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ROSICRUCIAN
MAGAZINE

*Rays From
The
Rose Cross*



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MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

JUNE, 1913

MRS. MAX HEINDEL, *Editor*

December

1940

VOLUME 32

NO. 12



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Subscription in the United States, \$2.00 a year. All other countries \$2.25. *Special Rate*: 2 years in United States, \$3.50; other countries \$4.00. U. S. money or equivalent. Single copies 20c. Back numbers 25c. Entered at the Post office at Oceanside, California, as Second Class matter under the act of August 24th, 1912. Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918. Writers of published articles are alone responsible for statements made therein.

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

PRINTED BY

The Rosicrucian Fellowship

OCEANSIDE, CALIFORNIA, U.S.A.

The 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 to help all who have applied for healing.

THE ROSICRUCIAN FELLOWSHIP

MT. ECCLESIA

Oceanside, California, U.S.A.

The Current Outlook

[FROM THE ROSICRUCIAN VIEWPOINT]

Greece and Rome--Aryan Pioneers

BY JOSEPH DARROW



HE study of the ancient races is not only a fascinating one, but also necessary in order properly to evaluate modern races and race problems. We cannot adequately understand conditions in Europe today without going into the history of Greece and Rome, and also glancing at Persia, for all three are members of the third Aryan race. As stated last month, India was the home of the first of the Aryan races, the second race being that of Babylon and its contemporaries.

According to the Rosicrucians, each new race in the evolutionary scheme is started by the advanced Egos of the preceding race, strong pioneers who are able to do this arduous work, and who bring the race up through a period of some centuries to the peak of its material, scientific, and religious development. Then they leave it by rebirth to start a new race elsewhere, leaving behind them the weaker Egos to continue the work. This is well set forth by Max Heindel in his lecture "The Coming Force," from which we quote:

"All Spirits are alike except that some have developed faster than others. The races are only bodies created by the Spirits and as a class of Spirits evolves it goes from race to race. The most accomplished do the pioneer work and bring the race to its highest perfection. When that is attained they form a new race, and the race bodies which they have discarded are taken in turn by less developed Spirits and therefore commence to degenerate. When, thus, these become useless to them also, they advance and

turn the race bodies over to another and still lower class of Spirits. Under their influence the race degenerates still further, and at last, when there is no Spirit so backward that it can gain experience by using the degenerate form any more, the women become sterile and the race dies out. It has served its purpose."

With this background, we will consider briefly some of the outstanding characteristics of the third Aryan race, beginning with Persia, its first branch. Cyrus the Great was the founder of the Persian Empire, which was consolidated and extended by Darius. Xerxes was the last of

the Persian kings of any importance. Persian civilization was not pronounced, Persia being primarily a military aristocracy. She gave to the world, however, the religion of Zoroaster who lived around 1000 B.C. Mazda was its supreme god, and Ahriman its genius of evil. The sacred scriptures were the Zend-Avesta.

The second branch of the third Aryan race was that of Greece. The Greeks were natural artists, able to translate the art of nature in a highly successful manner into their masterpieces, particularly of sculpture and architecture. The Greeks were lovers of freedom, and Greece was the Mother of Democracy. The Ecclesia was the center of the democracy of Athens, where all the citizens met and voted on measures in a manner similar to that of a New England town meeting.

Zeus was the chief divinity of Greece, and Ares was the god of war. Hades ruled the underworld of the dead. The Isles of the Blest were the heavenly des-

tinuation of poets and heroes, but apparently there was no heaven provided for the common people. The Greeks, however, loved life on the earth, and therefore were not greatly concerned over a future existence. But such future existence as there was at that time between incarnations, the Rosicrucians state, was not a very desirable one, for previous to the advent of Christ there was almost no heaven life, since the altruistic soul quality on which it depends had not been much developed. The great Greek philosophers Plato, Socrates, and Aristotle were outstanding, and the last named held sway in the intellectual world till the arrival of Francis Bacon.

Persia twice attacked Greece and was twice defeated, first at Marathon and then at Thermopylae. These victories constituted a turning point in history because they preserved Greek freedom so that it could continue to develop its civilization and the example of its democracy for the benefit of the world. It is interesting to note that the ancient equivalent of modern "appeasement" appeared at this time.

The Greek aristocrats favored the Persians, and were ready to betray Greece in order to weaken the democracy. Party spirit with its accompanying feuds, jealousies, and lack of unity made the defense of democratic Greece difficult even as the same qualities manifesting in the democracies today are making their defense against the totalitarian nations difficult. Thus does history repeat itself.

Athens was finally overthrown by her sister city-state Sparta, and the greatest days of Greece were past. The importation of Persian luxury and effeminacy had weakened and made her corrupt even as she later corrupted Rome.

The third branch of the third Aryan race was that of Rome. The pioneering Egos of Greece had long before left that country and had been reborn in Rome and the surrounding provinces, ready for a new adventure in evolutionary development. The outstanding gift of Rome to the world was law and the sci-

ence of government. Rome, however, produced the noted poets, Virgil, Horace, and Ovid, and Livy the historian. To architecture the Romans gave a distinct character by the highly specialized use of the arch. Roman engineers were unexcelled in the building of roads and aqueducts.

Rome was a Republic almost from its inception and down nearly to the time of Christ, that is, from 509 B.C. to 31 B.C. It is important that the ideals of democracy should have been put into effect by both Greece and Rome so early in the history of civilization considering that universal democracy is the ultimate goal of evolution. The Republic, however, lost ground and was finally superseded

by the Roman Empire. Before that, however, Caesar the first had invaded and subjugated Gaul, now the site of France, and Romanized Gaul eventually became the barrier that stopped the Germanic migration and held it back 500 years until the sack of Rome, thus allowing the development of Roman civilization during that period to enrich the world.

Jupiter was the chief Roman deity, and Mars was the god of war even as unto the present day. Constantine the Great espoused Christianity and made it the state religion. He made the mistake, however, of giving large sums of money to the church, which marked the beginning of great church possessions and the consequent decline of its simplicity and high moral standard. The fall of Rome a century later was a great benefit to the Papacy, for it enabled it to build up its power in the absence of an Empire, and extend its temporal power. This caused for a time the virtual union of church and state which, the Rosicrucians maintain, is contrary to the interests of Evolution because there is no man great enough properly to administer both church and state, and there will not be until the return of Christ in the Sixth Epoch.

The Punic wars between Rome and Carthage resulted in the eventual de-

struction of the latter, which was a notable event in history because it prevented Europe from becoming a dependency or extension of Asia and Asiatic methods and ideals as exemplified in Carthage.

After Constantine, Rome gradually grew weaker and more corrupt and finally was sacked by Alaric the Goth, A.D. 410. The invasion of the Huns under Attila forty years later was repulsed by the combined Romans and Germans, which was important in that it decided that Aryan Indo-Europeans and not Mongolians should inherit the Roman Empire and thenceforth control Europe and her destinies. Charlemagne three centuries later revived the Roman Empire in the West, and fused the Romans and Germans into a united people, thus laying the foundations for the modern nations in Europe. After Charlemagne, Italy had a long checkered career with the final emergence of Emanuele III as king and Mussolini as dictator.

According to the historians, Gibbon in *The Decline and Fall of the Roman Empire* and Myers in *Ancient History*; Roman civilization was self-destroyed by by effeminacy, vice, and corruption, leading to the DECLINE AND FALL OF ROME intellectual and moral vigor, and lack of national unity. This was accompanied by the ruin and disappearance of the free farmers and the middle class, which are the backbone of any nation. May we not see something of a parallel between this and the modern world in which the middle class is having a hard time to survive, and tends ever more and more to descend into and become amalgamated with the proletariat?

The Rosicrucians say, however, that whereas these material conditions are a contributing cause to the decline of a nation, nevertheless the basic cause is that the strong Egos have left the race and have been superseded by the backward ones. These are an easy prey to intemperance, corruption, and vice, and then the decline begins. Nations do not

fall because of the senility and decrepitude of old age but for the reason just stated. From the standpoint of Evolution, however, the real object of national existence is to provide experience and development for all the Egos who take part in it and not to glorify national life. Thus the fall of a nation merely represents the clearing out of the old and decadent to make place for the new.

The Celts were the fourth Aryan race, the pioneers of which settled in Gaul and other parts of central and western Europe. The early Britons, before the arrival of the Angles and Saxons, were also Celts. The word "Celt" means "inhabitant of the woods." The modern survivals of the Celtic race are the Welsh, Irish, Gaelic, Scotch, and Bavarian Germans. The Celtic fourth race produced no outstanding civilization as did Greek and Rome. Evidently its function was to prepare the ground for the fifth or Anglo-Saxon-Teutonic race.

Now the world has on its hands the Battle of the Giants—England and Germany. History again repeats itself in that this is a struggle between HISTORY REPEATS ITSELF two branches of the same Aryan race, between democracy and militant dictatorship, as was the struggle between Greece and Persia, and there is also an extensive racial background behind it. The new three-part "Axis" composed of Germany, Italy, and Japan is much in the headlines now. It would appear improbable, however, in the light of the preceding evolutionary history of Rome and that of Japan in this column of the September issue, that these two parts of the "Axis" will have a decisive bearing on the outcome, since Italy is composed of the weaker Third-Race Egos, and Japan of the straggling Mongolian Egos of Atlantis.

In the present great conflict there are several world issues at stake, extending beyond the immediate interests of the two main contenders, and involving certain preparations for the Coming Age, which we may consider in a future article.

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.

The Mystic Midnight Sun

By Max Heindel

Reprinted from the January 1916 issue of The Rosicrucian Magazine, "Rays from the Rose Cross."



NCE more the mystic measure of the Sun's circle dance has been trod and we are again looking forward with joyful anticipation to the birth of a new Sun to carry us through the coming year of 1916. Notwithstanding the Great War, the spirit of Christmas is in the air, the spirit of expectancy, the feeling that something new is coming into our lives, and that the future will be brighter than the past is with all.

But there are some who are physically blind and though the Sun shines never so brightly, they perceive it not, there are also those who are spiritually blind and consequently incapable of seeing the great spiritual wave which descends annually upon the earth; we must have *within ourselves* the organ of perception of that also, for as Angelus Silesius says:

"Though Christ a thousand times in Bethlehem be born,
And not *within thyself*, thy soul will be forlorn.
The cross on Golgotha thou lookest to in vain,
Unless *within thyself* it be set up again."

The illuminated mystic sees this great Cosmic Drama of the spirit's descent into matter enacted before his spiritual vision year after year. Nor is this vision vague and indefinite, depending upon certain feelings, but it is a clear and accurate presentation to the smallest details.

It is not necessary for spirit in the invisible world to take a certain definite form just as we do in the physical world; any form that has a certain sharp outline implies limitation. A spirit may allow its form to blend with the forms of other spirits, it may permeate even the physical bodies of others and still retain its own individuality, because it vibrates to a certain tone or keynote which is different from that of all others. Thus, in September the illumined Seer perceives the Cosmic Christ Spirit as a mighty Lightwave of supernal splendor, descending upon the earth which it permeates.

By the twenty-first of December this celestial light has reached the center of our terrestrial sphere. Then the days are the shortest, the nights are the longest and darkest, "*but the light shineth in the darkness, and the darkness compre-*

hendeth it not." The vibratory motive impulses given to the earth during the early months of each year, have nearly spent themselves; by Christmas the earth is crystallized, dead and cold, wrapped in its blanket of snow, and were not this new life of the Christ Spirit poured into the earth to give it fresh energy for another year, all life upon our planet must perish.

There has been so much speculation upon the nature of the star that shone in Bethlehem at midnight, and the Orthodox opinion, which holds that the immaculate conception and birth of Jesus are unique in the history of the human race, supposes that the Christ Star was seen in the firmament on that occasion only, but the wise men who, by the alchemy of soul growth, are striving to build within themselves *that stone of the corner* which was rejected by the builders but is prized by all philosophers, know that the Christ Light is not to be found *outside*; they know that the Hermetic axiom expressing the law of analogy "as above so below," applies also in this case, and that the Christ formed *within* them must look for the Christ Star *within the earth*, for, again quoting Angelus Silesius, "*it would be as impossible for a Christ outside the earth to save the world, as it is for a Christ on Golgotha to save us.*"

Until the Christ is born within us, and until the Christ is born within the earth, He cannot accomplish His mission. Therefore, on the longest and darkest night of each year, the mystic kneels in silent adoration, looking inwardly by the spiritual sight, cultivated by him, towards the center of the earth, where the most Supernal Light that ever shone on land or sea, illuminates the whole globe with a brightness and brilliance that is overwhelming.

And then the wise man brings his gifts and offers them at the feet of the new born Savior. He may be poor in the world's goods, he may not even have a place wherein to lay his head, nevertheless his gifts are more precious than a king's ransom. During his life of Aspira-

tion he has cultivated precious possessions and the first which he offers up on the altar of sacrifice is *Love*, "Love vaunteth not itself, is not easily puffed up, does not behave itself unseemly, seeketh not her own, rejoices not in iniquity but in the truth; and whether there be prophecies they shall fail and whether there be knowledge it shall vanish away for now abideth Faith, Hope, and Love; but the greatest of these is Love."

God so loved the world that He gave His alone begotten Son, that whosoever believeth upon Him should not perish but should have age-lasting Life. And this great gift was not given once and for all, but each year the Son of God is re-born again into the earth to enliven this planet by His superior Vibrations that we may have *Life* and have it more abundantly.

As the human spirit dies upon the spiritual plane when it is born into the physical world, so also the Christ Spirit dies to the Solar Sphere when, for our sakes, it is born into the earth at the Christmas time. It is cramped by crystallizing environment which we have made. Truly, "Greater Love hath no man than that he lay down his Life for his friends," the Christ said; "Ye are my friends if ye do whatsoever I command, and this is my commandment, that ye love one another." Therefore the Love of the mystic, offered upon the altar of sacrifice at the great festival on Holy Night is not abstract but it expresses itself in concrete acts towards all with whom he comes in contact during the year ensuing.

His second gift to the new born Savior is *Devotion*. The fire of enthusiasm must burn in the breast of every aspirant, for no cold observance of religious rites, no giving of gifts without that intensely devotional feeling, can have any value in the spiritual light. It was said of one of the ancient Israelitish kings, that he did evil *with both hands greedily*; so also must the aspirant do good with both hands greedily, his whole heart and soul and mind must be offered up upon the

altar of sacrifice and as the frankincense of the wise men referred to in the Bible is said to have filled the place of the nativity with perfume, so also must this *fire of enthusiasm* enkindle our devotion that the incense thereof may pervade our whole environment with devotion to the cause of the Master. But the Love, Devotion, and Enthusiasm offered up by the mystic upon the altar of the newborn Christ are not separate and apart from *himself*, he cannot give them without including the greatest and best gift of all, the only gift which makes it worth while; namely *himself*. No matter what his sta-

tion in life, high or low, rich or poor, it is no concern of the Christ, the spirit speaking to him always tells him:

"Son, I crave not that which is thine, for that is Mine already, the Earth and the fullness thereof, the cattle upon the thousand hills, all were made by Me and through Me, but what I desire is *thyself*, thy heart. Give me thine heart, Son, and I will give thee that which is more than all, '*The Peace that surpasses all understanding.*'"

And may the Dove of Peace, the Love of Christ, soon find a new foothold on our war-worn world.



*Above our heads the joy-bells ring,
Without the happy children sing,
And all God's creatures hail the morn
On which the holy Christ was born!*

*I listen, from no mortal tongue,
To hear the song the angels sung;
And wait within myself to know
The Christmas lilies bud and blow.*

*The outward symbols disappear
From him whose inward sight is clear;
And small must be the choice of days
To him who fills them all with praise!*

—From "*The Mystic's Christmas*" by Whittier.

