 32 N. Long. 104 W. We find five planets in earthy signs, and three of them in Taurus in the 10th house—strong indications that this young man would do well to take up farming in any of its branches: agriculture, floriculture, horticulture, especially along scientific lines, and on a large scale; probably for the government. The Sun also in the 10th house, but in Aries, conjunct the Midheaven, is a sign of ability to win success in one's chosen vocation.

### Singer. Architect

*ROSAMOND B.*—Born October 2, 1904, 12:05 A.M. Lat. 37 N. Long. 94 W. Sun in the artistic sign Libra favors architecture and gives vocal talent. Venus trine Neptune favors inspirational music and Mercury in the 3rd house in Virgo the ability to express herself well, also gives dexterity. Neptune and Moon in the 12th house would favor research work along these lines.



# Worth-While News



## John Collura and Compulsory Vaccination

We have just received a most interesting letter from Vincent A. Collura, brother of John, who offered to serve his country as a soldier but refused to be vaccinated or serumized and was sentenced to three years in the penitentiary for that refusal. England does not enforce vaccination why should America? John Collura built a strong and healthy body without the use of flesh of animals and refuses to develop artificial diseases in that body by having animal vaccines and serums put into the blood-stream. Future generations will look back to this and will be amazed that such tyranny and quackery should be practiced in the name of science. . . .

The numerous health inspections the writer observed on a two years educational lecture tour around the world filled him with disgust instead of admiration for conventional medical practice. The only place an effort was made to enforce vaccination was in Southampton by the American Shipping Board. . . .

Drugless healing will in time take the place of drugs, surgery, serums and vaccines but many human lives will be sacrificed before that time comes and more pioneers of progress like John Collura will have to become martyrs. . . . The more enlightened the people become in human culture and cure the more scientific the healing art will become and the less quackery will parade under the banner of conventional medicine. If the people knew the real belief of progressive physicians regarding many medical practices the conscientious objectors to compulsory medical practice would increase so rapidly that many present treatments would go into oblivion. There is a real difference between being loyal to one's country and loyal to compulsory medical superstitions and practice.—*Human Culture Digest*, May, 1943.

In relation to vaccination, the following is a paraphrased explanation given by Max Heindel after he had gone into the subject when asked for his view from the occult standpoint:

Bacteriologists have discovered that many diseases are caused by microorganisms which invade the physical body, and also that when this invading army

begins to create a disturbance the body commences to manufacture germs of an opposing nature, or a substance that will poison the invaders. It is then a question of which are the stronger, the invaders or the defenders. If the defending microbes are more numerous than the invaders or if the poison which is noxious to the invaders is manufactured in sufficient quantities, the patient recovers. But if the defenders are vanquished or the body is unable to manufacture a sufficient quantity of the serum necessary to poison the invaders, the patient succumbs to the disease. It was further discovered that when a certain person has once successfully recovered from a specific malady, he is usually immune to renewed attacks of that disease for the reason that he has in his body the serum that is death to the germs causing that disease.

The occult viewpoint, however, goes deeper into the questions at issue than that which is seen from the material side of life. There are undoubtedly cases where disease has been prevented by vaccination and cases where death has been prevented by the use of antitoxin; there are also cases where vaccination and antitoxin have caused the fatality they were designed to prevent. Be that as it may. But from the occult viewpoint vaccination and the use of antitoxin obtained by the process in use in bacteriological institutes is to be deplored, both for the reason that these methods work a wrong on the helpless animals, and poison the human body, making it difficult for the spirit to use its instrument.

Again: it is a fact that when in normal health, the body specializes a far greater quantity of the sun's energy than it can use; and this surplus is

radiated from the whole surface of the body with great force and thus prevents the entrance of microorganisms which lack the strength to battle against this outwelling current. On the same principle that an exhaust fan will gather up particles of dust in a room and hurl them outward, does this vital fluid hurl them outward, simultaneously cleansing the body of inimical matter and germs.

It should not surprise one that this force is intelligent and capable of selecting the materials that should be eliminated, leaving those which are beneficial and useful. Scientists recognize this fact of selective osmosis. They know that while a sieve will allow any particle of matter to pass through which is smaller than the mesh of the sieve, the kidneys, contrariwise, will keep certain fluids of use to the body, while allowing waste products to pass. In a similar manner the vital fluid makes a distinction; it rids the body of the poisons and impurities generated inside of it, and repels similar products from without; the secret to this intelligent work being that it is done by certain nature spirits working under direction of great Creative Hierarchies who have particular charge of all the building processes of nature.

This vital fluid has been called N-rays, or Odic fluid, by some of the scientists who have discovered it by means of chemical reagents which render it luminous. During the process of digestion it is weakest, for then an extra quantity of the solar energy is required for use inside of the body in the metabolism of the food; it is the cementing factor in assimilation. The heartier we have eaten, the greater is the quantity of vital fluid expended *within* the body and the weaker the eliminative and protective outrushing current. Consequently we are in the greatest danger from an invasion by an army of inimical microorganisms when we have overindulged at the table.

On the other hand, if we eat sparingly

and choose the food that is the most easily digested, the diminution of the protective vital current will be correspondingly minimized and our immunity from disease will be much enhanced, without the necessity of poisoning our body with vaccine. Furthermore, the body is the private property of the indwelling spirit, and any individual, physician, or otherwise, who forces another person who is sane and conscious to permit him to inject a poisonous substance into his or her veins is taking upon himself a considerable debt of destiny the penalty of which will be commensurate to the injury inflicted on another.

Surely, John Collura as a free American citizen, sound in mind and body, should have something to say about poison being injected into his body for any cause provided that he is willing to take the risk of contracting some disease which might prove fatal.

There is a clause in our constitution which states that no person shall be deprived of life, liberty, or property, without due process of law. It is the duty and privilege of every citizen to be loyal to his country. However, there are certain laws which have been made which appear to be, to some extent, in direct opposition to the life and liberty of the individual. Many injustices of the past have been remedied when discovered, and many more will be taken care of in the future as humanity becomes more enlightened relative to the constitution of man, not only physical, but mental and spiritual as well.

Let it be remembered that the majority of reformations have been brought about by the unjust martyrdom of strong individuals who died in support of principle. Numberless great Intelligences, unseen by man, nevertheless work diligently with cosmic law to right all wrongs on all planes of action. Their manifestations may appear to be slow, but they are sure, and above all, they are always right and just.

