

The

ROSICRUCIAN

MAGAZINE

RAYS FROM THE ROSE CROSS

SEPTEMBER, 1934



Thought Power

*

Testing Mental Solvency

*

Midsummer and the Christ

*

"Stateism" vs. Private Initiative

*

Sidelights on Astrology

*

Strange Case of Beulah Blake

*

Health and Diet for Aspirants

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FREEMASONRY AND CATHOLICISM

—BY—

MAX HEINDEL

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OCEANSIDE, CALIFORNIA.

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

JUNE, 1913

September

1934

VOLUME 26

NO. 9.



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Subscription in the United States and Canada, \$2.00 a year. All other countries \$2.25, U. S. money or equivalent. Single copies 20c. Back numbers 25c. Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918.

Issued on the 15th of each month. *Change of Address* must reach us by the 10th of month preceding any issue. Address ALL correspondence and make ALL remittances payable to The Rosicrucian Fellowship.

PRINTED BY

The Rosicrucian Fellowship,

OCEANSIDE, CALIFORNIA.

THE TRUTH SHALL MAKE YOU FREE

In the life of each individual there always comes a time when the consciousness is forced to face the fact that life at best is fleeting, and that amid all of its vicissitudes, its constant changes, its perplexing problems, only one thing is certain, unfailling—and that is death!

Important Questions.

When this realization forces itself upon one the question invariably arises, after death, what then? And to this query in most cases there appears to be no answer. Conjectures, yes, plenty of them; but is there any real way of obtaining positive information relative to death and the hereafter? Is it possible to know whence we have come, why we are here, and where we are going? Can these momentous questions be answered with any degree of certainty? There are plenty of people who will readily tell you that such questions are impossible to answer; that we come into life unconscious of our past, if we had a past, and that those who have gone out in death cannot return to tell us of after-death conditions, if in fact their consciousness continues to exist. But are such statements true? Are there no answers to these important questions?

Answers Can Be Obtained.

The true Rosierucian has no uncertainty as to whether these questions can be answered, for he *knows* positively that they can. He knows that each individual has within himself latent powers that, when developed, will give him the ability to investigate the secret forces of nature and thereby acquire positive knowledge relative to the entire riddle of life and death. He knows what these powers are and how they can be developed. Moreover, he knows that there are people living in the world today who have already developed them, and are therefore able and ready to direct others when they have demonstrated their worthiness and ability to receive such instruction.

Life Is Not a Puzzle.

To the enlightened ones life is no longer a jig-saw puzzle in which the first and last parts are missing. They *know* whence and why all things have come into earth existence. Death they no longer consider a leap in the dark, and the after-death conditions of the upright man or woman they know to be such as are conducive to still greater attainment, to a fuller understanding and a more intense joy.

The Rosierucians Hold the Key.

The Rosierucian Fellowship was established for the purpose of promulgating the Rosierucian Teaching in the Western World, and preparing faithful students to delve into the deeper mysteries given out by the Rosierucian Order. The textbook used in this school is the "Rosierucian Cosmo-Conception," which gives a complete outline of the Western Wisdom Teaching as far as it has been made public at the present time. Max Heindel was the accredited agent of the Rosierucian Order, and was commissioned to give this knowledge to the world.

The Fellowship conducts correspondence courses based on the Philosophy which are available to all who are interested in solving the problem of creation and the purpose of life. Further information gladly given on request.

Yours in service,

THE ROSICRUCIAN FELLOWSHIP.

THE CURRENT OUTLOOK

— [FROM THE ROSICRUCIAN VIEWPOINT] —

"Stateism" or Personal Initiative--Which?

By JOSEPH DARROW



DR. ROBERT A. MILLIKAN, president of the California Institute of Technology, has struck a keynote that will find an echo in the minds and hearts of many people. In a nation-wide address on August 6th he deplored the growing tendency of individuals and groups to depend upon the state, or government, for everything and the inclination toward government operation of everything. This new tendency he gave the name of "Stateism." He said: "A group of political philosophers and sociologists, some of them in high places, seek to make man dependent on the state after science has taught him to rely on his own efforts."

Commenting upon the recently developed trend in this direction, he continued:

"Some of them call it Communism, some Socialism, some something else, but I will use the broader term of Stateism to include this whole tendency toward the government's ownership and operation of everything, this whole movement that weakens self-reliance, discourages private initiative, diminishes opportunity, and stimulates bonus marches, veterans' rackets, and even teachers' federal lobbies."

Dr. Millikan believes in what he calls the "American dream," namely, "that this country may always remain a land of freedom and of opportunity—a land in which each citizen has the possibility of rising to just such a position of power and influence among his fellows as his own character, his own industry, his capacities should create for him."

Any system which destroys the initiative of the individual and makes him a leaver is bound sooner or later to develop a defective civilization, a nation of weaklings, and one whose evolutionary progress is likely to be halted, with the possible extinction of the nation itself. Personal initiative stimulates self-control, self-mastery, and these are the corner stones of all evolutionary progress, and must be the foundation of any civilization which is to endure. When it gets to the point where the state takes over everything and everyone has an assured government job, the incentive to initiative and exertion is seriously impaired in the case of the majority of people, and a large percentage will succumb to the temptations of indolence and drifting. The very short hours advocated by some reformers would aggravate this. It is only a highly advanced civilization, one in which the individuals composing it have gone a long distance in evolution, that can be trusted with a great deal of leisure. Only advanced individuals can be trusted to use leisure constructively instead of destructively. Probably we have a fairly large percentage of the advanced type in our country, but we most certainly have a much larger proportion who belong to the other class that will use too much leisure destructively. Therefore we should

**WEAKLINGS
AND
LEAVERS ARE
A DANGER**

—∞ The Current Outlook ∞—

maintain a governmental system in which private initiative is stimulated to a reasonable extent and which will not make the least possible amount of work the principal aim in life.

The advent of the machine age and the rapid increase in population have introduced problems of an unusual character which call for new methods that have not been developed under the old individualistic capitalistic system. Very well. Then we must develop these methods, but we don't need to allow the pendulum to swing to the other extreme.

Personal initiative to a considerable extent depends upon rewards to bring it out. In other words, the average human being will not exert himself very much unless there is an adequate reward for it. Under the individualistic system the reward consisted of wealth, fame, and various other forms of personal advantage. We cannot scrap all of these incentives to action. No modern Utopia would succeed if it tried it. Individuals have still got to be rewarded for special effort which they make along productive lines. It still has to be possible for men to accumulate wealth and achieve high position as the result of great exertion and the development of their ingenuity and inventive genius. The thing, however, which has to be accomplished is to limit the rewards so that they do not absorb the undue percentage of our natural resources and of the products of labor which our present system with its captains of in-



dustry and its multitude of millionaires permits. This looks simple and yet it is a complex problem.

Taxation is the old-fashioned method of handling it: tax everybody above a certain minimum income, and the farther you go up the scale the greater the tax becomes until at a certain point it becomes confiscatory, taking practically all of the product beyond that point. A better way would be to go at it like this:

First, realize the basic truth that the earth and all its resources belong to all the people, not merely the few who succeed in grabbing them first. *Second*, that the government is the agent which should see that an equitable distribution is put into effect. *Third*, let the government be a *shareholder* in every industry within its borders. Let it be understood that the government as a shareholder takes a certain percentage of all the natural resources and of the products of the inventive genius of all the citizens within its jurisdiction. Don't give this the stigma of taxes. Call it what it really is, namely shares in a community enterprise. By this method the government as a shareholder would absorb enough of the products of labor and enough of the natural resources of the country each year to provide for the less fortunate and the less capable members of society. Of course this would involve a considerable amount of governmental machinery to put it into effect, but nevertheless it can be worked out. Then after the government has absorbed its share leave the rest to private initiative, with, however, a safety provision preventing personal fortunes from becoming too excessive, accretions beyond a certain point to revert to the community. This system would provide sufficient rewards for personal exertion and personal initiative so as to prevent us from becoming a nation of leaners.

It will probably be a thousand years before the citizens of this or any other country advance in evolution to the place where they can

—∞ The Current Outlook ∞—

be trusted to exert themselves without the incentive of personal reward. Therefore let us recognize this fact and not embark upon some Utopian scheme which will leave it out of account. Such a scheme would fail. It would become the prey of selfish politicians and bureaucrats, and it would become the creator of nation-wide discontent, increased by the turbulent emotionalism which always develops in people when they do not have enough to do.

The government sharing in the products of industry would enable it to provide old-age insurance, which is being agitated widely at the present time, unemployment insurance, support for the blind, and support for widows with children who are unable to provide for themselves. It would also provide the resources with which to build more institutions of learning to stimulate the cultivation of the arts and sciences on a much greater scale among all the people.

There are also other public benefits which could be put into effect in this same manner, and all this could be accomplished without destroying private incentive to exertion and without making a nation of dependents. It would be necessary, however, that the various provisions for old-age and unemployment insurance, support for the blind, widows, etc. be kept low enough so that the benefits distributed to the people by these means would not constitute an incentive to idleness and inefficiency and letting the state take care of them when they in reality were able partially to take care of themselves.

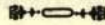


themselves.

It is common to denounce the individualistic system under which not only this country but all the countries of the world have been developed, as being entirely evil and wrong. This is not so, however. The material world had to be mastered. Continents had to be opened up and developed, and scientific methods and machinery had to be developed to make material work light. This would never have been accomplished under an easy socialistic state, but had to have the incentive of personal gain and the necessity of strenuous effort to wrest a living from nature in order to bring out man's possibilities. Now, however, the population has become so dense and machinery has displaced so many workers that a new regime is required. Also a new phase of evolutionary education is just starting, namely cooperative living. A new set of lessons is now to be learned. The individualistic system and the captains of industry have served a vital purpose, without them the development of the past would not have come, but now a new cooperative element is to be engrafted upon them.

We are now getting ready for a much more desirable and idealistic state of society than that which has prevailed in the past because there is a larger percentage of people who have advanced in evolution to the point where this is possible. The old system of competition which has been in effect throughout the world until very recently was a cruel system, and its cruelties have been legion. We are now moving into a happier regime where there will be less competition and more universal brotherhood. But let us not jump to the conclusion that we are ready for a much larger dose of this thing than we actually are. If we suddenly become too Utopian in our ideas and methods we shall only be due for disillusionment and set-backs farther on. Let us go at this business in a sane and safe manner, and we shall have less to regret later.

ARTICLES AND
STORIES



TESTING YOUR MENTAL SOLVENCY

BY ASTRID LIEFER

This author analyzes some of the common, everyday problems of life with a deep penetration that shows the practical application of philosophical principles. The article holds one's interest because of the insight displayed.

ARE YOU a mental bankrupt or a mental millionaire? To know how richly you are living, ask yourself the question, "What are my interests?" and answer it honestly, cataloguing your interests in the order of their importance. It is well now and then to take stock of oneself, to list one's immaterial as well as material assets, and discount one's liabilities. One woman, whose interests were rather limited compared with those of the average person, made such a list and was surprised to find it much longer and more varied than she had thought it would be. She is a woman to whom religion means much, and her list, which she allowed a friend to see, ran somewhat like this:

My Interests in the Order of Their Depth.

1. The Universal Spirit.
2. My relation to it.
3. How to keep true to my loyalties in the face of influences that tend to destroy them.
4. My relationship to second persons.
5. My relationship to third persons.
6. How to remain loyal to thirds when with seconds.
7. Nature.

8. Art.
9. Science.
10. The simple, true things of life.
11. The application of Jesus Christ's teaching to everyday life. Should this application be altogether subjective? If not, where is the line?
12. Learning to use intelligence in my work, and getting rid of automatism.
13. Using faith in my relationship with uncongenial people.
14. Learning to project my interest and sympathy into the lives of second and third persons, and to drop self-interest out of sight.

Any one who seriously undertakes to convert such a list as this into actual living has more than one year's work ahead of him; he has a lifetime of effort, but of so absorbing and so congenial a nature that it will impress him not as an effort, but rather as a hobby or a mission depending upon the seriousness with which he takes himself. A little analysis will reveal how much mental wealth lies back of these interests.

The first and second items on the list,

the Universal Spirit and one's relation to it, are rightly one. Together they form a subject for constant meditation and cultivation. Brother Lawrence in his little book, "The Practice of the Presence of God," tells how such meditation may become habitual. Undoubtedly the habit of meditating on the spiritual source of all life is the most fruitful use that can be made of one's leisure time, for it increases one's balance in the bank of character in a most satisfying way. Forming such a thought habit lends one stamina under conditions of unusual stress; in fact the habit of holding oneself in the constant thought of being in the presence of the Infinite gives a background of stability to life. Everyone lives with his own thoughts more intimately and much more constantly than with any material thing; hence it is easily seen that we are in reality spiritual beings first of all.

The question of remaining true to our loyalties in the face of deterrent influences is one that confronts everyone at some time or other, and it is therefore of general interest. The desire to be true is universal, although not always apparent. The degree of truth that is in us appears unerringly in our loyalties.

If it is to your friends that you wish to remain loyal at all times, you will find that a good way to do this is by taking two words from the parable of Dives and Lazarus, "Friend, remember," and using them as a gentle self-reminder whenever you feel yourself slipping from staunchness in thought or word. If you need help in holding yourself loyal to principles, the words, "Stand fast, therefore," or merely "Steady," remembered and repeated to yourself, will have a decidedly bracing effect. If something still stronger is needed, the first line of one of Tennyson's stanzas, "Strong Son of God, immortal Love," will prove effective if, while repeating it silently on occasion, you think of yourself as answering this description. The chief thing is to help yourself to remember at the right moment what it is that you most want to do and be.

In what relationship do you stand to the persons with whom you are closely associated—second persons? There are fortunate beings who always get along with their associates. The little pin-pricks of close daily contact do not irritate these favored souls. On the contrary, they grow more fond of those with whom they are thrown day after day; while another class are always, if not actually, at war with those who must live with them on terms of intimacy, at least in a state of armed neutrality; nursing grievances; looking for the sympathy of outsiders because of their hard lot. Such a state of mind is destructive of peace all around.

A good way of adjusting oneself to second persons is to look squarely at one's own motives with a view to ascertaining whether or not they are rooted in selfishness, or whether they can possibly be considered disinterested. The one who now and then takes the trouble to look at questions that arise solely in the light of the second person's pleasure or benefit, and to put aside his own opinions and desires as one does for an honored guest or an absent friend or loved one, will find his relationship to second persons becoming more cordial and helpful, and remaining so.

Usually it is easier to keep on good terms with persons at a distance—third persons—than with those we must rub elbows with daily. Friction develops at close range. Of course there can be mental friction by correspondence, but this takes actual cultivating to keep it flourishing. Left to itself long-distance friction dies automatically. When friends, acquaintances, or relatives fall into the habit of writing nagging or quarrelsome letters, it is easy to drop the correspondence. This is the quickest and most radical cure; for where there is any real, lasting regard, simply stopping all communication brings the nagging one to terms more completely than any amount of remonstrance could do. Where there is no real affection, the sooner the correspondence ceases the more time,

postage, and stationery will be saved; and these are the main items involved in such a case.

The fact that the woman who made the list under consideration is interested in keeping loyal to third persons when in the presence of seconds shows that she has truly been "born again." At least she recognizes the first rule of loyalty, that of holding her thoughts and speech concerning her friends on the same even keel whether they are present or absent. Many people have not yet awakened to this essential ingredient of good character. Those who are cordial to others when with them and critical of them as soon as they are out of sight and hearing have minds that belong in the ranks of the unreliable, to say the least. Nothing is so untrustworthy as the mind that is without a standard of judgment and values independent of what others may think. The one who undertakes to hold opinions that are worth holding must possess an individual standard of weights and measures as unvarying as those of the chemist. What his opinions are worth to others can easily be determined by observing the degree of real friendship he commands from them, and by noting whether they accept his views or merely assent to them through courtesy or indifference.

