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MAGAZINE**

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The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

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The Rosicrucian Fellowship

ITS MESSAGE AND MISSION

Formerly religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, for instance, heredity. They desire religion as much as their fathers, but want the ancient truths in modern dress, congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man which is as strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries so that the heart may be allowed to sanction what the intellect believes, and the solace of religion may give peace to the troubled mind.

People of various denominations enter educational institutions such as Harvard or Yale, and study Mythology, Psychology, and Comparative Religion there without prejudice to their religious affiliations. Students may enroll with the Rosicrucian Fellowship on the very same basis. Our teachings, which aim to emancipate from authority of others by pointing the way to firsthand knowledge, are given by correspondence graded to suit the different classes of applicants. Upon request the General Secretary will send an application blank for enrollment to anyone who is not a *Hypnotist, or a Professional Medium, Palmist, or Astrologer*. Courses are available in the Rosicrucian Philosophy, Astrology, and Bible Study.

These lessons are not sold; it is contrary to Rosicrucian principles to give spiritual aid for a material consideration. However, the work is supported largely by voluntary offerings, and students are given opportunity to help as the heart dictates and the means permit. In the measure only that they fulfill this moral obligation can they *really* benefit from our efforts in their behalf.

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The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

The New Weapon--Vril

By JOSEPH DARROW



HERE is an instrument in existence which is going to be increasingly available to man in the future for all constructive and beneficial purposes—for building, for locomotion, for healing, and with certain restrictions it could also be used as a weapon of defense.

As a weapon it possesses tremendous potencies, so great, it is said by the occultist, that it could wipe out an army almost in the flash of an eye. Or it could destroy a city like New York and leave it a mass of molten metal and cinders within the space of an hour.

ENORMOUS POWER OF VRIL What wouldn't the dictators give for such a weapon—those unbidden usurpers of the rights and dignities of man? What wouldn't the embattled democracies give for such an instrument, which once for all would free them from the threat of tyranny and oppression?

And yet this weapon lies at their very feet; it is one of nature's most potent forces. Under certain conditions all they have to do is to stoop and pick it up, and all its powers are at their bidding and direction. What is this wonderful and terrible force? Bulwer-Lytton named it "Vril." He described it in a book called *The Coming Race*, regarded by most people as a fantastic piece of imagery, but actually it is not. Lytton, under the guise of fiction, was portraying a reality. First let us see how he describes it. We quote from *The Coming Race*:

"This fluid is capable of being raised and disciplined into the mightiest agency

over all forms of matter, animate or inanimate. It can destroy like the flash of lightning, yet differently applied it can replenish or invigorate life, heal, and preserve. By this agency they [Lytton's subterranean dwellers] rend a way through the most solid substances, and open valleys through the rocks. From it they extract the light which supplies their lamps.

"As the effects of Vril became familiarly known and skillfully administered, war between the Vril discoverers ceased, for they brought the art of destruction to such perfection as to annul all superiority in numbers, discipline, or military skill. The fire lodged in the hollow of a rod directed by the hand of a child could shatter the strongest fortress, or cleave its burning way from the van to the rear of an embattled host. If army met army, and both had command of this agency, it could be but to the annihilation of each. The age of war was therefore gone. Man was so completely at the mercy of man, each whom he encountered being able, if so willing, to slay him on the instant, that all notions of government by force gradually vanished from political systems and forms of law."

How wonderful if the end of government by force could be brought about at the present time! And yet it is coming as surely as the sun rises. It only depends upon man himself as to how quickly he can make himself eligible for such a government and to be trusted with such an enormous force as Vril.

What chance would a modern armored tank have against a weapon like Vril?

Or a warship or a submarine? Truly it would bring an end to war and the engines of war. The human race would have to choose between living in peace or disappearing from the face of the earth.

Now let us see exactly what Lytton's Vril actually is. It is described in the Rosicrucian Christianity Lecture, by Max Heindel, entitled, "The Coming Force—Vril or What?" We quote:

"The further progress of the human race depends upon the discovery and utilization of a yet finer energy transmissible with still greater facility than any of the forces yet known [water, air, steam, or electricity]. What is that new force, what will it accomplish in the advancement of the human race, and along what lines are we to look for its discovery? . . . Something akin to the Vril of Bulwer must be discovered before man can take the next great step in advancement. The next *Great Step* depends upon the discovery of and the preparation for the use of the coming force. . . .

"Vril was a force generated *within* each of the beings of Lytton's story. It did not depend upon outside machinery which cost money and could be had by a favored exclusive few but not by the majority; all without exception possessed this power from birth to death. . . .

"Like all other forces Vril could be used as a means of destruction; it was swift in that also, so exceeding care would naturally be required of one who used it. He must have self-control in highest degree, for if he were to give way to temper, dire disaster would surely happen. If ever we are to use such a force as that, we can see how absolutely essential it will be that we be good and kind and make no enemies. Our lives would be in the hands of others to an extent undreamt of now."

It appears from the above quotation that it isn't optional as to whether man shall discover and use Vril—he *must* discover it and he *must* learn to use it or his progress will stop. We quote further from the above lecture:

"When we look within ourselves to see if it is possible that an energy of that description be incipiently growing, we cannot look very far before we are forced to recognize the fact that a power having vast possibilities is there—Thought-power. Our ideas take shape as mental pictures which we form with great facility and afterwards crystallize into material things in an exceedingly slow and laborious manner as cities, houses, furniture, etc. All that is made by the hand of man is crystallized thought."

We now have one of the ingredients of Vril—Thought-power, but that is only half of it. The motivating energy comes from another element, which combined with Thought-power makes the completed article. As to this second ingredient, we quote from *The Rosicrucian Philosophy in Questions and Answers*:

"Such a force [Vril] is latent within every one of us, and we speak of it sometimes as emotion. We feel its far-reaching power at times as temper when it is unleashed, and we say a man has lost control of himself. No amount of work can so tire the physical body and wreck it as when the enormous energy of the desire body is let loose in a fit of temper. Usually, at the present time, this enormous force sleeps, and it is well that it should be so until we have learned to use it by means of thought, which is a still more subtle force. This world is a school to teach us how to think and feel aright so that we may become qualified to use these two subtle forces—the power of thought and the power of emotion."

There you have it—the super-force, the super-power, a combination of Thought-power and the Emotion-power of the desire body. "How commonplace," you may say, "we have always had these powers." Yes, my friend, but we have never used them—that is, not more than one-thousandth of one per cent. The time is comparatively near at hand, however, when man is going to discover their extraordinary potencies, and this will change the whole trend of civilization.

But there is another factor in the situation. Before any power can be used, it must be stored up or concentrated, like steam in a boiler or electricity in the form of voltage in a wire. Similarly man must learn to store up his Thought-power by concentration and His Emotion-power by self-control. For ages steam escaped into the air from the kettles of primitive humanity before the inventor discovered a method of confining and utilizing it. Mankind through all the ages of the past has wasted its Thought-power like steam from a kettle, and has used the greater part of its Emotion-power in a more or less destructive manner. All this must be changed.

We said in the beginning of this article that this new weapon, Vril, lay at the feet of the warring nations, and only waited for them to pick it up. Yes, but there is a condition attached to it. If man should accidentally get hold of this weapon before he was properly prepared, it would be the greatest calamity the race has ever known. But nature has made it foolproof. Man absolutely can't touch it until he is properly qualified. He can't develop it within himself until certain stringent qualifications have been complied with. What are these qualifications? Again we quote from the Rosierucian Lecture:

"When man has learned self-control and become unselfishly helpful to his fellow-beings, he will then be a safe guardian of Thought-power.

QUALIFICATIONS . . . Spoken Thought
FOR USE . . . will be our next force
OF VRIL . . . in manifestation, a force
that will make us crea-

tive God-men when through our present schooling we have fitted ourselves to use such an enormous power for the good of all, regardless of self-interest."

There it is—the supreme and unalterable qualification for the development and use of Vril is *the will to work for the good of all regardless of self-interest!* We said that nature has made this matter foolproof. How? Simply by virtue of the fact that all the selfish passions,

such as anger, hate, greed, and sensuality, crystallize man's finer vehicles, the mental and desire bodies, upon which the development of Vril depends. Therefore while these two bodies are thus crystallized, they can never, never, be the channel for this wonderful new force. Hence the selfish, predatory men of war, the predatory warring nations, will never find Vril so long as they continue in their present state.

There are other interesting points in connection with Vril. First, the ability described by Lytton to use it for traveling or gliding through the air like a bird. This merely embodies the well-known formula of the Rosierucian when he speaks of taking flights in the soul body. That body is developed by altruism and service, which eventually bring about a cleavage between the higher and lower ethers of the vital body, whereupon the former shape themselves into a separate vehicle in which the aspirant can slip out of his physical body at will and soar away into the invisible world. But

VRIL IS THE MOTIVE POWER
SOUL FLIGHTS that propels this vehicle.
AND This is one of the coming
HEALING accomplishments of the
whole race, and even
now the more advanced are in possession
of it. The poetical "wings of the spirit"
are a tangible reality.

Vril is also an indispensable ingredient in metaphysical or mental healing. Without the Emotion-power of Vril behind it, namely, *intense feeling*, mental healing is lifeless and will accomplish little.

We have here presented the rudiments of one of the most stupendous latent facts lying at the depths of man's complex being, the existence of which is not even remotely suspected by the unthinking millions. And, as said before, if man is to take the next "*Great Step*" in evolution, he must begin to fit himself to develop, and qualify himself to be trusted with, this wonderful Vril, the Super-Force of the future.

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

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

What Are Dreams?

By MAX HEINDEL



IN the waking state, the different vehicles of the Ego, the mind, desire body, vital body and dense body are all concentric. They occupy the same space, and the Ego functions outwardly in the Physical World. But at night, during the dreamless sleep, the Ego, clothed in the desire body and the mind, withdraws, leaving the physical and the vital body upon the bed, there being no connection between the higher and the lower vehicles, save a thin, glistening thread, called the silver cord. It happens, however, that at times the Ego has been working so interestedly in the Physical World and the desire body has become so stirred up that it refuses to leave the lower vehicles and is only half withdrawn. Then the connection between the sense centers of the desire body and the sense centers of the physical brain are partly ruptured. The Ego sees the sights and scenes of the Desire World which, in themselves, are extremely fantastic and illusory, and they are transmitted to the brain centers without being connected by reason. From this condition come all the foolish and fantastic dreams which we have.

It happens at times, however, that when the Ego is altogether outside the dense body, as in dreamless sleep, it sees an event concerning itself about to mate-

rialize, for coming events cast their shadows before, and ere anything happens in the material world it has already happened in the spiritual worlds. If, upon awakening from such an experience, the Ego succeeds in impressing the brain with what it has seen, we have a prophetic dream, which in due time will come true, or which the Ego, if its Fate permits, may modify by a new action. For instance, if warned of an accident, it may take steps to counteract the impending calamity.

Sometimes the question is asked, "How can we invite or induce dreams?" We may say that, of course, it is of no advantage to invite or induce dreams of the confused and fantastic kind, and, as for the other kind, there comes a time in a man's life when he begins to live the higher life. Then, gradually, by certain exercises, he evolves the faculty of leaving his body consciously at night or at any other time. He is then perfectly conscious in the invisible worlds. He can go wherever he pleases to the ends of the earth in minutes of time and as he learns how to consciously work in those invisible worlds, he does not "dream" any longer, but lives another life that is fuller or more real than the one he now lives.— (From *The Rosicrucian Philosophy in Questions and Answers*, page 70.)

Proofs of Occultism

By HOWARD W. COOMBS



HE wonderfully broad, lofty, and far-reaching view of life unfolded by occultism appeals very strongly to many inquirers, but in some the cautious, critical spirit which is so valuable a balance wheel or brake on the mind machine when it is not over developed or wrongly used, holds them back from accepting it till they receive convincing evidences of its truth. Why should they make their homes within the limits of any system, however vast and inclusive, however grand and beautiful, however unlimited in the direction of mental and spiritual advance to higher and higher peaks of knowledge and wisdom, if the system as a whole should finally turn out to be erroneous or at last unprovable. What they are after is Truth, not what seems to be Truth, nor what might be Truth, nor what ought to be Truth, but what *is* Truth. And it is certainly a fine standpoint to take. But when it becomes an overskeptical spirit which prompts them to leave off exploration into the domain of occultism before they have fairly begun, perhaps because certain of its features impressed them at first sight as strange, fantastic, or foreign to their preconceived ideas, then they have, from the occult student's point of view, suffered a serious loss.

The very immensity and depth of occultism demand of the truth seeker an investigation more thorough than is required by systems less broad and profound. And its extraordinarily impressive scope, its remarkable claims to possession of the solution to many of life's gravest riddles, seem to make such an investigation distinctly worth while. If the seeker is really open-minded and

free from prejudice, if he is deeply in earnest in his search for the land of Truth, he will count the trouble of a thorough exploration of the fascinating realm of occultism a small price to pay while there remains a hope that this may really be the region he longs to find. And if he abandons the journey because he is convinced to the contrary, then he is really not too skeptical but simply not yet ready for what occultism has to give.

If the truth of occultism is to be either proved or disproved in any satisfactory way, a long and careful journey must be undertaken. . . .

It should be understood at the outset that occultists have no wish to convince mankind in general of the truth of their claims. Men must grow up to spiritual truths in a natural way. Food suitable for men may not be crammed indiscriminately down the throats of babes without serious consequences. . . . Christ Jesus told His disciples that He must withhold many truths which they could not yet bear. Occult powers may be abused. To convince the world as a whole at the present stage of its existence and attainability would be a grave responsibility. This article may, however, encourage a few seekers who are prepared, to continue along the course which leads to conviction.

Some seekers reach this goal with comparative rapidity. The truth of occultism is forced on them in so many different ways that they see no escape from it. And certainly theirs is a willing surrender, for the occult explanation of life is indeed a gospel—the best news that the world has ever had.

Others, less favorably disposed to the study, perhaps, will attain conviction more slowly, but they *will* attain it, if they only persevere. Until positive, per-

NOTE: This article is reprinted by request from our October 1924 issue.

sonal proof is gained, conviction will rest on less direct evidence, but it may be no less sure than our convictions of many scientific, historical, and geographical facts which we do not personally *know* to be true. Some accepted scientific beliefs are not even known to scientists to be true, but because these hypotheses stand the tests of reason and research better than any opposing theories, they are accepted as being true for the purpose of a working basis.

In similar ways the earnest seeker reaches the stage where he can no longer doubt the truth of occultism. I do not mean that he accepts it as exclusive truth, or as absolute and ultimate truth. Any system claiming possession of such is, to the occultist, plainly deficient. To him truth cannot be limited for truth is as broad as the world, and wherever men have thought earnestly and looked sincerely to something higher than themselves for light, there some fragment of truth has been revealed to them. Now warped, perhaps, out of its native beauty and symmetry, if it did not lose them in the main when broken off from the whole system of which it formed a part, partly hidden, perhaps, by foreign accretions and additions, it may still be recognized by discerning eyes as truth—the bread of life that was asked for, and not a stone.

Occultism thus disclaims exclusive possession of the truth. But it is precisely this all-inclusive scope, this noble breadth, this world-wide eclecticism and catholicity, that makes one of the strongest indications of the truth of occultism. Any system claiming completeness, that is narrow, intolerant or ignorant of some of the highest and noblest expressions of man's eternal quest that the ages have bequeathed to us, that has no points of contact with certain religions or philosophies that have swayed the souls of millions for centuries, or leaves entirely out of consideration any palpable facts or realms of nature, thereby stands self-condemned as defective, and to that extent, at least, erroneous.

For example, a religion which ignores science is dumb before the awe-inspiring revelations made by the telescope and the microscope of inconceivably enormous and incredibly painstaking forces working majestically through universal and inviolable law in a material realm of the Universe, and turns its back on the questing souls of humanity through the ages, on the profoundest thoughts of the mightiest minds, even on the idealistic philosophers whose viewpoint is nearest to their own. And old-fashioned, orthodox Christianity ignores the plain facts of embryology and geology in repudiating evolution, and is equally out of touch with the lofty spirituality of ancient Asiatic religion and the far-reaching discoveries of the newer psychology.