# Question Department



## Why Rebirth Is a Necessity

### Question:

To those brought up in orthodox churches it is really quite difficult to understand your teaching on rebirth. These people have all had such definite instruction relating to life and death that it is not easy for them to understand the necessity for any such procedure in the cosmic plan. If there is any imperative reason for these returns to earth life will you please give me some explicit information on the subject?

### Answer:

The necessity for rebirth has two most important phases: one physical and the other spiritual. If the mineral elements in the physical body did not crystallize so that it is impossible to keep the body fit for use for millions of years, it would not be necessary to take rebirth; for then we could learn the lessons of life through unbroken aeons of time. However, on account of our ignorance and the abuse of our physical body, that vehicle seldom lasts for more than three score years and ten, and often not more than half of that time. Accordingly, if one lives here on earth for only one such short life, he would be unable to learn the lessons that can only be taught in a physical environment. We human beings, with all our faulty reasoning, would not think of erecting a good school building and furnishing it with all the requirements necessary for teaching pupils and then graduate them after one day's attendance. But that very procedure would be exactly analogous to a cosmic system which would require the attendance of pupils at the school of life during only one life-day.

We, however, in our earth school system, when the first day of school is over,

send our pupils home to assimilate the lessons learned and prepare for the next day's schooling; and this regular procedure goes on throughout many days and years. Similarly the divine Hierarchies who direct and guide mankind's evolution, send us to school on earth each life-day, and at the close thereof, we are called to our heavenly home to rest and prepare for the schooling of the next life-day. It would be absolutely impossible for our teachers to cram all the knowledge to be acquired in the schoolroom into the brain of any pupil, be he or she ever so precocious, if the time were limited to one single day. But given many successive days, which in the end amount to years, and the teacher is able gradually to impart the knowledge to the pupil.

Neither can cosmic wisdom, cosmic love, and cosmic laws be taught to any one during the short term of one life. It takes ages; for divine qualities are not mushroom growths, which can develop overnight. Their development resembles that of the sturdy oak which requires a century in which to mature, and which has as a comparison a sturdiness and strength which is not approached even remotely by the fragile quick growing mushroom.

Furthermore, the constitution of the spiritual worlds and the conditions there, render them quite unsuitable to the phases of progression which it is necessary for man to learn in the physical world. For instance: At the present time humanity is developing the mind by the use of right thought which has to be turned into right action; and this can best be done in a realm where conditions are firm and rigid. When an inventor imagines some sort of mechanical device, he visualizes all of its

parts in perfect working order, and *in his mind* the contrivance appears to work perfectly; but the mechanisms which worked so nicely, in his mind, are often found to rub against each other, even to be in each other's way when the mental model is materialized in physical substance, which proves that there were certain errors in the inventor's thought formations, and he is then forced to go to work to correct his mental miscalculations. Thus by revealing the erroneous mental calculations, and seeing where the mistakes were made, the individual learns to correct the erroneous ideas and incorporate the correct ones in a new mechanism which will work.

Similarly, a man may undertake a business project which he thinks out in detail as to how it should work; but subsequent developments may teach him that he has miscalculated, and then he too learns by his mistakes where his *thoughts* were wrong, and he has an opportunity to correct them and make a new start.

It is, however, quite impossible to learn these material things in the spiritual world, where one goes out of a window just as easily as through a door, or even up a chimney, because there everything is fluidic and plastic.

Being divine, we have infinite germinal possibilities within us, for we are Gods in the making. Thought is a tremendous power possessed by each individual, but unless we learn to use it in the right way, it will prove a curse instead of a blessing, both to ourselves and to the creatures who are to be helped by us in future ages. Wrong thinking on our part would render us unable to help them in the creation of suitable vehicles in which to function, as we have been, and are still being helped by others more highly evolved than ourselves in the scale of progress; for our wrong thinking would result in the creation of monstrosities quite unfit for use by the lesser evolved beings we are

expected to help in form-building. Therefore this school on earth is absolutely necessary in order to teach us to *think right*, and thereby *create right*, in both the denser and finer material of the cosmic substances with which we have to work.

#### ANIMALS DO REINCARNATE

##### Question:

I believe it is a common idea that the animal having no indwelling spirit ceases to exist as a separate entity after its death. For those who have beloved pets this idea is hard to accept in its entirety. Will you please give me the Rosicrucian idea on this subject?

##### Answer:

The Rosicrucian Order teaches that God creates in separate life waves, each one of which has billions of virgin spirits all evolving from a lower to a higher grade of being. The animals belong to one of these separate life waves, man to another, the angels to another, and so on. In all of these life waves there are separate spirits working to express themselves. First these spirits work unconsciously under the direction of higher beings, and are entirely *outside* of the form on which they are working. Later as each spirit develops more power, it gradually begins to draw into the form which it has been building. In animals the spirit is only partially indwelling, and not as yet fully self-conscious.

Until the animal becomes wholly indwelling it is guided and directed by a group spirit who is an archangel; and the apparent intelligence expressed by it is really instinct, which is the prompting of the group spirit whose particular charge it is.

Each animal has a spirit all its own and that spirit, like all others, reincarnates from time to time, the interval between rebirths being much shorter than that required by man. Therefore it exists for a time as a separate entity in the Desire World.

# Nutrition and Health

## Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity, also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. AS CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and

birds for food, also, as far as possible to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

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

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

## A Better Day's Work

By LEON PATRICK, D.O., M.D.

*Accuse not Nature, she hath done her part;  
Do thou but thine.*—Milton.



It has been said that "opportunity knocks but once at every door." But times have changed since then. Opportunity now thunders continuously at every man's door. Never before in the history of the human race, either in peace or war, have conditions been so favorable for a full-orbed and harmonious development of superb manhood and glorious womanhood. On every hand is to be found the means of acquiring vigorous health. All that is needed is an earnest desire to learn, accompanied by a determination to do. Knowledge plus discipline equals health. And health, you know, is the foundation for true happiness and efficiency.

Health is of two kinds, physical and mental, and whatever makes for one makes for both. Yet in the natural order of development physical growth and health are given precedence over the mental. This is as it should be, for it is through his physical body that the individual is fitted for his destiny as an intellectual being. Everybody desires

health and efficiency of both body and mind. But before the human family can possess these important attributes it is necessary that the intellectual and physical natures of man be properly trained, disciplined, and developed.

The motive of all true training is educative. Physical training means intelligent co-operation of mind and body. To co-operate requires will power. The average man's body has never learned to obey. It is lazy, slipshod, domineering, indifferent, disrespectful to his mind. It knows but little of discipline, order, system, or in fact, anything except to blindly submit to the transgressions of an indifferent, if not ignorant, master.

