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ROSICRUCIAN MAGAZINE

*Rays From
The
Rose Cross*



FEATURES



The Rosicrucian Philosophy
Captain Jack Hague's Story
Neptune in the Twelve Houses
Alcohol the Outlaw



FEBRUARY
1943



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THE ROSICRUCIAN FELLOWSHIP

Mt. ECCLESIA

Oceanside, California, U.S.A.

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

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The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, U.S.A.

The Rosicrucian Fellowship

ITS MESSAGE AND MISSION

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

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

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

The International Headquarters of the Rosicrucian Fellowship is located on a fifty acre tract called "Mt. Ecclesia," a natural park of incomparable beauty with a view of mountains, valleys, ocean, and isles ranging in extent from 40 to 80 miles. It is an important center of spiritual healing scientifically applied to aid thousands all over the world. The salubrious climate of *Southern California* affords material help in recovery for those who visit the quiet little city of *Oceanside* which holds Mt. Ecclesia in its environs. Accommodations are available for those who may wish to spend some time at Headquarters. Rates are given on application. Healing services are held daily in the Ecclesia (Temple of Healing) to help all who have applied for healing.

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

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

A New Sanitarium Policy

At the meeting of the Board of Trustees on December 19th it was decided that a change in the Sanitarium policy was imperative considering the conditions which have gradually arisen.

All the main treatment features of the Sanitarium are to be retained but certain changes are to be made in order to reduce costs. Dr. Leon Patrick and the physiotherapist are to be retained and all the Sanitarium treatments, such as hydrotherapy, electrotherapy, osteopathy, and colonics are still to be given. All that is to be omitted from the present regime is nursing service and the serving of meals, which are the two most expensive items.

After January 1st, when the new change is to take place, only ambulatory patients will be received, that is, those who are able to walk the short distance from the Sanitarium to the main cafeteria for their meals. No bed patients will be received because they constitute the item which runs up the expense of the institution.

Hindsight is more accurate than foresight and looking backward it is possible to determine quite largely the reason for present conditions. The first and greatest mistake was that made by the earlier Boards in constructing a building which used up far too large a percentage of the bequest given us by the will of Mrs. Gertrude Smith. The result was that there was only a comparatively small amount of money left for operating expenses. It is, however, always possible to expand when an institution has the data and the knowledge with which to do it successfully.

There is no reason at all why the Mt. Ecclesia Sanitarium should not be fully as successful eventually as the Glendale Sanitarium operated by the Seventh Day Adventists, which is one of the most successful institutions of its kind in the entire United States and which is filled to capacity practically all the time. The Glendale Sanitarium is operated entirely on a vegetarian basis the same as ours. But running a sanitarium requires technical knowledge and experience, and it takes time to develop it into a successful institution.

Another reason why the Board had to make a change in the policy of the Sanitarium was that the recent court decision forbade the use of any more of the principal of the bequest to be used for the maintenance of the institution. In other words, the Sanitarium has to pay operating expenses out of current receipts.

One method by which current receipts are going to be increased is to let out rooms not required by resident patients to transients who are reliable and who will respect the Rosicrucian traditions, for rooming facilities are very scarce in Oceanside.

The new arrangement will take care of out-patients as well as resident patients, so that persons from any part of southern California may come here to take treatments if they desire.

We know that Mt. Ecclesia Sanitarium has a future and a destiny, as Max Heindel wrote and spoke about it so much; donations were received for it for years. Therefore we are confident that the ultimate outcome for it will be good. After the war all the features which have been temporarily discontinued will undoubtedly be resumed.

The grounds and environment of Mt. Ecclesia Sanitarium are beautiful and the building well equipped so you will be taken good care of if you come here. Write us if you wish a pleasant place to rest and recuperate under the best treatments.

Most sincerely,

THE ROSICRUCIAN FELLOWSHIP

Oceanside, California, U.S.A.

The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

"Kismet"

By JOSEPH DARROW



THE Arab, the Turk, the Mohammedan of any nationality, says "Kismet" when any misfortune befalls him. In other words, his philosophy or his religion makes him a fatalist. He believes that that which happens to him must happen, that it can't be deflected. Therefore he accepts it. This may be a comfortable attitude of mind because it puts the responsibility for results on the universe itself rather than upon the individual.

This has a certain element of truth in it but it is only partially true. The philosophy of the Mohammedan overlooked one important factor, namely, the spiritual power of the human will.

It is quite true that there is such a thing as Karma. It is quite true that every act and every thought that we perform creates karma. The definition of karma is, the effects from causes set into operation by ourselves. There is one peculiar quality about karma that gives it something of a fatalistic character, namely, that we ourselves who created the karma must liquidate it. We must set into operation forces of the opposite character which will neutralize the karma. This applies in the case of karma which is of an adverse or disadvantageous character. Good karma, that is, good effects the result of forces which are in accordance with the laws of Nature or God, does not need to be neutralized. It should run its course because its course is entirely benefic.

The Mohammedan is a fatalist. His thoughts run more along the lines of unfavorable karma than they do along the lines of favorable. He is close enough to a correct knowledge of cosmic law to know that the forces which he himself set into operation, if they are adverse, must be overcome and neutralized by himself and therefore he says: "Kismet! It had to come. It has to be endured." And therefore he doesn't make in many cases the strenuous efforts which people of the Western World do when they are confronted with misfortune

of any kind. This is where the people of the Western World have the advantage. They have the subconscious knowledge that they have within themselves a certain power which can overcome adverse karma and this power is the power of the spiritual human will. We have a great deal more free will than we usually suppose. The Mohammedan thinks he doesn't have any free will to speak of. The American or the Englishman thinks he has almost unlimited free will, considering himself limited only by the material circumstances into which he may have been born or which temporarily surround him. The American or the Englishman is far nearer the truth than is the Mohammedan because there is one important fact in this connection, namely, that the operation of the spiritual human will actually creates new karma and that new karma tends to neutralize the old bad karma which one may have set into operation in past years or lives.

There are a number of facts about karma which are valuable and interesting. The first of these facts is that all karma is benefic, therefore not something to be shunned although it may be dreaded. It is benefic because it re-establishes spiritual equilibrium in the aura of the person who is enduring the karma. Every time we set a force into operation either by thought or act or speech, that force must sooner or later be balanced by an equal force, otherwise it would go on forever and the universe would become full of opposites of forces which were unneutralized and which would produce a very unstable condition to say the least. Therefore all such forces must be neutralized or overcome by forces of the opposite character which are set into operation by karma. Then when karma has performed her perfect work spiritual equilibrium has been restored, not only in the aura of the individual concerned but also in the universe itself.

Thus through the beneficent action of karma a comparative degree of peace and tranquility is maintained in the world. Without karma, that is to say, if the scheme of things had been devised without the element of cause and effect, sooner or later inharmony and chaos must have prevailed. There is plenty of inharmony and chaos in the world now due to the present war but this is all of man's creation. The God of our universe didn't create it. Therefore man must work it out and that is what he is doing at the present time. And he is doing it painfully through the medium of war and hate and dissension. This is totally unnecessary. The time will come when he will learn the laws of being and learn how to make good karma and how to work it out in a peaceful and harmonious manner.

The next important point to note in connection with karma is that when it is accepted it is already half performed. The Mohammedan has a certain advantage in this respect because he accepts it

unconditionally. Perhaps he goes too far in the unconditional acceptance of it. Perhaps the American and the Englishman goes to the other extreme sometimes in the unconditional resistance to karma. He says he can't and won't endure it and therefore he starts a fight to nullify it. As between the two the American is nearer to the truth than the Mohammedan because by his very resistance to it and his endeavors to nullify it he actually creates new karma of the opposite character which to a certain extent neutralizes a portion of the old. The Mohammedan by unconditional acceptance of karma is required in the nature of things to perform or endure the whole of it. He doesn't neutralize any of it by his efforts in the opposite direction. Therefore we may say that the Western World is more advanced than the Eastern. The Eastern World is fatalistic. The Western World doesn't know anything about fatalism. It thinks it has its fate in its own hands and to quite a large extent this is true.

Karma has a definite object. That object is a change in character so that in future one will cease to violate the laws of nature and will conform to them. Until he has had a certain amount of experience with karma he ignorantly violates those laws. The person who systematically and continuously violates the laws of nature is a young soul. He hasn't had very much karma to endure. He probably in most cases hasn't had as many incarnations as the more advanced soul. But karma in due time changes all this. There is a saying, "Karma is the perfect teacher." When one has learned his lessons through the instrumentality of karma they are thoroughly learned. They are not just book lessons. The person is pretty apt to remember them or at least the bulk of them. That's what makes an old soul, one who has had a large number of incarnations and a corresponding amount of karma both good and bad.

The worst phase of karma is resistance to it. When one refuses to accept it,

when one resists it, it almost doubles the effect of it. At least it doubles its mental influence upon us. That's where the Mohammedan has something of an advantage. He avoids resisting karma and therefore he avoids the effect just noted. Of course the best method is the middle of the road path. Accept karma to the extent of knowing that it must be liquidated, that it must be worked out by the person who created it, but don't be a fatalist and don't lose sight of the fact that by strenuous efforts to overcome it you are actually setting new forces into operation, you are actually creating new karma which will partially neutralize the old and thereby make the whole process much easier.

There is one most important point to note in connection with karma, namely, that the best way to pay it up is by service to the plan of evolution, service to the race, service to others. You make good karma faster by service than by any other method because through service you are co-operating with the plan of evolution and helping to make evolution a success, whereas if you refuse to serve you are either not co-operating with the plan of evolution or you may be actively opposing it. Look around you for opportunities to perform acts of service, acts of helpfulness, that will promote the general scheme of good. You may be quite certain that you will be getting ahead faster by that method. One may say that this is a selfish motive but it is never necessarily selfish to co-operate with natural law. That's what all religion is, all philosophy, the endeavor to co-operate with natural law, that is to say, to co-operate with the law of God.

As to changing the character, karma produces two definite effects: one is a change or purification of the desires, and the other is a change of one's will or motive in life. When one learns that acts of a certain type produce disagreeable results, the very disagreeableness inci-

dental to this process makes one much less likely to repeat such acts in the future. Therefore the character in both respects has been definitely improved.

The present war is not without some by-products of value, dreadful though it may be in the main. Quite a considerable part of this war is being fought on or adjacent to Mohammedan territory and many of the Mohammedan faith are or will be involved. That means that those Mohammedans who are thus involved will imbibe to some extent the more advanced Western ideas and to a corresponding degree they will get away from their old ideas of utter fatalism.

That will be a result of BENEFICIAL definite value to them and EXCHANGE it will ultimately involve a OF IDEAS larger number of people. It will give a large number of Eastern people ultimately the opportunity of acquiring western concepts and the Western World is the farthest progressed at the present time in evolution of any part of the earth.

That doesn't mean that Western people and the Western World are perfect. Although they have made some definite progress, they still have a lot to learn. Their contact with Eastern people which has been and will be brought about through the mediumship of this war will acquaint them to some extent with Eastern concepts, which are not without value. The average Westerner has scarcely any concept of karma at all. It would be a good thing if he acquired some ideas about it, and his association with his Eastern brothers is bound to give him ultimately at least a few ideas along this line.

Therefore, as the saying goes, "There is no great loss without some small gain." The small gain has been indicated in the paragraph above. It may not be so small after all. It may end up by being a great gain to both sides, and in any case it is to be devoutly hoped that the world as a whole, both Eastern and Western, will avoid all cause for future war.

The Mystic Light

The Rosicrucian Fellowship

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

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

A Brief Resume of the Rosicrucian Philosophy

By MAX HEINDEL



IN the thirteenth century the Rosicrucian Order was founded by Christian Rosenkreuz, a messenger of the Divine Hierarchs who guide Humanity upon the path of evolution.

Its mission was to blend *Esoteric Christianity, Mystic Masonry, and Spiritual Alchemy* into one great system of Religious Philosophy, adequate to meet the advanced spiritual and intellectual needs of the Western World, during the Aquarian Age of two thousand years, when the Sun, by precession of the Equinoxes passes through the constellation Aquarius.

This Western Wisdom School, like all earlier Esoteric Orders is secret, but the *Rosicrucian Fellowship* is its *Herald of the Aquarian Age*, now at hand, promulgating this blended scientific soul science: *The Western Wisdom Religion for the Western World.*

Formerly religious truths were intuitively perceived or taken wholly on faith as dogmas of the church. Today, a growing class demands that immortality and kindred matters be proved to the intellect, deductively or by observation, as are other facts of life, like heredity and

ether. They desire religion as much as their fathers, but want the ancient truths in modern dress congruous to their altered intellectual condition. To this class the Rosicrucian Fellowship addresses itself with a definite, logical and sequential teaching concerning the origin, evolution, and future development of the world and man which is as strictly scientific as it is reverently religious; a teaching which makes no statements not supported by reason and logic, which satisfies the mind by clear explanations, which neither begs nor evades questions, but offers a reasonable solution to all mysteries, so that the heart may be allowed to believe what the intellect has sanctioned, and the solace of religion may speak peace to the troubled mind. The following is a brief résumé of *Facts about Life here and hereafter.* A list of the lectures referred to is found in the front of this magazine.

Sooner or later there comes a time when the consciousness is forced to recognize the fact that life, as we see it, is but fleeting, and that amid all the uncertainties of our existence there is but one certainty—Death!

When the mind has thus become aroused by thought of the leap in the

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dark which must some time be taken by all, the questions—Whence have we come? Why are we here? Whither are we going?—must inevitably present themselves. This is a basic problem with which all must sooner or later grapple, and it is of the greatest importance how we solve it, for the view we take will color our whole life.

Only three theories of note have been brought forward to solve this problem. To range ourselves in one of the three groups of mankind, segregated in their adherence to one theory or the other in an intelligent manner it is necessary to know the three theories, to calmly weigh and compare them one with another with established facts. Lecture No. 1 does just that, and whether we agree with its conclusions or not, we shall surely have a more comprehensive grasp of the various viewpoints and be better able to form an intelligent opinion when we have read *The Riddle of Life and Death*.

If we have come to the conclusion that death does not end our existence it is but a natural question to ask: *Where Are the Dead?* This momentous question is dealt with in Lecture No. 2. The law of conservation of matter and energy precludes annihilation, yet we see that matter is constantly changing from the visible state and back again, as, for instance, water is evaporated by the sun, partially condensed into a cloud and then falls to earth again as rain.

Consciousness may also exist without being able to give us any sign, as in cases where people have been thought dead, but have awakened and told all that had been said and done in their presence.

So there must be an invisible World of force and matter, as independent of our cognition of it as that light and color exist regardless of the fact they are not perceived by the blind.

In that invisible World the so-called dead are now living in full possession of all the mental and emotional faculties. They are living a life as real as existence here.

The invisible World is cognized by

means of a sixth sense developed by some, but latent in most people. It may be developed in all, but different methods produce varying results.

This faculty compensates for distance in a manner far superior to the best telescopes, and for the lack of size in a degree unreachable by the most powerful microscope. It penetrates where the X-ray cannot. A wall or a dozen walls are no denser to the spiritual sight than crystal to ordinary vision.

In Lecture No. 3, *Spiritual Sight and the Spiritual Worlds*, this faculty is described, and Lecture No. 11, *Spiritual Sight and Insight*, gives a safe method of development.

The Invisible World is divided into different realms: The *Etheric Region*, the *Desire World*, the *Region of Concrete Thought* and the *Region of Abstract Thought*.

These divisions are not arbitrary, but are necessary because the substance of which they are composed obeys different laws. For instance, physical matter is subject to the law of gravity; in the Desire World forms levitate as easily as they gravitate.

Man needs various vehicles to function in the different Worlds as we need a carriage to ride on land, a boat at sea and an airship in the air.

We know that we must have a *dense body* to live in the visible World. Man also has a *vital body* composed of ether which enables him to sense things around him. He has a *desire body* formed of the materials of the Desire World which gives him a passionate nature and incites him to action. The *Mind* is formed of the substance of the Region of Concrete Thought and acts as a brake upon impulse, it gives purpose to action. The real man, the *Thinker or Ego*, functions in the Region of Abstract Thought acting upon and through its various instruments.

