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MAGAZINE

RAYS FROM THE ROSE CROSS



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The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

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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.

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

Impressionability of Children

BY ALICE PERRIN

IHERE are few subjects that we know so little about today as that of "The Impressionability of the Child." We know that the children of today will be the men and women of tomorrow; that our influence on them mentally, morally and spiritually, is building the welfare and foundation of a whole nation. Therefore we know that this is a subject that deserves our attention, not at a future time but right now.

The child is plastic. He is impressionable. He is in the formative period of his life. He cannot yet reason to any extent, so the only way that we can teach him is by example. He cannot help imitating any more than he could stop breathing. He follows the parent to the smallest detail. So it behooves the parent to see that he is setting the correct example before the child for he is the pattern which the child will follow.

No one understood human nature as well as Christ. He appealed to the outcast to look to Him for example. He knew that mankind is moved by example more than any other way. We know that the child is more imitative than the grown man. Did Christ do anything that He would not want His followers to do? Should we do anything that we do not want our children to do?

The parent who is a wise parent will not take for granted that the child can grow up like a weed, without any care

whatever, and turn out to be good and beautiful as a rose. He will interest himself in learning about his child. He will gain a knowledge about his different vehicles, the different periods of his growth, and the characteristics of each period. He will know just what to expect at the different stages of his development. He will be an astrologer, for no wise parent would ever attempt to rear children without a knowledge of astrology, and this is something that we can all know at least a little about.

It seems strange that women do not prepare for motherhood as for other professions. The doctors, teachers, professors, and lawyers spend years training for their professions, but when it comes to the most important task of all, that of motherhood, we assume that we know all about it, or that we don't need any training. Our schools have failed to give this training, perhaps due to the new economic condition of women today. May L. Read has written a book on *Mothercraft*, and in it she states that in America seventy-five per cent of the women are married and presumably most of them assume the responsibility of motherhood. Today there are ten million children under six years of age, whose care and training are in the entire control of the parents for twenty-four hours a day.

But we must not blame the mothers entirely. Every child has two parents,

equally responsible for the rearing of the children. Of course we cannot expect the father to be versed in the intricacies of clothing, feeding, and bathing the baby. But why shouldn't he make a study of the growth and development of the child, of child psychology and the fundamental principles of child training and child education, that he may understand the child and be able to cooperate sympathetically with his bringing up?

A great deal has been done in the last few years for the children, such as the establishment of Child Welfare Clinics and the publishing of a great amount of literature for the mothers. The child of school age has also been benefited by the compulsory school laws and by labor laws. But nothing has been done for the child from the age of two to six. Perhaps it has been thought that children do not need attention at this time or that mothers are qualified to give the child the proper training. But this is not true. This period is a very important one and mothers, most of them, are not capable of giving the child the right training during this period, however willing they may be.

We are now going to consider the problem of training the child from the age of two till six years, find out what stages of development he goes through and what peculiarities of character we find at each stage.

First we must get a clear understanding of the different bodies of the child. What we term birth is only the birth of the physical body. As the foetus is shielded in the womb of the mother during the period of gestation so are the subtler vehicles encased in an envelope of ether and desire stuff which protects them until they have sufficiently matured and are able to withstand the conditions of the outer world. So it must not be imagined that when the body of a child has been born that the process of birth is completed. The spirit having built many physical bodies produces them quickly, but the vital body was a later

acquisition and is not built so quickly and we are not as expert in building this vehicle. Consequently it takes longer and is not built until the seventh year or the time when the child cuts his second teeth. The desire body is a still later addition and is not born until the fourteenth year or the time of puberty, while the mind does not come to birth until the twenty-first year.

The organs have been formed by the time the child comes to birth. During the time from birth to the seventh year the lines of growth of the physical body are determined. The sense organs take certain definite lines which give them their basic structural tendencies and determine their development in one direction or another. Later they grow but follow the lines laid down in those first seven years and the mistakes or neglect of opportunities during this period are most difficult to remedy in later years. It is the duty of the parent to give the proper environment to the child in this period, for only that can give the sensitive organism the right direction and tendency of growth.

There are two words which apply during this period, one to the child and the other to the parent; they are Imitation and Example.

Since the child is almost incapable of individual thought activity the only way it has of learning is by *Imitating*. It is with the parents, especially the mother, for twenty-four hours a day, so it is up to the mother to see that she is setting the correct example for the child. She must not expect that she can do one thing and then tell the child that he must not do that thing because it is not good for him. If Mother does so, why shouldn't he? If the father is kind, sympathetic, and loving to his wife and family, if he is always ready to lend a helping hand, if he controls his temper, doesn't smoke nor swear, but is a real gentleman in every sense of the word, think what a wonderful example he will be to his child. Then Mother can say, "You want to be like Daddy, don't you?" And there is

nothing a child likes better than to be "like daddy."

If the mother is unselfish, if she is kind and considerate to the family and her husband, if the children hear nothing but good things about everyone, they will not know what it is to be selfish and mean. If children are never given flesh foods to eat but are taught to love all beings and to realize that even the ugliest of creatures are all God's children, they will never be tempted by meat and will have a feeling of oneness with all life.

A child is just as a piece of clay, plastic and impressionable, and can be molded into any shape or form. The molding of the child is in the hands of the mother and if mothers would only realize the important task before them they would not spend their time going to bridge parties, playing cards, and going out into society, hiring a young inexperienced girl to keep the child occupied during the day and to put him to bed at night. The future of our nation depends upon the children of today and parents have it within their power to bring eternal peace. If children were taught to love their neighbors as themselves, if eternal peace were taught from the cradle upward we would not know what war is.

We know that the vital body is being organized during the first seven years of the child's life and that the keynote of the vital body is repetition. So we should see to it that the child forms the correct habits during this period. It is said that ninety-nine per cent of all our acts in daily life are the results of habits, and I believe this is true. Let us pause for a moment and see if our acts are the result of habits. When we put on our coat do we think of the different muscles that

we use, that we must extend this one and contract that one? Think how long it would take to do the simplest act, one that we now do in a moment while we are thinking about other things. Have you never gone into a room when the light is on and just automatically turned the switch? Move the clock from its place and see how many times during the day you look to the old place to see what time it is. Leave your wrist-watch off for a day and see how many times you look at your wrist for the time. We cannot deny the fact that a large percentage of our daily acts are the result of habit.

Now this makes habit formation in children very important. How do they acquire their habits? It is from the people with whom they associate. And is that not the mother and the father? Take a small baby a few months old, smile at him and he will return the smile; stick out your tongue at him and in a short time he will be doing the same thing. He soon learns to wave Good-bye. If there are several babies in a group and one starts to cry, soon they are all crying.

One day at school I was teaching the children politeness. We were talking about the fact that a gentleman always removed his hat when he entered a room. One little fellow spoke up, "My father is a gentleman and he doesn't take off his hat." Now this is a difficult situation. Nothing pleases a child more than to be "like father" and it is practically impossible to tell him that his father is wrong. We can't because he cannot understand, and even if father is wrong he wants to be wrong too for he must be "like father."

We should always be truthful with children for they are very shrewd and can soon detect it if we are telling them an



untruth. They seem to be conscious of our mental attitudes without spoken words.

Perhaps the greatest evil of most parents is that of scolding and nagging, calling to the child's attention his weak points, not realizing that they are impressing these weak qualities upon the child's vital body so that they become a part of him. Instead, they should exaggerate his good points so they will be strengthened and the evil forgotten.

A child is guided a great deal by the opinions expressed by other people. If they say he is good, kind, thoughtful, or generous, he will act according to the particular characteristic; if polite he becomes polite. Such descriptions are especially effective if given to other persons in the presence of the child. He has not at this time power of will to decide for himself what his characteristics are and then to make himself different from what he is. The thought that he is kind, good, or thoughtful has a greater influence upon him than that of being different and he becomes like the quality mentioned. The same is true of evil criticisms.

A good way to correct a child that has been naughty is to never recognize him as the naughty boy but to wonder where your good boy has gone. Make the remark to some one else but so the child will hear it that the good boy is gone and nowhere to be found and that you miss him so much. You will soon find him. And by ignoring a child when he is naughty he soon realizes that in order to be in good standing he must be good.

The purpose of disciplining should not be of revenge or of humiliation or breaking the will of the child. It should be devised to lead the child to prefer the right. During the first years of the child's life he is laying down a pattern of behavior which will serve as a model throughout his entire life. It is for this reason that correct disciplining is so important during his early years.

There are certain fundamental principles that the parent should be familiar with and should keep in mind. We are

going to consider some of the most important ones.

The child's actions are always caused by something. The cause must be found before a remedy can be found. For example, anger is often caused by interference of some kind with children when they are carrying out perfectly natural activities. John had a temper-tantrum today and was whipped and put to bed. John is three years old and had been playing in the kitchen. He was handling the dishes piled in the china closet which reached down to the floor. The mother told him twice not to touch them but he continued; so she whipped him and he had a temper-tantrum. An intelligent child of three is going to handle things that he sees in front of him. It was perfectly normal that the child should want to handle the pretty dishes. If she did not want him to touch them she should have closed the closet door and have given him something different to play with.

Sometimes the child has a temper-tantrum when forced to put his playthings away. It is easy to evade that. John is playing with his blocks and is making a house. Tell him that as soon as he is finished with this house it will be time to put the blocks away. He will be willing, he is prepared for it.

Another important thing: *Always keep the experimental attitude.* If you have used the same punishment for months and years and have not obtained results, better change and try something different. The following case of a so-called "bad" boy will illustrate what I mean. He was very obstinate, self-willed, would not mind, and was very selfish. The mother whipped him every day, sometimes several times a day. She began when he was two years old. He is now six and just as bad as ever; in fact, she says he is worse. It is evident that she is not correcting him in the right way.

Do not ask a child to do things beyond his psychological possibilities. The other day I was in the bank when a mother with her two-year-old baby came in. She put the baby down on the seat while she

went to the window to attend to her business. In a minute the child crawled from the seat and began to toddle about. The mother came back and very roughly and harshly put the child back on the seat and returned to the window. In a minute the child was on the floor again picking up a piece of crumpled paper. The mother came back, picked him up and slapped him on the hands several times. A two-year-old baby is too young to be made to sit still. It is against his nature and the treatment the mother was giving the child would only tend to make him moody and resentful.

In punishing a child do not consider only the immediate situation but also its relation to the future. Let me illustrate how easily and naturally a wrong deed was handled so that the child benefited thereby.

One morning at the Nursery we had a box of colored sticks on the kindergarden table. A nervous, restless little girl sat at it and in a moment she put her hand into the box. As it was near the edge of the table I cautioned her to be careful. Soon the little hand went into the box. It tilted, slipped, and fell to the floor where the colored pegs were scattered in a hundred different directions. The child looked up in a frightened manner as if fearing a scolding. "What a time our little girl will have picking up the sticks," I said. "But I think that you can get through before our game if you hurry." In a moment she was down on her knees, rapidly picking up the colored sticks without a word of objection.

Whenever possible, let the punishment arise naturally out of the results of the child's actions. If a child does not pick up his toys and dolls it is a good thing to let them be broken. Then when he complains about not having toys the parent can say, "That is just what happens when you leave them on the floor." Let the punishment be a result of his own act: lack of promptness, loss of consequent pleasure; neglect of toys, temporary deprivation of them. But don't let the child think that you are inflicting

punishment upon him; make him know that you are helping him to do right.

At the Nursery we have difficulty in getting the two-year-olds to fall asleep. We have discovered that if we tie a bandage over their eyes it helps marvelously. We don't tell them that they are naughty because they don't go to sleep but that we are going to help them to fall asleep. They don't object in the least; in fact, they often ask for the bandage.

The punishment should immediately follow the misdeed. Let it be short, to the point, decisive, effective, and when over with, forgotten. Don't scold and nag for days. This type of punishment is detrimental to good discipline. If you continue to nag and scold they soon cease to be sorry and become either indifferent or else antagonistic.

Discipline in order to be effective must be consistent. You can't allow the child to do a thing today and then forbid him to do the same thing tomorrow because you have a headache, or are in a different mood.

Put the child in surroundings where he will hear as few don'ts as possible and when you say "No" mean it. But don't say No for the sake of showing your authority. If there is no reason why his request should not be granted, give him the desired permission. If you must refuse, tell him the reason why. But if he has committed a misdeed don't make the mistake of saying, "Wait till I tell your father," or "Wait till your father comes home." In the first place the child has little conception of time. You talk about yesterday and he will say, "Is that the day we had the party?" or "Is that the day I got my new doll?" He associates time with events. Secondly, he will begin to think of his father as one to be feared instead of loved, and the time of his coming home as something to be dreaded.

A boy of four was about to be punished by his father for telling a falsehood the previous day. He looked up into his daddy's face and said, "Why, Daddy, you already whipped me for that," and he was really in earnest about it.

Disciplining the child is where a knowledge of astrology is so helpful. If we know the rising sign, the sign in which the sun and moon are posited, we can quite accurately tell about the nature of that child. We know that Piscean children are very timid and would just as soon take the "back-seat" as not. We know the Aries child is very forward and aggressive. Now here we have two entirely different types of children and they should be treated differently. The Piscean child should be encouraged, helped with his school work at home, and he will make rapid progress at school for they are mentally very alert. The Aries child if taught the responsibility of his power can be a wonderful help in training his younger brothers and sisters, as he is a natural born leader and they will be willing to follow him. Knowing what the tendencies in your child are, just think what a wonderful help you can be to him!

There is another important thing in the child's life at this time and that is *love*. Bed-time is the most important time for planting vibrations of peace and harmony in the hearts of the little one. From an occult standpoint, this craving of the child for love is quite natural. We know that the thymus gland in the child contains an essence given by the parent. This gland is ruled by Venus, the planet of love. Therefore harmonious relationships between child and parent can best be made by the Venus vibration of love and harmony.

When the child is young he considers himself as part of the family. The reason for this is that he is not yet able to manufacture his own blood, and the thymus gland, found in the throat, contains a supply of blood corpuscles given by the parents, which he draws upon until the time when he can make his own blood. The functions of this gland are a puzzle to many. It is largest before birth and gradually diminishes as the child grows, disappearing about puberty. When the family blood flowed in the child he looked upon himself as belonging to the family

and not as an individual. He is "daddy's boy" or "mamma's boy." This is the period of his life when we say he possesses a common consciousness. He does not know that he is a separate individual.

He enjoys watching people eat as well as eating himself. He will cry if he sees someone else cry. A little girl was playing with her doll and crying as if her heart would break. Someone asked her why she was crying and she said, "The dolly is hungry." They don't even distinguish between inanimate objects, animals, and humans. A little girl of twenty-seven months said, "The basket won't mind me." Another child, thirty-six months old said as she put a caterpillar down on the walk, "He wants to go and see his folks."