Health, like efficiency, is the result of strenuous discipline. Without discipline there is no health. Without both the individual will not develop—he may grow up, but he will never be a man in the full sense that nature intended him to be. Discipline makes power of strength, as the trained athlete of a clodhopper; it makes thinking out of muddled dreaming; it translates mere busy-ness into dollars; it creates mastery out of cleverness; it breeds enthusiasm in otherwise cold hearts; it supplants discord with harmony; it

makes a self-winding, one-hundred-point man out of a mere human being.

In the conduct of his business or profession the average man of today has disciplined his mind at the expense of his body. He uses his mind much and his body little, because he is confined for the most part at a desk indoors. He is physically inactive, and inaction invariably breeds disease. Many a man considers his time too valuable to devote any of it to regular mental rest and bodily exercise, but in this self-neglect he is only decreasing his business efficiency by lowering his physical tone. The thousands of such men now in the armed service stand to profit greatly by the physical conditioning given them.

When properly understood every physical pleasure in life (barring appetite) is a variant of two generic sensations: the sensation of exhilaration or exertion, and the sensation of recovery or rest. But neither is agreeable except as it follows the other. Mere sitting is no comfort. But to rest in order that some delightful process of readjustment may go throughout all your complex anatomy is worth the day's labor which brought about the wholesome weariness.

Rest is the best preparation for exercise and is best taken after eating; but proper diet and exercise are the fundamentals of right living and with fresh air constitute the most potent factors in prolonging life and its enjoyment.

Spirited exertion is the complement of physiologic rest. Without physical activity the muscles atrophy, the joints ankylose, the arteries harden, the glands suspend their secretions and man becomes a peripatetic fossil. So it behooves us, as intelligent beings, to seriously consider physical culture as a means of acquiring personal efficiency.

By physical culture I mean all that the words imply—bodily refinement, physical betterment and perfection. Culture means growth, not acquisition; the development of self, not the addition of accomplishments. Physical culture of

the sort really worth while is something that never entirely leaves one's personality. One who applies it naturally compels admiration at every move, whether it be in the carriage, posture, walk, or movements. The pitch and play of the muscles at every turn express the thoroughbred man or the thoroughbred woman.

It might be appropriate to state here that all physical culture systems are of little practical value unless they become a habit. When they have reached the stage of an established habit, then they become of inestimable service. Such a habit does not consist in a mere ten minutes or so of strenuous gymnastics but rather in a continued, constant, "living up to" a standard of physical excellence, whether at work or at play, whether in action or repose.

The chief object of all exercise should be to create organic vigor and to stimulate natural functions of the body rather than to develop great muscular strength, as many suppose. In other words, it is not so important to have large, powerful muscles as it is to have a good digestion; it is not so essential to have wonderful skill with one's muscles as it is to have normal lungs, heart, stomach, liver, kidneys, etc. Healthy vital organs and a good circulation are factors that cannot be overestimated. The problem then is to determine just how much exercise is needed and just what is the best sort.

What a man wants is the greatest efficiency of mind and body for the least expenditure of time. It follows, then, that enough exercise to keep the muscles firm and responsive is worth while, but that muscle building beyond that point is not of definite value to business or professional people, or to the average man or woman.

Without question the most beneficial exercise is that which is enjoyed for itself; which is a recreation and not a task. Exercise has come to mean to too many of us unpleasant periods with

dumb bells, and pulley weights, but fortunately, such methods are necessary only for those who have developed physical defects and deformities through lack of exercise in its pleasanter forms, better known as recreation or play.

As a rule the exercises which are most invigorating to the entire organism are those which bring large groups of hard-working muscles into action, producing a variety of physical exertion and offering a strong appeal to one's enjoyment and enthusiasm. Among those which are strong in the play-spirit may be mentioned rowing, paddling, swimming, riding, walking, bowling, golfing, etc. Moreover, such exercises of necessity compel the participants to be out of doors, and for tired nerves there is no tonic like sunshine and fresh air.

If the outdoor sport that you follow, the exercise that you take, does not increase the clearness of your head, the keenness of your appetite, and your zest for your life work, there's something wrong with it. Either there is not enough of it, or you are taking it too strenuously.

All sport and exercise, to be of real benefit, should be in the open air. Gymnasium work is at best only a poor substitute for real exercise (Nature's kind), for it has to be carried on indoors, in an atmosphere loaded with the vapor of perspiration and overheated breaths and decayed teeth.

For the sedentary man or woman, nothing can take the place of systematic discipline. You must have regular hours for play just as you have regular hours for work, and those hours must be listed in large, legible letters upon the regular schedule of your daily program. It will not do to trust to vacation, nor to impromptu sports. They do not insure due regularity. Yet that is no reason why you should forego ex-

ercise. If a frolic with your child is better than mere mechanical motions, mechanical motions are better than no motions at all. Get the motions at all events.

However, don't be so unwise as to think that from twelve to sixteen hours of daily misuse of your body can be atoned for in as many minutes of exercise each morning or evening. Nature is not to be bluffed. She gives you life, but demands in return that you co-operate with her 24 hours out of every day, 365 days a year. If you are "too busy" to co-operate you will have to take chances, and the gambler always loses.

Those who have not experienced the vitality and bounding health which come from judicious physical exercise, have not lived. Every mental faculty, every bit of ability, every function is marvelously strengthened, and the whole life-efficiency multiplied materially by outdoor play. I say play advisedly for men are but boys grown up, and man's inherent capacity for play must be exercised, if he is to make the utmost of his working powers and possibilities.

How different is the strong, efficient person's outlook upon life and its opportunities from that of the one who is weak and, because of that weakness, susceptible to discouragement and despondency. The efficient man laughs at obstacles before which the weak man hesitates and shrinks. He is equal to any emergency. He is master of conditions and the proud possessor of a richer and altogether more desirable life.

It matters not what your calling or occupation may be, there is nothing so good as regular recreational exercise to prepare the way for the building of an efficient body crowned by an efficient brain, which is at once the greatest assurance of a better day's work and the grandest fulfillment of life here and now.



## Patients' Letters

Arizona, April 1943.

Kind Sir:

I am feeling so much better and am improving very well. My nerves are 100 per cent better since last letter written you. Thanks for the wonderful healing and I do wish for more as I certainly have had a very hard fight for life and health the last six months.

Respectfully,  
—Mrs. X. A.

