

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL
 June 1913

MRS. MAX HEINDEL, *Editor*

April

1948

VOLUME 40

NO. 4



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Subscription in the United States, one year \$2.50; two years \$4.50. Other countries, same rate, U. S. money or equivalent. Single copies 25 cents, current or back numbers. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918. Writers of published articles are alone responsible for statements made therein.

Issued on the 5th of each month. *Change of Address* must reach us by the 1st of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED BY

The Rosicrucian Fellowship

Oceanside, California, U.S.A.

The Lesson of Easter



Again the earth has reached the vernal equinox in its annual circle dance about the Sun, and we have Easter. The spiritual ray sent out by the Cosmic Christ each fall to replenish the smoldering vitality of the earth is about to ASCEND to the Father's Throne. The spiritual activities of fecundation and germination which have been carried on during the winter and spring will be followed by material growth and a ripening process during the coming summer and autumn under the influence of the indwelling Earth Spirit. The cycle ends at "Harvest Home." Thus the great World Drama is acted and re-enacted from year to year, an eternal contest between life and death; each in turn becoming victor and being vanquished as the cycles roll.

This great cyclic influx and efflux is not confined in its effects to the earth and its flora and fauna. It exercises an equally compelling influence upon mankind, though the great majority are unaware of what impels them to action in one direction or another. The fact remains, nevertheless, independent of their cognition, that the same earthly vibration which gaudily adorns bird and beast in the spring is responsible for the human desire to don gay colors and brighter raiment at that season. This is also the urge which in summer drives mankind to relaxation amid rural scenes where nature spirits have wrought their magic art in field and forest, in order to recuperate from the strain of artificial conditions in congested cities.

To the enlightened ones Easter brings a keen realization of the fact that all humanity are pilgrims on the earth, that the real home of the Spirit is in the heaven realm, and that to reach that realm all should endeavor to learn the lessons in life's school as quickly as possible so that they may be able to look for the dawn of a day that will permanently release them from the bondage of earth. Then like the liberated Christ they will come into a realization of that glorious immortality which is the reward of the perfected Spirit.

—Max Heindel.

The Current Outlook

FROM THE ROSICRUCIAN VIEWPOINT

Whom Do You Serve?

By KITTIE S. COWEN



APPROXIMATELY two thousand years ago there appeared in Palestine, a country bordering on the eastern shore of the Mediterranean Sea, a man who was said to be of humble birth; his father, a man of high spiritual development, was a carpenter by occupation; his mother, a woman of great spirituality and purity of character. As a child it was said that this man was unusually precocious. After about the age of twelve years he was not seen among the inhabitants of his father's home town, Nazareth, until at about the age of thirty, when he again appeared among its people.

As to the personal appearance of the man, Publius Lentulus, President of Judea, in the reign of Tiberius Caesar, is said to have written a letter to the Monarch in Rome containing the following information:

"There lives at this time in Judea a man of singular virtue, whose name is Jesus Christ, whom the barbarians esteem as a prophet, but his followers love and adore him as the offspring of the immortal God. He calls back the dead from the grave and heals all sorts of diseases with a word or touch. He is a tall man, well-shaped, and of an amiable and reverend aspect; his hair of a color that can hardly be matched, falling into graceful curls, waving about and very agreeably couching upon his shoulders, parted on the crown of his head, running as a stream to the front after the fashion of the Nazarites; his forehead high, large, and imposing; his cheeks without spot or wrinkle, beautiful with a lovely red; his nose and mouth formed with exquisite symmetry; his beard, and of a color suitable to his hair, reaching below his chin and parted in the middle like a fork; his eyes bright blue, clear and serene, look innocent, dignified, manly, and mature. In proportion of body most perfect and captivating; his arms and hands delectable to behold. He rebukes with magistracy, counsels with mildness, his whole address, whether in word or deed, being eloquent and grave. No man has seen him laugh, yet his manners are exceedingly pleasant, but he has wept frequently in the presence of men. He is temperate, modest, and wise. A man for his extraordinary beauty and divine perfection, surpassing the children of men in every sense."

Relative to this same man, Josephus the celebrated Jewish historian, says: "Now, there was about this time, Jesus, a wise man, if it be lawful

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to call him a man, for he was a doer of wonderful works—a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was the Christ; and when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named for him, are not extinct at this day.”

Very soon after His return to Nazareth, Jesus, now called Christ Jesus, began His work among the people of Palestine as a Teacher of new ideals. Being a man of great personal magnetism and unquestionable sincerity, He attracted hosts of followers wherever He went, inspiring them with hope and courage. He strengthened the weak and healed the sick. His compassion was beyond limitation. He taught that God was no bargainer; that there were no chosen people other than those who had made themselves valuable servers. He taught that



God was the loving Father of all life, and as incapable of bestowing favors as was the universal sun; all men were brothers, sinners and beloved sons alike of the divine Father. There were no distinctions in His treatment, because there was no measure to His bounty. There were no especial privileges, no rebates, and no excuses for evil doing. He taught the Fatherhood of God and the brotherhood of man: “Whosoever shall do the will of my Father which is in heaven, the same is my brother, and my sister, and mother.”

Christ Jesus stressed the keeping of the Ten Commandments; He proposed plainly to change and infuse and enlarge the scope of human life. He taught that service is its own great reward and illustrated it in the parable of the talents belonging to different individuals. The law there enunciated was Use or Lose, yet many of His listeners missed the idea entirely. Only those who use all of their powers are capable of obtaining the best results, regardless of the task in which they are employed. Furthermore, Christ Jesus told the people that not one jot nor tittle of the law would pass away until all had been fulfilled; meaning incorporated in their hearts and minds; and then, and then only, would there no longer be need for outward admonitions. His teachings were so exalted that even His disciples were not always fully able to comprehend them.

Every activity in our entire solar system is governed by some particular cosmic law, which law works in perfect harmony with the will of God; and every one of these laws is especially designed to further the progress of all forms of life. The lower forms of life having no mind of their own work mechanically under the direction of certain

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ones of the archangelic life wave and have no individual responsibility. But when man, in the course of his development, acquired an individual mind, he became responsible for his acts and all cosmic laws relating to his progress were made known to him in the form of various commandments. These laws were not explained to him because his mind was too undeveloped to comprehend their meaning. All that was necessary at that time was that he obey the laws and all would be well. However, as the mind developed, more and more individuals began to disregard certain of these laws that they considered limited their freedom which resulted in all sorts of chaotic conditions; then envy, jealousy, deceit, selfishness, greed, and all manner of individual aggressions began to manifest. As a result of this, mankind's development practically ceased and he was in grave danger of losing out in his own particular scheme of development.



The great Beings in charge of evolution saw all this and they also saw the cause of it all—*separation*. They knew that the only way to save mankind from degeneration was through the unifying power of Love. And so the great Christ Spirit, who embodied within Himself this tremendous force, volunteered to leave His heavenly home and come to earth and offer Himself as a living sacrifice to teach mankind how to find the way back to the path of progress. This love

power is developed by concentration on the word *love*, through right action in relation to experiences, control of the feelings and emotions, and a study of the Christ teachings. The Christ Himself gave the formula—Do unto others as you would have others do unto you.

Despite all His loving service to mankind this great Teacher was falsely accused of trying to set up a strange kingdom in Palestine. Palestine! Such a small country in comparison with the area of the earth; and yet a center from which the world's greatest Preceptor gave out a teaching that was destined to revolutionize the activities of all mankind, even to establishing a definite record of time and events dated from before and after His birth. And that is the same Christ Jesus whose ascension into the higher worlds is commemorated yearly at the holy Easter time. He who annually revitalizes our earth with His own life force. Few as yet are able to comprehend how this great yearly sacrifice is made, but the few who do understand are reclaiming the truth as given out by this unparalleled Teacher and His message will be reiterated over and over until at last it will develop an understanding in the minds and hearts of mankind; and then it will be that men "shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."


THE MYSTIC LIGHT

Inviting Security

By GLADYS RIVINGTON

The voice of the Lord is upon the waters: the God of glory thundereth:
 The voice of the Lord is powerful:
 The voice of the Lord breaketh the cedars;
 The voice of the Lord shaketh the wilderness.

—Psalm 29

ECURITY is a very familiar word today. Collective security, social security, national security, job insurance, security for old age—all these aims and ideas are prominent in the thoughts of millions at the present time. We may say in all truth that security is one of the predominant ideas of this century. In past ages wresting a living from the earth was a hard matter, and it seemed as though only the privileged few could hope for an existence free from the haunting dread of want. The common man must toil from dawn to dusk just for his daily bread, and when he became too old to labor must be content with whatever pittance the rich would spare him. However, with the increase of scientific knowledge, improved techniques, and the widespread use of machinery, it has become comparatively easy to produce in abundance food and the other creature needs and comforts. Now it is patent to all that with proper management there can be enough of earth's blessings for everyone, so that none need to be in want. Furthermore, the mass of workers are no longer satisfied to be exploited, to live precariously, so that the few may be fat, wealthy, and powerful. All across the world the cry goes up from the millions for security and the good life, with peace in which to enjoy it.

Any such great cry of longing arising from the earth penetrates into the invisible regions. The hosts of heaven—angels, archangels, and all the great beings who guide man's evolution—give ear to these desires, and insofar as they are righteous and in tune with evolutionary progress, help to bring about their fulfillment. These advanced beings know better than man what is really for his benefit, and where his vision is faulty and his desires out of line they guide him toward a better understanding. In this matter of security, however, we notice that something seems to be wrong, for the more the cry goes up for peace and safety, the more disturbed conditions seem to become on our earth. Yes, something *is* wrong, and if we could attune our ears to the voices of the heavenly ones we might hear words something like these: "You want a fair distribution of earth's riches, and you want peace and security in which to enjoy them. Very well, but have you realized that the good life must be built upon a firm foundation of truth? Let us now examine the foundations you have laid, to see if they are sound, or perhaps need strengthening. These, as we understand it, are the bases of your belief that you can have peace and security:

1. "You have a technical skill and

mastery; you have learned how to make the land produce abundantly. You know how to work with physical materials and to manufacture in great quantities all things necessary for comfortable living. Splendid, but is the food which you produce in such abundance capable of satisfying your whole being? Is there perhaps a part of your nature that remains starved when you have eaten and drunk to the full? And then, have you considered that you may upset nature's balance in a too greedy rush to acquire more and more of these comforts? Can you always control the forces of nature?

2. "You have scientists who are learning more and more of nature's secrets, and they will show you the way to assure a continuous supply of good things. Have you thought that perhaps these scientists may uncover and unleash forces that even they cannot control?

3. "You have airplanes that travel at nearly the speed of sound; you have armies and navies and weapons of destruction more powerful than any before known on earth. These, you think, will protect you from harm. What if they also devour your substance and keep you hard at work just to maintain them? If they get out of control, will that lead to peace? And how about repairing the destruction they cause? Do these things lead to the good life?

4. "You have thought out a system of government which will see to it that every one is secure, well-fed, and healthy 'from the cradle to the grave'. That seems like a great accomplishment, but has it occurred to you that this government may not prove as wise as it is powerful, and may extend control over you so firmly that in gaining security you will lose the still more precious thing, liberty?

"It seems that some of these foundations you have laid may be faulty. Come, now we will give them a practical test.

"Ah! You turn pale. But that was only a little shake we gave to the earth.

That was caused by only an infinitesimal amount of power, released with your help from an insignificant number of atoms. Yet you are afraid. You begin to think more deeply Something that you have forgotten It may be you will remember"

The voice of the Lord, to use the psalmist's expression, has truly been speaking to man in earth shaking tones, and the sooner man listens and revises his estimates of past accomplishments and future possibilities the more quickly will he establish a peaceful world. The daily record of events would seem to make it plain even to the dullest that something is lacking in our approach to the solution of the world's problems. That "one thing forgotten" must be remembered and given the place of



honor in all plans for peace and safety. It is the only firm foundation; without it no food nourishes, no luxuries suffice; no form of government can give the promised security, and no armaments or defences protect. Everything leads to disaster unless man remembers *his own spiritual nature* and the *spiritual origin of the universe*, and upon that fundamental fact bases all his actions and aspirations.

There are a great many signs of the times that encourage the belief that a change is taking place in the general thinking, and that this memory is being recovered. We say "recovered," because the human race has not always been so blind. One very significant change comes from those who must bear a good part of the responsibility for having led man down the blind paths

of materialism—namely, the men of science. Here are a few quotations from the book *Atomics for the Millions* by Eidenoff and Ruchlis:—

“Dr. Oppenheimer has pointed out the obvious physical fact that neither the nature of the world nor of atoms can be kept secret . . .

“We need a popular understanding of the role of science in the broadest sense, in modern life . . .

“The only hopeful approach to the problem is to discipline ourselves in regard to the use of our powerful knowledge. In democratic countries this cannot be done except through the will of the people themselves; we cannot exercise our will intelligently unless we have a clear understanding of the problems involved.”

These and similar passages are full of meaning. When Dr. Oppenheimer says that “neither the nature of the world nor of atoms can be kept secret,” he speaks a great truth. The fact is that scientific research has at last come to the place where the conclusion can no longer be denied that the world is **spiritual in origin and nature**. The sources of energy within the material atom have been tapped, and with the release of physical energy a spiritual power has also been let loose. In this day and era it must become plain that we live not in a world of chance, aimless, coming out of nowhere and going to the same place, but in a universe that bears in every atom the stamp of its divine origin and purpose. Science, which formerly molded public thinking and was sufficient unto itself, is now faltering and even asking for help. Now, you and I and the general public, without special training, cannot hope to become experts in the field of atomics. What then do the scientists want of us? One more quotation from the same book gives the answer to that question:

“Dr. Arthur H. Compton, Nobel prize winner in physics and one of the leaders of the atomic bomb project, is quite specific on the point. He says: ‘Recent

scientific developments have proved conclusively that love of one’s neighbor has become the rule of life. *We cannot survive without it.*’”

Thus science admits that the problem is spiritual, and the appeal is made to us, *the people*, to understand *with our hearts* the nature of the universe, to awake from our apathy, to open the door to the spiritual light and power that awaits channels, and through our humble selves to release the Christ compassion, fellowship, and love which alone can steady the world and bring man through this crisis to the new era for which he longs.

This new era will be an intensified preparation for Christ’s kingdom, which eventually must be established on earth. The earnest Christian knows what that kingdom is. It is not in armaments, not in the power of the few, not in strong governments enforcing their will from without. These belong to the rule of the Race Spirits, which is nationalistic and selfish, but the kingdom of Christ is within the *heart of man* and is universal. In this kingdom the power truly comes from the people—from a people awakened to know the depth of the truth of the Christian message. There is so much to be done in the way of establishing justice and righteousness. The hope and the vision of what may be upon the earth and of the achievements possible to man are breath taking.