Following this period of common consciousness comes the period when they know that they are separate individuals. At this time we find children obstinate, self-willed, and stubborn; not because they want to be but because they have realized that they are separate and can be different. You say to the child, "I want you to do this," and immediately he comes back, "But I don't want to." This is a very important period of the child's life and we should have lots of patience with him. The spirit of the people around, the atmosphere of the home and surroundings, enter fully into the child's nature and become part of him. Don't force him, lead him to a decision in the right way; show him the results of his way of thinking and how he is wrong.

The other day at the Nursery, Mary refused to drink her water. The children always sit at little tables, four at a table, and each child has a cup and an oilcloth mat. They do not start drinking until all the children are seated and do not rise until all are through. We did not insist that Mary should drink her water but when all the other children were through we suggested that Mary should stay until she was through. As a result she was not able to participate in the circle game which followed, and this was severe pun-

ishment to her. You will recognize this stage in a child as soon as you hear him say, "Did you see me do that? Did you see me?" He now realizes that you don't know every thing that he does.

Another thing that plays an important part in the early training of the child is the answering of his questions, which, as you know, are numerous. Some children ask questions just to be asking while others ask to know. The Scorpio child should always be answered as he asks to know, while the Aquarian child often asks just to be saying something. To fail to answer their questions severs an important bond of union with them, but we must be careful not to answer questions so completely that the child learns to depend upon us for all his knowledge. This would tend to limit his observation and initiative.

You might be surprised at some of the things children ask. Here are a few questions that were really asked by children under six years of age:

What makes the dark come?

What does a step-mother step on?

What is the earth made of?

Could a giant take a whole loaf of bread in one bite?

One child asked, "If we didn't have any mother could we do any thing that we wanted to?" It was explained to this child that we had a mother to tell us the right things to do. The child then replied, "God ought to have made every-one with mothers, hadn't he?"

A three-year-old girl talked a great deal about heaven, saying the angels "came down and took us when we died, then we lived again and had lots of pretty things, dresses, dolls, and toys, etc." On being told that the only heaven that we knew a great deal about was the heaven inside of us, she thought a while, and then said, "How do we get inside of us?"

To us these questions seem absurd but to the child they are real problems. When a child comes in from play, all excited, breathless, and tells us about something

that has happened, we should listen to him and we should be interested. If we are interested in their activities we are more sympathetic and can offer more intelligent suggestions. They like to tell their affairs to someone and if we don't listen to them, to their griefs and joys, they are going to bring them to someone else and soon we have lost their confidence. We should do everything possible to keep the confidence of children for then we will share in their difficulties and be able to guide and advise them.

To be a real parent we must study and know our child. Every child is different from any other, and therefore we cannot lay down any set rule that will apply to all. In fact, the same rule will not apply to the same child all the time. So the important thing for you is to "know your child" and astrology is one of the best helps that we can suggest for this. Then we must realize that we are the pattern which they are following. We are providing their environment which is so important during these first years.

You may know the story of the mother who had three sons. They all became sailors. She couldn't figure out why for a long time. None of their friends were sailors, they did not live by the water, and she never talked to them about sailors. Later she realized that the only picture that she had on the wall was one of a huge ship in full sail. Everything in the child's surroundings, even to the smallest detail, leaves its impression, either for good or evil.

To be a parent is a great privilege, and we should look upon a child as a gift to be loved, guided, and allowed to grow in the way that is best for his development. No effort should be too great to put forth in preparing ourselves for the great task before us. We must remember that we are the patterns, the examples, and we cannot expect more of our children than we do of ourselves. Let us take an inventory of ourselves and check up on our actions. If we are not like the ideal that we are holding before our children, let us at least take one step toward that goal.

Meditation

BY O. HARCOURT



IN all the teachings of religion and philosophy one finds the injunction to enter into the silence, in other words to meditate, in order to gain expansion of consciousness. Actually every new idea contacted for the first time is an expansion of consciousness, but two forms of expansion are specially sought by occultists and mystics alike in entering into the silence, namely, development of spiritual power, and that most exalted form of expansion open to humanity, Cosmic Consciousness.

Ordinary objective clairvoyance, that is, seeing into another plane of being with open eyes, i.e., while wide awake, is merely an extension of normal sight. This form of mediumship is greatly coveted by a large number of people, usually in order to obtain personal power, or as a means of earning money. It is the power of receiving higher vibrations which they are anxious to develop, though they may not understand it by that name.

All around us, constantly impinging on our body, penetrating its countless cells, playing upon its nerves, influencing its brain matter, changing the form and color of our higher bodies, are millions of vibrations of which our senses are unaware. An excellent illustration of this was once put forward by a writer on such matters. "Imagine," he says, "a piano of forty-nine octaves at which a musician is seated. He is not able to use more than two and a half octaves of the piano, all the rest is unplayable by him. He does not even know that the greater part of the instrument is there at all. The piano represents Nature, the musician humanity."

We are all musicians seated at the piano which is Nature, but can contact only a few vibrations of her mighty forces; outside that limited area all is un-

tastable, unsmellable, intangible, inaudible, invisible. But to those who have learned to use a note or two more of the Cosmic Instrument, the veil between this world and the next has grown a little thin and lets in a glimmer of light. For one who has succeeded in training his higher senses the veil can at times entirely disappear, leaving the pictures seen upon other planes clear and steady.

We call the next world the unseen world, but that does not mean that it is unseeable. It is veiled to us in a general way because it consists of matter strange to us, producing conditions which we cannot grasp.

Humanity has the senses in duplicate. The mind can perceive on its own, as it were; without the intervention of the physical senses, it is capable of receiving impressions recorded on the inner planes and of passing them on to the brain by a process of which we know—absolutely nothing.

The physical sense of sight is peculiar in that we can turn it off at will and substitute for it the corresponding super-normal sense. We can then see with eyes either open or shut.

The wonder is that the brain can record and remember that which the physical senses have never contacted. That one can, for instance, see in meditation places and people, and hear the latter speak, is not so surprising as the fact that one can remember that which the portion of the brain which records these happenings has never seen or heard with the physical senses at all.

If we have a strong desire to expand our consciousness on higher planes by entering into the silence of meditation, let us see by what means it can best be done.

Let us find a quiet nook, either indoors or out, and arrange to be undisturbed for at least an hour, or better still, for

an indefinite time. Having secured this interval of peace, let us sit still with shut eyes, composed in body and mind. We must protect ourselves by a short prayer or by uttering a sacred Name. Then let us imagine ourselves in beautiful surroundings, either in the midst of a lovely landscape, or in a building, say a church, creating it in our mind's eye exactly as we should like to have it. This picture must be kept firmly before the mental sight; it should not be allowed to fade out or to slip to one side, which it will do persistently at first unless dealt with determinedly.

Perhaps for a long time nothing will happen, but it may also be that the very first time we make our attempt we shall see beautiful and interesting things.

We may be shown symbols, or receive instruction, or advice.

In any case there will be a gradual unfoldment of powers and faculties. These will bear fruit later on. So long as consciousness is maintained, so long as we remember that "I am I," and that "I am here," we cannot be obsessed. We must remain conscious of this world, even though that consciousness be sometimes very far in the background, for there will then still be enough left of the "I" to stand on guard. Relatives and friends will, of course, say that this is all imagination.

What is imagination? It was called by the ancients the "diaphane," because it lets through its transparent quality the impressions it receives from the Inner Light and conveys them to the physical senses. Imagination is the power of conceiving images, it is the reflection in man of one pole of the creative energy of God. It is a reality, the power behind all the great deeds which sway the world, behind the inspired words of the Scriptures, the works of the great writers and poets, and the teachings of the founders of religions.

Their powers were largely based on meditation. We call it today "entering into the silence," where alone God's voice is audible. No amount of ordinary training can lead to development of the intuition, we have to reach a new level of consciousness, in which Truth is revealed.

Beginners may find it necessary to build up a picture of a place in which to imagine oneself, where they can look at whatever may be shown them, or receive what beings may arrive. This kind of building up is called creative imagination.

All who meditate in this way learn in time to discriminate between the false and the true, between their own building up and those flashes of intuition which initiate genuine occurrences (I do not like to call them phenomena); and the appearance of beings whom we can both see and hear. For by this system clair-audience as well as clairvoyance can be developed.

One learns to recognize that which is true by signs peculiar to one's own individuality. This cannot be explained to others, for the miracles of form and sound which are thus revealed are for oneself. The existence of that which we see and hear can be tested by synthesis, and by that alone. If seers all down the ages, in many lands and working quite independently of and unknown to each other, see a certain object or scene on higher planes while in deep meditation, then that scene or object can be regarded as actually existing. It is in this way, by persistent and patient receiving, recording, and transmitting to succeeding generations that occult knowledge has been obtained.

True seership includes of course, "reading the Akashic Records" [Memory of Nature], or it can in time lead to that. *Akasha* is a Sanskrit word meaning "the Shining Light." The Israelites called it "the Unknowable Wisdom." One of

Where a man has a passion for meditating without the capacity of thinking, a particular idea fixes itself fast, and soon creates a mental disease.—Goethe.

Though reading and conversation may furnish us with many ideas of men and things, yet it is our own meditation must form our judgment.—Dr. I. Watts.

its symbols is a shut eye, which is significant. Another of its symbols is the blossom of the acacia tree. It is just possible that the word acacia may have some connection with Akasha, but the link is not found in any dictionary. Our Lord is said to have been crucified on a Cross of shittim wood, shittim being the Hebrew for acacia, a tree extremely prevalent in Judea.

A novice in meditation, unless specially gifted, may at first see merely pictures, but later he may receive teaching in the form of symbols, or words standing out in letters of light. He may hear words which seem to come from inside his own body, at the same time giving him the impression that they are issuing from the being he sees before him.

Are visions less likely to be true because they are invisible on the material plane? The eternal things are all invisible to our open eyes, such as electricity in its higher forms, gravitation, centripetal and centrifugal force, the gases—to say nothing of the great spiritual forces which rule the world, Love, for instance, Wisdom and Intuition. "The things which are invisible are eternal."

By means of meditation we may develop intuition, and in time learn how to contact ultimate reality through the veils of complication and diversity which break up into a million facets the working of our minds. We can "build us more stately mansions," and leave "our low-vaulted past" behind for a while and dwell in peaceful spots wherein we can rest. Ruskin has said that if we think beautiful thoughts we can build houses without hands for our souls to dwell in. On the outside of a very old house in Germany I once saw the following inscription:

"We build here on earth big houses
and forts,
And are but alien guests,
While in the realms above, where we
shall live for long,
We build not at all."

An argument frequently brought forward by the sceptic as to the results of meditation is that the things we see cannot be real because they are not made of matter. The four elements, of which all matter is composed, exist, according to the ancient Israelite tradition, on every plane of being, becoming more and more spiritualized as they ascend the scale. The higher worlds of being of the ancients are metaphysical regions where the physical no longer holds sway, regions of both consciousness and matter, for every state of consciousness has its own grade of matter. If we think of it as substance instead of matter it becomes more intelligible.

Meditation is a help towards making the link between our lower and higher selves. When God called to Adam in the garden (Gen. 3:9) He is said by some to have been summoning the spiritual Adam, the higher self hidden in every human being, which endures through all incarnations, the Adam Kadmon of the Ancient Doctrine.

"Arise from thy sleep and remember
thou art a King's son."

"Arise and shake off thy foul body of
dust."

These, and many other callings forth of the Higher Adam are to be found in the writings of the Christian Gnostics.

As for the timidity sometimes felt by beginners as to what they might see of evil or ugliness, they should remember that their motives should be the sincere desire to help others, rather than curiosity or self-glory. Protected by purity of purpose, in meditation we can, with practice, exclude evil. In our experiments we arrive at putting faith in the reality of the world to come, to believe, as Victor Hugo says, that "the tomb is not a blind alley, it closes on the twilight but opens on the dawn."

Every one of us has at times flashes of intuition regarding survival after death. Every vision, every intuitional revelation of spiritual things, is one more

clogging sheath of the spirit cast off, one more veil pushed aside of the many which hide from us the glories of the other planes.

If, during meditation, teaching by means of symbols reaches us, we may be sure that something valuable is being put forward. Symbolism is the synthesis of religion, for spiritual meaning can be better expressed in symbolic pictures and actions than in words. And that is why the Mysteries, that is, symbolic rituals, came into being.

Meditation is one of the links in the

Divine Chain of Life. A great German seer who has passed to that further shore he described so wonderfully, tells us, "If you can see soul-pictures and reproduce them in such a manner that others can understand them, you are already following the Path, for you are calling up in them the desire to redeem the world. All who are filled with that desire are alive, all the rest are asleep."

We live unconsciously in many worlds at the same time. It is a relief and a consolation to reach in meditation a realm where we can find beauty, peace, and love.

Life's Candle

BY CHARLOTTE E. PEIRCE

CHRISTMAS EVE: I had spent the evening with friends and neighbors singing carols and rejoicing in the birth of our Lord. I left for home early for I still had to finish a little present for my cousin with whom I was to spend Christmas day. It was past midnight when I went to bed and after saying my prayers I relaxed and composed myself for sleep. Just as I was on the point of dozing off I thought I heard the door of my room open. I sat up with a start and there just inside the door stood my mother, my mother who was more than 3000 miles away. I was so taken aback that I could not even whisper her name. I just sat and stared. She was dressed in a long white gown and held in her hands an old-fashioned candlestick with a burning candle. The flame of the candle was flickering badly and my mother was shielding it with her hand doing her best to keep it from going out. After awhile she succeeded and the candle burned with a bright and steady flame. Then my mother looked up, smiled, and walked backwards—*through the closed door*. For a minute I sat there too stunned to move. Then I got up and went to the door. It was locked just as I had left it before I went to bed. I sat for a while on the edge of the bed trying to figure it all out, and

couldn't, so finally I went back to sleep.

Four weeks later I received a letter from my mother telling me that she had been very sick Christmas Eve, so ill that the family thought she wasn't going to live through the night. And she went on to say that all her thoughts were with me, her only girl so far away, and she prayed with all the strength that was left her to God to let her live long enough so she could see me once more. The Lord answered her prayer and gave her a new lease on life for when I received her letter she had nearly recovered from her illness.

This happened some twenty-three years ago and my mother is still alive today, still waiting for me to come home. Being of an orthodox faith she has the idea that she can't see me any more once she is dead. At the time this happened I hadn't heard of the Rosierucian Teachings and therefore I did not know what to make of it all. Today I know that it was possible for my mother to leave her body and come to me and give me this symbolic message that all would be well, although she was so very ill at the time, or perhaps because of it, for being on the point of death her higher and lower vehicles were only loosely connected and it was possible for her to leave her body and come to me.