New York, May 1943.

Rosicrucian Fellowship  
Oceanside, California.  
Dear Friends:

My pains have disappeared like magic and it probably happened while your first letter was in transit and is also the result of your special prayers.

I don't think you will have to keep me long on your healing list if I continue to feel as well as I am at present.

Thanking you for your kindness and prayers,

Yours in fellowship,  
—L.S.

Africa, February 1943.

Healing Dept.  
Rosicrucian Fellowship  
Dear Friends:

I must apologize for my delay in writing to you about my daughter, and the helpful letters I have received from you, particularly the last one which I received. The love and sympathy which came with it helped so much that I realized she was being cared for and would be healed.

Now I have some wonderful news to tell you. She can see with both eyes. It is all due to the work and prayers of the Invisible Helpers.

I wish I could express my thankfulness. It was quite by accident I found it out. . . . One day I covered her good eye with my hand and said "Can you see anything?" She at once touched a picture of a dog in a book lying in front of her and said, "Bow wow." I said, "Where is his nose?" and she touched it, and went on to read letters.

It seems impossible of belief. But it is true, and without any material help. If I could only tell you how happy it has made us all! People remark upon the difference in her way of looking at things. We tell them all about it, and even when they say it's queer, they have to admit the fact that it's true. Whereas she was blind now she can see.

I am glad to be able to answer their questions and tell them of the wonderful teaching and work of the Rosicrucian Fellowship. God bless you all and your work, is my earnest prayer.

Yours most sincerely,  
—P.I.

## Healing Dates

August . . . . . 5—12—18—25  
September . . . . . 2—9—15—21—29  
October . . . . . 6—12—19—26

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

## People Who Are Seeking Health

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

## Beneath His Wings

By IRENE STANLEY

*Beneath the shadow of His wings,  
What peace and rest!  
Security in every place  
I find when conscious of His grace.  
I know the joy His presence brings,  
And I am blest!*

*My spirit sings!  
My hands can almost touch His face!  
Surrounding me is sunlit space—  
Not pressing gloom! And now I know  
What I thought woe  
Was but the shadow of His wings!*



# Announcement--Manuscripts Wanted

FROM time to time in the past The Rosierucian Magazine has conducted manuscript competitions to secure greater variety of expression in its pages and wider co-operation in spreading the Rosierucian Teachings. In these competitions, modest cash prizes and subscriptions to the Magazine constituted our "freewill offerings" of appreciation to the friends and well-wishers of this work who competed.

At present we are unable to conduct a competition, but we are extending an invitation to those wishing to take part in disseminating this line of thought, to submit manuscripts dealing with some phase of the Rosierucian Teachings.

The Rosierucian Magazine has always been produced by believers in the Teachings, wherever located. The Board of Trustees has therefore authorized the Editorial department to make an announcement of cash offerings of from \$5.00 to \$15.00 each for manuscripts of 2500 words and up, which meet our requirements. Judgment will be based primarily on suitability and secondarily on number of words, so that it would be possible for manuscripts of the same length to receive checks of a different amount. The decision of the Editorial department shall be final. Checks will be sent on acceptance.

## INFORMATION FOR WRITERS

The Rosierucian Fellowship is a non-sectarian, non-profit organization and publishes the Rosierucian Magazine solely as a means of spreading our Teachings.

The Rosierucian Magazine can use for publication suitable articles of 2500 words or more along the following lines:

1. Philosophy and Religion—prac-

tical application of same, illustrating different phases of the Rosierucian Philosophy.

2. Science—articles showing the correlation between the true findings of Science and the Rosierucian Teachings.
3. Nutrition and Health—authentic information on diet, hygiene, physical functions; application of philosophical principles to gaining and retaining health.
4. Astrology—articles and fiction from a scientific and constructive viewpoint.
5. Art, Color, Music—articles dealing with modern research regarding their use in healing, personality adjustment, etc.
6. Short stories—with a philosophical vein:
  - (a) Suitable for adult reading.
  - (b) Suitable for children.

*Please Note:* It is against our policy to publish articles of a controversial nature on any subject. Also, we do not accept articles on mediumship, crystal gazing, hypnotism, or other forms of negative psychic development.

We often find it necessary to make some modifications in articles in order to adapt them to our requirements. We accept manuscripts only subject to this provision.

In addition to this temporary award for solicited manuscripts, we shall be grateful for the usual voluntary submission of magazine material as in the past.

If possible, manuscripts should be typewritten, double spaced, and on one side of paper only. Address to—

**THE ROSIERUCIAN FELLOWSHIP**

OCEANSIDE, CALIFORNIA, U.S.A.

# Children's Department



## A Peri of the Desert

By RONA ELIZABETH WORKMAN



AS FAR as one could see, the hot and shining sand dunes stretched blinding and bare in the slanting rays of the sun, for the season of flowers in the desert was past. The fierce summer heat held all that land in its fiery grasp and for many, many miles the only spot of green was by a tiny spring which lay half hidden beneath a giant clump of mesquite. Near it, panting in the dusty shade of a rock, lay a tiny sand lizard who lifted his head occasionally and looked with wondering anxious eyes toward the little Peri who sat pouting on one of the stones in the edge of the spring.

Why, he thought in his little lizard mind, was the guardian of the spring so quiet, and why had she neglected to brush from the rocks about the spring the sand grains brought by yesterday's windstorm? He only thought these things: he didn't dare to ask them, for Neria, the little Peri, had been so very very cross these last few days. Only yesterday she had scolded a hot little road runner, who had come racing to her spring for a drink, because he had scattered dust into the water, and the day before she had stamped her feet angrily and cried because the mesquite bush had dropped some leaves into the freshly cleaned pool. This was all so strange, so unlike her, that the sand lizard shook his head in puzzled wonder. It made the whole place seem different, for always before this Neria had been so full of song and laughter that the spring had been a happy place near which to live.

Presently Neria turned and seeing Sandlizard's curious bright little eyes fixed upon her, cried with quick anger in her voice, "Why do you look at me like that? I don't care if I am cross. I hate this place. I don't see why Necksa ever sent me out to this little old spring in the desert. Even if she is the queen of the fairies she hasn't the right to leave me in such a horrid, lonesome place. Nobody ever comes here but road runners, and fat little old sand lizards," she finished scornfully.

