

The
**ROSICRUCIAN
MAGAZINE**

Rays from the Rose Cross

FEAT URES



Fama Fraternitatis (V)

Spiritual Sight

Vitamin C in Fruits

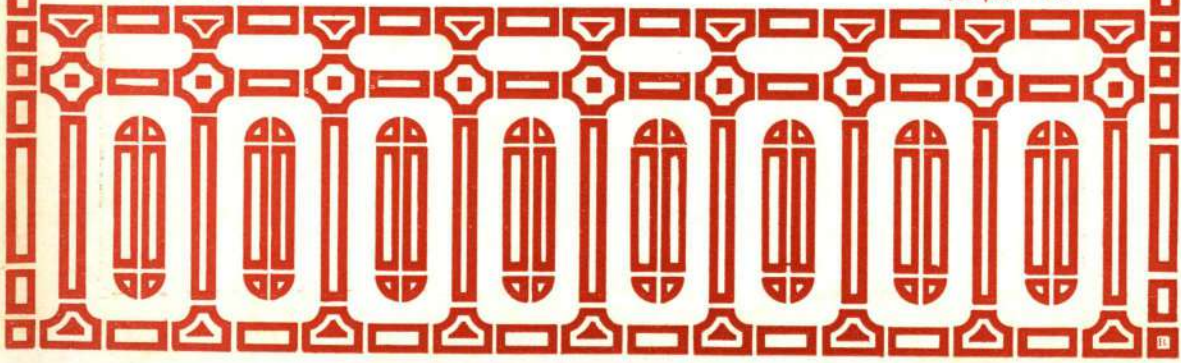
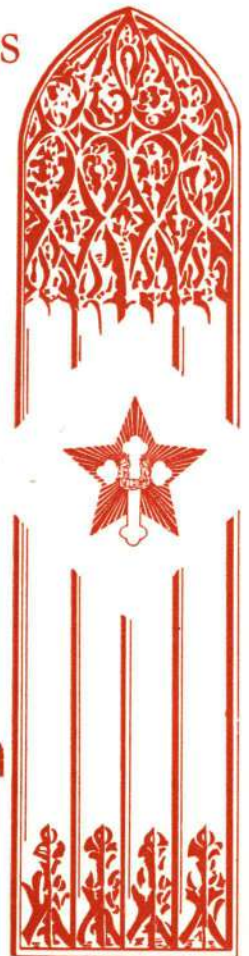


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THE ROSICRUCIAN FELLOWSHIP
MT. ECCLESIA
Oceanside, California, U.S.A.

The
ROSICRUCIAN
MAGAZINE

Rays from the Rose Cross

ESTABLISHED BY MAX HEINDEL

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MRS. MAX HEINDEL, EDITOR

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The Mystical Interpretation
of Easter

By Max Heindel

The Rosicrucian
Fellowship

OCEANSIDE, CALIFORNIA
U.S.A.

OF the many beautiful essays which flowed from the inspired pen of the founder of The Rosicrucian Fellowship those contained within this book are among the best. The seven poignantly forceful and informative chapters are truly seven distinct inspirations to followers of the Christ.

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The Mystic Light

The Rosicrucian Fellowship

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

Fama Fraternitatis

Or, a Discovery of the Fraternity of the Most Laudable Order of the Rosy Cross

(This is No. V of a series of articles which will represent a digest of the first edition of the English translation of the *Fama and Confession*. Little if anything of even minor importance has been omitted. The spelling, language, and phraseology have been modernized. We are indebted to the generosity of Mr. Manly P. Hall of Los Angeles for the loan of an original copy to use.—EDITOR.)

THE Brothers spent their lives in this most praiseworthy manner. Although they were free from all diseases and pain, yet they could not live past their time appointed by God. The first of the fraternity to die was J. O. in England as Brother C. had told him a long time before. He was very expert and well learned in the *Cabala* as his book *H* witnesses. In England he is known chiefly because he cured a young earl-of Norfolk of leprosy.

It had been decided that as far as possible they should keep secret their burial place. We do not know what has become of some of them, but the place of each was supplied with a suitable successor.

Whatever secrets we have learned out of the book *M*, and although our eyes behold the image and pattern of the world, yet neither our misfortunes nor the hour of death is made known to us.

These things are known only to God Himself who thereby would keep us in continual readiness. But more of this in our *Confession* where we give thirty-seven reasons* why we are now making known our Fraternity and freely offering such rare mysteries without constraint or reward. Also we promise more gold than the Indies bring to the king of Spain. Europe is pregnant and will bring forth a strong child who will stand in need of great godfather's gift.

After the death of I. O., Brother R. C. called the rest together as soon as he could. We suppose that his grave was made at this time although we who were the latest never knew when our loving father, R. C., died. We have only the names of the beginners and their successors. However, there came into our memory a secret which through dark and hidden words and speeches of a hundred years, Brother A., the successor of D. who was of the last and second row and succession and had lived amongst us, imparted to us of the third row and succession. Otherwise, we must admit that after the death of A. none of us had in any manner known anything of Brother R. C. and his first fellow-brothers.

* Not mentioned in the *Confession*.

We had in our philosophical *Bibliotheca* the following works of theirs: Our *Axiomata* was held for the chiefest; the *Rota Mundi*, for the most artificial; and *Frotheus*, the most profitable. For this reason we do not know for certain if the brothers of the second row had the same wisdom as the first, nor if they were admitted to all things.

We shall describe to the gentle reader not only what we have heard of the burial of R. C., but also have made manifest publicly by the foresight, sufferance and command of God whom we most faithfully obey. If we be answered discreetly and Christianlike we shall not be afraid to set forth publicly in print our names and surnames, our meetings, or anything else that may be required at our hands.

The following is the true account of the finding of the burial place of the highly illuminated man of God, Fra: C. R. C. After A. in *Gallia Narbonensi* died he was succeeded by our loving Brother N. N. After N. N. had come to us and taken the solemn oath of fidelity and secrecy he informed us in good faith that A. had comforted him by telling him that the Fraternity should soon not remain so hidden, but should be helpful, necessary and commendable to the whole German nation.

The following year after he had performed his school rite (rite?), he decided to travel, being sufficiently provided with *Fortunatus* purse. Before going, being a good architect, he thought to alter something of his building to make it more fit.

In this renewing he came upon the memorial tablet which was cast in brass and contained the names of the brethren with a few other things. He decided to transfer it to another more fitting vault. The tablet was fastened with a strong nail which took considerable force to remove. When it was pulled out, a fairly large stone fell out of the thin wall or plastering of a hidden door. With great joy and longing we tore down the rest of the wall and cleared the door upon which

was written in great letters "After 120 years I shall come forth," with the year of the Lord under it. Therefore, we gave God thanks and let it rest for that night because we first wanted to look into our *Rota*.

But we refer ourselves again to the *Confession* for what we here publish is for the help of those who are worthy, but, God willing, it will be of small profit to the unworthy. Even as this door was discovered after so many years there shall be opened a door to Europe, when the wall is removed, which already begins to appear and with great desire is expected by many.

The following morning we opened the door which led into a vault of seven sides and corners, each side five feet broad and eight feet high. Although the sun never shone in this vault, yet it was lighted by another sun which had learned from the heavenly orb. It was located in the upper part in the center of the ceiling. In the center instead of a tombstone was a round altar covered over with a plate of glass on which was engraved: A. C. R. C. *Hoc universi compendium unius mihi sepulchrum feci*. Around the first circle or brim were the words: Jesus is my all. In the middle were four figures enclosed in circles, circumscribed by the words:

1. *Nequaquam vacuum.*
2. *Legis Jugum.*
3. *Libertas Evangelii.*
4. *Dei gloria intacta.*

This was all clear and right as also the seventh side and the two heptagons.

We all knelt down and gave thanks to the only wise, mighty and eternal God who has taught us more than the wit of all men could have found out. Praise be to His Holy Name.

We divided the vault into three parts: the upper part or ceiling, the wall or side, and the ground or floor. Of the upper part we shall understand no more at this time except that it was divided according to the seven signs in the triangle which was in the bright center. But

what was contained therein, you who are desirous of our society shall, God willing, behold the same with your own eyes. Every side or wall was divided into ten squares, each with its several figures and sentences as they are truly given *concentratum* here in our book.

The bottom was divided in the triangle, but because therein is described the power and rule of inferior governors, we leave the same to manifest for fear of abuse by the evil and ungodly world. But those that are provided and stored with the heavenly antidote may without fear or hurt tread on and bruise the head of the old and evil serpents. This our age is well fitted to do.

Every side or wall had a door for a chest wherein there lay divers things, especially all our books besides these we had, the *Vocabular* of *Theop: Par. Ho.* and these in which we daily participate. Herein also we found his *Itinerarium* and *Vitam* from which the account in this book is mostly taken. In another chest were looking glasses of various virtues. In other places were little bells, burning lamps, and chiefly wonderful, artificial songs. In general, all was so done that if it should happen after many hundreds of years the Order or Fraternity should come to nought, it might from this one vault be restored again.

As yet we had not seen the dead body of our careful and wise father. We therefore moved the altar aside and lifted up a strong glass plate. We found a fair and worthy body, whole and unconsumed, dressed with ornaments and attires. In his hand he held a parchment book called *I*, which next to the Bible is our greatest treasure and ought not to be delivered to the censure of the world. At the end of this book stands an *Elogium*.

Underneath the *Elogium* they had subscribed themselves:

1. *Fra: I. A. Fr. C. H. electione Fraternitatis caput.*
2. *Fr: G. V. M. P. C.*

3. *Fra: E. C. Junior haeres S. Spiritus.*

4. *Fra: B. M. P. A. Pictor et Architectus.*

5. *Fr: G. G. M. P. I. Cabalista.*
Secundi Circuli

1. *Fra: P. A. successor, Fr: I. O. Mathematicus.*

2. *Fra: A. successor Fra. P. D.*

3. *Fra: R. successor patris C. R. C. cum Christo triumphant.*

At the end was written:

“From God we are born, in Jesus we die, and through the Holy Spirit we shall live again.”

At that time, Brother I. O. and Fra: D. were already dead. Although the burial place is not to be found, we doubt not that our Fra: senior knows some special thing hidden in earth. We hope that this example of ours will stir up others to inquire more diligently after the names which we have published and to search for the place of their burial. By reason of their practice and healing, most of them are yet known and praised among very old folk. Thus perhaps our *Gaza* may be enlarged or at least better be cleared.

Concerning *Minutum Mundum*, we found it kept in another little altar, truly finer than can be imagined by any understanding man. But we shall leave it undescribed until we truly be answered upon this our true-hearted *Famam*. So we have covered it again with the plates, set the altar thereon, shut the door and made it sure with all our seals. Besides, by instruction and command of our *Rota* there are come to sight some books among which is contained the book *M* which were made by the praiseworthy M. P. Finally we departed from one another and left the natural heirs in possession of our jewels. And so we expect the answer and judgment of the learned, or unlearned.

We know that after a time there will be a general reformation of both human and divine things according to our desires and the expectation of others. It is

fitting that before the rising of the sun there should appear and break forth the aurora, or some clearness or divine light in the sky. In the meantime some few who will give their names may join together to increase the number and respect of our Fraternity and make a happy and wished for beginning of the philosophical cannons described to us by our Brother R. C. They will be part-takers with us of our treasures which can never fail or be wasted, in all humility and love to be eased of this world's labor, and they will walk sublimely in the knowledge of the wonderful works of God.

So that every Christian may know what religion and belief we have, we confess to have the knowledge of Jesus Christ as it is now in these last days, and chiefly in Germany, most clearly and purely professed, cleansed and free of all swerving people, heretics and false prophets; and is, in certain noted countries, maintained, defended and propagated.

We use two sacraments as they are instituted with all forms and ceremonies of the first renewed church. In *politia* we acknowledge the Roman empire and *Quartam Monarchiam* for our Christian head.

We know what changes are at hand and fain would impart them with all our hearts to other Godly, learned men. Although our handwriting is in our hands, no man, but God alone, can make it common; nor can any unworthy person take it from us. But we shall help this cause with secret aid as God shall permit or hinder us. Our God is not blind as the heathen *Fortuna*, but is the ornament of the churches and the honor of the temple.