These intolerant systems of thought are not thus proved to be without truth or value; the very fact of the wide dominance which they hold or have held, and the great amount of good they have done, show the occultist that they must have some important and vitalizing elements of both truth and value within them. Both have demonstrated the *partial* soundness of their claims, though both, by their arrogation of exclusive truth, and their failure to harmonize with certain large portions of the scheme of things which cannot be ignored by the sincere seeker after the whole truth, as well as by their practical breakdowns in some respects, have proved their *partial* falsehood to the occultist.

On account of space limitations, certain statements will have to be put forward with little or no argument to support them, but the writer will try to make these as few and as plain as possible. Thus it may with considerable confidence be taken for granted that truth is large and magnanimous, and not a thing aloof from the aspiring thoughts and dreams of mankind. If this be accepted, then occultism has made one of its most effective claims to knowledge and possession of truth by the readiness with which it seems to recognize and greet her in other guises, while those bodies

adopting a jealous and Pharisaical attitude, asseverating their exclusive possession of the truth, the whole truth, and nothing but the truth, thereby suggest strongly to the thoughtful observer that what truth they have must be mixed with a great deal of error. This may be somewhat paradoxical, but it is not likely to be challenged by the open-minded seeker.

It may be further asserted that ultimate truth must be the magnetic center around which facts and theories revolve. This suggests that not only will Truth see and welcome those who approach her from opposite sides—that there is no one road to truth, but many—but also that she holds the keys to universal correspondences, and relations between all departments of nature and thought which have her as their common center or sun.

Now, when we find by study that occultism does disclose such relations, such harmony, such unity, among religions, arts, and sciences to a wonderful degree, our presumption in its favor is increased.

We will next premise that no claim to the possession of complete and absolute truth can be valid, and that a system which is very complete yet which freely acknowledges that its truth is but partial and relative, is likely to be truer than others. Euclid's geometry and Newton's laws of gravity were based on truth and are truth, but only relatively. Einstein's discovery has drawn a larger circle or sphere, in more senses than one, around these systems that once seemed so final. A savage cannot comprehend Euclid's or Newton's laws; and very few people at the present time can adequately grasp Einstein's theory which many regard as practically proved. Since the humanity of the future will reach a stage as far above us mentally as we are above the savages, it is fairly obvious that the ultimate truth, which includes relativity and everything else, must be in its entirety considerably in advance of our present

stage of development. Occultism scores another point by its insistence on this, in spite of the staggering, the unparalleled boldness and thoroughness with which it sets forth the scheme of the universe.

On the principle that the most devoted, astute, and persevering seekers are likely to be the most successful finders, we may judge a philosophy to some extent by the rating it sets on truth, as shown not only by its stated principles but also by the lives of its exponents.

Another fairly obvious criterion of a true philosophy will be the extent of its insistence on universal law. The most devoted, astute, and persevering seekers of science and psychology are the clearest in their assertion of rationality and

coherence in nature. The whole progress of human thought has been toward a more and more complete appreciation of the reign of law and harmony, from the time of the savage with his capricious nature gods, on down through discovery

after discovery which has extended our grasp of the realm of law down to the present with its revelations gleaned in the field of physics, chemistry, and psychology which have revealed a universe within the atom, a musical progression in the arrangement of the elements, and definite laws of the unconscious mind governing the seemingly whimsical and chaotic realm of human foibles and follies. Surely it requires no very penetrating or prophetic mind to see that the nearest approach to ultimate truth will go farthest in this direction.

All occult bodies agree in the recognition of the, at first sight, rather cryptic statement: "All's Love—yet all's Law." If a philosophy does this, if its revelations of other realms of law harmonize with those of science in more familiar territories; if the light it throws clears up many deep puzzles of existence in a way that grows more and more splen-

*It is not just as we take it—
This mystical world of ours;
Life's field will yield, as we
make it,
A harvest of thorns or flow-
ers.* —Alice Cary.

didly satisfying the longer it is examined and tested; if these recommendations be added to the others we have discovered for occultism, then our system is beginning to get what looks like a rather strong case in its support.

If in addition, out of numerous definite statements made, often bold and startling, none have yet been disproved, but all seem more and more rational as human knowledge advances, while an ever growing number have been either wholly or partially established by the progress of science, then our case is further strengthened. This, occultism has done. Every advance in science, in psychology, in psychic research, either confirms or makes more probable some statement of occultism which not very many years ago was perhaps laughed out of court, if indeed it obtained an audience at all.

Many examples of this are given in occult literature. A few indications of it may be mentioned by citing our modern discoveries in the realm of radioactivity and the electron, and in that of psychoanalysis. The existence in man of a kind of savage or animal soul, built up in the earlier stages of his evolution, the serious dangers of repression, the necessity for utilizing the driving force of the emotions, conscious and subconscious, by substitution or transmutation when necessary, in order to reach the loftiest goals—all this was very clearly indicated in authoritative occult writings years before Freud was heard of. At the same time, occultism avoids the miry pitfalls in which psychoanalysis flounders in ignorance of the entire complex constitution of man, of the transcendent nature of the true ego, the divine god within.

It is with full confidence that the occult student may await fresh revelations of science. He has no fear, for instance, that when the planet Mars is photographed this year [1924] from the abandoned mine shaft in Chile which has been converted into a colossal telescope, the results will in any way conflict with occult descriptions of conditions on Mars,

in books published years ago, and readily accessible.

By comparing occultism with other systems of philosophy, religion, and science, we have already found pretty good grounds for regarding it as the probable possessor of a great deal of truth, but we have hardly more than begun to state the complete case, and not much space remains. Occultism looks very much as though it *might* be truth. Let us see if it looks as though it *ought* to be truth.

A planned universe is better than an unplanned one. That hardly needs argument. The more thorough, the more grand and noble, beautiful and symmetrical, the plan is, the more worthy it is of the planner, if he exists. If so, his plan must be at least equal to anything his creatures or children could conceive.

No thorough investigator would presume to claim that any other scheme of the universe can compare with occultism in immensity, grandeur, intricacy, and coherence. No other system can match the fashion in which it pierces to the dizziest celestial heights without losing its firm grasp on the principles of science and unity in its revelations of grades of super-etheric matter, in the field for fuller and fuller manifestations of the divine life of which all force is but a partial manifestation. No other system can match its stupendous outline of worlds and super-worlds in which are fields for rank after rank of divine beings, rising far beyond man's most glorious conception of Deity, yet the highest of them all being only a part of the *one life*—a cell in the one body.

Beside occultism's vast, noble, and soul-thrilling panorama of universal days and nights, of solar systems and planetary schemes, revolutions and periods, rounds and races, other cosmologies dwindle to pitiful, infantile, clumsy conceptions, just as the ancient Greek idea of the universe, for example, seems beside the enormous magnitudes of modern astronomy. If the Planner's scheme is less majestic than the occult description of it, then man has outdone his

Maker and risen in one respect higher than his Source, and that is not possible. If a plan exists, occultism must be the least imperfect revelation of it. In fact, it has been claimed that the strongest proof of the truth of occultism is the fact that no mere human mind could have evolved a scheme at once so overwhelmingly immense and intricate and so grandly unified and simple.

Astronomy is a true science; none of us can deny that, however much our souls may stand appalled and uncomprehending before its awful immensities of time and space. And if we keep our hold on the principles of law and unity pervading the universe, we shall be forced to acknowledge that however our childish minds may reel before the startling revelations of occultism and seek refuge in a more primitive and 'comfortable' conception of the universe and God, still the occult view must come nearer the ultimate truth than any lesser outline.

At the same time we find that far from leaving us desolate and appalled in the contemplation of such immensities, occultism reveals many realms a great deal nearer home, plenty of work to keep our minds exceedingly busy for a very long time to come in the study of more immediate and practical realities, and above all it furnishes us with a beautiful peace in the realization that pervading all the mighty worlds of universal law is universal power, wisdom, and love working through the hierarchies who do the Divine Architect's will, for the eternal welfare and progress of all.

Only the briefest consideration can be given to the methods by which the plan is carried out. It is plain that a universe of solar systems designed as the field of evolving humanities is a more logical plan than a universe of desolate systems in which the sole inhabited globe is one tiny planet revolving around one of the most insignificant suns. Evolution, progress toward perfection, is obviously better than no progress, or retrogression. Evolution of spirits, souls, and bodies is far superior to evolution

of bodies alone, and far more reasonable. Perfect equality and justice is better than their lack, and a scheme in which all is so adjusted as to work for the final good of all is better than any other.

Finally, if the Planner is perfect, His plan must be the best possible. These statements are self-evident. The only hypothesis which fits the conditions is the occult one of evolution through repeated physical lives, in which seeds are sown for the future, and harvests are reaped from the seed thus sown, all to be transmuted into growth, knowledge, and character during the intervening period of rest and refreshment. Occultism holds the field alone here, for no other philosophy even attempts to give a complete, rational, and satisfying solution of the great sphinx riddle of existence in harmony with the doctrine of an omnipotent, omniscient, and all-loving Supreme Being.

Space does not permit going into the evidence of authority and personal experience. These are the final proofs, but from their very nature they must be left to the seeker rather than set forth in an article such as this. Suffice it to say that study and experience will gradually make it impossible to question either the sincerity, or the mental, or spiritual qualifications of the authorities on occultism. Furthermore, all such authorities are in practically perfect agreement as to the facts and details of higher realms, and the world schemes, voluminous as these are, even though the authorities belong to schools differing quite widely in methods and aims.

As to personal experience I will say only that the more one lives, thinks, and studies, the more luminous, impregnable, inevitable, and beautifully related to all other truths grows every truth of occultism. But for him who must have more positive proof, the way lies open. He has but to fulfill the necessary conditions and the proof will be forthcoming to him, as to others before him. Then conviction deepens into utter certainty, and he becomes one of *those who know*.

Advice to Aspirants

By MARY FIELD



THESE hints are intended to help the serious students of the philosophical life, and they will be of assistance if they are studied and meditated on.

Let us realize that we all are from one Source and that we are returning to that from which we originally emanated. This knowledge implies that all men are brothers; that is, that all manifested life has something in common. But we must also understand in this connection that all life has not developed to the same degree, nor have all human beings reached the same adjustment of the greater life. Too often we see the earnest, sincere occult student taken advantage of by the unscrupulous, through this idea of brotherhood and service. Actually through this unappreciated and often ill-requited ideal, the aspirant learns discrimination. It is a test that we must pass successfully.

Who is our brother? He who needs our help, but first let us be sure that our help is really needed. The person who makes an effort to help himself is the one who is logically entitled to another's assistance. The person who tries a "hard luck story" to arouse our pity and emotions is distinctly the one who should be forced to assist himself. The occult rule is, first to make our own effort, then the way will be opened for the completion of the necessary effect.

Too often sincere students become discouraged when they receive ingratitude and perhaps abuse in return for their efforts to help others. This is a test of the willingness to work for the work's sake; to help others without any thought of self. Whenever there is a feeling of being hurt, depend upon it, that is purely personal. Work for the Master; forget the self. In unity we are near

the Source; in diversity we have wandered far away.

Live the occult life from within, out. We should not make the mistake of advertising that we are occultists. That often comes from vanity and a feeling that we are more gifted or better informed than others whom we contact. Perhaps we are, but let us be modest in our assertions and let others judge us by our life. Quite often the person who tells us he has "taken the fourth or seventh initiation," is quite sincere in that belief, but perhaps he has met designing astral entities and has been deluded by them. Such persons actually require our pity for they are going backwards very rapidly; and one thing that can happen them is health trouble.

"Do, dare, and remain silent" is fully understood by the really advanced student, who *never* boasts of his developed powers.

It is not necessary to proclaim ourselves from the housetops; it is sufficient to live the doctrines, quietly, unostentatiously, but firmly and consistently. By living the principles of kindness, truth, justice, and love, we are preaching much more efficaciously than by mere words. When we check the angry retort, when we do a distasteful task cheerfully and willingly, when we are considerate and thoughtful of others; when we give the other fellow a little the best of the deal—then we are not only teaching others, but are also building in a firm, solid foundation of spiritual achievement for our own selves.

It is an ancient teaching that all things are polarized, and that is why each esoteric or inner advance *must* have its exoteric or outer effect. When we are evolving spiritually we shall find our outer life demanding unselfishness and work for

others without any material benefits. This too is a test. Many people who have never heard of occultism, yet who do charitable work through pity for those who suffer, certainly are making definite spiritual progress. To progress it is absolutely necessary that we do some outer work, in order to give a rational balance to our spiritual life.

There are many opportunities for such service: Red Cross volunteer work; visiting the sick and lonely people in public hospitals and institutions. But beware when doing these things that the personal "I" does not develop pride. Realize that the work is done for others; do it graciously, then forget it.

When we live the Western Wisdom Teaching of service through love then we are definitely placing ourselves in the way to be used in world betterment. As we develop, so do our opportunities and responsibilities, both spiritual and mundane; both the inner and outer life are in equal balance and absolute harmony.

Be practical. It is not enough to study books; we must also use our common sense and be positive in action. When a student becomes a dreamer he is losing ground; this militates against progress and raises prejudices in the minds of less informed observers. Realize that we have merely contacted one aspect of the truth and that we cannot conceive of truth and knowledge in its entirety. When we find that others differ from our opinions let us not quarrel over it; there is always a common meeting ground where all differences can be adjusted without acrimony. We should find it, and use our logical faculties to understand the other fellow's viewpoint and thus enlarge our own knowledge and wisdom.

The energetic Mars stands for an important planetary principle, that of action. Here is a lesson for us, for without action we accomplish nothing. Most

of us want to do the big thing, not realizing that it is beyond our capabilities, as yet. Do the small things well, and as we discharge the apparently unimportant duties, we shall be afforded greater opportunities and be given greater responsibilities. Be alert to serve others in a constructive way; the sincere occult student will be surprised how the stranger will come to him for direction, for assistance in small things. The vibrations of service attract those who need it.

Be truthful. This means much more than merely speaking the truth with words; it implies honesty in all our dealings with others. This is especially important nowadays, when so many people seem to be taking advantage of others in some way.



Be truthful in action and scorn mean evasions, and it will not only aid you spiritually, but materially also. To be known for integrity and honesty is a help that goes a long way in business dealings. All business is founded on good faith, and the occult student should be known for honesty in word and deed.

Again we see the occult development causing material results, for the honest and honorable person is one in whom reliance and trust are placed.

Remember that speech is occult; energy is used in talking. Why waste this energy in gossip which is always unkind and nearly always untrue? Use speech for truth; live and act truth and material prosperity will follow in conformance with the natural law of cycles.