A genuine interest in nature, science, and art is enough of itself to make any life rich and colorful provided that these interests are followed up consistently. Many people are interested in one or more of these subjects in a desultory way, putting no study into them, but enjoying what they can snatch of them in passing. The woman who listed them allows herself the joy of communing with nature whenever possible, and she browses over whatever of science or art she happens upon in books, magazines, or museums. Her interest is more or less passive—a side issue. Music she did not list at all, for although she enjoys it she does not know enough music to have an intelligent interest in it, and therefore she gives it only random attention. Cultural sub-

jects can easily become an affectation in those whose approach to them smacks of the dilettante; and a list of interests, to be worth the making, must be a bona fide expression of actual absorptions.

The simple, true things of life, it would seem, are worthy of precedence over art, nature, or science in one's attention. However, tastes differ, and it may well be that one who has known the simple, true things of life from childhood takes them more or less for granted. There is room for difference of opinion concerning what these simple, true things are. Few would accept Olga Petrova's definition: "All I ask from life is a loaf of bread, some onions, and a bottle of beer"; While Omar Khayyam's well-worn summing up of Paradise as,

"A book of verses underneath the bough,
A jug of wine, a loaf of bread—and thou
Beside me singing in the wilderness—
Oh, wilderness were paradise enow!"

does not satisfy the universal cry for happiness. All that is genuine and unaffected, whether it is of much importance or little, may rightly be included among the simple, true things. To enjoy these, there must be the faculty of entering into whatever one may chance to be doing, and of holding oneself—mind, body, and soul—completely in the present moment, instead of allowing oneself to think yearningly of the past or to long for some future time while engaged in dispatching the duty or pleasure of the present.

The application of the teachings of Jesus Christ to everyday life is a life work. The more one is given to meditation and revery on the subject of the Christ Spirit, the more surely and quickly will a subjective habit of entertaining that Spirit be built up in the heart. However, if any good is to come of this habit, it must come out of the subjective into the active life of every day, and express itself in word and act as well as in conscious thought. If we believe that we really should love our neighbor as ourselves, we must first notice how we love

ourselves; how we take thought for our own interests; how we safeguard ourselves from discomfort, financial loss, loss of the esteem of others, and how we mount guard over that inner something which we think of as our better selves, and protect it from invasion at all costs. Then we must take thought for our neighbor in this same way. We must have his interest as much at heart as we have our own. This does not mean busy-bodying; it means consciously becoming a part of the universal life by ceasing to think of our individual selves as all-important or as our sole concern. The well-being of the race is dear to the heart of God, and if we are to be His sons and daughters we must realize that the way lies through the complete disinterestedness of our life and thought.

Learning to use intelligence in our work and avoiding automatism are questions of coming alive. Many people are but partially awake. John Masefield somewhere says that "we who are mortals are only partially incarnate, partially sentient, partially spiritual."

More abundant life would make us wholly incarnate, vividly sentient, entirely spiritual; and such is the goal toward which the race is tending. Hence the stress and strain of human life, the pressing onward towards something better, the reaching up towards something higher. "If I be lifted up," said Christ, "I will draw all men unto myself." In this short sentence He compressed the entire law of life, the Way. It was the way that He had followed, and He had proved its efficacy. He had reached up towards the Father, had claimed divine sonship, had dreamed and thought and lived and acted in the thought of the all-enveloping

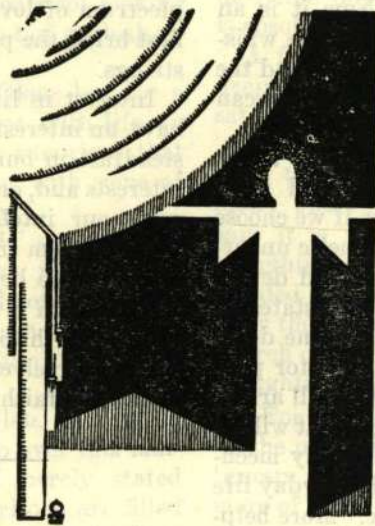
Spirit of the universe, and invoked its directive omnipotence until He learned to express it perfectly. Only by following His way can we achieve real intelligence and become so intensely alive that automatism will disappear of itself.

Learning to use our faith actively in our relations with uncongenial relatives or friends is a thing that can be begun in the kindergarten of character and continued right through to the graduation exercises. Children who have the rare privilege of growing up in an atmosphere of sincerity and truthfulness, into which the disillusioning influence of sophistication has not been allowed to enter have

faith in one another and in their elders. Adults who have lost the childlike state of mind must work to regain it. This they can do by recognizing the truth that uncongenial people have their ideal side, which gives a perfect response when appealed to in the right way.

Our part is to make the perfect appeal to the idealism in others. To do so, we must believe in the ideal side of life; must trust those who perhaps

have deceived us, steadily seeing their better side and refusing to recognize lower, deceptive traits. When we are tempted to indulge in an orgy of hatred or dislike, we must hold ourselves well in hand, training ourselves in the habit of good will regardless of the provocative behavior of the person who may chance to come within the range of our thought and feeling. To become wholly incarnate, wholly sentient, wholly spiritual, we must hold ourselves intact, and not allow our feelings to fly off at a tangent, or to veer about like a weathervane with every breath of influence from another personality. What we need to learn is to be ourselves and remain our-



selves, let come who will, and let who will do his worst if he so pleases.

To project our interest and sympathy into the lives of other persons we should take a lesson from the scientist or the inventor. See how he projects himself into his research or his invention. He gives himself to it. Day and night he lives with the thought of it, sleeps on it, wakens with it still uppermost in mind. At length the finished result—an incandescent light, a gyroscope, or a dial telephone—increases a thousandfold the capacity of mankind to see and move and hear and be heard. When James Russell Lowell wrote of "the shot heard round the world," that was a mere figure of speech, an exaggeration. Now it is an accomplished fact. A word can be whispered in one place, be relayed around the world in a few seconds of time, and can span the globe.

All these things have come about through thought and study and work towards a definite end. Now if we choose interest in others and sympathetic understanding of them as an end, and devote ourselves to gaining these two states of mind with the same zest, the same devotion as the scientist or the inventor puts into working out an ideal, we shall arrive as surely as he does, and the result will be just as helpful to mankind as any mechanical invention that makes everyday life easier for us can possibly be. More helpful, in fact, for it will usher in the long-talked-of kingdom of heaven on earth. We have merely talked about this kingdom, for the most part, hitherto. We have not taken it for our ideal, our aim, our subject of research, our invention. We have not worked at it, gone to sleep thinking of it, dreamed of it, and wakened with it first in our minds, the dominant interest of another day.

Dropping self-interest out of sight is a matter that takes care of itself as we learn to broaden the scope of our sympathies and to extend our interest to other people. In the degree that we learn to think of ourselves only as members of the race, and of every other member as of equal impor-

tance with ourselves, we cease to set ourselves apart for special self-attention and devotion. We no longer leap to our own defense when our pride receives what would once have been a knock-out blow, for we are more attentive to the whole than to any fraction. Nothing less than the whole is worthy of our full attention. The *small person* is all for himself, always primed to uphold his rights, to resent offense, to keep his best foot forward. The genuine man has his eyes on the goal and is not deflected from the race by a twinge of outraged pride, nor by the tumor of self suddenly swelling into abnormal size and demanding all his attention. The harp of life vibrates to the plectrum of love, but the musician must first bring the plectrum in touch with the strings.

Interest in life each one of us must have, an interest strong enough to hold us steadfast in our course. We choose our interests and, once chosen, they should receive our intelligent direction. As we classify them in the order of their hold upon us, we begin to learn self-control and through it the mastery of life. The end is worth our utmost effort. If we apply ourselves to it scientifically, inventively, faithfully, devotedly, we shall succeed.

Roads

BY MARION B. SHOEN

This world is such a busy place,
Its roads wind up and down;
They pass by every city place,
Through every sleepy town.

The din of traffic every day
Must be quite hard to bear;
And yet they never run away,
They never seem to care.

They learn of life, these busy roads
That stretch serene, below;
They carry many heavy loads,
Yet peace they always know.

The Strange Case of Beulah Blake

The following is the story of an actual occurrence in which a woman met death as the result of obsession induced by dabbling in mediumistic phenomena. It shows in a striking manner the great danger connected with such practices.

BY LINDA HUBER

“**T**HAT’S ALL bunk, Stanwick! There couldn’t be such a thing as obsession. A man, or a woman either for that matter, has control over his thoughts and actions. There’s too blamed much of this psychic rot making the round these days—a lot of rubbish no one can prove.”

“I’ll grant you that, Glen; but for a doctor of your experience with life in many forms I am rather surprised that you are not more familiar with some of these things like obsession.”

“Obsession be hanged!” snapped Dr. Glen Cushwa, “You have imbibed too freely of all that frenzied rot. Too many years in India and China have changed my sensible old friend Stanwick into a morbid eyed—,”

“That is hardly fair, Glen. Let us not strain our long friendship over this matter, it’s not worth it. I merely stated that the asylums and prisons are filled with cases of obsession, many of which could be healed and released by a course of mental treatment that would gradually change their false beliefs and their prevailing style of thought.”

Stanwick lifted his tall form from the depths of the wing chair and strode up and down the friendly room. His pale, lean face bore the unmistakable signs of one who has touched upon unspeakable things; gained knowledge which the world in general is not yet ready to receive. Hands thrust deep into the pockets of his maroon lounging robe, he stood a moment before Dr. Cushwa and gazed into his face without seeing him.

“I wish I could help you understand these things, Doctor, for they are as true as the gospel, and in your profession you could help many souls back to health and freedom without shoveling pills and medicine down their throats. Medicine is absolutely no good in such cases.”

A few more rapid strides across the deep oriental rug and Stanwick again sat in his chair.

“You know,” he continued, “I am not what the world would term a religious man; but I know how absolutely necessary it is for a person to choose his thoughts. If people could see with unblinded eyes the guests they entertain by their thoughts, a lot of them would join a church or take a solemn vow to keep their thoughts pure.”

“For heaven’s sake, Stanwick, let up on the preaching. What do you mean by ‘guests they entertain?’ Is that some more of India’s beliefs? Reckon you will soon be telling me fairy tales are true and that vampires roost on our chimneys on moonlight nights.”

Stanwick laughed heartily at this, then again that serious expression veiled his face.

“No, I do not mean vampires, although that is ghastly true also. You see, Glen, it’s like this: the natural plane which we call our world is interpenetrated by another plane, invisible to us, known as the astral or subjective plane. When a person dies his mortal body of course is properly buried; but his spirit body goes to the lower astral plane if he has not lived a spiritual life. I don’t necessarily mean

a religious life—there is a vast difference between those terms. This lower astral plane is actually crowded with disembodied spirits. They are 'earth-bound' and cannot get away from the material world where they acted their parts in the drama of life."

"Is that the place we call hell, in common parlance?" interrupted Dr. Cushwa.

"No, it is not; that region lies still deeper in the lower realms of the earth's aura. The so-called wicked do not go to that place immediately after death as we were taught to believe. But to get back to our subject, these entities swarm about persons in the material world who are mentally negative or even depressed, also those who are impure, unchaste, or evil in their thoughts and actions. Like attracts like, and every person draws to himself unseen spirits like unto his desires and his thoughts. Whenever a person will allow himself to become negatively passive, he runs the risk of having an entity from the astral plane take possession of him to a greater or lesser degree. And unless he is aware of this, recognizes that the thoughts and suggestions which come to him are not his own, and is strong enough to throw off this influence, he is headed for disaster and destruction."

"What do you mean by disaster? Suicide?"

"Anything can happen to him. Some of the worst crimes recorded in history have been committed by persons who were obsessed. Such a person listens to the thoughts which are projected into his mind and acts out the part which the entity directs him to do. This explains why many criminals can give no reason for the crimes they commit."

"Sounds too far-fetched to believe, Stanwick, and yet I have seen—; but what proof have you that this stuff is true?"

Stanwick's grey eyes held a far-away look in them as he gazed into the cheerful grate fire. A log sputtered and crackled, sending a shower of tiny golden sparks over the hearth; outside the wind screamed and groaned, slapping the

dripping November rain in fitful sheets against the shuttered windows. Somewhere in the distance a lone dog howled dismally. The silence grew tense; neither man spoke. An indescribable depression seemed suddenly to weigh upon them. Was that room now filled with a company of earth-bound souls, waiting—waiting for an opportunity to enter into a human organism and then gradually possess it? For once in his well-ordered life Dr. Cushwa felt a chill of clammy fear crawl up his spine and fill his being with dread. Both men heaved a sigh of relief when the merry little chime clock on the mantel rapidly whirred the hour of twelve.

"Proof" began the older man. "Yes, I have proof, but I never expected to use it to convince any human being as to the absolute truth of this matter. You remember Beulah Blake, Glen?"

"Sure, fine looking girl. Always wondered why you didn't marry her after your wife passed out in that accident. What about Miss Blake? She's dead too if I remember rightly."

"Yes, she is—five years ago, and in order to convince you of the truth of my statements I will tell you *how* she died, for I am the only living person who knows *what* caused her death."

"Don't confide in me, old man," began Dr. Cushwa, seeing that bitter memories were stirring Stanwick.

"That's all right, I want to tell you. After Alice died I began to go to Leon Nicosky who was in our city of Dalton that winter. He was a materializing medium. I had learned the possibility of spirit return, and in the first agony of losing Alice I was hopeful of again finding her by this method, through Leon Nicosky. It was at one such seance that I met Beulah Blake. I liked immediately the lovely light of kindness in her eyes. As time went on we found we had much in common, and our friendship began to deepen. However, one thing bothered me. She had been told by Nicosky she could develop mediumship, and she had accepted the idea, so much so that she

was considering giving up her lucrative position as purchasing agent for the Marlborough Art Company and devoting all her time to the giving of spiritual readings."

"Is that a form of fortune telling?" interrupted the doctor.

"Yes, it is," continued Stanwick, "and it is termed necromancy. I argued with her, pleaded with her to give it up for I had already seen the beginning of the damnable effects of it—her nervous energy was being sapped from her. One dismal night at a seance Nicosky told her a malignant spirit was trying to possess her. He warned her, even urged her to give up entirely the whole matter."

That was queer," broke in Dr. Cushwa again; "if he believed in this game why would he caution Miss Blake not to enter into it?"

"Because he felt the sanguinary instincts of the entity, and he saw what her end would probably be," explained Stanwick, mopping the moisture from his bronzed face. He told me to use my influence, adding that Beulah would not have the *strength of will* to overcome the power of the disembodied spirit who was trying to possess her. I did all I could, but to no avail. She was obdurate and began to sit at her home to develop mediumship. She was elated when finally she could give readings and get messages by slate writing."

"One night she induced me to sit with her. She had arranged a small room at her apartment which she used for a seance room, fitted it up with the usual table, few chairs, red light, and so on. We were both sitting at the table this night, our finger tips barely touching the top; the long aluminum trumpet lay in the middle. It wasn't long before the trumpet began to move, then it glided off the table, floated upward, touched her

head rather gently and mine with a great deal of force. I couldn't control the chills that raced up and down my spine. Then all of a sudden I saw Beulah's form stiffen; her eyes became fixed and stared into space—she seemed almost rigid. To my horror I saw she was becoming entranced! She finally began to speak, and I shall never forget her voice, for it was not her own low, sweet voice; it was coarse and harsh, the voice of a man; her lips curled back, her features changed, and she looked positively hideous.