Doctor Stern

By ROUFINA DE KELLER

A strange man, whose life was spent in helping others. With words of comfort and hands that healed, he went his way, a messenger of peace and good will—a Friend.



HE room was dark, but in the velvet blackness of the wall a window cut its patch of pale blue light. Faintly visible through the frosted panes were the outlines of a snowy landscape. Aag watched it as he lay in bed, and sitting curled up in a chair beside him, Erica watched it too. They were strange children—brother and sister, fifteen and seventeen years of age. Aag wore his soft fair curls too long for a boy, and his grey eyes were heavy with dreaming; Erica's flaxen pigtails were twisted crown-like round her head, and she too had a brooding look that lit up with an almost motherly tenderness when speaking to her brother.

Aag was a frail boy, always tired and complaining that his back ached, little heeded by his relatives, who were used to his grumbling. Great-Uncle would say, shaking his head, "That boy! he reminds me of his poor mother: no constitution at all!" "Aag, put your coat on," Aunt Anna would tell him, or: "Don't go out, it's raining," in that low, listless voice of hers. Dr. Wagner, an aged country practitioner, snapped his fingers with an: "Eh! Eh! you had better look out for that youngster, else he won't make old bones!"—and prescribed cod-liver oil, which the boy hated.

So the years passed, till suddenly the frail body gave way: the lad felt a certain weakness in his legs, the pain in his back increased, and one day, he was unable to leave his bed. Aunt Anna, looking worried, consulted with Great-Uncle Otto, who shrugged his shoulders, but answered, "Send for the doctor." So Yorik, the gardener, set off with the

horse and sleigh. Erica watched him go, thinking how like old Time he was, with his white beard, and his dark cape flying in the wind. Then she returned to her brother, and they waited, at times speaking in soft low tones: "How dark it grows, Erica!" . . . "Night falls like a rain of soot."

"Look at this tree, sister, bending beneath its weight of snow. I too have bent under my burden."

"What burden?" she asked gently.

He lay silent for a moment, then said slowly: "I have read a book . . . a man lived many lives, and his sins forgotten, were passed on, from one existence to another, till all was paid for. It is named the law of reincarnation. I know, I feel it to be true. Myself, sometimes, I have been conscious of other lives, like fluttering wings, too rapid to discern; or like a chasm, disclosed by moving mists, a gulf of sadness and of mystery. I cannot explain . . . but it is so: The hour of paying for sins forgot is come—and yet . . ."

"And yet, brother?"

"Erica, Erica, I want to live! I yearn, ah, passionately! — for health and strength!"

"But you shall have them, Aag; you shall get well! When spring-time comes . . ."

"The spring, sister?—it is far off. Look!" he pointed to the desolate landscape. "Will it ever be green and warm again, this earth?"

"Be patient, brother, the snow will melt some day, the chestnut trees be covered with pink blossoms." "May I be there to see them," he whispered, and a long silence followed.

Darkness closed softly round them, and the solemn strumming of a piano, coming from the room below, seemed to fill the air. Suddenly it ceased, a bell rang sharply at the front door; there were sounds of footsteps and voices. Someone came into the room carrying a lamp. "Aag, Erica," said Aunt Anna behind them, "what are you sitting in the dark for? the doctor has come." And she hastily set about putting the room in order, pushed a chair back, put some books on the shelf, and smoothed the bed-covers.

Aag, raising himself on an elbow, seemed listening intently: "This isn't old Wagner!" he said. "No," replied his aunt, "Doctor Wagner was not at home, so Yorik thought well to bring down Doctor Stern, a new-comer I believe, who doesn't even practice here, only came for a stay. Very annoying, but since he has been called . . ." "Oh, it doesn't much matter," the boy said wearily, letting himself fall back on the pillow. "But you had better go down to him, Aunt."

"Yes, I'll finish here," said Erica, and when Aunt Anna had left the room she added, "Uncle Francis cannot open his mouth to speak to any one—a stranger might think it odd; as for Great-Uncle Otto, you know what he is!"

"Yes," answered the boy, "he can't see a doctor without wanting to be looked over from head to foot for some imaginary disease—But no! here they are. Aunt must have hustled them up after all!" "Then I vanish!" said Erica, opening the door of an adjoining room. None too soon, for at the same minute the handle opposite turned, a group of two uncles, the aunt, and the doctor making their appearance.

Aag heard a kind voice address him, "Let's have a look at you, young man." A tall figure bent over the bed, and he saw a strong, pleasant face, iron-grey at the temples, with dark keen eyes, fine chin and forehead. "Let's look at you," the voice repeated. A strange feeling came to the boy, of something familiar

about that face and tone. He checked back a question: Who are you? I have seen you before! A smile crept into the stranger's eyes, and his look seemed to answer: A friend.

He examined the boy very thoroughly, questioning him about his pains, in the same kindly cheerful tone. But when he had left the room and followed Aunt Anna into the study below, his face was grave, and he said, "This is serious; the boy is very much run down; pernicious anemia and rachitis in advanced form; strong measures should be taken; I should like to see Doctor Wagner myself." "You will, if you will kindly come again tomorrow." "Certainly, if you wish it."

Upstairs, Aag was saying to his sister as she stood beside the bed, "Erica, I think I shall get well," and his eyes shone with a new glad light.

Days passed, and with the consent of Doctor Wagner, Stern came every week to see the boy. Aag thought him a wonderful person. He knew so many things and talked so pleasantly on various subjects. His visits were looked forward to by all the household. Under his care the lad's health steadily improved, and his spirits rose accordingly. Gone was the dull, dreamy look from his grey eyes; they were now bright and cheerful. This strange wise doctor seemed to bring with him a gust of fresh air, a ray of sunshine to the gloomy house.

Many things he taught the boy: Hearing him complain one evening of the lengthy winter, Stern pointed to the pure white landscape beyond the window, saying, "Look, and tell me, is it not beautiful?" Aag looked. The sun had set, a warm flush lingered on the snow, a single star hung in the rosy west. It was the same view he was used to gazing upon day after day, but now he saw it with new eyes. The soft glow of fading sunlight, the holy stillness of the blue-white pines, seemed ready for some sacred feast. A brooding spirit filled the silent landscape. . . . a Great Soul of Love was abroad tonight. Stern repeated, "Is it

not beautiful?" and Aag answered in an awed voice, "It is divine!"

Now his friend told him about the Christ-Spirit reborn to earth in darkest winter; arising with the spring and drawing upwards with it—up towards the sun—the green leaves and grasses, the flowers of the soil.

Another day they spoke of astrology. Aag learned the signs of the zodiac and their ruling planets. His quick fancy made strange mental pictures that helped him to remember: Mars exalted in Capricorn, sign of Saturn, was like a great red fire in blackest night; Neptune, in the same, shone with an emerald-green radiance; while the Moon, in Scorpio, was large and red, as seen through mists of stagnant water.

"But you must learn to calculate" Stern told him, and was very firm about it. Aag, always backward at lessons, made weird mistakes, but his friend was patient, and rules were mastered in the end.

Then the real meaning and the purpose of casting horoscopes were explained to the young student, and the great laws of Sympathy and Fellowship expounded: "Perfect understanding of another human being implies a necessary unselfishness; your mind must be attentive and receptive; you enter another's private life as you would a house, and the lamp you carry in your hand must shine with love and wisdom, a clear-seeing, all-embracing sympathy." Stern said. And the boy listened, a willing pupil.

They spoke of reincarnation and the burden of past lives, of the earnest desire filling the human soul at time of rebirth to pay all debts made in a former existence, repair damage, and return love for

hate. Of the planning out a future destiny, by the soul itself in common with a higher Power: Angels, Archangels, ruling Spirits of the Solar system.

So the time passed. Under the care of Stern, the pale, silent, suffering lad was transformed to a healthy, happy youth. The whole atmosphere of the house seemed different. Something softer, something brighter had crept in. Three people—Aunt Anna, her brother, and Great-Uncle Otto, felt a change they were unable to explain. Each found his or her burden, whether age, loneliness,

or a cruelly betrayed affection—grow somehow lighter, easier to bear. Otto ceased grumbling of aches and pains to think "A calm sunset can have its beauty." Frantz thought of his dead wife, sweet Edwige, with a more tender, hopeful grief: "Mine own, who knows but we may meet again?" and touched the keys of his piano to a lovely silvery melody.

Anna sang about her work, and meeting Wulf in the village—child-hearted, blue-eyed Wulf, whose honest sympathy hid a deeper feeling she had refused to notice—she smiled at him so kindly, his heart gave a great leap, and three weeks later he asked her to marry him.

As for Erica, a gentle, thoughtful girl, she took her share of the lessons given to Aag, listening with even deeper attention, watching the two faces in the twilight, Aag flushed and eager, Stern with his curved imperious profile and dark hair silver-streaked.

So time flowed happily by, spring passed and summer came with its glory of rich foliage, its smell of new-cut hay. Often, as he said good-by at the gate,



Stern, now a friend of the family, would glance round at the happy smiling faces with a quiet look of pleasure in his eyes. This was his work.

Francis had come to him one evening saying, "I want you to listen to me," and had told him of his bereavement. It was a warm summer night and they had brought out their chairs on the lawn ringed with dark whispering trees. Stern, in a low, grave voice spoke of other worlds, of other lives, where those who love shall meet again . . . and Francis listened silently, his face turned upwards to the stars.

Another day, it was the old man Otto: Age, miserable age, was the wound here, and blind fear of death. Again Stern had reasoned, had pleaded and persuaded, day after day returning to the same subject, slowly restoring peace and dignity to the worn, tormented soul.

Then in her turn, Aunt Anna had sought advice and help. A sigh, a bitter word escaping betrayed as much as would a long confession. Stern had looked at her and said gently: "One should not lay up stores of bitter memories, don't you think so? Regret is vain and bears no fruit, but hope may." His eyes traveled over the sunny garden, to the gate where Francis stood talking to Wulf, his friend. Anna followed his look, and her pale cheeks colored faintly. "I wouldn't be unkind if I were you," Stern said slowly. Those three he had "brought to life," sounding and healing each secret wound.

But what of Aag? The boy owed him everything, health of mind as well as of body, the joy of living and the knowledge of life. And Erica? the shy, silent girl—

"Standing with reluctant feet

Where the brook and river meet,

Womanhood and childhood fleet!"

Deep hidden in her heart, a new feeling, fresh as the lilac on the lawn, had awakened for this man, who was wiser, kinder, nobler than anyone she knew. None guessed it save perhaps Stern himself, who guessed so many things.

It was to Erica he said one evening as they walked down the village street together, "I must be going away."

A hint of autumn was in the air and the setting sunlight had a sober hue. Erica felt her heart sink, but she was silent, and he went on: Important business called him away; his return was uncertain; besides, the year's holiday he had been obliged to take as a necessary rest, was drawing to an end. "I think, too," he added, smiling, "that my task here is finished; my friends will not forget me, but they need my help no longer."

The girl's eyes filled with tears, which she bent her head to hide. She heard the voice above her saying, "Erica, I want you to do something for me." They had turned their steps to the sea, down a side street showing at its end the beach, the stranded boats, and tracery of brown nets on the sand. Stern said, "I am an old man; the strength I used to enjoy is mine no longer; an illness of the heart makes life to me uncertain; I cannot say, 'I will do this tomorrow,' for tomorrow I may have passed behind the veil. This is to tell you that the task of helping others—so dear to me—begins to weigh heavily on my shoulders. Will you not help me?"

She asked, "What can I do?" but her voice shook, and her eyes were full of fear, sorrow, and wonder.

"A great deal, Erica; I leave you here, a guardian of my work. Your home, your people are in your charge. You are your brother's greatest friend, the ministering spirit of your great-uncle; a silent understanding sympathy for your Uncle Francis, a willing help to your Aunt Anna. Be kind, be gentle, be attentive. The reins of each heart are in your hands. You are a woman and great is your power in the household. You are the cricket of the hearth, the guardian spirit of your home. But I will ask still more of you: All that is frail and helpless, all that is despised and abandoned must find in you a loving friend. Again I say, you are a woman, and have claim above all else to the sacred right of never causing pain.

The poor are yours; the aged, the wounded, the weak; children, aye, dumb creatures too; and plants are yours to love and care for. Will you always try and remember? . . . Try and do this . . . in memory of me?"

They stood on the beach now. The sun had set, a cold wind swept the sand, raising a cloud of brown seaweed. Erica looked at Stern, and lo! he seemed suddenly to have changed, so aged and worn was the face before her, so tired the mouth, the hair so grey. And the look in his eyes seemed to come from afar, like the voice of one crying "good-by!" off a boat carried out by the tide. A wild impulse urged her to implore: "Don't go! Don't go!" but she checked it, and said, "I promise," in a quiet firm tone which pleased him. "That is good. Now Erica, the sun has set, you must be going home. I will see you again. I will come to see you all, several times perhaps, before I leave. But we may not have the chance of speaking together again, like this evening. Therefore, I wish you good-by . . . and the blessing of God be with you, my child."

And Erica went home in the twilight, feeling both sad and happy, conscious of a tie between herself and the friend who was leaving that time and distance would not break. The stars shone out above, like quiet eyes watching, and the wind on her forehead was soft, like the touch of a gentle hand.

Peace

By FRED O. SCHWENDER



LET us think of Peace as a deliberate activity, not a cessation of force, not as an exhaustion of hate. When we walk into a field on a summer day and feel an ease within, we survey all around us and say, "How peaceful." Does it perchance occur to us how much work went into this field to give it the look of peace? Or, how much

did the nature spirits labor that the sky might appear so tranquil? There may then follow the question, "Who finds most peace among humans, one who works and trains for it, or one who hopes for it?" The answer comes immediately, "One who works and trains for it, of course."

Nothing comes to us unless we earn it. Peace is among the things that have to be earned. Peace is not the absence of something unpleasant or negative. It is an achievement in self-discipline. It must start with the individual. Then it must spread to neighbors, communities, states, nations, continents, the world. Not all—in fact, very few—understand the deep significance of peace. Therefore, a pattern, or an archetype, must be furnished. We, as Rosicrucian students, should sense that responsibility and take it upon ourselves to fashion the pattern.

Our own lives are automatically remade as a result of consciously seeking peace for others. Why hide the fact? When we learn to play a violin to please others, we must perforce gain ourselves. Our seeking, however, should ever be for others, for in that light we are less concerned with self advantage and see more clearly. In fact, when we create peace for others we as a natural consequence live undisturbed and in peace; whereas if we seek peace only for ourselves, we are likely to be subjected to harassment by others who have not yet the full appreciation of peace.

Again, peace is not the absence of something negative. It is the presence of something positive. To earn and have peace requires asking, seeking, knocking; will, wisdom, activity. One quality or act is never sufficient. A continuous asking, seeking, knocking, trying for it—in ourselves, in our communities, in our nation, is necessary. But unless we ourselves have an inner acquaintance with peace, how can we hope to recognize its quality in others? Not to convert each other, but to learn to understand and love each other must become recognized as the basis for Peace.

With Christ in Action

By RUTH D. GOLMAN



IN the midst of all the present perplexities and world disturbance and discord, with its accompanying diversity of opinion and criticisms, there is one fact upon which all are united—the fact that this is a time of crisis wherein great changes are due to take place. Both Church and State point to the critical issues at hand, and every thinking individual, regardless of nationality, recognizes that these are indeed difficult times, and each in his own way according to his views and ideals will agree that a new and better system of living must come about if future trouble and greater calamity is to be averted. There is, however, great confusion as to how this “better system” is to be attained and the widely differing opinions have in many instances but added to the conflict. The end of the Atlantean Epoch and the commencement of the present Aryan Epoch saw a gradual preparation for the great changes to be wrought by the Christian Dispensation, wherein man is destined to rise above the bondage of the law and *become the law* within himself by co-operation with God through Christ.