Thought precedes speech where it is used constructively; but emotions or desires take control where thought is not used with judgment. It is thus very essential that we control our speech in order that we can use that same energy to build constructively on the mental plane. Certainly one object of our present incarnations is to build up the men-

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A ROSICRUCIAN CATECHISM

The Desire Body

By EDWARD ADAMS

- Q. In the case of amputation what accompanies the amputated part?
- A. Only the planetary ether.
- Q. After death what happens to the separate vital and dense bodies?
- A. They disintegrate synchronously.
- Q. Therefore what happens to the etheric counterpart of an amputated limb?
- A. It gradually disintegrates as the dense member decays.
- Q. Why would a man feel pain for some time afterwards?
- A. Because he still possesses the etheric limb, and the pain ceases as the amputated part disintegrates.
- Q. Do minerals and plants have a separate desire body?
- A. No, they are permeated only by the planetary desire body, the Desire World.
- Q. Since they lack that separate vehicle, what are they incapable of?
- A. Of feeling, desire, and emotion.
- Q. If a stone is broken, does it feel that act?
- A. It does not.
- Q. Where is this act felt?
- A. The desire body of the Spirit of the Earth permeates the stone therefore it feels the act.
- Q. If a plant is torn up by its roots, how does it feel to this Earth Spirit?
- A. As a person would feel if a hair were torn from his head.
- Q. What does the desire body of the Earth include?
- A. It includes all the forms which are without separate desire bodies.
- Q. What would produce pleasure to the earth?
- A. The breaking of a stone, and the breaking off of flowers.
- Q. How does an animal's desire body differ from that of a human being?
- A. The animal's desire body is built entirely of the material of the denser regions of the Desire World, while that of the human being always has some of the matter of the higher regions in it.
- Q. What are the feelings of the animals and lowest human races most concerned with?
- A. With the gratification of the lowest desires and passions that find expression in the Lower Desire Regions.
- Q. As man progresses and learns his lessons what happens?
- A. His desires become purer, and his desire body undergoes a change.
- Q. What happens to the desire body?
- A. It grows in size and its colors become purer and stronger.
- Q. What enters into the composition of most human desire bodies?
- A. The materials of both the lower and the higher regions.
- Q. Is man's desire body shaped like his dense body in life?
- A. No. It has the shape of a luminous ovoid.
- Q. After death what is its shape?
- A. The shape of the dense body.
- Q. What is the extension of the desire body?
- A. From twelve to sixteen inches beyond the dense body?
- Q. What is in the desire body?
- A. A number of sense centers, centers of perception.
- Q. How do these centers appear?
- A. As vortices, and always in the same relative position to the dense body.
- Q. What is the state of the matter in the human desire body?
- A. It is in incessant motion of inconceivable rapidity.

(References: *Cosmo*, pages 64-67).

WESTERN WISDOM BIBLE STUDY

Casting Out Demons

By JANE TEMPLETON



And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. (Luke 4:33-36.)

The materialistic trend of mind prevailing during modern times has caused the references in the Bible to "spirits" to be classified as superstition. However, there is now coming about a growing recognition of the reality of superphysical forces, and as such thinkers and scientists as Dr. Alexis Carrel, Dr. G. Stromberg, and others, continue their investigations and support of the verity of superphysical phenomena, we shall see the real truths concerning the causes of many hitherto misunderstood physical and mental disturbances become common knowledge.

Occult science teaches that the indwelling spirit which is the real man may be dislodged from his vehicles, partially or entirely, and that another entity may take possession of them in much the same manner that a person may enter and possess a house which has been vacated by its owner. This is called obsession, and is at the basis of many cases of abnormal conditions such as epilepsy, criminality, etc., which cannot be satisfactorily explained by the medical profession or the material scientist.

There are numerous types of discarnate spirits, elementals, etc., inhabiting the invisible worlds, just as there are different kinds of beings here on the physical plane, but the type referred to by Christ Jesus as "devils" may in general be classed among the group of discarnate spirits which have become earth-bound. These members of the human life wave are usually of a very low order, having gravitated after death to the lower regions of the desire world, and are in constant and close touch with those people on earth most favorably situated for aiding them in their evil designs. When they do finally pass on into the second heaven from the purgatorial region, the sin body (composed of both the vital and desire bodies) does not disintegrate as quickly as the ordinary shell left behind by normal people. It has an individual or personal consciousness which is remarkable, its low cunning making it seem as though it were endowed with a spiritual presence, an ego, and this enables it to live a separate life for many centuries.

When the spirit returns to earth, this sin body is naturally attracted to it, and usually stays with it all its life as a demon. This class of soulless creatures was very prevalent during Biblical times, and it was to them that Christ Jesus referred as devils, they being the cause of various obsessions and bodily ills as recorded in the Bible.

Christ Jesus possessed the "word of authority" by means of which He could relieve cases of obsession, and only those who have a considerable degree of spiritual power can imitate Him. By living the pure, selfless life one evolves the inner spiritual power which constitutes a protection against such inimical beings, and also provides the means of aiding those afflicted by them.

The Astral Ray

Astrology is a phase of Mystic Religion, as sublime as the stars with which it deals, and not to be confused with fortunetelling. The educational value of astrology lies in its capacity to reveal the hidden causes at work in our lives. It counsels the adults in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physicians in diagnosing disease, and in similar manner lends aid to each and all in whatever station or enterprise they may find themselves.

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

Astrology and Natural Law

By ARLINE D. CRAMER*

“GOD is Light. If we walk in the Light as He is in the Light we have Fellowship one with another.” This is the motto of The Rosicrucian Fellowship. The teaching endeavors to inspire a true Fellowship among all scientists and all disciples of religion. We recognize Astronomy as the study of the anatomy of the heavens. We accept Astrology as the physiology of the heavens. Each and every natural law is revealed as a specialized activity of a Creator with a definite purpose affecting all creation. These laws are in harmony with a Divine Plan. Their radiant energy impinges upon the Spiritual Man and calls forth a response of the latent power inherent in his being. Spiritual Man is an image and likeness of Almighty God; he is a creator; he is a center of being, consciousness, and power ever becoming more God-conscious through the exercise of his powers in the field of evolution which has been created for him by those Great Celestial Comrades who have preceded him in manifestation for aeons of time beyond all present human comprehension.

Analogy is the master-key to all spir-

itual mysteries. The Macrocosm reflects Itself in the microcosm, man.

As above, so below.

Adam, the spiritual man, is a son of God. Adam, the physical man, created out of the elements of the earth, is a living temple for his God. He is but a vehicle of expression, to survive for a moment in eternity, from birth to death, until the Divine Plan is fulfilled. All earthly activities are reaped unto the Individualized Spirit as Soul, which appears as radiance emanating from the source of Being. This radiance which is invisible to normal sight at present, registers the status in manifestation of the Individualized Spirit.

Know Thyself is an admonition of fundamental importance and necessity to the Astrologer. All knowledge begins with the conviction of this truth: *I know that I am*. It is followed by the necessity of identifying the Self in its nature from that which it creates, as thoughts, emotions, and activities in relation to environment.

“As a Man thinketh in his heart, so is he.” This is a truth revealing that the Individuality reflects itself in and through the Personality by the power of various *convictions* that give incentive to actions, right or wrong, according to the attitude of the one who judges.

*NOTE: Lecture given by Mrs. Cramer at the Third West Coast U. S. Convention of Standard Scientific Astrologers, held at Hotel Oakland, Oakland, California, June 26, 27, 28, 29, 1941, as Fellowship delegate.

Man as *the thinker* is the latest sequence in the orderly evolution of the infinite resources of the Spirit. In preceding phases of his activities on earth, the Spirit focussed its energies upon achieving consciousness and control of a physical vehicle of expression. By means of the senses, instincts, and emotions, awareness of environment was attained.

Through many earthly lives the emotional nature of man became amplified into the possibility of moral concepts as a guide to action. Religions gave the stimulation to a perception of the law of good and evil.

The records of these experiences are imperishably retained in the superconscious mind, which is the storehouse of a memory reaching back in time far beyond the present life. These records are accessible to every human being who will take the proper training. There is nothing hidden that shall not be revealed when we are truly qualified to profit by the revelation.

The power to think is a direct spiritual activity. Man is immortal and divine. Man is not an automaton of God's will, he is an Eternal Chooser. The earth is his field of experimentation with his own awakened powers. The awakening of man's latent powers is achieved by the impelling influence of the interplay of planetary forces. The guidance of his evolution to the fulfillment of the Divine Plan comes from the Great Spiritual Hierarchies who have been in manifestation since long before the human life wave was launched into individual creative expression.

Time is but the measure of the sequences of events. What is created in time is destroyed in time, but the creator remains immortal and divine ever enriched by his creation. God saw the end in the beginning, and saw that it was good. Man may wander far from the divine ideal in his activities, but he will ultimately fulfill the nature of his own divinity—because he is essentially a Son of God.

With the above background of under-

standing, the Rosicrucian Astrologer studies with reverence the birth chart of a human spirit functioning in earth life. The chart is a record of the progress of a human soul. It is a miniature solar system; each sign, planet, house and aspect reveals the degree and manner in which the human being has operated those forces called forth by the Song of the Spheres.

We are born into an earthly body at a time and in a place selected by the Recording Angels, who are above mistakes. They see the exact status of each human soul. We are born into environments that we individually deserve because of past action upon our environments. God's law is perfect.

We may build or destroy in any department of human expression, but it is inevitable that we reap as we sow. God is not mocked.

There are three great spiritual fire centers in man related to the three Fire Signs. Aries symbolizes the intellectual fire; Leo represents the functional or vital fire, and Sagittarius depicts (or symbolizes) the reproductive fire. In a chart, the placement of these signs, the planets in the sign, and the aspects indicate the way the human being has developed those powers.

The Airy Signs relate to the evolution of the human mind by means of the impacts of environment and the impelling influence of the planetary radiations. Gemini and its ruler Mercury indicate the rational mind and faculty of reason. Libra and its ruler Venus indicate the evolution of the mind of righteous judgment and the faculty of synthesis. Aquarius and its ruler Uranus relate to the evolution of the mind of creative genius and intuition.

The Water Signs show the evolution of the emotional nature. Primitive instincts and urges are indicated by Cancer and the Moon. Scorpio and Mars represent the type of the development of the desire nature. Pisces and Jupiter reveal the nature and degree of the awakening of the moral impulses, the sensing

of the spiritual unity of humanity, and our individual responses to the ideas of law and religion.

The Earthy Signs, as placed in a chart, indicate the application of three spiritual powers to the problems of earth life, and thereby the evolution of the Conscious Soul as it masters environment and uses the gifts of God in accordance with the Divine Plan. Taurus and Venus show the agricultural and farming phases of human progress; Virgo and Mercury reveal the development of the commercial or business aspects of human achievements; whereas Capricorn and Saturn symbolize the human creative urge as it attacks the mountains and rocks, bringing forth and shaping to human needs the values hidden therein.

Humanity is learning the *laws* of fire, air, water, and earth in nature and in his own being. Mastering these laws, humanity uses them in ever new applications to need.

The horoscope reveals how a human spirit has used its solar power within the body and upon environment; the aspects show the harmonies and inharmonies developed.

The Moon indicates the use and abuse of the lunar forces of instincts, imagination, and fecundation.

Man uses the Mercury radiations in all planes of his consciousness from nerves in the body to reason in the mind.

Venus indicates, in the chart, the operation of the law of attraction and centripetal force, from the physical application as personal magnetism to the yearning for beauty that exists in all souls.

Mars symbolizes the law of repulsion, or centrifugal force, and we develop our Mars forces as action, impulse, desire, and as the faculty of analysis on the mental plane.

Life after life we respond to the Jupiter appeal, promoting physical rotundity, expansion, increase and, in the mental plane, awakening the perception of abstract principles as the source of

power for all expressions through the personality.

Saturn represents the law of contraction, a balance and foil for the Jupiterian law of expansion. Involved in the manifestation of contraction are the processes of slowing of motion, cooling of heat and drying, resulting in precipitation of matter, and in crystallization.

We use our Saturn power, *as we choose*, under the impulsion of the planetary influences. We learn by doing, and reap from action the treasures of experience.

The Uranian Rays impinge upon us and stir to response the genius of the Individualized Spirit, our own dormant Uranian power. Originality, invention, and scientific research are the fruits of this awakening. We look forward to the fulfillment of the Aquarian Age in which an enlightened humanity shall apply *genius* to the ways and means of making this world a happier sphere of human progress.

In our Rosicrucian Philosophy Neptune is identified as the Divine Awakener. Throughout the ages he has called to the divine spirit in man, and stimulated the God-consciousness to manifest those ideals of perfection that prompt us all to strive for betterment. The Neptune Ray reveals man unto *himself*.

We recognize Astrology as the Divine Science, embracing all sciences and all religions, the purpose of life, and the plan of the orderly evolution of the I AM as an individual spirit into conscious unity with the Father. This consummation will be followed by glorious works in perfect harmony with the Divine Plan and God's will, as the Christ taught.

The astrologer is the custodian of a divine science, the heritage of ages of investigation by the great Seers of the past, the Elder Brothers of humanity. We see the need that astrologers have some elementary knowledge of all sciences and religions in order to give en-

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VOCATIONAL GUIDANCE ADVICE

THESE PAGES are a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information: Sex, place of birth; year, day of month, and hour; full name. No readings given except in the Magazine and only for persons over 14 years old.—EDITOR.

Military Officer

WAYNE B. T.—Born March 28, 1919, 1:20 A.M. Lat. 43 N. Long. 86 W. With the martial planet Mars the ruler of the Midheaven, posited in a martial sign, Aries, and Mars conjunction Mercury and the Sun, and sextile the Moon we would feel safe to say that this young man will at some time reach a superior position as military officer; he would also be successful in an executive capacity in government employ.

Electrotherapy

ANNA B.—Born February 18, 1915, 10:15 A.M. Lat. 43 N. Long. 88 W. We have a horoscope with Mars conjoined Uranus in Aquarius, semi-sextile Venus and sextile the Moon; also the Sun in Aquarius is sextile the Moon and trine Saturn. Jupiter in Pisces conjunct Mercury and the Sun, sextile Venus and trine Pluto, gives a most magnetic personality, who should use this wonderful force found with the planets for the healing of the sick. Hence we advise massage, electrotherapeutics, etc.

Lecturer. Teacher of Dietetics

DOUGLAS B. J.—Born June 18, 1925, 10:48 A.M. Lat. 34 N. Long. 118 W. The Sun conjoins Mercury in Gemini in the home sign of Mercury and both are semi-sextile the Moon and Mars and sextile Neptune. Venus is in Cancer conjoined Pluto. All seven of these planets being elevated in the 9th, 10th, and 11th houses would give success as a public lecturer. The Moon in Taurus sextile Mars in Cancer would incline towards a vocation dealing with health and dietetics.

Clerical Work

LEONIE F. A.—Born April 25, 1927, 5:05 A.M. Lat. 46 N. Long. 118 W. Venus is in Gemini trine the Moon in Aquarius, and Mercury is in Aries in the

12th house, indicating institutions. With Mercury sextile both the Moon and Venus, and the Sun in Taurus (also in the 12th house) sextile Mars and Pluto in Cancer, we advise clerical or other office work in an institution.

Teaching. Writing

PATRICIA Du P.—Born July 14, 1925, 2:40 A.M. Lat. 34 N. Long. 118 W. We find in this horoscope a group of four planets in the vital sign Leo and in the 3rd house, Venus, Mars, Mercury, Neptune, indicating fluency of the pen, one who could express in writing. Also, the sign Leo is the natural 5th-house sign denoting schools and children; hence, teaching would be a good vocation. Uranus in the 10th house trine the Sun would indicate that the fruit of her pen would be acceptable by the movies.

Specialist. Surgeon

BARBARA Du P.—Born October 28, 1927, 9:20 P.M. Lat. 34 N. Long. 118 W. In this horoscope we find Mars and the Sun conjoined in Scorpio the sign of the surgeon and doctor, and both these planets are sextile Neptune. Neptune indicates unusual and strange vocations, something along the advanced lines. With the Sun and Mercury in the 5th house we would advise specializing in children's diseases or in obstetrics. Venus in Virgo sextile both Pluto and Mercury will be most helpful in the healing profession.

Surgeon. Healing

HAROLD A. J.—Born October 14, 1920, 12 Midnight. Lat. 45 N. Long. 93 W. We find three planets, namely, Mercury, Venus, Moon, also the Dragon's Head, all in the martial sign Scorpio, while Jupiter and Saturn in Virgo sextile Mercury and Venus in Scorpio. These two groups are in signs which indicate the art of healing, for both Scorpio

and Virgo stand for *Materia Medica* as nurse or physician. We also find Neptune in Leo conjunct the Ascendant and sextile the Sun in Libra, all signs verifying the vocation of a surgeon, or a healer.

Office Work

FLORENCE M.—Born August 26, 1913, 6:30 A.M. Lat. 41 N. Long. 80 W. Saturn, Mars, and the Moon are conjunction in the 10th house in the Mercurial sign Gemini, and all three are sextile to Mercury in Leo in the 12th house. As the 10th house represents the Government and with all these planets in Gemini which has rule over the hands and arms, we would by all means advise some kind of clerical work (filing, typing, stenography, accounting, comptometer, etc.) and that the native seek a position in the employ of the Government.