Our philosophy is no new invention, but as Adam after his fall received it, Moses and Solomon used it, it ought not to be doubted or contradicted by other opinions or meanings. Truth is peaceable, brief and always like herself in all things, and especially accorded by with *Jesus in omni parte* and all members. As

He is the true image of the Father, so is Truth His image. It shall not be said this is true according to philosophy, but true according to theology, wherein Plato, Aristotle, Pythagoras, and others hit the mark; Enoch, Abraham, Moses, and Solomon excelled; but especially wherewith that wonderful book, the Bible, agrees. All together, they concur and make a sphere or globe whose total parts are an equal distance from the center. More at large and plainly shall be spoken of in Christianly conference.

But now concerning, and chiefly in this our age, the ungodly and accursed gold-making which has so gotten the upper hand that under color of it many renegade and roguish people commit great villainies and abuse the credit which is given to them. Men of discretion hold the transmutation of metals to be the highest point and *fastigium* in philosophy. This is their whole intent and desire. That God would be most esteemed by them and honored which could make great stores of gold. With unpremeditated prayers they hope to attain this material abundance from the all-knowing God and Searcher of all hearts. We publicly testify that the true philosophers are of an entirely different mind, considering that the making of gold is but a *parergon*. Besides, they have a thousand better things to do.

We say with our loving father R. C. C. "*Phy: aurum nisi quantum aurum,*" for by them all nature is detected. He does not rejoice that he can make gold or that devils obey him; but he is glad that he sees the heavens open and the angels of God ascending and descending, and his name written in the Book of Life.

We testify that under the name of *Chymia* many books and pictures are set forth in contumely of the glory of God. We will name them in due season and give the pure-hearted a catalog or register of them. We pray all learned men to take heed of these books for the enemy never rests, but sows his weeds until a stronger one roots them out.

According to the will and meaning of Fra: C. R. C. we his brethren again request all the learned in Europe who shall read our *Famam* and *Confessionem* which are set forth in five languages that it would please them with good deliberation to ponder our offer, examine closely and sharply their arts, behold the present time with all diligence, and declare their minds either *communicato consilio*, or *singulatim* by print.

Although we make no mention of either our names or meetings at this time, nevertheless every one's opinion shall assuredly come to our hand regardless of what language it will be. Nor will

anybody fail to reach us who but gives his name to speak with us, whether given by word of mouth or in writing.

It will be beneficial in goods, body and soul for whoever will bear earnestly from his heart affection toward us. But he that is false-hearted, or only greedy for riches, will not be able in any manner to hurt us, but only bring himself to utter ruin and destruction. Although a hundred thousand people have very nearly seen and beheld our building, it shall forever remain untouched, undestroyed, and hidden from the wicked world *sub umbra alarum tuarum Jehova*.

(To be continued)

The Touch of a Master's Hand

'Twas battered and scarred and the
auctioneer

Thought it scarcely worth his while
To waste much time on the old violin
But he held it up with a smile,

"What am I bidden, good folks," he
cried,

"Who'll start the bidding for me?
A dollar, a dollar—now two, only two—
Two dollars, and who'll make it three?
Three dollars once, three dollars twice,
Going for three"—but no!

From the room far back a gray-haired
man

Came forward and picked up the bow;
Then wiping the dust from the old violin
And tightening up all the strings
He played a melody pure and sweet
As sweet as an angel sings.

The music ceased, and the auctioneer
With a voice that was quiet and low
Said: "What am I bid for the old
violin?"

And he held it up with the bow.

"A thousand dollars—and who'll make
it two?

Two thousand—and who'll make it three?
Three thousand once and three thousand
twice—
And going, and gone!" said he.

The people cheered, but some of them
cried

"We do not quite understand—
What changed its worth?" The man
replied:

"*The Touch of a Master's Hand!*"

And many a man with life out of tune
And battered and torn with sin
Is auctioned cheap to a thoughtless crowd
Much like the old violin.

A "mess of pottage," a glass of wine
A game—and he travels on.

He's going once, and going twice,
He's going—and almost gone!

But the Master comes and the foolish
crowd

Never can quite understand

The worth of a soul and the change that's
wrought

By the Touch of the Master's Hand.

—AUTHOR UNKNOWN.

Spiritual Sight

BY ROBERT E. PAYNE



ANY of us fail to realize that the ordinary men and women whom we meet in our daily life may belong to one of several different stages of spiritual development. Of course, we understand class distinction which separates the poor from the wealthy and the uneducated from those who have had greater advantages in this present life, but we speak now of those classes representing certain stages of spiritual attainment or possibly even those having spiritual sight. There are various grades of spiritual attainment of which we have heard much but have sensed little by any direct or understandable contact.

There are many reasons for this lack of understanding and the greatest of these is the fact that the more advanced an individual has become, the more loath he is to mention it even indirectly, and he will seldom, if ever, be drawn into the mistake of demonstrating it. When demonstrations are made it is usually by those negative clairvoyants who have little or no knowledge of the forces with which they work or which they contact, or by those who have attained only their first faint knowledge of spiritual things and "rush in where angels fear to tread."

The trained and positive clairvoyant of experience knows that one demonstration will not convince an unbeliever and will only call for many more. Thus he will use his spiritual gifts to no avail, because no one can be convinced against his will. Neither will a clairvoyant who has an understanding of the forces which he contacts ever prostitute this art for any material gain. Salvation cannot be purchased and as a matter of fact, the use of spiritual

understanding for unnecessary and material things, will destroy that very power itself. The man commanding such a power must use it only for the benefit of others. He cannot use it for himself or he will retard his own progress or lose the power entirely. Christ fed the multitudes yet would not use the same means to feed Himself.

We may live in the same house with a positive clairvoyant and never realize it for he would not tell us that he has a power unknown to us. Fortunately, we may trust him never to take advantage of that superior power for his own immediate gain or to our disadvantage.

A certain person has been a close business associate of mine for many years, yet only a short time ago in a casual conversation did I discover that he was a student of occult philosophy. This in itself is not startling as it happens to one frequently. However, in thinking back over my years of association with this man, I realized that I had never heard him say an unkind word, even of an enemy. I had never heard him use profanity in any form. He had been helpful in quiet ways which most people would have overlooked; he was tolerant of all religions and tolerant of the acts of his fellow men. The most that he had ever done to impress any religious ideas upon me was to administer a quiet but subtle rebuke when I once used profanity in his presence. This man intrigued me and I questioned him on every possible occasion. He always answered my question simply and painstakingly unless I became impertinent. One of these impertinent questions had to do with his position as a 33° Mason



and should never have been asked. He turned it quickly aside by changing the subject. It was not until much later that I discovered just how impertinent my question had been.

We are all human beings and as such we all possess several vehicles in which our threefold spirits function in order to gain experience through evolution. The physical body is constructed from the matter of this material world of which we are conscious, and of course, it is visible to any one whose physical sight is not blinded. The vital body is constructed from the material of the etheric region of the physical world; the desire body is constructed from the material of the desire world, and the mental body is constructed from material of the World of Thought.

The average man or woman is blind to these other vehicles or bodies and to the sights and sounds of the worlds from whose material they are constructed. Just so, a man who is physically blinded is unable to see the physical bodies of his fellow men. The spiritual sight, or sixth sense, which is possessed by some, may be compared to the X-ray which we use to view the inside of physical things and which is used so freely by medical science to view the internal organs of our physical bodies in order to diagnose disease. This X-ray or spiritual sight which is possessed by certain of our fellow men, is not difficult to understand when we realize how our physical sight is stepped up by the simple use of a man-made machine such as the fluoroscope. I have watched my own heart beat with the use of one of these machines and no doubt many of you have done likewise. All of us have at least seen pictures which were taken with the X-ray machines.

We all know that before his death the great inventor, Thomas A. Edison, announced that science in the last one hundred years had made remarkable strides in physical science but that the next great field of investigation would be along metaphysical lines. We know also that

he was one of the greatest of the modern contributors to this material science of ours. In a statement made by Mrs. Edison she announced that for several years prior to his death, Edison was engaged in working to perfect a machine which would contact the spiritual realms. Occult scientists tell us that the only perfect instrument for such a work must be developed by man within himself. Edison may have made the mistake of feeling that he could perfect such a machine outside of himself, but on the other hand he himself may have possessed spiritual sight and may have hoped to demonstrate to others who did not possess it.

The secret of positive clairvoyance, or positive spiritual sight, lies in the proper development of the pituitary body and the pineal gland. Each of these is a tiny body in the human head and each lies in a line almost directly behind the root of the nose. Right living is the key to this development.

An ability to understand the invisible worlds and function in them consciously depends upon one's ability to separate the two higher ethers of the vital body from the two lower ethers. Only by right living and by the use of constructive, scientific, and unselfish prayer may this become an accomplished fact.

While the two higher ethers of the vital body can be developed only through unselfish living and unselfish prayer, the point is that they *can* be so developed, and are being so developed daily by countless numbers of men and women in the everyday walks of life. But, as said before, such persons are not engaged in demonstrating their attainments.

The two higher ethers of the vital body form the golden wedding garment spoken of in the Bible. It is symbolized by the golden star on the background of the emblem of the Rosicrucian Fellowship. When by spiritual attainments these two higher ethers are made strong enough, they may be separated from the two lower ethers and used as a vehicle or

soul body. By means of this soul body, the ego can function at night while the physical body is resting, or at will if one has advanced sufficiently. This ability or stage of development depends upon each individual and upon him alone. No one can help him to attain it excepting as he desires assistance and asks for and uses it. Spiritual development is not something which can be purchased except by unselfish acts of his own doing. Neither can he fake such unselfish acts for this would be similar to the case of the man who cheated himself while playing solitaire. He must mean it and work at it. One peculiar result of such work is the fact that it soon loses all semblance of work and becomes a pure desire which carries one on to ultimate attainment.

During each day the emotional or desire nature of every one tears down his vital body (which in turn controls the assimilation and excretion of the physical body) to such an extent that all of the vehicles must rest. In sleep, the mental and the desire bodies are withdrawn from the physical body and obtain restoration to harmony from the forces of the desire world. This leaves the vital and physical bodies to their much needed rest, repose, and repair. In the average man the two higher ethers of the vital body are not sufficiently developed to withdraw from the two lower ethers. The average vital body, therefore, usually remains from birth to death with the physical body.

The person of sufficient spiritual attainment can go out in sleep in his higher bodies and work as an Invisible Helper while the vital body restores the dense body. Hence with passion and temper controlled, these higher bodies or vehicles are free from the need of rest and free for work on the invisible planes at night.

Often at night we are with friends or in strange new places. Sometimes these experiences may be considered only as dreams, but often they are real expe-

riences, the remembrance of which we may bring back to our waking hours. Long before spiritual sight is attained, one may function on the invisible planes during sleep and if he asks that he be used, he may be able to help suffering mankind. Later there comes a time when he may remember his work in part; still later he will remember to a greater extent; and, finally, he will attain what is known as twenty-four hour consciousness. He may not yet have attained spiritual sight but he remembers definitely what he does at night just as he knows what he does during the day.

There is a test within the reach of all who wish to use it. Almost everyone has sometime been in new and strange places in his dreams. Some frankly admit (with no personal understanding of the reason

for it) that they have seen that identical place later in life and know full well that it was not possible to have seen it before the dream occurred. The test is as follows: When next in a strange place in a dream note well some peculiarity of it—a knothole of distinctive appearance, a singular shape or position of a window, or even some

unusual crack in the plaster or in the floor. Impress it carefully on your mind at that time in order that it may be brought back with you to waking consciousness. On waking, immediately impress it again so that it may be clearly remembered. Better yet, draw a design of it. You may accumulate several of these designs and sooner or later you may visit one of these places in your waking hours and may note the peculiar design which you saw in a dream. Once you have made this sort of an independent check for yourself you can never again doubt that we leave our physical bodies at night.

People often refer to the prophetic type of dreams which either they or their friends have had. These are dreams concerning coming events. Prophetic dreams are easily understood when we realize



that what happens here on our physical plane is under the guidance of Higher Beings and must therefore exist in thought form in advance of the event itself. When one decides to build a house he must first think of the style and design which he wants. He must then transfer his ideas to paper and not until then can the house start to take form through the use of lumber, brick, and mortar. Exactly the same process is followed by the Higher Beings in determining future events for this physical world. Naturally the thought form or the drawing of this coming event exists in the inner planes in advance of the occurrence of the event itself on the physical plane. It is not unusual that one who is in the spirit world during sleep contacts these pictures and may bring back a memory of them to his waking consciousness.