Lecture No. 4 deals with the normal and abnormal conditions of life such as *Sleep, Dreams, Trance, Hypnotism, Mediumship and Insanity*. The previously

mentioned finer vehicles are all concentric with the dense body in the waking state when we are active in thought, word, and deed, but the activities of the day cause the body to grow tired and sleepy.

When the wear and tear incident to use of a building has made exhaustive repairs necessary the tenants move out that the workmen may have full scope in restoration. So when wear and tear of the day has exhausted the body, it is necessary to restore its tone and rhythm. During the night the Ego hovers *outside the dense body clothed* in desire body and mind. Sometimes the Ego only withdraws partially, is half in the body and half out, then it sees both the Desire World and the Physical World, but confused as in a dream.

Hypnotism is mental assault. The unsuspecting victim is driven out of his body, the hypnotist obtains control.

The victims of the hypnotist are released at his death, however, but the medium is not so fortunate. Spirit-controls are really invisible hypnotists. Their invisibility gives great scope for deception and after death they may take possession of a medium's desire body, use it for ages and keep their hapless victim from progressing along the pathway of evolution. This latter phase of mediumship is elucidated in Lecture No. 5, which deals with *Death, and Life in Purgatory*.

What we call death is in reality but a shifting of consciousness from one World to another. We have a *science of birth* with trained nurses, obstetricians, antiseptics and every other means of caring for the incoming Ego, but are sorely in need of a *science of death*, for when a friend is passing out of our concrete existence, we stand helplessly about, ignorant of how to assist, or worse, we do things which make the passing infinitely harder than if we merely stood idly by. Giving stimulants is one of our worst offenses against the dying, as it draws the passing spirit into the dense body again with the force of a catapult.

After the heart has stopped on account

of the partial rupture of the *silver cord* (which united the higher and lower vehicles of man during sleep and remains unsevered for a time varying from a few hours to three and a half days after death), there is still on that account a certain feeling if the body is embalmed, opened for post-mortem examination, or cremated. The body should therefore be left unmolested, for at that time the passing Ego is engaged in reviewing the pictures of its past life (which are seen in a flash by drowning persons). These pictures are impressed daily and hourly upon the ether of the vital body as independently of our observation as a detailed picture is impressed upon the photographic plate by the ether regardless of whether the photographer observed details or not. They form an absolutely true record of our past life which we may call the subconscious memory (or mind) far superior to the view we consciously store in our conscious memory (or mind).

Under the immutable *Law of Consequence* which decrees that what we sow we reap, the deeds of life are the basis of our existence after death. The panorama of a past life is the book of the Recording Angels, who are adjusters of the score we make under the Law of Consequence.

Review of the life panorama just after death etches the pictures into the desire body, which is our normal vehicle in the Desire World, *where Purgatory* and the *First Heaven* are located.

The Panorama of life is the basis of purgation of evil in purgatory and assimilation of good deeds in the first heaven. It is of the highest importance that this panorama be deeply etched into the desire body, for if that impress is deep and clear the Ego will suffer more sharply in purgatory and experience a keener joy in the first heaven. This feeling will remain as conscience in future lives to impel good action and discourage evil deeds.

If the passing spirit is left in peace and quiet to concentrate upon the life-

panorama the etching will be clear and sharp, but if the relatives distract his attention by loud hysterical lamentations during the first three and one-half days when the silver cord is yet intact, a shallow or blurred impression will cause the spirit to lose much of the lessons which should have been learned. To correct this anomaly the Recording Angels are often forced to terminate the next Earth-life in early childhood before the desire body has come to birth as described in *Birth a Fourfold Event* (Lecture No. 7), for that which has not been quickened cannot die, and so the child goes into the first heaven and learns the lessons it did not learn before, and is thus equipped to pass on in Life's School.

As such Egos retain the desire body and mind they had in life where they died as children, it often happens that they remember that life, for they only stay out of Earth life from one to twenty years.

Suffering in Purgatory arises from two causes: Desires which cannot be gratified or the reaction of the pictures of the life panorama—the drunkard suffers tortures of Tantalus because he has no means of obtaining or retaining drink. The miser suffers because he lacks the hand to restrain his heirs from squandering his cherished hoard. Thus the Law of Consequence purges evil habits until desire has burned itself out.

If we have been cruel the panorama of life radiates back upon us the pictures of ourselves and our victims. Conditions are reversed in purgatory, we suffer as they suffered. Thus, in time, we are purged of sin. The coarse desire matter which forms the embodiment of evil has been expelled by the centrifugal force of Repulsion in purgatory and we retain but the pure and the good which is embodied in subtler desire stuff dominated by the centripetal force, attraction, which amalgamates good in the first heaven when the life panorama depicts scenes in our past life where we helped others or where we felt grateful for favors, as described in Lecture No. 6, *Life in Heaven*,

which also deals with our stay in the *Second Heaven*, located in the Region of Concrete Thought.

That is also the realm of *tone*, as the Desire World is of *color* and the Physical World of *form*. Tone, or sound, is the builder of all that is on Earth. As John says: "In the beginning was the *Word* (sound)—and the *Word* was made flesh," the flesh of all things, "without it was not anything made that was made." The mountain, the moss, the mouse and the man are all embodiments of this Great Creative *Word* which came down from heaven.

There the man becomes one with the nature forces, Angels and Archangels teach him to build such an environment as he has deserved under the Law of Consequence. If he dallied his time away in metaphysical speculation, as do the Hindus, he neglects to build a good material environment, and is reborn in an arid land where flood and famine teach him to turn his attention to material things. When he focuses his mind on the Physical World, aspiring to wealth and material comforts, he will build in Heaven unexcelled material environment, a wealthy land with facilities for ease and comfort, as the Western World has done. But as we always long for what we lack, the possessions we have are satiating us beyond comfort and we are beginning to aspire to the spiritual life as the Hindus, our younger brothers, are aspiring now to the material prosperity we are leaving behind, as more fully elucidated in Lecture No. 19, *The Coming Force—Vril, or What?* which shows why Hindu yoga practices are detrimental to Westerners, they being behind us in evolution.

When the Ego has helped to build the creative archetype for the environment of its next earth-life, in the second heaven, it ascends into the *Third Heaven*, located in the Region of Abstract Thought. But few people have learned to think *abstractly*, as in mathematics, the majority of people are therefore un-

conscious as in sleep, waiting for the *Clock of Destiny*, the stars, to indicate the time when effects engendered by the action of past lives can be worked out. When the heavenly time markers, the Sun, Moon and planets, have reached a proper position, the Ego wakes and desires a new embodiment.

The Recording Angels look up the record of all our past lives, which is stamped upon the *superconscious mind* each time an Ego withdraws to the Third Heaven as outlined in Lecture No. 7, *Birth a Fourfold Event*. When there is no particular reason why a certain environment should be taken the Ego has choice of various embodiments. These are shown to it as a panorama giving the great outline of each proposed life, but leaving scope for individual free will in the detail.

Once a choice has been made, the Ego is bound to liquidate *ripe* causes selected by the Recording Angels and any attempt to evade that will be frustrated. It should be carefully noted that evil is eradicated in Purgatory. Only tendencies remain, to tempt us till we have consciously overcome. Thus we are *born* innocent and *at least every evil act is an act of free will*.

When the Ego descends toward rebirth it gathers the materials for its new bodies, but they are not born at the same time. Birth of the vital body inaugurates rapid growth from 7 to 14, ripening also the propagative faculty. Birth of the desire body at 14 gives rise to the impulsive period from 14 to 21. At that age the birth of the mind furnishes a brake on impulse and gives a foundation for serious life.

From My Window

By MIRIAM OTT MUNSON



*From my window I can see
Shining paths to liberty
Paths the wise Creator gave
When His earth was newly made;
Not four walls that house dark sorrow
Can bar from me hope's bright tomorrow
While the birds sing in the trees
Exquisite, timeless melodies
And the rain brings to the flowers
Sweetness for their sweetest hours.
At my window I can stand
And see the glory that His hand
Paints upon the sunset sky
As each day slips softly by.
Through my window comes the dawn
Clear as that God first breathed on—
All this beauty does He give
To bid my soul look up and live.*

Captain Jack Hague's Story

By GLENN



APTAIN Jack Hague and I started our medical school together. Of all the cocksure materialists, Jack wore the crown. Many a night we sat in the lab talking. I kept an open mind about the unseen, but not Jack. Whatever failed to come within the focus of the microscope or lab test was out. Never did I see a shadow of a doubt cross his mind. Even when his mother and father were killed during the last war, his belief remained firm. As he himself expressed it, "When you're dead, you're dead. But," he would always add, "furnish me with a reasonable explanation or some proof, then I'll believe."

Toward the close of our first year, Jack approached me on the angle of mental behavior. My dad worked at the State Hospital for the insane. Jack questioned me closely about their behavior, particularly in regard to hallucinations and the like. I wondered if he was thinking of switching to psychiatry. This proved to be a false conclusion. Jack was thoroughly concerned about himself or his own behavior, as he told me later.

Hoping for a clue to a diagnosis, he related to me his experience. He told it with a scientific mind of investigation. Jack believed he was losing his mind. But I knew that the incident had chipped off a bit of Jack's material world, unveiling something of the ethereal he didn't understand. As years went on there were other experiences. I put these snatches of a story together like patches on a quilt. If it hadn't been for Mary Brooks, the nurse who worked with him at Bataan, I never would have finished the patch-quilt story.

Jack was alone. A bulky anatomy book

lay open on the table before him. All early night noises had hushed, except for the occasional passing of a car, which he was not conscious of until a scream pierced the stillness. Racing out in time to see a red tail-light disappear into the black night, Jack ran to the small white figure lying in the street. Gathering her in his arms, a girl so light, he placed her gently on the grass of the parkway. Under the lamp light he could see her features better. When she opened her eyes, Jack was kneeling beside her asking, "Who are you?"

She whispered in return, "Lilluth, and you?"

"I'm Jack —"

He said just that when she smiled a little as her head turned slightly to one side. When Jack softly called her name, Lilluth did not answer.

Neighbors clad in pajamas and robes were gathering about while Jack took her pulse. Without a word he put her small hand at her side. Kneeling there on both knees beside her, wanting to help, to rekindle the flickering of life in this young girl who should be just beginning to live instead of dying, filled Jack with complete helplessness.

She can't die. She can't die, Jack thought with anxiety.

Turning he asked a neighbor to call the sheriff. When he looked back at Lilluth, she looked cold. Jack slipped off his sweater and covered her shoulders, wondering why she didn't have a coat, the night was chilly, and wondering why she didn't have a purse, and wondering who Lilluth was.

The neighbors were standing around in little groups asking in low tones how it had happened, who she was, and where so beautiful a girl had come from out of the night.

Jack was looking down at the slender

girl of perhaps seventeen or eighteen. Her brown hair waved back from her face; skin and coloring so delicate that a breeze might scatter her. The V-neck of her white dress emphasized the slender lines of her throat. *Too bad her dress is dirty and torn. She wouldn't like that,* thought Jack. Her lips were cherry red, parted a little as though she were going to speak, but she didn't. Jack noted that her eyes were a deep brown as he shaded them against the glare of the street light.

The sheriff and his men arrived and made their conclusions that the girl was thrown from the car which Jack saw speeding into the night. Jack asked if he might lift her into the ambulance; Lilluth was so light in his arms. Lying there on the white sheeted cot, whiter in contrast with the brown of her hair, Lilluth was lovely. Jack sat on the edge of the cot holding her hand, so small in his. The feeling of utter helplessness, the great desire for her to live, grew.

He took out his handkerchief and wiped the little line of blood coming from her ear, and the dirt smudges from her face, wishing he could give her life—some of his.

He slipped his arm under her head easing the jolts. The silkiness of her hair against his arm, its fragrance, pleased and reminded him of clean water, soap, and sun. Touching his finger tips to her cheeks, he found them smooth and warm. As the ambulance slowed down to a stop, Jack tucked the sweater closer under her chin.

Taking Lilluth in his arms he waved away putting her on the stretcher. The doctor motioned him to put her on the table in a small inside room. It felt cold and hard to his arm. He hated to put her on it, but he must, he reminded himself. Jack stood near her head wishing his study of medicine was over and that he was this doctor listening for her heart beats. The doctor looked up at Jack and by covering the girl, mutely told him that was all. The only change

that came over Jack was the desire to walk.

The outside was darker now. The street lights had been turned off. The near-midnight crispness held the expectancy of someone's voice. Jack found himself listening intently. Before him, out of the darkness, suddenly appeared Lilluth's face and figure. He never questioned then; it seemed a natural thing to have her with him. She was smiling and so close, a little beyond an arm's reach. The ease and naturalness of the moment made Jack forget facts. Neither spoke as they walked along to his room.

Jack reached the porch steps and Lilluth all but flew in ahead of him. The room took on her gayness of soft singing. Jack sat down again to study, but her nearness disturbed him. Finally he asked her to leave, explaining he must study for his anatomy exam. The girl disappeared as suddenly and as easily as she had appeared. What else happened, Jack didn't know, he fell asleep over his book.

The next morning Jack hurried with his scanty breakfast of toast and coffee. He missed Lilluth. He called, but she was no where around. He ran down the few blocks and found her lying there on the table where he'd left her. Her expression was one of waiting, of expectancy that made him want to say, "Hello, I'm back."

A sudden surge of incompleteness swept through him. Something was missing. The girl Lilluth who came to him out of the midnight air was real, and the girl Lilluth lying on the table reminded Jack of a sculptor's cast. But because of last night's Lilluth, he'd care for this girl.

His sense of responsibility grew within the next two days when no one had been found to identify her. With some of his savings he bought a new dress to replace the torn and dirty one. The new dress was white like the other one, the same V-neck, except this one was bound in

yellow. Jack commented to the attendant, standing near, "I like the yellow around there; it brings out the darker shades of her hair."

The attendant nodded and without comment walked into the other room.

Jack never had the feeling that this was the girl who appeared to him out of the night. Even when he went to the cemetery, his feeling was the same. She did look sweet in the plain pine box, like a doll he'd seen in a shop window; the box wasn't pretty, but that made no difference. Once he wished she had a ring, or a bracelet, or any little token he could keep, but she didn't.

After the dirt was tossed in a mound, the feeling of Lilluth's aliveness, her nearness, persisted. Again in the same easy way, she was before him. Her features were clearer now as he walked across the campus and down the street lined with trees. A feeling of completeness surged through him. He watched the wind whirl the leaves in funnels and the crispness of the morning freshened him. Content, Jack watched Lilluth as she ran and skipped lightly along just ahead of him.

To him, Lilluth was a little of spring left over, running gayly between the two lines of tall, gaunt trees, their brown arms reaching upward with a few dead leaves clinging stubbornly against the wind. Jack liked this kind of a morning, knowing that if anyone called the air would crack, it was so brittle.

Lilluth's eyes danced with happiness, a freeness that wasn't in them the night under the street lamp. Her joy made him feel whole and complete. Her tiny feet in white slippers barely touched the ground. Dainty, fast little steps sped her on her way far ahead of Jack—too far ahead! Unexpectedly her expression changed to one of alarm. Jack cried out. Faster and faster he ran trying to catch up with her. Lilluth's expression told him she was being pulled away against her will. Without words she was pleading with him to help her. All of a sudden, her face and figure disappeared

and were completely lost to him down the long avenue of trees. Jack went home and waited for her return that he knew would not come.

The months following were without Lilluth. Jack fell back into a confused state of mind. He was positive he had seen the girl. "But after all," he confessed in a much worried condition, "I must have been temporarily unbalanced."

I might have believed that had he argued less vehemently. Too, after Christmas holidays Jack did little talking. I detected a note of introspection. His expression was one quite foreign to a cocksure materialist. Finally one night in lab, he let me have it.

It was Christmas. The snow made white triangles in the corners of the windows, and the carolers sang Holy Night, and the candle-lighted Christmas tree glowed in the window next door. Jack said he was reading when first he felt Lilluth's nearness. He put his book down.

"Merry Christmas!" Lilluth's voice greeted him, but he could not see her. "I'm glad I can come to you now. I've been so lonely."

Jack whispered, "Lilluth, I'm glad you came. What a Christmas! I've missed . . ."

Lilluth interrupted, "Jack, I spoke to you. I've come all this way and you don't answer me. Can't you hear me? Answer me, please. I've no one but you."