This was too much. The sand lizard was deeply hurt and somewhat indignant. He was rather plump, of course, but he certainly wasn't at all fat, and he considered Neria's remark very rude indeed. Therefore, in dignified silence, he crawled across the rock and slipped into the cool shadows of his home on the other side, where he made some very cutting remarks to his small dusty wife about people who took out their crossness upon others.

With his departure, Neria felt more lonely than ever. Almost she wished she hadn't made that last hateful little allusion to Sandlizard's fatness. She knew he didn't like to be called fat, but she wouldn't call him back. She only sat thinking cross and angry thoughts, and these bad thoughts began taking ugly little forms which hovered close about her whispering all sorts of naughty suggestions into her mind.

At last she jumped up and shook her shiny, many-colored wings. The ugly thoughts had made her decide to run away from her spring without telling

her queen anything about it. The old spring could just get along by itself and if it choked up with sand it didn't matter one bit to her. Angrily she gave her wings another flip and quick as light sped through the air, far far away to see the world and find some other more pleasant work to do.

All over the world she traveled; great rivers, and racing, storming mountain streams called her by their beauty, but when she thought to stay and work with them, she found other Peris busy keeping them clean and pure, and learned that they had no need of her. She wandered by the shores of the oceans where little waves ran far up the beach or beat endlessly against giant cliffs, and here were the mermaids and the water fairies busy at their work; she paused by the blue jewels of mountain lakes set among the sweeping green firs only to learn that they too had their guardian spirits who tended them and she was forced to go yet farther.

At last, after long weeks of wandering, she stood by a dark shadowed lake in the heart of a mountain. Great grey rim-rocks mirrored themselves in its depths; birds flashed across the water, stooping to snatch at the tiny darting gnats; squirrels scampered chattering down to take their evening drink; and slipping softly through the forest, which at one place edged the quiet waters, came a mother deer and her baby to wade in the coolness of the shallows. Surely, Neria thought, as she poised for a moment on the overhanging rim-rock, this lake so hidden away in the mountains would be forgotten and she could stay and care for it, so cool and lovely and peaceful, but as she looked about she discovered that it, also, had its keeper.

Heartsick and discouraged, Neria threw herself down upon the warm brown needles beneath a huge fir and began weeping bitterly. For a long while she sobbed, then as she became more quiet she felt that someone was near, and lifting her tear-brimmed eyes,

she found her Queen watching her with a gentle, understanding gaze. Swiftly Neria rose and folding her weary, shining wings, bowed low, then stood waiting.

At last Necksa, her Queen, spoke softly, "You have wandered far, my little Neria. What have you found?"

Again the tears brimmed over and rolled down Neria's cheeks as she answered slowly, "O beautiful Queen, I have seen many lovely lakes, and rivers and streams, but there was no place for me. All were in the care of others."

Necksa asked gravely, "In all the world, Neria, was there no spring which was uncared for?"

Neria dropped her head in sudden shame. "Yes, O Queen," she whispered, "my own spring in the desert lies uncared for, but no one ever comes there."

The Queen made no answer and after a long moment Neria added slowly, "That is, no one but the little road runners and a fat old sand lizard and his dusty wife."

Gently Necksa laid her hand upon the little Peri's bowed head. "My dear, are they not God's creatures also? They came to your spring for life-giving water. They were in your care. Because the desert is so hot and dry, your tiny spring is far more important than a lake would be among the mountains. I trusted you."

Quickly Neria raised her face, radiant now with understanding. "O my Queen, forgive me. I will return to my desert spring." As Necksa smiled her forgiveness, Neria rose, and swiftly as her weary wings would carry her, flew toward her far-off desert home.

It was a long, long journey, and alas, the sad desolation she found when she reached the little hollow among the sand dunes! Beneath the burning sun the gnarled old mesquite bush was slowly dying; the spring was choked with sand and near the last tiny spot of dampness lay the little sand lizard and his panting, dusty little wife.

Bitterly ashamed, frightened lest she had returned too late, Neria began clearing the sand from the rock-bordered pool until once more the clear water bubbled up, then she sprinkled the old mesquite with cool drops and picked from it the withered leaves. Often as she worked she would touch the two tiny lizards with gentle loving fingers as they lay on the rock she had brushed smooth for them.

At last all was finished, and she sat down to rest for a moment, when suddenly she was startled by the dark form of an old prospector stumbling through the hindering sand and dragging a weary burro after him. Eagerly the two lurched forward and began drinking in great thirsty swallows. At last, as she watched with gladness in her heart, the old miner rose to his feet and patting the burro's dusty drooping head, cried happily, "Well, old pal, if this spring had been dry this would have been our last trip across the desert."

His words flooded Neria's heart with a great happiness and content, and as she and the two little lizards watched the old man making his camp close to the spring, she whispered softly, "O little sand lizards, what if I had not come back in time? Never again shall I leave my spring uncared for."

Sleepily the little lizard murmured, "Tomorrow the road runner will come back. I sent word to him by the night wind."—*Reprinted from our April 1936 Magazine.*

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## Silent Prelude

By RUTH A. CAMPBELL

*I hear a silent prelude  
To the night  
In evening's lingering mood  
Of purple light.*

*I feel a mystic calm  
Upon the air,  
Transforming to a psalm  
Each whispered prayer.*

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## HELP WANTED at Mt. Ecclesia

*Workers at Mt. Ecclesia*, as every where else, one by one are entering either the armed service of our country or defense work. Therefore we are issuing this call to members, and to readers of this magazine who would like to have a part in carrying on the altruistic work of which the Rosicrucian Magazine is the standard bearer.

We should like to receive applications in all departments—if possible from persons not subject to military selection. Mt. Ecclesia is an ideal place to live and work, beautiful surroundings, excellent vegetarian food, congenial fellow workers, opportunity to attend evening classes in our philosophy, astrology, etc. The following is representative of our needs now or in the near future—

Office workers, typist, stenographer having fair speed in dictation, book-keeper, accountant.

Housekeeper.

Houseman.

Vegetarian cook and helper.

Kitchen worker, dishwasher.

Gardeners.

(Certain provisions of law make it impossible to accept applications from foreign countries.)

Please apply by letter only. Workers and guests eat in the Dining Hall. We have no housekeeping accommodations.

Address—

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

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# Echoes from Mt. Ecclesia



WE are most happy to announce that Mrs. Max Heindel is steadily improving after her severe automobile accident and is in the best of spirits, realizing the remarkable—almost miraculous—progress she is making. She goes out for occasional short car rides, and walks about her bungalow and patio with the aid of a cane. She extends her warm thanks to the hosts of friends who have shown solicitude for her welfare and whom she has been unable to answer personally.