From an intermittent contact with the invisible planes which often comes through some small effort toward right living, we should graduate to a constant and intelligent contact which is made possible by the use of proper exercises, prayer, and continual right living. Some of us may be fortunate enough to readily develop real spiritual sight, and some may even advance to the enviable positions of disciples, Lay Brothers and Lay Sisters, or even to Adepts, but meantime a "peace that passeth all understanding" from the personal knowledge gained through our own personal experiences, is directly at hand.

It is sad but true that the bulk of humanity has not yet acquired much religious feeling, but as humanity has now passed the nadir of materialism, religion and all spiritual matters are being considered more and more. Religion or spiritual advancement for one person may be entirely different from that of another. One may need the good contained in the Catholic faith and another the Protestant, and still another may be a Buddhist or a Mohammedan. Another group is in need of the scientific or occult explanation instead of any mystical

explanation founded upon pure faith. Whatever may be the belief of our friend, let us not criticize him. It may be perfect for his particular needs, although worthless for ours. All spiritual roads lead to God. Let us, therefore, be tolerant of all religions. If a person is not yet ready for occult teachings his interest will wane and will either die out entirely, or be fanned to an interest later in this life, or in the next. Meantime no one can be influenced unless he is ready. Any choice must be a matter of free will.

A sustained interest in occult philosophy brings about several stages of development. At first there is a groping for knowledge; then a feeling that the teaching must be true but that individual proof is needed.

The following has been copied from certain lectures given by the Rosicrucian Fellowship:

One of the first evidences of the development of the sixth sense consists in sensitiveness to the vibrations from the planes above the physical. In this class are the majority of the students of esoteric philosophy. The mere fact that they are students of this philosophy and that they are able to sense the truth in it proves that they have become more or less sensitive to superphysical vibrations.

The sixth sense, or the spiritual sight by which we obtain firsthand knowledge of the higher planes, is threefold. The lowest grade is etheric sight, that by which we perceive the etheric world and the etheric entities therein, such as the nature spirits.

The second grade of spiritual sight is the clairvoyance of the desire world. By this sight we perceive the desire world and the desire bodies of entities living therein.

The third grade of spiritual sight is that by which we perceive the spiritual realities in the world of thought. Here we contact the archetypes of all existing things. The archetypal forces speak to us and convey knowledge to us about themselves. It is difficult to put knowledge obtained by this method into logical order, because we perceive it as a whole, and not as made up of parts as in the case of our physical vision.

While the various stages of attainment are mentioned as though they were distinct and separate steps, nevertheless, they are not. They overlap and interpenetrate one another to a large degree. However, continuing by the use of stages

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Return of the Witch-Queen

BY RONA ELIZABETH WORKMAN

(IN THREE PARTS—PART TWO)

SO—this priest with the smouldering, passion-haunted eyes had been himself in that long-ago day, and this grim dark temple, savage in its somber beauty had been his house of worship. As this thought filtered slowly through his mind, conjuring forth strange memories, from behind where he stood came a low chanting, and the air grew heavy with clouds of incense and the strong perfume of the masses of scarlet and golden-hued flowers, votive wreaths from many a humble worshiper. A soft sliding sound of sandalled feet came to his ear and turning David saw an old white-haired priest in gorgeously embroidered robes approaching. The sound reached the young Thonar also, and turning he bent his body in a slow obeisance. "I give thee greeting, my Master and Teacher," he said softly, and in his tones was a warmth of sincere love and reverence. Gently the old priest touched his disciple's forehead in blessing, then stepped to the doorway and gazed into the street where the crowd was beginning to gather.

"My son," the High Priest's voice was still strong and firm in spite of his years, "is not this the hour for thy meditation and prayer?" As he spoke his calm dark eyes rested upon Thonar's downcast face, and in them was a great sorrow. For a moment there was silence, then lifting his head with a shamefaced defiance, the young priest answered briefly, "The Great Queen comes, as thou knowest, O Holy Father, to worship in the Temple; and this is the day upon which I preside at the Altar."

"Yea, my son, truly I know that the Great Queen cometh to pray before the altar, but I doubt me much that there

will be aught of worship in her heart. Her real worship is not done in this temple, but in dark and secret places and to strange gods. Beware, O son of my heart, that this woman lead thee not from the Path into dark and evil ways. Thou art but a Neophyte in the ranks of our mystic brotherhood, though I have trusted thee with many secrets which belong to a higher rank, for I have believed in thy strength and understanding. Beware that thou betray not that which has been given thee, lest countless lives must pass in futile yearning for that which thou hast forfeited."

"She is beautiful, O learned father, and surely so exquisite a face and form cannot bear within their chalice an evil soul."

"Truly do I fear for thee, O trusting one," sighed the old man, his fine, noble face overcast with anxiety. "Go thou thy way. I have warned thee; I have prayed that this test may be passed safely, but because of my close attachment to thee I cannot read clearly that which lies before thee, though I feel the encroachment of some black evil upon thy progress on the Path. Gird thyself with prayer, my son, meditate upon strength and ask that thy inner sight will show thee the way of escape from evil." Gently he laid his hand again upon the young priest's bowed head and turning slowly, he moved silently away into the cool dimness of the temple.

Strangely David felt within himself the same struggle which was rending the young priest's soul; knew—that for a moment the High Priest's words were drawing him back to the life of holiness when he turned and took one step toward the altar; knew—as a high clear trumpet call and a roar of conch shells announced

the coming of the Queen—that the longing for her presence was the stronger, more dominating power, for he swung about and stood tensely waiting in the temple doorway, avid for the sight of her face and the touch of her jeweled fingers.

Slowly, magnificently, through the tawny sunlit glamour of the wide plaza moved the entourage of the Great Queen. Seated beneath the silken shade of a huge umbrella upon the back of an elephant trapped in flame-red and gold, her filmy robes of spotless white glimpsing her slender form, roped with jewels and crowned with barbaric gold, Santhomea, the Great Queen, gazed with heavy-lidded insolent eyes upon her kneeling subjects, and if she heard the occasional muttering of hatred beneath the cheers she paid no heed. Leisurely, with a subtle intoxicating grace, she dismounted from her kneeling elephant before the temple and followed by her fan bearers, slowly climbed the grey worn steps to the doorway where Thonar waited her coming. As she neared the entrance a sudden angry snarling rose above the low chanting from the temple and the lithe form of a leopard leaped up the grey steps dragging his broken golden chain behind him and thrust his savage head against her knee. Half-smilingly, the Queen glanced down and resting her hand lightly upon the fierce head moved quietly through the wide doorway.

The chanting of the priests grew louder and a silver chiming of bells ran like a shining light through the chorus, then the soft voices of the Apsaras took up the refrain. As Santhomea passed through the portals, Thonar turned and preceded her toward the altar while the Queen, a slight smile touching her scarlet lips, followed after him. As they penetrated farther into the great hall of worship, wreaths of incense swept chokingly about them and the music swelled into a thunderous melody, then as Thonar bowed low to the altar and, turning, faced the Queen, she fell upon her knees and bowed her head before the holy sym-

bols, and none but the watching David saw the smile of derisive mockery which twisted her lips. As she knelt, the music stopped abruptly and only the faint silver tones of a sistrum broke the utter silence.

Gracefully, like the swaying of a lotus bud upon the dark waters of a pool, the Queen bent lower still, and Thonar's eyes brooded over the loveliness of her form and the smooth shining glory of her hair, forgetting for the moment the role of his high office, then with a start he recalled his wandering thoughts and lifting his hand gave her the blessing of the high gods, though the slow mockery of the elusive smile which still lingered in her dark eyes gave the lie to his holy words.

Again the sistrum wove its silver thread of beauty through the silence, and the stringed instruments began a low swaying melody, broken by the pulsing throb of a temple drum, and a group of Apsaras began their ancient dance before the altar. Round about the kneeling queen they moved, posturing with waving hands and swaying bodies, until the music stopped upon one high sustained note, leaving each motionless as some statue of beauty and grace.

Slowly, as feline in her smooth grace as the leopard who crouched beside her, Santhomea rose from her kneeling position and turning swept her glance about the motionless group until it paused upon one who held the position in the dance of High Apsara to the Great God Naga. Exquisitely blond she was, an alien among this dark-haired race; fragile, yet with the supple grace of the dancer trained from childhood, she stood with her eyes, darkly blue beneath their long lashes, fixed upon the Great Queen's brooding face.

"Come hither, O Chief Apsara," commanded Santhomea haughtily, and a slight ripple of surprise swept over the statue forms. Quietly the chief dancer stepped forward and swayed low in obeisance, then stood serenely waiting.

"Thou art Thyri, the Chief Apsara?" It was more an assertion than a question, but the dancer bent her head.

"I am Thyri, O Great Queen," she answered quietly.

"I have heard of thee, and of that far country which was thy birthplace. From a far cold country thou wert stolen to become a dancer to Naga. Strange indeed are the ways of fate." She smiled, and the girl shrank beneath the cold cruelty of that smile and the threat which showed for a moment like a flickering glimpse of steel. The hidden temple drum throbbed again softly from the darkness as the queen stood watching the Apsara with thoughtful eyes, then she turned to Thonar who had stood silently near her side, his eyes fixed hungrily upon her face.

A slow seductive smile curved the rich scarlet of her mouth, her long-lashed, heavy-lidded eyes grew warm with desire and she laid one slender hand caressingly upon his arm. Beneath her touch he quivered, and the veins knotted darkly in his temples. "What wouldst thou, O Santhomea, most beautiful of queens," he asked slowly, oblivious of the crowd of covertly interested priests and dancers, who cast sidelong glances of meaning at each other.

"Only this, Thonar, my beloved—" her voice was so low that only the Chief Apsara standing nearest could hear—"come thou tonight to my palace. I hunger for thy presence, and—" she hesitated and into her eyes crept a keenly watchful gleam—"there is something I would learn of thee—a favor thy queen would ask." She smiled, and under the lure of her charm the smouldering glow in the young priest's eyes leaped into a burning flame.

"Whatever thou desirest of me, O Queen, that will I do," he promised and at his words she smiled again, well content, but from an alcove from which he had watched all that had passed, the old High Priest made the ancient sign of the

exorcising cross and whispered softly to himself, "What availeth prayer against an evil woman's charm?"

Warm perfumed darkness lay softly over the great city. The temple gongs boomed the passing hours; often an elephant trumpeted his anger or triumph; laughter and music drifted from high-walled gardens; slaves passed noiselessly on bare feet about their nocturnal duties. Occasionally a belated chariot dashed by, the horses hooves ringing sharply on the stone causeways, while over all gleamed the stars, brilliant against the blue-black of a tropic sky.

Thonar glanced upward at their glory as he descended the temple steps and paused hesitant. Their high purity seemed like a clear call to his troubled spirit, urging him to fight off the lure of the dark Queen's beauty which burned him. As he stood, his lined young face lifted to the night sky, a slight form, silent as a shadow, drifted down the steps and crouched in the shelter of a great pillar, watching with wide blue eyes in which the light of love glowed like a benediction.

At last with bent head, yet eager feet, Thonar crossed the wide plaza, passed the guarding wall, with its marching elephants carved in high relief, and mounted the steps leading to the Great Queen's palace, where he was halted by the guarding soldier. Only for a moment, for at sight of the signet jewel which Thonar drew from his robe, the guard bowed low and stood aside, allowing him to pass within the sacred confines of the palace wall.

Silently the young priest passed through rooms crowded with smiling, archly whispering courtiers clad in richest silks and jewels, served by slaves who hid dark hatred beneath their smooth masks of humility; on through an enclosed garden sweet with dew-drenched flowers, and up the steps of a small temple of pure white stone half hidden

in the gloom of huge trees. Here he paused, expectant. A faint odor of incense reached his nostrils, elusive, strange, and with an oddly evil suggestion. He had noticed this strange perfume before; sometimes it had clung to Santhomea's hair or silken robes, and when he had commented upon its strangeness, she had laughed with a little hint of mockery and given him no answer. Now, with the odor came the memory of the High Priest's words concerning rumors of the Queen's worship in strange places and to stranger gods, but he thrust the suggestion from him. She was too beautiful; such a thought was sacrilege, and leaning against the arch of the doorway he lost himself in dreams of her.



Music drifted through the soft darkness from the palace; a small grey ape, disturbed by some night bird, chattered sleepily in a near-by tree, and at last came a chink of golden anklets, the soft slither of sandalled feet and the Great Queen stood by his side.