Millions are hungry today for physical bread, but tens of millions hunger for the Bread of Life. Both hungers must be satisfied. Note that the cry is for *bread*—not terrapin or truffles but the all important basic wheat. The spiritually hungry also want bread—the Bread of Life—not a formal religion, but the simple sustaining truth of man’s innate unity with God and his fellows, and its expression in kindness and a living faith that points the way and is poured out in an all-inclusive, all-embracing love.

At the inauguration of the Christian

era, when the great force of the Christ love permeated the earth and quickened it with new life, the earth shook with the power released. The writers of the gospels, describing the Crucifixion, mention an earthquake and a darkness over the land. *The Rosicrucian Cosmo Conception* explains that it was not really a darkness but an excess of light—so great as to be temporarily blinding. Likewise, the earth did not shake because of the death of Christ, but because of His Life which poured into it. St. Matthew says also "there was a great earthquake" when the stone was rolled away from the tomb. There in the gospel story we read of the weeping Mary, overwhelmed with sorrow because she could not find the physical body of her Lord. The events of the last few days had shaken her life to its foundations, and when she found the tomb empty and the body of Jesus gone, she wept, for her last anchor of security had given way. Then when she turned from gazing into the tomb, she beheld Him, her Lord, clothed in glory, a visible manifestation of *Life triumphant*. She came to honor a dead physical body, but she found instead a vision of Life. With that vision the boundaries of her understanding were enlarged, so that no longer the physical world seemed solid, impenetrable, but became just a veil through which the living reality shone and flashed—glorious, strong and eter-

nal. That vision seen by Mary has lived down through the ages, to give assurance of the indestructibility of that Life which creates and transcends all forms, which is the substance behind all shadows, and the Great Rock upon which all our hopes must build.

So now, as the voice of the Lord shakes the wilderness of a civilization founded upon materialistic concepts, it topples down all that is unworthy and unsound. It forces man to listen and to think. As the cleansing process proceeds, the scales will fall from man's eyes and he will see and comprehend the true meaning of life upon the physical earth. No longer at odds with nature and himself, he can leave behind the dead level of a purely physical well-being, and turn toward the shining heights of spiritual attainment. As one by one the false foundations crumble when strain is placed upon them, he will come to know that security is not an end in itself, though it may be a means to an end. Man and the earth must pass through many experiences. Sometimes more growth is made in stormy weather; sometimes calm is needed. The spiritually minded have long known that for security there is only the resting in the knowledge of man's oneness with God. Without that knowledge, all man's efforts end in frustration. With it he can go forward confidently in the great work of understanding, refining, and eventually helping to redeem the earth.

"End and Beginning Are Dreams"

By FLORENCE E. GREENWOOD



MARY sat on the bank of the river and waited. She didn't know what, precisely, she was waiting for, except that she was rather tired and it was so very pleasant here. The breeze was a gentle, wayward affair that curled her hair about her forehead, bringing a hint of shy flowers hidden along the river's bank,

It was the thought of spring, the touch of the warm spring sunshine, that had hurt her so terribly such a short while ago; now she found the spring's tender breezes and warming sun had only healing for her. She felt very peaceful and content.

Only this morning she had been restless of the surging tumult, of emo-

tions and the demand for courage which spring brings. She had no courage with which to meet life. She was afraid of life; she wanted to hide away from it. Roddy was responsible for that, she told herself. There was no imaginable reason why he should have gone away and left her no word of explanation for his strangely long absence. Try as she would to excuse him, one thought persisted in her mind: he had grown tired of her. That, after all, was the simplest explanation. Men did such things when they had grown tired of the girls whom they had caused to love them; they just went away and left the girls to heal their broken hearts as best they could.

Stark terror and misery had enveloped Mary then. She was so pitifully alone in the world. There was no one who really cared whether or not Life hurt her.

It was the night that Roddy left that Sugar had again romped through her dreams. Sugar (absurd name for a dog!); mischievous, arrogant, attention-demanding Sugar, chose the night when her heart was breaking to crowd all memory of Roddy out of her sleeping hours with his gay, doggish antics. His great, brown eyes and foolish little tail, wagging frantically, told her that he not only loved her but that she was all the world to him.

"Only a dog is faithful; only a dog knows the meaning of love," she had thought bitterly when clearing consciousness brought recollection of Roddy's treachery.

Once she had told Roddy about these curiously frequent dreams she had of Sugar. Ever since the dog's death, five years before, he had visited her sleeping hours.

Roddy had laughed and said, "The dog's haunting you. He loved you so much, Mary, that he can't even go on to his dog's heaven as he should without you."

Suddenly, a dog's excited barking farther down the bank of the river attracted Mary's attention. How like his

voice was to Sugar's! Funny that you can know a dog so well that his bark sounds different from every other dog's bark! She glanced down the river where a small group of people was gathered. She could see the tiny brown body of a dog dancing feverishly about them as he gave little yips of delight. He reminded her so much of Sugar that she rose to stroll down where he was that she might view him more closely. She had often wished that she might find a dog who looked like Sugar. But he, lamentably, was such a thoroughgoing little mongrel that there was no finding another canine who had been able to assemble so many varieties of breeds in one small body!



As Mary neared the group of people and was able to observe the small dog, almost delirious in his unaccountable joy at some happening, she thought with a happy quickening of her heart, "Why, he does look like Sugar, exactly like him." Impulsively, she called his name softly in the old way she had had, "Sugar! Oh, Sugar, Sugar, Shoo!"

At the rising inflections of her voice, the dog became instantly still, his black nose pointed in her direction, his forehead wrinkled in anxious scrutiny. Then, with a mad, hysterical rush of small feet he was upon her, jumping as high as he could to reach her hands, clambering to be taken into her arms,

licking her feet in a wild ecstasy of delight.

"Why, Sugar, it is you, it is really you! Where did you come from?" Mary was as excited as the dog. She held his wriggling little body close to her, looking long into the glowing brown eyes, so filled with love of her. "And who are those people? Didn't you die, after all, and are they your masters now?"

Mary walked up to one of the women and addressed her. "Pardon me," she said, "can you tell me who is the owner of this dog?"

Disregarding Mary's question completely, the woman continued to press against those in front of her, the better to observe the object of everyone's interest.

Nonplussed, Mary, too, moved closer to the river's bank to discover why everybody was so much excited. To her horror, she saw that someone had drowned and two men were futilely trying to resuscitate the body.

One of the men straightened then, and turned an anguished face to the crowd.

"I'm afraid — I'm afraid it's too late," he said brokenly.

Roddy! He had come back! But what was he doing here?

Mary called his name, eagerly pressing forward. Then she drew shyly back, remembering her hurt of the last few weeks, remembering that Roddy had gone away and left her.

Roddy evidently did not hear Mary's eager cry, for he covered his face with his hands, moaning softly. "To think that she did not receive my letters," he said in agony. "Not knowing—not understanding—"

At Roddy's terrible grief, Mary forgot her own bewildered chagrin and heartache. She was filled only with solicitude for Roddy's pain. She reached his side and, gently, touching his bowed head, again spoke his name.

"Roddy, oh Roddy," she said softly.

"I was afraid—Roddy!" she broke off more sharply, as he took no notice of her, continuing to regard only the body that lay upon the ground.

Mary had always had a horror of dead people. She didn't want to look at the body. But, because she could not distract Roddy's attention from it, she looked to see who it could be whose death caused him so much sorrow.

In consternation and dismayed terror she drew back from the incredible apparition which she saw. With fascinated horror she gazed upon the terrifying spectacle: it was herself she saw lying there! Her own face, with eyes closed, wet hair straggling away from her forehead.

In a sudden panic of fear she shrieked so loudly that the little dog held close in her arms looked up at her in startled fright. But of all that group of people not one paid the least particle of attention to her.

"No! No! Not that! Roddy!" she cried, throwing herself upon him. "Roddy! Don't you know me? This is Mary! Oh, look at me, Roddy dear!"

Just for a moment, Roddy looked up.

"Mary," he whispered brokenly. "Mary, will I ever find you again?"

The small dog squirmed in Mary's arms and winced in discomfort as she pressed him to her . . . What did it all mean? . . . Why did no one pay any attention to her? . . . Then she remembered — unhappy and half-crazed, she had wandered down to the river, strolled along its bank for a time, and then stooping over to cup up some of its clear water in her hands, had suddenly lost her balance and fallen into the swiftly moving river. She recalled that she had screamed once—then oblivion until she found herself sitting on the river bank . . . In awed realization, Mary looked down upon the dog. "Sugar, little pal," she said, "we'll wait, you and I, always for Roddy, won't we? Just as—just as you waited for me."

The Lord's Prayer

II--The Prayer for the Spirit

By VIOLET M. SHAW



WHAT do you think of, when you say The Lord's Prayer? Is it a collection of words you have grown used to repeating, or is it a dynamic release of energy — "the most powerful mantram in the English language"?

In our previous article we observed something of the meaning which could be found in the introduction to this wonderful prayer. We said that the words "Our Father" could recall to mind all the evolution of God and man which lies behind us, as shown in our studies in the *Cosmo-Conception*. We realized that we were in fact entering a throne room, as we invoked the representative of the Creator of the solar system, and that we should come to Him reverently and intelligently. We realized, too, the implications of the fatherhood of God—His protective power—and that we would come to Him as a little child, eagerly, spontaneously, in confidence and love.

We saw how even the words "Who art" could bring a thrilling and inspiring realization of the immediate presence of God, enfolding us in infinite Love and Wisdom at this very moment of time, and its use as a release of tension and as a quick contact in emergency with the spiritual power we need.

Finally, we saw that the words "In Heaven" led to a realization that as we invoked the Father, we, too, were "in Heaven"; that each individual aura may contain as much of the heaven worlds as we can build in, and when the invocation is completed, we have raised our vibrations and are living at a higher level than that of the usual physical functioning.

Now we come to the next portion of the prayer, which deals with certain

needs of the Spirit. The Spirit which is unfolding in man is threefold, even as God is threefold. Each aspect of man's Spirit reflects one of the phases of godhood. Therefore each aspect of the Spirit speaks in turn to its corresponding aspect of God, with a special salutation and prayer.

All true prayer begins with the spiritual phase. The exercise of adoration given by Max Heindel as the highest exercise of which the human being is capable, is necessary to an understanding of the true nature of prayer. When through adoration we have tuned ourselves in to the spiritual powers of God, we have a clearer perspective and can better judge our needs. Indeed, we do not need to judge them, for we realize that complete harmony with the One Life of God automatically adjusts all other matters.

There can be no pleasure in prayer without this meeting of Spirit with Spirit, and it is because so many people fail to understand this that they pray so little, or not at all. The essence of prayer is fellowship—fellowship of man with God. It is to this end that we speak of it as a "salutation"—Our Father—and it is to this end that the threefold Spirit in man makes this prayer—that its soul power may be strengthened. The more of soul we have wherewith to build up our Spirits, the more we can appreciate God—and the more joy we shall have in fellowship.

Here the real work of the prayer begins—and it really is *work*. It is a vigorous exercise of all man's faculties. This prayer is a formula for increasing one's working power—a formula given by the greatest Worker the world has known. Every phrase, every word, involves the active use of certain faculties.

It is of no use to mumble "Hallowed be Thy name," unless we have a realization of its meaning, and a determination to do something about it—and the same can be said of everything which follows in the prayer.

The phrase, "Hallowed be Thy name," marks the salutation of the Human Spirit aspect in man, to the third aspect of God, namely, the Holy Spirit or Jehovah, and implies keeping sacred the creative force with which the Jehovah aspect works. We generally think of it as dealing with sexual activity, but as a matter of fact it covers all phases of action in the physical world—everything that involves form and movement, the manifestation of Spirit in matter. The ideal is that there is to be no abuse of this force in any way whatsoever.

It is rather disheartening to look at the average life and try to catalog the manifold ways in which man does abuse his power. In sexual activity he seeks thrills for the nervous system, and the temporary happiness and co-ordination which follow the release of hormones into the bloodstream; not realizing that he is paying a price for this temporary well-being at the physical level, the price being limitation of mental and spiritual development. In greed and the lust for power, man uses his force for self-aggrandizement; in anger and violent temper, he spends it wastefully. In everything he does which centers his consciousness on the material world and on the smaller self, he is misusing the great force, and failing to "keep holy" or "hallowed" the name which spells creative power.

We do not wish to imply, however, that our duty ends with the mere conservation of this force. True worship is not simply refraining from evil; men who try that way of life very soon stagnate and then retrogress. There is no virtue in negation. We were put into the world for a very definite purpose, namely, the development of spiritual power in ourselves, and quite possibly also a spiritualizing process in regard

to the cosmic root substance. Having a purpose and a work, we should therefore be about our Father's business, and in order to accomplish it we must first of all conserve the creative force. Then, having built up a reserve, we must proceed to use it aright.

The true hallowing of Jehovah's name comes when we *use* the force — not simply refrain from misuse—but use it intelligently and strongly. When we begin to build, to develop, to pour out our creativeness in all directions in the bringing forth of beauty, the search for truth, the establishment of good, at all levels and in all departments of life,



then true living begins, and we understand why this emphasis has been laid upon the creative function.

All true religions have taught this: that it is a sin to waste the life force, that it must be kept sacred. When we start really to use it, we begin to see that it is life, no less—a thing of tremendous power, incalculable energy, the force that can make us or break us. In its awe-inspiring beauty and terrible power, it is a two-edged weapon placed in our hands by God, for our destruction or for our building.

It is true that sometimes individuals who have faithfully practised conservation of this force, find themselves unable to expend the accumulation, and there are unpleasant results. Our present state of society is unfortunately geared to the living of the masses who are work-

ing at a lower level, and does not provide all the outlets we need for this creative ability.

And outlets it must have. Many people fail in their practice of sublimation because they do not realize that what is dammed up must be released. They misunderstand the very essence of the thing, its tremendous potency that must create, build anew, set totally new causes into motion. You can't repress that sort of force. It exists for the purpose of powering man's *thought* and *effort*, and if it is not spent on the lower self, then it must be spent on the higher—but spent it must be.

There are many people who moan that they have no such outlets; that life is a sterile round of routine things, a completely humdrum existence; that they have no opportunity to express true power. As a matter of fact, the most humdrum existence does yield most surprising avenues of expression if one really looks for them, and there are many persons who can testify that it is possible to pour into the most ordinary human living an amazing amount of spiritual power which will rejuvenate and regenerate much that we find dull, irksome, and difficult.