Desperately Jack answered, "Oh, Lilluth, I can hear, but you can't hear me. Lilluth, Lilluth, try to hear me."

Not hearing, Lilluth began to sob. He couldn't see her. There wasn't anything he could do. If he could only hold her or take her in his arms and he so wanted to! Even though she couldn't hear, Jack called out, "Lilluth, Lilluth!"

Her sobs began to fade as though she were running down some long corridor until they completely died away. Jack,

full of deep sorrow covered his face with his hands and wept.

This happening threw Jack into such confusion that I wondered if he'd finish his last two months of internship. Breaking down the crystallization of his mind almost proved fatal. I felt quite certain that the psychiatrist would be of little assistance. Jack was no better for his consultation. Many times, even at a bedside, I'd find Jack in deep meditation, his mind millions of miles in the beyond.

Jack had to be snapped out of it. I made blind dates for him, exhausted him at tennis, walked with him off-hours, but he joined only partially in the diversions. Bewilderment possessed him, and he wavered helplessly between his material-world beliefs and his *experience*.

Often in the evenings before settling down to his studies, he'd walk along the river's bank. The week before we were to finish, he took one of these walks.

It was a June evening. The willow's slim graceful branches were dragging lazily along with the easy current. The water sounded cool as it slapped against the banks. Somewhere along the river trees, Jack heard Lilluth's voice.

"Hello, Jack. I've come to say good-by."

Jack kept on walking, whispering into the evening air, "Oh, no, Lilluth."

"Jack, I know I'm leaving, for some voice keeps calling my name. I don't recognize the voice. Everyday this voice gets stronger. I hate to leave here; I don't know where I'm going. If I only knew whether I could see you or be able to talk to you the way I do now!"

There was a second's silence. When she spoke again, fear cried out in her voice. "That voice, oh, Jack! It just called me again. It's so strong, I've got to go where it calls. It's pulling me,

I don't want to leave." Lilluth cried out from farther down the river, "I'm being pulled away, pulled by something I can't see. Hold me, Jack, hold me."

"Lilluth, I can't. There is nothing I can do. Nothing."

Like some wild thing, he cried out into the evening as her tiny steps raced away in swiftness down that same long corridor. The deep evening silence fastened itself around him, but not in his heart. He eased himself down on the river's bank looking down the river until the tightness and the throbbing in his throat eased.



From that night on, Jack told me, Lilluth's presence, her realness, began to fade until she was completely lost to him. He missed her. He no longer argued that it couldn't happen, but he could not bring himself to accept his proof. During his early years of building up his medical practice, Lilluth lived, but only in his mind, a lovely, brown-haired girl gathered in his arms, a will o'-the-wisp of a girl. By memory he built again her voice, a low, sweet voice for which he was always listening.

Jack built up a healthy practice and became so engrossed in his work that I seldom saw him. When I did, he never failed to speak of Lilluth. I felt the episode was over. Jack never lost faith, not once during the seventeen silent years which followed. His experiences, as he expressed it, "were phenomenal," which of course was admitting something beyond the knowledge of the microscope and the lab. I knew better than to explain or argue; Jack must accept his own proof and an explanation which would satisfy him. No one could do that for him.

War on Pearl Harbor! Jack enlisted when the drone of the Rising Sun airplanes as they flew back to their carriers was yet audible. He was confident that

the vast Pacific would either yield an explanation or the real Lilluth. He was so positive, I couldn't find it in me to feel sorry that he was going. About the last thing he said to me was, "I'm waiting for that plausible explanation."

I received one letter from him shortly after Christmas. It wasn't difficult to sense the handicaps he and all the other boys were experiencing. Words like "sultry; natives, wild-eyed with terror; fear draining the faces white; short of medical aid," etc., drew a picture of his life in the Pacific war. His long hours of work without fatigue astonished him to the point of comment. He wrote, "This won't seem strange to you, you gullible son-of-a-gun, but it does to me. I have a power of endurance that is unbelievable. I'm sure it comes from Lilluth."

It was after the bombing of Luzon that Jack came back to the States on leave. He'd changed. He hadn't brought his heart back with him. He smoked incessantly, walked hours at a time, when he should have been sleeping. Finally he couldn't stand it any longer. He asked to have his leave cancelled and to be sent back to anywhere in the Pacific. The last talk we had, I could see he was a curious mixture—a materialist plus wings. I didn't comment when he said, "I've got to get back, the boys seem to go out easier when I'm there." I just let it go by.

Having no relatives, the telegram reading "Captain Jack Hague killed in line of duty" was sent to me. I thought the patch-quilt story would remain unfinished.

Fortunately that was not to be so. A Mary Brooks phoned me at the office. She explained who she was: a nurse who'd worked with Jack in Bataan. Knowing her leave was due, he'd given her my address.

I liked her immediately. She struck me as being exceedingly capable with a good dash of earthiness. Her blue eyes reflected a keen sense of understanding and common sense. She let her stocky

body sink comfortably into the leather chair by my desk, and began her story:

"I worked with Captain Hague from the beginning. He was one man who had no thought of self. Our conditions were fierce; the average man would have cracked up. Never did I see a lessening of his courage. I often expressed the thought that only his body gave out. I think that's what happened in Bataan.

"By the time we got there, the larger buildings had been demolished. Already the wounded were scattered about like leaves and without medical care. We were short of medical help. Captain Hague gave a sweeping look around, took off his coat, gave it to a native and turning to me said, 'Are you ready?'

"With that he knelt down in the dust and performed the first operation on a native whose leg had been shattered. The next was one of our lads, a youth of not more than nineteen, who kept calling for Sue. Patient after patient he found out, for they'd hidden in the jungle like wounded animals.

"Captain Hague's arms and hands moved like livened steel. His only nourishment was now and then a drink of water from my canteen. Where he got his power of endurance is beyond me, but it was inexhaustible. I couldn't take it; another nurse took my place once in awhile. He worked steadily until the most serious cases were cared for. We needed a place to shelter the boys and a place to operate.

"A handful of natives, Captain Hague and I tied and nailed together enough boards to call it an operating table and cloistered it with palm fronds. That was our base hospital which we used for the next two days and nights. The bombing was constant. The longest interval those ——— Japs gave us was a couple of hours.

"The night I'm telling you about hung hot and sultry. There was something about the air that stuck like fly paper. With that and all the sweat and blood, Captain's Hague's uniform was glued to

his body. But he never complained, nor did I hear him even comment about it.

"Near midnight of the second night, the two native boys took out the last patient from the operating room, such as it was. Presently they returned, gesturing that there were no more patients to be brought in. Their gestures cast weird shadows across the palms and out into the night. Our only lights were concealed candles.

"I wondered as I stood there in the hole for a doorway just where Captain Hague could rest. The greatest strain was over. Leaning there against the table he looked leadened in the thick setting of the jungle at his back. With the slow hand of exhaustion he wiped the sweat from his forehead. Untying the ties of his apron he pulled it off as though it took his last effort of will.

"I took up the canteen to offer him a drink. I waited as he picked up one lighted candle and lit the third one that had been blasted out. I peered at him intently still holding the canteen. With deft fingers he began making motions of examining a head injury. This wasn't a man out of his mind, unless I was too.

"Thinking I was seeing things I brushed my hands before my eyes. You'll think I'm crazy, but out of somewhere came a girl. She was lying on the make-shift table. Captain Hague took gauze and wiped the little stream of blood coming from her ear. Her hair brushed against his arm and he drew in a deep breath. Color crept into his face. Suddenly the room filled with a fragrance of clean water, soap, and sun; a fragrance foreign to the jungle war-stench.

"This girl was a pretty thing of about eighteen; her hair was brown and loose. I don't remember much about her dress, except it had a yellow band around the V-neckline. A chilliness ran through my body as Captain Hague called her name—'Lilluth!' A deep recognition sang in his voice, such a depth that I am repeating the happening to you, knowing full well I am endangering myself to your judgment of my sanity or lack of it.

"Eagerly Captain Hague bent over her. I had the feeling that she wasn't real. Real isn't the word. She was the most real person I've ever seen—alive, vital, vivid. I believe I'm trying to tell you she wasn't of this world. She was lighter . . . my words fall very short of what I'm trying to describe.

"Perhaps you can understand me if I said that Lilluth stood out from the background of the room as the stars stand out from the night sky in Arizona, and that Captain Hague blended with it.

"Through my intentness I heard the palm fronds rattle, then the earth shook and the mighty deafening roar zoomed over us. Instinctively I fell flat on the earth. When I got up Captain Hague and the girl Lilluth had remained undisturbed. He was brushing back her hair from her cheeks and smiling. The palm fronds rattled ominously again. The second wave of enemy planes zoomed with their noise of Hell. I screamed to him as I flattened out on the dirt floor.

"I found Captain Hague's body crushed over the empty operating table. I never found the girl's. Well, the story is off my mind." And Mary Brooks pulled herself out of the chair with difficulty. Near the door she said, "I bet this isn't the first secret the jungles of Bataan swallowed up."

I closed the door. Mary Brooks had gone. Closing the door I had shut myself within four walls. Yet I had the feeling of space . . . of a beyondness.

At Dawning

By EVE M. BACON

*I shall drift out when the dawn comes
in*

*Cast off my earth-bound form and face,
And take one ray to light the path
My soul shall take through space.*

*A shining ray that I may see
Step by step toward Eternity.*

Carrying On

November 1942.

The Rosicrucian Fellowship
Mrs. Max Heindel
Oceanside, California.

DEAR MRS. HEINDEL:

It is long since I wrote to you and much has happened in the meantime—so much that it is difficult to know what should be selected from the accumulation of events and experiences as being likely to interest you and other friends at Headquarters.

Perhaps a good place to begin is the effect on people of the trying experiences through which they have had to pass in the last three years. Viewed from the Rosicrucian standpoint these effects, though often sad, are encouraging too, affording evidence for those who can see, of the great uplifting force that is becoming stronger and stronger as we approach the Aquarian Age.

As you doubtless know, in Glasgow there was a big air raid in March of last year. My duties took me shortly afterwards to one of the areas that had suffered most. The people were carrying on in a normal fashion as far as circumstances allowed—going about their duties, but never failing in courtesy and a wish to help. Their faces showed they had been sore beset but had come through their ordeal.

Over one and one half years have passed and that trial is a thing of the past, though nobody knows when it may not be repeated. But the ever lengthening list of casualties means greater sorrow and more aching hearts as time passes. So many sad eyes can be seen in the train, on the streets and elsewhere, all the sadder because the silent mourners are quite unconscious of anything about themselves at all out of the ordinary.

But with the sadness there is a refining, a removal of the coarser elements, so that the underlying spirituality begins to shine through, and makes such faces truly beautiful, though apart from that they are nothing out of the common.

Then there is the spirit of helpfulness that is showing itself on every side, not only in individuals but also in orders and regulations issued by the Authorities, creating new and extending communal activities. If only this beneficial sharing of the good things in life can be continued and extended in the years to come, how many will be saved from want, and what is almost as bad, the continual fear of want. Surely this spontaneous communal spirit is evidence that Humanity is learning to disregard the things of this world and gaining trust in the Divine care that protects "the fowls of the air and the lilies of the field."

And the effect of this refinement through suffering, and belief in the ultimate Goodness and Love that stands behind the whole world, is to prepare the way to spiritual awakening. So many are being so prepared and all unknown to themselves, that one dares to hope that despite the dreadful conditions in the Desire World, the time is not far distant when many will gain the power to contact that World and tell in no uncertain voice what they have seen.

Many people visit me in connection with the work it has fallen to my lot to do in this war, and sometimes the conversation takes a twist towards the ultimate and serious things of life. Time is always very limited on such occasions, but a few words can often stimulate interest or suggest logical solutions of problems that look hopeless viewed from the ordinary angle.

I am still in the ———— in the same capacity as when I last wrote

to you—except that I am now alone and so have a great deal more to do.

In this busy life it is interesting to reflect that when we were at Mount Ecclesia in March 1938 I thought I had retired and would not again be called on to do serious work in the ordinary affairs of life, and yet that is just what has happened, and here I am as busy as ever. Who knows—perhaps one day I may be back at Mount Ecclesia and be able to tell something of what I have been doing. I like to think so.

The lessons and Probationers' letters continue to come. Many thanks to all for

this lasting evidence that Headquarters is still in touch with many of the Fellowship in distant parts. There is of course always the invisible tie that unites us, but this concrete evidence of it is cheering and encouraging.

I do not know when this will get to you, but I will ask you to be good enough to convey my greetings and every good wish to all I know at Headquarters, and this of course includes very specially yourself.

Yours in fellowship,

—P.A.R.

The Quest for Wisdom

By FLORENCE JUDKINS



IN the 3rd chapter of I Kings we are told that King Solomon loved the Lord, and walked in the statutes of his father, David, and because of his faithfulness in this respect the Lord appeared to him in a dream, by night, saying to him, "Ask what I shall give thee." Solomon, after first expressing his gratitude for what God had already done for his father and himself, asked that he might be given an understanding heart with which he might judge his people wisely.

Since the days of King Solomon many people who have loved the Lord, and followed in the statutes taught them by their parents, have felt a great need for a better understanding in order that they might more intelligently cope with the experiences of life. Some have found peace in another church and creed; some have sought the answers to their many questions in a particular philosophy and have been satisfied. But others, like the writer, have investigated more than one philosophy, finding in each much of good, but still no satisfactory answers to the questions which insisted upon being answered, until that blessed day when *The*

Rosicrucian Cosmo-Conception, by Max Heindel, was placed in their hands, and immediately upon opening it, knew for a certainty that here was what they had been seeking, and that, at last they were on the right path to peace.

The writer had been disturbed by such questions as the following: Who am I? Why am I in this particular environment, in which, at times, it seems as if the obstacles to on-going are insurmountable? Where am I going, and how can I best prepare myself for the journey?

This wonderful book tells us about man's constitution, about our different bodies, the physical, desire, vital, and Mind, and how to build and care for them. Heretofore we have known of but two bodies, the physical and spiritual (vital). Does this explanation not answer "Who am I?" It also tells us about the visible world in which we live and invisible worlds in which we shall live, describing the subdivisions and kingdoms of these worlds. This helps us to understand where we are going. Then we learn about the twin laws of Re-birth and Consequence, and when we understand

(Continued on page 86)

A ROSICRUCIAN CATECHISM

The Life Panorama

By EMILY W. LORTCHER

Q. What becomes of the Silver Cord at death?

A. It snaps where the "sixes" unite, half remaining with the dense body and the other half with the higher vehicles. From the time the cord snaps the dense body is quite dead.

Q. How does this affect the Ego?

A. When the "silver cord" is loosened in the heart, and man has been released from his dense body, a moment of the highest importance comes to the Ego, and it cannot be too seriously impressed upon the relatives of a dying person that it is a great crime against the departing soul to give expression to loud grief and lamentations, for it is just then engaged in the supremely important matter of reviewing its past earth life, and a great deal of the value of the past life depends upon how much attention the soul can give to this matter.

Q. How can a man review his past life by the mere dropping of his physical body?

A. The dense body is the heaviest clog upon man's spiritual power and when he is freed from that clog his spiritual power comes back in some measure, and he is able to read the pictures in the negative pole of the reflecting ether of his vital body, which is the seat of the subconscious memory. The whole of his past life passes before his sight like a panorama, the events being presented *in reverse order*. Everything is remembered.

Q. How does this affect the man?

A. The man stands as a spectator before this panorama of his past life. He sees the pictures as they pass and they impress themselves upon his higher vehicles, but he has no feeling about them at this time. That is reserved until the time when he enters the Desire World,

which is the world of feeling and emotion. At present he is only in the Etheric Region of the Physical World.

Q. How long does this panorama last?

A. From a few hours to several days, depending upon the length of time the man could keep awake, if necessary. Some people can keep awake only twelve hours, or even less; others can do so, upon occasion, for a number of days, but as long as the man can remain awake, this panorama lasts.

Q. Is this feature of life after death similar to that which takes place when one is drowning or falling from a height?

A. Yes. In some cases the vital body also leaves the dense body and the man sees his life in a *flash*, because he loses consciousness *at once*. Of course the "silver cord" is not broken, or there would be no resuscitation.

Q. How long does man remain in his vital body after death?

A. Until it collapses in the way described when we considered the phenomenon of sleep. During physical life, when the Ego controls its vehicles, this collapse terminates the waking hours; after death the collapse of the vital body terminates the panorama and forces man to withdraw into the Desire World.