Osteopathy

JOHN S. D.—Born June 28, 1919, 8:00 A.M. Lat. 39 N. Long. 95 W. Here the vital and fixed sign Leo is on the Ascendant and Neptune in the 1st house conjuncts the Ascendant, with Venus and Saturn conjoined in the same sign and these last named planets sextile the fiery and strengthening Mars in the sign ruling the hands (Gemini); also five planets are intercepted in Cancer in the 12th house: the Sun, Pluto, Moon, Jupiter, Mercury. With all these planets in this sign, and in the 12th house, which rules institutions, hospitals, etc., we would almost guarantee success as an Osteopathic Physician.

Radio Mechanic

ROBERT G.—Born September 21, 1896, 11:00 P.M. Lat. 56 N. Long. 4½ W. This man, who has reached the age of forty-four and has no trade, desires to know if he could become efficient as a machinist or in electrical or radio work. He has Mars in Gemini conjoined to Pluto and Neptune, both advanced planets, and Mars is also trine Venus and Mercury in the sign Libra, besides which, Uranus and Saturn are in conjunction in the martial sign Scorpio. Yes, we feel

that this man has wasted many years of his life and should begin at once to perfect himself in the mechanics of the Radio for this work is later and more modern than the other. His three planets, Pluto, Neptune, and Uranus will help him to accomplish his wish.

Food Chemist. Cook

LESTER D. G.—Born August 16, 1900, 9:00 P.M. Lat. 44 N. Long. 91 W. This man has Mars and Venus conjoined in Cancer, which rules the stomach, and Venus is sextile the ruler of this sign, the Moon. The Sun, strong in its own sign of Leo and its own house, is sextile Pluto and Neptune and trine Saturn; we would feel that the chemistry of foods, or the handling and dispensing of same would be vocations which would be advisable. Also, the position and aspects of the Sun give teaching ability.

Chicken Farm

PAUL A. W.—Born April 13, 1887, 4:35 P.M. Lat. 39 N. Long. 121 W. It is difficult to advise a vocation for a world-war gassed man at this age, and especially where the planets are scattered all over the horoscope. While versatility is shown, restlessness would hold him back from making a success. We would, however advise him to try the outdoor life of raising chickens and producing eggs. With Jupiter in the 2nd house (money earned), sextile Moon and trine by house position to Saturn in Cancer, this should be profitable.

Secretarial Work

DORA E. W.—Born May 9, 1893, 3:15 A.M. Lat. 47 N. Long. 96½ W. This woman desires to change her vocation from secretarial work to that of photography. With Pluto, Neptune, and Mars in Gemini, Mars sextile Mercury and trine Moon, and Pluto trine Saturn in Libra, the first is her very best vocation at this time. Photography might be fairly successful with Jupiter, Sun, and Venus in Taurus, but Venus and Sun in the 2nd house in Taurus square the Moon, she would spend more than she

(Continued on page 454)

Astrological Readings for Subscribers' Children

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

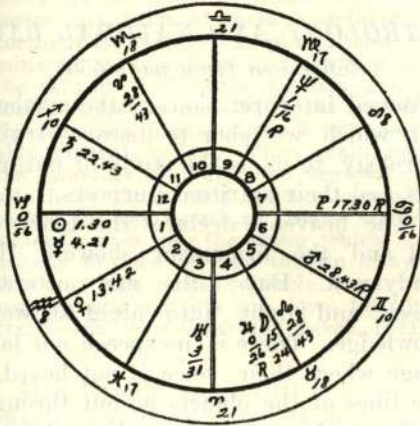
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

ELIZABETH B. C.

Born December 23, 1928, 7:00 A.M.

Latitude 36 N. Longitude 87 W.



When we look at a horoscope with as many aspects as we find in this girl's, we feel certain that we are reading the chart of an old soul, a soul which has worked hard in a previous life and has thus set many experiences into action in this life, including debts of destiny as well as good deeds which will bring her the pleasures and the satisfying returns of a life well spent.

First of all we find a wonderful mind, an active Mercury on the Ascendant in Capricorn, conjoined the Sun, trine Jupiter and Neptune, opposition Mars, and square Uranus. This will give a mind which is deep and analytical, at times somewhat impulsive and critical; but Jupiter and the mystical Neptune will overbalance the critical Mars and Uranus. Uranus in the aggressive martial

sign Aries will be liable to bring to this girl many undesirable and hard experiences for Uranus is square the Sun, Mercury, Mars, and the Ascendant. Hence we would advise that the impulses be held very carefully under control else they may undermine much good. Mars in Gemini, sextile Jupiter and Neptune, and the ruler of Gemini (Mercury) well aspected will give cleverness and dexterity to the hands; she should be encouraged to use her hands in learning to make her own clothes which will give her much pleasure. Later this skill might be an advantage vocationally.

The Sun is the strongest aspected planet in the horoscope; it is conjunction both the Ascendant and Mercury, trine Jupiter and Neptune, and also opposition Mars and square Uranus. These two afflictions to both the Sun and Mercury will be somewhat troublesome for they give stubbornness and an erratic tendency. The Sun and Mercury, however, being in the determined sign Capricorn will be the stronger and will give a methodical, determined nature with organizing ability. This determination will overcome many obstacles and her mind will not be swerved from its goal but will follow through in spite of all opposition.

The ruler of the horoscope is Saturn, posited in the 12th house in Sagittarius sextile the Midheaven, but opposition Mars. As Saturn is exalted in Libra, the sign occupying the Midheaven, we may expect that Saturn will be helpful even in the 12th house; hence, this planet

will give stability and balance to the planets near the Ascendant for Saturn rules Capricorn, the sign on the Ascendant.

When we take into consideration the many aspects which the major planets are making, especially the Sun, Mercury, Jupiter, and Mars, we can safely say that the life of this native will be full of experiences both pleasant and unpleasant; in fact she has entered into a life which will bring much soul growth.

Her unhappy experiences will come chiefly through the adverse aspects of Uranus and Mars. Impulsive actions and rash speaking may often bring her experiences full of sorrow and regret, for as already noted, both the Sun and Mercury are squaring this radical and unkind Uranus in Aries. Parents or guardians should teach her to express through the kindly Jupiter and Moon in Taurus. Education in music and harmony will help greatly to develop the love nature and soften this double Capricorn, which shows a tendency to become a very dominant personality.

Art and design applied to women's apparel would be a most congenial line through which to develop the artistic side of her nature. The Sun and Mercury trine the mystical Neptune in Virgo will bring mysticism into her life at some time, perhaps after she has had her Capricorn ambition along material lines satisfied.

VOCATIONAL GUIDANCE

(Continued from page 452)

would earn. We advise bringing yourself up to date in the secretarial work.

Farm Industry

CHARLES H. R.—Born October 21, 1901, 4:30 A.M. Lat. 40 N. Long. 86 W.

GENEVIEVE W. R.—Born September 10, 1897, Midnight. Lat. 43 N. Long. 76 W.

We have here another man and wife who have reached an age where it would not be practicable to advise beginning a vocation which will require years to

learn. They, however, desire to get out of the city and into the rural district and ask if it would be advisable; yes, astrologically, we would advise a small farm where they can raise produce and eggs for the market, and where their child will be in a healthful environment. Planets in earth signs in both charts show adaptability to agricultural life. These and other configurations indicate financial returns also. The conjunction of Jupiter and Saturn in Capricorn in the man's chart and of Sun and Jupiter in Virgo in the woman's are very favorable; these signs are on the 4th cusp in both charts.

ASTROLOGY AND NATURAL LAW

(Continued from page 450)

lightened interpretation to the symbols with which we labor to discover truth. Astrology, to us, is the study of natural laws and their spiritual purposes.

"The heavens declare the glory of God and the firmament showeth His handywork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard." The lines of the planets go out through all the earth, and their words to the end of the world.

At Mt. Ecclesia, the Headquarters of the Rosicrucian Fellowship founded by Max Heindel, there is a Great Pioneer Work going forward. By means of the freewill offerings of grateful students, a Sanitarium has been built. In it there is the ideal of a co-ordination of all methods of Healing embodied. Dietetics, health exercises, physiotherapy, hydrotherapy, electrotherapy, light and color treatments, constructive psychology, music, osteopathic aids, are incorporated with the astro-diagnosis and astro-therapy of Astrology. Supplementing these aids to health are the help of Healing Prayer and the Ministry of the Invisible Helpers of God's Love, who eagerly aid to liberate mankind from the bondage of past error, manifesting as disease.

Worth-While News



You Need Phosphorus

Phosphorus is needed in such large amounts each day that often not enough of it is present in the food we eat. The following foods are good sources of phosphorus: kale, wheat, bran, liver, radishes, pumpkins, sea-food, brussels sprouts, cucumbers, cheese, lettuce, cabbage, cauliflower, rhubarb, turnips, spinach, salmon, asparagus, eggs, beans, and celery. It is therefore advisable to include in your diet large quantities of these vegetables. Unfortunately, Nature has placed most of the minerals in vegetables and fruits either in the skin or just under the skin, and when these vegetables and fruits are peeled and the skins are discarded, much of these valuable minerals is lost. Then again, most of the minerals in fruits and vegetables are soluble in water, and when a vegetable is cooked for any length of time in water, the minerals pass into the water which is then usually drained off and thrown away. In this way, the most valuable part of the vegetables and fruits run down the kitchen drain.—*Successful Living*, March, 1941.

Max Heindel states that it was not by chance that the Grecian Mystery School thus named that luminous substance which we know as phosphorus. To them it was apparent that "God is *Light*"—the Greek word is *phos*. They therefore appropriately named the substance in the brain which is the avenue of ingress of the divine impulse, *phos-phorus*: literally, "light bearer." In the measure that one is capable of *assimilating* that substance, he becomes filled with light and commences to shine from within, a halo surrounding him as a mark of sainthood. Phosphorus, however, is only a physical medium which enables the spiritual light to express through the physical brain; the light itself is the product of soul growth. It is soul growth that enables the brain to assimilate an increasing amount of phosphorus; therefore the way to acquire this substance in

large quantity is not by chemical metabolism, but by the alchemical process of soul growth. And soul growth depends principally upon the spirit's activity along lines of right action in the physical world, rendering loving service wherever it is most needed.

Army Will Test 'Courage Pills'

FORT SNELLING, Minn., August 4.—(A.P.)—Condensed meals, their weight figured in ounces and including the contents of the German "courage tablets," may become the new field ration of the United States' parachute and mechanized army units.

Tests of the new rations under field conditions were ready to start today with a dozen soldiers from this army post and officers playing the part of guinea pigs.

If they are satisfactory more extensive trials will be made during maneuvers next month.

Lieut. Col. Rohland A. Isker, QMC, chief of the army subsistence laboratory in Chicago, is directing the tests of the diet, which was prepared largely by Dr. Ancel Keys, professor of physiology and physical education at the University of Minnesota medical school in Minneapolis.

A combination of the German "courage tablets," found to consist mostly of dextrose, a quick-acting, energy building sugar, and dried foods sufficient to supply an active man's every need, composes the diet. The ration is packaged in 12-ounce meals and is compact enough to be carried in a parachutist's shirt pocket.

With the opening of the three-day test, the soldiers, members of the military police battalion, are scheduled for a march into rough country and will get their first condensed meal at noon. A march of 15 miles will be completed before the evening meal, also a mere handful. Three such meals will break up another 15-mile march tomorrow.

Then comes the laboratory work, with the soldiers reporting to Dr. Keys for examinations to determine how they fared on the concentrated diet.

Col. Isker said successful completion of this test will be followed by another, on

parachute troops to be flown from Wright field to Boulder dam. If full approval is given, 10,000 ration units will be purchased for trial next fall.

Sharing the meals of the Fort Snelling squad during the marches will be Col. Isker, Capt. R. R. McDonell, his aid, and Dr. Keys. The officers will attempt to appear incognito, wearing civilian clothing and sitting quietly as visitors."

Food has always been given considerable attention by the great Leaders of mankind for the reason that it has a great deal to do with humanity's development. As man progresses his diet changes by eliminating certain elements from it and by the addition of new ones. For example: During the first earth epoch man was ethereal and subsisted on etheric food; during the second epoch his food was taken from the plant kingdom; during the third epoch his food was obtained from the animals, milk being the means used for evolving the desire body; during the fourth epoch flesh food was added to his diet in order to lower his vibration and thereby densify his physical body to the extent that he might contact and function in the physical world, develop courage and energy; during the fifth epoch alcohol was added to the diet on account of its benumbing effect on the *spiritual principle* in man. This paralyzing condition was necessary temporarily in order that man for the time being might forget his heavenly home and learn to esteem and conquer the physical world and value it as its proper worth.

The indomitable courage and energy which have transformed the face of the Western World are virtues directly traceable to flesh food, which also fosters love of ease and invention of labor-saving devices, while alcohol stimulates enterprise in the execution of schemes thus developed to procure the maximum of comfort with a minimum of labor. But the spirit of alcohol is obtained by a process of fermentation; it is a *spirit of decay*, altogether different from the *spirit of life* in man.

This counterfeit spirit lures man on and on, always holding before his vision dreams of future grandeur and goading him to strenuous efforts of body and mind in order to obtain material things and attain worldly power. Consequently man has become so thoroughly immured in his physical vehicle that he has practically forgotten his spirit self. But now having virtually accomplished his conquest of the physical world, the time has arrived for him to regain on a higher level the spiritual vision which he lost so long ago. In order to accomplish this, alcohol must be eliminated from his diet. A stimulant spirit is necessary, however, so long as man lives on a diet of flesh, or progress would stop. A *food* has therefore been provided for the pioneers of mankind that answers all requirements; that food is *sugar*. Alcohol is a "foreign spirit" and "a spirit of decay" because it is generated *outside* of the consumer's system, while from sugar the spirit generates alcohol *inside* the system by the very processes of metabolism. This product is therefore both a food and a stimulant, perfectly keyed to the vibratory pitch of the body. Accordingly it has all of the good qualities of alcohol in enhanced measure and none of its drawbacks.

In order that the man of this fifth or Aryan Epoch may proceed with his spiritual evolution, alcohol must *positively* be eliminated from his diet. Moderation in this respect is a misnomer. All alcohol drinking is an excess, and disastrous to the quest for spiritual attainment. It is therefore most encouraging to note that our soldiers are being furnished with dextrose tablets containing a quick-acting energy-building sugar to supply them with the energy and courage so necessary to carry on their strenuous work, instead of giving them some sort of artificial stimulant that will accelerate the vibratory pitch of the body for a time and later, when its effects have worn off, leave it in a state practically bordering on nervous exhaustion.

Question Department



Biblical Explanation of the Letters INRI

Question:

Will you please tell me where the letters I N R I are to be found in the Bible and explain their meaning?

Answer:

We do not think you will find the letters I N R I in the Bible, but in Matthew it states that on the cross, above the head of Christ, was written, This is Jesus the King of the Jews; and in Mark we are told that the inscription read, The King of the Jews. Luke quotes the inscription as, This is the King of the Jews, and John states that it read, Jesus of Nazareth the King of the Jews.