As proof of this we have the story of the rich young ruler who came to Christ and asked Him what he should do in order to inherit eternal life. Consider

the case of this young monarch for a moment. He possessed youth, wealth and power, and he had moreover, kept the ten commandments, thus proving that he was what the world would call a “good man.” Yet he evidently felt that something was lacking before he could gain the right to enter heaven; hence his question. Christ’s answer proved that to keep the law was not sufficient. The law tells us not to kill our neighbor: Christ tells us that we are to *love* our neighbor! One is a mere keeping of the law, the other is a fulfilling of it.

There is a deep significance attached to this incident of the young ruler for it is symbolical of the status of mankind, at the present time particularly.

We are clearly informed in the Bible that man was given dominion over the earth. He is therefore monarch of its material resources and powers. Unfortunately he has not yet learned to keep the law entirely even though the Ten Commandments form the basis of Parliamentary laws. It is only too obvious that we fall far short of what is required of us even in this way, though it is also true that the average person endeavors to live a “respectable” life and to refrain from law-breaking. But, as Christ said, a law-abiding life is not enough!

His reply to the question put Him was,

“Sell all thou hast, and distribute unto the poor, and COME, FOLLOW ME!” What does this imply but the fact that man’s dominion over the earth, his power over its resources, his gains and possessions wrested from all its kingdoms, must be passed on to others in that service which is the “shortest, safest and most joyful road to God,” or in other words, the way to eternal life. The story of the young ruler shows clearly the turning point from *passive* religion to *positive, active Christianity*, symbolized in Christ’s words—“Come, follow Me!”

There is a great lack of understanding as to just what this command means. Most people regard it as being an ideal which man should look up to, but which he can never hope nor attempt to reach. Only comparatively a few realize that Christ meant exactly what He said, that man is to attain Christ-powers and that such is his mission, for we are each and all Christs-in-the-making, destined to be co-workers with Christ in actual fact and reality.

A study of the Bible proves this to be true. In the Old Testament man is designated as a bond-servant, bound to the law on penalty of punishment. The Jehovistic religions all taught that God is a master to be obeyed, and that disobedience incurred swift retribution. This was and is a necessary phase of spiritual development for it involves discipline without which we could not have progressed even to the extent we have. But Christ taught that man was not to be only a servant, but a *friend* and *son* of God. He spoke of “*Our Father* who art in Heaven,” and pointed out that if we followed His commands we were His *friends*. An honor indeed, and a higher dignity than that of merely a servant of the law! There is a vast difference between the status of master and servant and that which is attained through co-operation as *friends*!

In his Epistle to the Galatians St. Paul says, “We are no longer under a school-master, wherefore thou art no more a servant, but a son and heir of God

through Christ.” A great step upward, and the turning point indeed wherein we are given a faint glimpse of the honor and glory which is to be ours.

Many devout Christians will repudiate the idea that we are to become Christs, and regard such an idea as next to blasphemous. From the viewpoint of one single life we can hardly blame them for discrediting the thought, for how would it be possible for anybody to attain to the state of crystal purity and divine power manifested by Christ, and do it in one short life! Even the accepted three-score years and ten is but a split second compared with the work and growth of Eternity. How about those who die in infancy and youth, how about those born in degradation and limitations of every varied kind? The question may well be asked, “What chance have they to attain such heights?” No wonder the orthodox mind rejects the idea as being impracticable and impossible. Yet Christ said “The things that I do shall ye do also, and greater things.”

Without the teaching of Rebirth and the unfoldment of the spirit through life after life of ever-increasing development the true meaning of Christ’s words is lost. Many will put forth the argument that Christ atones for all that man lacks. Such people forget that “Christ became human that we might become divine.” It is true that He said, “I have overcome the world,” but that does not imply in any way that he has overcome the individual, for to do that would involve depriving man of his most precious privilege—that of free will!

When the spirit of Christ entered the Earth at the Crucifixion a great and lasting change overcame the earth and marked the New Dispensation. All true esoteric students know that Christ is continually sending forth radiations of force, of divine energy which permeate every atom of the Earth visible and invisible. This energy permeates the air we breathe and the food we eat, as well as the planes in which we feel and think, and that di-

vine force is ever active in cleansing and purifying the visible and invisible bodies of this earth from which we draw our sustenance and our life. In this way He has indeed "overcome the world."

Christ is in continual action to supply us with purer force on which to draw—force which *we* have polluted by our wrong-doing, passion, and ignorance, and which we continue to receive back, purified, and to again misuse! Until we awaken to our responsibility in this regard we are incapable of following Christ in reality and becoming conscious co-workers with Him in the redemption of the world over which we have been given dominion (Gen. 1:26) and which we have so sadly polluted by our misdoings.

It is because man is destined to become a god that his free will may not be taken from him. Therefore not even Christ can *force* us to do that which we are not willing to *try* to do. Once we make the effort, however, all the powers of Heaven are behind us and it is literally true that "if God be for us who can be against us." But each and every individual has to *make the effort*, to exert his free will and to so *use* that which Christ gives so freely and faithfully that he becomes a friend and fellow-laborer with Christ in the service of humanity. If this is not so then why did Christ say, "He that taketh not his cross and followeth after Me, is not worthy of Me"? Well did the poet say:

"The Cross on Golgotha thou lookest to
in vain
Unless within thyself it be set up
again."

Many people take the stand, "Well, what can *I* do? I'm only one individual—what weight can I hope to exert in such a vast problem as that of world redemption and co-operation with Christ?"

Here again the teaching of the Rosicrucian philosophy comes to our aid. The spiritually-minded person will acknowledge that life is not confined to physical form, but he may not understand that man possesses invisible bodies that are as

real and as potent (and more so) as that which he calls his physical body. It is this fact that has given rise to the accepted word "aura" which the dictionary defines as being the "subtle streaming or exhalation from a living body." The esoteric student knows that this "aura" is composed of the invisible vehicles or bodies possessed by each and every individual, and in Rosicrucian terminology they are the vital body, the desire body, and the mind. Furthermore these bodies are the means by which man contacts the realms of sense-perception, of feeling and emotion, and of thought, each of which is a realm of intense activity and life.

The materialist may call space "empty and void," but to the occult student there is no such thing as empty space. Space is in actual fact filled with life and action which, though invisible to physical sight, is nevertheless perceived by those with spiritual sight and seen to be the source of all activity and progress which manifests upon the physical plane.

These realms of thought, feeling, and vitality to which man is linked by means of his own invisible bodies formed of the substance of those worlds are the dwelling places of beings whose evolution is on a higher step than that on which man stands at present. For instance, the vital body is connected to the Etheric Region in which dwell the Angelic hosts, who are made a step higher than man, for are we not told that man is but a "step lower than the angels?" The desire body is connected with the Desire World which is the realm wherein dwell the Archangels, while the sheath of mind which is yet to develop into an actual vehicle, is connected with that realm wherein function the Lords of Mind, those Great Beings whom Paul refers to as the "Powers of Darkness," because, through their work upon the mental development of humanity, Reason has been born, which, being as yet in its infancy, and therefore ignorant, often rebels against the faith of the heart, and thus results in the temporary opposition now apparent be-

tween religion and science, or heart and mind.

But the point to consider here is that man possesses these vehicles which link him to the Powers of Heaven. Therefore if, as every doctrine teaches, our evil actions link us to the forces of hell, do not our good actions link us to the forces of heaven and to Christ Himself? Therefore, is it not also true that we are *never alone* in our efforts for good, and that even if we do not see results and may think our efforts wasted, in reality every good thought, word, and deed finds an echo in heaven and swells the power therein to that extent!

On the other hand it is equally true that each thought of hatred, of selfishness and destructiveness finds its echo also in those lower realms of the invisible worlds wherein are found the forces generated by the passions of both man and animal. No matter what part of the world we live in, no matter to what race we belong, no matter whether we are at war or not, the real War in Heaven is ever being fought between these forces of good and evil in which all men have their part regardless of race or country. The real war is invisible and is not to be won by guns but by the united efforts of all humanity toward a better, nobler plane of living.

Until we realize that these realms of life and activity exist we cannot go into action with Christ in His work of world salvation to the best of our ability. Until we recognize that as we misuse the divine energy radiated from the planes of thought and feeling we must continue to experience an *effect* in keeping with the cause we have set in motion, we retard our own progress.

Man has been given dominion over the earth: the resources of the earth are at his disposal even as wealth and power were at the disposal of the young ruler. But now even as then *it is not what we*

own but what we do with it that decides our right to the freedom, happiness, and prosperity that the world clamors for so persistently. And Christ's answer rings down the centuries with as much truth and power now as it did then. "Give all you have in service to others, and *come, follow me.*"

But instead what are we doing? As example: what is science doing through the medium of thought-power? While it is true that science has done much to improve living conditions and is justly entitled to the honor so attained, yet is it not even more tragic on that account to see how it has been used also in the creation and invention of diabolical weapons of warfare, built with scientific cunning and precision, and capable of brutal destruction which would leave a primitive savage open-mouthed with astonishment? Of what avail our civilized "science" if it only builds, and then destroys what it creates for the welfare of man, who thus becomes the victim of his own misuse of a God-given power?

And this misuse is not only of human mind-power and its divine connections, but, in the unity of all life, when we wrong one we wrong all. How about our use of the mineral kingdom in the creation of these fiendish armaments? The occult student knows that the very atoms of the mineral, plant, and animal kingdoms worked upon by man partake eventually of the essence and vibration of those who work with them. It is quite true that when mineral substance is used constructively, as in erection of buildings, homes, bridges, etc., the vibration of the substance used is altered and imperceptibly raised by such experience for the simple reason that each and every kingdom is connected in its own way and according to its position on the ladder of evolution, to those invisible realms of life and spirit previously referred to. Thus, even the min-



eral kingdom is the outward vehicle of a great spiritual life-wave in its first stages of material evolution. When the forces contained within this mineral kingdom are used destructively, however, the reaction is also destructive. This applies to all kingdoms.

When the plant kingdom is abused by wastage and profiteering, man suffers the result which comes forth sooner or later in depleted crops, drought, and floods, resulting in shortage of food. For the plant kingdom again is the outward manifestation of another life-wave of the Creator, and while it serves man by supplying him with many of his needs, not only in the way of food but of clothing also, man must, in return, learn to treat all forms of life—be it mineral, plant, or animal—with the respect and care that is the mark of that true culture and progress which recognizes the Divinity in all things.

In regard to human treatment of animal life we again have the fact to contend with that as long as man preys upon his younger brother the animal, he sets in motion a force that is destructive and that by the law of attraction that destruction will return to him. As long as we have "blood sport" so long shall we have War, for again let us remember that the thoughts and feelings engendered destructively give added incentive to *all* forces of destruction when seen in action in the lower Desire World where like attracts like regardless of form. He who "lives by the sword shall die by the sword" holds true whether the life be animal or human.

It is not realized sufficiently that when we misuse any of this world's life and form we are not merely abusing the physical manifestation but we are interfering and tampering with the spiritual forces which are expressing themselves within those kingdoms. World calamities such as earthquakes, floods, tornadoes, are the direct result of materialism, greed, and hatred engendered by mankind and are a form of War resulting from the outraged forces of Nature. For it is indeed

true that "God is not mocked" and that what we do to the least of His creation we have done also unto Him.

Were it not for the constant redeeming force sent out by Christ it would be impossible for us to keep as balanced as we are, but if we refuse to increase our efforts as individuals and to use and appreciate that Divine cleansing love which daily and hourly pulses throughout all life and being, then we only prolong our suffering and increase our labor. What else did Paul mean when he said, "How shall we escape if we neglect so great salvation?"

The tendency of the masses today is to regard spiritual effort as a part-time job (and a small part at that) and mostly concerned with Sundays! We know full well that tasks infinitely less important than that of spiritual development demand all the concentration we can give them. Yet, as Martin Luther once said: "We sleep half our lives, give God a tenth of our time, and yet we think that with our good works we can merit Heaven!"

Christianity has to be a full-time job. Christ is the great Mediator between God and man. He is the Way by which Religion and Science must and will learn to blend in unity, and we who would follow Christ must bring His alchemy into practice in daily life.

Only by lives of pure thinking, right feeling, and loving service to all living creatures can we follow the path of Christ and rise to His stature and power and so through Him come unto the Father. If this were not so, if this Divine Ideal were not to become a living reality, why should so sublime a Being as Christ concern Himself so deeply with our welfare? Think for a moment of the conditions to which He came! A world filled with ignorance, worldly lust and pomp; a world steeped in the oppression and extravagance of the Roman Empire; a world which ridiculed Him and His teaching, and wherein even His own followers denied Him when He needed them most.

Do we ever stop to think of the Divine Vision which saw through the "unprepossessing exteriors" and sought indeed to serve the divine essence hidden within? His was a vision which saw us not as we were or are, but as we are *going to be* when the divine spark within each form has flowered forth into the beauty and stature of godhood.

In daily life it is easy to become discouraged when we meet with trials and opposition, when nobody seems to appreciate what we try to do, and when Good seems overwhelmed by Evil. But when we consider the faith Christ has in us, when we consider that war and all its ramifications of hatred and pain are felt by Him and crucify Him afresh, when we realize that each thought of destruction of any kind but adds to His labor, how *can* we in the name of everything good and honorable delay any longer in getting into action with Christ with added zeal and courage? doubling our efforts to aid Him in His silent selfless work of counteracting, purifying, and uplifting the world in which we live.

And again, let us remember that no effort is ever lost. We must cease to regard ourselves as being separate units, here on earth for this one life, powerless, and victims of "circumstance and destiny." Rather, let us recognize ourselves as part of not only this physical earth, but part of *all* the invisible forces of Life, Power, and Light—that Light which is God and of which all form is an outward manifestation. Then can we take new courage, and work with new strength, knowing that each time we reach out a hand in service to others we join the other hand upwards toward the loving grasp of those Higher Ones, the Angels, the Archangels, and all the glorious company of Heaven who thus link their force to ours in that unity of Love which casts out fear and overcomes all evil. Thus do we become ever more worthy and useful as self-conscious channels for the beneficial workings of our Elder Brothers in the service of humanity, working together, with Christ in action.

"What Has the Rosicrucian Philosophy Done for Me?"

The Rosicrucian Fellowship

Mt. Ecclesia

Oceanside, California.

Dear Editor:

Whereas I was blind, now I see. I have been dead but have been born again, not of the flesh, but the spirit.

The study of the Rosicrucian Philosophy has taught me to think right, eat right, and live right. It has given me control over my temper, tongue and appetites; made me more tolerant of others' viewpoints, their creeds and beliefs, their natures and mannerisms. It has given me a deep and sincere love and understanding which enables me to see below the surface and recognize the Divine Indwelling Spirit, although It may be asleep or dormant. It has also taught me to be less critical of others, or when necessary to criticize, to give only constructive criticism instead of destructive criticism of which I have been guilty heretofore.

Also, the study of the Rosicrucian Philosophy has made life seem so much more worth while; given me the courage to accept whatever comes through the knowledge that I have justly earned it, either because of this life's mistakes or those of past lives. It has also made me realize and fully understand that prayer is an at-one-ment with the Spirit within, and that through loving, self-forgetting service to my fellowmen all prayers are answered. But best of all, it has given me an inner serenity and peace which enables me to go about my daily tasks and pleasures, knowing full well that all my needs will be adequately met. And finally, it has renewed my love and devotion to my Heavenly Father and Christ Jesus, beloved Master and Teacher and Elder Brother.