"Come, O priest of Naga," she commanded imperiously, "I have need of thee," and without waiting, she turned and moved swiftly through the temple, only the light from the low flame before

the altar lighting the gloom, yet she hesitated only when she reached the carved wall behind the altar. Here she pushed firmly against the upreared head of a stone Naga, then, as the secret panel swung back, she descended into the darkness below. Thonar followed unquestioningly. His Queen needed him. That was sufficient, and as she took his hand to guide him through the dense darkness of the narrow corridor, faintly illuminated only at the farther end, the touch of her jeweled fingers wiped from his mind every possible thought of caution.

As they reached the lighted doorway clouds of that same strange incense wreathed about them, half hiding from Thonar's astonished gaze the high black altar carved with strange and terrible symbols, before which burned a bronze brazier filled with glowing coals. Stopping to an earthen jar near by, the Queen drew forth a handful of dried leaves and strange herbs and threw them into the flame. Instantly lurid lights of swiftly changing colors filled the room; shifting, crouching shadows menaced from the darkened corners of the vaulted chapel dedicated to the Black Gods, and leering faces peered from the carvings upon the walls. Half-drugged by the fumes, Thonar stood looking about him, while inner voices cried a warning of impending test and danger.

Intently Santhomea studied his face, then began speaking swiftly, "In yonder pool of blackness," she waved to a low stand near them upon which stood a shallow bowl filled with a smooth dark liquid, "have I seen somewhat of the future. I see power, a luxury unequaled since the beginning of man, yet at the end lies death. That I cannot change, but beyond that death, I see rebirth, and in that new birth I see myself forced back into a lowly estate, to labor like any slave, bereft of power and all the richness of glory. I will not submit to such a fate. I, Santhomea, will not return a slave, and I need not, O Thonar, priest of that strange Brotherhood, if thou wilt

help me." She paused, clinging close to him, watching him with eyes that seemed able to read his every thought.

Slowly he spoke, "How, O Great Queen, can I help thee in that rebirth? We return as the gods will. They who guide our destinies know best, O Loveliest of all the world."

"Wouldst thou"—her voice was honey sweet and the perfume of her hair, mingling with that strangely potent incense, sent swift currents of desire sweeping over him—"have me return to labor in the fields perchance, a slave among the lowliest, beaten and abused?"

A pulse was beating in his brown throat, beating madly, and she smiled slowly and touched its throbbing with one slender hennaed finger tip. "Nay, O Queen," he whispered hoarsely, then pointed at the black altar. "Thou art queen of strange forces, a worshiper of the powers of the Dark Gods, even as the High Priest said. Why then dost seek aid of me?"

She hesitated, glancing covertly at him, then spoke slowly, weighing each word. "I have gone far, O Thonar; mighty powers yield me reverence, yet I have not been able to learn that one mystic formula which can bring a waiting soul into a body prepared to receive it—which enables the one who knows to do away with the long travail of birth and childhood and leap into new existence full grown with all remembrance of the past unimpaired. Only that strange Brotherhood holds the secret of those powerful words, and I have learned that thou, though young, hast been entrusted with that precious knowledge." She pressed her supple body closer to him and lifted an avid, pleading face, but he caught her wrists and pushed her from him. From some unsuspected stronghold had flowed new strength of resistance.

"Thou askest for more than I can give, O Santhomea. Wouldst have me false

to my vows, have me hurled from all that has meant life and hope to me? Ask anything but that, and I will aid thee, even with my last heartbeat."

Swiftly she gathered about her all her powers of seduction and in that flame-lit room began her battle against his loyalty. With honeyed words, caressing fingers, with every artifice of passion-laden enticement, she struggled against his resistance, offering him the madness of wealth and power beside her upon the throne, luring him with promises intoxicating in their sweetness, until at last she saw him yielding—knew, when he crushed her savagely in his arms, that she had broken the last link which held him true to that ancient Order.

"How shall I tell thee, O Great Queen," he asked huskily, "since I dare not speak those words?"

"Write them," she answered quickly. "I have had parchment prepared—also a coffer which will hold that precious writing until I will to come again, and when that time comes—" she smiled into his eyes—"wherever thou art, there shall that parchment find thee, and thine own lips shall chant the mystic sounds which bid me return."

From the fold of her girdle she drew a strip of finest parchment, specially prepared, and laid it on the smooth top of the black altar. "Write, O Thonar," she commanded, and silently he took the brush and dipped into the offered liquid. Slowly, draggingly, his hand moved as if some power were even yet struggling to hold it back, but fiercely the great Queen bent her dominant will upon him. At last the brush touched the parchment just as a wild cry tore the silence, and a dark-clad form flung itself between him and the queen, clutching with frantic hands at the writing brush. A low, savage snarl, feline in its fury, burst from the queen's lips and she tore aside the enshrouding cloak, revealing the fair

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The Oak of Strength

BY ELLEN McCAFFERY, A.M.

Here's to the oak!
The tree of Jove,
Sprung from the Titan's blood,—
Mighty, majestic as Jove's own self!
May the prow of my ship be built of oak,
May I hear the counsel of Jove
As I search for the Golden Fleece,
The Golden Fleece of the Sacred Lamb!

May I dwell beneath Jehovah's tree,
Under the oak in Ophrah's field,
Like Gideon of old,
And hear Archangel Michael
Speak his words of strength to my heart,
"The Lord is with thee, thou mighty soul.
Save Israel, for have I not sent thee?
Surely I will be with thee."

May I enter the star-girt doors of Asgard,
Built of majestic oak,
Crowned with healing mistletoe.
May I see great Odin lift his mighty horn,
May I hear great Odin thunder forth his wassail,
"Wassail to the strong!
Wassail to the victor!
What matter thy hurts?
What matter thy wounds?
In Asgard is song!
In Asgard is life!
In Asgard is health!
In Asgard is joy!"

THE symbolism of the oak is well known. Pre-eminently the tree stands for strength and stability, for greatness, majesty and rulership. Great Britain in an age of steel battleships still sings:

"Hearts of oak are our ships;
Hearts of oak are our men!"

No other tree could be used to give the same meaning.

Throughout the Bible we find that men who have true oak souls are mentioned as being under or near oak trees. There was Gideon (Judges 6:11) who was destined to free Israel from the yoke of the Midianites. He received his message from an angel in an oak tree.

The oak tree was not chosen by chance for the angel to deliver his message from, but as a sign, which Gideon well under-

stood, that any man who is to become the savior of his country must be vitalized by power from on high.

Instinctively our minds see that Abraham was the great oak of the Israelite nation—and where did he dwell, but under the oak tree of Mamre? He is indeed the Father of the Faithful, a man who shows the strength and majesty of the Spirit of God, in tune and en rapport with the purposes of God. Anna Kingsford in her *Perfect Way* tells us that the name Abraham is cognate with that of Brahma and represents Being in manifestation, the original Brahm becoming Brahma. She states that this is the reason why the name Abram was changed into Abraham.

Among the Aryan nations too the oak assumes great importance. It was sacred

to Zeus of the Greeks and to Jupiter of the Romans. It was fabled that Jupiter killed a Titan, and the oak sprang into existence from the blood of the Titan. Because of the sacredness of the oak the Romans valued a crown of oak leaves so highly. This crown could only be given to a Roman citizen who had either slain a national enemy, recovered a lost battle, or saved a Roman's life.

The speaking oak of Dodona on Mt. Tomarus in ancient Greece is famous. There Jupiter himself was said to come and answer all questions.

Among the Scandinavians the oak was a symbol of hospitality as well as of strength. Hospitality was considered an Odin-like virtue and no man could expect to receive welcome and wassail in the next world unless he had dispensed hospitality in this one. So the doors of the heavenly Asgard (the Garden of Light) were said to be made of oak wood. Here we might note that on them grew the mystic plant, the mistletoe called "All-heal." As the warriors passed under this all their wounds were healed and they received eternal youth and strength.

The oak was held most sacred by the Druids. At Abury in England there is a large mound, and tradition says that formerly an enormous tract of ground surrounding it was called "The Serpent's Temple"; that the mound formed the head of a serpent, while the tail was a long winding avenue of oak trees. The sacred mistletoe on these trees was cut once a year by the Archdruid with a golden sickle on the sixth day of the new moon. Opinions differ as to whether one particular oak tree had its mistletoe cut every year. Some say it could be a dif-

ferent one but that the oak had to be exactly thirty years of age. If this were so, we must look for very deep symbolism here.

The mistletoe represented the grafting of the divine to the human. When the divine breaks into fruit, there can be no sickness and no misery, for there is ever-healing power in the Spirit of God. (Note that it was only oak-tree mistletoe that was held sacred. That which grew on apple trees was never considered sacred. The apple tree in all symbolism is the tree of the human desire nature.)

The acorn also has its mystic meaning. It is the emblem of the cup or the soul, of the egg or the feminine aspect of God.

When the sacred oak died, its wood was still sacred. Fraser tells us in his *Golden Bough* that the sacred fire of the Druids was ignited every year on Midsummer Day from the wood of the oak.

Since there is always a lower meaning attached to a symbol, which is the polar opposite of its high meaning, we can look for such a meaning

in connection with the oak. One of our poets says of it:

"O fearful is its frown,
When the Sun goes down."

When a weak person or one not filled with power from on high, usurps the position or strength given by the oak, the oak avenges that usurpation. For this reason when Absalom imagined that he was strong enough to make himself king in his father David's place, he called down on himself the wrath of the oak. He was no oak soul and therefore the oak caught him by the hair and hanged him. (II Samuel 18:9.)



Then there was the hero Jason. At the beginning of his adventure in search for the Golden Fleece (that is, the sacred wisdom) he was in full favor of the gods, hence he was granted a bough cut from the famous oak of Dodona, and from this bough was fashioned the prow of his ship Argo. When Jason was in need of help and instruction this prow spoke to him and helped him, making Jason successful in his quest.

Later in life Jason became lazy and selfish. No longer did he care to go on high exploits. One day he lay on the sands under the rotting piles of his old ship (that is, his soul) and the prow fell on him and killed him. He had become unworthy of the gift of sovereign Jove and so the gift became the means of his destruction.

The story of Jason, if we understand it esoterically, is extremely instructive. Each evening the sacred wood in the prow of his ship gave him instructions for the following day. While he continued to ask, life went well. In later life he thought he had all he needed. He neglected to ask for further guidance, hence he lost everything he had ever possessed.

We can also recall the story of Merlin whose real work was to help Arthur in guiding his great realm, but Merlin fell into the wiles of Vivian the enchantress, and the oak tree whose strength he should have called to his aid, was made the instrument of his eternal imprisonment.

It would seem to be that we are largely judged by what we profess. If we profess to be oaks, we are judged according to that standard. It is for this reason that when we enter the Path, greater trials seem to come to us than ever before, for our progress along the Path is a mighty challenge not only to mighty forces of spiritual life but also to the mighty opposing forces of the desire world. If this makes us fear to walk the Path, we have to remember that we can always go forward if we have

faith, and we repeat no idle words when we say, "I believe in the Lord God Almighty." When we have actual faith in Him, we partake of God's Almightyness and are built into oak tree souls. If we lose the belief, then are we punished by the same power.

When we believe, the Red Sea divides; water comes from a Rock; the Amalekites are defeated; the walls of Jericho fall down, and we enter the Promised Land. Every time we fail in heart we are hindered. When we fail utterly, giant circumstance not only builds walls against us, but allows the walls to fall down on us.

It all makes us think of the lines in "The Woods of Westermain," a poem by George Meredith:

"Enter these enchanted woods,
Ye who dare,
But at a touch, a dread of fear,
Thousand eyeballs under hoods
Have you by the hair."

Is it possible then to develop this strength that shall never fail? this strength of the Spirit? Surely! What else does the Bible mean when it says: "And the child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon him"? But, you say, "These words refer to the child Jesus and not to me." Rather should you say, "They refer also to me."

Then you say again, "Have I simply to wait for growth or can I do something to aid it?" Just as the physical body grows stronger with definite training and exercise so can the soul of man train more definitely to use the power of the Spirit. There are two main ways in this. The first is by prayer and the second is by communion, i.e., the use of the positive and the negative forces. In the first you consciously try to reach upwards towards the great Spirit. This was Gideon's state of mind when he sat under the oak tree. He needed life and power and he had been asking for it. In the second stage you stay passive and await the message

and the vitalizing forces of the great Spirit. This was the second stage of Gideon when he did nothing but receive.

One state is just as necessary as the other. So many people lose out because they want to do everything themselves and forget to give God a chance to do His part. They spend their time shouting at God instead of listening for the answer. They spend their time telling God what they have to have before they can do this or that, but always if they would but believe it, they have just the one thing that is necessary. It may be only a cruse for oil, but under the creative forces of God it will be filled daily for many weeks. It may be only a few loaves and fishes but under God's Word these will feed a multitude.