Max Heindel, who read without difficulty in the Memory of Nature, gives the following information which is most illuminating:

"We are told in the Gospel story that Pilate placed a sign reading, "*Jesus Nazareanus Rex Judaeorum*" on His cross and this is translated in the authorized version to mean "Jesus of Nazareth the King of the Jews." But the four initials, INRI placed upon the cross represent the names of the four elements in Hebrew, *Iam*, water; *Nour*, fire; *Ruach*, spirit or vital air, and *Iabeshah*, earth. This is the occult key to the mystery of crucifixion for it symbolizes in the first place the Salt, Sulphur, Mercury, and Azoth which were used by the ancient alchemists to make the philosopher's stone, the universal solvent, the *elixir-vitae*. The two "I's (*Iam* and *Iabeshah*) represent the saline lunar element *water*: *a*, in a fluidic state holding salt in solution, and *b*, in the coagulated extract of this water, "the Salt of the earth"; in other words, the finer fluidic vehicles of man and his dense body. N (*Nour*) in Hebrew stands for

fire and the combustible elements, chief among which are *sulphur* and *phosphorus* so necessary to oxidation without which warm blood would be an impossibility. The Ego then could not function in the body nor could thought find a material expression. R (*Ruach*) is the Hebrew equivalent for the spirit, *Azoth*, functioning in the *mercurial* mind and thus the four letters INRI placed over the cross of Christ according to the Gospel story represent composite man, the Thinker, at the point in his spiritual development when he is getting ready for liberation from the cross of his dense vehicle.

"Proceeding further along the same line of elucidation we may note that INRI is the symbol of the crucified candidate for the following additional reasons:

"*Iam* is the Hebrew word signifying water and the fluidic *lunar* element which forms the principal part of the human body (about 87 per cent), and this word is also the symbol of the finer fluidic vehicles of desire and emotion.

"*Nour*, the Hebrew word signifying fire, is a symbolic representation of the heat-producing red blood laden with martial iron, fire and energy which the occultist sees coursing as a gas through the veins and arteries of the human body infusing it with energy and ambition without which there could be neither material nor spiritual progress. It also represents the sulphur and phosphorus necessary for the material manifestation of thought as already mentioned.

"*Ruach*, the Hebrew word for spirit or vital air, is an excellent symbol of the Ego clothed in the mercurial mind which makes man *man* and enables him to control and direct his bodily vehicles and activities in a rational manner, and

Iabeshah is the Hebrew word of earth

representing the solid fleshy part which makes up the *cruciform earthy body* crystallized within the finer vehicles at birth and severed from them in the ordinary course of things at death, or in the extraordinary event that we learn to die the mystic death and ascend to the glories of higher spheres for a time.

“This stage of the Christian Mystic’s spiritual development therefore involves a reversal of the creative force from its ordinary downward course where it is wasted in generation to satisfy the passions to an upward course through the tripartite spinal cord where the three segments are ruled by the Moon, Mars, and Mercury respectively and where the ray of Neptune then lights the *regenerative spinal spirit fire* which mounting upward sets the pituitary body and the pineal gland into vibration, opening up the spiritual sight and striking the frontal sinus starts the *crown of thorns* to throb with pain as the bond with the physical body is burned by the sacred spirit-fire which wakes this centre from its age-long sleep to a throbbing, pulsating life sweeping onward to the other centres in the *five-pointed stigmatic star*. They are also vitalized and the whole vehicle aglow with a golden glory, then with a final wrench the great vortex of the desire body located in the liver is liberated and the martial energy contained in that vehicle propels to the *sidereal vehicle* (so-called because the stigmata in the head, hands, and feet are located in the same relative position to one another as the points in a five-pointed star) ascends through the *skull* (Golgotha), while the *crucified Christian* utters his triumphant cry, ‘*Consummatum est*’—it has been accomplished—and soars into the subtler spheres to seek Jesus whose life he has imitated with such success and from Him he is henceforth inseparable; He is his Teacher and his guide to the kingdom of Christ where all shall be united in one body to learn and to practice *The Religion of the Father* to whom the kingdom will eventually revert.”

DESIRE MANIFESTS IN THE DESIRE BODY SEED ATOM

Question:

You state in your literature that the spirit’s periodical desire for new experiences brings it back for rebirth. Now I would like to know how it is possible for the spirit, after having lost its desire body (which you say it does when it leaves the First Heaven), to feel a desire for rebirth, or for any other thing for that matter.

Answer:

At the time of death in the physical world, the spirit loses its dense body but retains the seed atom of that vehicle. When leaving the First Heaven World it loses its desire body but retains its seed atom. Finally it loses its mental body, but again it retains the seed atom. Each seed atom is a center of life force and contains the essence of all the spirit’s past experiences. The seat of desire is located in the desire body seed atom, and as the spirit is always in possession of this seed atom, the desire for rebirth is caused by an activity set up in it which manifests as a desire for new experiences.

THE SPIRIT AND ITS VEHICLES

Question:

Please explain the exact difference between the individuality and the personality?

Answer:

The term Individuality is related to the individual spirit with its threefold powers expressed through its divine, life, and human spirit forces, which manifest on the various planes as will, wisdom, love, and activity. The Personality is a composite vehicle of the spirit composed of the physical, vital, and desire bodies. The individuality and the personality are connected to each other by means of the *link* of mind which forms a focusing point between the higher and lower self, thereby connecting the spirit directly with the physical plane.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As CHRISTIANS we believe it to be our duty to avoid sacrificing the lives of animals and birds for food, also, as far as possible, to refrain from using their skins and feathers for clothing. We hold vivisection to be diabolical and inhuman.

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

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

The Genesis of Disease

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



WHAT is disease? Around this question man has built many philosophies of a speculative nature, most of which utterly fail to synthesize with natural law and are thus untenable to the analytical-minded. All life is under the same laws, namely, growth and decay, and all are comprehended in the one word *evolution*. Thus an understanding of disease necessitates a firm grip on evolution as manifest in biology; otherwise reason will go astray occasionally. What we call disease is an evolutionary process, the development of which is forever being pointed out by the processes of nature and the events of everyday life. But our conventional rigidities of thought render our minds impervious to its comprehension.

What is disease? Equally appropriate would be the question: What is truth? Truth and nature are synonymous—find nature's way and you have the truth. But nature's way is always so simple, so commonplace, so obvious that it is constantly being overlooked by the scientifically educated in their eagerness to espouse that which is more pretentious

and seeming. It is infinitely more spectacular to give "shots" and to extirpate an organ than it is to teach people how to live to avoid disease and operations.

The world is full of truth—but mental indigestion, due to dietetic errors, is a barrier to its universal understanding and acceptance. Nevertheless, if we are to understand and prevent disease, it is imperative that we acquaint ourselves with a few simple, fundamental truths. If we learn the truth about the influence of coffee, fear, envy, or anything that stimulates and enervates our bodies, we have learned a unit of truth which, if we really understand, will dispel the mystery of disease, its cause and cure.

Man is a product of natural law and by natural law he passes through evolutions, good and bad; hence, he and his conditions—whether normal or abnormal—have been set down as natural. Nature's laws are dual, positive and negative; order and disorder; constructive and destructive; growth and decay; health and disease. When man is normal—when he is comfortable and enjoys work and recreation—it is evidence that he is in accord with natural law, as he should be; when his condition is abnormal—when he suffers from pain, and takes no pleasure in work or play—it is evidence that some law of health has been

*NOTE: The author, resident physician at Mt. Ecclesia Sanitarium, gave this address at the Annual Convention of the Rosicrucian Fellowship, at Mt. Ecclesia, August 17, 1941.

violated, and it is consistent with law and order that disease and disintegration should begin.

Man evolves from a cell; his entire evolution is cellular. Everything that influences him leaves its effect on the cells of his body. If the influence is favorable, the state we call health prevails; if the influence is unfavorable, the state we call disease prevails. Man's study of himself, then, becomes of significant importance; for an adequate understanding of the effects of all influences gives him a definite formula whereby he may obtain, retain, and radiate good health.

Any rational philosophy of disease must rest upon a knowledge of what constitutes health, for disease is merely perverted health. Health shades off into disease by gradations so insensible that it is often difficult to say where the one leaves off and the other begins.

The idea that disease is an entity is false—disease *per se* does not exist; the four-hundred-and-one sensations professionally called "diseases" are simply the varying forms of impaired health, and mean obstructed or perverted evolution. Evolution evolves the perfect and the imperfect, health and disease, life and death; using the same laws and the same elements.

Health may be defined as that physiological equilibrium established between external stimulation and internal reaction which enables man's physical organs to properly perform their respective functions and promotes the development of the positive faculties to a marked degree.

Any and every influence that disturbs or alters this organic harmony dissipates nerve-energy and, if not soon corrected, brings on enervation. Enervation invariably acts in but one way, namely, to check or retard elimination. This causes waste products (toxins) to be pent up in the organism; and when this condition exists, we have, first, last, and all the time, *toxemia*.

Definition: *Toxemia* is the presence in the blood of an excess amount of the waste products of metabolism, or of the

products of decomposition within the intestines.

What we eat today is walking around and talking tomorrow, but this animated state of food cannot be realized unless it is dissolved—digested—in the alimentary tract. Factually, all food taken into the body is either digested and fitted for absorption in the alimentary tract, or it is not. When digested, it enters the blood, which is the organ that refines and prepares it for tissue building. This organ (the blood), through the aid of the blood vessels, distributes the nourishment to every part, even the most microscopic part, of the body.

The blood is one of the most important organs of the body. Anything that disturbs its quantity or quality, or interferes with its circulation, jeopardizes nutrition and augments enervation. When blood is pure, man enjoys health; when it is impaired, the abnormal state varies from a slight state of discomfort to a great suffering.

The heart and blood vessels are supplied with nerves. All the organs of the body are likewise supplied with nerves, which regulate the power with which they function. Anything that lowers nerve-energy impairs functioning. When man is enjoying full health, he gives out—radiates—all the symptoms of health.

Health means a balanced functioning of all organs. Every organ secretes and excretes. In health, secretions and excretions of all organs are normal; and this means that all organs are supplied with a proper amount of nourishment and nerve-energy. In this state it may be said that man has full resistance and is immune to all environmental influences. Being free from *toxemia* he is not affected by epidemic influences; and, when not fatally injured, he recovers quickly. When not fatally poisoned by drugs or ptomaine, the poison will be thrown off, and recovery will be perfect.

A normal state of the blood and nervous system gives immunity against any and all so-called diseases. This is health;

and it means a self-poised, self-controlled individual, a person who is adjusted to the laws of his own being, who is without fear, and with all other emotions under control. Such a person has a strong will, without wilfulness; drives his business, but is never driven by it; is a hard worker, but knows how to conserve his energy, and is never in need of vacations, nor in danger of nervous prostration.

Everything that goes to make ideal health rests on normal blood and nerve-energy. As surely as all the attributes of health rest on one fundamental physiologic basis—namely, full nerve-energy and pure blood—even so, but conversely, do all so-called diseases rest on one fundamental physiologic basis—namely, enervation and blood impairment, the which constitutes *toxemia*.

As previously stated, when the organism is normal, secretions and excretions are balanced. When nerve-energy is weakened from any cause, secretions and excretions are inhibited and checked. Any inhibition of secretions deprives the organism of its inherent power to renew itself, consequently digestion and assimilation are impaired. Any checking of excretions, which normally contain the waste (toxic) products of metabolism, retards elimination and causes *toxemia*.

Metabolism is the sum of the chemical changes whereby the function of nutrition is effected; it consists of a building-up process called *anabolism*, and a breaking-down process called *catabolism*. The toxin generated from metabolism is a natural product, and in normal amounts is stimulating and non-injurious; but if nerve-energy is used up in work or play, worry or grief, fear, anger, or ill temper; or overworked emotions, passion; overeating, improper food, eating wrong combinations of food, or putrescent food causing ptomaine poisoning; or the use of stimulants, intrigue, dishonesty, fault-finding, grouchiness or complaining; or if the body or mind is abused in any way, and if such habits are continued and become chronic, the

system becomes so enervated that the toxins are retained in the blood thus establishing the state we know as *toxemia*. In brief, any influence in daily life, of a physical or mental character that overstimulates uses up an excess of nerve-energy and results in enervation. Enervation checks elimination, and the toxins destined for elimination, being retained, irritate and further enervate, causing *toxemia*; and *toxemia* is the unrefuted primary and universal cause of all so-called diseases.

While enervation precedes *toxemia* and is concomitant to disease it cannot be considered the cause of disease. A person can be tired and enervated without being sick, but one cannot be poisoned without being sick; and a poison that can become a basic cause of all diseases must of necessity be a constant. The toxin of *toxemia* is a *constant*—for not a cell can be renewed without the breaking down of its predecessor, and in the ash of the broken-down cell is the poison, toxin.

Toxemia synthesizes with all departments of knowledge, clarifies the etiology of disease and supplies indubitable evidence of being a scientific cause. By scientific cause is meant logical antecedent, sequence; and in this sense cause may be defined as an element or influence that is constant, everpresent, and always the same. *Toxemia* possesses all these attributes, thus qualifying as a scientific solution of the cause, cure, and prevention of disease.

How Are So-Called Diseases Evolved?

Since *toxemia* originates wholly within the body, it follows as a logical corollary that disease itself is an autogenous evolution. We do not inherit disease. What we do inherit is a predisposition to disease, and this we call a diathesis. Diathesis means an inherited tendency to take on certain forms of disease—and where is there an individual without such a tendency? The catarrhal diathesis is almost, if not quite, universal. The first organ to be affected by *toxemia* is the mucous membrane, and the first so-called

diseases to develop are gastric catarrh, colds or coryza, bronchitis, "flu," diseases of the air-passages, and the so-called contagious diseases of childhood. These and all other so-called diseases are simply crises of *toxemia*—nature's way of eliminating excessive accumulation of toxins. Chronic catarrh, of whatever location, is nothing more than a vicarious elimination through the mucous membrane.

Hay-fever is chronic catarrh of the nasal mucous membrane. The membrane is so sensitive that fine particles of anything floating in the air, and pungent odors, cause local irritation and an excessive secretion. Indeed, the mucous membrane is converted into an excretory as well as a secretory organ. Bronchitis and asthma are types of continuous vicarious elimination. Going before any manifestation of colds, coryza, "flu," etc., there is catarrh of the stomach, with the usual indigestion and gas formation. The gas is absorbed and eliminated by the lungs, causing irritation of the air-passages. The particular type of disease and its specific location is a matter of diathesis, inherited or acquired. The tonsils may be the vulnerable point; if so, tonsillitis will be of frequent occurrence. If the larynx is the diathetic point, then laryngitis will develop often. Young children will have catarrhal croup. When the bowels have an accumulation of putrescent protein from over-feeding of protein food, the catarrhal inflammation of tonsils, pharynx, larynx, trachia or bronchial tubes will take on a septic character, and then we have a putrid or diphtheritic disease. When the catarrh extends to the capillary bronchi and air-cells, we have pneumonia. If simple, the disease will be light; if there is a putrescent state of the bowels, skill will be required to keep the patient from dying.

In people of a tuberculous diathesis the above picture is changed. There will be a lymphatic involvement; adenitis will become general. The cervical glands enlarge, and sometimes suppurate. These

glands are often cut out, but there is no logical reason for doing so; indeed, such procedure is illogical and unscientific.

Adenitis of the lungs in the tubercular diathetic evolves into tuberculosis.

Catarrh of the stomach, when not corrected by doing away with *toxemia*, produces chronic inflammation of the mucous membrane, ulceration, obstruction of the pylorus, and cancer. Ulcers are cut out; but this operation has no effect on cause. Other ulcers will form, and cancer may follow.

The catarrh gradually extends to the duodenum, and from the duodenum through the gall duct to the gall bladder and the liver. Gallstones form in the gouty subjects. The gall bladder is drained, or the bladder is removed, or the stones are cut out. And we wonder, Why? Because the cause still remains to build more disease. Such operations are makeshifts, palliation, and unscientific.

When the catarrhal inflammation extends to the pancreas, digestion of starch is impaired, and fermentation and gas distention become troublesome symptoms. Gas distention causes much pain, which is erroneously diagnosed as appendicitis, ovaritis or gallstones; operations for the removal of the supposed offending organs are of daily occurrence, yet wholly without benefit to the patient because the knife fails to remove the cause.

Diabetes is a symptom-complex of pancreatitis. When the organ is much impaired, the mortality is great.

Acute diseases, or crises, are the early symptoms of *toxemia*. Chronic diseases are the accumulative influence of *toxemia* on organs which fortuitously have stood the brunt of toxicemic crises.