Sincerely,

—Adelaide L. Walker.

Community Christmas Trees

By A. F. H.

WE are again at the threshold of the celebration of an event in which all mankind is deeply interested. Whether Christian or Pagan, each in his own particular way, as becomes the custom of his religion and his race, is preparing to take part in and to enjoy this yearly feast in commemoration of the birth of the Christ Child by the Christian, and of the birth of the Sun God by the Pagan. But no matter in what way they may observe the occasion all are looking forward with a feeling of good fellowship, with a heart full of love, and the desire to *give*. It is in the air; all, yes, even the atheist who scoffs at religion, even he is swept into this stream of love and feels the urge to give gifts. This great Cosmic event rouses in all men the spirit of good fellowship, the desire to bring joy to others.

Today we are in need of this fellowship of love and giving as never before for millions are in direst need. Never has the community spirit of worship been so essential. A Community Christmas Tree is at this time a real necessity; it is the magnet, not only for the coming together of our little children to receive gifts, but for parents and children, friends and neighbors to listen to the story of the Christ Child, the greatest of all gifts to humanity. Let the children be told why this is an event in which the heart and the hand are opened. Tell to all the true story of this Lord of Love who came to earth to bring to man the glad tidings of great Joy, that great Arch-

angel who sacrificed himself that he might come to earth to save it and its children from annihilation. Let everyone be taught to realize what this sacrifice means to man and how necessary it is that he keep this fresh in his mind to immortalize the memory of this great Spirit in whose name this yearly event is celebrated. Always this should be done for we are all too prone to forget and to drift into the paths of pleasure and away from the Path that leads to God.

This story of Jesus, His birth, His childhood, and His life of sacrifice should be kept fresh in the minds of old and young. Every one who has given his life for others, the soldiers who have sacrificed life or health on the battlefield for a great cause, and every other human being who is giving his or her life in service for the good of others and for humanity is, in a smaller way, carrying out that great ideal of the Master Jesus, for His words and acts leave no doubt in our minds that service and sacrifice are the keynotes to greater power and greater knowledge.

The greatest boon, however, which Christ Jesus brought to man is the proof of the immortality of the soul, of a life beyond the grave, and we have one beautiful symbol of this immortality which perhaps very few realize. The Christmas Tree which is trimmed with lights and laden with gifts for old and young is an ever-green tree, a living symbol of immortality. The Hindu savant, Sir Jagadis Chandra Bose, has brought the proofs to



Science that a tree has a heart, that it is a living, a breathing thing, and so if we wish to bring cheer and a true message of the Christ let us have the *living* Christmas tree as our emblem of joy.

The living trees, on account of man's greed, are now being destroyed by thousands. Our beautiful pines are being robbed of their tips by human vandals. This dead Christmas Tree habit is being furthered in a very destructive way and if it continues can we not see the danger to our beautiful forests? Is it not time to think and to prepare a way whereby we may still enjoy this symbol and this joy-giving Christmas Tree but by using the living trees in place of the dead tree? As it takes years to grow a good sized tree we might in the interval use the manufactured tree which may be found among the merchants' wares. The writer's mind takes her back to her childhood days when her father would bore holes in a broomstick and insert the branches of pine trees which were cut so as not to destroy the trees. Also limbs are often found which may well be spared from a tree and which, when trimmed, will make beautiful trees for our children.

It is most encouraging that for the past few years Community Christmas Trees have become popular. Almost every city

is now proud of its Community Christmas spirit in which civic societies join hands in decorating a living tree. In public parks and along street after street may now be found living pine trees decorated and lighted at Christmas time, and the slogan is becoming popular: "Outdoor, living Christmas Trees in every City." But why not also in every yard? Let us have a *living, breathing* symbol of Immortality as a constant reminder of Christmas and let us feel that we want that living Spirit of the Christ before us every day in the year.

"A tree whose hungry mouth is pressed
Against the earth's sweet flowing
breast;

A tree that looks at God all day,
And lifts her leafy arms to pray."

The American Tree Association at 1214 Sixteenth Street, Washington, D.C., is bringing the true Christ Spirit to man in that they are appealing to clubs, organizations, and individuals to join with them in planting living Christmas Trees in parks, roadways, and homes. It should be the duty of each and every Christian who is a citizen not alone of America but of the world to help make the beautiful pine tree a living symbol of the Living, ever-present Christ.



He who plants a tree

Plants a hope.

*Rootlets up through fibres blindly
grope;*

Leaves unfold into horizons free.

So man's life must climb

From the clods of time

Unto heavens sublime.

*Canst thou prophesy, thou little tree,
What the glory of thy boughs shall be?*

He who plants a tree—

He plants love,

*Tents of coolness spreading out above
Wayfarers he may not live to see.*

Gifts that grow are best;

Hands that bless are blest;

Plant! life does the rest!

*Heaven and earth help him who plants a
tree,*

And his work its own reward shall be.

—From "Plant a Tree" by Lucy Larcom (1824-1893).

A ROSICRUCIAN CATECHISM



The Reflecting Ether and the Desire World

By EDWARD ADAMS

Q. In what ether has everything that has ever happened left its picture?

A. In the Reflecting Ether.

Q. Who can read the pictures in the Reflecting Ether?

A. The trained seer may read here but seldom cares to do so.

Q. Why is this Ether called the Reflecting Ether?

A. Because the pictures in it are only the reflections of the true memory of nature in higher realms.

Q. Why does not the trained clairvoyant care to read in this Ether?

A. Because these pictures are blurred and vague compared to those found in the higher realms.

Q. Who usually reads in this Ether?

A. Ordinary psychometrists and mediums.

Q. What is the pupil of the occult school warned of?

A. That this Reflecting Ether does not give accurate information.

Q. What connection has this Ether with the human brain?

A. It is the medium through which thought makes an impression upon the brain.

Q. Where are clearer versions of the memory of nature found?

A. In the fourth subdivision of the World of Thought, the home world of the human mind, and in the World of Life Spirit. (Cosmo 398.)

Q. How many subdivisions has the Desire World?

A. It has seven subdivisions, called Regions.

Q. What do the forces of the Desire World do in our dense body?

A. They impel it to move in this or that direction.

Q. If there were only the Chemical and Etheric Regions of the Physical World, having to do with life and form, what would be the result?

A. There would then be forms having life, able to move, but with no incentive for doing so.

Q. Where does this incentive come from?

A. From the cosmic forces active in the Desire World, urging action, so there will be experience and moral growth.

Q. Why would evolution be an impossibility without these Desire forces?

A. Because it is only in response to the requirements of spiritual growth that forms evolve to higher states.

Q. What are the expressions in the different regions of the Desire World?

A. Desires, wishes, passions, and feelings.

Q. They take forms which last for how long?

A. For a longer or shorter time, according to the intensity of the desire, wish, or feeling embodied in them.

Q. Is there much of a distinction between these forces and the matter in this World?

A. Not very much, the ideas of force and matter are almost interchangeable.

Q. Would we term matter of the Desire World a finer physical matter?

A. No; although it is finer, it is not amenable to the laws of the Physical World, which denotes a real difference.

Q. How would one describe the matter of the Desire World?

A. It is almost living—it is unceasing motion, fluid, ever-changing light and color of a thousand scintillating shades and tints.

(References: *Cosmo*—pages 37 to 40)

WESTERN WISDOM BIBLE STUDY

The Visit of the Magi

By JANE TEMPLETON



Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem.

Saying, Where is he that is born King of the Jews: for we have seen his star in the east, and are come to worship him.

When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

And he sent them to Bethlehem, and said, "Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also."

When they heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, frankincense, and myrrh.—Matthew, Chapter II.

This beautiful legend symbolizes the unifying influence of the Christ. Caspar, Melchior, and Balthasar are the representatives of the white, yellow, and black races, and symbolize the people of Europe, Asia, and Africa, who are all led by the Star to the World Savior to Whom eventually "every knee shall bow and Whom every tongue shall confess"; Who shall unite all the scattered nations under the Banner of Peace and Goodwill; Who shall cause men to "beat their swords into plowshares and their spears into pruning hooks."

Another message brought to the spiritual aspirant by this story is that of the necessity of a complete sacrifice of the spirit, soul, and body to the higher life. This is indicated by the three Wise Men bringing gifts to the new-born Babe: gold, frankincense, and myrrh, and laying them reverently at His feet.

Gold is always mentioned in symbology as the emblem of the spirit. It is symbolized thus in the Ring of the Niebelung, for instance. The river Rhine is considered an emblem of the water, and there the gold is seen shining on the rock, symbolizing the universal spirit in its perfect purity. Later it was stolen and made into a ring by Alberich, representing mankind in the middle of Atlantis, when the individualized spirit had drawn into the body. Then the gold became debased, was lost, and was the cause of all the sorrow in the world. Later we hear of the alchemists who tried to transmute base metal into gold. That is the spiritual way of saying that they wanted to purify the dense body—to refine it and extract the spiritual essence. Thus the gift of one wise man indicates that the spirit, the real man, must be offered wholly to the Higher Self.

Another wise man brought myrrh, the extract of an aromatic plant that grows in Arabia. This plant is very, very rare, symbolizing the soul essence that man extracts as he lives the life of purity and service. Through the experiences of daily life he extracts this food for the spirit: the soul. This, too must be presented whole-heartedly to the Christ Child.

The third wise man presented incense to the newborn Babe. Incense is a physical substance of a very light nature, symbolizing the dense body. The body, also, must be presented, "a living sacrifice," to the higher life, the daily actions being motivated by the ideal of service.

Herein is given the key to the gifts of the three Wise Men—the spirit, the soul, and the body. As Christ Jesus said, "If you want to follow me, you must sell all you have. You are not to keep anything for yourself!" The spiritual aspirant must be ready to give up everything for the higher life—for the Christ Within.

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.

The Bible Story in the Stars

By ZEL L. MORRIS*

*"The heavens declare the glory of God;
and the firmament sheweth his handiwork."*

(IN TWELVE PARTS—PART ONE)



HE celestial orbs perpetuate the great promise and prophecy of Genesis (3:15), that all hope for Man, all hope for Creation, was bound up in a coming Redeemer; One who should be born of a woman, who should first suffer and afterwards gloriously triumph; One who should first be wounded by that great enemy who was the cause of all sin and sorrow and death, but who should finally crush the head of "that old Serpent, the Devil." The ancient star-pictures reveal this Coming One and set forth the sufferings of Christ and the glory that should follow.

The Scriptures testify of Him; the stars tell of His coming, His going away and His coming again. These prophetic signs portray Christ, His atonement, the conflict He endured, the blessings He secured and His victory and triumph. The light-bearers in the sky join with the light bearers in the Church in great testimony of God and His dearly beloved Son. Mankind may ever read the revelations of divine import through the constellations.

The twelve signs of the zodiac and accompanying constellations epitomize the Biblical portraiture of Christ's history.

The Constellation of Virgo

"Behold, a virgin shall conceive and bear a son."

"We have seen His star, and are come to worship Him." (Matt. 2:2.) We enter the grand gallery of the ancient constellation at Virgo, the Virgin, and see the figure of a young woman lying prostrate, with an ear of wheat in one hand and a branch in the other; thus find twofold testimony of the Coming One. It is a doctrine of the Christian religion that without Christ and the redemption wrought by Him, all humanity is fallen and helpless in sin. This woman of the zodiac lies prostrate. She is fallen and cannot of herself stand upright. Christ alone can lift up to spiritual life and standing. This woman accordingly holds forth the goodly Seed, the illustrious Branch, as the great embodiment of hope and trust, the only adequate hope and trust of prostrate and fallen humanity. The ear of wheat, the best of seed, is called *Spica* and is indicated by the brightest star in the constellation. He

*The Scriptures in the constellations, as digested from "The Gospel in the Stars" by J. A. Seiss, and "The Witness of the Stars" by E. W. Bullinger.—Z.L.M.

who was to bruise the Serpent's head was to be peculiarly "the Seed of the woman," involving virgin-motherhood, and hence one born of miracle, one begotten of divine power, the Son of God. That seed of wheat Christ appropriated as a symbol of himself. When certain Greeks came to Philip wishing to see Jesus, He referred to Himself as the corn, or seed, of wheat, which needed to fall and die in order to its proper fruitfulness. (John 12:21-24.) Thus according to the starry sign, as according to the Gospel, out of the seed of wheat, the good seed of the Virgin, the blessed harvest of salvation comes.

A very significant figure of Christ, much employed by the prophets, was the branch, bough, or sprout of a plant or root. Hence He is described as the Branch of Righteousness, the Branch of the Lord, God's servant The Branch. (Isa. 4:2; Jer. 23:5; Zech. 3:8; 6:12.) The ancient names of the stars in this constellation emphasize this showing, along with that of the Seed. *Al Zimach*, *Al Azal*, and *Subilon*, mean the shoot, the branch, the ear of wheat. The language of the prophecies is thus identical with the symbols of this sign. Some other stars in this picture and their meanings are: *Zavijaveh*, the gloriously beautiful, as in Isaiah 4:2. The star in the arm bearing the branch is *Al Mureddin*, who shall come down, as in Psalms 72:8, or "who shall have dominion."

At the precise hour of midnight at the winter solstice (when the nights are the darkest and longest) in the period in which Christ was born, the sign of Virgo, everywhere and always regarded as the sign of the virgin-mother from whom the divine-human Redeemer King was to be born, was just rising on the eastern horizon. At the spring equinox of the same period, just nine months earlier, this sign of the Virgin at midnight was on the meridian with the line running across her bosom. The stars of the little constellation of Coma, the special sign of the infant Seed of the woman, the "Desire

of Nations," was likewise, along with the Virgin, directly on the meridian.

What is thus vividly signified in the sign Virgo is still further expressed and defined in its accompanying constellations.

COMA

Modern star maps name this group of stars Coma Berenices, but the ancient Egyptian name for the accompanying figure was Shes-nu, *the Desired Son!* The oldest Zodiacs pictured this constellation as a woman holding in her arms an infant boy, by some nations called *Ihesu*, with the signification *Ieza*, which in Greek is called *Christos*. In Titus Andronicus, Shakespeare speaks of the shooting of an arrow up "to the good boy in Virgo's lap." The promise of Haggai 2:7 is, "The desire of all nations shall come." Thus is revealed that the coming "Seed of the woman" was to be a child born, a son given. But He was to be more: He was to be God and man, two natures in one person. This is the lesson of the next picture.

CENTAURUS

This is one of the lowest of the constellations, the farthest south from the northern center. It is situated immediately over the Cross which bespeaks the death of the only-begotten Son. Christ, the Son of God and the Son of man, had two natures in one person; and likewise the figure of the Centaur, half man, half horse. The centaurs are said to have been heaven-begotten, born of the clouds, sons of God but hated and abhorred by both gods and men. Fable represents them as the great bull-killers. They were combated, driven to the mountains and finally exterminated.

The only outstanding centaur was named Cheiron, who was most noted. He was renowned for his skill in medicine, music, gymnastics, and the art of prophecy. Distinguished heroes, like Hercules and Achilles, were his pupils. He was the friend of the Argonauts on their voyage—marking out the constellations

for them—their way-shower. He was immortal but voluntarily agreed to die for the bound and suffering Prometheus, and so transferred his immortality, whereupon he was placed among the stars.

This myth sets forth the nature and earthly career of the divine Seed of the woman, as narrated in the Scriptures. Christ came to destroy the works of the Devil and spent his energies in relieving men's ills, combatting the powers of evil, teaching the ways of truth and righteousness, and driving away afflictions, as the centaurs hunted and destroyed the wild boars and bulls, and as Cheiron helped and taught the Grecian heroes and sages. Nevertheless, He was despised and rejected of men, persecuted and deemed unfit to live, just as fabled of the centaurs. Cheiron was painfully wounded while engaged in his good work and chose to die from that wound that another might live. And so it was with Christ in His conflict with the Destroyer.