We have to remember and study seriously the parable of the man who hid his talent in a napkin. He was so sure that nothing could be done with one little talent that he did not use it. He imagined he was powerless to do anything at all of value with it, not realizing that with God's power back of him the one talent might have been used as the nucleus of many miracles. He did not ask what was to be done with it. He did not receive any message because he did not ask, and he received no increment because he did not use what he had.

The Hebrew translation of Proverbs 4:12 is: "As thou goest step by step, I will open up the way before thee." It is in this belief that the strong man goes forward.

Unemployment--Two Solutions

By A. F. H.

"Oo-ee! E-e-e O-o-o! Ah-h-h e-e-e!"

The announcement did not seem to convey much information to the writer who had halted her car at a corner drug store in a little village in Southern California to buy a Los Angeles paper. She had just stepped to the sidewalk when she was accosted as above by a very young gentleman of some three years whose lack of verbal expression was made up by his enthusiasm, his dancing blue eyes and his waving hands.

The sun was shining brightly as it usually does in this part of the world. A breeze was blowing fresh and sweet from the near-by ocean and she stopped, being very fond of little children, to see what in the world this little fellow meant, for he was trying to attract her attention though he lacked the words to make his meaning known.

His point being gained, the boy waved towards the subject of his excitement, an elderly man who, only a few feet distant,

was pushing before him a small cart. Towards him ran the little boy, his face alight with joyous expectation. The man was waiting to greet his little customer or perhaps his advance agent; for did not the lad lead the way directly to his friend's cart?

This friend of our little enthusiast was a man of about sixty, of Swedish nationality. He had a kindly face with keen gray eyes, a large, smiling mouth, short cropped gray moustache and hair mixed with gray. He was dressed in workman's clothes, patched but clean. His cart consisted of two wheels upon which rested a homemade box about three feet square painted white and with an immaculately clean covering of white linen over the top.

As his little friend reached him the old man's hand disappeared under the white cloth and a tidbit vanished into the boy's mouth. Apparently fully satisfied, the youngster toddled back to his home around the corner.

The old man seemed determined to be friendly, no doubt recognizing a prospective customer in the stranger, and, being asked what he had in his cart, he lifted the white cloth and exposed a miniature food display. The box was lined with paper-covered shelves upon which rested a number of white china platters each garnished with green crisp lettuce leaves. Upon these were arranged most delicious looking salads. Tomato salad, potato salad, lobster salad, shrimp salad, all these were appetizingly arranged with olives, pickles, tomatoes and parsley on a dish holding enough for two. These salads were sold for the modest sum of thirty-five cents each.

When the old man was asked whether it paid to give such large salads for so small a sum and whether there were enough customers in so small a town to buy his salads, he smilingly replied, "My wife she bane gude kuke and we rase our vagatables en our garrden. Yesterday ay sall forty-five salad."

He went on to explain that he could not find work and that he and his wife had had very hard times to keep the wolf from the door. One day his wife suggested that she would make these salads if he would try to sell them. At first he had carried them on a tray, but as business grew larger he built himself this little two-wheeled cart. We can imagine with what pride these two old people figure their daily income. Forty-five times thirty-five makes fifteen dollars and seventy-five cents, a pretty fair day's business for a laboring man.

In the city of Los Angeles the writer found another case of the solution of the unemployment problem. A middle-aged woman began to realize that unless she set her mind to work to figure out some way to gain an income she would soon be a subject for the county farm. She had no capital but two willing hands, so she thought out a scheme by which to make a few cents. She gathered together all the old broomsticks she could find and

cut each stick into five-inch lengths. At the ends of each length she sawed a small slit.

Then she stationed herself at the most frequented corner on the main street where women shopped who were in the habit of carrying their packages in the popular cord shopping bag. Through experience this woman had found that the cord handles of these bags cut very painfully into delicate hands. Here was her opportunity. To make the carrying of bags more comfortable she offered these handles for the small sum of five cents. She was so successful that she sold all she had within a few minutes.

This venture has now worked into a most successful trade and she, too, is making a good day's wages and has solved the problem of unemployment. She has become self-supporting instead of being a charge on others.

Men and women who will draw upon their God-given powers instead of becoming discouraged and complaining about misfortunes will find that it is not so hard to think up some little useful way whereby to help themselves. They will find that unemployment need not disturb them for there are many opportunities waiting just around the corner. All they need to do is to set the gray matter in the brain working to think out some scheme, simple and original, whereby they may interest the public, feed it or entertain it, and the problem will then solve itself for—

"Where there's a will, there's a way."

Service, like Charity, begins at home. Most of our energy is reserved for service to a very indefinite multitude whom we expect to contact in the hazy future. We come to rebirth in an environment where we may continue the joy of a love previously established—or perhaps to liquidate some of our very unlovely debts. Let us begin our service at home "for thereby some have entertained angels unawares."—*Anonymous*.

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 adult in regard to vocation, the parents in the guidance of children, the teachers in management of pupils, the judges in executing sentence, the physician 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 Great Work

BY JOHN JOSLING



DURING the Middle Ages that which was called the "Great Work" was prosecuted by a few souls connected with the science and learning of the day. These men were mystics and alchemists, who, being lovers of God and thus His true votaries, knew something of His secrets. The outward claim was that these men converted or transmuted baser metals into gold, yet for the most part all these men died poor; however, all of these souls were the happiest of men.

It is now becoming known to our scientists that baser metals can be converted into higher ones, as witness the feat of Sir William Ramsey in 1903 who transmuted radium into helium. It has been the modern fashion of our spiritually ignorant scientists to ridicule the idea of alchemy, looking upon such men as Hermes Trismegistus the father of alchemy, Albertus Magnus, Thomas Aquinas, Nicholas Flamel, von Humboldt, Cagliostro, Thomas Vaughan, and many others as helpless fools, self-deluded, or out-and-out imposters. However, with the facts and forces of Uranus positively impinging upon our planet now, the truth of the claims of these great souls will become apparent to even such spiritually dull minds.

Alchemy and astrology are so inextricably connected as to be one divine science in truth, for both hold within them the scriptures of the world, their mass of symbols, myths, and allegories, all containing and illustrating the One Great Work. This work is the entry and transmission of the *Word*—the One Divine Life—in and through matter, and through the long slow process of evolution, transmuting the base and lower into the refined and higher, the human into the Divine, bringing all forms to their ultimate perfection. Thus is the Saturnian dross turned, transmuted into the Uranian or spiritual "Gold."

Would that students of our Teachings could understand that both Saturn and Uranus represent the Christ, Saturn being the necessary Darkness and Uranus the Light that shines in that darkness or shadow. But no soul knows the Uranian Christ until the forces of the Great Christ Teacher are truly earned and His Purity and Truth possessed. Saturn is therefore intrinsically the major benefic in a true astrologer's mind and not the mere malefic of the general run of books on astrology! Never could we take on the Aquarian superconscious state without the work and help of this pedagogue of pain, and Initiator, Saturn.

Now when we speak of the Great Work, we do not stop at man only, in his transmutation of the lower into the higher, but include all contained in our planet. The "gold" which we seek to make is that spiritual Oneness with our Father in Heaven, the divine union of the whole life wave of our planet producing the ultimate fulfillment of our evolution. Thus the symbols of alchemy which elucidate the Great Work seek to explain through symbols and demonstrate through results, the idea and truth of the *One Life*, and how man may consciously work upon himself and the lower kingdoms, and thus forge far ahead of the ordinary planetary effort of evolution. So through Christ in us we are allowed the sooner to make ascension and union with the Divine;

we work with God in cooperation; we cease to be sluggards and become true Masons. Only thus shall we get our real degrees, the degrees of the colleges being so much dross in comparison!

The Great Work recognizes instantly that man is a little cell (microcosm) within the Great Cell (Macrocosm); that we are each living cells in the body of what all alchemists know as the Heavenly Man. And all have a part and place in that Heavenly Man. Being thus united above in the *One Life* we descend into the Saturnian earth school below, and must by the power of true alchemy transmute and at last make the "below" as it is "above."

Why did the great alchemists of the past give up all that man holds dear in physical life? Why did they pass through the most severe tests and trials? Why did they often take the hate and insult of the brawling crowd? Why were they often burned at the stake? Why? Because their souls were free! Christ's truth had made them free, and they

carried within themselves the divine poise and balance of power which comes only to those who have accomplished and made the victory in the Great Work! They had made and transmuted the base metal into the Christ Gold!

Through the mediation of a meditation productive of a proper imaginative power working in concert with a firm free-acting powerful will, these souls became conscious of the *One Life!* They thus discovered at firsthand the truth that there is in fact but One God, and that man is truly made in His image, therefore he has the power not only to accelerate his own evolution, but also that of the lower kingdoms.

The large element of free will allowed man has produced a distinct arrest in evolution through the Luciferic forces of hatred and selfishness, but now in this new Day that opens to our gaze in splendor, there will be no slightest excuse for anyone not to know of and use that seeming miracle which turns baser metals into the Gold of Christ!

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

—Browning.

Thus transmutation is a marvelous example of the powers which lie latent in mankind, which powers he may awaken through producing a purified Will in conjunction with an effective Imagination; from this twain is the Christ born.

You who look for the elixir of life, you who seek the fountain of youth, you who would defeat death and overcome the second death ("He that overcometh shall not be hurt of the second death"), what would you do or pay for the privilege, this Christ boon! There is but one thing you can do to secure the Prize, and that thing is to engage with true earnestness in the Great Work, for it is through the alchemical forces of transmutation that we at last become correlate, at one, with the *One Life* of Christ. To the

extent that we make union with Him do we purify and transmute the atoms of our flesh and once again become young with Him.

The world has moved forward swiftly in extreme intellectual development since the days of the alchemists, and in the pride of its huge spiritual ignorance it has sought to set aside the Idea of God as well as all that had anything of the transcendental attached to it. But as we enter this higher spiral and come into the Aquarian Age, true scientists will appear—scientists who will know of and work in both the Form and Life sides of Life. These and the other growing numbers of illuminated souls will quickly dispose of the jeers and ignorance of this fading dark age, an age of true barbarism wherein we still judicially murder our brothers and sisters.

Those of us who are aware of the powerful forces of transmutation know that evolution advances in cyclic waves, in spirals, so that we ever advance and never stand in the same place twice; it is an upward and onward movement. We have come through the slowest phase of evolution, but through transmutation we attain to perfection and learn to accomplish on every part of the Path and in and through all states of matter, in all worlds, until we attain to the highest rung of the spiral, which is unity with our Father. The time will come when man will have complete dominion over the earth, but while in passage through matter, his divine Ego must unfold and use all those faculties he already has within as latent possession, just as the latent forces of the seed produce the tree or flower, but before complete tree or flower arrives, leaves, trunk, stem, and branches must first come.

The earth is actually wobbling over to

a new place in its relation to its parent body, the sun; and the presentation of this new facet of this jewel of His, the earth, produces a new Age with a type of intelligence in mankind far in advance of the period now to close, the Piscean Age. Much of the transmutation has occurred in this Age, for it marked the time of payment in that which is destiny as duty, which is often called karma; thus did Christ Jesus say in opening that Age: "I came not to send peace, but a sword."

In the law of rebirth it is not alone egos that reincarnate, but also ideas, forces, and the various Ages, major and minor, as cycles; so today we are entering a period of rebirth of the old alchemistic days, yet on a higher spiral. Increasingly now will mankind's great idol "gold" collapse, its power become null and void, because man is to discover the true Gold.

For man will now discover that to reach the ideal and make it real will be to give of himself in true sacrifice. He will seek to give and perform for his race and nation and for the world at

*Were half the power that
fills the world with
terror,
Were half the wealth be-
stowed on camps and
courts,
Given to redeem the hu-
man mind from error,
There were no need for
arsenals or forts.
—Longfellow.*

large; he will become Christ-inclusive in his ideas, views, and aims. There will be no aliens or strangers or foreigners in his soul's purview. He will know without doubt that neither he nor the world can grow unless he works for mankind and the world and gives his uttermost in joy, the joy of selfless service.