"I did not dare interrupt her by calling her name, so I sat in stupefied silence, waiting for I knew not what. Then she began to speak in a loud, rumbling voice in an unfamiliar tongue. My God! will

I ever forget the horror of that night? When finally she came out of the trance she was weak and sick. I carried her out of the room and laid her on the davenport in her tiny living room, all the while pleading with her to give up the hellish business."

"Don't leave me, Stan, don't leave me

alone,'" she kept whispering over and over. "Don't let him kill me."

"Then I tried to soothe and quiet her, and asked her to promise me to let mediumship alone, to let go of it before it was too late."

"It's too late now, Stan," she whispered. "Too late, for the guide who calls himself 'Consuming Cloud' possesses me, mind, soul, and body. He tells me he will make me the greatest medium the world has ever known if I will allow him to speak through me. But oh, Stan, his strength frightens me. He impresses me to do such terrible things, even to throwing myself down from the top of the Wineroft Building. It is so overpowering, and I am as weak as water. He told me he would never leave, never give me



up'; and then she began to sob hysterically. But before I left that night she had promised me she would give it all up, and I hoped and prayed it wasn't too late and that she would yet have enough will power to throw off that devilish entity. Do I tire you?"

"Not at all, old man, only I don't want you to drag out all of this personal affair to appease my wrath—don't tell me the rest of it if you'd rather not."

"I must finish else you will not be convinced in the end. About ten days after that my firm sent me to the west coast. I had a few letters from Beulah, but instead of their bringing me the expected good news she advised me she was giving readings and that her future success was assured. Immediately I wrote and again pleaded with her, reminding her of the promise she had given me. However, before her reply could reach me I was ordered to China. I sent her my address from Hanchow, but because I stayed only a day or two in each town I never got her letters, if she wrote any. I was there nearly a year, and then I came back to the States. One night while en route I was sound asleep in my stateroom, when all of a sudden Beulah seemed to appear to me, screaming in agony, 'Stan, Stan, oh my God, Stan, save me, save me! He's killing me at last!'"

"I jumped up, got out of bed, and jerked open the door half expecting to find her mangled body, but there was nothing there of course."

"That was an old-fashioned case of nightmare. I've heard chop suey will do it," Dr. Cushwa offered, breaking the tenseness of the moment.

"I would to heaven it had been a dream," returned Stanwick, his lean face twitching painfully as the bitter memories swept over him. "I tried to get in touch with her by cablegram but did not succeed. As soon as I got into San Francisco I took a plane for Dalton and got there early the next morning. I hustled up to my hotel suite and got cleaned up, intending to call up Beulah as soon as I had gotten some breakfast. There was a

restaurant across the street, and when home I usually had my morning coffee there. I knew the cashier, Nell Hampton; she was a girl from my home town, and I had teased her when she wore pigtails. This morning I opened the door quickly, intending to hurl some raillery at her as usual. But she had changed in her attitude, acted queer I thought. She had known that Beulah and I were friends.

"Well, I didn't have the time or inclination then to seek the cause of her attitude, and as soon as I had finished my cakes and coffee I went to Beulah's apartment. When I received no answer to my repeated rings I hunted up the landlady."

Stanwick stopped speaking abruptly and for a few seconds neither spoke.

"She was no longer there?" asked Dr. Cushwa, feeling the end was not yet.

For an answer Stanwick got up and went to the other end of the room. He nervously fingered a Chinese cabinet, pushed back a panel, thrust in his hand, and withdrew a worn, folded newspaper. "This is what the landlady gave me in response to my questions," he said. Without glancing at it he quietly handed it to Dr. Cushwa, who stared at the heavy, black headlines. Then he read:

"Beulah Blake Found Dead"

"Beulah Blake, well known spirit medium, was drowned early this morning in the Susquehanna River. Officer O'Reilly in making his rounds was passing near the old boat landing when he heard a scream followed by a splash in the water. He rushed to the spot just in time to see the body of a woman sink beneath the current. After repeatedly diving he succeeded in bringing her up. A hurry call brought the respiratory squad, which worked over the body for two hours but did not succeed in bringing back life. Miss Blake had been observed by her landlady and others during the past several days to be in a state of great excitement. She had told friends she was being

hounded by somebody or something, and she was afraid it would get the best of her. She heard voices, she said, that commanded her to commit suicide, and that gave her no peace. No other evidence has been disclosed to indicate the cause of her death."

Silence again filled the room. The fire had died down and the chill of the other plane seemed to spread over the place. At length Dr. Cushwa broke the silence. "Well," he said, "it does look as though she was subjected to some kind of extraordinary influence. Possibly you are right in thinking that that influence came from the invisible plane. I am quite willing to admit that the universe has many

powers and potencies in it which we human beings know very little about, but which nevertheless may be real. I am always open to conviction. I shall look further into this matter which we have been discussing."

"There was no question in my mind about it," replied Stanwick. "After having previously observed her under the compelling influence of that discarnate spirit, I knew instantly that it had finally mastered her. It was a terrible experience for me and a tragic warning. I decided then and there to have nothing more to do with mediumistic phenomena. I dropped all that stuff completely, and have never been near it nor taken it up since."

The Dweller on the Threshold

As to just who or what the Dweller on the Threshold is, has long been a matter of speculation and investigation by esoteric students. The author of the following article answers this question clearly in accordance with the Rosicrucian version of the subject.

BY SYLVA B. BAKER

NOT LONG AGO an article appeared in another magazine under the above title. The writer used the expressions "the Dweller" and "the Threshold" in two ways. First he defined the Threshold as a ceremonial, ritual initiation and its Dweller as one of the participants in this rite. In the second half of the article he presented the Threshold as any opportunity and the Dweller as any obstacle which stood in the way and which must be faced by the person wishing to take advantage of the opportunity.

While we do not question the right of anyone to use and interpret these terms in any way he sees fit, still it might be well in order to avoid confusion in the minds of general readers to make clear just what is meant by these expres-

sions when they are used in the literature of the Rosicrucians.

The Dweller on the Threshold is an elemental being who appears before the one seeking admittance to the superphysical worlds and who must be conquered before the aspirant can enter these realms. Sometimes he comes in one form and sometimes in another. Most often he takes the form of a member of the opposite sex of a particularly horrible appearance. This was the case in the experience of the fictional character in "Zanoni." The Dweller in that instance is described as follows:

"It was as that of a human head, covered with a dark veil, through which glared with livid and demoniac fire eyes that froze the marrow of his bones. Nothing else of the face was distinguishable—

nothing but those intolerable eyes; but his terror, that even at first seemed beyond nature to endure, was increased a thousandfold when after a pause the Phantom glided slowly into the chamber. Its form was veiled as the face, but the outline was that of a female; yet it moved not as move even the ghosts that simulate the living. It seemed rather to crawl as some vast, misshapen reptile. All fancies, the most grotesque, of monk or painter in the early north would have failed to give to the visage of imp or fiend that aspect of deadly malignity which spoke to the shuddering nature in those eyes alone. All else so dark-shrouded—veiled and larvalike. But that burning glare, so intense, so livid, yet so living, had in it something almost *human* in its passion of hate and mockery.”

The Dweller in this particular case was the result of sensuality and disobedience.

Max Heindel gives us a description of another Dweller, as well as the history of the previous life of the man it haunted. This man in a former incarnation had been a Jesuit, very ardent, almost to the point of fanaticism, for the advancement of his order. He had subjected others to death, torture, loss of property, and other abuses in order that the Jesuit Brotherhood might be served. He had shut out of his heart both love and hate. He had not, however, succeeded in shutting out lust. Thus lust and cruelty would have made him a monster had they not been redeemed in part by his absolute sincerity in his devotion to his order, for which he would have sacrificed himself just as quickly as he sacrificed others, and by the noble effort he made not to let sex entirely master him. His vices produced a Dweller of particularly horrible aspect. The following is the description given of it by Mr. Heindel:

“This dreadful shape had drawn its being from acts of cruelty committed by the man in a bygone life; it had fed on the curses of his tortured victims, and gorged itself upon the odor of their blood and their perspiration as is the wont of ele-

mentals; it was a monster in every sense of the word. Death of its progenitor rendered it latent, but in a new birth figure time was marked for retribution upon the clock of destiny. The hate, anger, and malice stored in the monster radiated back upon him pang for pang. When we saw the thing, it appeared as a shapeless jellylike mass with many large greenish eyes imbedded at different parts of its body. Every few seconds a sharp-pointed, swordlike projection shot out from the most unexpected places in its body and pierced the poor lad who lay cringing upon his bed. Then although the monster had no mouth wherewith to laugh, it seemed convulsed with fiendish glee at the fear and pain it had given. At other times one or another of the eyes seemed to dart from the monster, projected upon what resembled an elephant’s trunk, and it would halt within an inch of the victim’s eyes, gazing into them with a compelling power of awesome intensity.”

Here we have the real nature of the Dweller explained. Whatever may be the *shape* it takes, the *nature* of the Dweller on the Threshold is the simplest and most easily understood thing in the world. For its nature is nothing more nor less than SIN.

It has often been said by ministers in the churches that the first year following conversion is apt to be the hardest year of one’s life, that immediately following conversion all the evil in a person’s inmost soul, even evil whose presence he never before suspected, will come forward to tempt and try him. It is stated in “Gleanings of a Mystic” that “conversion is to the exoteric religionist exactly what Initiation is to the higher mysticism.” That being true, what would we naturally expect to find in the experience of the one who chooses “the shorter, harder road of Initiation?” Why, that he will meet *sin*, blocking his way, but *sin* in a more intensified, concentrated form. And this is exactly what happens. The candidate for Initiation must meet and conquer not only all the

evil that is in his nature at present, but also all the unexpiated evil of which he has been guilty in previous lives. At the time of Initiation all our wrongdoing in past incarnations which has gone unpaid for takes concrete form before us in an elemental being which we call the Dweller on the Threshold. There is only one way in which it can be vanquished. That is to face it squarely, admit that it is of our own making, and promise to retrieve the evil acts which it represents.

A somewhat similar experience accompanies or precedes every advancement. Evil in some form always stands at the portal. At every forward step we must prove our ability to "be not overcome of evil, but overcome evil with good."

Even the Master who is about to become one of the Saviors of the world has to meet such a test, differing only in degree, not in kind. We are all familiar with the story of Christ's temptation. Buddha was also tempted by the Ten Chief Sins. First came selfishness, which urged the Buddha to keep the new-found truth for himself alone and not give it out to help the world. Then came Doubt, telling him to give up the search as it was hopeless. Superstition reminded him of the harm he might do by overthrowing the worship of the established gods. Passion came and first tempted him with pleasure and beauty, then took the form of his beloved wife, Yasodhara; but even this failed to draw him away from his chosen path. Then, in order, came Hate, Lust of life, Lust of fame, Pride, Self-righteousness, and Ignorance. All these had to be vanquished before the Buddha could enter upon his life work.

It has often been remarked that many classic writers have an insight into occult truth. In no case is this more evident than in Tennyson's tales of the Quest of the Holy Grail, which are all full of in-

terest. They are stories of the Quest undertaken by men of several different types in search of spiritual sight. But it is with the story of Lancelot that we are particularly concerned, as it deals especially with the Dweller on the Threshold and with Initiation. His experience reminds us again of the verse of Scripture so often quoted by Max Heindel with reference to Initiation: "The kingdom of heaven suffereth violence, and the violent take it by force."

Tennyson begins by telling us in Lancelot's own words that,

"... In me lived a sin
So strange, of such a kind, that all of pure,
Noble and knightly in me twined and clung
Round that one sin, until the wholesome
flower

And poisonous grew together, each as each,
Not to be plucked asunder.

... Then I spake

To one most holy saint,
who wept and said

That, save they could
be plucked asunder,
All my quest was but
in vain."



Following this
saint's advice Lancelot
vowed to tear
out this evil from his
heart, and so great
was his struggle that

it brought on a return of a temporary madness which had afflicted him once before. It was while in this condition that he met his kinsman, Sir Bors. Seeing him riding so furiously, Sir Bors realized that he was "mad, and maddening what he rode." Sir Bors stopped him to inquire why he "rode so hotly on a quest so holy." To this Lancelot replied,

"... Stay me not!

I have been sluggard in the race, and I
ride apace,
For now there is a lion in the path."

Sir Bors rode on, much troubled about Lancelot of whom he was very fond. While still tormented by his madness Lancelot was set upon and overcome by lesser knights, small men who when

Lancelot was at his best would have feared even the shadow of his sword.

At last he came to the shore of a dark sea which was being threshed by a great storm. A ship was being tossed about by the storm and was half buried in the raging waters. In his despair Lancelot resolved to embark upon it and lose his life:

"And in the great sea wash away my sin."

However, the wind fell. The moon and the stars appeared. Lancelot's life was preserved. After drifting in the boat for seven days he felt the prow touch land. He had reached the enchanted Castle of Carbonek, which rose sheer out of the water:

"A castle like a rock upon a rock,
With chasmlike portals open to the sea,
And steps that met the breaker."

Here after his long probation Lancelot at last came face to face with the Dweller on the Threshold, and passed through the experience of Initiation. As he had thought of his sin as a lion, it now appeared to him in the form of a lion. There was no human keeper at the door of the castle. (An interesting point. No human being can really initiate another.) Only a lion stood on each side of the portal.

Lancelot leaped from the boat and rushed up the steps. At the top he drew his sword. Instantly both beasts "with sudden-flaring manes" rose upright, and each seized one of his shoulders. Lancelot would have slain them with his sword, but the voice of his Teacher came to him warning him not to strike:

"Doubt not, go forward; if thou doubt,
the beasts
Will tear thee piecemeal."

At the same time the sword was dashed from his hand. No material weapon can be used against the Dweller.

Having passed the lions, Lancelot was

free to cross the Threshold and follow the voice which called him upward.

"Clear as a lark, high o'er me as a lark,
A sweet voice singing in the topmost tower
To the eastward; up I climbed a thousand
steps."

At the top of these was a door through which he passed, and here at last he beheld the Holy Grail:

"All palled in crimson samite, and around
Great angels, awful shapes, and wings,
and eyes."

Here he also heard holy voices singing:

"Glory and joy and honour to our Lord,
And to the Holy Vessel of the Grail."

It will be seen from all this how far more important than any mere participant in a rite is the real Dweller on the Threshold. "Let not man deceive you with vain words." The Dweller on the Threshold is the embodiment of your own past sins.

Let Me Come Back

BY SHASTA LEILA HOOVER

When I have learned the lesson in that
school

That all must learn who earthly wisdom
lack,

When I my grades have passed and
found thy rule

Of Life—let me come back.

Back to this field of turmoil and of strife,
Back to this mundane life.

Give me not wealth or beauty, love or
fame,

Friends or position or the chance to shirk
The sterner ways; but unpolluted name,
Compassion for the weak, and love of
work—

To fill the gap wherever there is lack
Of love or joy—

Dear Lord, let me come back.

Midsummer and the Risen Christ

The solstitial points are vital points in the yearly Cosmic Drama. The following article shows how and why the Summer Solstice plays an important part in the spiritual economy of our earth as well as the better understood Christmas or Winter Solstice.

BY GLADYS RIVINGTON

THE CHRIST story is eventually to be our story, therefore we have a particular interest in tracing it again and again as the changing seasons bring it to mind, and in letting it sink deep down into our hearts, for only that which we think and know in our hearts do we become.