The Greek name for the figure Cheiron means *the pierced*. The Arabic and Chaldaic name of this constellation means *the despised*. (Isaiah 50:3) "He is despised and rejected of men." The brightest star in the group bears the ancient name *Toliman*, which means *the heretofore and hereafter*, marking Him as the one "which is, and which was, and which is to come, the Almighty." (Rev. 1:8.) Herschel observed that this star is growing brighter (one of the variable stars); brighter once, and to be brighter again, as the divine glory of Christ was much hidden during His early life, in which He made Himself of no reputation, even lower than the angels, for the suffering of death, but was again glorified with the glory which He had with the Father before the world was.

Thus this constellation and the traditions and names connected with it accord with the facts of Christ's earthly life and that as a man having two natures He should suffer and die. We learn of His second coming in glory in the next explanatory side-piece.

BOOTES

One of the most expressive figures under which Christ is presented in the Scriptures is that of the shepherd. Isaiah fore-announced Him as He who "shall feed His flock like a shepherd." He says of Himself, "I am the good Shepherd that giveth His life for the sheep." "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Bootes is pictured as a man walking rapidly with a spear in his right hand and a sickle in his left hand. The name of the brightest star in the constellation is *Arcturus*, which means *He cometh*. Other stars in the group are: *Mirac*, or *Mizar*, or *Izar*—*Mirac* meaning *the coming forth as an arrow*, *Mizar* meaning *the preserver, guarding*; *Muphride*, *who separates*. The sickle Bootes bears shows us He is the great Harvester and the harvesting of souls is the gathering and keeping of the Lord's flock. *Al Katurops*, the star on the right side or arm of Bootes, which means the *Branch or Rod*, is often connected with the figure of a staff, the shepherd's crook, the traditional emblem of pastoral office. The sickle and the crook thus show Bootes is not the keeper of dogs and hunter of bears, but that promised Savior who was to come to gather in the harvest of souls and "feed His flock like a shepherd."

This concludes the first chapter. We have seen the woman whose Seed is to bruise the serpent's head, the Virgin-Born, the Branch of Jehovah, perfect man and perfect God, Immanuel, "God with us," yet despised and rejected of men, and yielding up His life that others may have life forevermore. But we see Him coming afterwards in triumphant power to judge the earth. Like the Book of Genesis, this chapter is the seed-plot which contains the whole, the rest amplifying and developing the Bible story till all the sublime wonders of redemption stand revealed upon the sky.

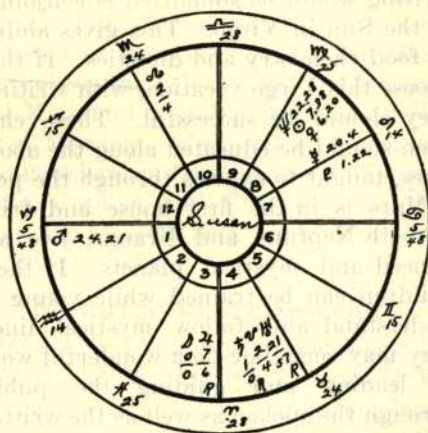
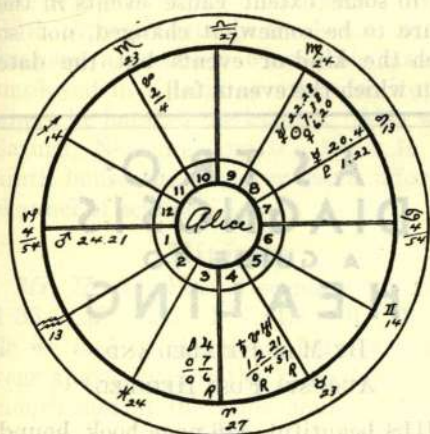
(To be continued)

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.



ALICE AND SUSAN—TWIN GIRLS

Born August 31, 1939, at 3:12 and 3:14 P.M.
Latitude 38 North. Longitude 122 West.

The two horoscopes which we will use for our reading this month are those of twin girls born only two minutes apart. Alice has $4^{\circ} 54'$ and Susan $5^{\circ} 48'$ of Capricorn on the Ascendant, with the vital, fiery, and aggressive Mars in the first house for both.

The combination of a Saturn sign and Mars will give these little girls a most vital and tactful, but also dictatorial nature. They will acquire leadership whether people desire it or not, but this leadership will be most tactfully attained. They will plan their future, will be sure of their steps, in a manner which will attract the attention of those who are in

the lead. For instance, may we say, Capricorn is the natural tenth house sign, the leadership sign, and Mars is the forceful planet but when in this leadership sign of Capricorn Mars becomes tactful because some of its impulse is held in check by the Saturnian sign in which it is placed. Sometimes, however, this mixture of Saturn and Mars may become somewhat cruel.

The girls have cardinal signs on all four angles, which again spells leadership, for persons with these signs on all four angles are frequently forced to take steps which bring them prominently before the people, mostly because of their

strong personalities. Leaders are usually born because of some latent qualities and characteristics which must come into action.

Both girls have several very fine conjunctions of planets, namely, the Moon conjunction the magnanimous and kindly Jupiter in the sign Aries in the third house, and these two planets trine Pluto in the seventh house in the fixed and possessive sign Leo. This aspect will give talent for writing, which is a wide field. Also, Venus, the ruler of the fifth house, indicating the publisher to whom this writing would be submitted is conjoined to the Sun in Virgo. This gives ability in food chemistry and dietetics. If they choose this Virgo vocation, with writing, they should be successful. These children should be educated along the above lines, taught to express through the pen.

Mars is in the first house and trine to both Neptune and Uranus, two advanced and mystical planets. If these children can be trained while young to understand and follow mystical lines, they may sometime do a wonderful work in leading and guiding the public through the spoken as well as the written word, for with the Moon and Jupiter in Aries making a trine aspect to the advanced planet Pluto in Leo, they will be quick to grasp the truth and also ready to speak it and pass it on to the public, for Pluto is in the seventh house which indicates the public.

Mercury is in the eighth house and making only two aspects, a semisextile to Neptune and a square to Uranus. Hence, we may expect these girls to become keenly interested in mathematics and in the deeper mental subjects, but the mystical training will bring out the very best in them.

Regarding the health, we may safely say that they will be above the average in health, the throat will be a weak spot and we would advise against any removal of the tonsils. Should they at puberty have trouble with the throat, a careful diet will help them to overcome it, but to remove these tiny organs in the throat

may cause difficulty in their monthly periods, for the throat and the generative organs are very closely allied, and injury to one will invariably have an effect on the other.

The lives of these two girls will run along the same lines; their birth being within two minutes of each other will make a closer tie than usual, even with twins. There will, however, be some difference in the progression, for the Adjusted Calculation Date varies one day, Susan's is the 13th of March while Alice's falls on the 14th of March. This will to some extent cause events in the future to be somewhat changed, not so much the kind of events but the date upon which the events fall.

ASTRO- DIAGNOSIS A GUIDE TO HEALING

BY MAX HEINDEL AND
AUGUSTA FOSS HEINDEL

THIS beautiful, 446-page book, bound in cloth with cover stamped in red and gold, is of great value to students who are engaged in healing or nursing, whether they are attached to the orthodox medical or the nature-cure schools.

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446 Pages Cloth \$2.50 Prepaid

THE ROSICRUCIAN FELLOWSHIP
OCEANSIDE, CALIFORNIA, U.S.A.

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; name. No readings are given except in the Magazine and no letters regarding the readings can be answered.—EDITOR.

Banking

Mr. G.—Born December 14, 1916, 4:35 A. M. Lat. 52 N. Long. 0. Scorpio rising, with the Sun in the second house sextile Uranus in Aquarius, and trine Jupiter in the sixth house in Aries. Mercury is conjunction Mars in Capricorn and both planets are in the second house. With three planets in the house ruling finances, a vocation where this man is employed in a bank or other institution where he handles the monies. Also with Saturn, Neptune, and the Moon in the ninth house the ministry could afford a channel of service.

Ministry

Mr. H. G.—Born December 14, 1917, 4:35 A.M. Lat. 51 N. Long 0. Rarely do we find two brothers born an exact year apart, even to the same day of the month and at the same hour—although one degree apart in Latitude—and with their planets so closely indicating the same vocations. In this younger brother we find the Sun in the second house conjunction the Moon, and sextile Uranus; also, Mercury and the Dragon's Tail are in the same house which rules finances, banks, etc. Regarding the church, we find Saturn and Neptune in the ninth house and Neptune sextile Jupiter in the seventh (the public). We can therefore advise choice of the same vocations in connection with banks or ministry. Ninth house work might include promoting humanitarian projects in or out of the church.

Executive

WERNER S. L.—Born April 30, 1918, 11:30 A.M. Lat. 42 N. Long. 88 W. In this horoscope we find the ruler of the sixth house, Saturn, in Leo conjoined to Neptune, and sextile Jupiter. Also Mercury and the Sun conjoin the Mid-

heaven and are sextile Uranus and Pluto, and trine the Moon, giving executive ability, which may be utilized to the greatest advantage in the employ of the government.

Commission Merchant

JOHN M. L.—Born April 13, 1914, 9 A.M. Lat. 42 N. Long. 88 W. Mars the ruler of the sixth house is conjoined to Neptune the ruler of the tenth house, and Mars and Neptune are trine an elevated Mercury. He could be a commission merchant in fruits, and with Saturn, Pluto, Jupiter, and Uranus all in airy signs, the aviation field would also be attractive to him.

Manufacturing Jeweler

HUGH VAN R.—Born February 18, 1922, 9:30 P.M. Lat. 42 N. Long. 71 W. The Sun is conjoined to Venus, the planet of art and beauty, and to Uranus, the planet which rules the unusual things pertaining to art, Uranus being the higher octave of Venus, and both Venus and Uranus trine Pluto. Also we find Mars conjoined the Moon and both these planets being sextile Saturn we would advise this young man to learn the trade of manufacturing modern and out-of-the-ordinary jewelry, to use his artistic ability in designing new and attractive adornments. With the Sun, Venus, and Uranus in the fifth house, teaching would also be attractive.

Brokerage

HERBERT M. C.—Born March 4, 1905, 2:30 A.M. Lat. 51 N. Long. 11 E. In this horoscope we find the second house which has rule over monies the strongest. Saturn is in his own sign Aquarius conjunct the Moon and sextile both Venus and Jupiter. Mercury is also found posited in this second house,

sextile Uranus, and Saturn and Uranus are in mutual reception. We would choose employment in banking, brokerage, or the stock exchange, for the exchange and handling of monies is shown.

Proofreader

CAROL C.—Born December 18, 1924, 1:50 A.M. Lat. 48 N. Long. 122 W. With the Sun in the third house trine Neptune in the tenth in Leo, and Mercury also in the third house sextile Saturn and Uranus, a vocation is indicated for this young woman in a publishing house, as proofreader, copy-editor, or other work connected with publishing the written word.

Designer

HARRIET V. L.—Born December 3, 1924, 10:00 A.M. Lat. 42 N. Long. 88 W. With the Moon, Uranus, and Mars in conjunction in Pisces trining Pluto in Cancer, and Venus near the Midheaven conjoined Saturn and both these planets trine Pluto, we would advise the vocation of designing, and fancy dressmaking for people who are before the public, such as movie actresses, etc.

Art and Music

ELRAE V. B.—Born May 15, 1912, 5 P.M. Lat. 38 N. Long. 77 W. A Venus woman who has Libra on the Ascendant and the ruler Venus strong in its sign Taurus conjunction the Moon. Saturn is also in Taurus conjunction with the Sun and sextile Neptune and Mars. We would strongly advise a vocation where Art and Music play a principal part.

Leadership

JOHN F.—Born August 24, 1919, 7:00 P. M. Lat. 34 N. Long. 118 W. Eight planets are clustered around the western angle of the horoscope, four in the sixth house and four in the seventh. Mars, Jupiter, Neptune, Mercury, and the Moon—all these five planets—are in the positive and fiery sign Leo, a leadership sign. Nothing can keep this young man from becoming a leader in whatever line he may throw his efforts. As a teacher of English, or literature, he will be very keen, and Leo is the natural

teacher's sign. As a lecturer he will find a very open field for the public will be drawn to him.

Lecturer

WILMA T.—Born April 16, 1911, 2:15 A.M. Lat. 42 N. Long. 88 W. This woman with Aquarius on the Ascendant and Mars in the first house sextile the Sun exalted in Aries and trine Pluto will have the persistence to carry out any work in which she may become interested, and with Saturn, Mercury, Venus, and the Dragon's Head all in Taurus in the third house, Mercury sextile Neptune, and Venus trine Uranus, we would advise a career of lecturing and writing along metaphysical lines, for with the ruler of the seventh house (Sun) exalted in Aries in the second, sextile Pluto in the fifth and Mars in the first she will be most successful before the public.

Singer

JOAN F.—Born November 2, 1921, 10:00 A.M. Lat. 34 N. Long. 118 W. This young woman seems destined to enter a public career. We do not as a rule advise dancing with its temptations, still she will drift towards this line with Uranus in Pisces making a grand trine with Pluto, the Sun and Mercury. Mars is also conjunction Saturn and Jupiter near the Midheaven. If this girl will develop the voice she will be more protected and can be before the public, for with Venus in Libra sextile Neptune she should be gifted with a good voice.

Illustrator

ANITA H.—Born November 14, 1923, 1:40 A.M. Lat. 34 N. Long. 118 W. With the ruler of the Midheaven, Mercury, conjunction the Sun and Jupiter in the third house in Scorpio, and Mars and Saturn in Libra in the second house and these last two planets sextile Neptune, we would advise architectural drawing, or illustrative drawing, such as magazine covers, etc. Also with four planets, namely, Mercury, Sun, Jupiter, and Venus all in the third house, literature will also be a vocation which could be followed successfully.

Worth-While News



Science and Religion Uniting

War makes unexpected bedfellows in heaven as well as on earth. Because totalitarian thinking threatens U. S. democracy as much as totalitarian force, front-rank scientists and philosophers gathered last week for an epoch-making three-day conference with outstanding churchmen—Protestants, Catholics, Jews. The place: Manhattan's Jewish Theological Seminary. The purpose: to unify the thought of democracy, make it a united spiritual and intellectual force. The cast: seven Nobel laureates, a dozen college presidents, a host of philosophers, scientists, teachers, theologians. Altogether, over 600 representatives from 165 institutions attended, made a gallant effort to piece together the tree of knowledge which for more than a century men had busily sawed into separate branches.

To churchmen everywhere, the meeting was doubly historic: it paved the way for a possible reconciliation of science and religion, separated 80 years ago by the conflict between six-day Creation and the theory of evolution. Never had so many famed scientists of no religious affiliation answered a call to meet for a common purpose with religious leaders.

President Louis Finkelstein of the Jewish Theological Seminary, keynoted its aims: "Our failure to harmonize science, philosophy and religion in their true relation to the democratic way of life has been a catastrophe. We must not allow Western civilization, already destroyed in much of Europe, to suffer any further disintegration. We believe that the military struggle in Europe is but one phase of a far greater conflict—the conflict between ideas which make for the development of human civilization and ideas which make for its destruction." . . .

They proclaimed: "The conference was unanimous in its conviction that modern civilization can only be preserved by a recognition of the supreme worth and moral responsibility of the individual human person."

Said Physicist Philipp Frank of Harvard: "It must be the task of religion, according to the modern conception of science, to do what that science is unable to do, that is, set up certain goals for both private and social human life, and influence the disposition of human beings in favor of these goals." . . .