An Occult Lesson from Hamlet

BY OTTO GEORGI



IN the very first scene of the greatest of Shakespeare's plays a ghost comes stalking upon the stage—a dreadful spectre that frightens even two hardened soldiers and a sceptic scholar by its stark reality. A questioning mind may ask: "Are there really ghosts at all or are they just the figment of a poet's fertile imagination?"

Let us see what Shakespeare knows about ghosts, who were, by the way, a favorite theme throughout medieval times when people lived very intimately with nature and the mysterious unknown played a vital part in both religion and superstition. The stage for this famed tragedy is set in the eleventh century and the happenings are briefly the following: Two soldiers on their nightly watch before the castle of Elsinore in Denmark notice from their high platform shortly after midnight an apparition, which shows itself two nights in succession, and since they are perplexed as to what to do in such strange cases, they call upon Horatio, a close school friend of Prince Hamlet, to witness the unusual spectacle. They believe that he, being a scholar, knows Latin so that he by an adequate formula might perhaps exorcise the possible menace. The apparition manifests itself again in the presence of Horatio and as before is attired in full armor having the appearance of Hamlet's father, who was King of Denmark prior to his death two months previous to this occurrence. The ghost remains silent, however, and after several questions have been hurled at him, the soldiers try to stab him with their spears. But they soon find that the form is "as air, invulnerable, and vain blows but mockery."

It so happens that the spirit disappears when a cock crows, and this fact corroborates the popular superstition of the occult powers of the rooster. How close, however, superstition and profound

occult reality may come is illustrated in the following interesting passage—

"Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long;
And then, they say, no spirit can walk abroad;
No fairy takes, nor witch has power to charm,
So hallow'd and so gracious is the time."

As students of mysticism we know where this *hallowedness* at Christmas time originates. It is no less than the powerful Christ-Spirit who attains at that time His maximum brilliancy because of the perpetual and periodic sacrifice on the part of this compassionate Being in order to help divert a world fettered by spiritual ignorance from its steady downward path. Although caused mainly by exceeding selfishness, it must be admitted it is the almost inevitable result of confining spiritual egos in a robe of self-willed flesh. Thus we see a cosmic drama unfolded behind this *crowing of a cock*.

Just before the apparition fades away, Shakespeare puts some very significant words into the mouth of the sober and level-headed Horatio—

"Speak to me:
If there by any good thing to be done,
That may to thee do ease and grace to me,
Speak to me: . . .
Or if thou hast uphoarded in thy life
Extorted treasure in the womb of earth,
For which, they say, you spirits oft walk
in death . . ."

Now these last lines are of importance to the occult student, for the earthbound soul, which is often known to psychics, may become a veritable nuisance to highly sensitive persons.

The atmosphere created when invoking or holding communication with disincarnate spirits is so unwholesome, or even dangerous, that the Elder Brothers of the Rose Cross have warned their charges against participation in seances if they desire to tread the path of positive clairvoyance. In a murky spiritual atmosphere no one can become "clear-seeing."

In *Hamlet* we have a drastic exposition of the dangerous practice of listening to spirits. Hamlet lends a willing ear to the revengeful ghost, and as the young prince offers a fertile soil for the ghost's intentions a vicious cycle is at once set in motion, in the course of which no less than six persons find a tragic death.

The sequence is somewhat as follows: The watchmen who first beheld the ghost think it their duty to inform Hamlet, and he, after hearing of the episode, joins eagerly the watch of the next day. Shortly after midnight the ghost appears again almost as punctual as a circumpolar star and bids Hamlet follow him. His friends try to hold him back with the warning: "What if it tempt you toward the flood or to the dreadful summit of the cliff . . . and there assume some other horrible form which might deprive your sovereignty of reason and draw you into madness?"

No; such weak arguments do not impress the impetuous young man, for he is quite sure of himself and even retorts with this very true reply: "And for my soul, what can it do to that, being a thing immortal as itself?" So Hamlet follows his father's ghost to a secluded spot where he speaks to him alone and tells him that his brother Claudius had murdered him by pouring poisonous henbane into his ear while he slept in his orchard. Everyone had believed that the beloved old King had died from a snake bite. The ghost closes his startling revelation, after having hinted at the horrible state of affairs in purgatory, with these fatal words: "If thou did'st ever thy dear father love—Revenge his foul and most unnatural murder!"

Hamlet of course is furious at his uncle

Claudius, but somehow he dallies in the execution of his ordered task. His sensitive nature rebels at the brutality of being obliged to murder; and, after all, the ghost may have been an evil spirit, for "the devil has power to assume a pleasing shape." So the prince feigns madness to be better able to set a trap by which he might catch his uncle's conscience. He hires a troupe of traveling actors and instructs them—with now classic words—to enact the infamous deed just as the ghost had described it to him. When the dramatic climax arrives, Claudius is so frightened that he stops the performance abruptly. Hamlet chuckles within himself for he knows now that his uncle is the culprit.

Intrigue follows upon intrigue, and in the course of the play two families and two of Hamlet's school acquaintances lose their lives under the most peculiar circumstances.

So we see in this very pertinent object lesson that nothing is gained by revenge; in fact, unspeakable misery is created continually the world over by this un-Christian spirit of retaliating for one's grievances, which in most cases are based upon sheer selfishness.

Some students of the occult are ever ready to excuse everything with *ripe destiny*. As Christians, however, we may emphatically say that a large part of the so-called karma can be either avoided entirely by forethought, or transmuted, that is, changed, by consciously and willingly making efforts in the right direction which will readily be pointed out to those who seek earnestly the royal road to correct living. But once we align ourselves wittingly or unwittingly with a cause we must face the inevitable consequences as shown in *Hamlet*. We may seek the cause of this tragedy in the ambition of the king's brother who vied for the throne, and, last but not least, in the words of a dangerous earthbound entity, which maddened with revenge, gives to a sensitive and ready young man these sinister psychic whisperings—*Revenge his foul and most unnatural murder!*

"The Riddle of Life"

BY ELIZABETH WEIDMAN



THE silvery moon hung low and full in the eastern sky, casting shadows of events to come. The head of the great Sphinx rose mysteriously through the shades of the night.

A man and woman were walking slowly, between the paws of the huge stone image, seeking an answer to the eternal question, *Why?*

The man was tall and in the prime of life, and his companion also tall in appearance, showed dignity and grace as she walked beside him.

He was a great man and for many years had been in the eyes of the public. For some reason, unknown to him, the love and esteem of his world had begun to pall. He was tired, tired of the glamor of the outside world, tired of the pretense of those who were around him. He wanted rest, peace; to be alone with himself for once. Some inner force seemed to compel him to leave his country and travel far away. After giving it due consideration, he placed his affairs in the hands of a trusted friend, and took passage for Egypt, the land of mystery and perhaps of new beginnings.

She was an actress, famed for her beauty and the deep feeling of mysticism that her acting had always portrayed. Lately she had become very tired of acting make-believe parts, when she wanted to live as she somehow felt that she should. There were depths to her

nature that had not been plumbed, and the intense desire to find out for herself just what life could hold had prompted her to take sail alone, one morning, on a boat bound for Cairo. Then she had traveled by camel to the great desert. She had been told that the Sphinx, whose age no one could tell, would answer all riddles, and that the solution to her life might be divulged.

They had journeyed far, this man and woman. He from the West, she from the North. Both had taken rooms in the large hotel at the edge of the desert. While walking in the garden, eyes to the ground, inwardly musing upon the mystery of life, she suddenly felt a presence, and looking up she saw the man gazing at her, his dark brown eyes asking untold questions. Strange, that instant feeling of having met before—of having been friends; nay, more than friends; and yet in this life they had lived in countries far apart, to meet for the first time on the desert sands.

Her wish to visit the great Sphinx having been his, evening found them at their place of desire.

The man noticed that his companion had become weary and suggested that they rest upon one of the massive stone paws close by. As they sat quietly, gazing into the night, the scent of some unknown flower filled the air. A feeling of mystery, knowledge of unknown things,

seemed to hover over them. The moon which had gone behind a cloud, suddenly pierced the shadows, sending a shaft of light full upon the face of the Sphinx towering above them—a shaft of light, that seemed to strike chords deep within their hearts, bringing the answer they sought.

As they waited expectantly, the scene changed. . . . The pale light grew strong and brilliant, brilliant as the mid-day sun. *Then—*

It was day in a far country. In the private room of a palace the entrance of which was guarded by two massive stone lions, sat a man looking over some plans that were drawn upon papyrus. He was in the prime of life, and it could be seen that he was of tall stature. The very air was filled with his power and ambitions. From a window, where she had been watching the construction of a building, a woman came slowly to his side.

“My dearest, can’t you make it easier for those men out there? Your ambitions are so high that I fear for our very lives. I know you are building for the people, yet you are causing them great suffering. You are desiring these buildings as monuments to yourself, and because of the position and riches that you may receive as a reward. The lash of your overseers is cruel, the men suffer terribly. Surely, you remember what we were taught, ‘Only in selfless service do we achieve greatness.’” There was heartache in her tone as she spoke.

“But who works for others?” the man questioned impatiently. “Everyone for himself; every desire is achieved at the expense of others.”

“But after all, what is greatness? To have riches that we cannot take with us when we pass to the other worlds? To have the flattery of the people without their love? Is that greatness? And yet, besides our son, your happiness is all that I desire. I pray to the Gods that you may see before it is too late.”

The woman walked again to the window

to watch the building in the distance, a monument to the man whose ambitions were greater than his love for his fellow men. The groans of weary, heartsick laborers as they struggled beneath the huge stones were terrible to hear; and through the many sounds could be sensed the mutterings of hatred, of plotting—against the man whose commands they were forced to obey.

As a youth, the man had felt an intense desire to help his fellow men, but in the later years, he had allowed the love of position to grow too strong, and ambition had become his master. Now he did not consider his fellow men, except in terms of self, and the love they once had felt for him, had slowly turned to hatred. Now they were ready to kill him, and his family, also, if the need arose.

The muttering could be heard more distinctly, and presently from the building, swarms of men appeared, carrying shovels, axes, clubs, and even spears. The woman, who had been watching the workers intently, cried out in alarm. The man instantly came to her side and noticing the angry gestures, called to their servants; but no one answered. They had joined forces with the men outside.

“Dearest, you are right, we must flee for our lives! They will kill us if they can! We must hide!” As the man spoke, he drew her away from the window and through the door. “We can flee through the tunnel, into the Temple. I did not know when I caused it to be built that it might be the means of saving our lives. May the Gods protect us!”

Swiftly they passed through the hall and into the room where their little son lay sleeping. As they bent over the bed of the child, the man held the woman close but for a moment, then quickly lifting the boy from his crib, he urged that they try to reach the door of the tunnel. They heard the shouts coming closer, as the angry mob started to climb the steps to the palace.

“We must leave at once! They will soon be here!” Again they had to pass

through the hall, and into a small chapel built of rough stone. The man walked hurriedly over to the east wall and gently pressed his hand upon a slight crevice. Immediately a small door swung inward, barely large enough to pass through. Taking a torch from a socket in the wall, he went quickly to the altar upon which a bowl of sacred fire was burning. The air seemed to tremble with the shouts of the angry mob as he closed the door behind them.

"They are in the palace now, soon they will be in our room. Hasten, my love, else they will be upon us. If we can only make the Temple before they find the entrance to the tunnel!" The way seemed very dark and the steps were narrow, even with the light of the torch, at times seeming almost impassable. But they came to a door that led into the Temple. As he glanced at the child, asleep in his arms, he gave a deep sigh of relief. For the time at least, they were safe.

A tall dignified man dressed in a flowing white robe, and with snowy hair like a halo around his head, came to greet them. He was the high priest of the Temple, and had been their private teacher for many years.

"It has been a long time since you have honored me with your presence. Have you forgotten the lessons that I tried to give you?" The priest, as he spoke, gazed sternly at the man.

For shame the man could not answer. He could only bow his head. But the woman bravely spoke. "Father, forgive us for our lack of friendliness, but do not question us now. We are in great danger; our lives, and the life of our son, whom you love, are lost, if you do not help us."

"My daughter, I know why you come to me now, and I make you welcome. But you cannot stay here. The men are very angry; they will stop at nothing; they may even destroy the Temple. I cannot offer you protection but I can help your son. If you will leave him to my care, I shall see that he is not harmed." The priest gently took the boy from his father's arms and passing into a small

room, laid him upon a narrow white bed. The mother, who had followed the kind old man, bent over the sleeping child, and gave him one last kiss before joining her husband, who had been looking through a small window at a group of workers approaching the Temple.

The workers became more menacing, as others joined them from different parts of the city.

"Dearest, they have found us, I must go. The kind Father is right. Our boy is safe and perhaps you will be also, if I leave. If I stay, you are in danger." His voice was filled with pain, as he watched again through the window.

"But I shall go with you. My place is at your side, in life or in death. The Father will take care of our son." As the woman finished, she passed swiftly to the side of her husband, who held her close. Then they knelt before the priest, who sorrowfully placed his hands upon their heads and blessed them. "There is a door, that is not used any more. Perhaps you can escape from there. May the Gods go with you and keep you safe." With this last benediction ringing in their ears, they passed from the Temple.

It looked as though they were to get away. There seemed to be no one around, and yet, as they left the Temple, they were surrounded by the angry mob, springing up from apparently nowhere. They tried to go back, but the door they had come through had closed; the kind priest could not hear them call. As the crowd forced them back against the Temple wall, the man called out, "Why are you doing this to us? what have we done? Haven't we helped you to build, and make this country a richer place in which to live?"

But the crowd shouted, as one voice, in derision, "Yes, you have made this a richer country, but not for us. You haven't helped us, you have made us suffer. You are destroying us; therefore you must die. Down with the man, and his family, who dare to call themselves our friends!"

The man, silent, sensed the futility of

the struggle, for they were hemmed in on all sides. As he gazed upon their fury, he asked himself, *Why?* Why did people have to be born, if but to die? Why were they allowed to build and before they could see their desires finished, see them lying in ruins around them? Why did his companion, who had harmed no one, have to suffer as she was suffering now? She had done no wrong, save in loving him too much. She had wanted to live, but only for him and their son.

The people in the mob could not know this. They had become bloodthirsty, and only blood could quench their fury. The priest would save their son, but they must die. In a few minutes it would all be over.

Too late, he realized that it was his greed for power that had caused this tragedy. Too late, he knew that they would be torn apart, to meet no more.

Did he really think *No more?* Ah, no; there was life somewhere, and they would meet again. The Gods could not be so cruel that They would make death final. If life for the Gods was eternal, then life for man must also be. Man after all, was a God.