For this creative thing is not always the writing of symphonies or sermons. It may mean a certain quality of love and understanding in very ordinary simple human relations that brings light into darkened lives, or at least dull ones. A friend of mine who complained of being bored chanced to read that the average housewife who complains of "never seeing anyone" would be surprised if she counted up how many people she actually did see during the day. Following this advice, my friend found herself surrounded with living, interesting people—the postman, the laundryman, the iceman, the grocer, clerks in stores, passengers and conductors on street cars—a whole new world of interest; and she was surprised some time later to find how much her smile and cheery word had meant to

some of these people.

Viewed in this light, the dulllest routine has meaning. Take, for instance, the work of the janitor who faithfully stokes his furnace; of the mother who has a hot meal waiting for her hungry brood; of the secretary who eases office friction; of the tradesman who gives regular and efficient service; of all those who can give a certain finish or polish to their performances which lifts them above the average, of those who can give a certain artistry to routine work and contribute to the well-being and comfort of the world in general, who give their work a touch of the Spirit fire (that little extra something which shows originality and soul quality)—all this manifests the sublimated creative force, and is regenerative in nature.

Creative progress for man is accomplished by the constant expansion, refinement, and expression of values. It is this we must have in mind, when at the beginning of the day we say "Hallowed be Thy name." It is a promise, a pledge by the Human Spirit to its counterpart in God. It says in effect:

"Today I will not misuse the power You have given me. Today I will seek instead to develop that power. As I build up a reservoir of creative force, and learn to use it aright, I shall be not only aiding my own evolution, but that of all my life wave, and the other life waves as well, and ultimately the evolution of God. Today, as the minutes pass, as hour succeeds hour, as situations and circumstances arise and surround me with opportunities for action, I will remember that this power You have given me is to be kept holy, and I will try to act in such a way that You will approve my use of it."

All this—and more—in four simple words: Hallowed be Thy Name. All this must pass through your mind, in essence, as you say the words; must pass not only through your mind but through your desire body; must be ready in the reflecting ether of memory to be put into action immediately.

Actually, it is a promise: the pledge of the Human Spirit to its counterpart in God.

Now let us apply that same line of thought to the second aspect of this greeting: the salutation of the Life Spirit aspect to its counterpart, the Christ.

"*Thy Kingdom come.*" Do we realize what these words are?

They are in effect an oath of allegiance, and an oath of allegiance is not something to be lightly undertaken. Its effects on life are serious and far-reaching.

There was a book published some years ago, showing the startling results in the life of a community when one man resolved to walk in the steps of the Master—to take Christ's teaching literally. Not one person in many thousands would have the courage to do it.



Yet we pray "*Thy Kingdom come,*" implying that we are ready to go into action at any time as soldiers of Christ, to further the coming of that kingdom; that we are doing all in our power to bring it to pass, not only in words but in making our lives a silent sermon for Him.

It is sadly true that many who pray, "*Thy Kingdom come,*" would be most disconcerted if it did come. For most of us, it would mean a drastic change in our ways of living. It would mean that hate and hypocrisy, selfishness and slime, greed and grossness, and all the manifold evils large and small, would have no place in our daily living. Could we bear the light of His kingdom?

And yet the Life Spirit within man yearns for the time when passion and

ignorance shall be done away, and love and wisdom rule all hearts. We *can*, if we will, sufficiently raise our vibrations to say in honesty that we would be glad if Christ came tomorrow to establish His kingdom among men. We can look into those compelling eyes and feel our Spirits irresistibly drawn to Him, to feel that we could follow such a leader anywhere—even as we follow today those who show forth some measure of His power—but there has to be a great cleansing and lifting of the Spirit to God before we can *honestly* pray that He come.

It is interesting to note the sequence in the prayer—the wonderful logic of it. First the discipline of the emotions, the purification, the conservation of the creative force. Without that first step we cannot develop the love—wisdom power of the Christ. Until Jehovah's name is hallowed, in large measure at least, we cannot go about the work of establishing Christ's kingdom; we would have nothing to work with. But one follows the other, logically building up to the final climax of the Third Aspect.

Having obeyed the first injunction and having promised to continue to obey it, we are enabled to meet the second condition, which is that we shall develop the qualities of love and wisdom so that we may intelligently take our place as citizens of the new kingdom.

Love and wisdom. How glibly they are talked of; how difficult, incredibly difficult of attainment. What bitter days of labor, what dark night watches, what long hours of meditation and prayer, trying to tune in to the Infinite, what constant deepening and widening of thought, what striving for exactitude, for spirituality, for love! What eternal discipline, what chagrin and disappointment over our failures; what ineffable joy when we triumph! Through a lifetime of years there comes the slow brightening of gold in the auras of the faithful ones, as day by day they pray "*Thy Kingdom come.*"

How can we put it simply? "I promise to be a loyal subject of the kingdom which Thou wilt set up for the Father. I promise to obey Thy commandments; namely, to love God and to love my neighbor. I promise to try to understand what true love is, and practise it; and in practising true love I shall grow wise; and I promise to use my wisdom for the furtherance of the affairs of the kingdom. I will consider the good of the whole before my own welfare. The Father shall be my king, and I will serve Him only; in the power of Thy name I promise."

All this in three words: Thy kingdom come. All this, passing once again through your mind, desire body, the reflecting ether of the vital body, to guide and direct all the activities which follow — because none of it has real meaning until translated into action.

I promise . . . to love God and my neighbor . . . to seek wisdom . . . to live for the good of the whole . . . to serve the Father only.

The pledge of the Life Spirit in man to its counterpart in God.

* * *

We have said the Christ prayer follows logically the Jehovah prayer. It in turn leads naturally to the climax of the third prayer, that to the Father.

"Hallowed be Thy Name" meant the keeping sacred of the creative force, and the energy conserved was used under the direction of the Love-Wisdom aspect of God, for the building up of the kingdom, as we prayed "Thy kingdom come." Now comes the sacred moment of contacting the highest we can conceive; indeed, we cannot properly conceive of it yet, for we have not yet begun to assimilate even the Christ phase of the Trinity. However, we can lift our hearts in adoration to the Father, saying, "Thy will be done"—praying that His will be revealed to us, and that we may follow it in our daily living.

Obviously the will of the Father cannot be understood until the love and wisdom of Christ have pointed the way.

That "no man cometh to the Father but by Me" is starkly true, and in the practice of it, it is also apparent that it would be an evil thing for man to develop a strong will until such time as he had a soft heart and an enlightened mind. However, when we begin to work with the Christ within, we can also begin in a small way to understand the Father's will, and to make ourselves channels for its expression. We strengthen our own wills, and stand firm in the radiation of the Spirit-power.

So as the Divine Spirit in man lifts itself to its counterpart, the Father aspect of the Trinity, it feels the awakening of the divine power which stirs new worlds out of the cosmic root substance—new worlds with their evolving hosts of Virgin Spirits. Sometimes one can feel the breath of that great Will which "holds the eternal heavens within their place." Then it is that the Father begins to take form in us, even as the Christ is already forming.

To hold the will firmly, inexorably to a given point—that is the thing. The point will be determined first of all by the Christ wisdom, but when we have the will to hold without faltering to that point, we shall know something of this prayer, Thy will be done. To admit no distraction, no weakening, no faltering of purpose; to carry the matter through to a conclusion, once the great spiritual will has been invoked; to make Spirit manifest in matter, whatever the action may be—then we begin to glimpse something of what it means to be a god. That is God's will being done in us.

There is also an interesting point involved in the phrase "in earth, as it is in heaven." (Not "on earth" as generally used, but the Biblical "in earth.")

According to the *Cosmo-Conception*, the earth is composed of 9 strata, each with a special function. The Father's will reaches not only to the life appearing on the surface of the globe, but to each of the strata within it. It must penetrate to the core of being, and affect the whole inward life, in order that

evolution may proceed satisfactorily on the outward surface. That is true of the individual as well as of our earth. In these strata which contain the seed forces of the whole scheme of things, the Father's will is being worked out, slowly, silently, but with enormous force and significance.

Let us note particularly the 7th stratum, wherein are stored the forces of man's moral nature. Here for good or ill, are stored the forces man has built. When they are evil, and produce the dreadful repercussions of earthquakes, wars, and national and global ills, we see the negative expression of the Father's will being worked out; that is, there is a breaking up and a cleansing, an effort to awaken man to the error of his ways. The suffering forces him to see where he has gone wrong, and when he is ready to admit his mistakes, the spiritual will can begin its real work.

When the forces are good, we find bountiful harvests and harmonious earth conditions, beneficial inventions, and expression of fine art and inspirations to nobler living—all that is good, true, and beautiful. These are the positive forces of the creative Father principle.

His Will is being done throughout the earth, in its hidden secret parts that hold the real essence of the life man has lived and is living. In this 7th stratum is the essence of each thought and feeling of every man who has ever lived. When it can be said that the Father's will is done here in this hidden stratum of earth, we shall know that it is being done through all the others, and that the evolutionary purpose is being fulfilled. When that day comes, we shall have not only a happy life, but an interesting one, for it is to be in earth "as in heaven." And heaven means not only harmony, but activity—purposeful activity—an eternal progress in knowledge and power. To know the Father's will and to do it, is the highest good, for it constantly unfolds new

vistas and gives new avenues of expression.

So as we say this prayer, we are really saying: "Father, I attune my will to Thine. I will try to establish in my own Spirit and bodies, the harmony and the purposeful activity that prevail in heaven. As that harmonious condition is reflected and magnified in the 7th stratum of the earth, it will reflect its transforming power back to the lives of men, that Thy will may be done on, and in, and through all the earth; that I and all men shall be wise, strong, loving, attuned to happiness and to life."

That is our promise when we say, "Thy Will be done!" "Father, I attune my will to Thine"—the pledge of the Divine Spirit in man to its counterpart in God!

Thus we see that prayer is more than fellowship. It is a working partnership. We put into practice the wisdom we gain, as we shall see later in studying the prayer for the bodies, and in the measure that we make the thing real in our daily living, in the measure that we incorporate the spiritual principles into our actions, just in that measure shall we experience joy and satisfaction, and in that measure we shall come with eagerness to our prayers.

"Father, I have done this that you commanded; what would you have me do now?" We await the next command in eagerness.

Life becomes an experiment—an extremely interesting experiment—and the impact on our consciousness of this new activity is most wonderfully stimulating. It gives to every day a sense of adventure. We see the dullest hour as holding infinite possibilities. It gives us a future; and "as long as you have a future, you are alive."

*Hallowed be Thy Name, O Jehovah!
Thy Kingdom Come, O Christ!*

*Thy Will, O Father, be done in earth,
as it is in Heaven!*

And as we pray, may each one feel the Spirit unfolding wings of power within him. (To be continued)

Value of Time

By KATHARINE HILLWOOD POOR



HE student of the Western Wisdom Teachings, as he delves more deeply into the mysteries of life, finds that much in individual and racial progress hinges upon a just appreciation of the importance and value of time. Time is an attribute of the material and personal planes of human life; a definite dimension, if you will.

From one viewpoint it is contiguous with and necessarily a part of all material limitation, and consequently in the process of human development, eventually transcended.

From the higher standpoint, however, time is seen to be a powerful instrument for evolutionary progress, an understanding of which is basically important to spiritual growth. It is a *field of action* wherein human evolution and the growth of character through life experience take place. From an incomplete viewpoint it is without limitation.

Deeper study shows that as the human being evolves the spiritual self into active functioning within the dimension of time, so does time in its temporal aspect evolve into duration, its spiritual counterpart, forming a field for spiritual development where time is not, but where endurance *is*.

Only upon the physical plane is time limited; upon finer planes of life, in finer degrees of substance, time as such, does not exist. Concepts of time such as past, present, and future, are all one in the Eternal now of the higher planes.

Closely interwoven with the comprehension and appreciation of true life values, time becomes a link to be cleanly forged in the chain of progress reaching to spiritual individualization.

The mass of humanity of today, thoughtless and careless, absorbed largely

in its purely material life illusions, reckes too little of the importance of a true evaluation of the hours, days, years, and greater cycles of earthly time which constitute one life period. The student of life, however, who directs his mental processes upon the relationships of the inner, and seemingly invisible, side of life to the outer and materially uppermost aspects of that life, analyzes these matters carefully and finds that human responsibility and human growth depend upon the *use* made of the time cycles by the individually evolving Ego.

Here, as throughout the universe, all spiritual growth turns upon the pivot of unselfish or selfish living, which ever is chosen, and fine distinctions have to be made until man realizes his responsibilities regarding the use of time.

Such often heard statements as, "We have all the time there is," "There is no end of time," and the like, are careless evasions of responsibility based upon lack of understanding. Procrastination is a major fault of the personality which must be cast upon the scrap heap along with the rest of the debris of the lower self.

Waste of time is as much a sin as any other waste, in any field, of any degree of substance. That time is invisible makes it no less a substantial quality—one especial quality and aspect of Cosmic Root Substance out of which all things were made that were made.

Correct and most advantageous use of time must of course be adapted to the true needs of the individual, to his circumstances and environment. He has to learn to discriminate between the profitable and valueless uses of time, and to choose those which will in the end result in the highest gain. This last

(Continued on page 187)

MAX HEINDEL'S MESSAGE

Taken from His Writings

The Web of Destiny



(TWENTIETH INSTALLMENT)

The Nature of Ether Atoms—

The Necessity of Poise

(Continued)



It has been determined by physical science that the atoms of our dense body are constantly changing so that all the material which composes our present vehicle at this moment will have disappeared in a few years, but it is common knowledge that scars and other blemishes perpetuate themselves from childhood to old age. The reason for this is that the prismatic ether atoms which compose our vital body remain unchanged from the cradle to the grave. They are always in the same relative position—that is to say, the prismatic ether atoms which vibrate the physical atoms in the toes or in the fingers do not get to the hands, legs, or any other part of the body, but remain in exactly the same place where they were placed in the beginning. A lesion of the physical atoms involves a similar impression on the prismatic ether atoms. The new physical matter molded over them continues to take on shape and texture similar to those which originally obtained.

The foregoing remarks apply only to the prismatic ether atoms which correspond to solids and liquids in the physical world, because they assume a certain

definite shape which they preserve. But in addition each human being at this stage of evolution has a certain amount of light and reflecting ether, which are the vehicles of sense perception and memory, intermingled in his vital body. We may say that the light ether corresponds to the gases in our physical world; perhaps the best description that can be given of the reflecting ether is to call it hyper-etheric. It is a vacuous substance of a bluish color, resembling in appearance the blue core of a gas flame. It appears transparent and seems to reveal everything that is within it, but nevertheless it hides all the secrets of nature and humanity. In it is found one record of the Memory of Nature.