There are different ways of regarding the four cardinal points of the year:

First, we may see them simply as seasonal changes brought about by the various phases of the earth's yearly pilgrimage around the sun.

Second, we may add to our astronomy a little astrology and think of them in terms of the passing of the sun into the cardinal signs of the zodiac, initiating certain activities for the coming quarter year.

Third, we may be chiefly occupied with the religious aspect through the church festivals which come at these cardinal points.

Fourth, we may go a step further and note the correspondence between the recorded lives of the world's great teachers and saviors and the sun's yearly passage through the zodiac.

The true Rosicrucian student is aware of all these various aspects of the seasonal changes, and more. To him the spring and autumn equinoxes and the winter and summer solstices mark turning points in the life of the indwelling Planetary Spirit of the earth, that great Christ Spirit which manifested among men for a few years in the body of Jesus

of Nazareth. When that body was crucified on Golgotha the Christ Spirit gained access to the earth through the vital body of Jesus and the blood which flowed to the ground. He then took possession of the earth, infusing it with His aura and enduing it with His life, much as we infuse life into our physical bodies. The earth is now sustained and guided by the Christ life and love.

The great festivals of the Christian church are celebrated at the seasonal points of the year. Christmas at the winter solstice and Easter at the time of the vernal equinox are the two church festivals most widely known. In the fall comes the Feast of the Immaculate Conception, and June 24th is dedicated to John the Baptist. The Ascension of the Lord is celebrated prior to the summer solstice, or just forty days after Easter. Other religions have had and have their observances at these times. We may give as examples the Passover of the Israelites at the vernal equinox, the Jewish New Year in the fall, and the Roman Saturnalia which was held at about the time of the winter solstice.

Those who wish to discredit Christianity advance as a criticism that it patterns its holy days on those of the pagan and pre-Christian religions. Critics should know that all religions were pointing to the one religion which was to come, the universal religion of Christ. Therefore it is not strange that earlier religions, as well as Christianity, make their religious year conform to the solar story. Rather, it is a sign of the

cosmic wisdom manifested in all true religions.

Orthodox Christianity, it must be said, has materialized this drama of the life of Christ Jesus as given in the Gospels, limiting a universal truth to one historical event. They apply it to Jesus of Nazareth only, in whom they see a personal Savior who suffered once and who takes from the individual the guilt of his sins. The greater significance of the sacrifice of Christ is not taught by them. As a consequence the Christian holy days are to the orthodox Christian but commemorations of certain events.

The Christian mystic needs a *living* belief, and to him each year brings new acts in the cosmic drama. He sees a new wave of the Christ Light approach the earth each autumn; greets it as fully born into the earth at Christmas; beholds it rise in splendor at Easter; and witnesses its ascension to the Father at midsummer.

This teaching concerning Christ as the indwelling Planetary Spirit seems to be unique to the Western Mystery School of the Rosicrucians. Occultists of other schools recognize the solar origin of the story of Christ Jesus as well as that of other great world teachers, but some of them deny entirely its historicity, alleging that it is just another presentation of what they are pleased to call "the solar myth." In their effort to counteract the effect of the church's teaching regarding the nature of Christ's mission and the personality of Jesus of Nazareth, they go to the opposite extreme. In the Rosicrucian School we find a blending of the two poles of thought.

Let us now consider particularly the summer solstice. This marks the completion of the withdrawal of the Christ Spirit from the aura of the earth to the World of Life Spirit. Just as we leave our physical bodies each night, so the Christ withdraws each year for a season of rest and refreshment. We will quote from an article on "The Midsummer Festival" by M. M., published in this magazine June, 1931. It gives the de-

scription of the ascension to the spiritual realms by one who was privileged to see it on the inner planes:

"How this is accomplished can be learned first-hand by those who have earned this holy privilege. But the experience must always be concealed behind words, because it is impossible to put experience on the superphysical planes into speech. We are trying to describe another dimension of space which words cannot describe.

"At the Midsummer Festival the hosts of heaven rejoice, for the 'Great Sacrifice' has been accomplished once more. Legions and legions of angelic beings bear 'Earth's Redeemer' to the gates of the World of Life Spirit. He has accomplished the work of speeding up the vibration of the earth, with its inner worlds, just a little more. These angelic beings form group after group according to their status in evolution. Their bodies are luminous and dazzling with the white light of heaven.

"There are certain ones who form a golden cloud with their radiant bodies 'like unto the rays of the sun.' In this the Christ is borne on high. At length He steps forth and blesses them. At this the 'Music of the Spheres' bursts forth, and reverberates throughout the worlds. Christ has risen to life more abundant."

At midsummer there is another festival, that of the nature spirits, and we will quote from the same article a description of the joy shown by them on this midsummer night when nature is manifesting her fullness and beauty:

"Those little creatures known as 'nature spirits' perform a very wonderful miracle in the great economy of nature, for it is they who furnish the link between the stimulating energy of the sun and the raw material of form. They work under the guidance of higher beings, the angels, who guide the evolution of the plant kingdom. On the Festival night they rejoice too that they also have done their work faithfully so that there may be life more abundant on

earth. They reflect on the physical plane the great festival in the higher realms of this Midsummer Night."

What of the earth and its inhabitants when the Christ Spirit withdraws at midsummer? They are left with "John the Baptist," to whom June 24th is dedicated. You remember that John the Baptist was the forerunner of Christ. It was said of him: "Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he."

John typifies to us the pre-Christian era, the consciousness that prevailed before Christ took upon Himself the task of purifying the earth's aura. This is the consciousness that prevails during the summer months, plus that amount of true Christian spirit that has been assimilated and absorbed by the human race. John said, in comparing himself to the Christ: "He must increase but I must decrease." Year by year as Christ accomplishes His magic in the earth, its materiality is lessened, the heavy mass is lightened and the "sorrowful star" absorbs a little more of the light of heaven. Each year as He withdraws at midsummer He leaves a little more of Himself in the hearts and minds of men. Gradually "John the Baptist" decreases, as the Christ increases.

Midsummer and the months immediately following, then, are a time when we may weigh ourselves and see how much nearer we have come to the Christ ideal than we were a year ago. "It is expedient for you that I go away," said Christ. Expedient that there may be an opportunity for the "Christs-in-the-making" to learn just where they stand and what they are able to do when the Master's help is withdrawn. Summer time calls to man to play, to relax, to enjoy nature. Spiritual work is harder at this

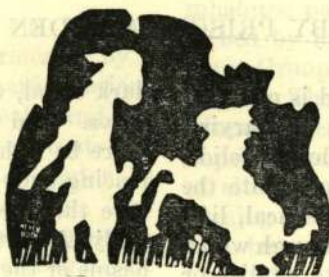
season than in the winter months—harder but more meritorious. Of what avail is the annual sacrifice of Christ unless it stirs us to action? The measure with which we mete at this season will be the measure that we shall hold out to receive the spiritual impulse in the fall.

Man will not always live under the law of alternation. Summer and winter, day and night, seed time and harvest, light and darkness as we know them at present belong to the Age of the Rainbow, or as we call it, the Aryan Epoch. Always "the old order changeth, yielding place to the new," and this present Epoch is to be followed by Christ's kingdom, the New Galilee, the Sixth Epoch. Something of what this will be is told us in "Revelation":

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the gates of it shall not be shut at all by day: for there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

The New Era is ready when we are, but first we must have built the "house not made with hands," called in the Rosicrucian terminology the "golden wedding garment" or soul body. This garment of love and light, woven by continual deeds of loving service, alone will admit us to Christ's kingdom.

Thus SERVICE is the great lesson of this drama of the four seasons. A new



meaning is revealed in the words of Christ Jesus, "I am among you as he who serves." He calls upon us to follow in His steps, and that we may not be discouraged He extends to His followers the name of friends. "Ye are my friends if ye do whatsoever I command you." This brings to mind other of His words: "A new commandment give I unto you that ye love one another as I have loved you." And though nineteen centuries

have passed since then, though nations have risen and been brought low, though empires have come into being and sunk into oblivion, this commandment is as new as it was on the day it was given.

Something of the depth and wonder of the Christ love is borne in upon us as we meditate year after year upon the revelation given concerning this mystical Cosmic Drama of the Four Seasons.

The Ethers and Etheric Currents

The four ethers constitute one of the most fascinating subjects of occult science. The Rosicrucians alone have so far adequately described them and their all-important role in human life. The following article brings out some interesting side lights on this subject, including the relation of electricity to the ethers.

BY PRISCILLA ALDEN

THE PHYSICAL world is made up of seven subdivisions of varying density. These include the solids, liquids, and gases which constitute the basis of all form, and the chemical, life, light, and reflecting ethers through which the quickening spirit imparts vitality or distributes life force to the multiplex varieties of form found in the four kingdoms of the material world.

Light has come to be regarded as a simultaneous electric and magnetic strain in the ether, which is propagated at enormous speed in the same way as a transverse wave. The wave theory is incomplete but still satisfactory in helping us to understand the fascinating behavior of light. * when an explosion occurs the light whereby we see it, the sound that reaches our ears, and the earth tremor that accompanies it are the result of waves in ether, air, and earth respectively.

At one time there was no light, only a

dark cloud, without form, coming out of chaos. God is Light; and God said, Let there be light: and there was light. In tracing back through the Memory of Nature the seer discovers that when the early Atlanteans came up out of the basins of the earth for the first time they beheld the portal of the rainbow, the entrance gate of the New Age. One of the manifestations of Deity is the sevenfold path of color, exemplified by the rainbow, which ever beckons us on to a higher life, for the path of truth extends upward.

Once again we are entering a New Age; another great world transformation is coming. It is the work of the Rosicrucians and other similar agencies to teach the building of the soul body, (*soma psuchicon*), the Golden Wedding Garment, in preparation for this Age. The soul body is made of the light and reflecting ethers. It will be necessary to have this in the New Age, for flesh and blood cannot enter the kingdom of God. It is developed by living a Christian life, the

* "Light," by C. C. Vernon.

keynote of which is service and self-sacrifice.

The physical atoms of our body are permeated by the chemical and life ethers, the quality of which the Recording Angels select for us individually according to the light and reflecting ethers we have built into our vital bodies in former lives. While the atoms of the physical body change completely from time to time, the prismatic chemical and life ethers attracted by the archetype at the time of birth never change during the earth life. That is why scars remain upon the body. The physical atoms of our body are shaped somewhat like the earth. A prismatic ether atom interpenetrates and vibrates each physical atom, the top of which corresponds to the north pole while the lowest, narrowest point corresponds to the south pole. In this manner is our body made alive and capable of motion.

The earth is similarly permeated by a cosmic body of ether. The manifestations we note as the aurora borealis and the aurora australis are etheric currents circling the earth from pole to equator as currents in the physical atoms do. The etheric force of these currents may be dynamic (positive) or static (negative). Evolution arouses this force into action and then resolves it back into inaction (death). Ether is the medium through which the life forces work. Its dynamic energy working through one pole is called positive, and its static energy expressing itself through the other pole is called negative.

The relations of plant, animal, and man to the life currents in the earth's atmosphere are symbolically represented by the cross. The lower limb of the cross indicates the plant with its root in the chemical, mineral soil. The Group Spirits of the plant kingdom are in the Region of Concrete Thought, which interpenetrates the earth. From these Group Spirits flow streams or currents in all directions to the periphery of the earth, passing outward through the length of plant or tree.

The comparatively weak and invisible currents generated by the Group Spirits of the plants are of the same nature as static electricity.

The animal is symbolized by the horizontal limb of the cross. Its spine is in a horizontal position, and through it play the currents of the animal Group Spirits which encircle the earth. This is likened to dynamic electricity.

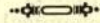
Man is represented by the upper limb of the cross. Since the great Christ Spirit became Regent of our earth 2,000 years ago, His beneficent ministrations have attracted more and more of the interplanetary ether to the earth. The etheric Christ Rays are yearly becoming more and more forceful, and their static electricity is being liberated. These Rays are radiated through every part of the earth, which is the body of the Christ, from the center to the periphery. In the inhabited parts of the world they are absorbed by humanity as the rays of the plant Group Spirits are absorbed by the flower. The Christ Rays give us the "inner urge," which is slowly but surely impelling mankind to adopt an attitude of altruism, and the Christ light is beginning to radiate from us. When we have become fully impregnated with the Christ Rays we shall walk in the Light as He is in the Light, and we shall have fellowship one with another. As the vital body of the earth becomes more luminous we shall be walking in a sea of light, and when we learn to forsake our ways of selfishness and egotism through constant contact with these beneficent Christ vibrations we also shall become luminous.

The eye as it is now constituted will then not be of service to us, therefore it is now beginning to change, and we are experiencing the discomfort incident to all reconstruction. Instead of the etheric rays which emanate from an object bringing a reflected image to the retina of our eye as at present, the so-called "blind spot" will then be sensitized, and we shall look out through the eye and see directly the thing itself instead of the image upon the retina.



MAX HEINDEL'S MESSAGE

Taken from His Writings



Thought Power

THE NEW Testament was written in Greek originally, and the word *Logos* means both word and the *thought* which precedes the word, so that when John tells us in the first chapter of his Gospel that "In the beginning was the word, and the word was with God, and the word was God," we may also translate that verse: In the beginning was the *thought*, and the *word* was with God, and God was the word. *Everything exists by virtue of that fact* (the word). In that is "life."

Everything that exists in the universe was first a *thought*, that thought then manifesting as a *word*, a *sound*, which built all *forms* and itself manifested as the *life* within those forms. That is the process of creation, and man, who was made in the image of God, creates in the same way to a certain extent. He has the capability of thinking; he may voice his thoughts and in that way, where he is not capable of carrying out his ideas alone, he may secure the help of others to realize them. But a time is coming when he will create directly by the word of his mouth, and he is now learning to create by other means, so that when in time he becomes able to use *his word* to create *directly* he will know how. That training is absolutely necessary. At the present time he would make many mistakes. Besides, he is not yet good—he would bring into being demoniac creations.

In the earliest dawn of man's endeavor, he used the *solids*; muscular force was his only means of performing work, and from bones and stones which he picked up from the ground, he shaped his first crude instruments to be wielded by his arm. Then came a time when in a rude dug-out he first trusted himself to the waters, a *liquid*; and the water wheel was the first machinery. The liquid is already much stronger than the solid. A wave will raze the decks of a ship, tear out the masts and twist the stoutest iron bar as if it were a thin wire; but water power is a stationary force and therefore limited to work in its immediate vicinity. When man learned to use the still more subtle force which we call *air*, it became possible for him to erect windmills in any place to do his work and sailing vessels brought the whole world into communication. Thus, man's next step in unfoldment was achieved by the use of a force still subtler than water and more universally applicable than that element. But wind was fickle and not to be depended upon; therefore, the advancement in human civilization achieved by its use paled into insignificance when man discovered how to utilize the still more subtle gas which is called *steam*, for that can be made *anywhere and everywhere*, and the progress of the world has been enormous since its advent. There is, however, the drawback to its utility that steam-power requires

cumbersome transmission machinery. This drawback is practically eliminated by using a still more subtle force, more readily transmissible: electricity, which is altogether invisible and intangible.

Thus, we see that the progress of man in the past has depended upon the utilization of forces of increasing subtlety, each force in the scale being more readily capable of transmission than the ones previously available, and we can readily realize that further progress depends upon the discovery of *still finer forces transmissible with still greater facility*. We know that that which we call wireless telegraphy is accomplished without even the use of wires, but even that system is not ideal, for it depends upon energy generated in a central plant, which is stationary. It involves the use of costly machinery and is, therefore, out of reach of the majority. The ideal force would be a power which man could generate from himself at any moment without machinery.