The woman, as if reading his thought, glanced up at him and smiled. Her courage filled his soul with a greater love than he had ever known. In the tense atmosphere her whisper came to him clearly: "Sometime we shall meet again, we shall know *Why*; and perhaps be given another chance to work. Not for ourselves, but for others." And then as the mob surged closer, "Kiss me for this time. I'll be waiting for you somewhere."

As he clasped her to him, and pressed

a kiss upon her trembling lips, an arrow flew through the air, piercing them both. In death, as in life, they were together.

Dazed, the woman looked up at her companion. He looked at her lovingly, and spoke slowly: "Yes, my darling, those two were you and I in some far-off land. We were given a chance to serve our people, but failed, because we had placed ourselves first. Our human, personal love, and power, meant more to us than the happiness of our fellow men; therefore we were punished by having that taken away, and we also lost our lives through our greed. From the North and the West, you and I have come together again, to fulfill our destiny. The riddle of life is solved. *Life is eternal.* We are here to learn certain lessons. When through selfishness we fail to do so, we must come again, and go through perhaps even more trying experiences, until we do know how to live. Man seeks everywhere for happiness, but finds it only in 'loving, self-forgetting service.' We again have been given the opportunity to serve. You in your portrayal of character, upon the stage, can present the very finest of ideals, that others may strive to reach. I, in public life, shall also try to benefit my fellow man. Together, we shall not fail."

As the man finished speaking, they arose and departed into the night. The eastern moon cast a soft glow of light around them, as if to bless the great work that they were resolved to accomplish—the great work that they had left undone in a previous life.



World Remedy

BY KITTIE SKIDMORE COWEN

*"Look! the clay dries into iron,
But the potter molds the clay;
Destiny today is master—
Man was master yesterday."*



NOT only the thinking man and woman but the masses of humanity have come to realize that under the present conditions the world is not exactly a pleasant place in which to live. Everywhere we see the homeless, the unemployed, begging for work; more and more men, women, and children look needy and unkempt; and generally speaking there is little money with which to purchase the bare necessities of life.

Humiliation, deprivation, hunger, even starvation, are staring thousands of people in the face. All this on a globe that is rich in gold and silver, covered with fertile soil and bountiful timber, supplied with water, and with golden sunshine falling over all; in fact, everything provided with which to build homes, furnish clothes, and procure food. Added to this is the dominant mind of man, capable of taking all sorts of primitive material and fashioning it into that which not only furnishes the necessities of life but comforts and luxuries as well.

If we are living in a world of plenty, which we are, then why should we find ourselves in such a sorry plight? And the whole world, generally speaking, is in the same unfortunate condition. The people of China and India are suffering for the necessities of life. China and Japan are at war. India and England are not cordial, to say the least. All Europe is mobilized; no one trusts Russia; Spain is yet in a state of turmoil; and the United States is watching each of them and desperately striving to maintain neutrality, lest such a war be precipitated as shall make the whole earth a

shambles. All this in what is supposed to be a civilized world.

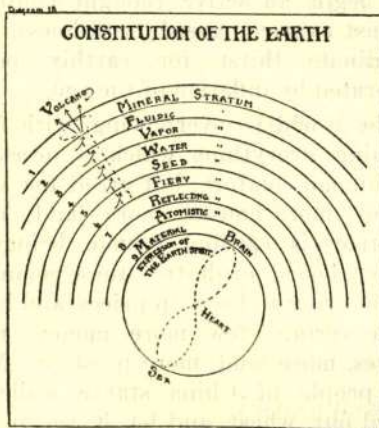
All are children born of the same Father-Mother Parent, the God of our universe, all working for one common end—the development of the God within, the unfoldment of the embryonic potentialities within each individual into God-like powers—yet apparently hopelessly entangled in a web of their own making, a web composed chiefly of hate, greed, anger, envy, lust, deceit, vindictiveness, fear, wastefulness, and revenge, every one of which is evil and has no place in the environs of the evolving man and woman.

Now what is the cause of the condition which exists in the world today? In the first place let us remember that each and everyone of us is a God in the making, as told by Paul in the third chapter of First Corinthians. If we are to become gods, then ultimately we shall become creators of universes, and in order to do that it was necessary for us to become individualized, which is indeed one of the principal objects of our evolution: *Self-conscious* and *separate* during evolution; *self-conscious* and *united* during the interlude between manifestations.

Self-consciousness has created in us a feeling of separateness, and in most of us this has developed into a form of selfishness which ranges, according to the individual, all the way from the I-consciousness to extreme disregard in all things for the feelings and rights of others. The principal ways in which this selfishness expresses itself are greed, de-

ceit, fear, wastefulness, recklessness, unbelief in a higher Power, unleashed emotions, vindictiveness, envy and jealousy, lust, anger, and hate, all of which set up destructive vibrations that are disastrous in effect. And it is exceedingly interesting as well as appalling to note how these inimical forces, generated by mankind's extreme selfishness, the root of all our trouble, work and express themselves.

The Bible states that God made man and gave him dominion over the earth, and no one realizes the absolute truth contained in this statement more than does the occult student who has gained at least some slight knowledge of the contents of the interior of this globe on which we live. He knows that the earth is not composed of a solid homogeneous substance, but that, on the contrary, it



is formed of nine separate and distinct layers or strata of substance of different thicknesses, all of which surround a central spiritual core which is an expression of the consciousness of the Earth Spirit, the Christ. He knows that in the seventh or reflecting stratum are to be found certain forces which are known to mankind as the "Laws of Nature." Here they exist as moral or immoral forces according to earth conditions, for at all times they are an exact reflection of the moral or immoral status of mankind and are the general agents of much retributive justice, whether "good" or "evil." They are the cause of

abundant crops, also of no market—a reaction to greed. Greed may acquire plenty, but when that which one possesses cannot be turned into profit it becomes a veritable curse to the greedy soul who coveted and acquired it.

The reaction to deceit worked out through these nature forces may be discovered in such occurrences as large heads of wheat containing puffy, diseased grains inside each separate sheath or covering. Fear develops a restricting effect upon these forces, resulting in scanty crops and shrinkage everywhere. To wastefulness they react with famine; to recklessness with wind storms. "Sow the wind and reap the whirlwind." To unbelief in a higher Power their reaction is crystallization of the earth; hate induces destructive out-of-season freezes; unleashed emotions incite them to cause floods and inundations; vindictiveness results in their producing an interlocking of the vital and desire bodies of the earth; envy and jealousy induce earthquakes, the splitting of the earth into divisions; lust stirs them into sulphurous reaction, and anger impels them to indulge in volcanic outbursts.

Knowing the causes which result in all this reactionary destructiveness, what then is the remedy? It has been stated that these nature forces are an exact reflection of the moral or immoral status of mankind. If the immorality of the human race has caused and does cause these forces to create such havoc upon and in the earth, then man's moral actions would and do incite in them beneficent reactions.

When man overcomes selfishness, ceases to indulge in greed, and begins to practice charity, he will always find an outlet for his products. When he no longer practices deceit, and radiates sympathy for all, Mother Nature will no longer deceive him. When he replaces fear with courage, she will reward him with bursting granaries—and an adequate market. When wastefulness is replaced by frugality, famines will become unknown. When

recklessness is superseded by care, the wind will be tempered to the shorn lamb. When belief in a higher Spiritual Power supersedes unbelief, crystallization will give way to adaptability. When vindictiveness—revenge—becomes transformed into forgiveness, the interlocking of the desire and vital bodies of the earth will be loosened, and spiritualization of both vehicles will be evidenced. When envy and jealousy give place to joy in another's happiness, the earth will cease to be torn apart with seismic disturbances. When lust becomes transmuted into chastity, sulphurous reactions will cease. When anger gives place to self-control, volcanic disturbances will become unknown. And when hate gives place to love, the whole earth and all that is thereon and therein will become glorified.

These same nature forces when animated by good bring rain when needed, shift the clouds, and let the sun shine on the earth. They temper the winds and change their direction; they form coal, oil, iron, silver, diamonds, and many other precious substances which the earth contains. They are either a blessing or a curse to mankind, but it is mankind that directs their course and is responsible for their activities and the nature of them, and not an avenging God or a traitorous devil.

We now know the conditions as they are in the world today; we have had the cause of these conditions explained to us, and the remedy has been pointed out. Now the question is, How are we to go about applying the remedy? The application of the remedy is an individual matter; and when we say this and then think of all the people there are in the world to whom the word "individual" applies, the case on first thought may appear to be hopeless. But that conclusion is far from being right. There is nothing hopeless at all in the present state of affairs unless *thinking* makes it so. And if thinking makes the remedying of conditions as they are today seem hopeless, then thinking can just as easily

correct the present conditions; and that is exactly the thing which must be done.

Humanity constitutes one great whole just as much as do the facets of a diamond enclose one single stone. What injures one person in deed and in truth injures all, and what benefits one just as truly benefits all. The strength, the power, of a nation depends on its people, but the minds of those people, and accordingly their acts, may be swayed for good or bad by the powerful thoughts of a single individual. Thought is the force which rules the world today, not implements of war, be they ever so efficient. Constructive thought generated by dominant individuals who have gained a considerable degree of self-control, and whose hearts are aflame with love for humanity, must blaze into life and begin an active thought campaign against avarice, greed, selfishness, and inordinate thirst for earthly power generated by inflation of the ego.

The world is overflowing with food, clothing, everything which is necessary for human comfort; but greed for more money, more houses, more land, more prestige is causing human beings to corner, hoard, or destroy these commodities in order to keep up prices, and bring to a certain few more money, more houses, more land, more prestige. Must the people of China starve while we hoard our wheat and let it rot in the bins? Must those of India go naked while we plow our cotton underground in order to prevent overproduction? Must children go hungry while we dump fruit and milk into the rivers?

Such atrocities cannot go on for long without a just retribution overtaking those who permit them. Famines, earthquakes, tornadoes, volcanoes, floods, pestilences, great hordes of them, are even now at our very doors. Would we keep them back, would we transmute their gigantic man-generated power for evil into good? Then we must turn about face and demand that those in positions of trust and in high places devise a just

means of distribution of the necessities of life to all mankind. Let us build such a powerful thought-form of "work for all and a just distribution of the world's commodities" that the very Powers of the universe will rise up and come to our assistance, bringing with them a plan that is just, right, and workable. And when such a plan has been devised, then it will be our duty and privilege to stand shoulder to shoulder with those in authority in putting it into operation.

Thought-power is a creative force, and

when it is directed by righteousness it will turn the minds of our people, the people of the whole world, into channels of right action. Let us cease to think in terms of national boundaries. The world is our country, and every man and woman in it is our brother and sister; and furthermore, what is good for one is good for all. Let us pray for light in this great world crisis, and the Sun of Righteousness will certainly shine through and illumine our hearts and minds.

A Veteran Speaks

BY RALPH W. HUNTER

Reprinted from AGENDA, September-October, 1939.

*I cannot forget.
 Even though I sleep,
 There is no freedom
 From remembrance of this—
 Two soldiers meeting face to face,
 And I the stronger.
 I lunged, the sharpened steel
 Pierced through and found its goal.
 He did not fall,
 But stood there; and I saw
 Blind hatred fading from his eyes,
 Replaced by wonderment.
 Stiffly, his lips then moved,
 And in one curious, searching word,
 That caught and held the bewildered cry
 Of all the warring world,
 He asked me, "Why?"*

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 Character of Capricorn and Saturn

BY JOHN JOCELYN



HE character of Capricorn endows its natives with the quality attributed to the Goat; the ability to climb cautiously from crag to crag and summit to summit; ever ascending, the place of the mountain peaks seems to be their happiest habitat. Capricorn confers the powerful inner impulse to produce a progress that is both physical and spiritual which the occult-minded soul understands. At the same time there is a social sense peculiar to this sign which also demands satisfaction, and seeks it in obsequious conduct where place and power are concerned. This in its negative phase can descend to downright objectionable servile fawning, and there is no doubt that Dickens had this sign in sight when he created the character of Uriah Heep who ever unctuously washed his hands with an invisible soap.

Consciously or unconsciously Capricorn natives have within them a power of authority over others and it is this mode of mastery which ever brings them to a place of power or responsibility onerous or otherwise: family, local, national or world-wide. We may cite in passing such classic examples as Oliver Cromwell, the short-lived Lord Protector of England, and Napoleon.

The sense of power, authority, and responsibility in Capricorn becomes admirable only in proportion to the actual amount of Christ-consciousness manifesting in the individual. The more this

power of practical mysticism is possessed the finer and higher the success, at least spiritually and eventually practically, for it should be etched into the mind that the dual factors of Practical and Spiritual inhere in this sign in marked degree.

We see an outstanding example of the practical mysticism of this sign in the late President Wilson with his Sun in Capricorn and Moon in Aquarius, with the Saturn exaltation sign of *union*, Libra, rising at birth. His was the idea of the League of Nations which his own country repudiated, which repudiation increased the chaos to produce this reign of Night and Terror. Yet this Christ Idea from a soul saturate in the need and nurture of Saturn will yet live, grow, and be required upon a world whose people shall be forced into Friendship.

True power comes to the Capricorn soul in proportion to his moral-spiritual growth. As the brain expands and the intellect becomes lighted by the Christ Intuition then do these natives cease to react to the gall of jealousy and that fearsome antipathy which causes them to live incessantly with the idea that someone is about to steal their place, power, or prestige. As the Capricorn native dissolves the darkness through the growing flood of the Christ Light which shines in that darkness, positive power and swift advancement is pressed upon him.

The paradox of Capricorn is a para-

dox of Scorpio, for heaven and hell, the darkness and light, inhere in both signs in their opposite phases. The Light of the Christ informs each aspect: in the night-side force of Saturn and in the power of the day also. In both cases it is the Power of the Sun of Righteousness, and Paul in firsthand testimony says, in Second Corinthians, the fifth chapter: "For we must all appear before the judgment seat of Christ that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men." Again, when Peter preached to the household of Cornelius, we see that he became commissioned through Christ, for observe his words in Acts 10:42: "And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead."

Saturn and Saturnine forces make for gloom and darkness, for Saturn is the darkness into which the Light shines. As more people manifest the negative phases of all signs, it is not surprising that Capricorn souls invariably show out the dark, dour side of this sign. The Jews are ruled by this sign and the Saturnine force of utter gloom and dark melancholy becomes oppressive if one lives among them. India is also ruled by this sign and the meditative mind here is seen ever ruminating, with the negative force playing upon the people to prevent their attaining completion and mastery where the personality and the natural physical resources of the earth are concerned.