The light and reflecting ethers are of an exactly opposite nature to that of the stationary prismatic ether atoms. They are volatile and migratory. However much or little a man possesses of this material is an accretion, a fruitage, derived from his experiences in life. Inside the body it mingles with the blood stream and when it has grown by service and sacrifice in life's school so that it can no longer be contained within the body, it is seen on the outside as a soul body of gold and blue. Blue shows the highest type of spirituality, therefore it is smallest in volume and may be compared to the blue core of the gas flame, while the golden hue forms the larger part and corresponds to the yellow light which surrounds the core in

the gas ring. The blue color does not appear outside the dense body save in the very greatest of saints—only yellow is usually observable there.

At death this part of the vital body is etched into the desire body with the life panorama which it contains. The quintessence of all our life experience is then eventually impressed upon the seed atom as conscience or virtue which urges us to avoid evil and to do good in a coming life. Thus the quality of the seed atom is altered from life to life. The quintessence of good extracted from the migratory part of the vital body in one life determines the quality of the prismatic stationary ether atoms in the next life. The highest in one life becomes the lowest in the next and thus we gradually climb the ladder of evolution towards divinity.

From the foregoing it will be evident that the vital body is a vehicle of habit; all parents know that during the first seven years of childhood when this vehicle is in course of gestation that children form one habit after another. Repetition is the keynote of the vital body and habits depend upon repetition. It is different with the desire body, the vehicle of feelings and emotions which are always changing from moment to moment. Though it has been said that the ether which forms our soul body is in constant motion and mingles with the blood stream, that motion is relatively slow compared to the rapidity of the current of the desire body; we may say that the ether moves like a snail compared with light.

The points brought out by the foregoing may be summed up as follows:

Desire stuff moves with inconceivable rapidity comparable only with light.

The two higher ethers also travel with great speed, though far slower than desire stuff.

The prismatic ether atoms composing the lower ethers are stationary but have a high rate of vibratory motion.

The dense atoms are as motionless as the crystal in the rock.

No matter what people say to us or about us, their words have no intrinsic power to hurt—it is our own mental attitude towards their utterances which determines the effect of their words upon us for good or ill. Paul, when facing persecution and slander, testified that "*None of these things move me.*" All who hope to advance spiritually must cultivate *equipoise*, for without it the desire body will either run riot or congeal, according to the nature of the emotions generated by intercourse with others, whether worry, anger, or fear.

We know that the dense body is our vehicle of action, that the vital body gives it the power to act, that the desire body furnishes the incentive to action, and that the mind was given as a brake on impulse. We learn from the *Cosmo*, pp. 89-91, that thought forms from within and without the body are being continually projected upon the desire body in an endeavor to arouse feeling which will lead to action, and that reason ought to rule the lower nature and leave the higher self scope for expression of its divine proclivities. We also know that *habitual* thought has power to mold even physical matter, for the nature of the sensualist is plainly discernible in his features, which are as coarse and gross as the features of the spiritually minded are delicate and fine.

The power of thought is still greater in its potency to mold the finer vestures. We have already seen how thoughts of fear and worry congeal the desire body of any one who indulges in that habit, and it is equally certain that by cultivating an optimistic frame of mind under all circumstances we can attune our desire bodies to any key we wish. *After a time, that will become a habit.* It must be confessed that it is difficult to *hold* the desire body down to any definite lines, but it can be done, and the attempt must be made by all who aspire to spiritual advancement.

(To be continued)

Studies in the Cosmo-Conception

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken from The Rosicrucian Cosmo-Conception.

How Christ Saved the World

Q. What is meant by the cleansing blood of Christ Jesus?

A. The expression, "the cleansing blood of Christ Jesus," means that as the blood flowed on Calvary, it bore with it the great Sun Spirit Christ, who by that means secured admission to the earth itself and since that moment has been its Regent. He diffused His own desire body throughout the planet, thereby cleansing it from all the vile influence which had grown up under the regime of the Race Spirit.

Q. Were the people of that day mostly evil?

A. Under the law all sinned; nay, more—they could not help it. They had not evolved to where they could do right for Love's sake.

Q. Could they not rule their desire natures?

A. The desire nature was so strong that it was an impossibility for them to rule it altogether, therefore their debts, engendered under the Law of Consequence, piled up to monstrous proportions.

Q. Could not evolution reduce these debts?

A. Evolution would have been terribly delayed and many lost to our life wave altogether if some help had not been given.

Q. How was this need met?

A. Therefore did Christ come "to seek and to save that which was lost." He took away the sin of the world by His cleansing blood, which gave Him entrance to the Earth and its humanity.

Q. How did this aid humanity?

A. He purified the conditions and we owe it to Him that we are able to gather

for our desire bodies purer desire stuff than formerly, and He continues working to help us by making our external environment constantly purer.

Q. How did entrance into the Earth affect the Christ?

A. That this was and is done at the expense of great suffering to Himself, no one can doubt who is able to form the least conception of the limitations endured by that Great Spirit in entering the hampering conditions of physical existence, even in the best and purest vehicle possible; nor is His present limitation as Regent of the Earth much less painful.

Q. Is He not also Regent of the Sun?

A. True, He is also Regent of the Sun and therefore only partially confined to the Earth, yet the limitations set by the crampingly slow vibrations of our dense planet must be almost unendurable.

Q. Could He have so aided mankind if He had simply died?

A. Had Christ Jesus simply died, it would have been impossible for Him to have done this work, but the Christians have a *risen* Savior—One who is ever present to help those who call upon His Name.

Q. Does He understand our human needs?

A. Having suffered like unto ourselves in all things and knowing fully our needs, He is lenient toward our mistakes and failures so long as we continue trying to live the good life.

Q. What is the only real failure?

A. The earnest aspirant must ever keep before his eyes the fact that *the only real failure is ceasing to try.*

(Reference: *Cosmo*, pages 407-408.)

WESTERN WISDOM BIBLE STUDY

The Victory of Life



Behold, I show you a mystery; We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorrupt-

tion, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

I Corinthians, 15: 51-55

These moving words, vibrant with the zeal and faith of the consecrated St. Paul, bring to the minds of most orthodox Christians an awe-inspiring picture of a time in the future when the so-called dead will rise from their graves and "in the twinkling of an eye" change so that they can live in happiness and glory with their Lord forever after. However, as comforting as such a vision may be to those who live entirely by faith, it fades into nothing for those who view it through the cold eye of logic and reason. Hence we look further for an explanation of this passage which will satisfy the reasoning mind as well as the questing heart, and find it in occult philosophy.

The Western Wisdom Teachings postulate that man is essentially Spirit, and as such cannot "die," or cease to exist. Spirit *is*, always has been, and always will be. So it is that we, as individualized Spirits within the body of God, our Creator, have been sent into materiality to learn the lessons we need for the changing of our *all*-consciousness into *self*-consciousness. We come again and again to the earth in gradually improving bodies, learning to live according to God's immutable laws, the "corrupt-

ible" thus putting on "incorruption"—the "mortal" putting on "immortality."

By living according to the precepts of love and service given us by Christ Jesus we refine our vehicles, and at the same time build our soul body. This *soma psuchicon*, composed of the two higher ethers, which are attracted by love and service to others, is the vehicle in which we will meet the Christ when He returns, and which was referred to by St. Paul in the 44th verse of Chapter 15 of First Corinthians: "There is a natural body, and there is a spiritual body." Those who are still in the body when the Christ comes again, and possess the soul body, can be lifted out of their physical vehicle (which they will no longer need), as described by Max Heindel in *Teachings of an Initiate*:

"When Christ appears we must be prepared with a soul body and thus be ready to part from our dense body to be 'caught up and meet Him in the air'. The results of the investigations which form the basis of the present article may give us an insight into the method of transition when compared with the information given in the Bible. It is said that the Lord will appear with a mighty sound like the voice of an Archangel. We read of thunders and blasts of trumpets in connection with the event. A sound is an atmospheric disturbance, and since the passage of a projectile made by man can lift the vital bodies of soldiers out of their dense bodies, it needs no argument to prove that the shout of a superhuman voice could accomplish similar results more efficiently—in the twinkling of an eye."

So it is that we triumph over "death" (of the physical body) by learning to serve our fellow men with love in our hearts—this is the golden key to the mystery whereof St. Paul spoke.

TODAY'S SCIENCE

The Conquest of Forces



HE gradual yet inevitable evolutionary progress of man is a steady pressure, turning his consciousness away from an overemphasis on form and its materialistic concepts to an ever-expanding awareness of the *forces* of manifestation. Obviously, form, especially as it pertains to the physical universe, is but a comparatively small part of the whole, and is necessarily a limited field of experimentation and study. Continued progress and scientific investigation must take the thinker ever more deeply into the formless and abstract, the realms of pure energy. That which lies beyond objective experience and sense perception receives more attention.

In "parapsychology," in the study of business and other cycles, and in certain research on planetary and cosmic radiations (closely resembling astrology, but carefully renamed), science touches the occult. For, what is occultism but "the study of forces, their origin and effects," the knowledge gained through superphysical rather than physical sense channels? The occultist is a scientist able to observe realities and carry on research beyond the reach of the physical senses and the unilluminated mind.

Atomic structure, the basis of all substance, is explained in terms of energy, or force. Vibration set up by force, known and unknown, will soon be accepted as the direct cause of all that can ever be comprehended or experienced by man. There is nothing else. "Without the Word (vibratory force) was not made anything that was made." To the clear sight of the occultist it is patent that all forces originate in spiritual beings of varying stages of consciousness and power, and that man is definitely among these centers of energy. To this fact man is gradually awakening through philosophical and psychological

studies, and intuitively as a result of his moral progress.

The infinitely vast range of forces emanating from sub- and superhuman centers of energy are what the occultist seeks to comprehend, to align himself with, and to wield effectively as a conscious coworker with God in the Great Plan. Whereas orthodox science, also an aspect of God in activity, seeks to dominate physical matter and forces for the use of humanity, the occultist, equally scientific, labors to direct and render wholly constructive the powerful mental and emotional energies that function in the human being. His is the work of transmuting evil into good.

Mind has made possible the truly amazing advances of material science. Wonderful indeed are the works of scientific minds, and far greater things are forthcoming. Yet, it is noteworthy that it has been a matter of mind pitting one force against another, mind using one type of physical matter and force as a tool for making or using more powerful tools, and thereby obtaining its objective. Man has to learn to use mind as a direct and conscious manipulator of power. Now man spans land and sea, actually levels mountains, but this he does by the labor of huge, noisy machines. When man has evolved to where he can use mind power entirely unselfishly and constructively, it will be possible literally to "remove mountains" by the power of his dynamically powerful word. He will then shape the face of the earth, and exercise perfect control of the weather in all parts of the globe; from the air, the sea, and the earth, he will wrest as yet unknown treasures and blessings. Pain and suffering will disappear. Having conquered and perfected himself, he will conquer our now seemingly insurmountable difficulties.



Astrology Department

Jupiter--Principle of Improvement

By ELMAN BACHER

PART I

WHEN we analyze the symbol of Jupiter, we see a semicircle surmounting, or overshadowing, the cross of material manifestation. This semicircle may be interpreted as the Moon—the function of nurture, or as a general symbol of Spirit. In either case, the essence of Jupiter's purpose is conveyed.

In the case of the former, we see the "principle of nurture" permeating all physical manifestation — preserving, healing, and amplifying the component parts of experience-as-incarnation; in the second, it identifies Jupiter as the agency by which spiritual forces are *made manifest to earth consciousness*.

Jupiter must always "work through form"; his scope is definitely conditioned by the dictates and requirements of Saturn. He is not transcendent, as are Uranus and Neptune; he is a "fore-shadowing" of them, since he provides a channel for the exoteric presentation of spiritual truths. In psychological application, he is those qualities of mind and heart which provide an invigoration and uplift to the evolving consciousness. He is the arterial blood in the physical body—the fresh, clean, nourishing fluid which, in its course carries out a work of renewal and sustainment. He is the 9th house of the horoscope—the *true judgment and understanding* which are distilled from experience, and which provide pabulum for constructive progress in life.

There is always a "plus quality" to Jupiter's vibration. He is "more than just enough." He is "bigness" and "amplitude" in any form. His is not specifically an esthetic vibration, but his "personality" is certainly clearly evident in the complexity, magnificence, and splendor of pageant, ballet, and grand opera. His is the extension of Mars energy which we call "play"; he is the enthusiastic, laughing, progressive, generous lover of life.

If one word were required to sum up the virtues of Jupiter, that word must certainly be *benevolence*. Jupiter is our capacity to give—sincerely, abundantly, and wisely. It is through Jupiter that we blend with the lives of others from a motive of *assisting them*, by a radiation to them of our best of heart, mind, and material resources. Jupiter is philanthropy, he is the beneficence of religion. He is any means by which we, individually or collectively, *improve conditions on this plane*. Jupiter can be expressed, of course, in terms of "self and self alone," but this is not his ultimate capacity. No matter how much wealth an individual acquires, how large his home, how elaborate his wardrobe, how vast his inheritance, or how extensive his education, he does not live up to his Jupiter until he gives something of his abundance to improve something outside of himself. It is through this extension that Jupiter counteracts possible difficulties caused by Saturn crystallization due to fear of loss. Jupiter and Saturn "work hand in hand" when the in-

take is accompanied by a beneficent output.

Psychiatrists, psychologists, and astroanalysts—attention! Jupiter never demonstrates his power more specifically than when “output” has been made as an expression of gratitude for the receiving of “intake.” Sincere gratitude—to a person or to God—provides a quality of “openness” for the consciousness, making it more and more attuned to growth and to abundance of expression. No aspiring person lets a single day of his life go by without feeling and/or expressing gratitude to someone for something. This is a sincere, joyous, *positive* gratitude; it is not a servile crawling by which the receiver debases himself and insults the giver. Jupiter’s psychology—thanks for the gift and a willingness to share it—is a profound and a far-reaching one. It is a nourishment to the mind, body, and soul, infusing, as it does, a stream of renewing energies into conditions that have been allowed to become crystallized, morbid, and unhealthy. Our national festival of Thanksgiving is enjoyed when the Sun is in the sign Sagittarius—ruled by Jupiter!

There are some who contend that Jupiter is well taken as a symbol of the father—carrying out the masculine version of the nurture urge. Be that as it may, of one thing we can be sure: Jupiter is the symbol of the guru, the teacher, or “spiritual father.” Jupiter nurtures the “spiritual mentality,” and as such he is represented by the clergyman. Any teacher is a “spiritual parent”—his work, and purpose, is to guide the younger, or undeveloped person, along the lines of unfoldment that do not pertain specifically to physical needs. Saturn is the principle of Law, in the es-

oteric sense; but the 9th house is the profession of law, as a protection of the people. The 9th house is also the Church, as a protective and instructive institution. Thus the 9th house, through Jupiter’s rulership, seems to sum up the “consciousness of right and wrong,” not in the abstract or absolute sense, but in terms of the person’s cycle of development, his racial background, and the religious mold in which he is manifesting.