Q. Does the vital body then return to the physical body as it does after sleep?

A. Yes, but with this important difference, that though the vital body returns to the dense body, it no longer interpenetrates it, but simply hovers over it. It remains floating over the grave, decaying synchronously with the dense vehicle. Hence, to the trained clairvoyant, a graveyard is a nauseating sight and if more people could see it as he does, they would readily adopt the sanitary method of cremation in disposing of the dead. (*Cosmo*, pages 98-103.)

WESTERN WISDOM BIBLE STUDY



The New Birth

By JANE TEMPLETON



There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of Spirit, he cannot enter into the kingdom of God.

That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Marvel not that I said unto thee, Ye must be born again.

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit. (John 3:1-8.)

As the four Gospels are formulae of initiation, there are to be found in them teachings dealing with practically every phase of the initiatory process. In the Gospel of St. John, Christ Jesus gave His most advanced teachings, and in the above utterances of the Founder of the Christian Religion, we find a message extremely profound. Only to one having the occult key can the true import of these verses become clear.

In the twelve signs of the zodiac we find three fiery signs: Aries, Leo, and Sagittarius; and also three watery signs: Cancer, Scorpio, and Pisces. These two elements of fire and water represent the masculine and feminine, the positive and the negative, poles of the force which

brings into existence new creations on both the physical and the spiritual planes.

On the physical plane material bodies are brought into being through the reactions of these two poles under the direction of the Divine Hierarchies. This is ordinary generation. A higher step, re-generation, is accomplished by human beings dedicated to spiritual living by using the interactions of these two polarities to build a new body of spirit, a "house not made with hands, eternal in the heavens," as St. Paul describes. It was to this spiritual body that Christ Jesus referred in His conversation with Nicodemus.

It is not surprising that Nicodemus, a newly converted Pharisee, should be puzzled at the mystic words of Christ Jesus, "Except a man be born again, he cannot see the kingdom of God." He did not yet understand that the Great Teacher referred to a spiritual birth, involving the transmutation of the baser qualities of the nature into the gold of the higher self, rather than to another physical birth. He had not yet learned the formula of purity and loving service to others for building the new body, the spiritual body, which in the Western Wisdom School is called the "golden wedding garment."

All of humanity must be "born again," and in the Rosicrucian Teaching is given a practical formula for daily living which will make this possible. We must all learn to so love and serve others that we will weave that luminous soul body which enables its possessor to go where he will, as "the wind bloweth where it listeth," on errands of mercy and love. Thus will we be among those that are "born of the spirit."

The Astral Ray

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

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

Neptune in the Twelve Houses

By PERL AMELIA WILLIAMS



HE planet of *divinity*, Neptune is aptly called, for its mysterious power evokes the divine potentialities of man, the spirit. It is the lightbearer for the spiritual sun, called Vulcan by students of the Western Mystery School, functioning through the mental side of man's nature as the higher octave of Mercury, lightbearer for the physical sun:

Neptune rules the pineal gland, representing the positive, will principle in man. It is the planet of magic, white and black. The initiate of the Mystery Schools, as well as the black magician, including the hypnotist, is dependent upon this stellar ray for his power. Through the Neptunian vibration comes also the faculty of epigenesis, the ability to choose a course altogether new and independent, and a cosmic consciousness which is an instantaneous knowing that includes the ability to give the reason for an answer.

Supernormal beings, including the exalted beings we call our Elder Brothers, and hosts of other spiritual entities influencing our evolution are ruled by Neptune, its position and aspects in the horoscope indicating ones' relation to these entities. Unfavorable aspects to Neptune indicate an amenability to the influence of undesirable invisible beings, while the favorable aspects indicate the

ability of the native to work in harmony with the highest superphysical forces as a conscious agent on both the visible and the invisible planes. Astrologers are particularly amenable to the ray of Neptune.

The influence of Neptune is subtle, infiltrating, seductive, mysterious, and evanescent. It rules the sign Pisces, the unfathomable ocean, the glamorous movies, and has to do with aviation, oil, gas, drugs and narcotics. The advanced phases of all the arts are called forth by the Neptunian ray, an especially soul-satisfying type of music from the stringed instruments being a product of the positive aspects. Neptune is the planet of prophecy, vision, idealism, and inspiration, but also of delusion, illusion, deceit, treachery, chaos, and fraud. Those who live in harmony with the high spiritual principles represented by the positive side of Neptune are on the direct path to initiation, while those who ignore the voice of the higher self must eventually be subjected to the subtle anguish which comes through the negative aspects of this planet to urge us back to our home with our heavenly Father.

The first house, or ascendant, represents the physical body, the personality, and the early home life. The positive rays of the occult, prophetic, poetic, esthetic, and democratic Neptune emanating from this position indicate one of a

high moral and spiritual nature, sensitive to superphysical vibrations and therefore a suitable instrument for transmitting spiritual impulses from the higher intelligences. There is a visionary, romantic, dreamy, and impractical trend to the nature. Favorably aspected to the Sun, Jupiter, or Uranus, Neptune in the first house designates the native as having deeply mystical potentialities, a love for art, music, luxury, and all the things which give power and tone to life. Unusual circumstances in the early home life frequently result from the presence of Neptune in the first house, and if afflicted, the native may be adopted or reared in an orphans' home, may have a deformity of the feet or spine, or a neurotic mentality. There may be an ethereal, glamorous quality to the personality, but if Neptune is afflicted, the person is likely to be haunted by a feeling of self-distrust, lack of self-confidence, or a sense of utter futility. Under these circumstances, the native is inclined to be indolent, procrastinating, and changeable, of a negative psychic nature which may result in mediumship or obsession.

A well-aspected Neptune in the second house, the house of finance, or earning capacity, indicates material gain through occupation having to do with water, oil, etc., as well as with occult and mystical societies. Those dealing in aquatic sports, shipping, and the oil industry often have Neptune in the second house. Afflicted in this position, Neptune indicates a confused, uncertain financial state. Deception and trickery enter into his manner of gaining material wealth.

Well aspected in the third house, Neptune brings unusual mental faculties, an inclination toward occult literature, short journeys by air or water, spiritual relations with neighbors, brothers, and sisters. Capability in writing and speaking along spiritual lines is coupled with a devotional mind. Neptune afflicted in the third house indicates a neurotic, peculiar, cunning mind, perhaps even idiocy. The reasoning processes are im-

paired, and illusions distort the mentality.

Posited in the fourth house and well aspected, Neptune brings a highly spiritual atmosphere into the home life, with opportunities for spiritual progress through home conditions, particularly in the latter part of life. An afflicted Neptune in the fourth house brings deception and distrust into the home, possibly acute mental anguish because of unwholesome psychic conditions there. There is treachery and fraud in connection with lands, houses, and mines, and the native may end his unhappy days confined in a institution of some kind.

A well-aspected Neptune in the fifth house brings success in publishing, occult writings, in particular, as well as in courtship to a highly spiritual person. Success in teaching along spiritual lines would also be indicated, as would gain by investment in oil, shipping, etc. Dramatic actors and actresses, especially those in the movies, often have Neptune in the fifth house, well aspected to the Sun or Venus in the tenth or first house. An unfavorably aspected Neptune in the fifth house indicates inconstancy in courtship, deception and loss in investments and other fifth house affairs. A baneful influence manifests in teaching, dramatics, etc.

In the sixth house, the house of health and employment, a well-aspected Neptune indicates psychic faculties and employment in spiritual pursuits. The occupational atmosphere is of an uplifting nature. An afflicted Neptune in the sixth house implies prostitution of spiritual faculties through mediumship or obsession. There is a tendency toward loss and deception through employees, and a possibility of a wasting disease and deformity. There is also likelihood of unhappiness in connection with small animals or pets.

Neptune in the seventh house, well aspected, blesses the native with partnership or marriage to one of a highly spiritual nature, a platonic union of the most soul-satisfying kind. Ability as a pub-

lic speaker, attorney, or judge is also indicated. An afflicted Neptune in the seventh house brings treachery and fraud into the partnership relations, as well as into litigation and other public affairs. One of the partners may commit bigamy, or the native might become a victim of public disfavor through peculiar circumstances.

In the eighth house a well-aspected Neptune brings inheritance or gain in some peculiar way from the marriage partner. A person having Neptune posited here may also be able to gain firsthand information through occult investigation of the secret forces of nature. Afflicted in the eighth house, Neptune indicates loss by fraud or deception in connection with the marriage partner, financial difficulties with corporations, estates, or inheritances, and a strange or unusual end to the life. The native may pass out in a coma, or be mysteriously poisoned.

A well-aspected Neptune in the ninth house brings a powerful spiritual influence to the higher mind. The spiritual faculties are easily cultivated, and strange visions and unusual intuitional presentiments may come to the native. Profit and pleasure in connection with long journeys, probably by water, are also indicated.

An afflicted Neptune in the ninth house indicates a fearful and anxious mind, continually beset by vague fears and forebodings. It inclines to long journeys by water, but tends to bring trouble in that connection. There may also be danger of legal complication and consequent loss in connection with travel, as well as deception in visions, etc.

A well-aspected Neptune in the tenth house indicates one of high professional standing in occult or religious communities, one who has and deserves fame and honor for his leadership ability in the moral and spiritual fields. A peculiar accident to one of the parents may occur, probably by water, while the native is still a child, and if he is a writer or actor, he may use a different name. Movie

stars, as well as spiritual seers, often have Neptune in this house. Afflicted in the tenth house, Neptune indicates fraud, dishonesty, and deception in professional life, resulting in sorrow and scandal.

In the eleventh house and favorably aspected Neptune indicates one having high spiritual ideals and aspirations who naturally attracts others of a similar nature. Friends will be of the spiritual type, able to help him in realizing his hopes, wishes, and desires, and friendships may be of a peculiarly satisfying kind. Afflicted in the eleventh house, Neptune brings deception and treachery from those pretending to be friends, indicating a similar attitude on the part of the native in past lives. One with an afflicted Neptune in the eleventh house should make an especial effort to cultivate honesty and sincerity in his friendship relations so that he will build the inner qualities which will attract desirable friends. Complete unselfishness should motivate his hopes and aspirations.

A well-aspected Neptune in the twelfth house, the house of Pisces, gives an inclination toward, and success in, research work of a scientific or occult nature. It also indicates a secret but honorable relationship with some one which will bring soul-satisfaction and benefit to both. It sometimes happens that this friend is in the spirit world, and in such a case, the relation is much closer than it could ever be between friends who are both in the physical body. Afflicted in the twelfth house, Neptune brings an insidious influence into the life. Powerful secret enemies, a chronic and noisome disease, or insanity may cause the native to be confined or restrained in a public institution, such as a prison or asylum. There is danger of spirit control and perverted practices, unless the native exerts his divine *Will* and thus overcomes the debts of destiny which an afflicted Neptune in the twelfth house indicates.

In the early part of October, 1942, Neptune entered the zodiacal sign *Libra*, and we may therefore expect to see all affairs governed by the seventh house

sign affected during the next fourteen years by the mysterious vibrations of this planet of divinity.

Art, music, and architecture, as governed by Venus, the ruler of Libra, will embody more of the cosmic note, exemplifying the unity of all life, as epigenesis is encouraged in these fields of endeavor. Ideals of justice and equality will be spiritualized by the Neptunian leaven, concretely manifested by new laws and court decisions. New standards of marital and legal ties will be born, and contracts and agreements between individuals, as well as groups, will be based upon a higher spiritual conception. The movement toward equal rights for men and women in all legal forms will be favored, and the barriers of color, creed, nationality, caste, etc., will be further dissolved. New developments in air travel and transportation will come, also in mental science, the uses of gases, drugs, etc.

The transiting Neptune in Libra will affect the affairs of individuals according to the house upon which the sign Libra is placed in the natal chart, its influence being colored not only with the house position, but also by the aspects it makes to the planets in the natal chart and to other transiting planets. For example, if a person has Libra on the third house, he will find the vibrations of the transiting Neptune affecting his relations with neighbors, brothers and sisters, literary work, short journeys, etc. Favorable aspects will tend to imbue all the third house relations with a highly spiritual quality. Unfavorable aspects may bring the illusive, deceptive quality of Neptune into play, affording the native the opportunity of exercising his discrimination in learning the character value of the spiritual balance and attainment to be gained by unfolding the positive qualities of the planet of initiation.

The Children of Aquarius

 THE Children of Aquarius are those born while the Sun is passing through this zodiacal sign, from January 20 to February 19 each year. Aquarius is a fixed sign, therefore its natives have a fixed, determined character. They are affectionate and friendly in disposition, and because of the stability of fixed signs, are constant in their love or friendship as well as in their pursuits and opinions. The eleventh sign of the zodiac, its "natural" house is also the eleventh, which is called the house of friends, hopes and wishes. Loyalty to others gives them friends who are of benefit to them also.

Aquarius is an air sign, which means that its children generally have a good mentality. One reason for this is that of its two rulers, Saturn and Uranus, the first gives depth to the mind and the second gives intuition and a leaning to-

ward science, literature, and philosophy. The keyword of Aquarius is Altruism, which includes co-operation with one's fellows and an unselfish desire to contribute to their wellbeing. Therefore Aquarians are often found in the front ranks of reformers.

Under the influence of Uranus, the Aquarian is independent and unconventional in his ideas; inventive and original. He is drawn to scientific research, and perhaps paradoxically, to ultra-intellectual or strange religions, and to advanced cults and new methods of healing the ills of humanity. He is inclined to overlook today in his zeal for what he is working toward for tomorrow. Accordingly one of his weaknesses may be the premature championing of unproved projects or ideas, if the sign is adversely aspected.

(Continued on page 75)

Astrological Readings for Subscribers' Children

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

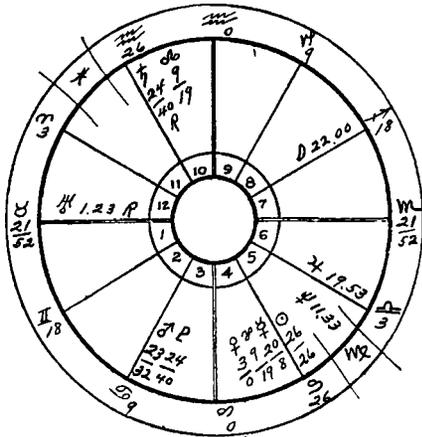
In applying be sure to give name, sex, birthplace; and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

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

PETER K.

Born August 19, 1934, 10:51 P.M.

Latitude 42 N. Longitude 84 W.



In previous lives this boy built for himself a strong will and a determined nature, as shown by fixed signs on all four angles. With the ruler of the Ascendant, Venus, and the Sun both in the fixed sign Leo, such a spirit, born under these planetary positions and aspects, will hew his own path; he will never be a leaner. He may, however, with Uranus in Taurus square Venus in Leo, be somewhat erratic and impulsive, reckless as to the opinion of others (established conventions), indiscreet. But with the Sun strong in its own positive and fiery sign Leo, sextile Jupiter, trine the Moon and Uranus, and conjunct Mercury, the planet of reason, we may feel safe in saying that the nobleness of this well-aspected and well-placed Sun will carry

him over the weaker aspects, or offset the erratic acts of a Uranus rising in the 12th house (self-undoing).

Saturn, planet of thoughtfulness and of tact, and co-ruler of Aquarius, is strongly placed in that sign and elevated in the 10th house representing the government and government work. Saturn also rules Capricorn, the "natural" 10th-house sign, which is on the 9th house of this chart (law, judges, the higher mind, foreign travel). Also Saturn is sextile the Moon and trine Jupiter in the 6th house (employment), another protecting influence and one bringing favors from people of prominence, which indicates success in his future efforts along vocational lines.

Saturn being the ruler of his 9th house, elevated in the 10th house and trine Uranus, co-ruler of the 10th, this boy should be educated with the thought in mind of the adaptability shown in his horoscope toward work in schools, law, or in diplomatic connections in foreign countries, including secret service (Uranus in the 12th and ruling his 10th and 11th houses). The Sun in its own sign, Leo, and in its own house, the 5th, ruling schools and education, further strengthens these indications, besides pointing to the quality of successful leadership.