So strong is the force of philosophy in this Capricorn sign, and the mind of these natives so searchingly scrutinizing, in a gaze incessantly inward, that sometime, some life, all of them come to an elevation of consciousness and evolution which discloses the Light that was ever shining in the darkness! Out of the condition of inevitable destiny which this sign invariably confers—the oppression, limitation, frustration, delays, and denials—out of the darkness of this forma-

tive building soul-force, there at last comes the Light of the loving, living Christ! And even the recalcitrant Jews and the backward Hindus will come into this realization of the Christ, as will the whole world.

The curse of a negative Capricorn is the lack of power to perceive the spiritual Christ Light which shines in the darkness. These cannot discern spiritual reality, and in their egoism and horrible self-sufficiency they believe their ideas and views to be the only right ones—the only Truth, as it were. So strong is the force of Form in this Saturn sign that Spirit often remains untapped and unknown. This condition inverts the Idea of God; and the personality under such state of spiritual death sometimes makes monsters of misrule who betray their stewardship, whether in government or finance.

The soul is veritably sold to the devil under the negative Saturnine forces of Capricorn whereby come suicide and sorcery and every tendency which bespeaks black magic. A compelling power to cheat oneself or others is seen in Saturn's darkness and this is not reversed until the Light break down the false astral illusion. However, it is this Great Illusion in which all the world lives or dies; rather—men move in the "light of darkness," through Saturn-Moon-Mars forces, and reference to this fact is clearly seen in Revelation 12:9, when Christ says: "And the Great Dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels with him."

Real salvation and instant progress for Capricorn natives comes as the Christ Light breaks through into the brain-bound personality, for not till this time will these souls become truly self-effacing and impersonal. The weakness of Capricorn is the thirst for power, fame, honor, and administration, to be known of the so-called great. Jesus referred to them as Pharisees who love the uppermost rooms at feasts and the chief seats in the

synagogues; and greetings in the markets and to be called of men Master, Master.

The mighty power of the Father-force in Capricorn is only truly tapped and expressed as the owners of this sign force realize the Light which shineth in the darkness, for when this Light is comprehended the highest attainments are achieved through the action of the Christ within which is All-Wise, All-Loving, and All-Intelligent. But not until the humanity of Aquarius be added unto the patient persistence of Capricorn is the true force of the Father-fire added to the Christ so that the Christ may say, "I and My Father are One." This means that active intelligence has been added to the wisdom of love and with this fact comes spiritual intelligence.

Not till the fact of fear is transmuted in Capricorn natives can true health be secured, for melancholia and morbid states of mind and feeling saturate and sink these souls and give rise to numerous ailments having rise in the digestive tract and the feeling system. One ruse often resorted to by Capricorn people is the threat of suicide if they cannot immediately get their own way. Their worst enemy then is despondency, a lack of buoyancy, and for this reason such souls are best informed on the mechanics of our life and planet, to know and realize the very real pressure of masses of earth-bound ignorant human beings who exert their wretched state of consciousness upon the people of the earth often to successfully reach those who are negatively psychic here so that they follow the evil forces directed from out of the hells of humanity.

The ideas of place, power, prestige, and personality stand strongest in Capricorn and until the Light of the Christ is found shining in the darkness the soul remains supine through utter snobbery and love of mere fleshly form and exterior conditions. Not that the Golden Wedding Garment of God is not in this master sign, because it is; but one must have worked his way through the negative form-forces of Saturn before the positive Father-

power be earned and possessed. The weakest and the strongest souls come out of this sign—the mighty meditatives, God-men, and also the "untouchables."

Capricorn ever connotes a person animated with the idea of strong personal ambition, with the element of egoism, expressing as a Saturnine fact and force through which the man passes, to rise at last in this life or the next into its complement quality of altruism. In a planet of duality the power of opposing forces ever manifest until the crown and consummation of the Christ Man occur. The power of the Father-force is in Capricorn, but the lunar light of the brain-bound man is so strong that man, taking the line of least resistance, the negative phases of zodiacal and soul forces in Capricorn, runs out to an intense desire to wield power and brook no competitor in his field of action. But let it be realized that egoism becomes resolved into altruism in the Capricorn natives who have become lighted in head and heart through the cooperation of Uranus, Neptune, and Saturn.

Only as we realize that Capricorn rules the midheaven of a horoscope, the vital point which is indicative of our integrity, the very House of Honor which predicates our worldly standing and prestige, our good name among men, and incidentally our true spiritual name with God, can we appreciate why this mighty Saturn sign improves the soul and person of these people as they improve their moral-spiritual condition.

"Fate" is affected by the growth of the soul within outwards. Then they become powerful organizers for good, and rise far above the early difficulties of environment and parents with whom there is invariably some distinct painful inharmony through psychic-astral inheritance, as it were.

The force of Form-life is the trammelling condition of Capricorn, for in them is seen a very keen sense of social standing and caste condition. This caste

(Continued on page 28)

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.

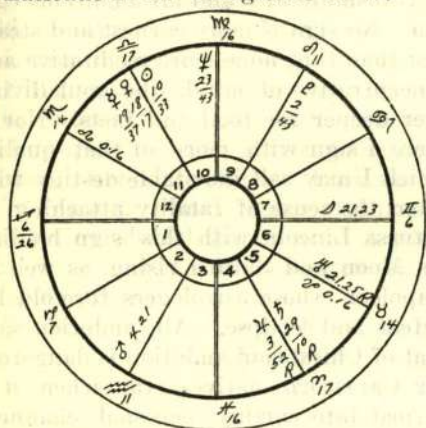
We neither set up nor read horoscopes for money, and we give astrological readings only in this magazine.

GEORGE SAMUEL D.

Born October 4, 1939, at 10:50 A.M.

(C.S.T.)

Latitude 29 N. Longitude 98 W.



The horoscope which we are using for our reading this month is that of a boy with common signs on all four angles, and the life ruler Jupiter is in the fourth house in Aries, sextile Mars and trine Pluto. Jupiter, however is retrograde and will remain so the rest of his life which will greatly retard the benefic effect of this planet. Jupiter is also opposition the life giving Sun which will add its influence to this retrograde Jupiter, as overfondness of eating and a tendency to gambling.

We find, however, that the greater number of planets are in cardinal and fixed signs. This will help to overcome the retrograde Jupiter and common-sign angles. Mercury, Venus, Sun, Saturn, and Jupiter are all in cardinal signs; and Pluto, Uranus, Dragon's Head and Tail, and Mars are all in fixed signs. This of itself will greatly strengthen

what would ordinarily have been rather a weak chart.

Jupiterian children are usually very restless and must keep active, more especially when we find the Moon in the common sign Gemini in the seventh house, and Neptune conjoined the Midheaven in Virgo, for these are restless signs. Added to the Sagittarius Ascendant these positions should be watched, and the boy kept busy by applying his mind to feeding the artistic ability shown by the Sun, Venus, and Mercury all conjoined in the sign Libra. Architectural ability is indicated and should by all means be fostered and given opportunities to express. The boy is a born artist, but the art will be inclined to express along practical lines, such as buildings, bridges, and large structures, and his success along these lines will bring him into contact with very helpful and influential friends. The Sun being in the tenth house trine Mars and the Moon, and the Moon in the seventh house also trine Mercury and Venus, his mentality will be good and he will add much to his work through his original ideas.

Neptune elevated and conjunction the Midheaven, also trine Uranus, will give mystical tendencies and a certain amount of spiritual development if his life can be guided in the right directions. Great care should be taken that he be guarded against spiritualistic or negative development, for with the Moon square the mystical and elevated Neptune, his mysticism may be led along negative lines which could greatly interfere with his higher development.

Jupiter is in Aries sextile Mars and trine Pluto. Both Mars and Pluto are in fixed signs and in opposition from the second and eighth houses which have influence over his financial life. Mars in the second would indicate that he will spend money very recklessly and should be taught the value of a dollar while young. Saturn is square to both Pluto and Mars which will also interfere with his mental qualities as regards being a good earner. He will, however, have the tendency to look to others to help him out of financial dilemmas.

In the matter of health the Moon in Gemini square Neptune and both strongly situated in angles, we would advise that the boy be taught to breathe deeply. Begin early to teach him to sleep in rooms with plenty of air, for persons with afflictions from common signs are all too prone to form a habit of sleeping in closed rooms, because they often imagine that the outside air causes them to catch cold easily, while the opposite is the real cause. Plenty of exercise in the open air is advised.

[Note: Jupiter should read $2^{\circ} 52'$ in this chart instead of $3^{\circ} 52'$ as printed.—*Editor*]

THE CHARACTER OF CAPRICORN

(Continued from page 26)

condition we see to this day in Capricorn-ruled India, yet these "inferior" and "superior" types still are to be seen in these countries of the Western world; but none so much as the Capricorn person is so aware of formality and the state of merely external worldly appearance.

People unaware of soul or sign forces may receive the impression of reticence if not downright aloofness as a result of the subjective condition of self-restraint in Capricorn not animated by its next sign, also Saturn-ruled, Aquarius. Capricorn has a huge capacity and love for work made the greater by the immense ambition which lights it. In the left hand phase self-interest and the secret desire to gain and wield power is great, and we see this exemplified in statesmen,

politicians, and great commercial men who manage vast financial interests in this day. However, the work of a Capricorn soul gains only as he sacrifices his interests and personality to the spirit within. We see persons of historic figure such as Cromwell, Napoleon, men who were great opportunists and users of human souls, who were discarded because their moral-spiritual growth was not commensurate with their vast ambitions.

All Capricorn natives become positively endowed with permanent place and power as they align themselves with the Christ, it is found, as the mystical side blossoms to transmute any and all ambitious egoism. No sign is more earnest and steadfast than this, none more meditative and concentrative of mind, the soul diving ever deeper for food and facts. Nor is there a sign with more of that quality which I may call inevitable destiny with often the sense of fatality attaching, as witness Lincoln with this sign holding his Moon and Saturn rising, as well as Napoleon whose astrologers foretold his defeat and eclipse. All ambition save that of Christ-soul ambition is dangerous for Capricorn natives, for when it is turned into earthly personal channels, then the native is toppled.

All that I might say to Capricorn and Saturn souls is to learn to become sound with the softness of the Christ; to take on a true humility and produce a real reverence, so that egoism, the enemy of Christ shall die. Executive ability is found in these people to a great degree, and as they rid themselves of the negative force of competition they become highly cooperative, and true Christ-exponents.

May we in this New Year realize the more the vital need and nurture of the soul through a finer use of our Saturnine searching and meditative forces so that we at last make our own way into the very realms of God—into Heaven itself—through our true loving-living use and study of the zodiacal forces, for there is no finer, firmer, nor fuller gateway into the garden of God!

DAILY OPPORTUNITIES--JANUARY

BY THOS. G. HANSEN

[This page each month will bring our readers non-technical information regarding the predominating stellar influences—a friendly word of encouragement, perhaps a timely caution—based on sound interpretation of daily aspects.—Editor.]

1. Take stock of assets, discard non-essentials. Hilarity is not advantageous.

2. Practical thought holds strength. Face problems; reconstruct, if necessary.

3. Ignore illusionary fancies; keep practical. Be sure to recognize and apply Tuesday's lessons in your own life.

4. Success in deep study is possible *but only* by personal control. Avoid selfishness and impulse. Live your ideals.

5. Mental power is strong. Apply *will* to fulfill ambition. Be constructive.

6. Enthusiasm, happiness, pleasure, and cooperation are of tremendous importance today for success. Look ahead.

7. *Sunday*. Hasty words and impulsive action should be curbed. A practical solution is here. Make up your mind. A new opportunity follows.

8. Changes are evident. Emotions are on edge. Stability is important.

9. ☾ Lunation △♁. Practical advantages are offered inventive genius. Develop progressive talents. There is no delay for those with original ideas.

10. Overcome prejudice; seek inspiration. Honesty, fairness, and friendliness are prominent factors today. Be confident; efforts meet with response. Study.

11. Today's efforts should follow yesterday's pattern. Prepare ideas for future. Keep awake; things happen fast.

12. Renew acquaintances with old friends. Enjoy today's steady progress.

13. A cheerful week-end may be turned to good purpose. Exercise mental faculties. Write letters. Study.

14. *Sunday*. Spend a quiet day, wisely. Meet obligations before due. Seek advice on questions that must be faced. Help comes from unexpected source.

15. Co-operate for success. Take no part in intrigue; be sincere and honest. Friendliness helps to release new energy.

16. Meet obstacles with steady pres-

sure. Inspiration follows effort. Help comes from within. Do not force decisions.

17. Today demands serious thought. Learn your lessons. Things pick up as day advances. Three excellent days follow. A letter should be answered at once.

18. Develop activity initiated around the 9th. Be prepared for the unusual.

19. Do not be satisfied with routine. Put good ideas into practice. Visit.

20. Inspiration and harmony insure a good start today. An expansive note is added. Relax, recuperate.

21. *Sunday*. ☉ enters ♋ today. You are full of ideas this morning. Originality, progressive and intuitive viewpoints are strong for the next thirty days.

22. Do not brood over delays or trouble. Take no one's word for conditions today. Keep an open mind.

23. Temper aggressiveness with caution. Obstacles test your ability. The day closes with increased energy.

24. Full ☽ in ♋, △♂. Progress is evident. Do not force issues or make hasty decisions. You will see clearer tomorrow.

2. Establish important contacts today. Optimism and enthusiasm favor generous support to plans. Expand.

26. Organized efforts carry on to success. Look carefully to practical things; self-analysis may save criticism.

27. Beware of selfish extravagance early today. Unusual and unexpected opportunities are offered to help others.

28. *Sunday*. Think on today's sermon. Go to church. Exchange ideas. Write.

29. You may have to prove your worth. Previous extravagance must be paid for soon. Control temper.

30. Be reserved. Correct mistakes. Work hard to overcome obstacles.

31. Ideas are not working well. Weigh words; what you say today may do more harm than good. The boss is touchy.

Worth-While News



Earthquakes in Many States

PITTSBURGH, Nov. 15. (A.P.)—Earthquakes have shaken the northeastern part of the United States every other week for the last two years, but only two have been more severe than the 10-second quake that rocked the Philadelphia area last night, Seismologist D. C. Bradford said today.

The director of the University of Pittsburgh's seismograph station said 30 have been noted since May, 1938, and 10 were strong enough to be felt by inhabitants of the sections where the quakes occurred. The disturbance last night caused the earth to tremble, but no damage or injuries were reported.—*Los Angeles Times*.

ST. LOUIS (Mo.) Nov. 23. (Exclusive)—An earthquake which centered 31 miles south of St. Louis at 9:18 a.m. today was felt in five States in the Mississippi Valley. The worst tremor lasted for 30 seconds and subsequent tremors were felt for 15 minutes. Only minor damage was reported.