There are many who, realizing the possibility of producing this spiritual gold, set out very enthusiastically to accomplish the Great Work overnight as it were. They eagerly attend every meeting they can, read occult books, pass through courses in philosophy; yet when it comes to their being asked to throw in all of their life resources into the crucible which produces and accomplishes the Great Work, by giving up many of

their habits, pleasures, their money, and even their worries and mean worldly cares, to tend this fire, they quickly detach themselves from any attempt at real effort and say that spiritual gold is just an alchemist's dream, or that some other life will do for starting the work. But some other day will not do, for now is the acceptable year of the Lord! And I cannot impress this fact too strongly, for every earth moment is precious and God-given to produce this essential "gold"; it cannot be made in the spiritual worlds between "death" and a new birth!

In the Great Work we are much helped by a knowledge of the divine symbology of the zodiac, for if we are true alchemists we learn and know of the various imports of the signs and planets. We come to realize the important part that Mercury plays as messenger between earth and heaven; it becomes borne in upon us that we have a lower mind and a higher mind, and that even in the lower aspect of mind there is a very important work to be done. The human intellect is first colored and conditioned by the Moon, then as the Ego works on himself he lifts himself up into Mercury's sphere, with a further elevation to those who truly work into the consciousness of Neptune, this latter producing that sublimation which is Christ-consciousness. The intellectual faculty in man must learn to obey the voice of the spiritualized Will through Uranus and produce in the world as performance and action the pictures of the spiritualized Imagination through Neptune.

It is here there occurs that transmutation which produces the sublimation of the true spiritual gold, for now the Higher Self is in command of the lower man and mind, the Personality.

Between the great gulf of the Personality and the Higher Christ Man there is a bridge being built, and this bridge is being thrown over by the great Christ architect, Saturn, the night-side ruler of the eleventh sign, Aquarius. The comprehension of the One Life manifesting

through all things and beings is made and realized as a Unity through Saturn, working in and upon the concrete or lower mind of man. This is where the true transmutation of the base metals occurs. Because of our sorrows and trials the task may seem hard, but the minute we become aware of the Plan of God, then through our increasing strength and quality of Will and Imagination do we throw over our bridge from the lower to the higher mind, and Saturn's work done with, we take the sacred lance which the Uranian Christ confers—the lance which heals all others at a touch but must never be used to aid one's self! The attainment of the Great Work and the conferring of Christ Knighthood is well shown by the master mystic, Richard Wagner, in his treatment of the Arthurian legend of Parsifal, and it is true that one must become this "pure fool" for Christ's sake; that is, artless and without guile.

If you would get to work in putting your bridge across from the lower to the higher man then first and last you must think of yourself not as a personality so much as spiritual being and One with God! To be a true alchemist you must make your life circle round one divine idea which is ever the directing idea. With this known you then will transmute all of the ideas and views and habits of the lower man and make of them the real gold of the spirit.

And remember, we must not get the idea that we have to kill out anything we may find in the lower man, not that! We must throw into our Christ-crucible all that is ill and negative in us, allowing the Christ-Fires of Divine Love and Wisdom to redeem through transmutation. This is the Great Work! and what a large part Mars and Scorpio play in this work of regeneration, and how fast and far this force of Fire and Water in the highly evolved can carry them in their evolution of consciousness. No finer force is in the hands of the wise alchemist than

(Continued on page 124)

Astrological Readings for Subscribers' Children

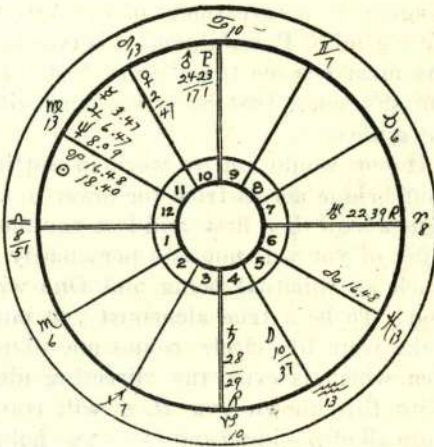
We delineate each month in this department the horoscopes of two of our subscribers' children. The first reading is for a child up to fifteen years old and is our usual general reading. The second reading is the vocational reading for a child between fourteen and twenty-one years old. In the cases of children aged fourteen and fifteen, *be sure to specify which reading is desired.* 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 TWO CHILDREN whose names are 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.

M. J. G.

Born September 11, 1932, at 7:34 A.M.
Latitude 38 N. Longitude 123 W.



We have here the horoscope of one of the strangely advanced children being born among us today, those whose privilege it is supposed to be, as parents, to usher in the children of the new race that is to be born on the western coast, largely in Southern California. These children, being among the advanced egos, are not born under favorable planetary aspects, for they have not come to incarnation to seek for an easy time. The more severe the lessons the more spiritual growth will be made, for man grows through his hard bumps. His griefs and his pains are stepping stones; the easy times and the pleasures are only the oases which

bring resultant rest to the spirit and encouragement to go on.

This little boy has cardinal signs on all four angles, with the life ruler Venus in the tenth house. Venus, however, having few aspects, only an opposition to the Moon and Saturn, and semisextile to Mercury, Jupiter, and Neptune, cannot be expected to give much help. Venus in the heart sign Leo and sextile the Ascendant will give him a very loving and full hearted nature, but with the opposition to the Moon he will be prone to spend his time and money in entertaining friends, especially his lady friends.

Mercury, the planet of reason which indicates the mental qualities, is very strong in the eleventh house in its own sign Virgo, conjunction with Jupiter and Neptune. This gives a mentality which must express in an unusual way. Mercury in Virgo, the sign representing the nurse, the healer, will cause this boy to take readily to chemistry, nursing, or the art of healing along the newer and more advanced lines. With Mars conjoined Pluto, which is the higher octave of Mars, he will have a decisive, positive way of working with the public, and through controversy and publicity will become well known. Because of his unusual methods, he would excite opposition from the old school medicos, and with Mars and Pluto square Uranus from the seventh house he can expect to come prominently before the public, but it is

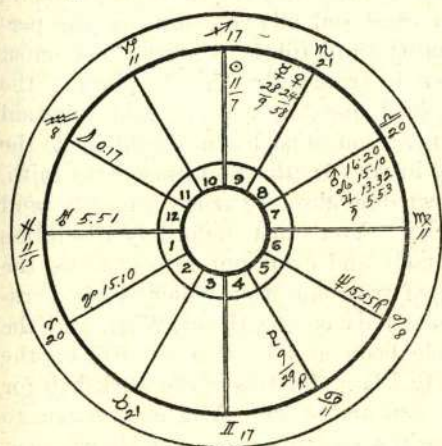
apt to be in a manner which will excite antagonism, for Mars square Uranus is impulse expressed through anger, which will precipitate criticism.

Inharmony in the home through the conflict between parents is plainly shown by the martial father (tenth house) who might be somewhat impulsive, and the conservative Saturnian mother (fourth house) who is prone to use the word "don't" in her rearing of this boy. He should be surrounded by the greatest harmony if the parents wish to bring out the best in him. Inharmony will injure him in health, for Mars conjunction Pluto in the sign Cancer which has rule over the stomach and both planets square Uranus and opposition Saturn, are great danger signals. It behooves the parents to see that he is taught to eat right and that harmony surrounds him, for a wonderful soul has been entrusted to their keeping, which brings with it a great responsibility. May God give them the understanding and the strength to fulfill their mission to the fullest.

Vocational Guidance

ANTONIO H.

Born December 3, 1921, at 12:15 P.M.
Longitude 106 W. Latitude 23 N.



The young man whose horoscope we are using for our vocational reading has common signs on all four angles as well as the Sun in a common sign which indi-

cates one who is inclined to changes and may become somewhat restless and apt to become discouraged and give up too easily. Common sign people have not the persistence which the fixed and cardinal sign people have, but this will in the case of this boy be somewhat offset by the positions of the planets. We find four planets in fixed signs, namely, Neptune in Leo, Venus and Mercury in Scorpio, and the Moon in Aquarius. Also Pluto is in the cardinal sign Cancer; and Saturn, Jupiter, Dragon's Head, and Mars are in the cardinal sign Libra. These planetary positions will give the young man more determination and persistence than would otherwise be the case.

The Moon is in an airy sign (Aquarius) and sextile Mercury in the martial sign Scorpio, and Mercury is conjoined to the lady Venus. This will give a bright intellect which inclines towards the artistic and musical; especially with Neptune in Leo sextile Mars and Jupiter in Libra, music will have much attraction for this young man. Uranus above the Ascendant trine Pluto in the fourth and both planets being in watery signs will incline towards restlessness and the desire to make many changes. This young man should remember that "a rolling stone gathers no moss."

The very best planets by position as well as sign are those placed in the seventh and tenth houses. He might choose to direct his energies towards the planets posited in Libra, namely, Saturn, Jupiter, Dragon's Head, and Mars, all of which are sextile to the ruler of the sixth house which indicates the work in which he may become interested. Leo on the cusp of the sixth house would give the Sun the rulership over the kind of labor into which this boy could fit. The Sun is conjoined to the Midheaven and sextile to the planets in Libra, namely, Mars, Jupiter, and Saturn, also trine to Neptune in the sixth house. These configurations would give interest and the talent to become an architectural draftsman, or building engineer. Pluto in

Cancer in the fourth house trine Uranus will also awaken interest in the building and beautifying of homes; uniqueness and individuality are shown by Uranus and Pluto trine.

Neptune in the sixth house in Leo and trine the Sun would also arouse interest or desire for salesmanship in stocks and bonds. With the Sun in the Mid-heaven in the restless sign Sagittarius and square Uranus, work of a nature where the boy is free to move about will be the most satisfactory, and the restless nature will then not become destructive.

SPIRITUAL SIGHT

(Continued from page 107)

we would classify the members of the next group as Lay Brothers and Sisters. These people are Initiates and have had one or more initiations. Initiation is not accomplished through any formula or rite such as we usually understand the term initiation to mean. Initiation is the attainment of a certain distinct quality or ability which entitles the candidate to further instruction from a teacher. This instruction is of course individual and is secret. No one could receive it unless qualified to receive it. In the hands of an unscrupulous person, or one who would be tempted to use such a power for material gain, the results would be dangerous.

When a Lay Brother or Sister has received the first nine or lesser initiations, he or she may, by further development, become eligible for a tenth initiation which is the first of four greater ones. By this step he or she becomes an Adept. Such a one possesses powers beyond our comprehension and his work takes him to places where he is most needed. This is usually out of his physical body which he can leave at will if it would hamper him in his work. Such a one was Jesus of Nazareth, Buddha, and others like them. Their spiritual auras are most beautiful to see, and when necessary to use it they have the power to perform miracles such as we know that Jesus did.

New Correspondence Course

During past years we have received many requests for a course of instruction in the interpretation of the Bible. We have regretted keenly our inability to meet this need, and are now pleased to announce that we have ready a series of lessons entitled "Western Wisdom Bible Teachings," compiled from the writings of Max Heindel.

There are twenty-eight lessons in the course. They are not sold or given out except as a correspondence course. They are presented on the freewill offering plan and may be taken by anyone wishing to apply for them.

They are offered as the basis for a broader understanding and deeper appreciation of the Bible and will fill a real need in bridging the gap between science and religion.

THE GREAT WORK

(Continued from page 121)

that of Mars-Scorpio to accomplish the Great Work—to transmute the personality into spirituality.

If you would have this great pearl so priceless, this Divine Love and Wisdom animating your whole being, you must learn to keep no part back for yourself; you must sell all you have of the personality, and follow Christ. You must learn to transmute on all planes: the physical, mental, psychic, and spiritual planes; you must learn of and *know* the *real* in very truth! You must have faith, knowledge, absolute trust, humility, and purity. You must definitely discipline yourself and ever put into practice the law of transmutation which is regeneration. This is the Great Work and the whole boon and burden of life on the Earth Plane, for this is the workshop for the soul and spirit. You must learn to know the great Presence, for He was ever with you, and *now* as the Comforter He comes through Uranus to bring all things to your remembrance, for He taught us all things!

Worth-While News



Influenza

CAUSE FOUND IN STARS

TORONTO, Jan. 16, (C.P.)—Dr. Ralph E. DeLury, of Ottawa, president of the Royal Astronomical Society of Canada, declared last night that the cause of the influenza epidemic at present prevailing in parts of the country could be found in the "stars." He addressed the annual at-home gathering in the physics building at the University of Toronto.

Medical men as well as astronomers were investigating the effects of sun spot cycles in the causation of influenza, Dr. DeLury said.