Crisis come and go; but recovery from a crisis is not a cure. The correction of all physical and mental enervating influences is the one and only cure for *toxemia*. It is stupid to expect cures from drugs, serums, vaccines or electrical therapy. All enervating habits must be corrected, then secretions and excretions return to normal and nature proceeds to do the curing.

Patients' Letters

California, July 24, 1941.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

Just to tell you that I was over to the hospital yesterday and had some more X-rays, and my stomach ulcer has entirely disappeared. The doctors are amazed, but I am not, as I can thank you good people at Oceanside for my recovery. I felt and still feel their influence very strongly.

My sincere appreciation to you all in my hour of need. For your help I am at a loss to express myself.

Sincerely
—J.R.M.

Philippines, July 1, 1941.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I feel very happy about condition of my health, I feel continuous improvement in my health, and I am glad that I am able to do some work. Please continue your healing. Please pray for the progress in our spiritual work here.

Sincerely yours,
—S.R.

California, June 4, 1941.

Rosicrucian Fellowship
Oceanside, California.

My dear Friends:

Again I am happy to write that my health has so improved that I feel better than I have in years. My throat which was operated on unsuccessfully ten years ago and never healed—is actually *healing!* My back which constantly gave me pain and would never remain in place even after an adjustment is now corrected.

I am so appreciative of the wonderful help that the Invisible Helpers and my dear friends have given me, and my greatest hope is to join in this great healing service.

Thank you again for everything. God bless you all.

—N.M.

Illinois, July 28, 1941.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

I received your kind letter about my sister. She is much better. She will write to you direct herself. She wants to remain on the healing list and will soon be sending in her weekly letter.

You would be surprised how beautifully things worked out for her. It takes too long to explain everything, but to be brief, the doctors had her on the operating table and changed their mind about operating. It was a beautiful demonstration.

We both thank you for your prayers and help.

Sincerely yours,
—Mrs. H. A.**Healing Dates**

September 7—14—21—27

October 4—11—18—24—31

November 8—15—21—27

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

People Who Are Seeking Health

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

Holy Garden

*I stood in a bed of silence,
Love and Peace were the flowers;
Kindness and gentle Condolence
Watched through the testing hours;
My soul awoke and gathered
Great armfuls of flowers and seed,
And my spirit cried out, in rejoicing
For the multitudes that it could feed.*

*My heart took up its laughter;
My mind took up its song;
And angels hastened to complete
A work delayed, far too long;
I breathed a new light within me.
My hands a new hope caressed;
I prayed and the best that was in me
Knelt before God and was blest.*

—Louisa D. Crews in
"Wandering Dust"

Children's Department

Lily Brook

By MARY HANNAH FISHER



HE little brook gurgled and sang as she started her trip down the mountain side. She loved her work and because of that she was continually happy. Caring

for the little fish that made their home with her gave her so much pleasure. She loved the beautiful dragonflies with their rainbow wings, and the beetles and skaters who played on her surface. But most of all, she enjoyed the children who came to sail their boats and wade. Of only one thing was she afraid. She did not like storms. The rains would beat down on her and the winds would howl and tear, frightening the children away.

Today was a beautiful day and her thoughts were far from anything unpleasant. She was thinking only of the beautiful things she was passing. Here the bank was covered with a rich carpet of green moss and the entire glen was filled with a rich growth of ferns. The sunshine was everywhere. The children would surely come today.

The rocks ahead were the ones over which she always jumped. She started moving faster to gain momentum. She could jump over even the tallest. Whee—! a leap, then down and up and over, up and up, then down again. It was such fun. She paused to catch her breath. The sun shone down making her feel so warm and clean. She knew she was spotlessly pure. She must be, because she had always been called Lily Brook by everyone who came to her. That had been her name for years. She tried to remember how many, but time stretched backwards so far that the beginning had already become a mist.

Just ahead was the bridge. She paused to study it. The simple design always prompted a murmur of admiration from her. Marvelous she thought, then passed on. Skipping and leaping, jumping the rocks, running, then resting, she continued on downstream.

Rounding the bend, she saw the children playing by the big rocks. She hurried to meet them. She knew them all by name. There were Ronald and Catherine; Susie, Freddie, and Jane. Freddie was leaning over the big rock with his boat, ready to set it free in the water. He rested it against the side for a second as he tried to catch a little tadpole swimming by. It was perfect for Lily Brook. Just what she had hoped for. Running up, she caught the boat, sweeping it away from the rock and out of Freddie's reach. The children laughed and jumped up and down. Freddie scrambled to his knees and leaned over, perilously off balance in his efforts to reach it, but it was too far away. Jumping to the ground, he ran downstream. Lily Brook carried the boat tantalizingly close to shore but before Freddie could reach it, the little boat was sailing again in mid-stream. The children laughed and followed Freddie in his frantic pursuit of the boat. He called out, "I'm going to wade in after it. Come in with me." Lily Brook waited while he took off his shoes and socks. Ronald said he would wade too, but the girls decided to wait on the bank for them.

Lily Brook thought how nice it was that they could play with her. She was glad that she was such a clean little brook. The children would not be harmed by her. As she waited for Freddie she

noticed dark clouds gathering in the sky. There was a long flash of light.

Susie cried out, "It's going to rain. Let us run home."

"Yes," said Ronald. "We had better not go wading, Freddie."

"I want my boat. I'm going to get it." Freddie started to run toward the stream in his little bare feet, but Lily Brook, frightened by the approaching storm, carried the boat over where Freddie could reach it.

"I've got my boat. See. It drifted over to the rock."

"Hurry, Freddie, get your shoes on," called Catherine impatiently. So Freddie sat down and put his shoes and socks on as fast as he could and the children ran off to their homes.

Lily Brook was lonely and frightened. The sky got darker and darker and great flashes of light pierced the huge clouds.

She cried out, "Oh, why must it rain today?"

Then she hid her face so that she could not see the storm. The wind started to whistle and blow, and the raindrops poured down on her. She was knocked about and pushed from side to side. Then she heard a voice. There had been a momentary respite in the noise. She listened. Yes, there it was again. What was it saying? Then the words became clearly audible.

"Blow hard, O wind. Lily Brook must

be kept clean. Blow harder. Here, in this deep pool. Stir it up, and here around the rocks. Dirt and debris pile up there and you can sweep it clean."

Other instructions were issued, but Lily Brook did not hear them. She was so surprised by what she had heard, that she lifted her head and looked at herself. She was shocked. She was indeed dirty. The storm had stirred her all up, bringing to the surface everything that had been collecting at the bottom. Things hidden from view that Lily Brook hadn't noticed, were dislodged and the wind blew and swept them away. She was so amazed she forgot her fright. Instead she started to think. If the storms came to help her stay clean, then perhaps she could help them. She wanted so to be as pure as her name implied. She saw some things floating about that shouldn't have been there, so she heaved and she pushed as hard as she could, and the wind blew and blew. Together they were able to cast them up on the banks. She examined herself carefully and anything she found that did not belong, she helped the storm expel it.

The rains stopped and the black clouds seemed to be going away. The sky became lighter, then the sun shone again everywhere. Lily Brook was strangely happy. She knew now that the storms were her friends and never again would she be afraid.

Our Friends

By JULIA H. THAYER

They are flowers that border our pathway
When life is all brightness and gay
With color and beauty and fragrance,
And skies have no tinge of the grey.

They are anchors that hold us from drifting
Away from the fair shores of peace,
And harbors of refuge and safety
Till storms of adversity cease.

They are mountain peaks ever inspiring
Our feet to the brave upward climb,
To air that is purer and clearer
And view of a distance sublime.

They are stars in our midnight of sorrow,
Their changeless light shining above
In sympathy's wordless expression,
The heart's truest language of love.

O, naught but the voice of the Spirit
Can utter to us all their worth—
We never could bear life without them,
These beautiful angels of earth.

Echoes from Mt. Ecclesia



“THERE is strength in the communion of souls seeking for the light; influence one upon the other grows with the years,” said Mrs. Max Heindel, President of the Rosicrucian Fellowship, in the opening address of Mt. Ecclesia’s Fourth Annual Convention, held August 16-17. The feeling of oneness in a common purpose grew between visitors and Headquarters.

The purpose? May we quote from two speakers. Mrs. Heindel: “We have words of comfort! The world is not coming to an end; present trials are only a form of correction we all deserve, for all have sinned in the past, as well as in the present. . . . Our philosophy gives background and poise with which we must help the world to balance itself.”

Herbert Hood, in his talk on “The Ideals of the Convention,” said, quoting Max Heindel, “‘I work and pray early and late that Mt. Ecclesia may become the most spiritual center on earth.’ Our ideal is to build a spiritual Temple that human hate cannot destroy—to carry the banner of universal brotherhood to every corner of the earth, and to establish peace and harmony instead of war and discord.”

The responsibility of the individual to give out as he receives was emphasized by the assistant editor of the Magazine. In a few words she recalled the beautiful familiar story of Max Heindel’s great test. Sorely thirsting for spiritual knowledge, he was offered sublime revelations by the Being later known as the Teacher, provided he kept them secret. He refused, saying they would be valueless if he could not share them with his suffering fellowmen. Had he not given this answer and so met the test, the divine truth contained in *The Rosicrucian Cosmo-Conception* would have been withheld from him; and each one who receives

it *should recognize* the same sacred duty to share. The Rosicrucian Magazine publishes articles on all phases of the philosophy, and because it contains material for group study as well as for the preparation of individual lectures, the speaker stressed its great value in spreading the message of the Elder Brothers.

Succeeding speakers opened to view Mt. Ecclesia’s workshop. The astrological work and the general and front office routine were briefly summarized. The superintendent of the print shop gave a detailed accounting of the twelve tons of paper fashioned by the presses last year into 1,189,000 pieces of literature. The publicity department secretary gave a short account of its non-commercial activity in placing *the Rosicrucian Cosmo-Conception* and “The Rosicrucian Magazine” in army camps for the use of the men in training. A total of about 185 camps to date have received *Cosmo’s* and magazine subscriptions. In many cases, letters of thanks have been received from commanding officers. *Cosmo’s* and magazines are being sent to other camps as fast as letters of acceptance arrive. Anyone wishing to do so is invited to share in this great opportunity to place morale-building literature in the hands of so many thousands of our young men now eager for new ideas as well as for diversion. The Rosicrucian teachings thus presented to these open-minded readers may indeed prove the key to thrilling adventure—through quickened spiritual perception which raises the level of *everyday* life.

The foreign department reports stated that their secretaries are striving earnestly to maintain correspondence wherever possible in warring nations, especially in Holland and unoccupied France, from which countries grateful letters tell the comfort and courage the teachings

bring. Unfortunately, correspondence with Germany has been stopped by its government. The Spanish Department, whose expanding work in Latin American countries is unaffected by war, reports increased propaganda work by its centers, and the continued publication of the only authorized translation of our Rosicrucian Magazine in Spanish, under the Spanish title, "Revista Rosacruz." (Subscription is but \$1.00 a year, which is equivalent to \$5.00 in Mexican currency; the address is Centro Fraternidad Rosacruz, Apto. Postal 113, Mérida, Yucatan, Mexico.)

The stimulating round-table discussion conducted by the Center Section under the chairmanship of Miss Perl Williams, Center Secretary, took up the subject of field problems. Miss Marie Bruce of Portland, Oregon, speaking from personal experience, said the organizing of a new center required the patience of Job, but when an earnest prayer went forth in time of need, help always came.

Mr. George Fenton, representing the Seattle Center, suggested that after the reading of the Sunday evening devotional service, in place of a member's lecture there be a reading from one of Mr. Heindel's works. Sentiment was divided. To sum up: Reading whole lectures from Mr. Heindel verbatim may be appropriate to small study groups and centers which do not have experienced speakers. Freedom for initiative—epigenesis—is recommended in centers having members versed in the philosophy. At all times, however, speakers should compare their statements with his various works for accuracy as to principle and then either condense or elaborate upon them in the light of current events and discoveries.

In the discussion on the fairness of the Fellowship rule that only members be allowed on Center platforms, most agreed that this measure, established by Mr. Heindel himself, was necessary to maintain the purity of the Rosicrucian teaching. A parallel was drawn with the practice in other organizations.

Lively debate followed the suggestion of Mr. Herbert Hood that Centers make an attempt to own their own building. Reasons advanced in its favor were economy, independence, improvement in atmosphere and environment.

Disadvantages advanced: Max Heindel did not allow the Fellowship to sponsor such a movement in the past, averring that when one loads himself down with property, selfishness and legal difficulties creep in.

At the close of the meeting a resolution was made that a committee study the subject further in order to determine proper recommendations.

Mrs. Max Heindel presided over the Probationer Section, instead of Mr. Lynn Vivian, as announced. Duties of Probationers as individual aspirants were examined, then as Invisible Helpers. Consideration of the second topic revealed the need for more intensive study of Max Heindel's *Letters to Probationers*. Under the head of cultivating unity the importance of ritual received attention. Announcement was made that the Board of Trustees has authorized the research necessary to standardize the Sunday evening ritual in the *Manual of Forms* and in our other literature. Because slight variations in the wording have been found, extending back to Max Heindel's own usage, a ruling from the Board of Trustees was sought.

Gratifying, indeed, was the recognition that the basic duty of Probationers is to spread the teachings by the manner of their own lives, so that the living flame of a Christian life rather than an intellectual fire may kindle interest in others.

Report on the Healing Section omits the two splendid lectures delivered at this meeting, as "The Genesis of Disease," the paper given by Dr. Leon Patrick, Resident Physician at Mt. Ecclesia Sanitarium, appears complete in this issue. Dr. Edythe F. Ashmore's talk, "Good Food for Good Health" is promised for the November Magazine.

In the absence of Miss Joyce Lunsford, scheduled to speak on "A Day in Our

Healing Department," the Chairman, Mrs. Margaret Scarborough, who is the head of that department, gave a brief resumé of the work in her charge. Contact is made with the patient through the effluvia carried by the ink he uses in writing. The spiritual cause of his trouble is diagnosed from his horoscope, and he is placed in the care of an astrologically harmonious secretary who gives him general advice regarding the laws of health. Marked improvement or complete healing, depending on the faith and adaptability of the patient and the load of destiny he carries, occurs in the majority of cases. The truly important work, to which the ministrations of the department secretaries are secondary, rests with the Invisible Helpers—Probationers of the Rosierucian Fellowship who during their sleep are banded in groups of twelve under the leadership of a doctor or other expert in anatomy and healing. Through the vital body of the sick they work on diseased tissues and organs that physical hands cannot reach, often effecting marvelous cures.

SOCIAL ACTIVITIES

For spontaneous laughter this year's banquet surpassed its predecessors. Community singing while dinner was being served gave it a joyous start; as the meal progressed, the excellence of the food, thanks to Mrs. Mary Monahan, who planned and executed the menu, brought a warm feeling of satisfaction to the 150 guests. Mr. Lynn Vivian, acting as toastmaster and ably seconded by his well-chosen speakers, kept joking merriment at a high pitch. Guests of honor, Mr. Chas. W. Hoegerman, Mayor of Oceanside, and Mr. Harold Beck, publisher of the local paper, The Oceanside Blade-Tribune, expressed their appreciation of the good work and influence of The Rosierucian Fellowship and of Mrs. Heindel personally. Solos by Mrs. Marie B. Joy and Dr. David Wallace lent sparkle to the entertainment.

On the musical program presented

Saturday evening the Mt. Ecclesia Orchestra played several selections with spirit. Its augmentation by two mandolins, two harmonicas, and a whistler, Miss Mildred Grover, made possible two rustic numbers. Solos by Dr. Wallace and Mr. Oscar Rufert, and a duet by Mr. E. J. McManus and Mrs. Joy, were beautifully rendered.

The Fidelio Ensemble of Los Angeles directed by Mme. Zinaida Moiseieff charmed the visitors with a delightful classical concert. Especially enjoyable was Mendelssohn's brilliant Concerto in G Minor for piano and orchestra, superbly played with Mme. Moiseieff at the piano. Soloists were Mr. George Schwenk, baritone, and Mrs. Marie B. Joy, soprano. In the final number, the Pilgrim's Chorus from Tannhauser, the strains of the orchestra swelled the voices of the Mt. Ecclesia Singers.