A few decades ago Jules Verne thrilled us with delight when he conjured up before our imagination the submarine boat, the trip around the earth in eighty days, etc. Today the things that he pictured have become facts surpassing even his imagination, and the day will come when we shall have available for use a power plant such as spoken of above. Bulwer Lytton, in his "Coming Race" has pictured to us a force called "Vril," which certain imaginary beings are possessed of and which they can use to propel themselves over land, through the air, and in various other ways. Such a force 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.

An illustration will make clear how this world serves that purpose. An inventor gets an idea. The idea is not yet a thought; it is as it were but a flash *which has not yet taken shape*, but gradually he visualizes it in mind stuff. He *forms in his thought a machine*, and before his mental vision that machine appears with the wheels revolving this way and that, as necessary to accomplish the required work. Then he commences to draw the plans for the machine, and even at that stage of concretion it will most certainly appear that modifications are necessary. Thus we see that already *the physical conditions show the inventor where his thought was not correct*. When he builds the machine in appropriate material for the accomplishment of the work, there are usually more modifications necessary. Perhaps, he may be obliged to throw the first machine away, entirely rearrange his conception and build a new machine. Thus the concrete physical conditions have enabled him to detect the flaw in his reasoning; they force him to make the necessary modifications in his original thought to bring out a machine that will do the work. Had there been only a World of Thought, he would not have known that he had made a mistake, but the concrete physical conditions show him where his thought was wrong.

The Physical World teaches the inventor *to think aright*, and his successful machines are the *embodiments of right thought*.

In mercantile, social, or philanthropic endeavors, the same principle holds good. If our ideas concerning the various matters in life are wrong, they are corrected when brought into so-called practical uses and thus *this world is an absolute necessity to teach us how to wield the*

(Continued on page 432)

Rosicrucian News Review

Will Mankind Destroy Itself?

CLEVELAND, June 8. (A.P.)—A conclusion by Dr. George W. Crile that eventual extinction of mankind may result from present "high-speed living" is disclosed tonight in a book published by the Cleveland physician.

The danger, Dr. Crile asserts, arises from the tendency of civilization, especially "high-strung" modern life, to stimulate too frequently and too powerfully the thyroid and adrenal glands, the brain and their interconnecting nerves.

Under such conditions, he holds, this group of organs, termed the kinetic system, is apt to become overdeveloped and hypersensitive, and then tend to destructively dominate the entire body.

Under the application of this principle to the brain and the thyroid gland, he says, "they would inevitably reach a height of activity and speed that might destroy the individual. Thus man conceivably might be destroyed by the same tools that enabled him to reach the greatest height of his civilization."

Doctor Crile thinks there is a possibility of man destroying himself. Every so often some scientist or other individual comes to the front with a theory that civilization, including man, is on the way to early destruction. Such suppositions and theories, however, are based on an incomplete knowledge of the evolutionary facts. The earth is a great training school for humanity, supervised by Initiates of high degree who have devised the present scheme of evolution. If mankind through their ignorance or willful wrongdoing set forces into operation that threaten their existence, new factors will be injected into the situation by the Initiates so that this will be prevented. In other words, nothing is left to chance in this great cosmic scheme of which we are a part. Scientists may predict the sun's cooling off or the food supply of the earth becoming insufficient to support the increased population, but since all things come out of spirit and spirit has no limits, then all things needful can

be brought out of spirit to meet any human situation which will ever develop. Hence we need have no fear of the prophecies of doom and disaster. We can set ourselves back seriously by wrong living and wrong acting, but even this will be only temporary because every situation carries within itself the karmic seeds of its own correction.

Krishnamurti's Views

"Jeddu Krishnamurti, youthful Hindu philosopher, on a lecture program in California declares he has renounced all religious faiths, and has returned every penny of the millions of dollars given him by his followers throughout the world.

"Krishnamurti would scrap the world's economic system and social order. There would be no such thing as private property.

"Every individual would evolve his own moral and spiritual laws, thus endowing all humanity with such righteousness, such brotherly love, that no one could do wrong.

"There would be no more wars, nor famine, nor greed, for all would share all.

"But Krishnamurti does recognize the existence of a Supreme Reality, a deity the form of which he says no theologian in history has yet been able to define."

Krishnamurti seems to have become a progressive of progressives as the above clipping indicates. Socialism on an advanced scale apparently represents his present views. He has declared his independence of all organizations, stating that he does not believe in them; also that every human being is an independent unit and must work out his own salvation. He has repudiated the Messiahship which was delegated to him, and now has become a lecturer on metaphysical subjects on his own account. The more independent thinkers we can have the better even though some of them may follow tangents for a long time. Krishnamurti is a refreshing example of independent thought and independent action.

Astrology Department

Sidelights on Astrology

This article gives a large number of human-interest illustrations of the reality of planetary influence and the manner in which it operates in human lives. The proof of astrology lies in just such examples as are given here.

BY BESSIE BOYLE CAMPBELL

VENUS RULES money, music, personal love, and roses. "A rosebud need not have a brain," but who can say that that small bit of beauty with a fragrance which a human being would be glad to exude is not on the way to getting a brain, some time, somewhere. Tennyson wrote,

"If she be not fair to me,
What care I how fair she be."

an utterance far from that of one who has become impersonal. Personal attraction between two people depends largely on the agreement of their rising signs. We generate Venus love, but if we do not keep it flowing outward to other people it will be cut off, just as the automatic heater cuts off the gas when the water is hot.

When Venus was recently transiting trine to Uranus I expected to hear some news upon the subject of love. Presently I heard over the radio that there were seven hundred marriages in Rome that day due to Mussolini having issued a statement that he wanted more marriages and better, bigger babies.

The horoscope for my birthday, or solar return, for a certain year, had as the principal aspect in it Venus square to Saturn, showing sorrow for me that year; as thus foreshown, my brother and husband both died before the year was over.

My progressed sun square to Uranus showed the same event for that year.

Bing Crosby, so-called king of song, has a wonderfully well aspected Venus and Uranus, which give him a phenomenal voice through which he makes a thousand dollars a week, yet everyone has the privilege of hearing him over the radio at practically no cost. As the Aquarian Age draws nearer all the luxuries will eventually be as universally distributed as this. In former days only the rich could hear the finest music.

People die in agony under adverse transits, but when death comes at the time of transiting trines and other good aspects there is no pain at passing. For example, on December 5th, 1933, Mars was trine to Neptune in the heavens, and the headlines told of a little girl saying she was dizzy and dropping dead without any pain. She had eaten the deadly nightshade she had found in her backyard.

The transits show about what the headlines will be in the newspapers everywhere. Lately when the Sun was trine to Uranus there were headlines of speeches given in favor of unemployment insurance and old age pensions, also saying the children were bearing the brunt of the depression. On December 31, 1933 when many were drowned by the floods near Los Angeles Jupiter was in opposition to Uranus, and

the Moon, setting off this aspect, was approaching a square to both. On January 17, 1934, two thousand people were killed in India when Mercury was square to Jupiter and Uranus and Mars was in conjunction with Saturn. On the 28th of January when the Moon squared Jupiter and Uranus there was an earthquake in Mexico in which hundreds were killed. On the 25th of February when the Moon again squared Jupiter and Uranus nine young men died from inhaling gas from a defective heater at Dartmouth College. (Uranus rules gas.) On March 1, 1934, when the Sun was in opposition to Neptune, the latter ruling poison, and the Moon was setting it off by a conjunction with Neptune nine died from toadstool poisoning at a dinner in California. I have found that Mars and Neptune transiting in adverse aspect to each other cause many suicides. In Los Angeles on February 18, 1934, at the time of an opposition between these two planets seven people committed suicide.

The transits influence the weather, we read in *The Message of the Stars*, by Max Heindel. The first rain in Los Angeles in 1933 came at the beginning of November when Venus was trine Uranus; gently and effectively it fell during the night as though not wishing to intrude, and with no wind. The next rain, on November 26th, came when Venus was square to Uranus. There was a great deal of inconvenience in connection with it as it came very suddenly and with a terrific wind.

News relative to national affairs is often issued by the President when the Sun and Mercury are in aspect in the heavens. On the day when President Roosevelt said that we would recognize Russia the Sun and Mercury were in conjunction, Mercury ruling news and the Sun having jurisdiction over those in authority.

Many people have asked me from what aspect an astrologer could have predicted the Long Beach, Calif., earthquake of 1933. The horoscope of Long Beach has 7 degrees of Virgo for an Ascendant. At

the time of the first shock, March 10th, Mars was in conjunction with Neptune on that Ascendant. The next big shock came on the 16th of May, when Mars had reached the conjunction of Neptune again.

In *Simplified Scientific Astrology* we read: "The slow change of the equinox by precession relative to the fixed stars accounts for the change in humanity which is called evolution. Rays from the fixed stars are responsible for the rise and fall of nations and the temperamental changes which we call civilization." An old proverb says: "Wisdom is the daughter of old age." But the student of astrology would say rather that wisdom is the daughter of an old soul. It is developed through many lives well lived upon earth. Evolution has progressed through kindness more than through the law of survival of the fittest. A well known writer says: "This is encouraging, because it proves that progress is based on kindness."

The sun, the great cosmic reservoir of vital energy, is the source from which come all the germs of life on this planet. I heard a doctor recently say over the radio that experiments had shown that even sewer water under the rays of the sun becomes pure enough for goldfish to live in. Morris Marey writes: "The sunspots have a very definite effect on the earth's weather, and it will soon be possible to make accurate long-range predictions of weather from them."

In many charts I have recently noticed that young men who have had a three-year period of trouble have been under the aspect of progressed Sun square to the radical Mars. This is a dangerous period. It is well for people having bad aspects to Mars in their progressed horoscope to learn that "you pay esthetically for dissipating physically."

Conscience is captured wisdom. But I find that, like God, it will not intrude. Obedience to conscience tells how strong our spiritualized will power is, according to Max Heindel. We can measure it by the strength of our upward urge. And

this urge is materially affected by the transits.

Robert Ripley, who writes "Believe It or Not," has the versatility of his genius shown in his horoscope by a great scattering of planets over the entire zodiac; and so he draws from all the corners of the earth his inspiration.

"Our horoscopes show what we have made of ourselves in past lives." For example, in my class lately we went over the horoscope of a little boy who is a healer. He had nine strong good aspects to Neptune, "the planet of spiritual enlightenment." This signified his spiritualized will power and his healing power, which came from his helpfulness to humanity in many lives that he had lived before upon earth. His many good aspects to Saturn showed his power of visualization, and his well-aspected Jupiter showed that condemnation had been taken out of his soul.

The closest of the stars is probably 20,000,000,000 miles away from us. A Creator with such a vast scope surely included a perfect system of just, natural laws through which evolution is carried on. The study of astrology will teach us these laws.

Rudolf Steiner's horoscope shows the sun trine to his Ascendant, and his well-aspected Jupiter in conjunction with the Midheaven, two signs of the healer and spiritual leader.

When Mars was in conjunction with Jupiter and both of these planets were square to the Sun, on the 5th of June, 1933, there was a season of extreme heat in the Middle West and East, and there were earthquake shocks on the Pacific Coast, also floods and fires. Mars rules fire and Jupiter water. No one was caught and hurt in these disasters except

those who were there by divine appointment.

At the time of the Long Beach earthquake, March 10, 1933, a baby was born in Los Angeles, but died one hour later. Its horoscope showed the Moon in conjunction with Mars and Neptune in the 12th house, in opposition to Venus in the 6th house. Many planets in these two houses show short life as a rule. This child's Ascendant and Jupiter were both in adverse aspect to the Sun in the 6th house.

A friend brought me the horoscope of herself and her husband, progressed up to date. She said she was very nervous and had become a "back-seat driver"; that her husband's one pleasure was to take long week-end trips and that she

liked to go with him, but on account of her constant fear of accidents she was unhappy and yet did not want to be left at home; that her progressed Mercury, the planet signifying travel, had come to a conjunction with her radical Saturn, the planet of fear and worry, while her husband's progressed Jupiter had come to a con-

junction with his radical Mercury, showing that he would benefit by travel. Thus their attitudes of mind for that particular year were in conflict. Their horoscopes otherwise being equally good and in harmony with each other, indicated that they would get along well together and be of mutual benefit aside from the matter of travel, and that that would be subject to only a temporary handicap. However, if two marry and the radical planetary polarities are inharmonious sorrow is in store for them.

We are taught that Saturn has the power to bring bodily functions to a standstill by his restriction of the action

HOW THE ROSICRUCIANS REGARD ASTROLOGY

Astrological influence as it affects human life comes *not* from the physical planets at all but *from their indwelling Planetary Spirits*. Thus it is spiritual in character, not material. Hence the Rosicrucians regard fortune telling and commercialization of Astrology as a prostitution of this Divine Science.

of the pneumogastric nerve. He can in a moment stop the heart action. He is therefore one of the angels of death, the planet of depression and suppression, and one of his laws in the universe is that of crystallization.

Henry Ford's horoscope has Uranus trine to Jupiter, and Neptune trine to Mercury and the Sun, showing his great inventive ability.

John D. Rockefeller, who is now 95 years old and has given away millions of dollars, inherited nothing and was a poor young man. The aspects which show, in part, his power of accumulation are as follows: Neptune in Aquarius trine to Jupiter and Mars in close conjunction in Libra from the 2nd house (money) to the 10th house. Sun in Cancer in close trine to Uranus in Pisces from the 4th house to the 8th. Saturn sextile to Jupiter and Mars. Venus rules the 6th and 7th houses. Scorpio rising. His struggles for personal satisfactions must have been realized fully, and when he began to give away so much money he had come to the realization that we can keep only that which we give, figuratively speaking.

We live with a pull between the urge for personal satisfactions and the desire for the higher sacrifices. Planets in the 3rd, 6th, 9th, and 12th houses bring retroactive characteristics or reactions termed ripe destiny. Though we have free will and choice of action we are nevertheless subject to divine law, and when we learn to conform to it we shall have nothing but a happy fate.

Perhaps the saddest chapter in the science of the stars is the part dealing with occupational diseases, partly shown by planets in Virgo and the 6th house. Recently a large number of miners who contracted to build a tunnel in West Virginia died from silicosis caused by breathing quartz dust as they blasted through the mountainside.

I asked a prominent insurance man the other day at what age mortality is greatest. He replied that he found that a very large number die between their 29th and 30th birthdays, and he said that

age was shown in the insurance books to be one of the years of greatest fatalities. This is due to Saturn transiting its radical place, which accentuates its influence at that time. Adverse aspects to Saturn bring suffering. Everyone who is selfish and obstructive of the common good must suffer. Through misfortune and misery one is forced to reflect upon unhappiness and to study its cause and effect. The remedy is obedience to cosmic law, administered to us by the vibrations from the planets.

Saturn brings cold weather and colds. Whenever you are forced to wait for something an adverse aspect to Saturn may be found in your chart. I know a fine astrologer who will never attempt to judge a horoscope when he has a bad cold. He explains that he is under some affliction from the Saturnian ray at that time, and his judgment then would not be clear.

"Majestic, mournful Saturn goes,
Chanting through his beard of snows."

It is advisable not to start out on a journey when the transits show a bad aspect to Saturn. Once every week during a period of about six hours the Moon by transit is in adverse aspect to Saturn's place in your horoscope. You will find that at such times you will feel you have mislaid your smiles. But you can switch on help through prayer for spiritual strength, which is capable of infinite renewal of your mind.

Upton Sinclair's horoscope shows Neptune to have three trines and one sextile. His Jupiter in the 3rd house trine to Mars and the Sun in Virgo show his understanding of abstract principles and his genius for bettering the conditions of mankind in a practical way.