With thinkers' caution they decided to spend the next two academic years preparing statements of their agreement, to meet again in the fall of 1941 and 1942 to work

on their great project: an inclusive system of thought for civilized man.

Realizing that the help of doers as well as thinkers will be needed, the conference will soon appoint such an advisory committee, will have businessmen, lawyers, engineers, etc. take part in the plenary sessions of 1941 and 1942.

Last week Theologian Edwin A. Aubrey of Chicago gave future meetings something to strive toward. "I do not regard the democratic way of life as the supreme end of man," said he, "but I regard it as the best means of realizing that supreme end. For that reason I believe that it is of the utmost importance that science and religion should learn to live together not in mere toleration, but in active co-operation, that through these supporting attitudes of religion and science and through the discipline which each requires, men may be enabled to meet the requirements and to enjoy the fruits of democratic faith."—*Time*, September 23, 1940.

During the last few centuries, since the advent of modern science, a more intellectual humanity has peopled the earth, and the head (science) has completely overruled the heart (religion). Materialism has dominated all spiritual impulses and the majority of thinking people do not believe anything which they cannot touch, taste, see, or hear. This, however, cannot continue for long as its result would be a one-sided development which is not in accord with Nature's laws.

The occult scientist knows that science, religion, and art form a trinity which cannot be permanently separated without resulting in disaster.

True Science is artistic and religious in the highest sense, for it teaches us to reverence and conform to the laws governing our well-being and explains why the religious life is conducive to health and beauty.

True Art is as educational as science and as uplifting in its influence as religion. In architecture we have the most

sublime presentation of cosmic lines of force in the world. Sculpture, painting, music, and literature inspire one with a sense of the transcendent wisdom, judgment, and loveliness of God, the Source of all that is.

True Religion includes both science and art, for it teaches the living of a beautiful life in harmony with the laws of Nature, which always conform to perfectly blended knowledge and beauty.

Nothing short of such an all-embracing combination—science, art, and religion—will answer the needs of our present advancing humanity; hence a technico-devotional religion is absolutely necessary in order that evolution may proceed.

The effort along this line indicated by the printed excerpt is certainly most encouraging and should receive the hearty commendation and support of all serious-minded men and women.

Growing Plants Emit Red Glow

WASHINGTON, Oct. 5. (A.P.)—Growing plants emit a ghostly red light which shows how a natural heat control is working in the development of all living things.

Two scientists of the Smithsonian institution, Dr. E. D. McAlister and Dr. Jack Myers, today described a permanent luminescence in all growing plants which is invisible to human eyes but can be studied through special filters they have developed which screen out the normal green color of plants.

The red glow of leaves and stems is due to the emission of heat during the process of which plants capture sunlight in the chlorophyll, or green coloring matter, combine the light energy with carbon dioxide from the air and hydrogen from water absorbed through the roots to generate the starches and sugars for growth. From this basic process man obtains his food, coal and oil.

However, not all of the energy from sunlight is utilized by the growing plant. It must re-radiate some of it back into the atmosphere as heat in order to prevent burning itself up.

Thus nature has provided a perfect thermostatic control of the process by which life on earth is maintained, Dr. McAlister said.

With their newly-devised filters and special apparatus, it has been found that growth of plants can be varied greatly by the amount of light they receive and that

the plants react almost instantaneously to light changes.

The red fluorescence acts automatically with these changes in light intensity, they declared. When photosynthesis, or light absorption, was increased rapidly the fluorescence increased immediately and when light was flashed suddenly on a plant which had been kept in the dark the red glow flamed in a sudden burst and increased to the necessary point of adjustment of light regulation.

"This fluorescent phenomenon is an obscure but basic law of nature which is extremely complex and is far from being fully understood" but further studies may produce some practical applications for farmers and flower growers, Dr. McAlister said.—*San Diego Union*, Oct. 6, 1940.

The occult student attributes three great primary powers to the God of our solar system, namely, will, the power to do; wisdom-love, the power to attract, hold, and bind; and activity, which includes the force of germination. Will vibrates to blue, wisdom-love to yellow, and activity to red.

Whenever the color blue appears, the will of the Creator is manifesting. Yellow always accompanies all manifestations of attraction, and all growth is made possible when the power of the red ray becomes active. There can be no fecundation, no expansion, no growth of any kind, unless this energizing power produces it, be it in plant, animal, or man.

As all of these colors are spiritual emanations they are not ordinarily seen by the masses of humanity. A growing number, however, are becoming sensitized enough to catch a glimpse from time to time of these great vibrating powers.

The blue ray has a cooling, soothing effect. Yellow has an inspiring and illuminating effect on the mental faculties. Red is an energizing color radiated from nearly the center of heat, and strongly permeates all growing things. Without the power expressed by the vibratory force in red no form would either live or grow; it is this red heat emanation that the scientists have discovered. In the not too distant future it is hoped that they will also discover the blue and yellow emanations as well.

Question Department



Reading in the Memory of Nature

Question:

I would like to know how the records in the Memory of Nature appear to the spiritual vision. That is, just how are the acts of a person in a former life presented?

Answer:

That all depends on which record of the Memory of Nature is being contacted by the individual, as there are three separate and distinct records, namely, that which is recorded in the reflecting ether; the one to be found in the Region of Concrete Thought; and the one located in the World of Life Spirit.

In the reflecting ether there are pictures of all that has happened on the physical plane, at least for several hundred years back, and perhaps in some cases for a much longer time. The scenes appear in orderly sequence, almost as do the pictures on a screen, with the difference that the pictures belonging to the individual being studied shift backward, beginning with the last act of the individual before death and ending with the birth scene.

If one wished to study the life of some particular person in the Memory of Nature he could, by concentration, call up any certain time in the person's life and start there. He could then hold that scene by the power of will, or any other scene, as long as he desired by simply willing so to do, and then he could see all that took place in the individual's life *before* that particular event occurred; but he could not find out what *followed* the event first contacted. In order to do

that he would have to start at a later time than the occurrence of the event first contacted, and then again the various scenes would automatically roll backward. After viewing the scenes backward, it is then necessary to reconstruct the whole picture in the progressional manner which obtains in ordinary everyday physical life. Untrained clairvoyants read in this record.

However, if the investigator is able to read in the Memory of Nature in the next higher realm where it is kept, the fourth division of Concrete Thought, a vastly different view is obtained, and in quite another manner. There by concentrating his thought on a certain event one is able to call up in his mind in one flash the whole record of the person's life. There will be neither beginning nor end, but he will obtain at once the aroma or essence of the person's whole existence. Neither will this knowledge be outside of the investigator, but he will feel within himself as if it were he who was actually being investigated. This picture will speak to his inner consciousness and give him a thorough understanding of the man's life and its purpose not to be gained by any exterior view. He will actually know, for the time being, whatever the one under investigation knew; he will feel whatever he felt, and though there will be no audible word spoken, the investigator will obtain a perfect understanding of what the man was from the cradle to the grave. Every thought, no matter how secret, and every act, no matter how well concealed, will be known to the investigator, with all the motives and everything that led up to them. Thus he will obtain a most thorough understanding of the entire life of the man, so intimate that probably the man himself

during his life did not realize it all as perfectly as does the examiner.

Of course it would seem that being able to obtain such intimate and thorough knowledge of any person or event either in history or far preceding the date when history was written, one would be able to furnish the world with information in a most wonderful manner. However, thought expressed on the physical plane must manifest through a brain, and to be made intelligible to others it must be translated into sentences consecutively unfolding the ideas to be conveyed. In the Region of Concrete Thought, where this memory record is kept, all things are included in an eternal *Here and Now*; there is neither time nor space, beginning nor end, and to arrange that which is there seen, heard, and felt into consecutively recorded ideas is next to impossible, for it simply refuses to filter through the brain in that way. Although one who has seen and heard knows what he has seen and heard, he is unable to utter it, for there is no human language nor tongue that can translate these things in such an adequate manner as to give to another anything but the faintest idea of their reality. This record lasts for the entire Earth Period, and four Initiations must be experienced in order to read it.

The third record of the Memory of Nature, located in the World of Life Spirit, is said by the Elder Brothers of the Rosicrucian Order to cover events from the earliest dawn of our present manifestation, and to be so sublime and wonderful that there are no words which can give even the slightest idea of its sublime actualities. Only the Hierarchs of the Mystery Schools, together with those who have graduated from these institutions, are able to read these records.

COMMUNICATION WITH THE SO-CALLED DEAD

Question:

Do you believe that the dead are permitted to return to earth and help those

they once loved or were close to during life, particularly when such people are in need of assistance?

Answer:

Yes, that is quite true in certain exceptional cases. Many people who were particularly attached to earth life and friends here, after death remain in the earth's atmosphere for some little time, and if the friends left behind are sensitive to psychic vibrations it is possible for the disembodied spirit not only to contact them but also to establish a means of communication.

After the departed spirit has left the earth's atmosphere, however, and passed on into the heaven worlds it is very difficult for such conditions to be brought about, although in some very exceptional cases even then it has been done.

THE SOURCE OF DIVINE INSPIRATION

Question:

What is your opinion in relation to the scriptures being divinely inspired?

Answer:

Since the beginning of manifestation there have always been great leaders and teachers, and there was a time when many of them directly contacted Jehovah God, who belongs to the angelic life wave. There have been others who were able to read in the Memory of Nature and who were also able to function consciously in the invisible worlds and observe the spiritual laws which obtain there. Such properly qualified seers can perceive spiritual realities in advance of their materialization and thus predict coming events.

The scriptures were inspired in the sense that the writers described what they saw and heard on the higher planes, much of which was revealed to them in order that the information thus obtained might be given directly to those of the human race who were not yet able to obtain it for themselves, but who were nevertheless, in need of advanced spiritual information in order to proceed with their evolution.

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.

Vegetarianism--Round the World

By LILLIAN R. CARQUE

Natural Brands Research Foundation, Glendale, California.



FROM infancy to maturity, protein is required for both growth and repair of tissues. After maturity, protein is essential only for repair. Vegetarians should therefore not make the same mistakes as do those living largely on flesh foods, and take too much protein into their system. A small amount of protein (one to two ounces) will always be necessary to supply the loss incidental to tissue waste, but beyond this requirement there is no real need of protein.

It should be remembered, however, that these standards can be maintained only when due respect is paid to the quality of the food, particularly to its content of organic salts and vitamins. If such constituents are not furnished in the right proportions, or if any of the mineral elements and vitamins are lacking in our daily food, which may be otherwise well-proportioned, the living cells of the body are broken down in abnormal quantities in order to make up for the deficiency.

Some dietitians admit that while the body can maintain itself for a short period on a small amount of protein daily, they insist that ultimately the organism



will be injured if the usual quantity of protein is not supplied. This theory, however, was pretty well refuted over a decade ago by the Japanese scientist, Oshima, who published an interesting treatise in the English language, confirming the dietetic habits established for several hundred years

among the population residing in different parts of Japan. His dietary studies confined themselves chiefly to the poorer classes who comprise by far the larger part of the population, where he observed that their diet consisted largely of vegetable food, the protein intake averaging two ounces per man per day.

He emphasized their success in thriving in health and strength over hundreds of years on a diet low in protein. So-called lacto-vegetarianism is unknown in Japan. Cows are scarce, and milk and dairy products are expensive; such as are available are consumed almost entirely by the wealthier people in the cities. Fish is eaten perhaps once or twice a month, and meat once or twice a year, if at all. Oshima remarked that the peasants in the rural districts of Japan, who consume very little animal foods, are actually healthier and stronger than are the peo-

ple of the better classes who live on a mixed diet.

Nutritional diseases, frequently occurring in oriental countries are due to a deficiency of the essential organic salts and vitamins in the diet, and not to the absence of meat. Wherever the peeled or polished rice is replaced by the natural whole rice and supplemented by green-leafy vegetables and vegetable proteins, health is quickly restored. The soya bean and the peanut, which are used in various forms by Orientals, insure more than sufficient proteins for all physiological needs.

The powers of endurance of the Japanese have been commented upon by many writers. In the Boxer Rebellion the Japanese outdistanced the allied troops in marching, while during the Russian-Japanese War the recuperative powers of Japanese soldiers were often commented upon. Lately the use of flesh foods has been introduced into the Japanese army; it will ultimately give rise to a deterioration in their general health and physique, and an increased liability to disease. The boatmen of Constantinople who live on bread, figs and olives possess wonderful physical development.

Many who criticize vegetarianism frequently point to the teeming millions of eastern Asia as examples of those who abstain more or less from the eating of flesh foods, and are dominated by European nations. Yet it is idle to deny that these people are victims of most abject social and economic conditions, and the majority of them lead an almost hopeless life of poverty. It is unfair, therefore, to hold up these poor people as horrible victims of vegetarianism, so long as they are half starved and have no educational facilities. Among the strictest flesh-abstainers in India we find the Brahmins who live under better social and economic conditions than the laborers. They have been vegetarians without the slightest ill effects for more than 2000 years. They are in excellent physical and mental health, and compare more than favorably with the average European. We find

among them many distinguished philosophers, linguists, and athletes.

Nor is there at present any race or nation that lives or has lived intelligently on a scientific vegetarian diet, simply because the science of nutrition has developed only within recent years. In order to make comparisons between peoples, it is necessary to take into account historical facts, the influences of heredity, topography, social and economic life, as well as other factors which determine individual and racial development. A fair comparison can only be made between meat eaters and vegetarians when they live under the same conditions. In nearly all athletic contests throughout Europe, where strength and endurance were determining factors, those who lived on a carefully selected meatless diet carried off the laurels. The athletes of ancient Greece were trained entirely on a fruitarian diet.

Europeans had the advantage of a cooler and more invigorating climate and of better educational facilities; these, and not food, have been the principal agents in their material progress. In India we have found people separated by considerations of religion, caste and race aggregating over 300 millions in number, held under control by an army of about 100,000 British soldiers. These soldiers must be constantly replaced for most of them cannot keep in health while living on an irrational diet in the moist tropical climate of India.

Among strict vegetarians we also find examples of untiring capacity for work, as for instance, the people of a Hindoo tribe who carry tourists to the top of the Himalaya Mountains, an ascent of 17,000 feet, in three and a half hours. Their food consists of dates, rice, chapiti (a food made of chick peas), and a small amount of butter (ghee). These people are very lean, but are so indefatigable on the march that they allow themselves but a very short time for taking their scanty meals. Despite the cool air in the high altitudes, they go about with little more than a loin cloth.

Many people such as the natives of the north are forced to live mostly on meat, in absence of other foods. Attention should be called to the fact that the Eskimo does not subsist entirely on meat. Many green herbs and weeds, also salmon berries are eagerly consumed during the short summer season. A seaweed common in the north is eaten quite abundantly. We must also remember that the Eskimo eats his meat raw without the addition of salt, spices or condiments, but he preserves the blood and partakes frequently of the animal's organs, which contain some vitamins and mineral elements lacking in the muscular tissues. In this way they get their supply of soda, lime, and iron. Meat, as ordinarily eaten, however, has been washed free of blood; hence it contains a comparatively small amount of iron.

Indeed the Eskimos could not exist at all if they did not take certain precautions to counteract, at least to some extent, the effects of protein poisoning. Besides fortifying their almost exclusive meat diet with fresh vegetables and berries available during the short summer season, it is supplemented by reindeer milk. They furthermore abstain from alcoholic beverages and other injurious foods and beverages which make up the diet of modern civilization. Despite these precautions, Eskimos although comparatively free from disease, are undersized and short lived. The digestion and assimilation of meat requires a large expenditure of vital force; the protein molecule has a 50 to 55 per cent carbon content, which has to be converted uneconomically into liver sugars and starches before it can be utilized in the production of bodily heat and energy. If the arguments of those who declare meat essential for the development of a superior mentality were true, the Eskimos should be the most intelligent race on the face of the earth.