"The old astrologers knew all these things, but they weren't so busy going to the movies," he continued. "Men in other days knew that when Jupiter and Saturn were close together, there was going to be a period of rain, and the pastures would flourish. They knew also of coming disease. The word influenza really means 'due to the influence of the planets.'

"Jupiter and Saturn are coming close together and the sun spot cycle is approaching its peak as it did in 1917 and 1918. If you put me against a stone wall and asked me whether the epidemic would be worse another year, I would have to answer 'Quite probably worse.'"

Great Britain Hard Hit

GENEVA, Jan. 16, (U.P.)—A League of Nations' survey of an influenza epidemic in the United States and Europe said last night that in some regions the epidemic reached proportions of the great influenza wave of 1928.

"Mortality increased noticeably in towns of the British Isles, Amsterdam and Copenhagen. The epidemic so far has spared Norway and Finland, and has affected Sweden but slightly."—*Montreal Star*.

Number of Victims Almost Doubled

WASHINGTON, Jan. 22. (A.P.)—The Public Health Service said today influenza cases almost doubled during the week ended January 6.

A total of 23,258 cases was reported, compared with 12,145 the previous week. Officials said reports were incomplete.

Fifty Per Cent Drop Recorded in Bay City

SAN FRANCISCO, Jan. 22. (A.P.)—A reduction of almost 50 per cent in the number of new influenza cases was reported today by Dr. J. C. Geiger, city health director—*Los Angeles Times*.

Another epidemic of the dreaded FLU is again upon us, and it is interesting to follow its visitations astrologically, taking our starting point in 1913 and 1914 during the early period of the War. Then it appeared again in 1920 and 1921, and another scourge of this disease was with us during 1927 and 1928, running into the early part of 1929. Now it has had its run in 1935 and 1936, although it has not been publicized. Nevertheless, the influenza has been with us from March, 1935, to the present time. It has been light, however, until January, when the cold weather together with the astrological configurations has so increased its severity that the newspapers have become interested.

Astrologically, we may follow Saturn, the planet of obstruction, in studying the cycles of this disease, which is usually of a pulmonary nature accompanied by intestinal disturbances. It takes thirty years for Saturn to make the transit of the twelve signs of the zodiac, and about every seven years and four months he enters one of the common signs, namely, Gemini, ruling the lungs; Virgo, the intestines; Sagittarius, the hips and thighs; or Pisces, the feet. Each time that Saturn enters one of these four signs his influence is felt in the intestines and the respiratory organs. This has been especially noticeable during January because Neptune has been in opposition to Saturn. This is considered a very serious affliction, the more so as Neptune is in Virgo, the sign which rules the intestines. Saturn will leave Pisces in April, thus relieving this affliction. But he enters Gemini again in 1942.

It is interesting to observe the unusual disturbances in the Labor Union field, which is also ruled by the sign Virgo.

Sheppard Cites Liquor Evils

WASHINGTON, Jan. 16. (U.P.)—Senator Morris Sheppard, Democrat, Texas, today declared in his annual speech on the anniversary of adoption of national prohibition that the liquor traffic is producing many evils, the most serious of which include drunken driving and the spread of "drink among women of the race."

Unchanging in his annual Senate observance of the now repealed prohibition amendment, Sheppard pointed out that "it is significant to observe that the scene with reference to beverage alcohol as a social menace is rapidly changing. To a degree never before realized human safety and human life are dependent on careful operation of machinery. It is definitely known that drinking or drunken driving caused at least 3600 deaths in 1935."

W.C.T.U Finds Dry Forces Gaining

CHICAGO, Jan. 16, (A.P.)—The National Woman's Christian Temperance Union today professed to see "increasing public sentiment against the liquor traffic."

In a statement based on a survey of 1936 wet and dry referenda, the organization set forth:

"Out of twenty-one States in which such elections were held the dries won hundreds of victories in counties, cities, and townships of eighteen States."

Many Forecast Rising Revolt Against Drinking

BY CRETE CAGE

Clubwomen are being attacked because of their asserted indifference to liquor problems. In years past their readiness how best to correct liquor violations, drinking among the youth and other evils connected with liquor traffic was a universal bulwark, claim many concerned.

"Increasing Horror"

Drinking among women has increased to an appalling extent, asserts Mrs. Groves of the National Education Association of Washington, D.C. In New York arrests of drunken women have increased 53.6 per cent. In Los Angeles, according to Judge Oda Faulconer, drunken women brought into the Night Court are an "increasing horror."

"I have faith in the moral stamina of the clubwoman," she said, "but I fear that in many cases they have fallen under the 'fashionable' influence of the 'cocktail hour.'"—*Los Angeles Times*, Jan. 1, 1937.

That the liquor evil is becoming increasingly serious can no longer be denied. Jails are filled to overflowing with drunks, and in many cities the police have ceased to arrest any one who is not viciously drunk. The harmless drunks are

seldom arrested, and as a result the city streets are full of staggering men and women after a certain hour at night. Citizens are no longer safe on the streets or even on the country roads, and the death list on account of drunk driving has reached an appalling length. Even the brewers are becoming uneasy and are appealing to the people to refrain from excesses in drinking, knowing full well that the one and only real prohibition must eventually come from the entire masses of people whose fear of their lives will make them turn and rebel against the sale of liquor.

During the years when the Eighteenth Amendment was in effect, the drinking man and woman, who desired freedom in the use and the sale of this death-dealing liquid, claimed that the bootleggers were more dangerous than the saloons, and the promise went forth that the open saloon would never again return. Well, the open saloon is back, and in addition, liquor is sold in every corner drug store, in grocery stores and lunch stands. Moreover, there is an open and brazen display in parlor saloons where even the children in homes are no longer safe. Newsstands are filled with magazines in which four out of five stories deal with cocktail parties and the drunken orgies of the socially elite.

The result of these abuses is now strengthening and spreading the prohibition and dry reform movements to an amazing extent. People have had the proof that bootlegging has not diminished; in fact, it has flourished and is today a greater menace than during the years when the federal laws prohibited the sale of liquor.

The pitiful degradation which has cropped up among women, and the numerous cases of drunk-driving women which are filling our courtrooms is having its effect upon men. They will before long support the prohibition movement as

(Continued on page 143)

Question Department



The Tests of Initiation

Question:

What are the tests of Initiation which it is said the candidate must pass before he is initiated?

Answer:

A question identical to this was asked of Max Heindel and we think that we cannot do better than to quote his answer: "The candidate for Initiation very often does not know that he is a candidate; usually he is simply living the spiritual life of service to his fellow men because that is the only life that appeals to him and he has no ulterior thought or object in so doing. But nevertheless he is being tested and tried all the time unconsciously to himself, for that is a part of the process. No candidate is ever taken to an initiation chamber and tried or tested; the tests come in the daily life and in the small things which are seemingly so unimportant but really of prime significance; for if a man cannot be faithful in little things how could he ever be expected to be faithful in great ones? Furthermore, the Elder Brothers who have charge of this work with respect to their younger brothers, are always sure to pick out his most vulnerable point, because if he is tried, tempted, and falls, this serves to call his attention to the weakness in his character, and thus he has an opportunity of correcting it which he would not have if the temptation were not placed before him. So the tests are not wholly for the purpose of seeing whether the candidate could keep the trust, but also for the purpose of giving him the chance to discover and strengthen

his weak points. The tests are therefore never the same in the case of any two candidates; for what would be a temptation to one, would pass the other absolutely without making any impression on him whatever.

"By a life of unselfish service, and through the strength gained by passing the various tests, the candidate weaves the golden wedding garment or soul body which prepares him to enter the Invisible Worlds. The process of Initiation consists then in showing him how to make use of the power which he has accumulated within himself by his own work. But no one can initiate anyone else unless he has the power within any more than an empty shell can be exploded."

DISEASE CORRELATED TO KARMIC DEBTS

Question:

In your answer to a question in the "Rays" as to electrical appliances performing undesirable healing, you say, "No one need be concerned lest an individual be healed of disease before the lesson is learned which the affliction was intended to teach." Do you also support the natural corollary that no disease will continue after the lesson is learned? If so, what purpose can outside healing work serve?

Answer:

It is true, as we have stated many places in our literature, that whenever a person is ill there is a lesson to be learned by that particular individual. When the lesson has been learned, under ordinary circumstances, the health improves.

However, there are cases where one who is ill is not able to rally and throw off the debilitating condition left by the disease. In such cases extra help is necessary and this is given by our Invisible Helpers. During the illness of the individual it is also possible for the Invisible Helpers to alleviate much pain which would otherwise be suffered. It is a fact too that in our present stage of evolution we seldom know whether or not the individual who is ill has paid his karmic debt; therefore it behooves us to be of all assistance possible to all who come to us for help. It is well to remember that all illness is not the result of karma brought over from past lives. Ofttimes it is occasioned by causes set up in this life and in such cases would be more amenable to outside healing work.

THE IMPORTANT SEED ATOMS

Question:

Just how is the seed atom born and why does one have to wait until another day of manifestation if he loses them by disintegration?

Answer:

Seed atoms are not born, they are radiated from the bodies of great Hierarchies and given to the beings belonging to lower life waves. These seed atoms are not given until those belonging to the different life waves are evolved enough to use them. When through continued extremely evil lives one breaks the connection between the spirit and its vehicles, the seed atoms deprived of their life force, which comes from the spirit finally disintegrate and the owner is sent back to Chaos to wait until a new Day of Manifestation is started similar to the one in which he began his evolution. In this new scheme of creative activity he is given seed atoms from which to develop his various vehicles when his progressed growth requires them.

WHAT IS CONSCIENCE?

Question:

The word conscience is used very often by the most of us in relation to our actions. Will you please tell me what conscience is, and how we got it?

Answer:

Conscience is that impelling force which warns us against evil as productive of pain and inclines us toward good as conducive to happiness. Conscience is the spirit's knowledge of the pain and suffering incident to purgation in the Desire World together with the joy extracted from the good actions of the past life. While in the heaven worlds between earth lives this knowledge is built into the desire body seed atom. The experiences causing pain or happiness in previous lives will be forgotten, but the *feeling* remains, and when opportunities occur to repeat the error in later lives this *feeling* speaks clearly giving warning which if heeded will save us untold suffering. It is always a mistake to argue with conscience. If something were not wrong it would not sound its note of warning.

NATURE'S FINER FORCES

Question:

If the Atlanteans knew nothing of gas and its use how did they fly their airships?

Answer:

There are many forces in nature that we know nothing about, some of which were known and used by the Atlanteans; among them was the manipulation of the energy employed by nature forces for the sprouting of grain; and it was this force that was used by them in propelling their airships. This is one of the most tremendous powers in nature and some day its existence and use will be rediscovered and become one of the media in revolutionizing the conditions of the world.

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.

Vitamin C Abounds in Fruits

BY EDYTHE F. ASHMORE, D.O.

IF I were to instruct a class in cookery, I think I should begin the course with a lecture upon the influence of heat upon the vitamin C in foods, for, if there is one misunderstanding more than another that housewives have, it is of how much heat can be given to vegetables and fruits without ruining their nutritive values. I have groaned within myself at the sight of cabbage which had been subjected to a long cooking that had robbed it of practically all the vitamins and perhaps of most of its mineral salts for they may have been lost in the fluid that has been thrown away. Here we could learn a lesson from the French who are always particular to save the water in which any one of the cabbage family has been boiled and to the fluid they add a bit of this and of that and concoct a tasty and valuable soup. The English also appreciate the value of cabbage for the late Walter Hines Page said, "The English have only two vegetables and both of them are cabbages." When one thinks of the far-flung British Empire, one may say that perhaps the calcium in the cabbages he ate may have made John Bull's legs so strong they could carry him successfully around the world.



Vitamin C has been named the antiscorbutic vitamin because scurvy and sub-scurvy are prevented by its presence in the food. Scurvy is one of the oldest of diseases, described even by Hippocrates, who about 400 B. C. wrote of the soldiers who had been long at the front, that most of them were suffering

from severe pains in the legs, swollen gums, loose teeth, and prostration, the same symptoms that have characterized the disease down even to the present day.

People have said to me, "It cannot be possible that in this enlightened age there is scurvy." I reply, "Yes, whenever there is a potato famine or the price of potatoes rises so high that poor people cannot buy them, we have many cases of scurvy."

It is a fact that in the spring of 1916, in our own United States, there were hundreds of cases in institutions where there was no other provision for vitamin C than in the small amount obtainable in cooked potatoes. Ireland and Scandinavia have had many outbreaks. In those countries potatoes are a staple article of food while citrus fruits are a luxury.