Apparently caused by the shifting of large strata of underground rock in what geologists call the St. Mary's fault region, the quake extended southward to Cape Girardeau, Mo.; west to Kansas City; north to Janesville, Wis., and east to Springfield, Ill.—*Los Angeles Times*.

Watch the temblors—where they occur, the direction they take—and then draw your own conclusions. Quoted from *The Rosicrucian Magazine* of December 1917:

"The writer [Max Heindel] has seen for a number of years great subterranean caverns filled with oil and gas which run in a general direction from Maine across the American continent in a southwesterly direction, beneath Southern California and far out into the South Pacific Ocean. Their explosion would make a great gap in the earth. At the same time he sees an archetype in the process of construction which shows the shape the earth will take at that place when a cataclysm or series of cataclysms have broken up the present shape of this continent and the adjoining ocean. Perhaps it is haz-

ardous to set a time when this remodeling of the earth will begin, but the archetype or matrix molded in mindstuff, and representing the creative thought of the Grand Architect and His builders seems so nearly complete that judging by the progress made during the years the writer has watched its construction it seems safe to say that by the middle of the present century, the upheavals will have started."

Billboard Advertising

SACRAMENTO, May 27. (A.P.)—A bill which would have prohibited the advertising of alcoholic beverages on sign boards was defeated today in the assembly.

Introduced by Assemblywoman Eleanor Miller, Pasadena, the bill carried the indorsement of the W.C.T.U. and the Parent-Teacher association. Miss Miller declared the menace in billboard advertising was to children who would miss it in newspapers and periodicals.

The lower house passed with little opposition another measure by the assemblywoman which would prohibit the issuance of new liquor licenses on property within 400 feet of a public premises or a children's playground.—*San Diego Union*.

If the youth of the United States is to be saved from alcoholic corruption it will be through the united, untiring efforts of the wives, mothers, and sisters of the country; when once they become thoroughly awakened to the gravity of the situation we may begin to look for something worth while to happen. No country is greater than its womanhood, and in time the natural intuition of womankind is sure to direct them toward the right course to pursue in bringing about conditions which will preserve the manhood of the race. There are always enough upright, sincere men associated with these women to assure that sooner or later their efforts will be crowned with success.

Alcohol is a counterfeit spirit, the evil influence of which is almost beyond conjecture. Being a deterrent to evolution, already its downfall is being sensed by those who are aligned with spiritual progress. Then too, many of the youths of the country are becoming quite disgusted with the silly antics of their elders and are ready to lend their wholesome assistance in banishing this disintegrating evil which strikes at the very heart and sanctity of the home.

Women Lead in Drinking

SAN DIEGO, Nov. 2.—Addressing delegates to the 57th annual convention of the Women's Christian Temperance Union of Southern California, Mrs. Ida B. Wise Smith, national president, called the life of the organization's founder, Miss Frances Willard, "an investment in humanity." . . .

In an earlier speech, Mrs. Eva C. Wheeler, president of the Southern California W.C.T.U., said that California's girls outnumber boys as drinkers, adding that close to 85 per cent of the State's young women drink, the boys having a percentage of 65. . . .

"According to an Illinois institution's records," she said, "80 per cent of its women patients are married and 74 per cent are housewives."—*Los Angeles Times*.

Traffic Deaths and Alcohol

Statistics presented at the National Safety Congress, which met in Atlantic City recently, disclosed some significant facts on the deaths of pedestrians and motorists who were intoxicated.

The statistics show that one out of every seven pedestrians who lost his life was intoxicated, and one of each ten motorists was in the same condition. . . .

The problem of the intoxicated drivers and pedestrians is difficult of solution. Campaigns of education on rules and regulations by scores of cities have helped to reduce traffic accidents materially, but such accidents due to alcohol seem to be beyond the effects of education and the law.

A three-year study on a nation-wide scale reported to the Safety Congress points to simple scientific tests of determining the amount of alcohol in the blood, as a hope of removing the intoxicated pedestrian and driver from traffic.

With an increase since 1933 of 90 per cent of women who enter the Keely Institute for treatment of alcoholism, and a proportionate number of men going to that institute, for example, the solution of materially reduc-

ing the number of intoxicated persons in traffic is highly to be desired.—*Scottish Rite News Bureau*, Washington, D. C., Nov. 11, 1939.

There is practically no greater menace known to the human race than the drinking, smoking woman, for not only is she destroying her own innate refined womanhood, but she is also destroying the health and in many cases the life of her offspring.

A noted physician states: "Alcohol exerts a most direct, pernicious influence upon the heart by exciting it to do entirely unnecessary, unproductive work. . . . It was found in the case of a healthy young soldier that the administration of brandy increased the heartbeat from 77 to 94 pulsations per minute, or that his heart actually lifted twenty-four *extra tons* of blood in twenty-four hours, or an *extra ton an hour*."

The physician further states: "The heart rests between beats, and if this period of rest is shortened, and at the same time the work of the heart is increased, it is obvious that sooner or later exhaustion must occur. Therefore, upon alcohol must jointly be placed the accusation of contributing to the terrifying annual death rate of heart disease."

Scarcely a day passes that some prominent man, or in many cases some socially active woman, does not die of heart disease. Usually these individuals are in their early or middle fifties. Furthermore, in many cases investigation would prove that these people were either alcoholic or else narcotic victims.

Which of us that knew and believed the facts as yet *known and believed* mainly by research scientists would deliberately shorten our own lives and bequeath weakened constitutions to our children? Is it not high time that thinking men and women awakened to this danger lurking in the very heart of the home, and began an *educational* campaign the automatic effect of which would be to banish forever the production of alcohol and the equally deadly cigarette—
for lack of demand?

Question Department



The New Sixth Root Race

Question:

I have been reading a book by a noted occultist on the impending world cataclysm where he states that southern California will be the birthplace of a new race. Does the Rosicrucian teaching agree with this statement?

Answer:

Max Heindel states that the etheric atmosphere of California is much more favorable to development along occult and mystical lines than anywhere else in the world. The ether in California is concentrated and approximates to the condition which will obtain when mankind will exist solely in etheric bodies in an etheric world. Since it is the people who have highly developed their etheric bodies through the practice of altruism and loving service, and who have also developed sensitiveness to superphysical vibrations that will be the pioneers of the new race in the New Age, and since conditions in California are particularly favorable to such development, we can quite confidently assume that this region will play an important part in giving birth to the Sixth Root Race. This seems probable in view of Mr. Heindel's definite statement that from the people of the United States will descend the last of all the Races [7th] in this scheme of evolution, which will run its course in the beginning of the Sixth Epoch."

THE SYMBOLIC TOWER OF BABEL

Question:

What is your explanation of the Tower of Babel and the confusion of tongues? Is the story simply symbolic or has it a real meaning?

Answer:

The story of the Tower of Babel is symbolical and signifies the division of mankind into races, each race speaking a dif-

ferent language. In the beginning of manifestation there were no races and no languages. The late Lemurians were the first human beings who were individualized enough to be called a race. The continent inhabited by them was in the Indian Ocean and was finally destroyed by fire, earthquakes, and volcanic action. The next continent to appear was Atlantis, which occupied a position in the Atlantic Ocean. Humanity was now advanced enough to be divided into races in order to further the development of the various groups. Seven races came into existence during the Atlantean Epoch. Atlantis was destroyed by water and a number of other continents took its place. In the present Aryan Epoch there have been five races and there will be two more. In the sixth or New Galilean Epoch there will be still another race, making sixteen races in all.

Each of these races is under the jurisdiction of a Race Spirit and all of them come under the supervision of Jehovah, who is responsible for all race languages.

The Tower of Babel symbolizes the differentiation which took place when the different races, each with its own specific language, began to come into existence.

THE THOUGHT WORLD THE HOME OF MUSIC

Question:

If the reflecting ether is the medium through which thought makes an impression on the human brain, how can I make deeper thought impressions so as to remember them and express them? For instance, in the matter of music: how can I increase my mental power so as to be able to interpret music as well as the master musician whom I hear play it?

Answer:

The reflecting ether is the seat of the subconscious memory. Pictures of one's environment are constantly impressed

upon the reflecting ether of the vital body through the medium of the air inspired. These pictures include not only scenes but also thought-forms, emotions, sounds, et cetera. The subconscious memory is connected with the conscious memory through association of ideas, which brings many desired pictures back into the mind when the association is complete.

The ability to interpret music, however, is not merely a matter of memory; therefore it does not depend entirely upon the reflecting ether. It also depends upon training the mind and finger muscles until the process of striking the right keys becomes practically automatic and is taken over largely by the subconscious mind.

One's capacity for music also depends upon one's spiritual development to some extent, for the reason that the World of Thought is the realm of tone and music; it is from this realm that we get our inspiration to produce music. The real musician, therefore, and particularly the composer, either consciously or unconsciously has a degree of spiritual development which enables him to contact that realm and bring down the tones which prevail there.

The conscious memory is greatly improved by the practice of a systematic method of concentration. Concentration trains the mind to hold on to the things which are impressed on it.

WHAT IS MEANT BY METAPHYSICAL SPECULATION?

Question:

Just what is meant by "metaphysical speculations," often referred to by Max Heindel in his writings? Is not the bulk of metaphysics mere speculation?

Answer:

One must distinguish carefully between ordinary metaphysics as it is elucidated by metaphysical lecturers and writers, and the Wisdom Teaching of the Initiates, namely, true occultism. Present-day metaphysics in its practical applica-

tion includes a large amount of information related to the finer forces of nature which are described in the deeper works of occultism.

The average metaphysician has no firsthand occult knowledge, but is merely making an application of some of the principles which the Masters of Wisdom have discovered through their higher development and Initiation.

The metaphysicians have discovered that certain mental processes may be utilized to get certain results, and give out teachings as to the way these results may be obtained. On the other hand, the real Initiates of whom Max Heindel was one, have developed their spiritual faculties to such a degree that they are able to get in touch with the spiritual sources of knowledge and power. They have thus acquired a profound understanding of the principles which govern on the inner planes whence this knowledge comes. Therefore the information which is given out by such individuals is distinctly not speculative in any sense of the word. The information given out by the ordinary metaphysical lecturer, however, may easily come under that classification; at least that is true when he departs from his original sources of information and attempts to formulate theories of his own. It is nevertheless true that in the deeper sense of the word metaphysics includes all of the fundamental principles of occultism.

THE EFFECTIVENESS OF THOUGHT

Question:

If a thought-form meets the withering feeling of indifference will it be able to compel action?

Answer:

It would depend on the amount of the original energy infused into the thought-form whether it would compel action or simply leave a weak impression on the negative atoms of the reflecting ether of the vital body after the kinetic energy in the thought-form had exhausted itself.

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.

Contrast

By C. DUDLEY ROBERTS



WHEN we look back on man's physical body (excluding his other vehicles from present consideration) in the light of the Rosicrucian teachings on the Periods of development, we view a gripping drama which has taken millions of years to unfold.

Briefly the history of the physical body would be something like this:

During the First or Saturn Period, the Lords of Flame implanted into the evolving life, which eventually was to become man, the germ which has since become our dense or physical body. Man-in-the-making went through a mineral-like stage of existence, i.e., he had a physical body only in the sense that the mineral has one today.

During the Second or Sun Period, the physical body was reconstructed and the alimentary canal and glands were germinally started. Man-in-the-making went through a plant-like stage of existence.

In the Third or Moon Period, the physical body, which had then unfolded embryonic sense organs, digestive organs, glands, etc., was again reconstructed and was made capable of evolving a nervous system, muscle, cartilage, and a rudimentary skeleton. Man, in the latter part of the Moon Period was capable of uttering "sounds, or cries. These were Cosmic sounds—not expressions of indi-

vidual joy or sorrow," for he was still unconscious of self.

This brings our history down to the Fourth or Earth Period and its first phase, known in the Rosicrucian teachings as the Polarian Epoch, which started millions of years ago.

During this Epoch we find man's first physical body to be a large, baggy-looking object with an opening at the top through which an organ protruded. Cell division was the method of propagation—but the halves did not grow, each remaining only half as large as the original form.

In the Hyperborean Epoch—the second phase of the Earth Period—the baggy physical body drew material to itself from without and increased in size; the body was soft and pliable and its skeleton soft, like unto cartilage.

Propagation was still by cell division but now the whole was divided into two unequal parts and both parts increased in size until each had attained the original size of the parent.

During the Lemurian Epoch—the third phase—man's skeleton had formed, but he could and did mold the flesh of his own body and also the flesh of the animals about him to a great extent.

Man could hear and feel, but eyes, as we know them, he had none. However, he did have two sensitive spots which

were affected by the light of the Sun and became eyes in the Atlantean Epoch.

It is only in the Atlantean Epoch—the fourth phase of the Earth Period—that man had fully developed eyes and sight. His mind was now unfolded and he makes his entrance on the stage of life clothed in practically the physical body he wears today—as *Man*.

In the present—the Fifth or Aryan Epoch—we find man possessing a physical body which, on account of the enormous period of evolution back of it, has achieved a wonderful degree of perfection and efficiency. It is well to remember that it is solely on account of the perfection of the physical body that our higher vehicles—our vital and desire bodies and the sheath of mind, become valuable and useful.

Think of the wonderful wisdom shown in the construction of the heart. It only weighs 8 to 12 ounces and beats 100,000 times in 24 hours. Once every minute it passes through itself an amount of blood equal to the whole quantity in the body.

Meditate upon your wonderful digestive system which produces 9 pounds of gastric juice daily, giving each food the type it requires, pours it into the stomach well in advance of the food taken and does all this without any help from you. So efficient is this juice that one drop of saliva at body temperature will, in ten minutes, convert starch into sugar while to achieve the same result a chemist would have to mix his starch with hydrochloric acid and then boil the mixture for an hour or more.

Marvel at the skin which contains more than 2,000,000 openings which are the outlets of an equal number of sweat glands; ponder well on the more than 500 separate muscles and the more than 200 distinct bones in the body.

And lastly think of the glands which secrete internally—the endocrine glands—and how they regulate the various life processes of the body by influencing growth, sex, and various other activities of the body.

Modern medical science recognizes their importance and is bending all its efforts to wresting the secrets of these glands from Mother Nature.

This completes our brief picture of man's physical body, contrasting its perfection today with its rudimentary stage in the beginning of creation.

Now we would like to present a word picture contrast of man's glandular system as it started in the past and as it exists today, so let us return to the Polarian Epoch of many million years ago when man's first physical (dense) body was a large baggy looking object with an opening at the top through which an organ protruded.

This cone-shaped organ, which we call the pineal gland today, was then much larger than it is now and there extended from its top a long transparent tentacle. It was then a sensory organ, reacting mainly to heat and cold and was also an organ of direction and orientation. It sensed conditions which were detrimental to the physical well-being of the body and promptly moved the latter away from such sources of danger.