Bernard Auzimour, a French army officer (World War I) who studied the Arabs for many years, gave the follow-

ing information about their habits of living in his treatise *La Resistance des Arabes*:

The Arabs are slim and wiry; their limbs are lithe and strong. They live in tents made of camel's hair, which are of such a nature that the wind blows right through them. Their frugality is just as far famed as that of the camel. Men often go on long journeys into the desert with only a bag of meal, some figs and dates, and a skin of water. With the meal the Arab makes some little cakes, each about the size of an ordinary walnut, which he dries in the sun or bakes in his fire. These cakes, with some dried figs or dates, are his provision for the day. The fare is nearly always vegetable plus a little milk, and very rarely, a little meat.

Alcohol—the "sea of sin" as the Arabs call it—is strictly forbidden them by their creed, for their prophet was well aware of its dangerous influence.

The Arabs are very hardy and very resistant to disease. Abdominal wounds, with perforation of the intestines, heal without the use of antiseptics when the injured parts have been put back into place. Wounds, healing in such circumstances and without consequent blood poisoning, are a source of wonder to surgeons acquainted only with meat-eating Europeans.

The Arabs are almost entirely immune to typhus. There are many French physicians in Tunis who have never encountered a case of disease among these people. The following statistics from L'Hopital de Mustapha are very striking. It was found there were 659 cases of typhus among 28,251 European patients, which is 2.3 per cent, and among 9,147 Arab patients there were but thirteen cases of typhus, which is 0.1 per cent. According to these figures 23 meat-eating and wine-drinking Europeans developed typhus to one of the abstemious, practically vegetarian Arabs, despite the fact that the former live under far better sanitary conditions.

Diseases of nutrition are almost unknown; ulcers and cancer of the stomach are very seldom met with, and if one comes across a case of summer diarrhea, it is generally because the sufferer has been eating too many melons. Appendicitis is very rare among the Arabs, and is entirely unknown among the vegetarian nomads. Gout and kidney gravel are also quite unknown.

That this immunity against disease is by no means a racial peculiarity is shown by the fact that wherever the wealthier classes of Arabs have adopted European methods of eating, their resistance against diseases is decreasing. This is but natural, as the putrefaction arising from a heavy meat diet is at the root of most intestinal disorders.

Patients' Letters

Florida, June 19, 1940.

The Rosicrucian Fellowship
Oceanside, California.

Dear Healers:

More than ever, I want to thank you for all you have helped me. My leg is actually growing in length, besides being considerably stronger than before. At present I am wearing a shoe built up two inches, on my left foot. Since writing to you it has grown so much that I believe an inch would be sufficient.

Before I got my present shoes, my right hip seemed to get the worst of it. My left side, of course, was lower than the right and this caused the hip joint to sort of pop practically every step, with the result that my hip would ache every time I walked a mile or so. Now I can walk much farther without any discomfort, except the usual fatigue of anybody not accustomed to it.

Thankfully,
—M.J.

Colorado, May 6, 1940.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

Thank you kindly for your kind and instructive letter you sent me. I do appreciate the enclosed Excerpts "The Practice of the Presence of God," also the "Law of Cause and Effect," and I thank you very much indeed.

The doctors pronounced my case Payan-cancer, and after 20 X-ray treatments they advised a rest of three weeks. I then was examined again. The doctor looked at me dumbfounded, exclaiming, "What have you been doing, what did you eat? Why, all the cancerous places are almost gone." I was overcome and wanted to kneel even in front of doctors and nurses, thanking God, from whom all blessing comes. I answered, "It is not what I eat; God is doing the work." I knew God, through the Invisible Helpers, was taking care of me. God works through man His wonders to perform.

Accept my heartfelt thanks for your kind letter and literature and the help you give. God's blessing rest upon the Invisible Helpers and the Rosicrucian Fellowship.

Your appreciative student,
—H.J.A.

Indiana, May 20, 1940.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

Here I am again to tell of how much good you have done for me. I really can't thank you kind friends enough. I am really feeling so much better. Thanks again.

With best wishes,
—Mrs. H.D.L.

Healing Dates

November 4—11—18—25

December 1— 8—15—22—28

January 4—11—18—24—31

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.

LAW OF ASSIMILATION

Most people feel that a meal without meat is incomplete, for from time immemorial it has been regarded as an axiom that meat is the most strengthening food we have. Nothing could be more erroneous; science has proved by experiments that invariably the nourishment obtained from vegetables has a greater sustaining power, and the reason is easy to see when viewed from the occult side.

The law of assimilation is that "no particle of food may be built into the body by the forces whose task that is until it has been overcome by the indwelling spirit," because he must be absolute and undisputed ruler in the body, governing the cell-lives as an autocrat, or they would each go their own way as they do in decay when the Ego has fled.

Thus it is easy for the Ego to overpower the vegetable cells and keep them in subjection for a long time; hence the great sustaining power of the vegetables.—Max Heindel, in *Occult Principles of Health and Healing*, page 123.

Children's Department



Patience, of Old New England

By RONA MORRIS WORKMAN



GREAT rough stone fireplace stretched half across one end of a big log kitchen, but large as was the fireplace's yawning mouth, it seemed crowded with the pots and pans and kettles. Three women, as they cooked and stirred and tasted, were in such a flurry of white aprons and full skirts, that it seemed there must be at least half a dozen of them. Presently one of them, her white mob cap quite crooked in her excitement, hurried out, evidently to the baking oven in the yard, for she soon returned with steaming, fragrant loaves of bread which she laid upon the crude, split-log table, and covered them with a snowy cloth. Then she started stirring the contents of various pots and pans upon the hearth.

There was such a clatter of tongues that it was difficult to distinguish one word from another, but presently during a little lull, the one who was making the pies called:

"Patience, where art thou, child? Come put the pies in the bake oven for thy mother."

Only then did the little girl who had been sitting so quietly by the window take a more active share in the work. Little and slender she was, but her cheeks were rosy with health, and her big grey eyes were alight with the pleasure of this wonderful day. In her long full dress, with her little white kerchief pinned so primly across her bosom, and her white cap hiding her curly hair, she looked a very small edition of her mother. Soberly, she helped carry out the pies to the oven, then returned to her window, where she began playing with a

little brown bird who hopped from the open door of a wicker cage and perched upon her hand. Such a tame little thing. First it would hop about on her lap, then on to the high back of the seat in which Patience was sitting; then it finally flew over to the top of an old oaken cupboard, which had surely crossed the sea in the good ship *Mayflower*. Here it fluttered and preened its feathers. Doubtless it would soon have returned to perch on the child's coaxing hand, had not the door been flung open suddenly to let in the bearer of a fresh supply of wood for the fireplace.

The sight of the open door proved too enticing and with a quick beat of wings the little brown bird sailed smoothly out into the doubtful freedom of the November woods.

With a quick cry of fear, and deaf to her mother's call, Patience darted after him, calling softly as she stumbled through the soft snow. Unheeding the sound of her voice, the bird fluttered on into the woods where the trail entered the forest. Here he alighted upon a tree.

Still calling gently, coaxingly, Patience crept softly nearer and reached up to grasp him, but with a teasing flirt of his tail, the bird flew on into the forest. Deeper and deeper into the woods he led her. Each time that she would feel quite sure that she could catch him, always, he would fly a little farther. At last, sobbing and wringing her cold little hands, she crouched down upon a log and looked up at her tormentor.

"Oh, Bonnie," she cried softly, "how canst thee bear to tease me so?" But naughty little Bonnie only cocked his

head on one side and gave a questioning *Tweet?*

Suddenly Patience ceased her sobbing and sat motionless with attention. From the other side of the log had come a low groan. Slowly she got to her feet and moving silently around the broken end of the log, looked down upon the swarthy form of a painted Indian. With a cry of terror she turned to flee, but his deep, guttural voice stopped her.

"Little white maiden need not fear the wounded Indian who lies at her feet."

The pain and weakness in his voice evidently reassured Patience, and her gentle heart would not let her leave him to die alone in the cold woods. Gently she stooped and lifted his head to an easier position, then taking off her little white kerchief she began trying to stop the blood flowing from an ugly arrow wound near his shoulder.

Busy with her efforts to bind up the wound and ease his pain, she did not observe the arrival of a party of warriors. A touch upon her shoulder caused her to look up into their painted faces. Silent with terror, she knelt there beside the wounded chief, looking up at that fierce and savage group of enemies, their bodies smeared with paint and their limbs clothed in feathers and robes of fur. Perhaps she remembered all the stories she had heard of bad Indians carrying white children away to their tribes.

Slowly and weakly, their wounded chief spoke a few guttural words in his own language, at which their fierce looks seemed to change. Two stooped and lifted him into a more comfortable position upon one of their robes, while the others stood quietly by. Finally, one of the older men turned to Patience, and in broken English, asked her why she had wandered so far alone into the woods.

Recalled to memory of her flyaway bird, she looked into the tree above her and finally spied Bonnie huddled upon an icy twig in the leafless maple. Slowly, with little sobs catching her breath, Patience told them how Bonnie had escaped, and had kept leading her on into the woods until now she was lost and cold.

A slight smile touched the chieftain's grim lips as he listened to her story, then pointing to a slender young Indian, he told him to capture the bird for the little white maiden.

Laying down his bow and taking off his quiver of arrows, the young brave stole to the tree where Bonnie was perched, but found the branch just too high for him to reach. He was forced to

climb the tree and worm his way out along the limb. By this time the truant was so cold he did not care who caught him, or else he could not fly again, and he allowed his captor's fingers to close gently about him.

Oh, how glad Patience was to get her naughty bird safely in her hands again. Gently she slipped his numb little body into

the front of her dress and cuddled him close against her.

By this time the others had made rude bandages for their chief's wounds and had helped him to his feet, where he stood leaning heavily upon two stalwart warriors.

"Take the little white maiden safely to her home," he commanded quietly. Then turning to Patience, "The wounded chief will not forget, that a little white squaw was kind to him."

Swiftly Patience stepped forward and laid her hand gently on his arm. "Wilt thee not come to my home with me?" she asked. "We are having a great feast today and we would be friends with thee and thy tribe. Come and eat with us and my mother will care for thy wounds. I fear thou art too weak to travel through



these cold woods and I know my father will make thee welcome."

Breathlessly she waited his answer, for she knew it would mean so much to her little settlement to have this fierce tribe as friends instead of savage enemies.

After a long silence the chief spoke in a low tone to one of the elder braves, a man with a stern, though kindly, face. He answered briefly, then one after the other spoke gravely. When all had expressed themselves, the chief turned to Patience and said:

"We will come to thy home, little white maiden, and if thy father greets us as friends, then shall we gladly sit at thy feast and smoke the pipe of peace together."

Oh, how Patience's big grey eyes did shine as she moved through the forest with the little band of Indians. The chief was very weak, but by leaning heavily upon his two companions, he was able to move slowly toward the settlement.

Suddenly one of the foremost warriors lifted his hand for silence, as faintly to their ears came the voices of men calling, "Patience! Patience!"

"Oh," cried Patience, "it is my father and some of the other men." Clear and high through the cold air rang her joyous cry, "Father, here I am!" Then through the trees they could see the hurrying forms of several men, who at sight of the silent waiting Indians, paused. "Do not fear, my father," rang Patience's happy little voice, "they are friends and will feast with us today."

Somewhat reassured by her words, but still cautious, the men came slowly forward, but when the chief, by a mighty effort, straightened up and raised his arm

high in the sign of friendship, they hurried to meet them, and Patience was clasped gently in her father's arms, while among the others the sign of peace was made. It was not very far back to the settlement, but Patience was carried in her father's strong arms with her little runaway bird clasped warmly in her hands.

What a scene of welcome awaited her. Her mother, with tears of happiness running down her cheeks, rocked and crooned to her, while Bonnie, safely in his cage again, tweeted happily in the warmth of the room. But in spite of their joy at her safe return, there was not much time for many caresses. The great dinner had long been waiting, and what a dinner it was—great wooden platters piled high with snowy potatoes, golden mounds of squash, great loaves of bread, and all the pies and cakes and puddings and jams and jellies which these clever women had been able to make ready for that day. How they did enjoy this feast, and even the wounded chief proved himself able to do his share. But the part which pleased everyone most was when Patience brought a glowing coal from the fireplace to light the chief's long-stemmed pipe, brave in its decorations of wampum and painted feathers. Slowly, gravely, he puffed at it, then in silence handed it to Patience's father, who smoked a moment and passed it on to the huge Indian who sat beside him, and so the peace pipe made the circle, sealing the friendship between the whites of that little settlement and that great tribe of Indians, and in his cage in the window Bonnie fluffed his feathers and "tweeted" as if he were very proud of having brought all this about.



Echoes from Mt. Ecclesia

Earthworms for Fertility

IO the barren beanfield that was Mt. Ecclesia twenty-nine years ago, the passing of the years has brought a mantle of beauty, woven of flowers and graceful trees. Beginning with the founders, there has been a long file of garden lovers working with the soil; but now, in the orchards and gardens, a new army is to supplement human labor—an army of earthworms!

Noted scientists, including Charles Darwin, have long attested their value. They are said to eat their weight in soil substance every hour, twenty-four hours a day. Their castings contain the finest plant food. It follows, therefore, that the land which they fertilize grows better flowers and fruits, with less water and care. More, in sufficient number (a million and a half to the acre) they bring up tons of virgin soil inaccessible to the deepest plow and place it within reach of roots, thus performing Nature's task of soil renovation on a vast, thorough scale impossible to man.

Practical experience has lagged behind scientific recognition. Only within recent years has the way been found by Dr. George S. Oliver of Los Angeles to breed a type of worm specially adapted to various soils. To Mt. Ecclesia recently a kindly Providence sent Dr. Oliver in search of quiet in which to write. Impressed with the possibilities of earthworm "co-operation" in the development of the grounds, he has made arrangements to stay several months and supervise the culture and distribution of these new earthworm workers at Mt. Ecclesia.

In reply to inquiries already being received the statement may be made that the installation of earthworms at Mt. Ecclesia is solely for the improvement of our own soil, and in no sense a commercial venture.

OUR BIRTHDAY PICNIC

Three days before the picnic, an obliging rain washed all the trees, swept the clouds from the sky, and laid the winds to rest. The day itself was ideal. Visitors from far and near, in large numbers, attested the popularity of the Headquarters as a gathering place; without sacrificing its outdoor character, the celebration achieved a warm, homelike quality. In the pleasant pause following dinner, Mrs. Max Heindel told the never-to-be-forgotten tale of the ground-breaking at Mt. Ecclesia, October 28, 1911. In the light of her words the task of each one present stood clear to spare no effort in sending the message of the Elder Brothers over the war-racked earth.

In the evening a bonfire and yam bake brought forth a smaller, less formal group. An unusual opportunity to make sound recordings called them indoors. On a large record to commemorate the day, after the birthday song, each one filed past the microphone giving his name and address. Then those so desiring made smaller, individual records which were played back to the delighted performers.