Saturn rules those who toil hardest at manual labor. Arthur Brisbane writes: "The world's hard, ill-paid, ungrateful labor becomes smaller and smaller as the centuries pass." President Roosevelt's horoscope has Uranus trine to Jupiter and Neptune, showing that he is conscious of the real eternal values, which stamps him as the kind of a man who would "be ashamed to die until he had won some victory for humanity."

A friend told me the other day that when her progressed Moon reached a trine to her radical Saturn she moved from an old house to a beautiful new one. This is an aspect which brings most people something that they have wanted for a long time.

"There is a law governing coincidence that will some day be discovered," wrote Oliver Wendell Holmes. Astrologers have already discovered that law. It is the law of planetary influence, which decrees that similar transits and planetary directions produce coincidental effects whenever they occur.

Aquarian Age Begins A. D. 2654

There still seems to be considerable difference of opinion as to when the Aquarian Age actually begins. Max Heindel, obtaining his information from high esoteric sources, definitely states that the Piscean Age began 498 A. D.; also that since the period of a zodiacal Age, namely the length of time required for the vernal equinox by precession to pass through one sign of the zodiac, is 2156 years, this figure added to 498 gives A. D. 2654 as the year when the Aquarian Age astronomically begins. Interpolating between these two points shows us that the Equinox, that is, the Sun by precession, in 1934 is $10^{\circ} 1' \text{ } \text{\textasciitimes}$.

In the writings of certain mystics connected with other lines of occult philosophy it is stated that the Aquarian Age has either already begun or else that it is due to begin within a few years. In order to settle this matter authoritatively, we wrote a few years ago to the U. S. Naval Observatory at Washington, D. C. about it. We received in reply the following letter:

"Dear Sir: In reply to the inquiry contained in your letter of January 27th, you are informed that . . . the present position of the vernal equinox is in the constellation Pisces, and is eight or ten degrees from the line separating that

constellation from Aquarius, measured along the ecliptic.

"By direction of the Superintendent, U. S. Naval Observatory.

Very truly yours,
W. S. Eichelberger,
Capt. (Math.) U. S. Navy.
Director Nautical Almanac."

This letter confirms Max Heindel's statements. As the constellations are groups of stars with the dividing lines between them only approximately located, the above statement by Capt. Eichelberger that the vernal equinox is eight or ten degrees from Aquarius, instead of assigning it an exact position, is accounted for. Esoterically, however, the dividing lines between the constellations are definitely established the same as the lines between the signs of the zodiac.

Allowing the Sun an orb of ten degrees, we are at present within the sphere of influence of Aquarius, which accounts for the scientific advances which have been made since the beginning of the present century. Astronomically, however, we shall not enter the Aquarian Age until 720 years more have elapsed.

Your Child's Horoscope

THIS IS AN OPPORTUNITY FOR A
READING

Each full year's subscription to this magazine, either new or a renewal, entitles the subscriber to a chance for a reading of a child's horoscope in this department. Character and vocational delineations are made for applicants of any age up to 25. The names are drawn by lot each month, those not drawn losing their opportunity. Application for reading should be sent in when the subscription is made or renewed.

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

We do not read horoscopes for money, and we give astrological readings only in this magazine. We teach, however, the reading of horoscopes in our Correspondence Courses, notice of which appears elsewhere in this issue.



Children Born This Month

ASTROLOGICALLY DELINEATED

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

TABLE OF ASPECTS

☉♂♄, Aug. 24—Sept. 4, Inclusive.	
☉△♁, Aug. 24—Sept. 2,	“
☉♂♄, Aug. 27—Sept. 13,	“
♀*♂, Sept. 11—Sept. 23,	“
♀♂♃, Sept. 23.	“
♀♂♃, Aug. 24—Aug. 25,	“
♀△♁, Aug. 24—Aug. 28,	“
♀♂♄, Aug. 28—Sept. 3,	“
♀*♃, Aug. 30—Sept. 10,	“
♀♂♃, Sept. 1—Sept. 10,	“
♀△♁, Sept. 7—Sept. 16,	“
♀♂♄, Sept. 16—Sept. 23,	“
♂□♃, Aug. 24—Aug. 26,	“
♂□♁, Aug. 24—Sept. 10,	“
♃△♃, entire month.	
♃♂♁, Sept. 14—Sept. 23,	“

KEY TO THE DELINEATION

The positions of the planets during the month are given in the accompanying tables, also all the aspects which occur throughout the month with the exception of those of the Moon. By referring to these tables and the following delineations a general reading can be obtained

POSITIONS OF THE PLANETS

Sun in Virgo.
Mercury in Leo, Virgo, and Libra (enters Virgo August 25 and Libra September 10.)
Venus in Leo and Virgo (enters Virgo September 11.)
Mars in Cancer and Leo (enters Leo August 31.)
Jupiter in Libra.
Saturn in Aquarius, retrograde.
Uranus in Taurus, retrograde.
Neptune in Virgo.

for the horoscope of any child born during this month. For instance, a child born on September 1st, will have Mercury in Virgo, Venus in Leo, Mars in Leo, and all the other planetary positions noted in the table, also the following aspects:

☉♂♄ | ☉♂♄ | ♀*♃ | ♂□♁
 ☉△♁ | ♀♂♄ | ♀♂♃ | ♃△♃

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

DELINEATION OF PLANETARY POSITIONS

The Sun in Virgo gives a mental temperament, also a practical outlook on life, Virgo being an earthy sign. Virgo, ruled by Mercury, is very analytical, and tends toward more or less pronounced criticalness and criticism unless the planetary influences counterbalance and hold this in check. Due to this tendency Virgo is often lacking in sympathy, or at least appears to be. The native of Virgo is industrious, ingenious, and versatile, often fond of science, and usually has the ability to express himself fluently. Virgo people are frequently interested in dietetics, nursing, medicine, hygiene, and also chemistry. Virgo often makes lawyers on account of the analytical and mental qualities of the sign. Virgo is correlated to the 6th house, that of health and disease. Virgo people therefore have a tendency to become hypochondriacs, that is to imagine they have disease whether they do or not. This tendency can be overcome if it is recognized and watched.

Mercury at various times during the month is in Leo, Virgo, and Libra as indicated in the table. While in Leo it gives a fiery temperament, quickness and impulsiveness in speech; in Virgo it intensifies the mental cast of character. Mercury in Libra gives ability for expression along artistic lines, which is accentuated by Venus in Virgo the latter part of the month. In the first part of the month Venus is in Leo, which gives an affectionate nature. Mars in Cancer indicates that the destiny is tied up to a considerable extent with home and home conditions. After it enters Leo, however, it becomes more universal in its scope and there acquires an intensity which will be an asset in working out the problems of life. Jupiter in Libra gives a judicial temperament, also the ability to benefit through artistic pursuits. Saturn in Aquarius confers a scientific type of mind. Uranus in Taurus applies the intuition of the planet to material activities to advantage. Neptune in Virgo stabilizes

the psychic tendencies of the planet, although its operations are restricted on account of lack of harmony between the planet and sign.

DELINEATION OF ASPECTS

The Sun this month has fewer than the usual number of aspects, and since the Sun vitally affects the chief ambitions and activities of the life, the children of Virgo this year will tend to lack decisiveness, one-pointedness, and ambition except in those cases where this defect is remedied by aspects to the Moon in the individual chart. The principal aspect of the Sun this month is the trine of Uranus, affecting only the children born during the first third of the month. This gives inventive ability and an altruistic nature, also interest along occult and mystical lines, since Uranus is one of the Mystery planets. The conjunction of the Sun and Mercury confers mental quickness, although usually not accompanied by concentration. The Sun conjunct Neptune gives a psychic tendency and sensitiveness to the vibrations from the superphysical planes to the children born while it is in effect. This is increased by the conjunction of Mercury and Neptune during the period noted in the table.

Mercury is quite strongly aspected this month by several planets, which will tend to make up for the lack of solar aspects. The sextile of Mars will give mental quickness and penetration. The conjunction with Jupiter will give vision and a broad outlook on life. The opposition of Saturn will confer the power of concentration although it will introduce a selfish calculating element into the mental outlook. The trine of Uranus to Mercury during the first five days of the month will bring a keen intuition into play, which may work out along material inventive lines and also the mystical and metaphysical.

Venus has a sextile of Jupiter as indicated in the table, which is always a fortunate aspect. The two benefics work together to promote both the material and spiritual welfare of the native. Venus

also has a trine of Uranus, which indicates ability for art along some original line. The opposition of Saturn to Venus is usually not a happy aspect. It interferes with the social enjoyment of the person because he is too intent on obtaining it at any cost and therefore blocks the realization of his own desires. Venus conjunction Neptune introduces an erotic element, which if carried to an extreme tends to sensitize the individual to the invisible planes and bring influences from those planes to bear upon him.

The children born during the latter half of this month will be lacking in energy because Mars is then unaspected except for such aspects as it may have to the Moon in the individual chart. During the first three days of the month Mars is square Jupiter, which usually tends to make a spendthrift and indicates a person who is overoptimistic and overly addicted to luxury. During the first half of the month Mars is square to Uranus, which is an erratic, sometimes a violent aspect. It indicates that the intuition of Uranus has too much energy behind it,

which tends to excess and distortion. When mastered, however, this aspect gives great inventive ability and a keen penetration of problems connected with the occult and the mystical. It also adds power to the personality if controlled.

Jupiter is trine Saturn throughout the entire month, which is an excellent aspect affecting all the children born this month in Virgo. It brings the stability and concentration of Saturn to blend with the constructive qualities and faculties of Jupiter. It makes a person a builder, a constructive force in the community. Jupiter, however, has the opposition of Uranus during a portion of the month, which introduces an erratic element. The children under its influence will have a tendency to enter into financial and business undertakings which are not well founded and which may easily come to failure.

The children of Virgo this year will have keen minds, and their mental grasp of things will help them very materially to solve their various individual problems.

Reading for a Subscriber's Child

CARMINA BATALLA C.

Born July 13, 1933, 1: 39 P. M.

Lat. 42 N., Long. 2 E.

The artistic sign of Libra is rising in Carmina's horoscope, with Venus the ruler placed in Cancer in conjunction with Mercury and near the Midheaven. This indicates that the artistic and social tendencies will be to the fore, and that Carmina should have the ability to express herself gracefully and fluently in speech and writing, also to some extent at least along artistic lines. She may even take up one or more of these activities as a vocation since Jupiter is sextile to Mercury, although the orb is rather wide.

The Sun in the literary, intellectual

sign of Gemini reinforces Mercury in the above position. Due to the Sun in Gemini the temperament will be of the mental type. The Moon, the imaginative planet, is also in an intellectual sign, Aquarius. As this is a scientific sign, it is likely that the native will be interested in some branch of science. She will also be interested along progressive, humanitarian lines.

The Sun, the planet of the individuality, is strongly aspected by two sets of influences which are contradictory in nature. First, the Sun has the square of Jupiter and Mars, tending to excess of the qualities given by these two planets, which will manifest as impulsiveness, temper, overoptimism, and extravagance. These tendencies will be balanced to some

extent (though not neutralized) by the trine of Saturn and the Moon to the Sun and the sextile of the Sun and Uranus. Saturn gives stability of character, concentration, and patience, and these qualities will be much needed to overcome the impulsiveness of Mars. The trine of the Moon to the Sun gives balance between the personality and the individuality, or spirit, and is a harmonizing influence.

ferred to that house, which rules ripe destiny. This indicates that there is a considerable amount of that kind of destiny brought over from the preceding life, which will have to be worked out in this incarnation. Since Mars is square to the Sun there is an explosive element in the character which will tend to get the native into trouble. Therefore she should watch herself carefully, control her temper, and avoid compromising situations; otherwise the 12th house influence might bring about confinement in an institution or in an environment which would be very restricting. Forewarned, however, is forearmed, and radical results along this line can be avoided if care is taken.

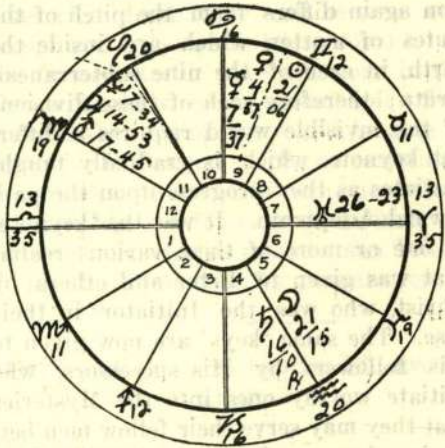
Three planets in the 9th house indicate philosophical tendencies and a natural inclination to explore along metaphysical, religious, or legal lines. The Sun here also may bring considerable travel. Neptune sextile to Venus and Mercury shows a liking for the study of the metaphysical or occult and the ability to pursue such studies to advantage.

Uranus in the 7th house, that of partnerships and marriage, well aspected by the Sun and Moon, indicates that success will attend partnership activities; also that those with whom partnership is entered into will be of a progressive, original type who will help the native to succeed and also bring her experiences of an uplifting and advantageous character.

Altogether this is an excellent horoscope for experience and progress in this incarnation, blending as it does difficult situations with the power to control and master them. A combination of this sort always indicates that progress will be made in the current incarnation.

All Men Are Different

In the planetary kaleidoscope there is an infinity of patterns. Human beings are entering the world constantly, and each being is stamped at the first complete breath with the planetary pattern then in the sky. Thus everyone must necessarily be different from everybody else. —*Message of the Stars.*



CARMINA'S HOROSCOPE

The Sun sextile Uranus introduces a progressive, humanitarian tendency which will reinforce that given by the Moon in Aquarius.

The Moon is in the 5th house, the house of the teacher, which would indicate that teaching might appeal to Carmina. The conjunction of Saturn with the Moon will bring some obstacles in this connection, but it will also give the patience and persistence to overcome them and to work up slowly but surely to a responsible position.

Jupiter is in conjunction with Mars in the earthy sign of Virgo in the last degrees of the 11th house, the house which rules friends. The influence of these two planets will be felt in connection with the friendships which are formed. Carmina will benefit through her friendships so far as the influence of Jupiter is concerned, but Mars will introduce a disruptive element which may at times bring conflict with friends. Mars, however, is practically on the cusp of the 12th house, and much of its influence will be trans-

Answers to Questions

The Keys to Heaven and Hell

Question:

Did Christ really give Peter the keys of heaven and hell as recorded in the Bible, or is that a figurative statement? If not figurative will you please tell me what it means?

Answer:

A similar question was asked of Max Heindel some years ago, and his answer contains so much valuable information that it is here used in answering the above question:

“Undoubtedly Christ gave the keys to Peter and to others as well, but they were not keys such as we use to unlock doors; yet no man can enter either place unless he has the key. The keys mentioned in the Bible are musical ‘keys’ or incantations such as are used in all occult orders and for all occult purposes. The modern Masons have something similar for they furnish the lodge differently for each degree; they use different passwords and different grips, so that a Mason, though he may be initiated in some degrees is as effectually barred from all others as a stranger because he has not the ‘keys’ that unlock the doors. In the occult orders, like the Rosicrucian, the keynote of the incantation intoned at each degree is of a different vibratory measure from the keynote of all the other degrees, and one who has not the key is unable to attune himself to it and therefore is halted as it were by an invisible wall of vibration which surrounds the Temple.