Comparatively speaking, we may say that during the Polarian Epoch the sense of feeling was localized in the pineal gland, as the sense of sight is today localized in the eye and that of hearing in the ear. However, since that time man's physical body has condensed, and the pineal gland which in the Polarian, the Hyperborean, and the early part of the Lemurian Epoch protruded from the top of the head is now drawn into the skull.

The extension of the sense of feeling since that time indicates the manner in which the entire body will be improved so that at some future time any part of it—not only the eyes or ears—will be able to react to all stimuli, because the senses of sight and hearing will have been extended over the entire body as the sense of feeling is now. Man truly will then be all eyes and ears.

Medical science of today speaks of the pineal gland as a degenerated or atro-

phied "third eye," but we remember that Max Heindel points out that it is neither evolving or degenerating but is simply dormant, and that it was never an eye.

In the dim evolutionary past the pineal gland and the pituitary body, both located in the skull today, were connected with man's involuntary or sympathetic nervous system and were his means of contacting the "inner" worlds (not at will, but quite involuntarily) and they will again be used for that purpose in the future. At that time their action will be controlled by the will.

Such were the beginnings of man's glandular system in the dim past, a system which today is not yet complete, but awaits the final connection of the pineal and pituitary glands with man's cerebrospinal nervous system in order to finish a process which was started in the Sun Period. It was recapitulated in the Lemurian Epoch, and is being further evolved in this Epoch, as are all man's organs and faculties.

Today modern medical science acknowledges thirteen glands of internal secretion calling them the Endocrine Glands. They are:

Pineal gland and Pituitary body in the head

The Thyroid and four Parathyroids in the neck

Thymus in the chest (inactive after puberty)

The Islets of Langerhans in the pancreas

Two sex glands

Two adrenal glands above the kidneys.

All these secrete substances internally, which are known as hormones.

Dr. James Bonner, California Institute of Technology says: "A hormone may be defined as a substance which is manufactured in one part of an organism, is carried to another part in very minute quantity and in its new location produces or influences a particular physiological process.

"Under certain conditions a hormone becomes a vitamin, for a substance which

is a hormone for one organism may be a vitamin for other organisms.

"For example, a rat produces ascorbic acid (Vitamin C) from its liver and this substance is a hormone for a rat; however, most of the higher animals do not produce this substance and therefore Vitamin C must be furnished them."

These endocrine glands are interacting, i.e., they influence each other, but to how great an extent medical science does not know.

It is recognized and known, however, that one may have diabetes on account of a disturbance in the pituitary body as well as from a mal-functioning of the Islets of Langerhans in the pancreas, a source which is more common, however, and therefore better known.

Another example of glandular interaction was found in the fact that sex glands did not act except under stimulation of an entirely non-sex hormone made by the pituitary body attached to the infundibulum of the brain, over the hard palate, or roof of the mouth.

As a matter of fact it was a general belief, held until recently, that from cholesterol (a waxy substance found in living tissue and in the brain) was produced all of the sex hormones, of which there are quite a few.

However, in 1938, Dr. Russell E. Marker, Associate Professor of Organic Chemistry at Penn State College, stated that it was his opinion that *Cortin*, which is essential to life and regulates the salts of potassium and sodium in the tissues and is a well known product of the adrenal glands, produced sex hormones in both men and women.

This is another example of interaction, for the adrenal glands situated above the kidneys have no apparent connection with sex.

Some of these endocrine glands secrete more than one hormone, e.g., the pituitary gland in the brain produces six hormones; and in all of these glands exist the possibility that the flow of secretion may be normal, sub-normal, or abnormal.

In addition to this fact is the knowl-

edge that all such secretions interact one with the other; therefore, as Dr. R. G. Hoskins, of the Memorial Foundation for Neuro-Endocrine Research at Harvard Medical School, recently pointed out, there were three possibilities of combination for each hormone and if the total number of hormones produced by the endocrine glands number 16 then the total number of possible combinations was expressed by raising 3 to the 16th power (3¹⁶). A little bit of "glandular" arithmetic and we arrive at the astonishing conclusions that there are approximately 43,046,300 combinations of glandular activity possible.

We would do well to remember these figures before we rush into a course of treatments in which glandular extracts are given either by mouth or by needle; and certainly we should decline firmly to have the glands of animals grafted or implanted into our bodies.

Amid all this uncertainty there is one and only one thing that is certain, and it is that once taken into the system no one can definitely predict the possible combination, either good or bad, any glandular product may make with the various hormones of the body.

As for so called glandular rejuvenation any student of the Rosicrucian teachings knows quite definitely why such implantations should not be permitted—both from physical and spiritual standpoints.

Contrast man's first physical body and its sole gland with man's present marvelous and perfect machine with its perfect and co-ordinated glandular system and we have a mental picture of man's evolutionary past that is most impressive.

It is a picture that should impel us to give thanks to God for our physical body—in spite of the fact that its present condition may be a sorry one because of our infractions of God's laws in past and present incarnations.

Sing with the Psalmist, "I will praise thee: for I am fearfully and wonderfully made."

Let us give thanks for Life.

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THE ROSICRUCIAN FELLOWSHIP

MT. ECCLESIA

Oceanside, California, U.S.A.

Patients' Letters

England, Sept. 18, 1939.

Rosicrucian Fellowship
Oceanside, California.

Dear Friends:

Thank you for your kind and helpful letter of August 25. It was what I needed to pull me together. Since my last bad attack spoken of in my last letter, I have been gradually improving, and this time I know it is permanent, for the other morning when I was loving the blue sky and sunshine the sure knowledge came to me that I should get well. It was one of those sure messages I knew was true, and I was so thankful.

So again I must thank the Elder Brothers and their Invisible Helpers for their infinite patience and kindness to me, and to you dear people for your help, love and prayers. Please continue them. God bless you all.

Yours gratefully,
—W.M.

Florida, September 14, 1939.

Rosicrucian Fellowship
My dear friends:

I can't begin to tell you the improvement I have made in the past week and life really begins to look brighter.

I can't explain it to you or any one just how different I feel inside, but something is loosening and I don't feel so tight and can breathe better, my heart action is better too. I am so much stronger and able to be about without pain.

I just can't begin to tell you what your letter of encouragement has meant to me and my prayers and good thoughts are with you daily.

Sincerely,
—Mrs. H.M.P.

Wisconsin, August 29, 1939.

Rosicrucian Fellowship
Dear Friends:

I never knew one's body could feel so light and free! My eyesight is clearer and I can see farther than I've ever been able to do.

Thank you for your friendly guidance and help.

Sincerely yours,
—H.E.M.

California, August 26, 1939.

Rosicrucian Fellowship
Dear Friends:

Your letter dated August 9th containing helpful information and encouragement received and I thank you very much.

The pain of my arthritis has quieted down to some extent since I have been drinking celery juice and the juice of fresh limes daily and I am very much encouraged with results obtained thus far.

Thanking you again, I am,
Sincerely yours,
—O.B.J.

Healing Dates

December 5—12—19—26

January 1— 8—16—23—29

February 4—12—19—25

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.

Hope Quest

BY LOUISE DRYDEN DAVENPORT

*From the gold of my bright star of
Hope*

I wrought

*A harp with heartstrings strung, and
tuned it*

To my use.

*With faltering fingers I touched the
Keynote and found*

*The majestic music of the spheres—
descended sound,*

*In tones of celestial distance made
more clear,*

*That touched into song my soul's
response divine,*

*And I chanted a Te Deum o'er
doubt and fear,*

*As I returned to Hope's long
deserted shrine.*

VEGETARIAN MENUS

—BREAKFAST—

Orange Juice, 8 oz.
*Scotch Bran Brose with
 Cream*
Baked Eggs in Tomato Juice
*Buttered Whole Wheat
 Toast*
Cereal Coffee

—DINNER—

Okra Soup
Risotto
Steamed fresh Beets
Buttered fresh Spinach
Pineapple-Date Salad
Caramel Custard

—SUPPER—

Cream of Asparagus Soup
Nut Chops
*Combination Vegetable
 Salad*
Orange Cup Cakes
Fruit Sauce

RECIPES

Scotch Bran Brose.

Ingredients: 1 cup rolled oats, 1 cup sterilized bran, $2\frac{1}{2}$ cups water, teaspoon salt.

Heat the water to boiling. Add the salt, bran, and rolled oats. Let boil ten minutes. Serve hot with cream.

Baked Eggs in Tomato Juice.

Ingredients: 6 eggs, 12 tablespoons tomato juice, 6 teaspoons butter.

Break eggs into ramekins. Sprinkle eggs with salt and pour tomato juice over them. The juice should cover the eggs; add one teaspoon of butter to each ramekin. Set the dishes in hot water and place in a moderate oven. Bake slowly until the desired degree of hardness is reached.

Orange Cup Cakes.

Ingredients: $\frac{1}{4}$ cup butter, 1 cup sugar, 1 egg, $1\frac{3}{4}$ cups flour, $\frac{1}{4}$ teaspoon salt, 3 teaspoons baking powder, $\frac{2}{3}$ cup milk, 1 tablespoon orange juice, 2 tablespoons grated orange rind.

Cream the butter, add sugar gradually, and the well-beaten egg. Sift dry ingredients together and add alternately with the milk. Add the orange juice and grated orange rind and mix well. Bake in greased muffin pans at 400 F.

Risotto.

Ingredients: 1 tablespoon butter, 1 small onion, $\frac{1}{2}$ cup mushrooms, 1 pimiento, 1 cup tomato juice, 1 cup wild rice, $\frac{3}{4}$ cup grated cheese, 1 teaspoon salt.

Put the butter into a saucepan, add onion, chopped fine, then the mushrooms

cut in pieces, and pimiento cut into very thin strips. Cook for 5 minutes. Then add the tomato juice and seasoning. Cook 10 minutes longer. Boil the rice and drain. Put a layer of rice in a baking dish. Sprinkle it with cheese, then put in a layer of the sauce. Alternate thus until the dish is full, having a layer of cheese on top. Bake in a moderate oven for 20 minutes or until cheese is brown. Serve hot.

Caramel Custard.

Ingredients: 3 cups hot milk, 1 cup cold milk, 4 eggs, $\frac{1}{2}$ cup sugar.

Place one-half of the sugar in a saucepan directly over the flame, melt and brown lightly without stirring, taking care not to burn. Add the hot milk to it slowly, stirring constantly. See that the caramel is thoroughly dissolved as the milk is added. Add the remainder of the sugar. Beat the eggs slightly; add the cold milk and sweetened mixture. Strain into custard cups and set in a pan of hot water and bake in a slow oven (325 F.) until set. Serve cold.

Nut Chops

Ingredients: 2 tablespoons peanut butter, 6 tablespoons cream, 1 egg, 6 slices bread, 12 tablespoons bread or cracker crumbs.

Trim crusts from the bread; spread with peanut butter; cut into oblong pieces or into triangles. Beat the egg and add the cream; dip the bread into this, then into the crumbs. Place on a well-greased pan and bake in a hot oven until brown.

Children's Department



The Day's Work Before Sunrise

BY MANFRED KYBER



HERE was a Smith and a smithy. But the Smith was not an ordinary one, for his day's work was done before sun-up. That is a very hard day's work. One becomes still and patient in performing it. It takes much strength for one lives alone and forges in the dawn.

Now it was night and the Smith was not in his workshop. The fire-spirit in the embers heaped up around the flue was fast asleep. Only his breath glowed beneath the ashes sending forth a fiery sparklet here and there in the darkness. But the spark soon died out. Only a faint glimmer remained and hastened erringly and searchingly through the obscurity of the smithy.

The big stomach of the bellows had collapsed into a heap of sagging folds that looked like the wrinkles in a grumbler's face. It reminded one of a fat man who had suddenly become very thin. It looked comical enough to make one laugh but there was no one in the smithy who knew how to laugh.

Slowly the anvil with his big head turned his pointy snout in every direction, sizing up the old iron that was to be forged today. It was not very much, only a few pieces. They lay piled up in one corner, soiled and rusty, covered with dust, like people who had a long and burdensome journey behind them.

The anvil was annoyed, saying: "What a low and mean rabble this, piling up here. It is a good thing it has first to go into the forge before it is laid on my shiny head. It would not be very wholesome. Thanks, people like us are clean."

The anvil contemptuously turned up his nose and looked the other way. The anvil was stupid. It never occurred to him that he was also made of iron, and that the old iron that had wandered so far would be as bright as he after the fire-spirit had had a hold of it, and the hammer belabored it. To his way of thinking there was only bright iron to begin with—and dusty and rusty on the other hand, and that settled it. He was just a block-head, nor did he know how painstakingly his master had gathered this old iron in order to transform it at the dawn of day.

The pieces of old iron felt much relieved when the anvil had turned his back upon them so that they no longer felt his resentful glances. They had felt them quite distinctly although they were so dusty and soiled. Whereupon they began a conversation in whispering tones.

They were individual pieces that were quite different as to age. There were some very old ones that really belonged in a museum of antiquities. But there were also quite young ones who had been in this world only a few years. But in appearance they were all alike.

"My goodness, how rusty you are," said a chain sympathetically to an old sword, "that is a very serious illness. I am sure you are not feeling well at all!"

The sword sobbed creakingly between hilt and blade. "Yes, it is an old trouble, I have had it for hundreds of years. They are bloodstains. I have seen some dreadful things in my days. Scores have been my masters. One killed the other with me. One stole me from another, only to kill others again with me. All this blood

and tears have eaten into my tissues. I have had little rest. I have waded hilt-deep in blood and he who had spilled the most blood tolled the church-bells with the selfsame hands and called it his victory."

"I have lived only a few years here on earth," said a young sabre, "but I have known the same horrors."

"I have seen different kinds of victories," said an old rusty bolt. "I have seen men who had vanquished themselves and the world with their thoughts. I secured the gates behind which they were incarcerated. In there they sat and perished, in a living tomb. But their thoughts I saw passing me, through prison-vault and walls, to go out into all the world."

"Look here," said another bolt, "I am much younger than you but I have had to do the identical thing and experienced the same phenomenon."

The fire-spirit in the forge breathed more deeply and the first rays of early morning fell upon all the old iron in the corner. They became very depressed and perplexed for now the many stains and spots stood out more visibly than in the faint gleam of the fire-spirit who was breathing laboriously in the crammed forge. All the pieces looked upon their soiled bodies, talking confusedly and plaintively among themselves.

"I had to hold a murderer," wailed the chain; "it was his last night. Beside him sat a man in a long, black robe, holding before him in his hands a book upon which was graven a golden cross."