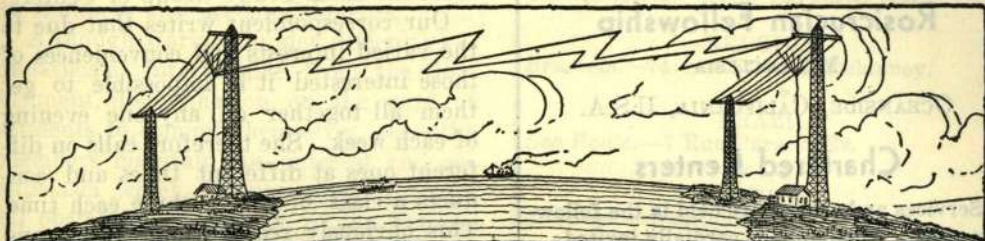
OTHER ACTIVITIES

Serene and lovely, the little chapel at Mt. Ecclesia beckoned to two young visitors from Maine, Miss Ruth E. Lane and Mr. Ralph Erskine, Jr. On October 18, after vespers, Mrs. Heindel united them in marriage. Their happiness was shared by the groom's mother, Mrs. Evangeline Erskine, who accompanied them on what had been ostensibly a vacation trip. The bride is the head librarian of the public library in Gardiner; the groom is an architect and mineralogist of Randolph, Maine, a neighboring city.

Another delightful event to grace the month's calendar was a second recital by

(Continued on page 575)

Rosicrucian News Bureau



The Christmas Season brings us again to the time of a deeper communion with the Inner Self—a fuller realization of the spiritual unity which exists among all living beings. The blazing Star of Bethlehem, which guided the three Wise Men to the manger of the newborn Christ Child, shines again in all its heavenly beauty as a radiant beacon for the spiritual aspirant. After the noise and confusion of the day's physical activities are quieted, he may enter into his *inner sanctuary* and seek the way to the King of Peace, hearing anew the prophetic song, "On earth Peace, Goodwill toward men." An ecstatic exaltation charges his being as he rededicates himself to the accomplishment of the ideals symbolized by the Holy Babe.

In striking contrast, indeed, are the teachings of the King of Peace with the present world conditions of industrial and martial strife. However, no matter how seemingly at variance the ideals and actual conditions, the occult student understands that the Divine Purpose underlying human evolution is being fulfilled, and that at some future time the precepts taught and exemplified by Christ Jesus will be the basis for everyday living. The Higher Ones Who have charge of man's pilgrimage through matter are still guiding, as individual free will permits, the activities of the human race

into the channels which will eventually bring about liberation from the toils of materialism and selfishness.

It is a blessed privilege as *followers of the Star* to point the Way to others. This is best done, individually and collectively, by exemplifying in the daily life the ideal of unselfish service to others. Truly, "it is more blessed to give than to receive." May the music of the bells of this Holy Season call forth from each one of us a greater expression of that divine understanding and compassion which will bring a chaotic world into a state of Peace and Unity.

FIELD ACTIVITIES

A series of talks on different phases of the Philosophy are being given by Mr. Rex McCreery at the Monrovia, (California) High School during the month of November. These talks are scheduled for the evenings of November 6th, 13th, 20th, and 27th, as follows:

- The Bible—a Textbook of Astrology.
- Rebirth and the Law of Consequence.
- The Planets of True Progress.
- For These Blessings We Thank Thee.

Students and friends in the vicinity of Monrovia are cordially invited to attend these lectures—and take someone with you!

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

Chartered Centers

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

CHARTERED CENTERS IN THE U.S.A. AND CANADA

Boston, Mass.—168 Dartmouth St., Rm. 201.

Burlington, Vt.—91 No. Union St.

Calgary, Alta., Can.—108 14th Ave. W.

Calgary, Alta., Canada.—Young People's Group 1536 15th Ave. W.

Chicago, Ill.—Room 719, Ashland Bldg., 155 N. Clark St.

Chicago, Ill.—c/o Mrs. Magdelina Goveia, 4921 Montana St.

Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 916.

Grass Valley, Calif.—118 Bush St.

Indianapolis, Ind.—411 Pennsylvania Bldg.

Kansas City, Mo.—2734 Prospect.

Long Beach, Calif.—361 E. First St.

Los Angeles, Calif.—2523 W. 7th St.

Los Angeles, Calif.—4830 Floral Drive.

Milwaukee, Wis.—234 Fine Arts Bldg., 125 East Wells St.

New Orleans, La.—429 Carondelet St., Room 201.

New York City, N. Y.—160 W. 73rd St.

Omaha, Neb.—301 No. 31st St.

Reading, Pa.—W.C.T.U. Hall, 6th and Franklin Sts.

Rochester, N. Y.—307 Burke Bldg.

San Antonio, Texas.—Gunter Hotel.

Schenectady, N. Y.—13 Union St.

Seattle, Wash.—1810 Westlake Ave., Room 1, Trimble Bldg.

St. Paul, Minn.—318 Midland Trust Bldg.

Tampa, Fla.—405 Grand Central.

Utica, N. Y.—11 Clinton Place.

Vancouver, B. C.—Room 12, Williams Bldg., Cor. Granville and Hastings Sts.

DULUTH, MINNESOTA.

The work continues to be carried on in this metropolis, we are happy to be assured, although in a manner different from the usual Study Group or Center.

Our correspondent writes that due to the varied interests and conveniences of those interested it is impossible to get them all together on any one evening of each week. She therefore calls on different ones at different times and conducts a class of two or three each time. This obviously requires more time and effort on the part of the teacher (one with a home and family of her own) than one class each week would, and such a beautiful spirit of earnestness and self-sacrifice is surely such as to merit the coveted words: "Well done, thou good and faithful servant; enter thou into thy reward."

STAMFORD, CONNECTICUT.

From one of our earnest members in this New England city comes the news that an astrology class was started there enthusiastically on the evening of Friday, October 4, in a Community Fire Department's Recreation Hall.

Our correspondent informs us that "We sent out twenty invitations and twelve very interested people came. They each brought a copy of Simplified Scientific Astrology, a Table of Houses, and a 1912 Ephemeris, which we had told them before to get. Another one of our members and I are acting as co-teachers, he giving the class some talks on the Philosophy. We hope to make this class an inspiring combination of the Philosophy and Astrology, gaining in strength and numbers through the winter months."

That this Group may become a true guiding Light for those in that vicinity who have felt the inner urge to find the Higher Way is our prayer.

MONTEVIDEO, URUGUAY.

During past years of diligent endeavor to disseminate the Teachings through a Study Group, the earnest members of Montevideo have watched their numbers

increasing until by August of this year they were ready for a larger work and a charter. It is a pleasure to extend a cordial welcome to this new addition to our list of chartered Centers, and to anticipate for them a continued steady growth in numbers and accomplishments.

Although working under difficulties—fanaticism, interference from the Government, disinclination on the part of students to commit themselves, etc.—the members maintain an interest and enthusiasm which carries them through all obstacles. A library of the Fellowship books has been established, and especial effort is being made to promulgate the Rosicrucian interpretation of the Bible teachings. Due to the fact that the "Cosmo-Conception" has been published in South America at a much lower price than formerly, it has become easier throughout the continent to place this textbook of the New Age ideals into the hands of those ready for them.

SEATTLE, WASHINGTON.

A recent communication from the secretary of this Center brings the good news that larger quarters have become necessary to accommodate their growing needs, and she tells us: "We have just moved into our new location, which is very prominent, being on the second floor of the Trimble Building. We understand this is the same building in which Mr. Heindel established his first Center in this city, and is in the block next to our largest and best department store. We have space to seat seventy-five or one hundred people in our assembly room, and we feel that we should make every possible effort to bring the people in and introduce them to the Western Wisdom Teachings. Our new quarters will be completely redecorated in another week, and we shall then be ready to start our work for fall and winter in real earnest."

Such Centers as this one are deserving of unstinted appreciation for their splendid service "in His vineyard," and we pray that the coming years will see many of them throughout the land.

Chartered Centers in Other Countries

ARGENTINE

Buenos Aires.—Calle Carabobo 836.

BELGIUM

Brussels.—74 rue Stevens Delannoy.

BRAZIL

Sao Paulo.—7 Rua Parana, 29.

CHILE

Santiago.—Dominica 25.

ENGLAND

Liverpool.—71 Upper Huskisson St. Telephone, Heswall, 304.

London.—95 Belgrave Rd., Victoria, S.W. 1.

GOLD COAST, WEST AFRICA

Kumasi.—Mr. Ben T. Vormawah, Box 69.

Sekondi.—P. O. Box 224.

Takoradi.—c/o E. Oben Torkonoo.

JAVA

Bandoeng.—Lembangweg 77.

MEXICO

Mérida, Yuc.—Calle 41 No. 496.

NEW ZEALAND

Auckland.—C. 2; People's Health Club Room, 4th Floor, Victoria Arcade, Queen St.

NIGERIA

Lagos.—P. O. Box 202.

PARAGUAY

Asunción.—Louis Alberto de Herrera, Republica Francesa.

Asunción.—Garibaldi 118.

PHILIPPINE ISLANDS

La Paz, Iloilo.—19 Burgos St.

Manila.—1324 Espiritu, Singalong Subdivision, 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.

Rotterdam.—Bergweg 308.

Zaandam.—Langestraat 24.

URUGUAY

Montevideo.—Galicia 2137.

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.
Longworth's Book Shop, 106 Forsythe St. N. W.
- Baltimore, Md.—The Remington-Putnam Book Co., 347 N. Charles St.
- Bellingham, Wash.—W. C. Orrill, 1237 State St.
- Bombay 7, India.—The Popular Book Depot, Grant Road.
- Boston, Mass.—Metaphysical Club, 25 Huntington Ave.
- Buenos Aires, Argentine.—Mrs. Henny C. Scheffer de Valentin Andreae, Avenida del Tejar 2319, Belgrano, F.C.C.A.
Nicholas B. Kier, Talcahuano, 1075.
- Buffalo, N. Y.—The Sun Publishing Co., 532 Elmwood Ave.
- 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, 332 S. Cawp-bell Ave.
Marshall Field & Co., 121 N. State St.
D. G. Nelson, 56 E. Grand Ave.
Time Aspected Charts, 32 North State St., Room 1410.
- Cincinnati, Ohio.—John G. Kidd & Son, Inc., 19 East 4th St.
Fountain News Shop, 425 Walnut St.
- Cleveland, Ohio.—Phoenix Book Shop, 1872 W. 25th St.
- Colombo, Ceylon.—Frewin & Co., 40, Baillie St., Fort.
- Columbus, Ohio.—McClelland & Co., 100 N. High St.
- Dallas, Texas.—Schmalzried Book Shop, 1023 Main St.
- Detroit, Mich.—A. E. Arbuckle, 9333 Carleton Ave.
Temple of Light, 458 Ledyard St.
- 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., 814 Quindaro Blvd.
- Kansas City, Mo.—T. O. Cramer Book Store, 1321 Grand Ave.
Dr. B. Alta King, 2816 Prospect Ave.
- Kingsville, Texas.—Mrs. E. L. Fortman, P. O. Box 1082.
- Lincoln, Neb.—Lincoln Astrology Club, 4147 Starr St.
- London, E. C. 4, England.—L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus.
Mrs. Edith Chown, 60-A St. Mark's Road. North Kensington.
S. W. 7, Margaret Grant, 35 Cranley Gardens.
- Los Angeles, Calif.—Advance Book Co., 628 W. 8th St.
The Church of Light, 818 Union League Bldg.
First Temple & College of Astrology, 743 S. Burlington Ave.
Philosophical Research Society, 3341 Griffith Park Blvd.
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 East Wisconsin Ave.
Studio of Astrology, 4314 W. North 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.
Kahn's Department Store.
Metaphysical Library & Book Shoppe, Room 416, 532 16th 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, Ore.—Hyland's Old Book Store, 913 S.W. 4th Ave.
- Portland, Maine.—Loring, Short & Harmon.
- Providence, R. I.—Occult Book Center, 42 Westminster St.
Philosophical Book Center, 266 Weybosset St.
- Reading, Pa.—Chas. M. Stein, 460 S. 3rd St.
- Sacramento, Calif.—Philipp Grell, 1618 7th St.
- Salt Lake City, Utah.—Wilson's Book Exchange, 113 East 2nd South St.
- San Antonio, Texas.—H. A. Moos, 331 W. Commerce.
- 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.
Florence I. Virden, 3821 W. Barton St.

Sekondi, Gold Coast, W. Africa.—Ben T. Vormawah, P. O. Box 129.
 Spokane, Wash.—Clark's Old Book Store, 831 Main Ave.
 St. Louis, Mo.—Doubleday, Doran Book Shops, 310 N. 8th St.
 St. Paul, Minn.—St. Paul Book & Sta. Co., 55 E. 6th St.
 St. Petersburg, Fla.—K-B Printing Co., 550 Central Ave.
 Sydney, Australia.—Dymock's Book Arcade Ltd., 424-426 George St.
 Syracuse, East, N. Y.—Florence M. Simon, 111 West Ave.
 Tacoma, Wash.—C. A. Thorell, 708 St. Helens Ave.
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 Washington, D. C.—Henry Austin, 4215 Ridge Road, S.E.
 Brentano's Book Stores, Inc., 1322 F. St., N.W.
 G. C. Murphy Company, Department Store, 1214 G. Street, N.W.
 Oriental Esoteric Library, 1207 Q. St., N.W.
 Roach Drug Co., 8th and G Streets, S.E.
 The Willard Hotel, Newsstand, 14th and Pennsylvania Ave. N.W.
 Woodward & Lathrop Department Store.
 West Hartford, Conn.—The Case Book Shops, 16 La Salle Road.

ECHOES FROM MT. ECCLESIA

(Continued from page 570)

Angela Morgan, who so charmed her audience during Summer School. A herald of the New Age, in such poems as "When Nature Wants a Man," she reached her highest eloquence as she hailed the pulse of the cosmic forces lifting man toward divinity.

Friends are invited to attend the gala dinner to be served, as usual, on Thanksgiving Day, November 21. A suitable program will express Mt. Ecclesia's gratitude for the blessings of the year.

To last all year, it is appropriate that our new serial "The Bible Story in the Stars" should begin in this Christmas issue. The comfort and promise of its majestic sweep from the Seed of the Woman in Virgo to the end of Revelation in Leo will unveil new glory in the zodiac and the lesser known constellations.

Speaking of the heavenly orbs—a new edition of "The Message of the Stars" is off the press. A complete new index of 36 pages, almost double the old, is the culmination of a summer's work.

Mt. Ecclesia

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Using *The Rosicrucian Cosmo-Conception* by Max Heindel as textbook, the Preliminary course of twelve lessons gives a logical explanation of the origin, evolution, and future development of mankind, and opens the way to a deeper knowledge of this great subject. This philosophy seeks to make Christianity a living factor in the world, and to combine the eternal facts of Science, Art, and Religion. This course is open to all who desire it.

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Western Wisdom Bible Study

This course gives a new insight into the value and authenticity of the Bible as a means to spiritual understanding. Max Heindel's Occult Analysis of Genesis harmonizes religion and science. There are twenty-eight lessons.

All the Rosicrucian Fellowship Courses of instruction are without fees. They are available in several languages. Printing, distributing, and other expenses of producing them are met by Freewill Offerings.

Application Blank

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

Kindly enroll me as a student of:

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Name

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The ROSICRUCIAN COSMO- CONCEPTION

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First published in November, 1909, this remarkable treatise on Man's Past Evolution, Present Constitution, and Future Development met instant acceptance. Purely Christian, it reveals the harmony of Religion and Science, without evading present-day issues.

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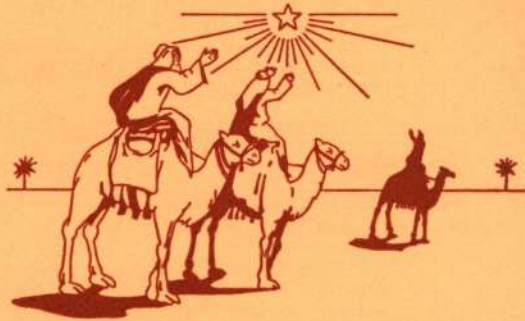
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