Jupiter is our direct, outward expression of this consciousness and his position and aspects in the horoscope show how and by which means, if any, we feel the urge to “teach people the way (we think) they should go.” A 9th house

unafflicted by either planet of occupancy or planet of rulership is indicative that the person, in this incarnation, will have no difficulty, by and large, in finding the religion that he really needs and wants. He will be brought in contact with the teachers that are best fitted to “feed his spiritual longings.” Afflicted, the obstacles are shown to the attainment of religious or philosophical

satisfactions. Long delays, confusions, disillusionments, and disappointments are indicated by afflictions to the 9th house, and afflictions to Jupiter himself indicate how we, individually, need to discipline and train ourselves in order to express our fullest capacities as teachers or “moral leaders.” Much karma can be read from 9th house afflictions, by deducing from Cause and Effect; they are the “detours” which the person has made on his path toward spiritual unfoldment. This unfoldment of spiritual consciousness and understanding certainly bears out Jupiter’s function as the “Principle of Improvement.”

❖ FREE WILL VS. ASTROLOGY ❖

The arrangement of the planets in the natal horoscope of a person constitutes a pattern of activities and events for his ensuing life, a day in God’s great school of life. Its general nature is the result of previous lives on earth. Since the stars *impel*, but do not *compel*, the exactness with which this pattern is followed depends upon the *free will* the person exercises in living according to spiritual law and *ruling his stars*.

One of the most fascinating phases of astrological interpretation is to be found in the "negative" or "karmic" aspects of Jupiter. Benevolence, higher understanding, protection, abundance, generosity—how can such a planet represent "evil"? Plenty, my friends, plenty!

In so far as Jupiter is "a dynamic," his evils are to be found, as in the case of Sun, Mars, and Uranus, through unbalance, uncontrol, and uncultivation. When the "urge to improve" is perverted, Jupiter manifests in many unpleasant ways, the chief "inner one" is:

FALSE PRIDE: This is the person whose urges to self-approval are so strong that he cannot listen to advice or sincere criticism. Thus, he can't—and usually doesn't—improve himself by some process or other, but he "keeps himself going" by maintaining a disjointed evaluation of his own worth. The astro-analyst who reads for a person with this aspect must be *tactful*—you cannot help him by "spot lighting" his defects because he will resist and resent your observations. You must maintain an attitude of approval, and, without being untruthful, you must "sugar-coat the medicine." If he asks for the "unvarnished truth," remember that, for him, the "varnish" makes the truth palatable. Analyze the chart carefully so that you find *something* in which he may justifiably feel "proud of himself." At the same time, you must ascertain what snag in his life causes him to "wear the mask of false superiority" as a compensation. His pride may center on family, position, nationality, background, the possession of money, or of a genuine talent. No matter; whatever is valuable to his inner self must become usable and objectifiable to have any *real value*.

ARROGANCE: This is a variation of the above, caused by a mixture of Mars with afflicted Jupiter; a noticeably unlovely quality that causes the person to "force his pretensions." The arrogant person is essentially unkind—his attitudes toward other people seem

to comprise condescension, unjustified superiority and snobbishness, with a certain cruelty by which he expresses his false pride, no matter who is hurt in the process.

WEALTH: Financial abundance is one of the devil's favorite traps. Since money is a medium of exchange, no more, no less, it is only the persons who can *use it* without being either bound by it or fooled by it who possess a well-integrated money consciousness. Wealth, to certain types of people, is synonymous with character, virtue, spirituality, and what not. They say that the success of a marriage is insured if the husband to be has "plenty of dough." To them, financial return justifies the perpetration of any manner of dishonesty, injustice, or perversion of responsibility. A "lucky man," they say, is a rich man, one who has so much money he doesn't have to work. He can buy anything he desires, his "kids" can have anything they want, his wife is smothered in luxurious idleness. They say, occasionally, that the possession of wealth would compensate them for any suffering or problem in their lives. They are people

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR
A READING

Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 14. The names are drawn by lot each month, but unless there is an unusually large number of applications you may have more than one opportunity for a drawing. Application for reading should be sent in when the subscription is made or renewed.

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

We do not read horoscopes for money and we give astrological readings only in this Magazine.

who cannot learn from their suffering, nor can they understand or handle their problems. Such persons, coming into an inheritance of millions, would embark on the shortest possible journey to utter disaster. They give to money a power that it does not possess—and thereby deplete their own powers. The scion of a fabulously wealthy family, some years ago, inherited something like ten million dollars on his twenty-first birthday. He had been surrounded by luxury since his babyhood—he knew nothing else. At the age of thirty-five he committed suicide, leaving a note for a friend saying, “I have only fifteen thousand dollars left—I have nothing to live for.” This is symbolic of a Jupiter, possibly afflicted by Neptune, ruling the 12th house—the illusion of the power of wealth as a source of self-undoing. Let wealthy people with afflicted Jupiters *take care how they use money and how much power they give it over themselves.* Wealth implies great scope of usability—and, since “we can’t take it with us,” we might just as well learn to apply it as an expression of constructive and productive living.

GENEROSITY: On certain cycles of evolution, people are tested as to the sincerity with which they express their urges to give. One would think, superficially, that if a man has an urge to give something—how can there be impediments? But there are, and here is a hypothetical example: During the past incarnation, the person lived meanly and acquisitively—gave only when it was absolutely necessary, or with an ulterior motive of getting something in return. Toward the latter part of the life, he was the recipient of a generous, unselfish deed performed by another. He was moved with a deep gratitude and as he passed out of incarnation, he impressed his subconscious with the desire to live longer that he might, in his turn, express his gratitude. He comes into this incarnation with that urge very close to the surface but *the sincerity of*

that urge, because it was late in developing, *has to be tested* in order that its *reality* may become part of his consciousness. So he may have a parent who is overindulgent toward him and who doesn’t want him to give to anyone—and the person finds himself involved in a frictional circumstance. If *he really wants to express his subconscious feeling of gratefulness he must take his stand against the parent’s over-indulgence.* If he allows the parent’s influence to push him off his path of expression, he has failed his test. To the degree that he *allows other influences to smother his generous impulses* will he again become enmeshed, not only in self-concern, but in a very painful frustration complex. His “urge to give” is representative of an impulse of his higher nature—the frustration of it causes a distinct reaction of self-contempt and feelings of unworthiness and



self-abasement. If in the example cited above of the person with the overindulgent parent, he realizes that resentment and friction are growing in his attitude toward the parent, he can, with philosophical approach, counteract that tendency and transmute it by *feeling grateful toward the parent for providing,* even though unconsciously, *a much needed test.* His attitude should grow more and more “outgoing” in keeping with his purposes of growth. Great religious leaders, or any persons who “give to the race,” are tested in this way. They give of their best, no matter what the immediate result may be.

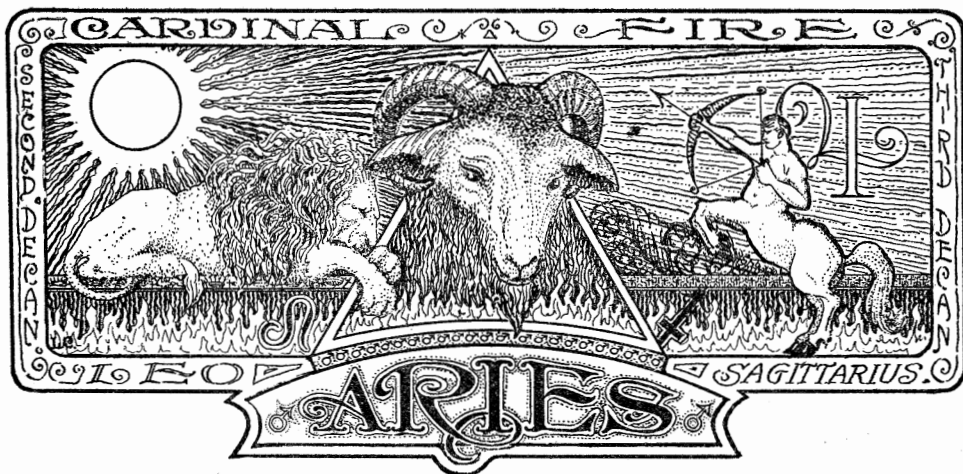
CHURCH - EXPERIENCE: Many people, in their processes of growth toward the unfoldment of spiritual understanding, find that their lessons come from distinguishing the “real from the unreal” through contacts with other persons in church activities. This type of

karma—afflicted Jupiter ruling or occupying the 12th house—seems to pertain to people who have come into the present incarnation with a strong “religious urge.” Much of their transmutations will be stimulated by contact with hypocrites, fanatics, and those whose spiritual pretensions do not match their development. These persons—members of the same church—are the objectifications of the afflicted Jupiter aspects, and their “performances” are certainly a source of deep testing for the aspirant. He loves his church, believes and has faith in the teaching, seeks in every way possible to establish cooperation and harmony with the others so that the church may stand as a credit to the community and as a standard of spiritual conduct—and what does he get? Everyone pushing and fighting to be the head of this or that “committee”; backbiting criticism going on all the time; the minister who makes his religious teaching a scourge and a punishment; the well-to-do man who threatens to withdraw his financial support any time his personal wishes—and prejudices—seem to be ignored; and so forth—you’ve met them, at some time or another. These are all representations of false pride, arrogance, presumption and pretension, bluff and false front. They are not very pretty pictures, but they are Jupiter—unregenerate. The person with the afflicted Jupiter vibration who is hurt and disillusioned (tested)—by such persons is seeing his own past experiences reflected. He is now sincere and aspiring, but in this incarnation his sincerity, faith, and trust *in spiritual principle* are being given a chance to see what is real and what is unreal and spurious. He will fail his test if he allows the “shadows” to turn him from his progress. He must *learn from the shadows*, not be overcome by them.

In psychological parlance, the term “mechanism” is used to identify certain deep-rooted subconscious drives. Cor-

relating with astrology, we identify the “defense mechanism” as Mars; the “escape mechanism” as Neptune. Jupiter certainly identifies the “compensation mechanism.” We all, every single one of us, are seeking *fulfillment*, and when karmic patterns create disorder, incompleteness, frustration, and lack, we *automatically* feel the urge to “compensate ourselves” for what we feel to be our most deeply felt deprivation. In other words, we are driven to establish “improvement” and “beneficence,” even if we must do so vicariously. The aspect in the chart indicating the most strongly felt “lack” or “frustration” may, certainly, involve Jupiter—but it is not necessarily so. However, because of the very nature of Jupiter himself, is it not reasonable to suppose that the “positive” expression of Jupiter will provide the most direct and satisfactory “compensation”? It is through Jupiter that we *give*; when we *give* we open ourselves, in consciousness, to *receive*. We cannot receive the fulfillment of our deepest needs unless, and until, we *put into action our willingness to make that thing possible for another*. We then “contact” our Jupiter by direct expression in terms of his house position (environmental factor), benefic aspects (scope of constructive expression), and the planets to which he is related by benefic aspect (relationships, activities). An unsuspected Jupiter indicates that “the time has come to begin giving.” As long as we think of life in terms of “self-isolation” we stagnate—and Jupiter becomes more and more choked up by the crystallizations of Saturn. A multi-aspected, but afflicted, Jupiter, needs various kinds of control and direction; such a Jupiter may represent many psychological complexities which the person must, for clear understanding, approach with reason, fact, discrimination, and analysis. Mercury-Saturn is the corrective that most closely applies to the disorders of Jupiter.

(To be continued)



The Children of Aries, 1948

Birthdays: March 21 to April 20

ARIES, aptly symbolized by the Ram, is the first of the fiery triplicity, representing cardinal-fire, or active spirit. Aggressiveness and intensity are two of the outstanding traits of the Aries natives, and when the Sun there is afflicted, they can be dangerously impulsive, reckless, and foolhardy.

Since Mars rules Aries, and the Sun is exalted there, this sign gives extraordinary physical and mental energy, both of which can be utilized to make much progress if properly directed and expended. Otherwise, the Aries natives may be extremely conceited, egotistic, and radical in their thoughts, ideas, and actions. Being greedy for the fruits of their labors, they never seem to get enough, but no matter how much they earn, they are usually poor, spending as freely and thoughtlessly as they earn.

Espousing a cause, or undertaking a task with all the ardor of their being, and having the faculty of infusing a like enthusiasm into their associates, the Aries natives often make excellent foremen, overseers, or pioneers in some new movement. However, their ardor is usually short-lived, and they therefore need

to cultivate persistence, patience, and tolerance.

Three aspects to Saturn, in effect all during this solar month, indicate certain basic traits to be found in all the children born during this period: the conjunction to Mars and Pluto, and the sextile to Neptune. The effect of the conjunctions is ordinarily considered malefic, indicating a selfish, cruel nature. However, the sextile to Neptune, indicating spiritual ability, as well as the possession of such virtues as honor, self-reliance, and determination, will help to alleviate the negative effect of the conjunctions.

Two other aspects are in effect during all the solar month: Pluto sextiles Neptune, and Jupiter opposes Uranus. The former should add to the ability to unfold the spiritual qualities, but the latter gives an impulsiveness which can bring difficulties in speculation and lawsuits unless there is careful early training in a systematic, poised attitude.

Beginning March 21 and lasting until April 1, Saturn sextiles Uranus, indicating an intuitive, mechanical, and ingenious mind. The ability to systematize and plan is accentuated. However, a less desirable aspect to Saturn, a square from Venus, begins on the same

date, March 21, and lasts until March 28. Those having this aspect should be taught to cultivate high moral ideals, and honest, direct dealing with partners and other close associates.

Those born on March 21 will also have Mercury sextile Jupiter, an aspect which signifies a cheerful, optimistic disposition, as well as a mind that is broad, versatile, and able to reason correctly. Law and literature are favored. Another vibration ushering in the solar month is the conjunction of Mars and Pluto. This aspect lasts until April 12, and is apt to accentuate the selfishness and cruelty of the Mars conjunction Saturn configuration. Children born during this period will need special training in kindness and consideration for others.

Mars squares Venus from March 21 until March 30, further indication of the need for definite training in high moral principles, for this aspect indicates a tendency toward extravagance and excess gratification of the passions.

From March 24 to April 9 the Sun opposes Neptune, signifying a tendency toward negative psychism and indulgence in drink. There is also the liability to be swindled and hoodwinked, until the native purifies himself of the inner qualities which attract such experiences.

The Sun trines Pluto from March 26 to April 11, strengthening the will and other spiritual faculties. There is also a trine of the Sun to Saturn, from March 29 to April 13, which brings out some of the finest faculties in the gamut: foresight, organizing ability, moral stamina, sincerity, and a high sense of justice.