The Fellowship has been fortunate in having two talented and experienced Astrologers from Los Angeles as our guests recently—Mrs. Edna L. Scott, of the American Federation of Scientific Astrologers, and Mrs. Franc B. Hammer. Both are teachers in the First Temple and College of Astrology, Inc. (of which Mrs. Heindel was one of the charter members). Mrs. Scott is a member of the Committee for Astrological legislation which presented Bill No. 1793 to the State Legislature of California. Its object is to secure authorization for a self-supporting Board of Examiners to free Astrology from incompetents and charlatans.

Mrs. Scott stated that this visit to Mt. Ecclesia is the fulfillment of a long standing desire, and that high as were her expectations, the actual realization surpassed them. She gave two lectures to small groups of residents, in which she explained esoteric reasons for conditions prevalent on the earth.

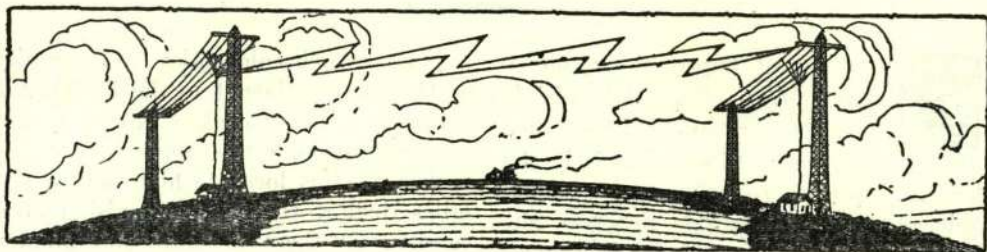
Mrs. Hammer, a Probationer who gives unstintingly of herself, is also an excellent speaker. During her visit here she addressed small groups on astrology, and her lecture at a Chapel Service on "Fixed Stars—Lords of Destiny" was compelling and informative.

The centuries-old quiet and serenity of the earth adjacent to the Fellowship property is being broken as a new road is sliced through the sloping hills and valleys of this locale, which only a few miles distant the early Spanish padres selected for their San Luis Rey mission site. This new road is an improvement that has been planned for many years in order to eliminate the sharp curves and dangerously steep grade of this inland traffic artery at this point. Beginning early in the morning and continuing until late at night, two shifts of workers manipulate bulldozers and carryalls, those powerful machines which rumble up beside a towering eucalyptus tree and nudge it right out of the soil so that it falls over on its side, and then nudge it across the road to a place where other uprooted trees lie. It saddens the heart to see magnificent trees which took so many years to grow being torn ruthlessly from their native sustenance, but one realizes that the march of progress cannot be halted.

We appreciate the loyalty and devotion to the Rosierucian Teachings of those workers at Headquarters who go on vacation, visiting friends who are making "big money" in the business world, yet who withstand the glittering temptation to join those mighty ranks, and return faithfully to the tasks which bring neither fame nor fortune, but which repay the earnest worker in spiritual gold.

The office workers at Mt. Ecclesia would like to enlist the active co-operation of every student of any of our Correspondence Courses. Before you seal your letter or answers to lessons, please be sure to write your *name and address* very plainly. Lessons come to us with no means of identifying the sender.

# Rosicrucian News Bureau



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*"The heavens declare the glory of God and the firmament showeth his handiwork." (Psalm 19:1)*

The cycle of life has its involutory and evolutionary periods, or the dip of spirit into matter and the ascension of spirit from matter, which are so beautifully illustrated by the ray of the Cosmic Christ that is born to us at Christmas and departs at Easter. Humanity is now on the upward arc of evolution and all progression is an upward movement. We advance by extending our present standards to higher and better characteristics. Ascending from the material to the spiritual our gaze is naturally directed from the earth to the heavens, and the serious minded person of today there witnesses the glory of God through the examination of this higher field of expression of God's creation.

The thought has just come to us that the Rosicrucian Fellowship is wonderfully patterned and mirrored after the order of the celestial field of activity. The analogy is chiefly through the solar system with the Sun as the center, and its planets revolving around this great luminary. It is the Sun that feeds, nurtures and assists in the unfoldment of these heavenly planetary bodies, which receive their life from him. The planets receive this sustaining vibration and return a reciprocal vibration which

contributes to the Sun's progress in evolution.

In like manner the Rosicrucian Fellowship, with International Headquarters at Mt. Ecclesia, dedicated as a spiritual center is indeed the Sun of our Association. The various centers out in the world may be likened to the different planets revolving around the sun—Headquarters, which furnishes to them the needed sustenance of our wonderful Rosicrucian Teaching. One of the greatest marvels of the solar system is the complete harmony that exists as the result of the various manifestations of co-operation, resulting in the music of the spheres. This celestial music may be said to be the outpouring of love and joy by the Sun and the planets in the work which is being performed.

Headquarters, the heart, sends forth its expression of love to the various Centers and they in turn after having received this life-giving force, reciprocate to Headquarters with their own individual contribution. Thus in a further analogy applying to individuals, we may pattern our material existence after the heavenly manifestation which is after all just the footsteps of the Master, left to us as a guide to help us follow on in His path.

The world is slowly being molded and shaped into a unity in all turns and walks of life. Smaller groups are being

amalgamated with larger, until in the end there will be again the One; that which came forth from the One has returned to its own. It is this course of procedure that we are following in the expression of our association as Christian Mystics. We know and feel that in order for our work for humanity to be accomplished, Headquarters and the various Centers must be drawn closer together through the unifying rays of Christ. This being in line with the cosmic trend should receive our special attention in bringing about this closer relationship.

#### LIVERPOOL, ENGLAND.

We are pleased to learn from the secretary of this chartered Center how well they are carrying on in spite of the great handicap under which they are placed. A few staunch faithful friends are putting into practice, and will no doubt receive the benefit of "patient persistence in well doing." We are indeed thankful to share in their prayers for spiritual enlightenment, wisdom, and understanding, which is exactly the food we need to meet with the new problems of life in terms of our philosophy. Our heartfelt gratitude goes to them for this, which we deeply appreciate and we reply "May the Roses Bloom Upon Your Cross."