“There is a different vibration in the ether of the lower Desire World, surrounding the earth, which constitutes hell, from that which prevails in the part

of our atmosphere which constitutes the upper Desire World and the region of Concrete Thought. This rate of vibration again differs from the pitch of the states of matter which are inside the earth, in each of the nine subterranean strata; therefore each of these divisions of the invisible world requires a different keynote, which is gradually taught Initiates as they progress upon the path toward Adeptship. It was the ‘keynote’ to one or more of these various realms that was given to Peter and others by Christ, who was the Initiator in their case. The same ‘keys’ are now given to His followers by His successors, who initiate worthy ones into the Mysteries that they may serve their fellow men better in a larger sphere of endeavor. Thus music has a greater mission than simply to provide enjoyment for us; in fact the harmony of the spheres is the basis of all evolution. Without it there could be no progress, and when once our ears have become attuned to it we have the ‘key’ to all advancement.”

DO ANIMALS GO TO HEAVEN?

Question:

I wish to know if the spirits of animals go to heaven between births. Also if they resemble their earth form after death. Could they be recognized by a former master in the spirit world after their death? Do they ever stay near the ones they loved on this plane?

Answer:

The spirits of animals go to the upper part of the Desire World between births. Here for a short time they lead an independent existence, but soon they become

absorbed by the Group Spirit, and remain so until they are sent out again to incarnate in another earth life. Although the upper Desire World is the location of the First Heaven, the animals cannot be said to have any heaven life because in their earth existence they had no mind, hence no free will nor responsibility for their actions. Thus they acquired no spiritual merit which is the basis of heaven experience. For a short time after death they can be seen and recognized by a trained clairvoyant. If the former master were conscious in the Desire World when the animal spirit first entered that region, he would be able to recognize it. Animal spirits do sometimes remain close to the earth plane near their masters, but not for long, as animals incarnate much faster than human beings do and have less time for preparation.

CRYSTAL GAZING TO INDUCE CLAIRVOYANCE.

Question:

To develop spiritual sight is it advisable to sit down and gaze at some bright object like a crystal or a candle flame, concentrating on it to develop this power?

Answer:

We never recommend that anyone sit down and gaze at a bright object in an endeavor to induce clairvoyance. That is a negative method which sometimes restores to one the involuntary clairvoyance that was once common to all mankind, but it is not now in line with progress. Moreover, it is dangerous as it incurs the possibility of obsession, hence the time spent in such practices is worse than lost. All Rosicrucian work is along positive lines. The first step in spiritual development is loving, self-forgetting service to others. Lecture No. 11 entitled, "Spiritual Sight and Insight," belonging to the Rosicrucian Interpretation of Christianity set of pamphlets gives much valuable information on this subject.

EPIGENESIS

Question:

Just what is Epigenesis?

Answer:

Epigenesis is the inherent power of the individual to inaugurate something that is entirely original and new, and not merely a choice between two courses of action. It is the force within the individual that makes the evolution of each person different from that of every other person. It provides the element of originality and gives scope to the creative ability which each must cultivate in order to attain perfection. When Epigenesis becomes inactive in the individual, the family, the nation, or the race, evolution ceases and degeneration begins.

THE ROSICRUCIAN ORDER AND THE FELLOWSHIP.

Question:

Permit me to ask you the difference between the Rosicrucian Fellowship and the Rosicrucian Order? Do you have Temples, and if so where are they located?

Answer:

The Rosicrucian Fellowship is the exoteric focussing point for the work of the Elder Brothers of the Rosicrucian Order. That Order consists of great Beings who have completed all of the Lesser Initiations and the four Greater, but who have elected to stay with us to assist us in our evolution. There are thirteen of these Brothers, including Christian Rosenkreuz who is Head of the Order. The Rosicrucian Fellowship is the authorized mundane representative of this ancient Brotherhood for the present period, and is its latest manifestation in physical form.

The Rosicrucian Fellowship has a Healing Temple, but it is not the Temple of the Rosicrucian Order. The latter is located in Europe, and is etheric, not physical.

Health and Healing



Health and Diet for the Aspirant

The aspirant to the higher life gradually sensitizes his body by the life he lives, and this necessitates greater care in maintaining health. The following article gives practical advice along this line from the mental, emotional, and physical standpoints.

BY ADAHVERNE FOWLER

THE DEAREST thing to man is life, both from a materialistic and an occult standpoint. The materialist may or may not know why he tenaciously holds to that something called life. It may be the fear of what comes after death when the spark of life has been extinguished, or it may be his great desire to get the most out of life in the way of pleasure and all that this physical world offers for material gain. But the occultist has a ready answer on his lips when asked why life is so dear to him. His immediate reply is, "To gain experience in order to evolve the inner powers." Max Heindel who gave to the Western World the "Rosicrucian Cosmo-Conception" with the aid of the Elder Brothers, comments upon life in the following words:

"From the occult standpoint it is no matter whether we live or die, for death to us does not mean annihilation but only the shifting of consciousness to other spheres. Nevertheless when we have brought a vehicle through the useless years of childhood, past the hot years of youth, and have come to the time of discretion when we are really beginning to get experience, then the longer we can prolong the time of experience the more we may gain. For that reason it is of value to prolong the life of the body."

Since life is so dear to man, it is neces-

sary to have a working knowledge of the means by which to foster it. Goethe said: "What a man does not understand, he does not possess." Conversely, we may say that what man *does* understand he truly possesses. So to the extent that man appreciates life and ways and means of sustaining it he truly possesses himself, and such self-possession is one possession which can not be taken away from him.

Robert M. Buck says: "Life does not stagnate. It goes up and comes down. While the organism is creating energy faster than it is being used, it is living positively and life is on the upward trend. The organism undergoing this experience is attractive to others. When the organism is spending all or more energy than it can create, life is on the down grade. Ascending life is health. When health is gone, declining life begins. Health is that state of body in which cell-creation, cell-change toward greater perfection, energy-building, and metabolism are all abundant."

Dr. P. L. Clark, founder of the Sanatological Health School in Chicago, Ill., has given five general rules in his book, "How to Live and Eat for Health," which if applied in everyday life would greatly promote correct living. These rules are as follows:

- Be moderate.
- Be thorough.
- Be cheerful.
- Be of a positive nature.
- Be regular in your habits of life.

Diet, exercise, and the mental states are factors of particular interest to the aspirant to the higher life. He knows that in order to follow the higher path he must cleanse his several vehicles, i.e., his dense, vital, desire, and mental bodies. These bodies may be called the tools of the Ego, and it will depend upon the quality and condition of these tools as to how much the Ego can accomplish in its work of gathering experience in each life. Work on these various bodies is carried on synchronously. One body cannot be worked upon without affecting the others, but the principal work may be done on any one of them.

The cleansing process will most logically begin with the dense body, since it is the physical instrument of the Ego while garnering its earthly experiences. On account of the chalky or calcareous elements contained in many foods which we eat, also in ordinary water, our bodies gradually harden from childhood to old age. The calcareous matter is deposited in the walls of the arteries and veins, causing what is known in the medical profession as arterio-sclerosis, or hardening of the arteries. In the child the arteries are soft and elastic, but as the years are added more calcium is deposited by the passing blood, so that usually when three score years and ten have rolled around the arteries are stiff and inelastic. It is truly said that a man is as old as his arteries. By clearing the arteries, veins, and capillaries of some of this earthy matter through the liberal use of fruit juices and distilled water their elasticity may be partially restored and life prolonged.

The second factor in connection with health is exercise. Exercise tends to promote increased blood supply in the muscles and stimulates the circulation, which

expedites elimination of waste matter. Exercise, however, must be used in moderation.

Rhythmic vibration has a marked good effect upon health. St. John says: "In the beginning was the Word . . . and the Word was God . . . All things were made by Him, (through the Word.)" The Rosicrucians say, "This Word is a rhythmic sound, and sound is the great cosmic builder." During the first seven years of life the child should be surrounded by music of the right kind. Its finer vehicles are also favorably affected by hearing musical language, the swing and rhythm of nursery rhymes being particularly valuable. The more the child has of rhythm the healthier it grows.

The next factor in promoting health is the proper mental attitude. From the medical viewpoint sudden fear actually stops the flow of digestive juices, also peristaltic action, the churning, mixing, squeezing motion of the muscles of the entire digestive tract. Worry, anxiety, discouragement, depression, jealousy, and despair are all forms of fear, and affect the digestion in the same way. Worry and fear not only affect the physical body but all the other vehicles as well, i.e., the desire, vital, and mental bodies. From an occult standpoint worry causes the long normal curves of the currents in the desire body to become full of little eddies. This condition causes the person so affected to view his surrounding conditions in a distorted manner. He sees calamities and dangers where there are none. Worry may be likened to water which is about to freeze under a lowering temperature. Fear may express itself as skepticism, cynicism, or pessimism, in which case it may be likened to water that has frozen. The desire bodies of people thus affected are almost motionless. It is most difficult to alter conditions produced by chronic fear.

People under the strain of fear "draw into their shell" so to speak, and that saturnine shell must be broken before it is possible to get at them and help

them out of this pitiable state. The steel-blue shell of fear shuts them off from love, sympathy, and help, and this depletes the health of mind, soul, and body. We should strive therefore to be cheerful even under adverse circumstances or we may find ourselves in a serious condition, here and hereafter.

We now come to the important matter of diet. This article is intended to deal with the subject rationally from the viewpoint of the aspirant to the higher life. It is intended as an aid to those seeking spiritual attainment and who realize the desirability of cleansing the physical body in order that through its reaction upon the finer vehicles the Ego may function with less impediment in them.

The aspirants of ancient and Biblical times observed carefully certain rules of diet as a means of furthering their spiritual development. Many dietary rules are found in the Mosaic law. Mohammed left various precepts relating to food for his followers. The Hindus observe many rules of dietary cleanliness and order. Buddha practiced great simplicity in eating, and Confucius used much moderation in it. Hippocrates as long ago as 430 B. C. said in speaking of the ancient Egyptians: "They believe that all diseases to which men are subject proceed from the food they use." Dr. Johnson says: "It was a principle among the ancients that acute diseases are from heaven, and chronic from ourselves; the dart of death indeed falls from heaven, but we poison it by our own misconduct; to die is the fate of man, but to die with lingering anguish is generally his folly."

Fasting was practiced by the founders of the great religions as an act of purification in preparation for their work. Buddha fasted frequently; Mohammed and Christ each fasted forty days. The Hindu aspirants often fast for purification. These examples emphasize the fact that the cleansing of the physical body through regulation of diet aids the Ego to function more easily in the spiritual realms.

It is not necessary, however, for the

aspirant at his present stage of evolution to fast if he has a working knowledge of food chemistry and can apply his knowledge judiciously to his own particular needs. The Rosicrucians tell us that by knowing the medicinal properties of the different foods we may very readily secure a supply of that which we need to cure our ordinary ailments and thus avoid the necessity of fasting. Citrus fruits for example act as excellent antiseptics.

Kimber and Grey in their book on Anatomy and Physiology state that food is any substance taken into the body, first, to yield energy, second, to build tissue, and third, to regulate body processes. We should know therefore what kind of foods will accomplish these objects most easily and efficiently and from what source the best food may be obtained.

There are three kingdoms from which the human being may obtain his food, namely, the mineral, plant, and animal. The mineral kingdom is composed of solids, liquids, and gases. The minerals possess only a dense body, and have a trance-like state of consciousness. Plants have a dense and a vital body. The vital body gives them power to express life and to grow. The plant has a dreamless sleep consciousness. The animals possess a dense, a vital, and a desire body. In addition to the power of life and growth given by the vital body, feeling and emotion are added, which are the expression of the desire body. This kingdom is in a state of dream-consciousness.

The minerals give us the pure elements such as oxygen, nitrogen, carbon etc., or combine them into compounds such as the chlorides, sulphates, nitrates, etc. Max Heindel states: "When a purely mineral substance such as salt is eaten, it passes through the body leaving behind it but very little waste. What it does leave, however, is of a very injurious character."

(Concluded next month)



ROSICRUCIAN TEMPLE OF HEALING

The Healing Wings of Prayer

The Rosy Cross Healing Circle meets in the Pro-Ecclesia at Headquarters each week when the moon enters a cardinal sign. Thousands of people from all over the world join in meditation upon the symbol of the Invisible Helpers, the Rose Cross, placed on the west wall.

The pure white cross is a reminder that all should be without stain of sin, the seven red roses symbolize the cleansed blood of the Invisible Helper, and the central white rose points out a still higher purity of mind and heart. This lofty ideal the Invisible Helpers aspire to reach in order that they may radiate the healing force represented by the golden star behind the cross. We greatly appreciate the prayers of our friends.

PATIENTS' LETTERS

Chicago, Ill., July 12, 1934.

Rosicrucian Fellowship,
Oceanside, Calif.

Dear Friends:

In the past week my health has been fine. I offer thanks to our Heavenly Father, and my gratitude to you friends. I have not been bothered by asthma or any other signs of hard breathing lately.

I remain, your faithful patient,

—C. B.

(Nord) France, May 28, 1934.

Rosicrucian Fellowship,
Oceanside, California.

Dear Friends:

My little daughter is healed! It was really miraculous, for the poor child had been given up by the medical faculty. Through

error the doctors performed on her an operation for appendicitis when she had typhoid fever with 106.6° temperature and 2.80 acetone in her urine. After the operation, she had double broncho-pneumonia, besides phenomena of intoxication of the cerebellum—which is generally fatal.

Since we have applied to the Healing Department and the Invisible Helpers, she has got well, eats now with good appetite, and is getting her strength back.

With gratitude, I remain,

Most sincerely yours,

—J. C.

Hot Springs, Arkansas, March 31, 1934.
The Rosicrucian Fellowship,
Oceanside, Calif.

Dear Friends:

I am happy to report for the week ending March 31st, that I am much better. My leg is healing fast, and I hope to be able to be soon on my feet again, for which I give all praise to you and my heavenly Father for all blessings.

Faithfully yours,

—J. H. H.

Montreal, Canada, May 12, 1934.
Rosicrucian Fellowship,
Oceanside, California.

Dear Invisible Helpers:

I want to thank you for the great help I have received from you since I asked for it to be given for my ear. I have not had any trouble with it since, and my hearing is quite normal again.

Thanking you again,

Yours sincerely,

—L. M.

HEALING DATES

August 6—14—21—27

September 3—10—17—23—30

October 7—14—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, California.

Children's Department



Tullia of Pompeii

By RONA ELIZABETH WORKMAN

(Concluded)

"**N**AY, NOT SO, little mistress. Thee knows I love not the sight of men and beasts fighting with each other. Besides thy father bade me guard thee until his return."

The child laughed. "Then do not look so anxious. You are almost as restless as my little Nito here. Dost think it is this sultry heat which makes him act so?"

Nelos looked at the little white monkey, which was moving swiftly about, its little black eyes glancing first this way and then that as if unable to decide which place he thought best or safest.

"He fears something, little Tullia. The gods have given animals a keener sense of danger than they gave to us."

The child's face grew grave and she half raised herself among her pillows. "Perchance that is why the beasts in the circus pits have been roaring so loudly. Dost think they too fear something?"

Old Nelos, with a quick glance at the child, smiled and answered, "Now, little mistress, thee must not fear. Doubtless it is only the heat which is making them all restless, and then the earthquake we had a few nights ago has frightened them."

Tullia laughed and patted his hand. "Of course I do not fear with thee and Adrian to care for me, but I wish this dreadful heat and glare would cease."



The old slave raised his eyes to those of a tall youth who had moved quietly to the foot of the couch and stood listening, and an understanding look passed between them. Together they moved away to a corner of the court.

"What think ye, my father," asked the younger of the slaves in a low voice, "Dost think it best to take the little mistress and make haste to leave the city?"