Beginning March 31 and lasting until April 18, the Sun trines Mars, an excellent indication of much physical vitality, determination, and strong will. The disposition may be blunt, but the native will accomplish his objects.

The square of Mercury to Uranus also begins on March 31, and lasts until April 8. This aspect indicates a quick, sharp mentality, but also the tendency toward impulsiveness, excitability, and

prevarication. Children with this aspect need particular training in forming constructive habits of thinking and talking.

On April 4 two aspects begin: the sextile of the Sun to Uranus, and the square of Mercury to Jupiter. The former lasts the rest of the solar month, and makes the native intuitive, original, inventive, independent, and progressive. The latter extends until April 11, and tends to bring delays and slander into the life. Those with this aspect should cultivate the optimistic, unselfish attitude, as well as meticulous truthfulness.

The beneficent sextile of Venus to Mercury begins April 5 and lasts the rest of the solar month, imbuing those possessing this aspect with a cheerful and companionable disposition and a liking for society, music, and poetry.

Another highly beneficent aspect is in operation from April 10 to April 20: Sun trine Jupiter. Those endowed with this vibration have an abundance of vitality, in addition to a sunny, jovial disposition. There is also good judgment, executive ability, and financial acumen.

From April 9 to April 20, Venus trines Neptune, an indication of the inspirational musician. The imagination is fertile, the emotions deep, and the nature pure and chaste.

Mercury opposes Neptune from April 12 to 18, indicating a chaotic mind and a tendency to dream the time away. Fraud, deception, and slander may come under this aspect.

From April 13 to April 20, Saturn trines Venus, a highly beneficent vibration, bestowing a nature that is honorable, diplomatic, and tactful, as well as of unimpeachable morals.

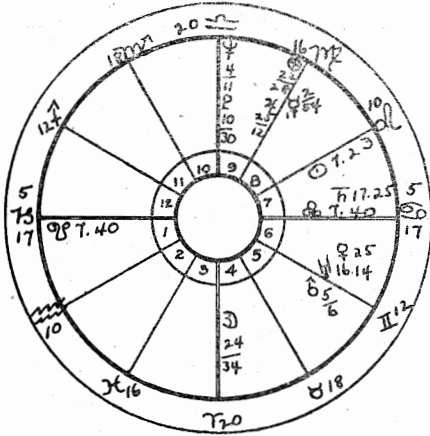
Two constructive aspects to Mercury end the solar month: the trine of Mars and the sextile of Uranus, the former beginning April 16, and the latter April 18. These aspects give much mental energy, and make the mind sharp, keen, ingenious, original, and independent. Accomplishment along progressive, inventive lines is likely.

Reading for a Subscriber's Child

MICHAEL F.

Born July 30, 1945, 5:21 P. M.

Latitude 27 N. Longitude 100 W.



Cardinal signs on all the angles, and the majority of the planets in common and cardinal signs, on the western side of the horoscope and above the horizon, indicate for this child a life of much activity, in which there will be many opportunities for service and soul growth in his associations with others.

Fortunately, the Sun is in a fixed sign, Leo, and makes a sextile to Mars, Neptune, and Pluto. This gives stability to the nature and much physical energy and strength. There is also considerable self-control, a high sense of honor, an attraction to occult study, a desire to lead, and considerable executive ability. The affections are deep and lasting, and since the Sun is in the 7th house, partnerships and legal affairs are favored.

The Moon in the cardinal, fiery sign Aries, sextile Venus and Uranus, and square Saturn, accentuates the aggressive, independent side of the nature, and gives a quick, intuitive mind, ready to advance new ideas and act upon them with dauntless courage. Marriage is favored, but the square to Saturn in Cancer in the 7th house will provide opportunities for overcoming a tendency

to be pessimistic and gloomy in the home at times. There may also be difficulties with the stomach digestion unless wise eating habits are established.

Mercury is in Virgo, where its powers are enhanced, and makes a sextile to Venus (8 degrees), a trine to the Moon, and a square to Mars in Gemini. This indicates a keen, scientific, practical, and discriminating mind, along with a retentive memory. However, the square to Mars, while it adds to the sharpness and quickness of the mentality, also gives a tendency to be impulsive and excitable, as well as extremely critical and prone to exaggeration. Careful training in truthfulness and consideration for the feelings of others will be of inestimable value to this Ego.

Jupiter in Virgo, and in the 9th house, is well placed for travel and the ability to discern truth from error, but its square to Venus indicates the need for cultivating sincerity and an appreciation for the simple, real values of life. Respect for the marriage vow should also be emphasized in training this child.

Since Mars, Uranus, and Venus are in Gemini, an airy sign, and Neptune and Pluto are in Libra, another airy sign, this youngster will have an interest in literature, art, travel, aviation, etc. He will have the courage and daring to become a pilot, and both his Capricorn Ascendant and his Leo Sun will imbue him with the ambition to achieve. However, for definite professional talents we look to Venus, the ruler of the sign on the 10th house, Libra, and find it in Gemini in the 6th house, sextile the Moon and square Jupiter. This configuration inclines to a literary or artistic career, and also favors travel for gain and pleasure. As a commercial artist, writer, or as a performer on stage or radio, Michael should be able to achieve a high degree of success. His splendid executive ability will likely place him in some responsible position.

VOCATIONAL GUIDANCE ADVICE

This page is a free service for readers. Since advice is based on the horoscope, we can give a reading ONLY if supplied with the following information: full name, sex,

place of birth, year, day of month, hour. No readings given except in this Magazine and ONLY FOR PERSONS 14 to 40 YEARS OF AGE.—Editor.

Organist. Hostess

ZANDRA W.—Born December 22, 1930, 3:25 A.M. Lat. 34 N. Long. 117 W. In this chart we find the sign Leo on the Midheaven, with its ruler, Sun, posited in the last degree of Sagittarius in the 2nd house, making a trine to Neptune in the 10th in Virgo. The Ascendant is ruled by the fixed, martial sign Scorpio, but is favored by the gracious, musical Venus, which is sextile to the Moon and Mercury in Capricorn, trine to Pluto and Jupiter in Cancer, and square to Mars in Leo. This young lady should have considerable musical ability, and with proper training, could do well as an organist or choir director. She will also have the pleasing personality and executive ability required of a receptionist or hostess, and could serve successfully in that field.

Telegrapher. Researcher

MAURICE O. L.—Born May 1, 1915, 7 A.M. Lat. 42 N. Long. 71 W. The vocation of this youngster comes under the influence of several different configurations. The 10th house is governed by the signs Aquarius and Pisces, and the planets Uranus, Saturn, Jupiter, and Neptune. Uranus is in its home sign, Aquarius, in the 9th house, and is sextile to Mars, Venus, and the Moon, and square to the Sun and Mercury. Saturn is in Gemini in the 1st, in conjunction with Pluto and square Venus. Jupiter is in Pisces in the 10th, trine (8 degrees) Neptune in Cancer in the 2nd. There will be mechanical ability, probably best used in communication and transportation by telegraph or airplane. As a research worker in a laboratory dealing with radio, airplanes, etc., this boy could also do well.

Real Estate. Telephone Operator

SHIRLEY D. N.—Born February 18, 1930, 10:10 A.M. Lat. 48 N. Long. 122 W. The professional activities of this young lady also come under a rather complex group of influences. Capricorn is on the cusp of the 10th house, and its ruler, Saturn, is in Capricorn in the 9th, sextile Venus and Moon, trine Neptune, and square Uranus. Mercury and Mars are in conjunction in Aquarius in the 10th, sextile Uranus, trine Jupiter, and square the Moon. The Sun is in Aquarius and Taurus is on the Ascendant. There is a keen, broad mentality and an interest in real estate, electricity, radio, etc. This native could do well in real estate, in clerical work for the government, or as a telephone operator.

Hotel Manager. Playwright

JAMES E. S.—Born July 9, 1932, 10 P.M. Lat. 38 N. Long. 122 W. Common signs are on all angles of this chart, and the Sun and Moon and 5 planets are in common and cardinal signs, indicating much versatility and the need for cultivating stability. Sagittarius is on the Midheaven, and its ruler, Jupiter, is in Leo in the 6th house, making a trine to Uranus in Aries in the 2nd. The Sun, Venus, and Pluto are in the home-loving sign Cancer. Pisces is on the Ascendant, and the Moon is in Libra in the 7th, sextile Mercury in Leo, trine Mars and Saturn, and square Venus. This young man could succeed as manager of a hotel or restaurant, or as a merchant, dealing in silks, teas, spices, etc. He has literary and dramatic ability, too, which could be well used in writing.

Monthly News Interpreted

Good Will

The most precious thing in the world is good will. It is something as fragile as an orchid and as beautiful. It is more precious than a gold nugget and as hard to find. It is as powerful as a great turbine, and as hard to build. It is as wonderful as youth and as hard to keep. It is an intangible something, this good will of others, yet more to be desired than much gold. It is the measure of a man's success and determines his usefulness in life.—*Masonic News*.

Many organizations are advocating good will, the majority of which are actually practicing it in their own particular fraternities. This is indeed a good start, but it must of necessity go farther. There is but one God in our solar system and as children of the *one* great Father we are all in truth His children—brothers and sisters—a great family all bearing the same divine relationship to Him and all equally beloved. There are no high, no low in the tremendous scheme of evolution, the only difference being in our stage of development. The same God who guides and directs humanity by means of cosmic laws under the supervision of great unseen forces is the One who notes even the fall of a sparrow, who welcomes home the prodigal, and condemns not the woman taken in sin.

The whole mass of created beings is one vast fraternity, all depending on each, and each depending on all. However, fraternity by the masses is not practiced as yet, but it is destined to come later, else the sacrifice of the Christ will prove to have been in vain; and such a failure in the great cosmic plan is quite inconceivable. It is therefore most encouraging to note the change which is slowly taking place in the hearts and minds of the people as demonstrated in such organizations as the Red Cross, the Salvation Army, the endowment of various educational institutions, free clinics, and numerous

humane societies, to name but a few. And so we bravely face the future, confident that the time will come when all mankind will join with the angelic multitude in chanting, "Glory to God in the highest, and on earth peace, good will toward man."

Kentucky Sunday Schools

The Kentucky Sunday School Association, Inc., with headquarters in Louisville, Kentucky, is doing a splendid work of increasing interest in children's attendance at Sunday Schools throughout the State of Kentucky. It is carrying on a fine program in that direction and with success.—*Scottish Rite Bulletin*, January 20, 1948.

The effort being made in Kentucky to increase interest in the Sunday School is a most worthy one and is well worth serious consideration. The Sunday School offers an excellent opportunity for religious as well as moral secular training. Children intelligently trained in Bible precepts do not easily forget the impressions for good that are made by them on their easily impressed minds. An excellent way to teach both the New and Old Testament is by means of moving pictures. These pictures can be made most interesting as well as impressive with comments and discussions following their exhibition. In this way both sight and hearing can be employed, making the impressions on the mind much deeper and more lasting. It has been well said, that parents and children who pray together stay together.

Talking Books for the Blind

The Veterans Administration hospitals are included in the Library of Congress recorded book service for those unable to use their eyes for reading. Red Cross Gray Ladies assist with the special phonographs, which are plugged in by the patients' beds. Classical and popular fiction, magazines, newspapers, and short stories have been recorded on 12-inch discs.

This is an activity well worth com-

mentation and something which will compensate to a considerable degree these unfortunate ones for their loss of sight. The invention of Braille books was truly a godsend to these friends and did much to cultivate the sense of touch; add to this the phonograph and radio, and the sense of hearing is quickened. Taste and smell they already have, and when through development they are able to awaken the activity of the pituitary body and the pineal gland, they will possess a new kind of sight which will be quite independent of any sort of action related to the optic nerve on which the present kind of sight depends. And it is such a glorious thing to know that the development of this sight does not depend on money or the aid of any outside agency, but upon the development of the potential powers within, which each and every one of us possesses.

On Concentration

Did you ever think of the wonderful power and results of concentration?

In one of the scientific laboratories of Washington they have a great sun-glass that measures three feet in diameter.

It is not unlike the small burning-glass we used to treasure in the good old days of "Real Sport," when we were boys, only much larger. This great glass gathers the rays of the sun that strike its surface and focuses them on a single point in a space a few feet below.

That single spot is hotter than the flame of a blow-torch. It will melt through steel plate as easily as a red hot needle burns through paper.

This terrible heat—it cannot be measured, for it melts all instruments—is just three feet of ordinary sunshine concentrated on a single point. Scattered, these rays are hardly felt—perhaps just pleasantly warm; concentrated, they melt adamant.

The same principle may be applied to human endeavors. Scattered, man's energies do not amount to much; once they are focused on the task in hand, seemingly tremendous difficulties melt away, like snow on a hot stove.

Cultivate the habit of concentrating when you start to do a thing—turn on all the steam you have and focus everything on the task in hand.

Remember that three feet of ordinary

sunshine, concentrated, will burn through anything.

Thus, by united efforts and concentration, unbelievable results may be accomplished for the good of masonry.—C. V. Rice, 33°. — *Scottish Rite Magazine*, October, 1947.

Thought is the principal power of the Spirit, and since it is also man's most powerful means of obtaining knowledge, it is therefore imperative that the individual gain control of it. Concentration is the Spirit's power to focus its thought on one particular subject. When once concentration is under the control of the Spirit, it is capable of solving any problem, for if the requisite amount of thought force is brought to bear, there is nothing that is beyond the power of human comprehension.

As long as we scatter our thought force it is of little use to us; but as soon as we are prepared to take the trouble necessary — meaning the practice of concentration—all knowledge is open to us. Every success in life has been effected by means of persistent concentration upon the desired accomplishment. The power of concentration is not attained at once. To hold thought centered and steady, requires persistent practice; but it can be done, and without it no results need ever be expected.

If a person draws his thought force to a center, or point, he increases its strength on the principle that the power of the sun's rays increase when focused to a point by means of a magnifying glass. By eliminating from our thought, for the time being, all other subjects, our whole thought power is available for use in attaining the object or solving the problem on which we are concentrating.

The power of concentration is not only of great value on the physical plane but it is also of inestimable help to the individual in the higher worlds after death, for it assists him in controlling his emotions and acquiring an understanding of conditions prevailing there in a much shorter time than he would otherwise be able to do.

READERS' QUESTIONS

Life After Death

Question:

A year this last November my father passed over to the other side, and I would like to know how *soon* after a transition one awakens on the other side. What are his first impressions and conditions? Does he go into the sleep of the soul, or does he begin at once his journey and stay in the purgatorial regions? Also, do our loved ones remember us and linger around us? My father lived to the age of 88 and had a natural death.