#### ROCHESTER, NEW YORK

From the Rochester Center Bulletin we note the excellent program they had for the month of June with their different classes, Probationers' and Healing meetings, and Devotional Services for Sundays. It is indeed a full program and one which testifies to the splendid work that they are doing. Our attention is drawn in particular to the Summer Solstice meeting which was conducted in conjunction with their devotional Sunday evening service. This is indeed a mark of progress and while we all appreciate the spiritual values of the Christian feasts of Easter and

## World Headquarters

OF THE

## Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

### STUDY GROUPS AND CHARTERED CENTERS

#### IN THE UNITED STATES AND CANADA

Services and classes are held in the following cities. The public is cordially invited.

- Calgary, Alta., Can.*—108 14th Ave. W.  
*Calgary, Alta., Can.*—1536 15th Ave. W.  
*Chicago, Ill.*—Room 719, Ashland Bldg., 155 N. Clark St.  
*Cleveland, Ohio.*—Carnegie Hall, 1220 Huron Road, Room 916.  
*Denver, Colo.*—P.O. Box 3.  
*Detroit, Michigan.*—5093 Audubon.  
*Grass Valley, Calif.*—Off Byrens' Drive.  
*Indianapolis, Ind.*—38 N. Pennsylvania St., Room 411.  
*Kansas City, Mo.*—2734 Prospect.  
*Long Beach, Calif.*—361 E. First St.  
*Los Angeles, Calif.*—2404 W. 7th St.  
*Los Angeles, Calif.*—511 N. Eastern Ave. (Spanish Group)  
*Minneapolis, Minn.*—2020 Nicollet Ave.  
*New Orleans, La.*—429 Carondelet St.  
*New York City, N. Y.*—266 West 73rd St.  
*Omaha, Neb.*—301 N. 31st St.  
*Portland, Ore.*—627 N. E. Laddington Ct. Tel. La. 3803.  
*Reading, Pa.*—W.C.T.U. Hall, 6th and Franklin Sts.  
*Rochester, N. Y.*—307 Burke Bldg.  
*San Francisco, Calif.*—1763 47th Ave.  
*Seattle, Wash.*—1913 Westlake.  
*Schectady, N. Y.*—13 Union St.  
*St. Paul, Minn.*—318 Midland Trust Bldg.  
*Toronto, Ont., Canada.*—36 Lansdowne Telephone, Melrose 4275.  
*Vancouver, B. C.*—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

## Study Groups and Chartered Centers in Other Countries

### AFRICA

*Kumasi, G. C.*—Ben T. Vormawah, Box 69.  
*Lagos, Nigeria.*—P. O. Box 202.  
*Obuasi, G. C.*—P. O. Box 43.  
*Sekondi, G. C.*—P. O. Box 224.  
*Takoradi, G. C.*—c/o E. Oben Torkonoo.

### ARGENTINE

*Buenos Aires.*—Calle Carabobo 836.  
*Rosario de Sante Fe.*—Calle Santa Fe N. 2450.

### AUSTRALIA

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

### BELGIUM

*Brussels*—74 rue Stevens Delannoy.

### BRAZIL

*Rio de Janeiro.*—Rua Lins de Vasconcelos 528-c2.  
*Soa Paulo.*—Rua 24 de Maio, 53-1° Audar.  
*Sao Paulo.*—Caixa Postel 2994.  
*Antofagasta.*—Atacama No. 411.

### BRITISH GUIANA

*Georgetown.*—69 Brickdam.

### CHILE

*Santiago.*—Calle Dominica 25.  
*Valparaiso.*—Casilla No. 3100.  
*Valparaiso.*—Viña del Mar, Arlegui 1124.

### CUBA

*Havana.*—San Francisco 473, Vibora.

### ENGLAND

*Liverpool.*—71 Upper Huskisson St. Telephone, Heswall, 304.  
*London.*—39 Cleveland Sq., Bayswater W. 2.

### MEXICO

*Mérida, Yuc.*—Calle 41 No. 496.  
*Mexico City.*—Apdo. No. 1680.

### NEW ZEALAND

*Auckland.*—3 City Rd., Auckland C. 1.

### PARAGUAY

*Asunción.*—Louis Alberto de Herrera, Republica Francesa.  
*Asunción.*—Garibaldi 118.

### PORTUGAL

*Lisbon.*—Rua Renato Baptista 43 - 2°.  
*Lisbon.*—Villa Nova de Gaia, Aven. da Republica No. 1222.

### THE NETHERLANDS

*Amsterdam.*—20 Nickerie St.  
*Apeldoorn.*—Lavendellaan 16.  
*Arnhem.*—Mesdaglaan 18.  
*Den Haag.*—Secretariaat: Sadeestraat 12.  
*Rotterdam.*—Claes de Vrieselaan 51.  
*Zaandam.*—Langestraat 24.  
*Zeist.*—32 Jan Meerdinklaan.

### URUGUAY

*Montevideo.*—Lavalleja No. 1768.

Christmas, few of us are so familiar with those of the Summer Solstice and Fall Equinox. It is through the latter festivals that we find a very profitable field for much research work which will naturally come as the result of conducting services on these occasions. May the good work continue.

### READING, PENNSYLVANIA.

It gives us much pleasure to note that this Center has had a very successful season. What is also gladdening to us is the fact of this realization of the very great importance of sharing their joy with others. This has been done in the nature of a love offering of a generous spirit, to carry our work still further afield. The spirit of such activity shines forth because it is not what we give but what we share with others that is its expression. This Center has also ably met the summer condition of closed classes that usually prevails at this season by keeping them open and carrying them on out of doors, thus presenting during this outdoor period an opportunity to profit by continuation of philosophic study.

### MINNNEAPOLIS, MINNESOTA.

We have to thank the Minneapolis Fellowship group for their prayers and good wishes to us who work at Headquarters to make known the Rosicrucian Teachings. This group is alive to the value of advertising and its advantages in putting before the public the opportunity to learn of our New Age Teachings. This is a very vital part of our work and one which we feel all Centers should consider, so that all in their vicinity may have the opportunity to improve their life and better their status in evolution. We know in common with our Minneapolis group that there are usually but a few active workers in the Center, but let us always remember that "where two or three are gathered together in my name, there am I also." Max Heindel has always stressed the



value of conscientious loyal students to the work, preferring quality to quantity.

COURTENAY, B. C., CANADA.

From the study group of Courtenay we learn of their activities which are carried on by only two people. We wish to commend these two brave souls for giving out the philosophy in a field in which it is hard to acquire results. We admire their bravery and courage and we feel sure that as a result of their earnestness and faithfulness, in time they will draw more sheep into the fold. Laying the foundation is one of the hardest conditions to undergo in our work, but when this foundation is built upon rock we know perfectly well that it will stand firm and in time become a stronghold and refuge for weary and sorrowful souls.