The old man passed a shaking hand over his eyes as he answered, "I would the gods would tell me what to do. The master bade us stay until his return from Rome, but he could not guess the danger which I feel is near us. Too often have I seen mountains hide their heads in flame-streaked clouds, and I cannot help but fear. I like not the feel of the air and the roaring of the lions—Onesimus tells me that since yesterday they have refused all food, seeking only to escape from their dens."

For a moment longer he stood in thought then spoke quickly: "Go thou, my son, and gather food and robes together while I prepare the little Tullia for the journey. Art thou sure the boat is ready with sail and oars?"

"I made all ready this morning, father, even as you commanded," answered Adrian as he moved quickly away.

Nelos returned to the child's side, re-

placing his worried look with a quiet smile as if to keep her from being frightened.

"Would thee like to sail upon the sea for a little while this afternoon? Perchance it may be cooler upon the water."

Tullia laughed and clapped her hands gleefully. "Truly I would, Nelos, and perhaps we may meet my father and mother. Thee knows it is almost time for their coming."

With quick, gentle movements Nelos lifted the slender little form in his arms, wrapping a silken shawl about her.

"Some day, Nelos, I shall walk like other children. Dost thee not think so?" queried the child. She leaned back to peer anxiously into his face as she spoke.

He smiled as he tucked the shawl about her tiny pink feet. "Truly thee will be able to walk soon, my little mistress, aye, even to run like any little street slave if thee wishes. Did not the great doctors tell thy father so, and do not thy father and mother daily offer prayers and gifts in the temples that the gods may heal thee?"

Comforted, Tullia laughed gaily and snuggled down into his arms.

"Art ready, father?" called Adrian from the doorway, and carrying Tullia carefully, Nelos followed his son into the street.

Coming into the open street they were frightened by the rapid change in the light. It was more sultry red in color, and the black cloud had mushroomed out until it hung sullenly over the entire city.

Nelos gave one quick upward glance then said softly to his son, "Let us make haste, I fear even now we are too late."

Suddenly Tullia cried out and gripped Nelos' arm. "Nelos, thee hast forgotten Nito. I cannot leave my little monkey. Please, Adrian, bring him with us."

For a moment Adrian hesitated, then quickly dropping his burden of food and soft blankets he ran hastily into the house. It seemed a long time before he returned. The hovering cloud had grown darker and heavier and flashes of lightning slashed it across with sheets of flame,

causing little Tullia to hide her eyes against Nelos' shoulder, before Adrian came running back with the little monkey clasped tightly against his chest.

"He was too frightened to know my voice and had hidden himself," he muttered to his father, as snatching up his bundle he strode rapidly down the street.

Blacker and blacker grew the cloud, and now dull and thunderous rumblings came from the earth beneath their feet, while a light shower of ashes floated gently down, dusting over their garments with a soft coating of grey.

The street leading to the sea was still almost empty, but from other streets and the crowded shops and temples came cries of fear as those within awakened at last to their danger.

Swiftly, with frightened upward glances at that dark cloud, the two slaves hurried toward the sea with their precious burden. At last they reached the shore. Nelos laid Tullia carefully upon the heap of blankets in the boat, where she lay clasping the tiny Nito in her arms while Nelos helped Adrian push their little craft into the deeper water. This was only the work of a moment, and soon they were rowing swiftly away from the doomed city.

Blackness quickly blotted out the scene, only occasionally gleams of light showed many other little boats bearing away those who had been fortunate enough to reach the seashore.

After what seemed a long time the darkness lightened, and the small boat made steadily for a cave carved by the waves in a high cliff. Here Adrian beached the boat, and gathering his mistress into his arms he carried her into its shelter and laid her gently down.

"See, father, she is sleeping. Poor little weary one. Truly this has been a terrible night for one so frail as she, but here she will be safe until the skies are clear."

"Tomorrow we will take her to her kinsman's house where we can send word to our master. It will be glad tidings for

(Continued on page 431)



Rosicrucian Activities



In the Local Centers of the Rosicrucian Fellowship.

AKRON, OHIO.

We have a recent letter from this Center from which we quote as follows: "While our group is not very large, the average attendance being fifteen, its deep devotion to the teachings and its keen desire to progress is very apparent. Not one member would think of missing classes." Astrology classes are being discontinued during July and August, but the Philosophy class will be held.

CALGARY, CANADA.

The secretary writes: "It is quite remarkable the way in which our attendance has held up during July. Usually it falls off badly." Miss Alice Yerex, one of the former members and teachers of this Center is now at Mt. Ecclesia, and has been teaching Philosophy in the evening classes during the past month.

CHICAGO ENGLEWOOD CENTER.

The proposed picnic of this Center which was announced in our last issue was held at the Forest Preserves on July 4th. The secretary writes: "The July 4th picnic proved such a success and such a promoter of good will that we believe it would be a fine thing to make it a permanent institution, and would advise Centers in other cities to have one or two picnics during the summer time as a means of promoting good will and fellowship among the members." Lectures and classes are being conducted at this Center, which serves the large south side section of Chicago.

CHICAGO LOOP CENTER

The current report from this Center states that the Sunday attendance is keeping up in spite of the great heat. The secretary says: "Our little group of workers is standing together and does not mind the heat because of the intense interest in the work." Some of the Sunday lectures given in August were as follows: "Thought Forms," "Previous Rebirths of Jesus," "Visible and Invisible Worlds," "Prayer as Illustrated in the Bible."

CHICAGO NORTH SIDE CENTER

Mr. Louis Chavez of the Indianapolis Center delivered three lectures here the latter part of July. These were all illustrated with special slides designed and made by himself. The interchange of lecturers between different Centers is an excellent idea wherever possible, and we are glad to see that Mr. Chavez is branching out into other territory.

COLUMBUS, OHIO.

Philosophy classes are held weekly at this Center. "Christ and His Mission" was the subject throughout the month of July. An astrology class is also being conducted. There is a small but faithful group here which keeps the classes going and disseminates the Rosicrucian Philosophy.

KANSAS CITY, MISSOURI.

Although there is no active Center in Kansas City at the present time, still any one interested in Rosicrucian work or

the Rosicrucian Philosophy and wishing information about it can obtain this by calling on or phoning Mr. John Underwood, 218 East 30th Street, telephone Valentine 8262. It is hoped to start a Center here a little later.

NEW YORK, 72ND STREET CENTER

A recent letter to Headquarters from the secretary embodies the following valuable suggestion: "It has been suggested that the Young People's Group, having had practice during the past winter and spring in public speaking within the Group, should begin its new activities this fall and winter by having its members speak before a small study group to be formed in the Bronx to hold meetings once or twice a week, also before one in Brooklyn to hold an equal number of meetings. Thus real field work and experience for the members of the Group would be achieved." This would serve the double purpose of giving the young people practice in public speaking, and it would also be spreading the Teachings at the same time. We hope this idea will be worked out, and we feel sure it contains great possibilities for developing new speakers. We also hope that other Centers will adopt it.

Two hundred copies of the *Library Bulletin* have been mimeographed for immediate distribution. The Library Campaign workers are setting a fine example, and the distribution of the *Bulletin* helps to advance the distribution of our literature through the libraries of this country.

PARIS, FRANCE.

We have been notified that M. C. Colot has been appointed assistant secretary of this Center, M. M. Frankel being the secretary. M. Colot's address is 28 rue Lucien Sergent, Massy Palaiseau. Information about the work of the Center can be obtained from either M. Frankel or M. Colot. This Center is located at 155 rue Legendre. The Rosicrucian teachings have been enthusiastically embraced by many of the French people, and the Paris Center is accomplishing

much in the dissemination of the Philosophy in France.

SAN FRANCISCO, CALIFORNIA.

We have just been notified that this Center has moved to the Cordes Building, 6th floor, 126 Post St.

SANTIAGO DE CHILE.

The secretary of this Center, Sr. Belisario Perez C., writes that regular Sunday meetings have been held ever since the middle of May at Calle Eduardo Garces Rojas, No. 14. The order of service which is being used here was suggested by Sr. Paciello of the Asuncion, Paraguay Center. It consists of the Rosicrucian prayer and concentration for the opening, followed by lectures, classes, etc., then a final concentration and closing prayer. Good work is being accomplished by this Center, and we hope to see it grow substantially in the months to come.

ST. LOUIS, MISSOURI.

There was an error in the report for this Center in the August number of this Magazine. It was put under the head of East St. Louis, and the statement was made that this was a newly formed Center. Actually this Center had merely moved to a new location, which is 1829 Kennett Place, at the home of Mrs. Blanche Warner, not 132 East Gross Street, this being the address of the secretary. This Center is continuing its work during the summer season.

VANCOUVER, B. C.

This Center states that the Sunday night services are drawing a goodly number of people in spite of the heat, and that they feel that on the whole they are progressing very satisfactorily in the Rosicrucian work.

Lists of Centers

We omit on alternate months in this magazine the lists of Centers of the Rosicrucian Fellowship in order to make the space available for articles and notices. These lists are omitted in the

present issue. Anyone wishing to obtain the address of any Center may do so by referring to the August issue, and the lists will again be printed in the October number.

More About the Drouth

By JOSEPH DARROW

In the July number of this Magazine an editorial entitled, "Government Destruction of Food Stuffs," stated that the drouth in the Widwest this summer is at least partially due to man's immorality and his stupidity, the latter particularly in connection with the recent destruction of food stuffs in an effort to raise prices. Such things bring about a rebellion of the nature spirits upon whose activities rain-fall and plant growth depend to a large extent.

We have received communications from two people regarding this article. One says: "England, France, and Russia are also affected by a severe drouth. They did not curtail their planting. You are not at all logical." The other one writes: "From Paracelsus and H. P. B. I have gathered that the undines do not have an independent intelligence, but are brooded over and directed by a group spirit, and all in all are not likely to have anything to do with the rain-weather conditions."

The nature spirits are semi-intelligent beings of a subhuman type. They are presided over by what is the equivalent of a group spirit, still they are capable of individual initiative and independent action within certain limits. The evil vibrations of humanity stir them up into a state of excitement, also resentment when the products of their work are destroyed, the result being that they actually do stop work or work to such poor advantage that nature's processes are handicapped. Since humanity spiritually is a unit, effects such as those brought about by the nature spirits are felt in all parts of the globe. The inhabitants of England, France, and Russia may not

have curtailed their planting, but they have violated the laws of the cosmos in a variety of other ways so that the bad karma thus created may compel them to participate in the general effects of this drouth situation. There are many ways in which the nature forces react upon humanity to establish equilibrium after nature's laws have been broken.

Contemporary Publications

The Beacon Light has been printing some interesting articles relative to the divine guidance which has been given at various times to prominent men who were shaping the destiny of the United States. "The Vision of Washington" was one of these. "General McClellan's Dream," printed in the August number, contains much food for thought.

Grand Lodge Bulletin, of Iowa, contains in the June number an article which gives some interesting sidelights on Masonry. It states that Masonry looks to the internal qualifications of a man rather than the external. That to become proficient in Masonry one must develop his natural capacities and learn their best use; that he must ever be in search of light and understanding, and that thinking Masons should not forget that while in lodge they are sitting in a temple erected by God.

The Temple Artisan for June-July contains an extract from "Teachings of the Temple" which gives a very clear-cut idea of man and his relation to God. The article states that man's failure to succeed along any chosen lines is due to too great a difference or distance between the lower and higher selves, and that this prevents him from working harmoniously with cosmic law.

The Editor's Forum of the *National Astrological Magazine* for August suggests that if writers who attack astrology would investigate the subject as they would any other kind of science, they would be less prone to criticize it and brand it as false and preposterous. An interesting illustration as to the verity of stellar influence is given: A cloudburst

occurred near Las Vegas, Nevada. Rising waters covered the road and made traffic impossible. A favorable aspect between the moon (ruler of tides) and Neptune (ruler of the waters) was exact at 12:30 that night. Promptly at 12:30 A. M. a highway patrol officer's car brought news to waiting travelers that the waters were receding and the road was passable.

Library Campaign Items

"Please send me literature. I was greatly interested by a copy of your Magazine which I recently saw in a public library." (Maine)

"It was a happy day when I stumbled across your books in the public library." (Michigan)

"In response to your invitation contained in The Rosicrucian Magazine at our public library, I would like very much to take advantage of your courses in Philosophy and Astrology." (Missouri)

"I have just finished reading your 'Cosmo-Conception' which I found in the public library. Please send me the lessons advertised in the back of the book." (Washington)

These and many other similar communications are excellent testimony to the results obtained by our books and magazine in the public libraries. With the coming of the autumn months we hope to see much progress toward the realization of our goal: A "Cosmo" in every public library. Max Heindel started this campaign, and it is our privilege and duty to carry it on. *You* can help!

TULLIA OF POMPEII

(Continued from page 427)

him to know she is safe, for truly she is the jewel of his heart."

Gently Nelos tucked another shawl about the sleeping Tullia, and the little monkey snuggled quietly into his mistress' arms, for he too was very weary.

* * * * *

"Oh, I am so glad they escaped, whis-

pered Mary Elizabeth. "Just think of being able to read such wonderful stories in the Memory of Nature. I wonder if the little Tullia ever grew well and strong."

Uncle Jack kissed the anxious little face and smiled. "I know that she did, my dear, because I followed her story to the end of that life." ;

Mary Elizabeth laughed happily. "I'm so glad. That makes it even more wonderful. Will you tell me another story tomorrow night?"

"Yes, dear," agreed Uncle Jack, "if you wish. Tomorrow we will learn of a far, strange land and time. Once I read in the wonderful Memory Book of Nature the life of a little Tartar maiden which I am sure you will find interesting; but now, good-night dear, and happy dreams."

Correspondence Courses



In Rosicrucian Philosophy:

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Oceanside, California.

THOUGHT POWER

(Continued from page 409)

power of thought and desire, these forces being held in leash to a great extent at the present time by our material conditions. But as time goes on and we learn to think aright more and more, we shall at last obtain such a power of thought that we shall be able to think the right thought at once in every case without experimenting, and we shall also be able to speak our thought into actual being, as a thing. There was a time, in the far, far past, when man was yet a spiritual being and when the conditions of earth were more plastic. Then he was taught directly by the gods to use the word as a means of creation and he worked thus formatively on the animals and the plants. We are told in the Bible that God brought the animals to man and he named them. This naming was not simply calling a lion a lion, but it was a formative process that gave man a power over the thing he named, and it was only when selfishness, cruelty and unbridled anger unfitted him for the mastership that the word of power spoken of by the Masons was lost. When holiness shall have again taken the place of profanity, the word will be found again and will be the creative power of the divine man in a future age.—From "Questions and Answers," No. 3.

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

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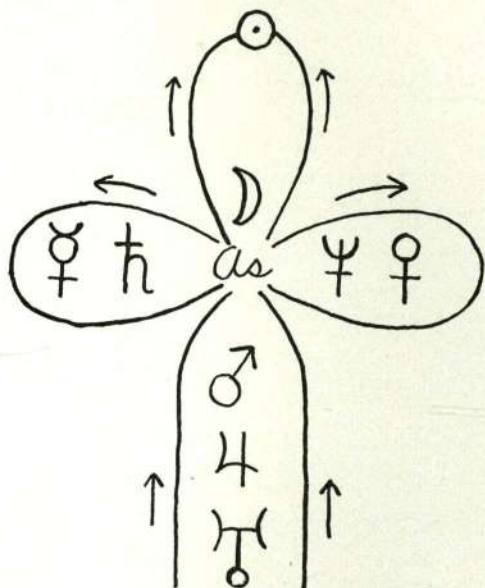
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