Usually the planet ruling the Ascendant is referred to as the life ruler and always has a deep influence on the character, even though, as in this chart, a more elevated and more strongly aspected planet (Saturn) proves to be of greater importance.

This boy will be very fond of his home and home environment, as signified by Venus, planet of harmony, ruling his Ascendant, and in his 4th house, the home, as well as ruling the 1st house, the childhood home, his own personality, etc., showing that the home needs to be artistic and beautiful, and the family relationship harmonious. Venus in Leo is a great lover of his own family, and being in the 4th house this Venus love will be strongly expressed toward those who are associated with him in the home. The artistic temperament is strong in this child, and unless the home is orderly and neat, and the atmosphere pleasant and agreeable, he will suffer and such conditions would interfere greatly with his mental and physical welfare. A kind word will do wonders, and a little love will win his co-operation at any time, so we would advise the parents to *love their boy*, not only in their hearts but openly so that he never doubts their sympathy with him, if they want to bring out the best in him, as of course they do.

His health will be above the average, but we would speak one word of caution to the parents. Mars in Cancer, the sign of the stomach, will give a hearty appetite. Also, Mars conjunct Pluto may cause trouble if he is not taught the evil of overeating, which may be done much better during childhood than after he has reached a maturer age.

THE CHILDREN OF AQUARIUS

(Continued from page 73)

Aquarius is called the sign of the Water Bearer, and its symbol is a man with a tilted jar on his shoulder from which he pours forth to humanity the water of life and progress. Hence this is the sign of the Humanitarian, the sign of the next great cycle in the evolution of man—the Aquarian Age. Responding to the vibrations of Uranus these natives are the pioneers of the coming age and are often ahead of the times, their ideas being radical, advanced, highly “irregular.” Subject now to the unfettered will

and imagination of Uranus, and now to the binding, methodical influence of Saturn they are an anomaly to themselves as well as to their associates at times.

The Saturnian ray gives an inclination to melancholy and shyness, a desire to withdraw into oneself, but the Sun in Aquarius radiates life and warmth and adds hope and love of companionship. The Aquarian, knowing this, should seek to co-ordinate these opposing qualities into a synthesis of equilibrium, which is what the awakened Aquarian does.

Uranus gives an aptitude for electricity, aviation, communication, as well as already mentioned subjects. If favorably aspected with Venus, musical talent of a high order is indicated.

The year 1943 will be one of special opportunity for all born in Aquarius. The co-rulers of your sign, Saturn and Uranus, are traveling as a team through Gemini, another member of the air triplicity (Gemini, Libra, and Aquarius), the entire year. Thus you have the beneficent vibrations of a trine to your natal Sun from both these slow-moving planets. You should make the most of this to progress mentally and spiritually.

Visitors in Aquarius in January are Venus and Mercury, which should bring pleasure and profit in social affairs and in writing or other matters connected with publishing. The friendly and expansive Jupiter transits your solar house of partnerships (Leo) the second half of the year. Therefore all matters of association with others, including marriage are under his fortunate stimulation.

Do not overlook another influence in your affairs, that of Mars—impulsive and belligerent—in square to your natal Sun as he transits through Taurus from July 8 to August 24. Knowing in advance, yours is the opportunity to forestall mistakes in judgment, and not be swept off your feet by emotional impacts. The Eclipse of the Sun on February 4, in 15° 16' of Aquarius will repay caution on your part in your personal relationships, as this is in your solar first house.

VOCATIONAL GUIDANCE ADVICE

THESE PAGES are a free service for readers—whether subscribers or not. Advice is based on the horoscope; therefore please give us the following information: Sex, place of birth; year, day of month, and hour; full name. No readings given except in the Magazine and ONLY FOR PERSONS 14 TO 55 YEARS OF AGE.—EDITOR.

Inventor. Technician

CHARLES G. K.—Born March 27, 1925, 5:30 A.M. Lat. 40 N. Long. 91 W. Uranus and Venus are conjunct the Ascendant in Pisces, with Venus sextile Mars and conjunct the Sun in Aries, the Sun also being sextile Mars in Gemini, the sign of the hands. Uranus is sextile Jupiter, and Mercury in Aries trines Neptune in Leo. All these planetary aspects give mechanical ability of a finer type, such as sound technician, maker of watches or precision instruments. Invention is also signified by these configurations.

Secret Service. Detective

MARY J. C. S.—Born February 8, 1914, 2:20 P.M. Lat. 43 N. Long. 80 W. Saturn and Pluto are in Gemini and in the house of secrets and hidden things (12th). Pluto is conjunct Mars, semi-sextile the Moon and Neptune, the Moon strong in Cancer, its own sign; Pluto is also trine Mercury in Aquarius. Four other planets are also found in Aquarius in the 8th house, namely, Jupiter, Uranus, Venus, and the Sun, with Jupiter and Uranus trine Saturn in the 12th house. Mars on the Ascendant trine Mercury gives executive ability, and with the planets in 8th and 12th houses, indicating secret and hidden things, we would advise executive or clerical work in secret service, detective, or police work. Hospitals are also indicated by the 12th house.

Engineer. Purser

ENRIQUE B.—Born August 24, 1926, 1 A.M. Lat. 30 S. Long. 70 W. This young man has the Moon elevated near the Midheaven, sextile Mars and trine Pluto, with Uranus also in the same watery sign of Pisces, trine to Saturn in

the 6th house indicating employment, Saturn also being in a watery sign (Scorpio). Venus, Mercury, and Neptune are in the fiery sign Leo, a sign of engineering. We would advise training for the engineering profession, with special reference to confining his work to the waters.

Art. Magazine Illustrator

ERNEST J. P.—Born May 2, 1915, 4:30 P.M. Lat. 34 N. Long. 118 W. In this chart Mars is strong in its own sign of Aries, conjunct Venus, the planet of art, with the Sun conjunct Mercury in the 7th house in Taurus, the sign representing art. Both Mercury and the Sun are semi-sextile Mars and Venus. Uranus, strong in Aquarius, is sextile Venus and Mars. All these aspects indicate art of an unusual nature, for Uranus is the higher octave of Venus. Magazine illustrations, advertising in artistic designs, newspaper illustrations.

Chemistry of Foods

ROBERT F. P.—Born July 16, 1916, 9:20 A.M. Lat. 34 N. Long. 118 W. Five planets are clustered in the sign Cancer: Pluto, Venus, Mercury, Saturn, Sun, also the Dragon's Tail; the Sun and Saturn sextile Mars in Virgo in the 1st house, and Pluto, Venus, and Mercury are sextile Jupiter. All these are most beautifully aspected and placed to indicate success in the chemistry of foods; the successful management of a restaurant or any places where food is handled.

Engineering. Lecturer

VERNON K. H.—Born August 8, 1925, 5 A.M. Lat. 47 N. Long. 120 W. The positive, fiery, cardinal sign Leo is on the Ascendant, with its ruler, the Sun, at home and conjunct the Ascendant, as

well as Neptune, the planet of mysticism. Neptune is also conjoined the very active Mars which is of the same fiery nature as the Sun in Leo. These three planets are all in Leo and near the Ascendant, giving strong indications of engineering capacity. The Sun trine the Moon in Aries and in the 9th house (law, religion the higher mind), denotes a personality which could succeed in work for the advancement of mankind in a spiritual and mystical way. Success should come to this young man through his own personal efforts (Mercury in the 2nd house conjunct Venus and trine Jupiter). Plan your education accordingly.

Landscape Designer

DELBERT C. H.—Born November 29, 1926, 7:45 A.M. Lat. 34 N. Long. 118 W. The Sun is in Sagittarius, sign of restless activity, and Sagittarius is on the Ascendant—this young man must have action. The Sun while in the 12th house is, however, very beautifully aspected: conjunction to the planet of art, Venus, and sextile the Moon which conjuncts the Midheaven in the Venus sign of Libra. These are indications of an artistic nature, one who sees beauty in everything. The Sun is also conjunction both Mercury and Saturn and in mundane trine to Uranus, and the ruler of the horoscope, Jupiter, is in the Uranian sign Aquarius in the house of finances, the second house, denoting that financially this young man would find agreeable and most lucrative work by following an out-of-door vocation, such as expressing the artistic instinct in beautifying of the grounds and by working with nature. This of course covers a wide field of activity.

Law. Ministry

LORAIN H. P.—Born March 14 1911, 1:20 A.M. Lat. 40 N. Long. 84 W. Here the life ruler Jupiter is elevated in the 11th house in Scorpio, and it is the best aspected planet in the horoscope. We find Jupiter sextile to the Moon elevated in Virgo in the ninth house, trine Mercury and the Sun in the Jupiterian sign

of Pisces, also trine Neptune in Cancer. We would advise a Jupiterian vocation, that of the ministry or the practice of law. Planets are scattered in 9 signs, showing versatility, but also difficulty in "staying put." Try to overcome this trait.

Food Specialist. Office Work

Mrs. W. S. B.—Born June 9, 1893, 4 P.M. Lat. 47 N. Long. 9 E. With Mars, ruler of the horoscope, in Cancer and elevated in the 9th house, sextile Jupiter in the 7th house in Taurus (Cancer ruling the stomach and Taurus the palate) and Taurus on the cusp of the 7th house, we advise either the preparation or selling of foods to the public. Also with five planets, namely, Pluto, Neptune, Sun, Mercury, and Venus all in Gemini the sign of the hands, cashier or office work would be second choice.

Teacher of Physiology

ALICE A. B.—Born September 23, 1926, 3:45 A.M. Lat. 36 N. Long. 119 W. The life ruler Mercury is ruling Gemini on the Midheaven, Mercury being conjoined the Sun in Virgo. Saturn, ruler of the 5th house (schools and colleges), is conjunct Mars, sextile Uranus and Pluto, while Mars is trine Venus in Virgo. Both the Sun and Venus in this Mercurial sign would give aptitude for chemistry and physiology, and with Saturn, ruler of the 5th, elevated we would suggest teaching of one of these subjects.

Lecturer. Saleswoman

MARGARET M.—Born February 18, 1925, about 1:45 P.M. Lat. 43 N. Long. 79 W. Pluto in Cancer, a mystical sign, conjoins the Ascendant and is sextile Mars in Taurus, the sign of the throat. Uranus conjoins the Midheaven, also in a sign of mysticism, Pisces, and three planets and the Dragon's Tail are in Aquarius the sign of Uranus, with Venus and Mercury conjoined in Aquarius. We would advise lecturing in the field of advanced thought, or salesmanship in artistic materials.

Worth-While News



Laugh and Grow Healthy

It's good to laugh and have fun. It's good to enjoy yourself occasionally. It's good for your health—both mental and physical. A healthy person can enjoy a good healthy laugh now and then. A person not in the best of health, yet who still can laugh now and then, is a person to be admired. He has courage and a deep understanding of life.

No, this old earth isn't always a happy place. But, even in the face of possible disaster, men can laugh and see the humorous side of life. A person who thinks he cannot laugh is very much mistaken. Anyone can laugh—and every one should! . . .

Now, laughter is definitely a means of helping relieve many ailments. Many people are so affected by their ailment that often their mental outlook is considerably changed for the worse. One psychologist, head of social service at a great medical university, has experimented with laughter as a method of relieving mental upsets due to physical ailments. This psychologist reports excellent results from increased laughter which relieves mental strain and quiets an individual's fears. You see, laughter and good nature help an individual regain his faith in himself—his faith in his ability to overcome many obstacles. Laughter really helps an individual to regain courage he thought had been lost.

Whenever you laugh, you become more relaxed, more plastic. You're in greater harmony with your surrounding environment during such moments of laughter. You see, laughter brings you into greater sympathy with the world around you. Laughter actually releases you from yourself. "Laugh and the world laughs with you." Truer words have never been spoken.—Ethan Douglaston, M.D., in *Successful Living*, June 1942.

Laughter has a tremendous influence on health. It moves the muscular diaphragm from four to six inches thereby massaging the internal organs both above and below it, stimulating their action by drawing more of the oxygenized life-giving blood into their inner recesses. Laughter is under the influence of the jovial planet Jupiter, whose beneficent vibrations rule the adrenal glands which

furnish the body with the powerful energy stimulant known as adrenalin.

Laughter performs a cleansing process on the air in the lungs and is better in many ways than deep breathing exercises. Laughter stimulates the appetite and thereby aids the digestive processes. Jupiterian laughter quickly dispels saturnine worry and gloom, thereby clarifying the mind and fitting it for clear thinking along broad, expansive lines of high and lofty endeavor.

All of the purely physical functions of animals are directed and carried on under the guidance of Group Spirits. Man alone, to a considerable extent, has charge of many of these processes, and when he permits the saturnine vibrations of despondency and despair to take possession of him he is paving the way for all sorts of physical disorders to find lodgment in his body and set up house-keeping therein.

To offset man's many handicaps, he alone possesses a sense of humor and the ability to laugh, which opens up a direct channel through which the much to be desired Jupiterian vibrations producing physical, mental, and spiritual well being may flow in and thereby infuse him with added life, happiness, and the ability to render inestimable service to his fellow man.

Increase In Delinquency

NEW YORK, Dec. 12—Is a curfew hour—the old-fashioned curfew so celebrated in song and story—the answer to the problem of juvenile delinquency?

It is being seriously considered today by judicial, police and school authorities as they study the alarming graph of adolescent crime. They fear the rise may mark the beginning of a general wartime breakdown in morals such as occurred during World War I.

J. Edgar Hoover, director of the FBI, points out that juvenile delinquency and crime by adolescents jumped nearly 20 per cent in the first nine months of 1942. He adds:

"Young people below 21 accounted for 18 per cent more assaults, 23 per cent more sex offenses, 22 per cent more gambling, and 30 per cent more drunkenness than during the same period last year."

This is no small indictment, when it is taken with other figures on juvenile crime since Pearl Harbor. In three Massachusetts reformatories, admittance of delinquents has risen 60 per cent; in Connecticut some schools show a 66 per cent rise; in New York, 42 per cent; in Ohio, 19 per cent; in Pennsylvania, 12 per cent.—Gerold Frank in *Los Angeles Examiner*.

Approximately more than three thousand years ago the wise Solomon, who later reincarnated as the man Jesus, uttered the famous aphorism, "Train up a child in the way he should go: and when he is old, he will not depart from it." However, not only this gem of wisdom but hundreds more of equal importance to human welfare have been ruthlessly thrown in discard by those would-be wiser individuals who have forced themselves forward in the vanguard of our so-called civilization.

The time was, in the comparatively recent past, when few men smoked cigars and pipes, and fewer still smoked cigarettes; and all alcoholic beverages were imbibed behind closed doors. A smoking woman was something almost unknown, and one who drank liquor was so rare as to be an object of repugnance.

Today we find drinking and smoking in excess everywhere, not only among the men but among the women also, and not infrequently these same drinkers and smokers are the fathers and mothers of the coming generation. It is perfectly natural for children to look to their parents for instruction and guidance; and what else can be expected but that they will innocently follow the examples, either good or pernicious, which are set before them?

There is no creature in the world more imitative than a little child and its con-

duct in later years depends to a very great extent upon the example set by its parents during its early life. Everything in the environment of the young child leaves its impress for good or evil, and therefore parents should realize that their slightest action may do incalculable good or evil in the life of their child.

Nor is this all the danger to which the young child is subjected. Morning, noon, and night the radio is blasting out eulogies relating the great value, joy, and comfort to be derived from the use of certain brands of tobacco and cigarettes. And one cigarette company has gone so far as to place a small boy on its radio program who in a childish piping treble extols the virtues of that particular kind of cigarette. And small boys, and girls too, think it quite an accomplishment to be able to imitate the young lad's tones, and voice the sentiments which he expresses, thereby stamping those very sentiments indelibly on their young, impressionable, habit-forming vital bodies.

Newspapers and magazines are full of suggestions intended solely to direct the attention of the readers to the delights they are sure to enjoy when smoking a certain brand of cigarettes or drinking some special kind of whiskey.

Tobacco, whiskey, and all other habit-inducing agencies, rob the brain of its sense of right action, excite the sex activities, and destroy the judgment of the individual. And every one of them, without exception, constitutes not only a menace to the health and moral propensities of the individuals now living but to unborn generations yet to come into existence.