Answer:

The conditions and reactions of those who pass into the Desire World after death are subject to wide variations, depending upon the nature of the person, his or her age, etc. However, there are some general rules which apply to people who die a natural death, so that we can picture with considerable accuracy the conditions in which these people find themselves upon becoming conscious in the Desire World.

First, let us recall that when the heart stops beating (because of the rupture of the seed atom in the heart where the silver cord is fastened), the panorama of the past life begins to pass before the person's sight, "the events being presented *in reverse order*. . . . The man stands as a spectator before this panorama of his past life. He sees the pictures as they pass and they impress themselves upon his higher vehicles, but he has no feeling about them at this time. This is reserved until the time when he enters the Desire World, which is the world of feeling and emotion. At

present he is only in the Etheric Region of the Physical World.

"This panorama lasts from a few hours to several days, depending upon the length of time the man could keep awake, if necessary." When the panorama ends, the Ego may immediately become conscious in the Desire World, or it may not become conscious for a number of hours or days. However, in the case of an elderly person like your father, who died a natural death, it is quite probable that consciousness in the Desire World would come shortly after the end of the panorama.

"The unconsciousness which usually attends the change of the incoming Spirit at birth, and the outgoing Spirit at death, is due to our inability to adjust our focus instantly, and is similar to the difficulty we experience when passing from a darkened room to the street on a light, sunny day, or vice versa. Under those conditions some time elapses before we can distinguish objects about us; so with the newly born and the newly dead. Both have to readjust their viewpoint to their new conditions."

When the deceased becomes conscious in the Desire World, he is apt to be in the very room where he passed on, and may stay in the home where he lived for quite a long time after the funeral. He probably will not realize at first that he has passed on, and may not be able to understand why he cannot communicate in the usual manner with those who are still living. However, invisible helpers and those who have been in the invisible world for some time assist people in this condition to become accustomed to their new surroundings.

Now the panorama begins to unfold backwards, from death to birth, lasting approximately one-third as long as the

person had lived upon the earth. However, this depends upon the nature of the person. If he were of a spiritual nature, and had practised the retrospection exercise conscientiously, he would pass through Purgatory quickly, for there would be little left of the lower, coarse desire stuff to purge from his desire body. If he were still strongly attached to the things and people of the physical world, he would have to stay there longer.

During the purgatorial experience, which is intermittent, "The good makes no impression, but all the evil reacts upon him in such a way that in the scenes where he had made another suffer he himself feels as the injured one. He suffers all the pain and anguish his victim felt in life, and as the speed of life is tripled, so is the suffering. It is even more acute, for the dense body is so slow of vibration that it dulls even suffering, but in the Desire World, where we are minus physical vehicles, suffering is more acute, and the more clear-cut the panoramic impression of the past life was etched into the desire body at the time of death the more the man suffers and the more clearly he will feel in after lives that transgression is to be avoided."

In connection with the purgatorial experience, it is interesting to note that "There are two classes of people for whom the purgative process does not commence at once, namely, the suicide and the victim of murder. In the case of the suicide it does not commence until the time when the body would have died in the course of natural events, but in the meantime he suffers for his act in a way that is as dreadful as it is peculiar. . . . The victim of murder escapes this suffering because he is in a comatose state as a rule until the time when natural death should have occurred, and is taken care of in that respect, like the victims of so-called accidents, but the latter are always conscious at once or shortly after death." Since the victims of accidents are unable to concen-

trate upon the life panorama, "the etching of the two higher ethers, and their amalgamation with the desire body, does not take place. . . . The fruitage of the life has been lost. To offset this great disaster the Spirit on entering its next earth life is caused to die in childhood. . . . Then in the First Heaven the Spirit stays from one to twenty years, receiving such instructions and object lessons as will teach it that which it would otherwise have learned by the panorama of its past life had it not been interrupted."

Our loved ones who pass on certainly do remember us, and if the ties are strong, they may linger around us a long time, trying to continue their usual activities and associations during the periods between purgation. However, the tendency to remain among the living interferes with their progress, and they should not be encouraged to stay. That is why we should not permit ourselves to grieve and long for them. We should keep the cheerful, optimistic attitude, trying to "get him into the state of mind where he is willing to acknowledge his wrongs and mistakes from the very bottom of his heart. Then the process of purgation will be both shorter and less painful, and he will rise to the higher regions where the force of attraction holds sway in a much shorter time than otherwise. The same results can be accomplished by prayer; also by kind thoughts, thoughts of upliftment and helpfulness. These have the same effect on those who are out of the body as kind words and helpful acts have on people who live in this world."

It is comforting to realize also that "Our life in the First Heaven is always blessed and filled by the presence of those we love. If they are not in the spirit world and thus actually present, their images will be; and it must not be thought that these are pure illusion, for they are ensouled by the love and friendship sent out by the absent ones toward the person whose heaven life they are a part."

NUTRITION AND HEALTH

ROSICRUCIAN IDEALS—The Rosicrucian Teachings advocate a simple, harmless, and pure life. We believe that a vegetarian diet is most conducive to health and purity; that meat of all kinds, as well as alcoholic drinks, tobacco, and stimulants, is injurious to health and spirituality.

As Christians we believe it is our duty to refrain from sacrificing the lives of animals and birds for food, and so far as possible to refrain from use of their skins and feathers for wearing apparel. We consider vivisection diabolical and inhuman.

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and to clear the channel for the inflow of higher forces. Our motto is: *A sane mind, a soft heart, a sound body.*

Magnetic Healing

By JAMES WEYLAND



MAGNETIC healing is a type of therapy which will undoubtedly increase in use during the coming years, as the vibrations of the sign Aquarius impinge more and more directly upon the human race, and it is therefore important that we become familiar with the nature of the force called magnetism and the laws governing its use.

To understand magnetic healing thoroughly it is first necessary to realize that man, the individualized threefold Spirit, possesses not only a dense physical body, but also a vital body (made of ether), a desire or emotional body (made of desire stuff), and a mind (the link between the Spirit and its three vehicles). The invisible bodies form an aura about the physical body, and the mental and emotional activities of the threefold Spirit (Will, Wisdom, and Activity) in these bodies send forth emanations which, clothed in the stellar vibrations with which every atom of the body was imbued at birth, as well as the etheric fluid from the Sun which the body has absorbed through the spleen, may be called *animal (human) magnetism*.

However, the power of the Spirit predominant in this magnetic force is the third—the Activity principle, or Holy Spirit. This is the creative force in man, and can be used on both the

physical and spiritual planes, and either constructively or destructively on both planes. The spiritual aspirant naturally knows the wisdom of using his magnetic powers constructively (in service for others) on both planes, and as he lives the higher life, thus transmuting the creative force within him into spiritual power, he will be able to heal and help his fellow men more effectively.

The magnetic emanations from a person may be felt by his associates, pleasantly and beneficially or otherwise, their particular nature and strength being determined by the development of the Ego, by the basic vibratory pattern established at birth, and by the thoughts and emotions generated and sent out by their possessor. The effect of one person's vibrations upon another person can be accurately determined only by a careful comparison of the horoscopes of the people involved, and consequently astrology becomes an important factor in the success of magnetic healing.

Max Heindel has given us some interesting and significant information concerning magnetism, pointing out that "When we study magnetism we are dealing with an invisible force, and ordinarily we can at best state only the way it manifests in the *physical world*, as is the case whenever we deal with any *force*. The physical world is the world

of effects; the causes are hidden from our sight, though they are nearer than hands or feet. Force is all about us, invisible and only seen by the effects it produces.

"If we take a dish of water, for illustration, and allow it to freeze, we shall see a myriad of ice crystals, beautiful geometrical figures. These show the lines along which the water congealed and these lines are lines of force which were present before the water congealed, but they were invisible until the proper conditions were furnished them and they became manifest.

"In the same way there are lines of force going between the two poles of a magnet: they are neither seen nor felt until we bring iron or iron filings into the place where they are, when they will manifest by arranging the filings in an orderly pattern. By making the proper conditions we may cause any of the nature forces to show their effects—moving our street cars, carrying messages with lightning speed over thousands of miles, etc., etc.—but the *force* itself is ever invisible. We know that magnetism travels always at right angles to the electric current from which it manifests; we know the difference between the manifestation of the electric and magnetic current, so dependent upon one another, but we have never seen either; though they are about the most valuable servants we have today.

"Magnetism may be divided into 'mineral' and 'animal' magnetism, though in reality they are one, but the former has very little influence upon animal tissue, while the latter is generally impotent in working with minerals.

"The mineral magnetism is derived directly from lodestones* which are used to magnetize iron; this process gives to the metal thus treated the property of attracting iron. This kind of magnet is very little used, however, as its magnetism becomes depleted, is too weak in proportion to its bulk, and principally because the magnetic force cannot be

controlled in such a so-called 'permanent' magnet.

"The 'electromagnet' is also a 'mineral' magnet. It is simply a piece of iron wound round with many turns of wire, and the strength of the magnet varies as the number of turns of wire, and the strength of the electric current that is passed through it.

"Electricity is all about us in a diffused state, of no use for industrial purposes until it is *compressed* and forced through the electric wires by the powerful *electromagnets*. We must have *magnetism* in the *first* place before we can get any electricity. Before a new electric generator is started the 'fields,' which are nothing but electromagnets, must be magnetized. If this is not done they may turn it till the crack of doom, at any rate of speed they please, and it will never light a single lamp nor move a grain of weight; all depends upon the magnetism being there *first*. After this magnetism is once started it will leave a little behind when the generator is shut down, and this so-called 'residual magnetism' will be the nucleus of force to be built up each time the generator is started afresh.

"All bodies of plants, animals, and

* It is interesting to observe that material science is still puzzled as to the source of power in the lodestone. Some months ago it was pointed out in an article in *Science Digest* that: "Little more is known today than was known five centuries ago about the miracle of the lodestone—the natural magnet formed of iron ore. We have harnessed the power of the magnet, we are able to create magnetic fields at will by means of electric currents, but just how a magnet works remains to be explained. *Why* does a magnet attract small pieces of iron? *Why* does a copper wire produce a magnetic field when a current is passed through it? *Why* does the earth itself behave like a giant magnet, with North and South poles? None of these questions have been answered satisfactorily." Only occult science has the key to this mystery, postulating the existence of Spirit, or God, in every atom in the universe. This invisible power, concentrated in certain objects or places, and manifesting according to immutable spiritual laws (forces of nature) under the direction of God and His agents, is the basis for such mysterious phenomena as the lodestones.

men are but transformed mineral. They have all come from the mineral kingdom in the first place, and chemical analysis of the plant, animal, and human bodies brings out the fact beyond cavil. Moreover, we know that the plants get their substance from the mineral soil, and both animal and man are eating mineral when they consume the plants as food; even when man eats the animals he is nevertheless eating mineral compounds, and therefore he gets with his food both the mineral substances and the magnetic force which they contain.

"This force we see manifesting in 'hemoglobin', or the red coloring matter in the blood, which attracts the life-giving oxygen when it comes into contact with it in the millions of minute capillaries of the lungs, parting with it as readily when it passes through the capillaries which all over the body connect the arteries with the veins. Why is this?

"To understand this, we must acquaint ourselves a little closer with the way magnetism manifests as seen in industrial uses.

"There are always two fields or a multiple of two fields in a generator or motor, every alternate 'field' or magnet being 'north-pole' and every other alternating one 'south-pole'. If we wish to run two or more generators in 'multiple' and force electricity into the same wire, the first requisite is that the magnetic current in the field-magnets should *run in the same direction*.

"If that were not the case, they would not run together; they would generate currents going in *opposite* directions, blowing their fuses. That would be because the poles in one generator, which should have attracted, *repelled*, and vice versa. The remedy is to change the ends of the wire which magnetizes the field; then the magnetic current of the other, and both will run smoothly together.

"Similar conditions prevail in magnetic healing; a certain vibratory pitch and magnetic polarity were infused into each of us when the stellar forces surged

through our bodies and gave us our planetary baptism at the moment when we drew our first complete breath. These are modified during our pilgrimage of life, but in the main their initial impulse remains undisturbed, and therefore the horoscope at birth remains the most vital power in life to determine our sympathies and antipathies as well as all other matters. Nay, more, its pronouncements are more reliable than our conscious likes and dislikes."

With these basic facts concerning the source and nature of animal magnetism as manifested by human beings, we are ready to consider the more specific points involved in its direct application to healing. However, we should realize that the auric emanations of people affect each other even in casual association, and for that reason, if for no other.



it is well to choose one's close associates carefully. A person of a negative nature (usually indicated by an afflicted Neptune in the natal horoscope) may absorb the vitality of another to such an extent that the health of the latter is seriously affected.

As Max Heindel states, "When anyone is ill, resistance is at the lowest ebb, and on that account he is least able to withstand outside influences. So the vibrations of the healer have practically unrestrained effect, and even though he may be ensouled by the noblest of altruistic motives, desiring to pour out his very life for the benefit of the patient, if their stars were adverse at birth, his vibratory pitch and magnetism are bound to have an inimical effect upon the patient. Therefore it is of prime necessity that any healer should have a knowledge of astrology and the Law

of Compatibility, whether he belongs to those who admittedly heal by magnetism and the laying on of hands or to the regular school of physicians, for the latter also infuse their vibrations into the patient's aura and help or hinder according to the agreement and their planetary polarity with that of the patient.

"What has been said with regard to the healer applies with tenfold force to the nurse, for he or she is with the patient practically all the time and the contact is so much more intimate.

"For healer, nurse, and patient, compatibility is determined by the rising sign, Saturn, and the 6th house. If their rising signs agree in nature so that all have fiery signs rising, or all have earthy, airy, or watery signs rising, they are harmonious, but if the patient has a watery sign rising, a nurse or doctor with fiery signs will have a detrimental effect. (Fiery signs also agree with airy signs, and watery signs agree with earthy signs.)

"It is also necessary to see that Saturn in the horoscope of the nurse or healer is not placed in any of the degrees of the zodiac within the patient's 6th house."

Having established the proper harmonious relationship between the patient and doctor (as well as nurse), it is also extremely important that the diseased miasma from the patient be disposed of safely. Max Heindel points out that:

"There are two very common difficulties in the practice of osteopathy and kindred methods of treatment by the laying on of hands. In this process there are two distinct operations. One is a taking away from the patient of something that is poisonous and injurious, provocative of disease; and there is also a giving out of vital force by the doctor himself, or herself. Everybody who has done any work of this kind knows this because it has been felt and is felt by every one who is successful. Now, unless the doctor or healer is

bubbling over with radiant health, two things are liable to happen: either the human miasma taken away from the patient may so overwhelm him or her that, to use a common expression, 'he takes on the condition' of the patient, or he may give too much of his own vital force, and thus become entirely depleted. Both of these conditions may combine, and then there comes a day when the physician or healer finds himself or herself run down and forced to rest.