ST. PAUL, MINNESOTA.

We are advised by the Fellowship group at St. Paul that in conjunction with their different classes they still manage to keep their feet on the ground. This was demonstrated by their taking advantage of a beautiful day to have a picnic where refreshments were served. They evidently realize that all work and no play makes Jack a dull boy, a thing we are often apt to overlook in our enthusiasm for the work and advancement.

## Lessons on Overcoming Fear

A new short course of correspondence lessons is in preparation. It will deal with basic principles of the Rosicrucian Teachings which are specially valuable in overcoming fear, worry, limitations, and other problems of everyday life. The Course will be ready about September 1, and is open to all. Please address applications for enrollment to—

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

# Mt. Ecclesia

*Sanitarium*  
**NON SECTARIAN  
NON PROFIT**

OCEANSIDE, CALIFORNIA, U.S.A.

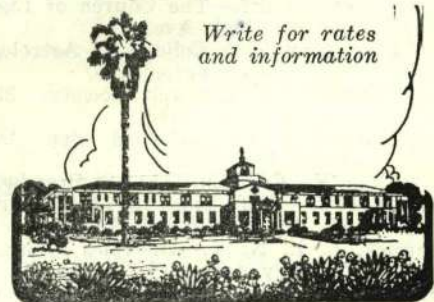
### A NEW SANITARIUM POLICY

*Beginning January 1, 1943, a new policy went into operation, limiting patients received to those not requiring nursing. It is realized that for the duration few who need nurse care can go far from home.*

The Sanitarium now offers the same modern treatment facilities, and equipment, services of the same osteopathic physician and skilled physiotherapist to those able to walk the short distance to our Vegetarian Cafeteria for meals.

Mt. Ecclesia Sanitarium is located in a beautiful 50-acre park with scenic views of ocean, mountains and valley from every room. The modern hydrotherapy department is equipped to handle every case where water treatment is indicated. Separate sections for men and women. Osteopathy and electrotherapy. Short-wave diathermy, massage, colonics.

*The Sanitarium does not accept alcoholics, drug addicts, nor mental cases.*



*Write for rates  
and information*

## Dealers Carrying The Rosicrucian Fellowship Publications

*All Rosicrucian Fellowship Centers also carry Fellowship Publications.*

- Akron, Ohio.—Burt G. Smith, 612 Metropolitan Bldg.
- Atlanta, Ga.—Kimsey's Book Shop, 129 Carnegie Way, N.W.
- Baltimore, Md.—The Remington-Putnam Book Co., 347 N. Charles St.
- Bellingham, Wash.—W. C. Orrill, 1237 State St.
- Boston, Mass.—Metaphysical Club, 25 Huntington Ave.
- Buenos Aires, Argentine.—Nicholas B. Kier, Talcahuano, 1075.
- Buffalo, N. Y.—The Sun Publishing Co., 50 Ashland St.
- Calgary, Alta., Canada.—J. J. Gamache, 1002 1st St. W.
- Capetown, South Africa.—Utting & Fairbrother, Ltd., 129 Longmarket St.
- Chicago, Ill.—Brentano's, 29 S. Wabash Ave. Fellowship Book Supply, 326 S. Campbell Ave.  
D. G. Nelson, 56 E. Grand Ave.  
Ralph H. Creasy, 32 North State St., Room 1510. Office hours 9 A.M. to 9 P.M.
- Cincinnati, Ohio.—John G. Kidd & Son, Inc., 19 East 4th St.  
Fountain News Shop, 426 Walnut St.
- Cleveland, Ohio.—Phoenix Book Shop, 1872 W. 25th St.
- Colombo, Ceylon.—Frewin & Co., 40, Baillie St., Fort.
- Columbus, Ohio.—McClelland & Co., 100 N. High St.
- Dallas, Texas.—Schmalzried Book Shop, 1023 Main St.
- Detroit, Mich.—A. E. Arbuckle, 9333 Carleton Ave.  
Temple of Light—140 Edison Ave.
- Grand Rapids, Mich.—Raymer's Book Store, 5 North Division St.
- Heswall, Ches., England.—Mrs. Beryl Sp. Dean, The Sun Dial.
- Kansas City, Kans.—Astro Science Pub. Co., 723 Highland Ave.
- Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
- London, N. 14, England.—L. N. Fowler & Co., Ltd. 5 Corri Ave., Southgate.  
Margaret Grant, 35 Granley Gardens, S. W. 7.
- Los Angeles, Calif.—The Church of Light, 620 S. Virgil Ave.  
First Temple & College of Astrology, 733 S. Burlington Ave.  
Philosophical Research Society, 3341 Griffith Park Blvd.  
Florence I. Virden, 4544 Ben Ave., North Hollywood.  
Chas. H. Wolfram, 11514 S. Broadway.
- Manila, P. I.—H. F. Tibayan, 1324 Espiritu St., Singalong Sub-Division.
- Merrick, L. I., N. Y.—Disciples Retreat, Gormley Ave. and Nassau St.
- Minneapolis, Minn.—Powers Mercantile Co.
- Milwaukee, Wis.—Astrological Study Studio, 922 N. 27th St.
- Des Forges & Co., 427 E. Wisconsin Ave.
- New York, N. Y.—The Baker & Taylor Co., 55 5th Ave.  
Brentano's, 1 West 47th St.  
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- Philadelphia, Pa.—Archway Book Store, 47 N. 9th St.  
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John Wanamaker.
- Portland, Maine.—Loring, Short & Harmon.
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- San Francisco, Calif.—The Emporium.  
Metaphysical Library & Book Shop, 177 Post St.  
San Francisco News Co., 657 Howard.
- San José, Calif.—Metaphysical Center, 80 E. San Fernando.
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Copeland Book Shop, 1124 State St.
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- Washington, D. C.—Henry Austin, 909 Ridge Road, S.E.  
Oriental Esoteric Library, 3217 Connecticut Ave. N.W.  
Woodward & Lathrop Department Store.
- West Hartford, Conn.—The Case Book Shops, 16 La Salle Road.



# The Rosicrucian Cosmo - Conception

BY MAX HEINDEL

*"There can be no contradiction in nature, therefore the heart and the mind must be capable of uniting. To indicate this common meeting ground is precisely the purpose of this book."*

## *Partial Chapter Contents*

Visible and Invisible Worlds: space, spirit, matter; 4 ethers. Seven Desire World regions. Four life streams. Group Spirits.

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