People who indulge in these vices always have a good excuse to offer for themselves; but such excuses serve only to reveal more clearly the innate weakness of such individuals, and to cause the true facts and effects relative to these habit-forming agencies to stand out in more startling, bold relief by calling the attention of associates to the gradually

(Continued on page 81)

Question Department



The Source of Spirit Messages

Question:

After a person dies can he or she give messages to those living through a medium, or is it simply the astral shell of the person who gives the information?

Answer:

Such information as mentioned may be given either by the spirit of the individual, which is the real self, or by an astral shell posing as the real person. After death all people do not take up their purgatory work at once, and even after they do engage in this work there are intervals of time which are not devoted to it. So in either case it is possible to communicate with the living either directly, if the person is a sensitive, or by means of a medium.

Relative to astral shells, Max Heindel states that when the spirit has left its dense body, that vehicle disintegrates very rapidly; but not so with the Desire World substance, of which the desire body or astral shell is composed; for once life has been communicated to it, that energy will subsist for a considerable time after the influx of it has ceased, varying according to the strength of the impulse; the result being that after the spirit has left it, the shell subsists for a longer or shorter time. Such a shell then lives an independent life, and if the spirit to which it belongs was very much given to worldly desires, perhaps cut off in the prime of life, with strong, unsatisfied ambitions, this spiritless shell will often make the most desperate effort to get back into the physical world, and many of the phenomena of spiritualistic seances are due to the actions of such a shell.

The fact that the communications received from many of these so-called

"spirits" are utterly devoid of sense is easily accounted for when one realizes that they are not spirits at all, but only one of the garments of the departed spirit, and therefore without intelligence. Such a shell does have a memory of the spirit's past life, however, owing to the panorama that was etched into it after death, and this often enables it to impose on relatives and friends by stating incidents not known to others; but the fact still remains that such a shell is but the cast-off garment of the spirit, endowed with independent life for the time being, and any communication given by it is never of real value.

VIVISECTORS AND PURGATORY

Question:

Does a surgeon feel in purgatory all the pains his patients have felt in the operations he has performed? This would seem unfair in cases of constructive surgery.

Answer:

Certainly not. The sufferings in purgatory are the results of moral delinquencies and the resentment of those who are injured thereby. But a surgeon who performs a constructive operation is doing a service which merits the gratitude of the person operated upon and the picture of such an operation in the panorama of life will react upon him in the First Heaven with the gratitude of the person he helped. It will make him more ambitious to serve his fellow men.

On the other hand, those unscrupulous surgeons who persuade people to have operations performed for the love of experimentation, will certainly be as severely dealt with as they deserve, and as for the vivisectionist's purgatory, we

have heard of cases in which the orthodox hell with its devil and pitchfork is a place of mild amusement. Yet there are no exterior agents of outraged nature to punish such an one. But only the agonies of the tortured animal contained in his life panorama and reacting upon him with threefold intensity (because the purgatorial existence is only one third the duration of the physical life.) Those people do not realize in the slightest degree what they are storing up for themselves, or the torture chambers would soon be emptied and there would be one horror less in the world.

PERMANENT LIFE RECORD OF THE SPIRIT
Question:

After death does earth life fade away, and become as unreal to one as the spiritual planes now seem to be? If so, where does this forgetfulness of earth life take place?

Answer:

At the present stage of man's evolution it is quite true that after death each earth life fades away and becomes unreal. This apparent forgetfulness takes place when the spirit enters the Second Heaven, or the World of Concrete Thought, where it becomes a part of the Archetypal Forces. However, the spirit has a permanent record of all past events in all of its past lives indelibly imprinted on the superconscious mind, and in the course of its development the time is coming when it will have a conscious knowledge of all that is contained therein.

CAN SPIRITS EAT AND DRINK?

Question:

Is it possible for spirit, which of course has no flesh body, to eat and drink?

Answer:

In the lowest regions of the Desire World, which interpenetrates the etheric regions of the Physical World, there are classes of spirits of whom we hear a great deal in spiritualistic literature. These

people live in houses and they eat and drink; they have, in fact, all relations of life exactly as we have them here and continue very much the same manner of existence as they did when among us living in the world here. Max Heindel says, "We find in the lower regions of the Desire World that sometimes they will go through all the motions of ordinary housekeeping." In time, however, these egos become receptive to instruction and progress to higher levels of perception.

INCREASE IN DELINQUENCY

(Continued from page 79)

declining morale of the individuals and the slow physical deterioration of their dense vehicles.

Those who teach and promulgate the practice of such pernicious habits are certainly laying up a heavy debt of karma for themselves; but that is nothing when compared to that which will naturally be visited upon those individuals who are inducing these habits in others by means of the nefarious, reprehensible advertising they are scattering abroad everywhere, simply for commercial and personal gain. These people will not only have to answer for their own personal unrighteousness, but they will also be required to share in the evil karma of every individual they have induced to become a victim of the criminal statements contained in their demoralizing, deceptive advertising campaigns.

Truly the heart of every God-fearing man and woman aches for these wayward, misguided children who are going astray; and one wonders if the few will become strong enough to come to their rescue before a just God rises up in righteous indignation and by means of some kind of sweeping catastrophe removes His many unjust stewards from the physical earth, to learn in purgatory the lessons they so arrogantly refused to master while sojourning here in life's great school.

Nutrition and Health

Rosicrucian Ideals

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

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

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

Alcohol, the Outlaw

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



AFTER all, the world does move—and in the right direction. In no department of life is progress more evident than in that which concerns medication for our physical ills. The error and delusion from which humanity has suffered seem, as one glances back over the record of the past, pitiful in the extreme.

Twenty or more years ago alcohol was considered a stimulant or a tonic, and was used freely without question or doubt. The scientific men of that period believed and taught that alcohol was a food, a stimulant, a remedy of the highest importance and practically indispensable in the treatment of collapse, surgical shock, fever, blood poisoning, pneumonia, tuberculosis, weakness from whatever cause, as a preventive in exposure to contagion, in protection from cold, in heart weakness from hemorrhage or other cause; in fact, alcohol was the universal remedy, the first item on the list of emergency supplies, the biggest item next to foods in the hospital expense bill, the most frequent prescription of the medical practitioner and the one prescription which he himself nearly always took. The use of alcohol was most emphatically endorsed by the medical

profession and supposed to be backed up by scientific evidence.

Today all this is changed. The white light of research combined with practical experience and observation has been brought to bear upon the study of alcohol and its effect upon the human body, and the result has completely upset and reversed the old beliefs, traditions, and teachings. Instead of being a valuable food auxiliary and tonic, as formerly considered, the facts presented show conclusively that alcohol is a protoplasmic cell poison, an active depressant and the legitimate mother of anesthetics.

Alcohol never stimulates anything or anybody. It always puts to sleep one or more of our faculties. It may put to sleep our sense of decency and our power of restraint, so that we become abnormally lively and vivacious. It may put to sleep our power of muscular control, so that we reel in walking and mumble our words when we try to talk. Finally, it may produce an actual stupor, when the individual, as we say, is "dead drunk." All these familiar changes are merely stages in one and the same process of stupefying ourselves, of lessening our power to do and to be.

As regards the deleterious effects of

alcohol, the discussion has practically been closed. Alcohol increases the blood-pressure, robs the tissues of needed oxygen, hardens the arteries and invites degeneration, decay and disease. Physiologically, it is of no advantage or assistance to the body under any circumstances whatever; nor is it capable of increasing strength or endurance or vitality in any sense, medicinally or otherwise. Even in so-called moderate doses, alcohol invariably lowers the co-efficient of efficiency, retards the mental processes, dulls the keenness of vision and hearing, diminishes the sensitiveness of touch and smell; in a word, it interferes with all physical and mental action, and is thus distinctly a poisonous and habit-producing drug; always dangerous and often deadly.

Its Effect on Digestion

I am fully aware of the fact that a certain physician of eminence, a few authors of textbooks, and an ever decreasing number of writers, still adhere to the delusive theories that alcohol in some mystical manner aids digestion, but they are wrong. The careful, accurate, and painstaking investigations of recent years have demonstrated the fallacy of such an opinion, and convinced all intelligent physicians that nothing more effectually hinders digestion than alcohol. According to Drs. Chittenden and Mendel, "One tablespoonful of whiskey reduces the digestive activity more than 75 per cent."

"When alcohol is taken into the system, in any appreciable amount, the digestive process is arrested and fermentation ensues," asserts Dr. Bunge. "The idea of alcohol in any form being an aid to digestion is altogether fallacious and has brought disease and ruin to innumerable multitudes," is the verdict of Dr. C. H. Shepard.

Many similar expressions from the most celebrated physicians in the world might be given, but the above are enough

to show that I am not alone in the belief that alcohol impairs digestion.

Effects on the Muscular System

Another erroneous idea, yet prevalent among educated people, is that alcohol gives muscular force; that it enables man to do more work, to undergo greater hardships, to withstand greater cold and heat, than he could without it.

For years we have known that while one under the influence of a small amount of alcohol feels more fit, he is not so in reality. He may feel able to do more and better work, but actual tests do not sustain him in his belief. Every test made has demonstrated that alcohol depreciates working power and accuracy. The apparent stimulation that may be attributed to alcohol is nothing more than irritation, and not increased power or capacity. The warmth attributed to alcohol is nothing more than a benumbing or paralyzing of the nerves which renders them insensible to cold. The fact that the heart is aroused to greater activity is not evidence of new force or power. The effect of irritation, extending to the nervous system and acting in a convulsive way, indicates derangement and paralysis rather than stimulation and increased vigor. Thus, if in possession of our normal faculties, we must concede that alcohol does nothing but diminish muscular energy, increase fatigue and engender feebleness.

Alcohol Is Not a Food

The discussion as to whether alcohol is aliment or not is idle, and evasive of the main issue. In no proper sense can it be classed as a food. Professor Chittenden has aptly defined food as "that which taken into the body, either builds tissue or yields energy." Alcohol does neither, for its proven action is that of an anesthetic, dehydrating, depressing toxin. The toxic influence of alcohol upon living tissues is well shown by the fact that it hinders the formation and accumulation of glycogen in the liver, thus lessening the body's natural resistance to in-

fection. Another and more recent charge against alcohol is that it encourages intestinal stasis and toxemia. The observations of Combe, Bouchard, von Norden, Bunge, and numerous other authorities have shown us the enormous role played by toxemia in both acute and chronic disorders. Practically all nervous breakdowns are due primarily to the action of toxins (poisons) absorbed from the alimentary canal. Rheumatism, arteriosclerosis, and premature senility are definitely due to this cause. In fact, toxemia is the primary cause of all disease—the one condition without which disease cannot manifest—therefore any drug that will encourage it is a good one to leave alone.

Effects on Brain and Nervous System

But while alcohol retards digestion, impedes elimination, lessens muscular capacity, reduces the oxygen-carrying power of the blood, and hinders the nutrition of the cells and tissues of the whole body, still it is on the brain and nervous system that the most far-reaching and harmful influences are exerted. Through its inhibitory action on the brain centers alcohol lowers all the mental faculties, such as intelligent thought, preception, memory, judgment, proper comparison of people or things, caution and quickness of action. It dulls the conscience, deranges the emotions and paralyzes the will. The ability to determine between two or more alternatives, to resolve to act when action is necessary, no longer exists in full power, and the individual becomes vacillating, uncertain, the prey to various passions and to the influence of vicious counsel. These, of course, may be but transitory effects from which the victim will recover as soon as the toxins of the alcohol are eliminated. Repeated indulgences, however, render such conditions permanent and very often cause nervous exhaustion, paralysis, epilepsy, inebility, melancholia, dementia and insanity. Nor is this all, for under its demoralizing influence all regard for truth, honor, justice, and the rights of others is greatly

lessened and frequently lost entirely. You know as well as I do, that the drinking man is unreliable.

Private employers dare not trust the man who drinks. The great corporations dare not. He is not wanted on the railroads. The steamship lines have long since cast him off. The banks dare not use him. He cannot keep accounts.

Its Hereditary Influence

We possess, however, not only clinical but also absolute and irrefutable laboratory evidence which shows the great affinity of alcohol not only for the brain and nervous system, but also for the reproductive glands. This accounts for a vast number of sexual disorders, such as impotence, prostatic enlargements, etc., while the children (if any) of those so afflicted are generally deficient, both physically and mentally, sometimes absolute degenerates.

These then, are some of the effects of alcohol, when used in its various forms (wine, beer, whiskey, etc.), and persons who have come in personal touch with cases of this kind naturally regard alcohol as one of the worst enemies of mankind. Others, who see men all about them imbibing and yet attending to their work in apparent good health, often take the view that after all the drink habit is of little consequence.

The truth is that some men are born with more health, strength, ambition and intelligence than others, and that one of these strong men, even after using alcoholic beverages for a long time, may still have more strength and brain power than the man who lacked these qualities from birth.

The question is not, however, whether the strongest user of whiskey or beer has more strength than the weakest man who abstains. The question is whether the strong man is able to use the drug and at the same time realize the full strength of body and mind that Nature intended he should. Every thing that we know about the effect of alcohol indicates that

it is not possible to do this; that in any amount whatever it acts as a narcotic, resulting in mental disturbances, loss of muscular control and diminished vitality.

Why Does Man Use Alcohol?

In view of all this array of evidence the question naturally arises, "Why, then, do men persist in the use of alcohol?" As a rule, a man drinks, not because of any one reason, but in response to the cumulative result of many reasons. Properly considered, alcoholism is a disease preventable and curable; and like every other disease it is caused (made possible) by anything and everything that tends to derange the normal nutrition of the body or its constituent parts.

As a matter of fact, nearly all hereditary influences could be entirely overcome, outgrown, if you please, if the processes of normal nutrition were properly maintained. Any influence, however, that disturbs this metabolic equilibrium between waste and repair, is bound to augment and exaggerate all inherited weakness and by so doing establish an abnormal craving which nothing but alcohol will satisfy. This principle applies with equal force and fitness to the problem of acquired alcoholism.

The normal human being will not naturally and of choice indulge in alcoholic beverages. The normal individual does not enjoy any of the stimulants, sedatives, narcotics or anesthetics. It is only the toxemic man who has an appetite for drugs that deaden his sense of relationship with the external world.

Many intelligent people, including not a few physicians, are of the opinion that an unstable nervous system is responsible for the drink habit, but in reality it is only the connecting link between the real cause (toxemia) and the craving for drink. The desire for all kinds of so-called stimulants is generated at the family table by eating more food than can be properly taken care of by the body.

It is generally conceded that two-thirds of the food consumed by the average civilized man would maintain him well,

the remaining one-third is therefore superfluous, and serves only as material for putrefaction or fermentation. The poisons thus formed serve to irritate, enervate and disarrange the organs of the digestive and blood-making processes, and the result is toxemia. The local and general irritation produced by the toxemic condition, in turn, creates an abnormal craving that is often interpreted as an appetite for "booze." Some persons with this craving are well balanced and are able to subdue it. Others are forever on the hunt for something that will cause them to "forget it," and, having once experienced the narcotic effect of a whiskey jag they become a slave to the drug. This is especially true of neurotics and those who dread physical pain.

The Remedy

Having decided that dietetic errors are chiefly responsible for the drink evil, the remedy that naturally suggests itself would be education, rather than legislation. People in general, as well as the inebriate, must be taught not merely what to eat, but how to eat. The free use of soft starchy foods, the fresh white bread, the hot biscuit, the hot cake so dear to the American palate, and the hasty way of taking food, are all factors producing digestive disturbances which many a man erroneously believes he can combat by taking alcoholic beverages.

Physiologically speaking, it isn't what we eat but what we digest that nourishes the body, and in order to undergo proper digestion all starchy foods must receive a thorough mixing with the ptyalin in the saliva; this necessitates thorough mastication—it means "more bites per mouthful" or "more chews per chaw," as my Arkansas friend would say. Regardless of how we express it, the fact remains that we control only the first three inches of the entire twenty-odd feet of digestive tract; if we control that well there will never be any craving for alcoholic beverages.

Drinking at meal time, whether it be tea, coffee, cocoa or water, is also respon-

sible for digestive disorders accompanied by fermentation. Of all creatures man alone drinks with his meals. Drinking while eating is wholly unnatural. Nature designed that the food should be moistened with saliva, not washed down with drinks. The excessive use of condiments such as salt, pepper, mustard, Worcester-shire sauce, etc., is also contraindicated because they irritate the mucus membrane of the digestive tract and thus create and help to keep up that abnormal craving which was mentioned above.