The Sunday night devotional service in the Chapel officially brought the Convention to an end. Mrs. Irene Murray of Long Beach spoke with great sincerity on the subject, "The Single Eye," interpreting the passage contained in St. Matthew 6:22 to mean that evil can be transmuted by concentrating one's thoughts on God.

The feeling established at the opening session swept through the entire Convention. Accomplishment of its objectives encourages those at Headquarters to plan a still more successful Convention next year, to which it is hoped all the old friends, and many new ones, will come.

COMMENCEMENT ECHOES

Friday evening, August 15, saw the conclusion of the activities of the Summer School, whose student body was larger than for a number of years in point of sustained attendance; and the best and happiest Mt. Ecclesia has seen—as enthusiastically reported by the school itself. If the earnest hope of the faculty is realized, the zeal awakened in the students will flood many parts of the country with a new appreciation of spiritual

living. Surely the address given at the Commencement by Mrs. Max Heindel must have indelibly impressed the message in their hearts. "The roots of the Rosicrucian philosophy were laid deep into the earth by Max Heindel. As the foundation for the coming Aquarian religion it will not change the Christian teaching, but will bring it closer to mankind. We shall not look afar to a wounded Christ upon the cross, but to a Divine Spirit feeding the earth with His vital body, living in our own hearts. With such an ideal, selfishness will be impossible, and the true Christian religion will become a living factor in the land."

Space does not permit enumeration of the Commencement program, but the following contributed to its enjoyment: the Mt. Ecclesia Orchestra, under the direction of Mr. Ernest George, and the Hillbilly Band; the Class President, Mrs. S. J. Townsend; the soloists—Mrs. Joy, Miss Christine Houseman, Dr. Wallace, Mr. Lynn Vivian, and Mr. McManus; Miss Emma Wendt, who assisted in the musical activities of both the Summer School and Convention.

CLEVELAND ASTROLOGICAL CONVENTION

Report on the Convention of the American Federation of Scientific Astrologers in Cleveland, August 6-11, has just been received from Mrs. Ivy Gibson, the Rosicrucian Fellowship's representative, from which we quote:

"Many who came to our book table said they had received their first knowledge of astrology from the Heindel books. We were amazed at the number of them. The Ohio Astrological Association is composed almost entirely of people who received their start in this way or in our Center classes.

"A recommendation was passed in the Convention business meeting to the effect that the Committee on Recommendations take steps toward establishing certain requirements for those who wish to teach or practice Astrology, that their merit

may be established by a certificate given by the A.F.S.A., and that the Brotherhood of Light and the Rosicrucian Fellowship be consulted to learn their method and requirements for their teachers of Astrology. We feel that both those who have been teaching for a long time and those who are to carry on the work in the future should be encouraged to qualify for such a certificate, giving the teacher confidence in himself and inspiring confidence from the pupils, the public, and other astrologers.

"A recommendation was also passed to take steps to eliminate the practice of mediumship and spiritism under the guise of astrology which, it is alleged, is being done, to escape the law, by some of those who are practicing spiritism.

"This was a very inspiring convention and the quality of most of the material given out was helpful and of a high standard. Gradually, one can see that the spiritual side is being more and more expressed, and that the people are seeking for the spiritual in Astrology."

As a result of the interest shown many Rosicrucian books were sold, especially the Ephemerides, which met with popular approval. "Venus in Action," the speech delivered by Mrs. Gibson at the Convention, will be printed in the November issue of this Magazine.

IN MEMORIAM

Word has come that on August 8, Mrs. Dorothy Whitelock passed away in Chicago. A Registered Nurse with special training in the new healing methods of physiotherapy and hydrotherapy, and a member of the Board of Trustees, she took charge of the erection of Mt. Ecclesia Sanitarium and became its first superintendent and business manager. The beauty of its interior arrangements is due to her painstaking care in planning the equipment and selecting the furnishings. Her friends know that in the new life to which she has been called she will continue the humanitarian work she carried on unremittingly while on earth.

Summer School of 1941

July 7 to August 15

Class President's Address

By MRS. S. J. TOWNSEND



NCE again we have come to the closing hour of the Summer School. A short six weeks ago the workers at Mt. Ecclesia, and Fellowship students from all over the United States, assembled in the Library where Mrs. Max Heindel, in a few heartfelt and inspiring words, formally opened the Summer School of 1941.

We came here, a group of earnest searchers after truth, believing, "He that seeketh findeth; and to him that knocketh, it shall be opened." And in the weeks that have passed so quickly we have found that which we sought—Light unto our path.

Through the teachings of the New Age, we are discarding doubts and disbeliefs, we are laying aside outgrown creeds as we would cast aside an outgrown, worn-out garment. We are more and more each day shaping our lives to the new garment of conscious evolution; we are yielding to the guiding of the Christ-Spirit of love; we are filling our hearts with the compassion and divine harmony which can find expression only when the Christ is born within.

Though the New Age, with its forward trend, carries us into new realms of thought and new spheres of action, let us not forget the past, which has brought us thus far on our way. Let us say with Browning:

" . . . I own the Past profuse
Of power each side, perfection every
turn;
Eyes, ears took in their dole,
Brain treasured up the whole;
. . . . How good to live and learn

I see the whole design,
I, who saw power, see now Love perfect
too:
Perfect I call thy plan:
Thanks that I was a man!
Make, remake, complete,—I trust what
Thou shalt do."

As life crowds in upon us, we sometimes question the hard experiences we are called upon to face. Through the teachings of this philosophy of the New Age, we know that the impacts from the material world in which we function awaken in us the Conscious Soul. When man began his dip into matter, away back in the Saturn Period, the Divine Spirit was the first of the threefold spirit to be awakened; and it is upon the extracted essence of the experiences of the awakened Conscious Soul that this Divine Spirit depends for nourishment and growth.

In like manner, the forces which play through the World of Thought and the Desire World awaken in us the Intellectual Soul and the Emotional Soul. Likewise the quintessence of these impacts is the substance upon which the Life Spirit and the Human Spirit feed. And so it is that in this dance of plastic circumstance the soul of man receives its bent, and potential powers are developed into dynamic powers in the evolving man.

For the storms of life, for the buffetings of fate, let us give thanks, therefore, and again with Browning say:

"Then, welcome each rebuff
That turns earth's smoothness rough,

Each sting that bids nor sit nor stand
but go!
Be our joys three parts pain,
Strive, and hold cheap the strain;
Learn, nor account the pang; dare, nor
grudge the throe!

"For thence—a paradox
Which comforts while it mocks,—
Shall life succeed in that it seems to
fail:
What I aspired to be,
And was not, comforts me;
A brute I might have been, but would
not sink i' the scale."

Perhaps it was an inner urge toward that which would lift us to a higher living on the physical plane that brought us to Mt. Ecclesia to this Summer School. That which we sought we have found: knowledge of the structure and functions of our body and its needs; the obligation that rests upon each one of us of keeping the blood stream pure; how to apply our knowledge of planetary influences to practical living on the mundane plane. And always the thought: your bodies are the temples of the living God, and must not be defiled. Again I can find no more effective way of expressing the relation between the body and soul of man than by quoting the words of Robert Browning:

"Thy body at its best,
How far can that project thy soul on
its lone way?

For pleasant is this flesh;
Our soul, in its rose mesh
Pulled ever to earth, still yearns for
rest.

"Let us not always say,
Spite of this flesh today
I strove, made head, gained ground
upon the whole!
As the bird wings and sings
Let us cry, 'All good things
Are ours, nor soul helps body more,
now, than body helps soul!'"

As we strive upward, as we seek for deeper spiritual insight and understanding, may we realize that not alone through prayer and meditation can we attain that to which we aspire, and when there are so many hearts open to receive the teachings of the mystery of the Christian faith, may we know in the innermost depths of our hearts that only through loving service to others does the way open which leads up to God; and may the sweet incense of a life dedicated to service ascend from our lives as—

From the heart of a rose, breathes a
fragrance, precious and rare
When the petals unfold, their loveliness,
their beauty to share.

Love, Peace, Harmony

By W. EARLINGTON WHITNEY

*So live, in every phase of life, O Heart,
That thou shalt be, of all this world, a
part,
Acknowledging as Master, God above,
And give, to all the world, in service—
Love.*

*Hold steady, thought of peace to all, O
Mind,
And be, from highest to the lowest, kind.
To all that suffers, bring thou sweet sur-
cease,
Broadcasting to the world thy thought
of—Peace.*

*Dwell thou in unity with all, O Soul,
And know the mightiness of self-control.
So live, that all is right 'twixt God and
thee,
And know perfection through His—Har-
mony.*

List of Students and Faculty

- Anderson, Miss Jo Ann, Hollywood, Calif.
 Balfanz, Ernest, Oceanside, Calif.
 Bates, Miss Ella, Los Angeles, Calif.
 Bishop, Mrs. Helen, Mountain Lakes, N. J.
 Bomhoff, Karl, Oceanside, Calif.
 Bruce, Miss Louise, Los Angeles, Calif.
 Bruce, Miss Marie, Portland, Ore.
 Brockway, Mrs. Louise, Oceanside, Calif.
 Clark, Chas. H., Hollywood, Calif.
 Clark, Mrs. Chas. H., Hollywood, Calif.
 Davis, Mrs. Mercedes C., Oceanside, Calif.
 Demuth, Mrs. Margaret, Portland, Ore.
 Dodds, Mrs. Milo G., Carlsbad, Calif.
 Dowd, Mrs. Harriet, San Diego, Calif.
 DuCles, Mrs. Grace, Oceanside, Calif.
 Economon, Chris, Oceanside, Calif.
 Elliott, Mrs. Ida, Del Mar, Calif.
 Farrell, B. J., Oceanside, Calif.
 Fenton, Mrs. Lillian, Seattle, Wash.
 Fenton, George, Seattle, Wash.
 Furrer, Dr. G., Long Beach, Calif.
 Furrer, Mrs. Fern, Long Beach, Calif.
 Goebel, Mrs. Mary L., Salem, Ore.
 Gooch, Dana A., St. Petersburg, Fla.
 Greenwall, H. P., Kalamazoo, Mich.
 Granger, Mrs. Mildred, San Diego, Calif.
 Grover, Miss Mildred C., Philadelphia, Pa.
 Le Gross, Mrs. Emma, San Diego, Calif.
 Hammer, Mrs. Frank, Los Angeles, Calif.
 Hammer, Parke, Los Angeles, Calif.
 Hammon, G. H., San Diego, Calif.
 Hammon, Mrs. G., San Diego, Calif.
 Heinecke, Mrs. Marie, Los Angeles, Calif.
 Hibbet, Mrs. Marie, Tustin, Calif.
 Hirschberg, Chas. H., Oceanside, Calif.
 Hirschberg, Mrs. Chas. H., Oceanside, Calif.
 Holt, Mrs. Mabel C., Hollywood, Calif.
 Holt, Mrs. Norah A., Salem, Ore.
 Ivey, Dr. B. E., Los Angeles, Calif.
 Jacobs, Mrs. Mildred, Casper, Wyo.
 Joughin, Miss Roberta, Oceanside, Calif.
 Joy, Mrs. Marie B., Los Angeles, Calif.
 Kellar, Kenneth M., Coachella, Calif.
 Kjellberg, Miss Esther, Los Angeles, Calif.
 Krick, Mrs. Marie Sylvia, Los Angeles, Calif.
 Larssen, Mrs. Ellen, Oceanside, Calif.
 Lortcher, Miss Emily, San Francisco, Calif.
 McNeill, Mrs. Kenneth, So. Pasadena, Calif.
 MacNamara, Mrs. Marie, Oceanside, Calif.
 MacCulloch, Mrs. Jennie, Cliffside Park, N.J.
 Mallan, Mrs. Jane, Great Neck, L. I., N. Y.
 Mallan Robert, Great Neck, L. I., N. Y.
 Malone, Miss Iva, Vallejo, Calif.
 Marlin, Mrs. Olga, Oceanside, Calif.
 Marlin, Frank, Oceanside, Calif.
 Misslich, Miss Tara, Portland, Oregon.
 Morgan, Mrs. Russell, Fairmont, W. Va.
 Morgan, Russell H., Fairmont, W. Va.
 Murphy, Mrs. Mary, Fresno, Calif.
 Murray, Miss Sabina, Phoenix, Ariz.
 Nedobyty, Miss Anna, Los Angeles, Calif.
 Noel, Elvin J., Oceanside, Calif.
 O'Neill, Miss Shirley Ann, Phoenix, Ariz.
 Orlander, Mrs. Esther, Burbank, Calif.
 Paige, Mrs. Florence, Watsonville, Calif.
 Paris, Mrs. Maye, Oceanside, Calif.
 Pendergast, Mrs. Virginia, Hollywood, Calif.
 Pruitt, Mrs. Ferol, Los Angeles, Calif.
 Rawson, Mrs. Bertha, Carlsbad, Calif.
 Rawson, W. B., Carlsbad, Calif.
 Rader, Mrs. Alberta, Oceanside, Calif.
 Rees, Mona E., Oceanside, Calif.
 Rhodes, Ellis R., Oceanside, Calif.
 Rinderknecht, Mrs. Paulina, West Allis, Wis.
 Sheridan, Mrs. Lillian, Los Angeles, Calif.
 Skillman, Jeannette, Oceanside, Calif.
 Smith, Mrs. Verna, Portland, Ore.
 Spangler, Mrs. Irona May, Oakland, Calif.
 Stebbinger, Karl, Oceanside, Calif.
 Stewart, Miss Maura Barry, Santa Barbara, Calif.
 Swallow, Mrs. Mae, Oceanside, Calif.
 Tetlor, Miss Josephine, Topeka, Kan.
 Thomas, Mrs. Irene C., Tustin, Calif.
 Thurston, Miss Muriel, Oceanside, Calif.
 Townsend, Mrs. Mattie A., Oceanside, Calif.
 Trapp, M. Elaine, Tustin, Calif.
 Utterback, Glen, San Francisco, Calif.
 Utterback, Mrs. Rhoda, San Francisco, Calif.
 Vivian, Mrs. Jane, Santa Barbara, Calif.
 Wade, Mrs. Alma, Oceanside, Calif.
 Wade, M. L., Oceanside, Calif.
 Walter, Richard, Oceanside, Calif.
 Williams, Miss Dorothy, Encinitas, Calif.
 Williamson, Mrs. Blanche, Los Angeles, Calif.
 Wixom, A. E., El Centro, Calif.
 Wixom, Lloyd A., El Centro, Calif.
 Woolsey, Miss Clara, Oceanside, Calif.

SUMMER SCHOOL FACULTY

Mrs. Max Heindel

Dr. Edythe F. Ashmore
 Mrs. Kittie S. Cowen
 Mrs. Arline D. Cramer
 Mr. Herbert Hood
 Miss Christine Houseman

Dr. Bruce Gordon Kingsley
 Mrs. Alfa Lindanger
 Mrs. Margaret Scarborough
 Mrs. Adelaide Swar
 Miss Perl Williams
 Mr. Lynn Vivian

CLASS OFFICERS

Mrs. S. J. Townsend President
 Mrs. Frank Hammer Secretary

The Summer School Panorama

By H. P. G.



IFE at Mt. Ecclesia during the summer school session naturally is divided into two distinct parts, namely, work and play. In no other summer school group, however, do the two blend into one as well as they do here. The classroom though it never fails to carry out its main purpose, that of giving information and knowledge, lacks nothing in the way of frankness, friendliness, freedom and fellowship. It attains and retains this condition because of the fact that there is always a sincere attitude of equality and mutual co-operation manifested by both the teachers and those taught. The classroom work also blends very readily with the social activities because the thoughts and the inspirations received there form to a great extent the material for discussion and conversation outside of the classroom.