"I had to work in a shambles," said a long knife. "I have looked thousands of creatures in their terror-stricken eyes before they closed. I have seen thousands of animal-souls floundering about in a house full of blood and horror. And to think! a piece of myself was once upon a time a bead in the

rosary of an old feeble man in India; and the old, silent man used to brush the path before him so that he might not step on any living thing. He called the worm his brother and asked a blessing from God on it. He was in the habit of speaking of the 'chain of things.' He would draw the sign of the cross in the sand and resignedly fondled his rosary when the wind blurred its design. The foreign visitors, ministers of the gospel from Europe, sneered at the old man because of his faith."

"Now we have Europe with its culture," said the sabre, rattling furiously so that an old, silly tassel, suspended from a gold braid that had been wrapped around the hilt dropped to the floor.

"We have to pass through many forms," replied the knife. "I know that from the old man in India. Only, I do not know which one we are going to take on now."

"We cannot remain in these shapes," they all cried out together. "We are soiled and full of stains. We want to be re-forged. We want to see the fire-spirit and ask him for a different body. But we do not want to wait until the sun rises. We do not want the sun to find us like this. Then he will shine upon our filth and dust. However, the Smith will not come so soon. He is very likely to be still asleep."

Suddenly a spark from the forge sallied forth, landing right in the midst of the old iron. "The Smith is not asleep," hissed the spark, "he will be here directly. He is no ordinary Smith. His day's work is done before sunrise." Then the spark died out. The door opened and the Smith entered. He was a stern and quiet man with sad eyes. That was because of his day's work. He stepped on the treadle of the bellows so that it rounded out unfolding all the creases in its big stomach. The fire-spirit

(Continued on page 47)



Dumb Supplication

BY MANFRED KYBER

STRICKEN with fear the herd of sheep crowded into one corner of the corral. "My grandmother has seen it herself," said an old sheep. "It is something most horrible and gruesome. Yet one does not know just exactly what it is. For she only passed a door that led into a dark room on her way to pasture. But there was heavy odor of blood, and as a terrible cry arose from within, my grandmother trembled violently and ran back to the fold."

The rest of the herd shuddered and bleated in distress.

"Is your grandmother still alive?" questioned a young buck.

"I do not know, but not long after, they came and got her and she has never returned," answered the older sheep. "They say that is always the beginning and there is no coming back."

Just then the gate opened and a large shepherd dog, barking lustily, drove the herd down the lane and out into the pasture. There stood the shepherd talking with a man who did not have the appearance of a shepherd. Finally, with decisive steps the stranger strode into the herd and critically sized up the various animals. Presently, he grabbed the young buck and threw a tether around his neck.

An ice cold tremor shook the body of the animal and with fearful eyes he struggled vainly to free himself.

"I'll take this one," said the man, producing a dirty money sack and passing some coins to the shepherd. Thus, by the magic of money, the living flesh was transferred from life to death.

As he tugged the reluctant animal away from the pasture and out into the highway, the rest of the herd fixed won-



dering eyes upon the young buck, who turned his pleading eyes toward his relatives and playmates. Something inside seemed to cramp and convulse as he struggled again to return to the fold. "*This is the beginning,*" he thought. "I

am being taken away." But sensing the futility of resistance he mutely followed his captor.

Soon they turned a corner and as the herd and home disappeared from view, the wind carried faint sounds of the barking dog and the shepherd's flute.

For a long time the man walked swiftly down the hot dusty road. The legs of the buck grew tired and weak; the dust was parching his throat, and the rope was nearly choking off his breath. Finally, he bleated piteously for rest and water. But the stranger dragged him onward until they came to a little town. As they passed through some narrow streets the repellent odor of blood and decayed flesh met the animal's nostrils. Soon they stopped at a gate before a small building.

"Please, oh, please, let me go home," said the buck, bleating up at the man as he opened the gate. But the dumb supplication was unheard. Quickly the man bound the helpless animal's legs and carried him inside a dark stuffy room. A paralyzing terror gripped the buck's body as he instinctively knew the worst had come.

And come it did.

How full the world is of unheard prayers of man and beast! The cry of the stricken and suffering is all about us. They are all recorded in the large compassionate eyes of Christ as He walks unseen through the earth.

Echoes from Mt. Ecclesia

• • • •



HE season of spiritual expansion is upon us, with its urge to live closer to our teaching.

Gratitude is a form of expansion, for it opens the heart to fresh forces from the Throne of God. On the special day set aside for its expression, as one big family, workers and guests gathered for our vegetarian feast of Thanksgiving. The soft crackle of burning logs and the cheer of autumn leaves and fruits and vegetables upon the mantel added to the homelike atmosphere.

Mrs. Heindel, in a brief talk, recalled two notable Thanksgiving Days of the past—in 1913 and 1914—and quoted from the addresses of our beloved leader, Max Heindel, on these occasions. He said in 1913 as he turned the earth for the Pro-Ecclesia, the first building to be devoted to spiritual services, "Out of the hopes, the longings, the sacred aspirations which we shall voice within this earthly structure there will be built the true Temple of devotion; an etheric structure of a grandeur inconceivable to the physical sense." In 1914, as the emblem-flag of the Fellowship was raised and the cornerstone for the Healing Temple to be built in later years was fashioned, "God grant that a great host may rally to the flag to war against the lower nature, to exalt the higher life, to bring light and healing to the world that is now groaning in pain and suffering."

Prophecy and prayer have been fulfilled, and we are still abuilding. The Probationers of Mt. Ecclesia are pulling together to increase the spiritual power generated at Headquarters. In addition to their nightly service in the Temple lovingly they now hold a special class twice monthly devoted to the study and application of esoteric truth.

Preparations are under way for the

Christmas festival. As Christmas Eve falls on Sunday this year, a warm supper will be served in the dining room at 5:00 P.M., in place of the usual sandwich lunch.

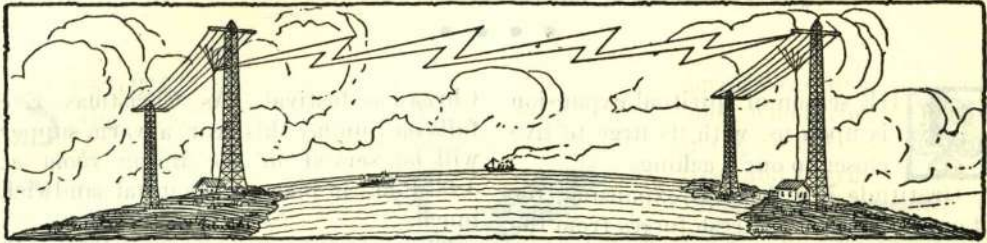
The entertainment at 8:00 P.M. will center around an adaptation of Henry Van Dyke's well-known story, "The Other Wise Man." Christmas songs and two clarinet solos will furnish a musical background for this beautiful legend of devotion and service. Refreshments follow; then those who wish may join the happy group who will go about the grounds, singing carols until chapel time.

The customary seven-thirty Sunday service will not take place, but will be merged with our special Holy Night service in the chapel at 10:30, at which Mrs. Max Heindel, who is to give the address, will speak on "Christian Tolerance." For Probationers, the midnight service in the Temple will follow; others so desiring will remain in the chapel to spend the holy hour in meditation.

On Christmas morning Judge Carl A. Davis will be the speaker at the eleven o'clock service. Christmas dinner has been set for 12:30. It will be remembered that last year at this time occurred the dedication of our long-desired Sanitarium. On this first birthday it will open its doors to visitors at 2:30 P.M. for a glad welcome.

Beginning in this New Year issue, and continuing each month, you will find a new feature in the Astral Ray department—*Daily Opportunities*. Spiritual astrology is one of the most practical phases of our teaching, because it makes us feel and recognize the forces flowing in upon us from the stars day by day like tides from a mighty ocean. We hope this page will be as a friendly hand to each brave sailor on life's seas.

Rosicrucian News Bureau



January of the year of 1940 marks the beginning of a new decade, a new cycle, the events of which we may anticipate with more than ordinary interest. Our individual and collective "resolutions" take on an added significance in the light of the importance of the new period we are facing.

Any group of people having common ideals and aspirations are united in a measure, but sincere students of the Western Wisdom Teachings are united by an even stronger bond than that of common principles and ideals. The keynote of the Fellowship Teachings is SERVICE and those who have within their hearts the spirit of "loving, self-forgetting service to others" are united by a bond which transcends in potency and effectiveness that of any other tie. It is the Service which we perform that constitutes the cementing factor in the Rosicrucian Fellowship, and if we expect to strengthen this bond and thereby increase our efficiency as self-conscious channels for uplifting our fellow men, we must stir ourselves to Action and Service.

However, there must be *feeling* with our Service, if we would serve to the fullest and highest. From our hearts must rise an intense ardor which injects the fire of Spiritual Love into all that which we do for others, and touches in those whom we contact the *Christ Principle* inherent in every human being. Service prompted by the spirit of Love lifts those who give it, as well as those who receive it, into that higher sphere of con-

sciousness where we are in truth all one with God.

May the service we render during the coming year, as well as during the coming decade, be so permeated with the ardor of Spiritual Love that all humankind will be brought "nearer to God."

FIELD ACTIVITIES

Letters of praise and gratitude for the work being done by our field worker, Mr. Lynn Vivian, continue to reach us from the various cities being visited by him. The secretary of the Boston Center writes most appreciatively of his visit in that city, calling especial attention to the fact that his lectures were "deeply spiritual and devotional, rather than purely intellectual, as so many are."

In our New York City Center, located at 160 W. 73rd St., Mr. Vivian spoke on "New Age Methods of Healing," stressing the value of color and music in restoring the harmony of health to diseased minds and bodies. The secretary of this Group reports that "his lecture was most instructive as well as interesting."

An appreciative group of members and friends in the Quaker City also enjoyed his talk on healing and the work at Headquarters. Plans are being made for a Study Group to meet during the winter months in the home of one of our members in this city.

From Reading, Pennsylvania, comes the following letter:

"Mr. C. Lynn Vivian's visit to our Center marked the fulfillment of a several years' period of hope for a Headquarters

representative with the true Rosicrucian attitude of heart and mind. In him we found one who gave freely of his time to any and all who might want to inquire concerning the Fellowship work, or to have assistance in personal interviews at his hotel. His first lecture, based upon the story of "The Nightingale and the Rose," included the showing of beautiful slides giving the mystical interpretation of the rose, and evoked the attentive approbation of an audience of over half a hundred listeners. This lecture had the effect of bringing out a capacity audience of over a hundred for the next evening's lecture on healing, in which the speaker was very much at home, explaining with facility and practical understanding spiritual healing. Mr. Vivian's visit was most beneficial to us, individually and collectively, and we hope we may have him in our midst again."

Mr. Vivian is now in Florida, where he will continue his field activities for the Fellowship.

NEW STUDY GROUPS

We are happy to receive news of the formation of several new Study Groups which have begun classes this fall.

A number of enthusiastic members and friends have begun meeting on Tuesday evenings in the home of Mrs. Eleanor Block, 111 Ross Ave., Santa Ana, California, to study the Western Wisdom Teachings. Since a number of the members of this Group are Probationers, the New and Full Moon Services will also be conducted.

In London, England, a new Group has opened at 35 Cranley Gardens, S.W.7. Dr. Margaret Grant writes that "the opening meeting was held Oct. 14th, there being twenty-three present. A very cordial and constructive atmosphere prevailed."

As a result of the visit of our field representative, Mr. Lynn Vivian, in St. Louis, Mo., a Study Group was formed there, and is meeting in the home of Dr. Henry Singleton, 5550 Natural Bridge Avenue. Both Philosophy and Astrology are studied.

World Headquarters OF THE Rosicrucian Fellowship

MT. ECCLESIA
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Chicago, Ill.—c/o Mrs. Magdalena Goveia, 4921 Montana St.
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Arnhem.—Mesdaglaan 18.

Den Haag.—Secretariaat: Roelofsstraat 88.

Rotterdam.—Claes de Vrieselaan 51.

Rotterdam.—Bergweg 308.

Zaandam.—Langestraat 24.

In Baltimore, Md., also, a Group is being started as a result of Mr. Vivian's visit. The members of this Group are meeting in the home of Mrs. Edwina Pfeiffer, 1504 Rosedale Avenue.

Interested friends in these cities are cordially invited to attend the classes being conducted by our Study Groups and to assist in the spiritual work they are doing.

TUCSON, ARIZONA.

It is happy news to hear that classes have been resumed by our Study Group in this city, this time at the home of Mr. and Mrs. A. D. Sollinger, 1310 No. Winstel Boulevard. The secretary writes that the "Group is alert, has initiative, and much interest is shown in the work given." Classes in both Philosophy and Astrology are conducted, one evening each week.

SAN ANTONIO, TEXAS.

The regular activities of this Center are being augmented by illustrated lectures on the great operas. Miss Lena Koch, who taught in the Mt. Ecclesia Summer School last summer, has beautiful slides, and some musical records, for "Lohengrin," "Tannhauser," and "Parsifal," and is giving illustrated lectures on the occult interpretation of these operas to appreciative audiences. Recently she gave the lecture on "Tannhauser" under the auspices of the Kerrville Music Club to a keenly interested audience of about one hundred and fifty.

AUBURN, CALIFORNIA.

A recent letter from Dr. Victor Willey, in whose home the activities of this Study Group are conducted tells us: "We discontinued our public meetings during the summer months, but continued to hold the Thursday evening study meetings until the weather became too warm. Meanwhile a few of us attended the meetings every Sunday evening in Grass Valley, about twenty-five miles away. During our vacation from meetings we remodeled our home in order to make more room for meetings here. By removing a partition between two of

the rooms we made a fine large room which we have painted and papered suitably, putting in new lighting fixtures, a portable platform, and a nice altar. We announced that we expected to be ready by October 22, so on that day the friends from Grass Valley joined with the local friends and we had a "pot luck" dinner at which we seated thirty-five. After dinner we opened our new meeting room, which none except the musicians had been allowed to enter before, and after the opening Service, we had special music, and then a wonderful dedication service by Dr. Hirsch. It was indeed a memorable occasion for all of us, and an inspiration to us to dedicate our lives and means more fully to the service of our fellow-men."

DAY'S WORK BEFORE SUNRISE

(Continued from page 41)

busied himself coming out of his narrow confines to set the coals aglow that the Smith had heaped upon the embers. The Smith laid the old iron in the roaring forge, and after its baptism of fire put it upon the anvil.

"What is going to become of us?—what form?—what destiny?" asked the old iron, and the thoughts of the knife wandered to the poor old man in India.

The Smith hammered away. The sparks flew in every direction. He forged but one form, the last of all forms. Today he forged the soul of the iron. It was his day's task. When it was done—there stood a shining plowshare in the dew-decked meadow before the smithy. Then the sun rose.

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