Incidentally, if our so-called temperate friends would be more temperate, if they would all teach their girls how to cook, if they would wage a war against indigestible food substances, if they would give their employees enough time to eat properly, and take a little more time for this necessary function themselves, it would do more toward the abolishment of the drink-habit than prohibition ever has.

Against the use of patent medicines containing alcohol, the long continued use of which often leads to as distinct a state of chronic alcoholism and as serious a one as that produced by alcohol in the form of whiskey, wine or beer, rational education of the masses is the only known remedy. And right here I want to remind the young man that the "treating habit," at present so popular, is thoroughly un-American, pernicious, and detrimental to their physical, moral, and in not a few instances to their financial welfare.

The Verdict

In view of the facts which are now known in relation to the influence of alcohol upon the human body, there is positively no scientific ground upon which to defend the use of this drug as a therapeutic agent. Indeed, it does not meet a single indication which can not better be met by other and safe, sane, and rational methods. In our hospitals its use has decreased, seventy-five per cent in the last five years—it has been tested and found wanting.

Like other delusions in medicine

founded on false premises and erroneous reasoning, with the accumulated prejudices of ages, the belief in alcohol dies hard; but with an ever increasing number of intelligent physicians taking a decided stand against the drug, it will soon be relegated to the dust bin of forgetfulness.

THE QUEST FOR WISDOM

(Continued from page 67)

these laws we do, indeed, know just why we are where we are, and what there is for us to do in the very place in which we find ourselves.

The book goes on into the Scheme of Evolution, which is fascinating and enlightening, but the fundamental principles mentioned above give one a splendid foundation upon which to begin to work out one's own salvation by intelligently applying those principles to his daily life.

The writer soon felt a great desire to take up the correspondence courses in The Rosicrucian Philosophy, Astrology, and Bible Study which are offered by The Rosicrucian Fellowship, at Oceanside, California, and was lovingly received as a student, and wisely guided in the pursuance of the studies. Gratitude is a mild word with which to express the appreciation felt for what an understanding of this Philosophy has meant for it has answered all questions and brought an inner joy and peace that literally "passeth understanding," also a great desire to serve.

Try to maintain your mental poise at all times and under all conditions. "Flying off the handle" is destructive to health, because it actually destroys the mental, nervous and digestive systems. Try to re-act pleasantly to life rather than unpleasantly. Usually it does not matter so much what happens to us as the way we take it.—Dr. Joseph F. Black, D.C., N.D., in *Nature's Path*, December, 1942.

Patients' Letters

California, November, 1942.

Rosicrucian Fellowship
Healing Dept.
Oceanside, Calif.

Dear Friends:

I am glad I can tell you again that my brother is so much better. As he wrote to me in a short letter, he is O.K.

I want to thank you very much for your help and I wish God's blessings for your good work.

Wishing you also good results in other such cases. I enclose offering.

Sincerely yours,
—H.F.

New York, December 1942.

Rosicrucian Fellowship

Dear Friends and Helpers:

Again I will send my weekly report. Thanks to the Father and all the helpers which have helped me again on the road of life, for I was real sick and down. My strength is slowly coming back, so is my appetite.

Dear friends, again I will say thank you very kindly, and to God most of all, Thank you, Father, for Thy loving care to me. Sometimes I am not worthy of it. but I try and do what I can in this life. Thank God for the Rosicrucian teaching which is a great light to the world. . . . Dear Friends, I am sending you \$5.00 for the Healing Department as a gift to be used where ever it is most needed. . . .

I thank you very much, dear friends, for your kindness and love. God bless you all.

Sincerely,
—K.M.

Illinois, November, 1942.

The Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

Enclosed please find a contribution for your great cause. I have received so much comfort and help from you and wish you to keep me on your prayer list. I have felt much better since you have prayed for me, but at times my leg still pains me and throbs, but I do get around better now so please continue to pray for me.

You have also helped my daughter and you will be hearing from her also. It is indeed a great work you are carrying on and may you continue to help suffering humanity in these days of strife and war, and pray for an early peace so our boys may come back to their homes and loved ones.

There is such need for prayer in these hectic days and through prayer and belief will come peace and comfort. May God be with you in your good work.

I am sincerely yours,
—W.E.V.

Healing Dates

January 5—11—19—26
February 2— 8—15—22
March 1— 7—24—22—28

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

People Who Are Seeking Health

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

Vine and Branch

By IRENE STANLEY

*I look across the way, and see
A rose-vine sturdy as a tree.
Expressing healthy growth and charm
From foot to farthest reaching arm,
It hangs festoons of glossy leaves
And scented bloom from cottage eaves.
Pink petals strew the garden floor
And bless the white stone at the door
Across whose threshold friend and kin
And stranger gladly enter in.*

*I look beyond the world and see
The Sharon Rose of Galilee.
And listening with my inner ear,
What mystic words are these I hear?
"I am the vine . . . I come, to bloom
In every life that gives me room. . . .
I am the door . . ." I open wide
My heart and cry, "Lord, come inside!
Be with me, that I may possess
One branch's fragrant consciousness!"*

Children's Department



A Visit to the Winter Fairies

By GRACE EVELYN BROWN

(PART TWO—CONCLUSION)

“WHY,” Raymond exclaimed, “I’m my own size now, and I know this place. It’s where I go with the boys.”

“Now, what have you done?” cried Jack. “You must be a very vain little boy to grow so large in a minute. That comes of your thinking too well of yourself. Ah! Now you grow little again. That is well. It shows you are improving, and don’t think so well of yourself.” And now Raymond saw Jack, the little fairy, all the others, the trees and bushes and the brook all grow large again. Larger and larger they grew until Jack looked like a giant and the little fairy like a big man.

“There! That’ll do!” cried Jack. “Wait, or you’ll grow so small that I won’t be able to see you. There! Now you’re just the right size. Now stay put. Don’t think too well of yourself nor yet be too humble. And now we’ll go on; for I have many other things to show you. Good-by, little fairy. Keep on working, and when I come tomorrow, I hope to find that you have done more.”

“I will!” cried the fairy. “And perhaps I can get ahead of the sun fairies, by doing so much they can’t spoil it all.” And he once more set to work.

“He doesn’t understand,” said Jack, as they embarked upon the snowflake. “He’s only a young elf and has so much to learn. Now I am going to take you to see the cloud fairies. Look now!”

Glancing up, Raymond saw the great silver cloud toward which they were traveling grow rapidly larger, while the earth below seemed to be falling swiftly

away from them. Soon the snowflake gently touched the edge of the cloud, and Jack sprang up, giving Raymond his hand as he cried: “Here we are. And here are all our little friends busily making snowflakes.”

Raymond stepped cautiously on the big white cloud and it held him securely, and he walked with Jack down the long white road. Now he began to see the little fairies busily at work. There were so many of these snow fairies and they looked like little clusters of snowflakes themselves, because they were clothed in a soft downy material much like the snow. Some of them were bringing lumps of this soft snow material to others who worked over it, making it into all sorts of beautiful shapes. These flakes were taken away by other fairies and placed upon the edges of the cloud, so that when it was time for a snow storm, they could be pushed off and fall to the earth below.

Jack and Raymond walked along by these busy fairies until they came to one who was fashioning flakes into the form of five-pointed stars.

“Ah, here you are, Stella; and this is little Raymond, who lives in the village down below.”

Stella looked up and smiled as she said, “Yes, I have often seen Raymond at his play. I have been with him many times when he was coasting and making his snow men and forts.”

“Were you, really?” asked Raymond. “I wish I could have seen you.”

“I have often wished that,” she replied. “When the sun fairies are out, it’s

hard to see us; but I'll tell you what I'll do. Look at these flakes. They're all five-pointed stars, and whenever you see one of these you'll know that I made it. Now I will give you one and then you'll be sure to remember its shape."

To Raymond's great delight, she presented him with a beautiful snowflake which glittered in the moonlight like a diamond sunburst.

"Now I am going to take you to another fairy," Jack said, after they had said good-by to Stella, and again started out for another cloud in their snowflake boat. "We are coming now to the cloud where he works. He is like Stella in one way, for he likes to be busy, but he wants to do so much that he doesn't do anything very well."

As they neared the cloud, Raymond saw that there was a great deal of activity there. Crowds of snow fairies were working busily, even hurriedly.

"Why this great haste?" Jack asked of them when the boat had come up alongside of the cloud.

"Oh, we must hurry and make all the flakes that we can," one little elf replied. "We have just received the order that we must get ready right away for a great snow storm."

"And here comes the little man that I came over here to see," Jack remarked, as a tiny fairy came running along toward them.

"Oh, can you tell me where I can get some more powder?" he asked. "Perhaps a bit of this cloud will do."

He seized a jagged bit of protruding cloud, but it refused to be broken off. "No!" he exclaimed. "I can't do it, and I'd have had the biggest pile of all."

Jack walked over to his pile followed by Raymond. "Let's see what can be done," Jack proposed. "What's your special pattern? I have to ask, because you have so many different shapes here, and none definite."

"Oh, mine's just a cross in a circle. It's so simple, I don't have to try at all," replied the fairy indifferently, "and it doesn't matter, anyway, because they all

fall on the ground, and the wind fairies blow them all together in drifts and then the sunfairies melt them; so my idea is to make all I can of them, so they'll stay together better and longer."

"But some of your flakes fall on the window-sills and the children look at them and are pleased by their beautiful shapes, and older people sometimes take photographs of them."

"If I had thought that it mattered," the snow fairy replied, "I'd have been more careful."

"Everything matters," said Jack. "Then, you know our Master told you that when you could make your special pattern well, you'd be put on to harder things."

"I know what I can do!" the little creature exclaimed. "If I can't get any more powder in the time that's left, I can make so many of mine all over again and make them better."

"That's the spirit," said Jack, as he smiled kindly upon the little fellow. "And now we will leave you to your work, as I have much to show this little boy."

As they walked along, they noticed that all the fairies were rolling great snowballs to the edge of the cloud until they looked like a long white wall.

"They're getting ready for the snow storm," Jack explained. "Let's get into the boat and find a good place from which we can see it. You've often seen a snow storm from below. Now you'll see one from above."

When they had embarked in their snowflake boat, Jack made it rise above the clouds. They could see the many little snow elves running back and forth bringing more and more snowballs, piling them on the edge of the clouds and dividing them into sections so that they could be pushed off easily.

Soon the wind fairies, the sylphs, began to assemble near the edge of the clouds, their silvery white wings stirring up the air, until it seemed to Raymond to form different parts of a wonderful melody. This reminded him of the mu-

sical compositions which he had heard that were written to represent such moods of nature.

"They are gathering to fan the snow when the snow elves push it off the clouds," Jack explained. "Then it will fall softly and beautifully to the earth. Now look at the moon fairies. They're all going back to the moon now, for it will soon be hidden with clouds, and they can't get back at all if they're not quick; for their moon-ray ladders will break, and then they'll be prisoners on the earth, maybe for several days, until the moon can send the ladders down again." And as their little boat swung about, Raymond saw what seemed to him like a million tiny silver ladders extending from moon to earth, and myriads of little moon fairies were nimbly climbing upward on them.

Then the storm started. A few flakes fell at first as the fairies cautiously pushed them from the clouds. Then, as the elves became imbued with the spirit of the frolic, they pushed them off faster and faster and the storm became fast and furious. The snow elves held a mock battle with the wind elves, their shrieks of delight making the familiar sound of the wind.

"This is their playtime," Jack remarked, "as making the flakes is their work. Now the people in the village are looking out of their windows and saying, 'It's snowing,' and that's all they know about all this wonderful pageant."

"But I'll tell them!" cried Raymond. "They should know about it; and they'll be so pleased."

The little man smiled sadly and shook his head as he said: "They wouldn't believe you—but you can tell them all the same. And now I must take you back home, for it's getting near morning; and the sun will soon rise behind the clouds."

The boat sank lower and lower with the falling flakes, and they were soon at Raymond's window. Such a night of wonderful adventure! Would there ever be another like it? Jack seemed to read Raymond's unspoken question, for he

said: "We'll go again, very soon; and the promise of Jack Frost is worth that of any gentleman."

"Anytime you want me, call me, and even if you speak very softly, I'll be sure to hear," Raymond replied. "And can I keep the snowflake that Stella gave me?"

Jack thought a moment and then said: "If you take it into your room, it will melt; but put it on the window-ledge outside, and then you will find it there in the morning."

Raymond placed the snowflake in a sheltered corner, and then turned to wave good-by to Jack, as he started to go.

Raymond awoke to the subdued light of a snow storm. *Something wonderful had happened, but what was it?* Then he recalled Jack Frost, the fairy boat, and his wonderful trip to the clouds. Could it have been only a dream? It must be true because it was so beautiful and interesting. He could not give it up. The snow was still falling. There were Jack's paintings on the glass. Then a new thought came to him which brought him quickly to the window. Yes, there upon the window-ledge, in the sheltered corner was the beautiful snowflake in the shape of a five-pointed star, and a little further on was a large cluster of them.

"Oh, they are all Stella's," he cried. "She must be here, too, for she said she floated down with them when there were a lot of them together—only I can't see her. How I wish I could!"

He was looking longingly at the cluster of starry flakes when another cluster caught his glance. These were little circles with crosses in the center, beautifully made in all their details.

"Oh, how perfectly lovely!" he cried. "The little fairy is doing so well. Perhaps he will be promoted and come down here and paint the windows. Now I know all about everything!" he exclaimed, "and perhaps Jack will come to-night and take me up to the clouds again, and I can tell Stella and the little fairy that I remembered and found their snowflakes in the day world."

Echoes from Mt. Ecclesia

WRITING on December 28, the warmth of Christmas festivities and observances lingers in our hearts. The Dining Hall, which serves as our auditorium on the occasions when friends gather in numbers, was fittingly decorated with red Christmas bells in each archway, with holly and evergreen and bright ribbon streamers.

On Christmas Eve the usual program of music and song and reading appropriate to Holy Night was given by the workers at Mt. Ecclesia, with the Fellowship string orchestra, directed by Mr. Ernest R. George, giving pleasure to all. Two baritone solos were sung by Mr. Edward McManus, and a bass solo by Mr. Oscar Rufert, with Mrs. Alma Wade as accompanist. Miss Inga Billberg read Angela Morgan's poem, "The Christmas Miracle," and the audience joined in singing Christmas carols. The entertainment was concluded with refreshments of homemade cookies, apple juice, and nuts, and our usual Christmas Gift Swap, in which the "ceiling price" of all gifts was ten cents. A special gift and one not subject to a "ceiling price" was the long-delayed rain which started the 24th and continued intermittently its gentle drenching through Christmas Day.

At 10:45 P.M., all repaired to the Pro-Ecclesia for the special Holy Night observance. The subject of Mrs. Max Heindel's address was "The Christ of Today," in which she stressed the importance of making His sublime example and His teaching of love and brotherhood so much a part of daily living that "the Christ Within" each heart shall shine forth in truth as the Christ of Today. Probationers went from this meeting to the Temple of Healing for the midnight service there. On Christmas Day at eleven o'clock, Mrs. Kittie S. Cowen spoke on the subject, "Christ, the World's Greatest Teacher," as revealed in the Sermon on the Mount which stands

supreme as the highest spiritual teaching given to the world.

December 14 and 15 were spent in the happy task of mailing hundreds of "Songs of Light," the first Fellowship song book, to the good friends who made this edition possible by advance subscriptions for the greater part of its cost. May we ask you to turn to the back cover of this Magazine for a description.

It is the custom in the general office at Headquarters to have a few moments of silent prayer at ten o'clock each morning. A little musical box has been used as the call to prayer. Soon, however, the call will be sounded by two musical chimes, the thoughtful gift of a friend who has visited us here.

IN MEMORIAM

Mrs. Mary G. Driscoll, for many years a Probationer and worker at Mt. Ecclesia, December 9, 1942, at Mt. Ecclesia Sanitarium. The Pro-Ecclesia altar was a bower of flowers, giving their silent message of unending life and beauty. The Rosicrucian Funeral Service was read by Mrs. Agnes Oakley. Mrs. Driscoll is survived by one son.