The class work, of course, stays within the four walls of the library room, but in order to describe the social activities properly it is necessary to go far afield and to have the skill of an expert reporter. To do his work such a reporter would have to go on trips extending from San Diego in the south to Laguna Beach to the north and inland as far as Palomar, to listen to concerts and recitals by talented performers, to attend lectures and chapel services, to take part in "sings" and socials where games are played, to stand in line in the dining hall, to join in laughter and conversation in the sun room of Rose Cross Lodge and last but not least to be jostled to and from Oceanside and the beach in the bus or maybe better said the buster.

Summer school with its enlarged population and all the extra activities and problems does not, however, disturb the quiet peacefulness that reigns at Mt. Ecclesia where reverence for God and love for one's fellow beings are fostered

without too much solemnity. Should one, however, still want more quiet and solitude than one gets by mingling with the crowd, that too may be found in the restful spots under the palms and pines and other trees surrounded by fragrant plants and colorful flowers or on one of the benches so situated that one can look inland across the canyons and valleys to the distant mountains or down to the ocean where at eventide the setting sun paints the sky with gold and scarlet.

A day at Mt. Ecclesia begins for the student and guest at seven fifteen. One must not, however, be forgetful of those who make it possible for the students to enjoy the physical and bodily comforts as well as spiritual blessings. For them the day begins earlier for they are the ones who work while the others sleep, preparing the food, or keeping the gardens and buildings beautiful and clean. At seven forty-five the chapel bell sounds. Chapel service finished, the line forms at the dining hall. This line, which forms thrice daily, in spite of the fact that we are hungry, lacks the push and the shove of the ordinary cafeteria "bread line." It is by no means the least interesting and socializing activity of the day.

After breakfast there are two other chapel services, one in the Healing Department building and the other in the Sanitarium. Both are usually well attended. At nine o'clock classes start and from then until the second "bread line" forms at noon scholastic stillness reigns supreme. The afternoons are generally given over to a do-as-you-please program when those who have cars go where they will and when and those who do not have cars take the bus—another socializing element of no mean standing—for Oceanside and the beach.

After an afternoon well spent at the beach, shopping, sleeping, reading, get-

ting a haircut or a permanent or just chatting or maybe doing a little bit of studying or perhaps casting a horoscope the chapel bell, like an Angelus, calls us to a short period of meditation. Then once again the "bread line" forms and it is during this time that in looking down the line one sees and gets acquainted with all the new faces that have arrived during the day.

To say that the day ends with the evening meal would be to ignore some of the best things that occur. On Monday and Wednesday evenings for the first four weeks of the summer session of 1941 Dr. Bruce Gordon Kingsley of Los Angeles delighted audiences of students and visitors with his piano music and his interpretation of some of the Wagnerian operas. His wonderful ability as a musician and his deep knowledge of the esoteric both delighted and inspired his listeners. On Tuesday and Thursday evenings through the session Miss Christine Houseman of Indianapolis captivated her audiences with her music. Because of her interest in and knowledge of color, music, and astrology Miss Houseman has been able to blend the three into a unity and use the same for the purpose of healing. In her recitals she demonstrated this phase of her work to the delight and instruction of the listeners.

Aside from these series of recitals, single recitals were given by other visitors at Mt. Ecclesia. Dr. Roderick White from Santa Barbara, a violinist of note, entertained us one evening. Accompanied by Miss Houseman at the piano Dr. White on his Stradivarius afforded the summer school students an evening of pleasure and soul-satisfying joy. On another occasion Mr. and Mrs. Joseph McManus played and sang. Though the selections they sang were written by well

known poets and writers of verse the music was their own, written and composed in such a way that the volume, cadence and tempo of the music fit the sound and sense of the words. They were generous with their encores repeating on request several of the selections.

A very interesting lecture was also given by Dr. W. A. Ross of Oceanside. His lecture entitled "Rock of Ages" dealt with the wonders of the rock formations of our world. He had with him a fine display of rare rock samples.

During the summer session trips were made to the near by missions of San Luis Rey and San Juan Capistrano, to the Lotus Temple and to the Papaya and Begonia Farms. One evening was spent at the Art Festival at Laguna Beach where for almost two hours we were charmed with the living reproductions of the paintings of the masters both new and old.

It is not to be understood that the summer school students could not entertain themselves and that all the talent had to be imported. On several occasions the students and faculty made their own fun. The traditional "sing song" was held and in each case games, contests, quizzes were the order of the evening. One evening a great deal of amusement was created by having an auction sale (using printshop 'money') of art productions produced by local talent. Music, both instrumental and vocal and impromptu as well as planned added to the merry-making at these social gatherings. Refreshments were never overlooked by the committees in charge.

Such was the summer session of 1941.

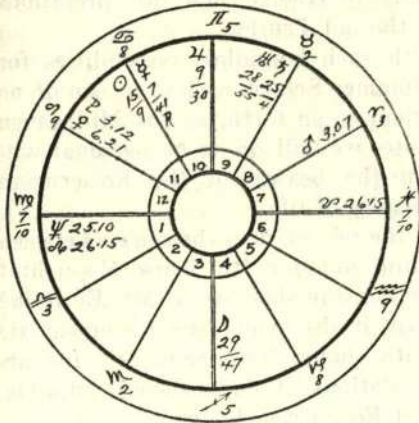
May the stars have as much fun and frolic and inspiration in store for those who shall attend a summer school in the future.



Horoscope of 1941 Summer School

By L. B. S.

July 7, 1941, at 9:00 A.M.
Latitude 34 N. Longitude 117 W.



This chart presents several arresting features. Not only are planetary configurations favorable, but attention is called to the arrangement of the planets through the 9th, 10th, and 11th houses, an unbroken sequence, ranging straight through from Aries to Virgo. Streamlined across the Midheaven, this is highly significant.

This would suggest that our student group, with its six weeks of intensive training will absorb teachings of permanent value, which we are morally bound to express in our outward and visible lives; they are not to be forgotten or lost as we go our separate ways. This should greatly hearten the Trustees of the Fellowship, Mrs. Heindel, and the splendid teaching faculty, to whom we return grateful thanks.

While this unusual planetary sequence indicates our potential possibilities as public servants of the Cause, it also cuts us down to our proper size. Lest we tend to exaggerate our immediate value, or overlook the fact that we are still students only, we have but to study this tell-tale array of planets in out-going signs, to be set back on our spiritual heels.

However strong we may wax in our individual conceits, these planets in the first six signs of the Zodiac reveal our immaturity; we are shown in truth, to be fairly young; deeply involved in mundane affairs and experiences, wrestling as yet with many concrete problems. We are still sadly in need of fundamental teaching from our betters, such as we find here at Mt. Ecclesia.

Virgo occupies the Ascendant, with other common signs dominating the angles. Virgo gives discriminating service. This applies not only to the entire Fellowship personnel, but indicates an alert student body, mentally acquisitive and in turn eager to serve in proportion to its increasing measurement of understanding of the Fellowship motto "Self-forgetting service to others."

We must take into consideration the several squares and oppositions between the various planets, and the Sun and Moon. To be sure, any or all of these aspects are potentially difficult, if we tune into their negative "wave lengths." However, as students of astrology and occult principles, we know that we can avoid these pitfalls, since the Sun is elevated, not only high in the chart but over a submerged Moon, a definite indication of the Spirit's ability to triumph over Personality.

Our squares and oppositions add strength and power to the chart. They give us something to work out, which tests our strength under assault. This compels us to employ our higher faculties; to find new skills; forces us to build something into the character and into the life that isn't there, as well as to work off something of which we are well rid.

Mars supplies initiative and energy. Ruling Aries and Scorpio, it is especially strong here, both by sign and position on

the cusp of the 8th house, throwing its influence also into 7th house affairs. The 7th house always shows our relations with others, by means of which we learn cooperation. In its highest sense, this is the house of the Not-Self. As a group, then, we were faced with the necessity of subordinating our individual desire or personal self-assertion (EGO) to the common welfare. Mars in Aries is a veritable tinder box, requiring personal self-restraint, if a harmonious atmosphere is to obtain.

Here, Mars rules the 3rd, a mental house, and the occult regenerative 8th house. Thus, the constructive direction of Mars' force can recreate our entire philosophy of life. Sun in Cancer provides the rebuilding ray. It was ours to choose whether to direct it along the low road of personal insistence or the high road of spiritual adventure. Humbly we claim to have chosen the latter.

The Sun is further fortified by its sextile to the conjoined Saturn and Uranus, in Taurus in the 9th house. Taurus planets allow us the benefit of well earned resources, while their 9th house position emphasizes their religious and philosophical trend, at the same time indicating the distance many of the students traveled to reach the good earth (Taurus) of Mt. Ecclesia, and the fruits thereof.

Neptune's inspirational ray trines this powerful conjunction, also. Neptune's contribution is to widen the artistic and spiritual boundaries, whereby the individual consciousness is increased. This was evidenced by the unusual artistic excellence and high interpretive value of the student activities, detailed elsewhere.

Of these three powerful planets it may be said that Saturn restricts our activities until we have widened our vision from *within*. In Taurus, Saturn says, in effect: "Get down to bed-rock, to first principles. When you get your fundamentals, I'll take over from there." Uranus says, "Behold, I make all things new." In the 9th house, Uranus provides the illuminating ray whereby we

may "walk in the Light." Neptune invests this combination with a desire for further knowledge, adding also, the quality of selectivity to appropriate from the group-teachings those things each of us requires for our individual need, and soul-growth. A powerful trinity, giving capacity to receive new interpretations from the old Truths.

With such boundless possibilities for the Summer School, each of us can do no less than to go forth, as our Midheaven indicates we will do, to be personal witness to the beauty of the Rosicrucian philosophy of life.

Off the record, does the square between Neptune and our 4th house Moon hint of the housing shortage at Mt. Ecclesia? Perhaps it also symbolizes the optimistic eleventh hour "writer-iners" for accommodations at our beloved, but-alas-limited Rose Cross Lodge!

Does the Mars-square-Moon aspect signify the headaches of our valiant staff who labored so uncomplainingly to make two beds spring up where but one sprung before?

Or do we speak out of turn when we suggest that here and now we of the 1941 Summer School hold fast to the archetype of the commodious hostelry that may, in a none too distant future, crown one of the inspiring hills of Mt. Ecclesia; that none of the ever increasing group who journey this way shall be denied the privilege of stopping on the grounds; that we further see Mt. Ecclesia not only as a summer pilgrimage, but as a year-round objective and shrine. This is not a Neptunian will-o'-the-wisp concept. If Neptune is the pot of gold at the end of the rainbow, surely Mt. Ecclesia is the rainbow itself—Journey's End.

From this blessed spot a warring, futile and unhappy world recedes. If we dedicate ourselves to even a fractional part of what our Summer School chart promises we shall work according to a Hierarchal Plan, whereby what is so glibly termed a New Order becomes a living reality, and a turning point in the evolution of a rapidly changing world.

Class Work

By I. M. S.

Monday morning, July 7th marked the opening of the Summer School of 1941 at Mt. Ecclesia. No afternoon sessions were held, leaving the students free to pursue individual activities at their leisure during the afternoon hours.

The subjects were correlated in a manner to give a satisfactory explanation of the Mystery of Life. The Law of Rebirth forms a foundation for building a constructive character for reaching spiritual attainment.

The classes in Center Work gave specific guidance in all matters pertaining to Center Activities. The Manual of Forms is helpful in directing Public Activities. Center Work includes the loaning of books in Braille to the blind.

The work in Astrology was wide in its range, covering the erecting of the horoscope, delineation of charts and progressions, also lectures by Mrs. Max Heindel on Astro-Diagnosis. It was impressed on the students that the horoscope shows conditions at birth, and man being of free will, is endowed with the opportunity of making his life what he chooses. This bears out the statement that "the stars impel, but do not compel."

The study of Anatomy by the way of "dry bones" became a living and vital subject. Through the delightful manner in which the teacher imparted her knowledge and experience, we learned that man is indeed, "fearfully and wonderfully made," God's law being written in our innermost parts.

A study of the Bible proved to be a study of high ideals. In the Old Testament these ideals were brought about through the Law; the New Testament brings out perfection through Divine Love.

The Philosophy classes stressed the necessity of right thoughts, words, deeds, and emotions in building the soul body—

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

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Calgary, Alta., Can.—108 14th Ave. W.
Calgary, Alta., Canada.—Young People's Group 1536 15th Ave. W.
Chicago, Ill.—Room 719, Ashland Bldg., 155 N. Clark St.
Chicago, Ill.—c/o Mrs. Magdalena Goveia, 4921 Montana St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 916.
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Zaandam.—Langestraat 24.

Zeist.—32 Jan Meerdinklaan.

URUGUAY

Montevideo.—Galicia 2137.

the Golden Wedding Garment. The colored lantern slides gave vivid impressions of the occult effects of thoughts and emotions. These slides proved beyond questioning that "thoughts are things," living in the atmosphere about us.

The lecture on "the Seven Great Arts," the interpretations of the Great Operas, and other evenings of music were in keeping with the Rosicrucian policy of formulating a Religion embracing Art and Science. The therapeutic value of music and color scientifically applied is becoming a factor in the present as well as a hope of the future in aiding suffering humanity.

At the close of the Summer School it is encouraging to know we can go forth among mankind sharing the good we have received from the teachers and our associations one with another, and that somewhere, sometime the roses will bloom upon every cross.

ADVICE TO ASPIRANTS

(Continued from page 445)

tal body; yet mentality by itself is not sufficient. We see many persons who are educated beyond their mental capacity, and it shows in their thoughts, speech, and actions. The occultist uses wise, truthful, logical, and sincere speech.

In speaking truth, it is not necessary to be abrupt or blunt; use reason and tact, and refrain from expressing purely personal opinions in regard to others' acts and words. These actions may be truth to them. We may kindly draw attention to our brothers' actions once, then leave them alone, for the responsibility is their own. Do not interfere, let them work out their own destiny. Far too many sincere workers have been lost through this one thing. We must try to compromise and not to be too sure we are so absolutely right that every one who differs from us is completely wrong. Disregard the personal self, work for the work's sake and have respect for our brother, and sorrow for his mistakes.

But leave him alone, for he will find out when the time is ready, and possibly we too will have enlarged our viewpoint by then. It is always a sign of advancement to change our opinions, provided we have a logical reason for such a change.

If we live our own life and try to attain Truth from within, we will not have time to do very much interfering or arguing with others over what are often non-essentials.

To live a truthful life, to refrain from petty acts, to keep our own ethical standard faithfully, to help others in reason as much as we can, to do some practical work in our own environment, to realize that from diversity we all attain reunion with the ONE—these are the only steps of the outer life that will give a balanced, safe, spiritual progression in the inner occult life.

Time is merely an artificial distinction. When we do our immediate work well and faithfully, then we advance safely at a rate of vibration compatible with our own individual needs on the occult Way, which all must tread to gain complete stature as a man.

Notice of Omissions

"The Bible Story in the Stars," by Zel L. Morris (Part Eleven, Cancer), and the Rosicrucian News Bureau department are omitted in this issue in order to give an adequate report of the events of the 1941 Summer School and the fourth Annual Convention at Mt. Ecclesia. Both will be resumed in the November issue.

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(Continued from page 480)

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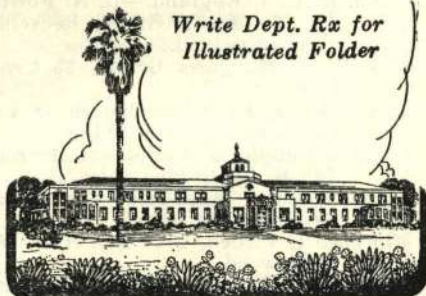
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- Boston, Mass.—Metaphysical Club, 25 Huntington Ave.
- Buenos Aires, Argentine.—Mrs. Henny C. Scheffer de Valentin Andraee, Avenida del Tejar 2319, Belgrano, F.C.C.A.
Nicholas B. Kier, Talcahuano, 1075.
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