"Magnetic healers who are frankly unscientific often escape the first-mentioned condition by 'throwing off the magnetism,' as they say, but all are liable to be run down. That is something nobody can escape, save one who can see the etheric effluvia he takes and the vital fluid he gives. Most people are vampires when they are sick, and the stronger and more robust they are ordinarily, the worse they are usually when they succumb to sickness.

"The following hint is of value in keeping away undesirable conditions: First, fix your thoughts firmly in such a manner that you will not allow this miasmatic effluvia which leaves the patient's body to enter your body further than the elbow; second, when you are giving treatment leave the patient once in a while and wash your hands *in running water if possible*; but at any rate wash in water, and change the water as frequently as possible. The water has a twofold effect. In the first place, the effluvia leaving the patient's body has an affinity for water. In the second place, the moisture which stays upon your hands enables you to get the miasma from the patient in a larger measure than you otherwise would. This is on the very same principle that if you take the electrodes of an electrical battery and put them into water, you will find the effect of the electricity is many times intensified if you try to touch the water.

"So also with yourself: you are the electric battery in the case, and your

hands being moistened will draw to yourself the miasma in a much greater measure than otherwise. If conditions are such that you cannot get water you may try to throw the magnetism off, but then it is necessary to be careful, because when the magnetism is thrown away from you it is attracted to the earth, because it is subject to gravity; and to the spiritual vision it is a dark or rather a black jelly-like fluid. It lies shimmering and shivering on the floor. If now the patient gets up relieved from the couch where treatment has been given, and goes over the place where this magnetism has been thrown away, then the miasma will re-enter the body and he or she will be in a worse condition than before you started the treatment. Therefore, it is the best policy always to put such miasma into a fireplace and then set fire to them."

Now let us consider the qualities, as revealed by the horoscope, needed by a magnetic healer, whether he heal simply by the "laying on of hands," or by osteopathic or chiropractic methods, or by a combination of the first and one of the latter. First of all, the healer should have a sincere desire to help and heal his fellow men—a degree, at least, of compassion for those who are ill. He should also be of a positive, cheerful nature, possessing a goodly measure of vitality, and thus able to give his patient the best of tonics: hope and faith. Positive aspects (sextile or trine) of the Sun to Jupiter, Mars, and the Moon are thus desirable in the horoscope of any healer—the more the better.

The sign Scorpio is considered the most magnetic of the twelve signs of the zodiac, and people having this sign on the Ascendant, or occupied by a well aspected Sun or Moon, have natural magnetic powers. The Sun well aspected in the vital signs Aries, Leo, and Sagittarius is also a favorable indication for the healer, but if he is using chiropractic methods, he should have Gemini on the Ascendant, or a well aspected Sun, Moon, or Mercury in Gemini, in order

to insure dexterity in manipulation. Neptune favorably aspected to Mercury, particularly if in conjunction with Venus, is a strong planetary indication of magnetic healing powers. Jupiter favorably aspected to the Sun or Moon, Mars positively aspected in Leo or Sagittarius, and a well aspected and placed Uranus also contribute toward the qualities needed by a magnetic healer.

A final—and extremely valuable—trait needed by a healer or physician of any kind, and particularly by those who use astrology, is *discrimination*, so that he will:

Never tell a patient a discouraging fact; never tell him when impending crises are due; never predict sickness at a certain time; never, *never* predict death.

Mt. Ecclesia Sanitarium



Our modern Sanitarium is ideally located in a beautiful 50-acre park one and one-half miles from the town of Oceanside, with scenic views of ocean, mountains, and valley from every room. It thus provides ideal conditions for those seeking better health who are able to walk the short distance to our Vegetarian Cafeteria for meals and not requiring a nurse's care. Services of the resident osteopathic physician and of a competent physiotherapist are available.

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The Mysterious Power of Music

HE increasing development of the potentialities of music in harmonizing the "organic rhythms," of the human being, resulting in better physical and mental health, higher moral standards, and a greater total of accomplishment, is a significant manifestation of the trend leading us into the approaching Aquarian Age of higher standards in all departments of life.

However, the mysterious power of music on the human organism can be understood fully only if one first comprehends that "*orderly, rhythmic sound* is the builder of all that is, as St. John says in the first verses of his Gospel, 'In the beginning was the Word . . . and without it was not anything made'; also 'the Word was made flesh.'" So it is that every human being was created by the power of sound, and, furthermore, each has a "keynote," which establishes his basic vibratory rate and determines the type of music to which he will respond.

"Thus, seeing that the terrestrial organism which each of us inhabits is molded along vibratory lines produced by the song of the spheres, we may realize that the inharmonies which express themselves as disease are produced in the first place by spiritual inharmony within. It is further evident that if we can obtain accurate knowledge concerning the direct cause of the inharmony

and remedy it, the physical manifestation of disease will shortly disappear."

Now we come to the crux of the service which music performs for us: it invites—or urges—the indwelling Spirit, or Ego, to recognize its divine source and potentialities. In other words, the highest type of music speaks the language of the spiritual realms and awakens in the Ego his dormant realization of his high spiritual heritage and destination. This urge leads to living consciously in accord with God's laws, thus unfolding the innate spiritual powers, and overcoming disease and so-called death.

* * *

Visible Helpers are just as necessary as Invisible Helpers, and our friends and patients may share in a high privilege, as well as add much to the power of liberated healing force, by joining us in prayer for the sick. Our Healing Service is held every evening in the Healing Temple at 6:30, and in the Pro-Ecclesia at 4:45 P.M. when the Moon is in a cardinal sign on the following dates:

| | |
|-------------|---------------|
| March | 4—11—18—24—31 |
| April | 7—14—21—27 |
| May | 5—12—18—25 |

Relax, close your eyes, and make a mental picture of the pure white rose in the center of the Rosicrucian Emblem on the west wall of our Pro-Ecclesia, and concentrate on *Divine Love and Healing*.

VALUE OF TIME

(Continued from page 162)

statement admits—like most others—of both material and spiritual interpretation, and the real thinker must realize that this holds true in all spiritual philosophy.

The student extracts the meaning and uses the interpretation that is upon the level of his unfoldment; and the spiritual and material forever interlock in such manner as to be inextricable according to the law of polarity. Thus there is a gradual absorption of the lower into the higher, a slow refining process of the base into the pure, transmutation of the material into the spiritual, the formation of an objective Kingdom of Heaven.

Even those driven by economical pressure may work intelligently with the element of time, for be it remembered that thought processes transcend time processes and must eventually control them. Man, the operator of thought, proceeds in his spiritual training to develop his inner perceptive and controlling faculties, assumes charge of his working organism, and becomes an intelligent, responsible being instead of a grasping automaton under the dominion of mammon.

Few grasp the basic importance of punctuality in time: self-training in this is a fundamental necessity and cannot begin too soon. It means much to the attainment of a rounded personal self. It means a greater development of will, a sense of justice, a consideration for others, without which little interior advancement can be made.

In practical application to daily life, any appointment once made should be kept to the minute. This entails consideration and justice to all concerned and the same principle should be applied to all affairs of life. More is to be gained in true progress by steady adherence to this principle than it is possible to state.

(Continued on page 191)

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On the Philosophy

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Children's Department



Cornelia Sees the Fire Beings

By EVERETT AND HASMICK GOODELL

(Conclusion)

SUCH an energetic, self-confident fellow, this Yellowfire! A merry blaze surrounded him.

"Where will you go?" asked Cornelia.

"Wherever the Lord of Fire, who lives in the great golden Sun, sees fit to send me. We even travel under ground to fuse metals and minerals. I sometimes zip right out through a mountain top, like this."

He crouched low, then sprang upward to reach higher and higher until he became a long, golden streak halfway up the chimney.

"Are you going now?" Cornelia rather hoped he'd stay a while.

"Yes," he called down to the little girl. "I'm old enough to travel and visit my fire-friends in all the kingdoms of Nature. I'm on my way, so goodbye, Cornelia."

With that he disappeared in a puff of smoke amid the pungent fragrance of pine pitch.

"I wish I could appear and disappear like that," thought Cornelia. She gazed into the live coals which glowed pinkly, their cozy warmth making her feel

drowsy. Then to her inner hearing came these words:

"This day is as good as any other day for a miracle, Cornelia!"

And she felt herself changing into a Salamander, entering the flame as easily as Yellowfire had done. She could even breathe in it like him. Indeed, it was a very clean place, not at all smoky. Looking out from the fireplace, she saw her human form sitting beyond the spark-screen, her head leaning drowsily against the side of a chair.

What a new sense of power she experienced! Wood practically melted away at her touch, and she darted about with great ease. "Zip!" she went, just as Yellowfire had done. She was even tempted to swoop over the fire-screen and burn the rag rug, but she wisely reasoned against this.

"Surely the Golden Soul would do no such thing," she reminded herself.

Having consumed what remained of fireplace logs, Cornelia tried to go up the chimney, but changed her mind when a cold draft almost put her out.

"Now maybe I can help somebody

light a match, or strike a spark in his engine, or something," decided Cornelia.

Just then her father came in through the back door into the kitchen. Quick as a wink Cornelia was there, too, though invisible. When he took out a match, Cornelia poised herself ready to spring, and as he struck it against friction paper on the matchbox edge, she leaped forward.

"Screeeech!"

And there she stood in a clear, bright flame before her father, who of course did not recognize her, right on the tip of the match stick. A tiny drop of retreating water fled down the match. Said the water:

"If you eat the wood, you'll eat me, too—so long, Sally!"

It pleased Cornelia to be called "Sally" for Salamander.

Now she helped her father light the oven, happy to be aiding him in such a new and different way. When he heated a kettle of water on the stove, Cornelia danced on the gas jet to the tune of the bubbling, boiling water. He turned off the fire to make himself a cup of hot tea, while she withdrew from outer sight and hid herself from time and space.

"This is even better than air," she reflected. "I can get around without wings! Just 'psstt' and 'ffftt'—and I'm there!"

Of all the elements, she realized fire was the most remarkable, and to be a Salamander was to be the greatest and most active of all the Nature Spirits.

Thus ran her thoughts as she mentally dwelt in the coppery glow of fire-world's self-luminosity.

During Cornelia's sojourn in the region of pure fire Spirits, her father had been busy outdoors, and now he brought in more of the pine logs he had been chopping and splitting.

"Well, bless my soul! Cornelia must have fallen asleep," he exclaimed, noticing the little girl curled up like a kitten on the hearth.

The sound of his voice stirred her

back to waking consciousness, and she straightened up, trying to recall what she had learned about fire:

"Three kinds of fire—Gold Fire—the Sun. White Fire—the Moon. Blue Fire—Lightning and metal."

She rubbed her eyes and thought hard.

"No, that wasn't quite it," she decided, arising to help her father kindle a fresh blaze. "Maybe I can remember it better after dinner."

"Feels good, eh, Cornelia?" He warmed his hands before the fire that crackled merrily again.

"Yes, Daddy," she replied, peering into the flames and trying to see the faces of fire folk once more. But now they were well hidden from sight, though as active as ever.

Turning to her father, Cornelia saw him sitting in the comfortable armchair, in his hands a book on whose glossy jacket was pictured a volcano erupting.

"What does the book say about the picture on the cover, Daddy?" She leaned inquiringly on one arm of the big overstuffed chair.

"It's all about the igneous fusion of rocks, geology, chemistry, electricity, and the latest discoveries of the behavior of atoms, and even inside the atom."

He was pleased to see his daughter showing interest in his pet hobby of science and related subjects.

"How do they get to look inside the atom, Daddy—have they got a strong magnifying glass?" Cornelia searched his eyes earnestly with her own wondering ones.

"Well, not exactly. This book describes how the electronic microscope, which uses electricity instead of glass lenses, reveals hitherto unknown things. It tells all about the action of solids, liquids, gases, and heat, their reactions and interaction under many different conditions."

"Oh, that sounds like the Nature Spirits!"

Mr. King glanced at his daughter keenly. It was not the first time she

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World Headquarters

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had surprised him with her quick understanding of such things.

"Well, in a way, yes, for elemental energies seem to be governed by definite laws under the direction of group intelligences. Think what a beautiful picture of perfection it all is, Cornelia—this working of Nature. It's so wonderfully arranged that: 1. Solids are dissolved by liquids. 2. Liquids are vaporized by fire. 3. Fire is fed by air. 4. Air is absorbed by the ether in the interstellar spaces and beyond. Furthermore, all these elements interpenetrate."

Just then footsteps were heard out on the front walk.

"Enough of this! Here comes Mother. Better go and wash your hands, Cornelia. They look a bit sooty."

In came Mrs. King, rosy-cheeked and smiling, carrying a cardboard package which she carefully set down in the kitchen.

"My, but that nippy air made me hungry as a bear. I'll get dinner right away. I'm glad you lit the oven . . . it always makes the kitchen so cozy. Where's Cornelia?"

In popped the little girl.

"Here I am, Mamma! I just washed my hands and face." Then she saw the package.

"Open it!" laughed her mother. "Daddy wants to see what's inside, too!"

Cornelia lifted the several layers of wax paper on top and sniffed delightfully. "Ummmmm!" was all she could say for the moment.

"Madam," said Mr. King putting his fingertips together and nodding his head for emphasis, "you have evidently produced an apple pie masterpiece!"

It didn't take long for Cornelia to set the table, while her mother prepared the evening meal.

"You know what?" piped up Cornelia as they sat down. "There was a little Salamander who helped Daddy light the stove, but he didn't see it!"

VALUE OF TIME

(Continued from page 187)

When faced by several duties demanding immediate performance one should choose the one most necessary from the highest judgment. Decisive judgment and choice is far better than indecision and vacillation.

Much has been said indicating the importance of thought and study concerning the fundamental principles of human conduct herein touched upon, and the value of adherence to them in the life of spiritual unfoldment. The student must work out for himself his own daily schedule, devoting to his various activities the time proportionate to the value of each. Thus he will, according to the degree of wisdom used in his choice, become a true server of the higher self—the *Christ within*.

An Opportunity for Service

It is believed at Headquarters that this Magazine will be a wonderful factor in spreading the teachings of The Rosicrucian Fellowship, and we hope that everyone will give it all the support possible. The articles for the various departments will be furnished mainly by members, we trust. It will be an excellent opportunity, a great privilege, and should be recognized as such by all, for only insofar as we *give out* that which we have received can we open the channel for new knowledge and allow greater illumination to flow in and take its place. As a matter of actual fact, when we share our knowledge with others, thus opening up our treasure to the world, we become spiritually richer. Only one thing we request: do not relate personal experiences. What we want is to deal with principles, for principles are eternal. The personality is evanescent. Principles have universal interest while the personality is mainly of interest to the person himself.

—Max Heindel, *Echoes*, March, 1915.

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