THEY CALLED HIM DEATH

By VIRGINIA J. FOLEY

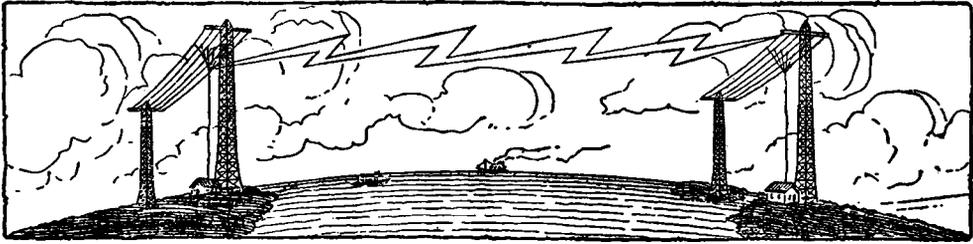
They called him Death who sat beside me
here,
His tender smile alight with comfort-
ing—
They cried aloud in agony of fear,
Hearing his wings.

He came with silver fingers, cool and kind,
To ease the pain, of tortured, struggling
breath.
With him were all the dreams I tried to
find;
They called him Death.

He bore me up in great strong arms of
Light,
Upon his lips a song that did not cease,
As like a shaft of Flame we cleft the
night—
I called him Peace.

(In memory of our dear friend, Mary Driscoll, who has found her dreams.)

Rosicrucian News Bureau



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N all accomplishments there is a certain amount of routine, which if permitted to do so, may become monotonous. This applies to our activities as spiritual aspirants as well as to the most material labors. However, we may avoid the aspect of drudgery by consciously determining to experience enjoyment and beauty, instead. Actually, it is all in our *attitude of mind*.

The principle of routine, however, serves a definite purpose in our present evolution. We are now preparing for the rapidly approaching Aquarian Age with its great intellectual and spiritual development. This requires an awakening of the dormant vital body, whose keyword is *repetition*, and the routine of our daily activities brings about this awakening. If we rebel, monotony envelops us and our progress is retarded; but if we leaven our labor with the desire to give loving service to others, we shall hasten our advancement in evolution and reap the reward of happiness and enjoyment in all our daily duties.

As spiritual aspirants we are striving toward complete self-control. We expect to become masters of our faculties; able to direct our thoughts as the higher self *wills* to direct them, no longer subject to the influence of outside agencies. Thus it becomes imperative to exert ourselves in continually expressing interest and love in all the activities in which we participate. Motivated chiefly by the desire to help others, we will try continually to be constructive, encouraging others,

however we may, to play their part well in the Great Plan. As members of spiritual groups we will attend Services and classes in the spirit of giving and sharing, more keenly aware of the immanence of God while thus pursuing our Way. Life will become a vitally joyous experience and new spiritual heights will be attained.

PORTLAND, OREGON.

Recent news from this Group tells of the classes being resumed, after several months' vacation, with a spirit of jolly good fellowship pervading. Our correspondent writes:

"Our class had a pot-luck supper at 5 P.M. last Sunday. Plenty of good things to tempt the appetite and a round of merry jokes and stories brought forth much laughter during the meal. Afterward we retired to the living room where we sat around a bright fire in the fireplace and listened to discussions on the Philosophy.

"The class was unanimous in changing the former plan of a monthly meeting to a weekly one—including the pot-luck supper! In the future we shall study the 'Cosmo' page by page, each student reading aloud one or two paragraphs, with pause for comment, discussion, etc.

"This seems to be one of the best classes we have ever had, so sincere in their desire to become familiar with the deeper spiritual truths and to associate with others who speak the same language,

One of our new members recently received remarkable help in a distressing case of partial obsession, which made us very happy."

ST. PAUL, MINNESOTA.

After a well-attended fall "opening party," consisting of motion pictures, music, luncheon, etc., the members and friends of this Center have continued their classes and Services through the winter months in much the usual manner. Among the topics listed for the Sunday Devotional Service we find such profound ones as: "Being and Substance," "The Key to the Mysteries," and "Rosicrucian Fundamentals."

This loyal Group has long been a channel for disseminating the Western Wisdom Truths, and the spirit of perseverance and sincere desire to give "loving, self-forgetting service to others," which they have continually displayed has undoubtedly contributed greatly to the maintenance of their solidarity and strength.

The Rosicrucian Method of Caring for the Dead

Along with the growing knowledge of people in general concerning the conditions of the after-death state, there comes a demand for morticians who are equipped to keep the body (without embalming) at a low temperature in a quiet room for the three and one-half days immediately following death. We therefore now give each year in the February issue of our Magazine a list of undertakers who are prepared to care for the body according to Rosicrucian Fellowship methods. Full details concerning this care may be had upon request to Headquarters.

We are glad to add to this list each year, and appreciate receiving the names and addresses of morticians who have the necessary facilities and wish to render this valuable service to those who request it.

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

STUDY GROUPS AND CHARTERED CENTERS

IN THE UNITED STATES AND CANADA

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

- Boston, Mass.*—18 Huntington Ave.
Calgary, Alta., Can.—108 14th Ave. W.
Calgary, Alta, Canada.—1586 15th Ave. W.
Chicago, Ill.—Room 719, Ashland Bldg., 155 N. Clark St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 916.
Denver, Colo.—P. O. Box 3,
Detroit, Michigan.—115 W. Adams.
Grass Valley, Calif.—Off Byrens' Drive.
Indianapolis, Ind.—38 No. Pennsylvania St., Room 411.
Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—2404 W. 7th St.
Los Angeles, Calif.—511 N. Eastern Ave. (Spanish Group)
Minneapolis, Minn.—2020 Nicollet Ave.
New Orleans, La.—429 Carondelet St.
New York City, N. Y.—266 West 73rd St.
Omaha, Neb.—301 No. 31st St.
Portland, Ore.—627 N. E. Laddington Ct. Tel. La. 3803.
Reading, Pa.—W.C.T.U. Hall, 6th and Franklin Sts.
Rochester, N. Y.—307 Burke Bldg.
San Francisco, Calif.—1508 Clay St.
Santa Ana, Calif.—214 W. Walnut St.
Seattle, Wash.—1913 Westlake.
Schenectady, N. Y.—13 Union St.
St. Paul, Minn.—318 Midland Trust Bldg.
Toronto, Ont., Canada.—36 Lansdowne. Telephone, Melrose 4275.
Vancouver, B. C.—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

Study Groups and Chartered Centers in Other Countries

AFRICA

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

ARGENTINE

Buenos Aires.—Calle Carabobo 886.

AUSTRALIA

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

BELGIUM

Brussels.—74 rue Stevens Delannoy.

BRITISH GUIANA

Georgetown.—69 Brickdam.

CHILE

Santiago.—Casilla Postal No. 9154
Valparaiso.—Casilla 3238 Viña del Mar—
 Arlegui 1124.

CUBA

Havana.—San Francisco 473, Vibora.

ENGLAND

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

JAVA

Bandoeng.—Lembangweg 77.

MEXICO

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

NEW ZEALAND

Auckland.—3 City Rd., Auckland C. 1.

PARAGUAY

Asunción.—Louis Alberto de Herrera, Re-
 publica Francesa.
Asunción.—Garibaldi 118.

PHILIPPINE ISLANDS

Manila.—1324 Espiritu, Singalong Subdi-
 vision, Santa Ana.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

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

URUGUAY

Montevideo.—Galicia 2137.

We are also glad to supply cards of instruction suitable for carrying in billfold or purse, or for those who wish to place them elsewhere for use at the time of their passing. Since some States have laws requiring embalming within a short time after death, it is safest to leave specific instructions for the proper care or disposal of one's body.

Morticians equipped to care for Dead According to Rosicrucian Fellowship Methods

Chicago, Illinois
 Haggard Funeral Home
 214-216 South Western Ave.
 Covington, Ohio
 E. M. Hoover
 Denver, Colorado
 Howard Mortuary
 Colfax at High St.
 Detroit, Michigan
 William F. Blake
 78 Peterboro St.
 Schneider van Dewegen Funeral
 Home
 15798 E. Warren
 Erie, Pennsylvania
 Chester A. School
 Indianapolis, Indiana
 Paul C. Dorsey
 3925 York St.
 Flanner and Buchanan
 Laguna Beach, California
 Laguna Beach Funeral Home
 976 Coast Blvd.
 Los Angeles, California
 Reed Bros. Co.
 721 W. Washington
 Milwaukee, Wisconsin
 Heiden & Lange
 3116 No. Third St.
 Slattery Funeral Home
 1500 So. 73rd St.
 New Orleans, Louisiana
 Tharp-Sontheimer-Tharp
 4117 So. Claiborne Ave.
 New York City
 Stephen Merritt Burial and
 Cremation Co.
 234 8th Ave.
 Oakland, California
 The Truman Co.
 2935 Telegraph Ave.
 Portland, Oregon
 Miller and Tracey
 Washington St. at Ella
 Holman & Lutz, Inc.
 S. W. Third Ave. & Salmon St.
 Colonial Mortuary
 (Holman & Lutz, Inc.)
 N. E. 14th and Sandy Blvd.
 Reading, Pennsylvania

Francis F. Seidel, Inc.
117 No. 5th St.
Rochester, New York
Ingmire, Nagle Co.
137 Chestnut St.
Hedges Bros.
182 East Ave.
San Diego, California
Bonham Bros.
1774 4th Ave.
San Francisco, California
Mancely Chapel
1363 Divisadero St.
Terra Haute, Indiana
A. O. Gillis & Son
Seattle, Washington
Home Undertaking Co.
1410 9th Ave.
Trenton, New Jersey
Ivins & Taylor
77 Prospect St.
Washington, D. C.
Hyson Funeral Home
1300 N St., S. W.

Letters to Headquarters

"Here is \$2.00 for a renewal to your magazine. I want to say that it is quite good, almost as good as when Max Heindel was the Editor and I like it very much."
—O.P.

"I have recently read Max Heindel's *Rosicrucian Cosmo-Conception* which was a source of great satisfaction to me. The copy was not my own, and I wonder if you could tell me where I might obtain one. Have you them for sale?" —Y.X.

"Whenever I have read and studied my Magazine, I give it to some person I have hope will subscribe for it. I mostly give a person four Magazines to keep. First, I give him two to read and ask him to give them back to me. If he finds them interesting and helpful, then I give him four to keep. After that I hope I have added a new subscriber. I don't believe in giving the Magazine to one person all the time. When no interest has been shown, after the first two, then I try to reach somebody else. That way, I have success in reaching three persons a year. If we all would do that, students, we would soon be known all over the states. Would this not be a very good suggestion to print in your Magazine?"
—F.H.

Mt. Ecclesia

Sanitarium
NON SECTARIAN
NON PROFIT

OCEANSIDE, CALIFORNIA, U.S.A.

A NEW SANITARIUM POLICY

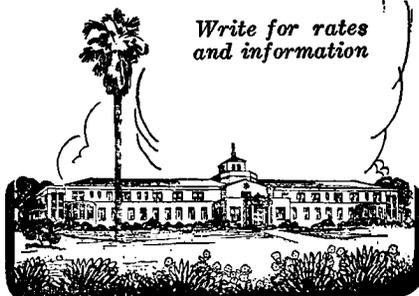
Beginning January 1, 1943, a new policy went into operation, limiting patients received to those not requiring nursing. It is realized that for the duration few who need nurse care can go far from home.

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

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

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

Write for rates
and information



Dealers Carrying The Rosicrucian Fellowship Publications

All Rosicrucian Fellowship Centers also carry Fellowship Publications.

- Akron, Ohio.—Burt G. Smith, 612 Metropolitan Bldg.
- Atlanta, Ga.—Kimsey's Book Shop, 129 Carnegie Way, N.W.
- Baltimore, Md.—The Remington-Putnam Book Co., 347 N. Charles St.
- Beckenham, England.—L. N. Fowler & Co., 6, Merlin Grove, Beckenham, Kent.
- Bellingham, Wash.—W. C. Orrill, 1237 State St.
- Boston, Mass.—Metaphysical Club, 25 Huntington Ave.
- Buenos Aires, Argentine.—Nicholas B. Kier, Talcahuano, 1075.
- Buffalo, N. Y.—The Sun Publishing Co., 50 Ashland St.
- Calgary, Alta., Canada.—J. J. Gamache, 1002 1st St. W.
- Capetown, South Africa.—Utting & Fairbrother, Ltd., 129 Longmarket St.
- Chicago, Ill.—Brentano's, 29 S. Wabash Ave. Fellowship Book Supply, 326 S. Campbell Ave.
D. G. Nelson, 56 E. Grand Ave.
Ralph H. Creasy, 32 North State St. Room 1510. Office hours 9 A.M. to 9 P.M.
- Cincinnati, Ohio.—John G. Kidd & Son, Inc., 19 East 4th St.
Fountain News Shop, 426 Walnut St.
- Cleveland, Ohio.—Phoenix Book Shop, 1872 W. 25th St.
- Colombo, Ceylon.—Frewin & Co., 40, Baillie St., Fort.
- Columbus, Ohio.—McClelland & Co., 160 N. High St.
- Dallas, Texas.—Schmalzried Book Shop, 1023 Main St.
- Detroit, Mich.—A. E. Arbuckle, 9333 Carleton Ave.
Temple of Light—140 Edison Ave.
- Grand Rapids, Mich.—Raymer's Book Store, 5 North Division St.
- Heswall, Ches., England.—Mrs. Beryl Sp. Dean, The Sun Dial.
- Kansas City, Kans.—Astro Science Pub. Co., 723 Highland Ave.
- Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
- London, S.W. 7, England.—Margaret Grant, 35 Cranley Gardens.
- Los Angeles, Calif.—The Church of Light, 620 S. Virgil Ave.
First Temple & College of Astrology, 733 S. Burlington Ave.
Philosophical Research Society, 3341 Griffith Park Blvd.
Florence I. Virden, 4544 Ben Ave., North Hollywood.
Chas. H. Wolfram, 11514 S. Broadway.
- Manila, P. I.—H. F. Tibayan, 1324 Espiritu St., Singalong Sub-Division
- Merrick, L. I., N. Y.—Disciples Retreat, Gormley Ave. and Nassau St.
- Minneapolis, Minn.—Powers Mercantile Co.
- Milwaukee, Wis.—Astrological Study Studio, 922 N. 27th St.
Des Forges & Co., 427 E. Wisconsin Ave.
- New York, N. Y.—The Baker & Taylor Co., 55 5th Ave.
Brentano's, 1 West 47th St.
Doubleday, Doran Book Shops, 244 Madison St.
The Gateway, 30 East 60th St.
Harmony Book Shop, 112 W. 49th St.
Macy Pub. & Masonic Supply Co., 35 W. 32nd St.
- Oakland, Calif.—The Holmes Book Co., 274 14th St.
- Philadelphia, Pa.—Archway Book Store, 47 N. 9th St.
Leary, Stuart Co., 9 S. 9th St.
Scientific Book Co., 2539 N. 8th St.
John Wanamaker.
- Portland, Maine.—Loring, Short & Harmon.
- Portland, Ore.—Hyland's Old Book Store, 913 S.W. 4th Ave.
- Reading, Pa.—Chas. M. Stein, 460 S. 3rd St.
- Rochester, N. Y.—Clinton Book Shop, 103 Clinton Avenue N
- Salt Lake City, Utah.—Sheppard Book Co., 408 So. State St.
Wilson's Book Exchange, 113 East 2nd South St.
- San Antonio, Texas.—H. A. Moos, 223 N. St. Mary's St.
- San Diego, Calif.—Alcove Book Shop, 816 Broadway.
- San Francisco, Calif.—The Emporium. Metaphysical Library & Book Shop, 177 Post St.
San Francisco News Co., 657 Howard.
- San José, Calif.—Metaphysical Center, 80 E. San Fernando.
- Santa Barbara, Calif.—Channel News Agency, 905 De La Vina St.
Copeland Book Shop, 1124 State St.
- Santa Monica, Calif.—Diane Van, 613 Santa Monica Blvd.
- Seattle, Wash.—The Bookmart, 622 Pike St.
Raymer's Old Book Store, 905 3rd Ave.
- Spokane, Wash.—Clark's Old Book Store, 831 Main Ave.
- St. Louis, Mo.—Doubleday, Doran Book Shops, 310 N. 8th St.
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