Of all the vitamin deficiency diseases scurvy was the first to be recognized as

caused by a lack in the food. It was commonest among seafaring men, especially after America had been discovered and the voyages undertaken were very much longer. When the French under Jacques Cartier came to Canada, voyaging up the St. Lawrence River, one hundred of his men were afflicted with scurvy and twenty-five of them died until he accidentally found a cure. One of the Indians who had had a severe case returned to the camp cured and from him they learned that an infusion of spruce needles would correct the condition. Spruce boughs would not make good cargo because they are bulky. It was only fifty years later that Sir Richard Hawkins, an English explorer who had seen thousands of men die from scurvy, announced to the world that the juice of sour oranges and lemons was curative.

In 1747 an English naval surgeon in studying scurvy tried the effect of different foods upon the afflicted sailors. It is interesting to read the report he made to his government: "Feed them salads of any kind, especially the mild herbs, dandelion, sorrel, endive, lettuce, to which may be added scurvy grass and cresses. Summer fruits of all sorts are here in a manner specific. Thus we have numberless instances of people after long voyages by a vegetable diet and good air, miraculously as it were, recovered from deplorable scurvies without the assistance of medicines."

A few years later Captain James Cook in his voyage around the world took with him plenty of sauerkraut and to interest the common sailors, he persuaded his officers to eat heartily of the vegetable, for, as he naively says, "The moment the seamen see their superiors set a value upon it, it becomes the finest stuff in the world and the inventor an honest fellow." But some of the seamen rebelled against eating it cold and so it was heated for them, and later, when they became ill with scurvy, the cook grumbled that it served them right for not eating the sauerkraut cold the way the rest of them

did, whereupon the captain ordered the scurvy patients to eat their fill of cold sauerkraut and they recovered. By the heating of the food its vitamin C was ruined.

On the last part of his voyage out, just before Captain Cook discovered the Hawaiian Islands, he found that the sheep and goats which were a part of his cargo, had become afflicted with the same symptoms the ordinary seamen had. He couldn't spare the sauerkraut to cure them and he was at his wit's end to know what to do when a tropical storm came up and solved the problem. It lasted four or five days. Some unprotected grain sprouted and it had to be fed to the animals with the result that the sick ones grew well. We now understand why the Chinese and Japanese have made bean sprouts an essential part of their diet.

People who live in dry countries and in remote places have also learned that if whole unsplit peas are soaked in water for a day, then transferred to a damp cloth and kept warm, moist, and exposed to the air, in a few days they will sprout. When the roots are an inch long, they need very little cooking and they have abundant vitamin C and more flavor than the cooked dry peas. We often meet old prospectors out in the desert who are carrying a sack of onions and one of dried peas. We might exclaim in the parlance of the day, "They know their onions!"

Perhaps it was Steffanson, the Arctic explorer, who gave us the name "sub-scurvy" for the commonest form of the ailment, from which thousands are suffering everywhere. He said he began to suspect the presence of the disease when his men showed symptoms of laziness, gloom, irritability, especially in a condemnatory and uncalled-for argumentativeness. Research has not been made, so far as I know, as to what percentage of bad dispositions is due to inadequate amounts of vitamin C in the daily diet, but that field may yet be explored. The

characteristic symptoms of the milder form of sub-scurvy are usually susceptibility to infection, especially pyorrhea of the gums and the common colds, fleeting pains in the joints and limbs, loss of energy and stamina, sallow, muddy complexion, and irritability. The body bruises easily and black-blue marks are common. The ankles swell and wounds heal slowly. Walking is difficult in the advanced stages and there may be a sudden death from a heart attack. Undoubtedly vitamin C has a decided influence upon the health of the arterial system. It is the opinion of Leslie Harris, an English chemist, that it is in the process of oxidation-reduction that vitamin C plays its important part, or in other words, that the balanced chemistry of the individual cell depends upon vitamin C.

At the present time the greatest amount of research is being done by the research dentists in the large cities. Standard units in amount have been fed the children and adults and careful observations have been recorded with the result that it is definitely known that healthy teeth can be the result only of a diet adequate in vitamins C, D, and A, and in the mineral salts discussed in the February article of this series. From one tablespoonful of fresh orange juice daily for an infant, to the juice of one lemon in a glassful of orange juice for an adult, we may get the amount necessary of vitamin C.

Probably the reason that the citrus fruits are so often spoken of in connection with this vitamin is that in the United States they are so easily obtainable. So long as they are fresh and have not been iced, they can be recommended. The vitamin is carried in them in the oily part of the juice and when refrigerated, this breaks down and the vitamin is destroyed.

Next to the citrus fruits, the one most commonly used is the tomato. Classed in the popular mind as a vegetable, it is the one fruit that will take much abuse and yet retain valuable vitamin C prop-

erties. The reason for this is found in its acidity; when normal, it may be heated at average temperatures without a greater destruction than fifty per cent. Henry Sherman of Columbia University has said that canned tomato juice, if not reheated after opening the can and used within a few hours, is a valuable anti-scorbutic food. Commercial canning is of much more value than home canning because the tomato is strained and processed in the absence of air. Tomatoes have the additional advantage over the citrus fruits of a greater amount of vitamin A, which is growth-promoting.

Tomatoes show an increase in acidity with age and the U. S. Government should require that canneries label the date at which the fruit was canned. Fresh, sun-ripened tomatoes are the best to use, but the very fact that over ten pounds to a person of the canned fruit made the average sold last year, indicates that if we have no other chance to get vitamin C, at least we shall not fail to satisfy our needs if we use canned tomatoes.

Of the vegetables that are the richest sources of vitamin C, raw cabbage and raw spinach lead the rest. Each offers a temptation to the busy housewife to set the vegetable to boiling and leave it. Cabbage should be boiled or steamed not longer than seven minutes and spinach very little longer, to preserve even a half of its vitamin content. Reheating either of these sounds the death-knell to vitamin C. When I read some of the articles put out by the exponents of the home economics system wherein they give receipt after receipt for using vegetable leftovers, I wonder that so many of us are alive to tell the story. I am often asked, "Have left-over vegetables no use?"

Cheerfully I reply, "If your family positively will not eat cold cooked vegetables, which often are really palatable, why, reheat them but understand when you do it that you are merely offering something that fills the stomach with bulk which has usually less than one per cent of nutritive value."

"What an amazing statement!" you probably exclaim. I admit the surprise of it but the truth is often surprising.

New potatoes, young carrots, green peas, string beans, and peppers are more to be prized for vitamin C than the mature ones, but if the mature ones are not overcooked, one may obtain quite a little of the vitamin by including more than one in the menu.

The surest way to lose all the vitamin in cookery is to add baking soda (saleratus) to the food. Green peas will stay green if cooked in an open kettle but they are ruined the minute soda is added to them. Sometimes a bit of lemon juice is rather liked when added to the dish in cooking and it will help to preserve the vitamin for it is acidity rather than alkalinity that saves the vitamin C content.

The berries and currants are good sources of the vitamin and ripe apples when they are fresh may add a little. Stale fruit is no better than stale vegetables in values. Cold storage of apples is very destructive of vitamin C potency but it is less harmful to the other fruits.

Infants get the most of their vitamin C from milk. When it is from the cow, the pasteurization must be at high temperature and of very short duration. In the early days of the processing low temperatures long sustained constituted the method. While that killed the harmful bacteria, it robbed the milk of its vitamins, and health and growth were impeded. The older child can get the factors in other foods and that is the reason why the new diet lists for infants who are bottle-fed have changed so materially in the last few years.

Fresh vegetable juices are excellent purveyors of vitamin C, especially rutabaga juice which equals orange juice in potency. Seed-pods are valuable so that raw green beans and Chinese peas are recommended. Bananas rank high; when baked, they should be left in the skins to conserve all the vitamin possible.

Chemical investigation of vitamin C has been carried on in the laboratories for many years. It has been found to be identical with ascorbic acid. One of the classical experiments was with the seed of a plant. Tested for ascorbic acid in its dry state, none was found; tested after shoots had formed, there was present the right amount of ascorbic acid to cure a guinea pig of scurvy. Today crystals of ascorbic acid are for sale by druggists and one of the terrors of explorations has been conquered for crystals are easily carried. Hospitals are using the commercial tablets extensively. What remains to be done is to educate the public to the need of vitamin C.

SUMMARY

Raw fruits and vegetables are an essential part of the day's menu because the vitamin C which they contain will protect the body against scurvy and sub-scurvy.

Most vegetables are cooked far too long a time and reheating renders them almost valueless. No addition of soda should ever be made for it destroys vitamin C. Only enough vegetables for one meal should be prepared at one time.

Chemical research has isolated vitamin C and given it a name, ascorbic acid. It is being made commercially.

O'er the rough chart of Existence,
Rocks of sin and wastes of woe,
Soft airs breathe, and green leaves
tremble,
And cool fountains flow.

And to thee an answer cometh
From the earth and from the sky,
And to thee the hills and waters
And the stars reply.

But a soul-sufficing answer
Hath no outward origin;
More than Nature's many voices
May be heard within.

—Whittier.

Patients' Letters

West Virginia, December 26, 1936.
Rosicrucian Fellowship,
Oceanside, California.
Friends:

Or I should say Best Friends that I have ever had. I have written to you in May of this almost past year for help, first for my son who had thyroid trouble. Thanks to your assistance he is well and hardy now. Then I have written to you for assistance for my personal health. Doctors said there could be nothing done for me without an operation on my stomach for ulcers. You suggested diet of meatless meals. I am pleased to say that it has worked wonderfully considering my age.

So you see I have a lot to be thankful for at the closing period of 1936 to all of you souls who are identified with the Great Work.

I remain sincerely your servant or co-worker.

—T. S.

Mexico, September 23, 1936.
Rosicrucian Fellowship,
Oceanside, California.
Dear Brothers and Friends:

Every day my spirit is happier. This happiness makes me feel better. My body is lifted up. I feel the treatment that the Invisible Helpers give me at night. I thank you.
Your sister and friend,

—E. G.

Colombia, August 25, 1936.
Rosicrucian Fellowship,
Oceanside, California.
Dear Friends:

All my life has been an eternal tempest. . . . Now, guided by an invisible power, I am finding relief from my physical sufferings and finding the nectar of a spiritual life.

—A. J.

Wisconsin, Oct. 25, 1936.
The Rosicrucian Fellowship,
Oceanside, California.
Dear Friends:

Am glad when the day comes to write you so I can again give my thanks for the Divine Healing.

The best thing I've ever done for myself was the time I applied to you for healing.

In gratitude for help already received, I am,

Sincerely,
—H. C.

Colorado, December 2, 1936.
Rosicrucian Fellowship,
Oceanside, California.
Dear Friends:

This to serve as my weekly report to the healing department. There does, indeed, seem to be a great change in my mental condition, as before, as soon as you begin your

work for me. So much easier to pray and to meditate and to radiate that joy we know Christians always feel. My physical condition will soon be normal again too, I know.

Thank you a thousand times for your kindness in offering to work for me, and may God bless your Fellowship as you bless and help your students.

Very truly yours,
—Mrs. S. A.

Healing Dates

February 7—14—20—27
March 7—13—20—26
April 3—10—16—23—30

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

People Who Are Seeking Health

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

Wanted: A Dutch Secretary

A Secretary is needed for the Dutch department at Headquarters. Letters and lessons are translated into the Dutch language and necessary correspondence carried on. A good understanding of the Rosicrucian Philosophy is essential, also some knowledge of Astrology. Short-hand is not required but this Secretary should be a good typist.

Please write at once, giving full details, including age. Address—

ROSICRUCIAN FELLOWSHIP
EMPLOYMENT DEPARTMENT
OCEANSIDE, CALIFORNIA

VEGETARIAN MENUS

BREAKFAST

Before Breakfast
8 oz. Grapefruit Juice
Cornmeal Waffles
Maple Syrup and Butter
Stewed Fruit
Coffee Substitute

DINNER

Sauerkraut Cocktail
Romaine Lettuce with Water-
cress and Ripe Olives
Peas Cutlets with Pineapple
Steamed Shredded Beets
Potato Balls En Surprise
Stuffed Baked Apples

SUPPER

Potassium Broth
Risotto Del Monte
Shredded Carrot and
Green Cabbage Salad
Sliced Bananas with
Thin Cream
Hot Ovaltine

RECIPES

Cornmeal Waffles.

Ingredients: 1 cup yellow cornmeal, $\frac{3}{4}$ cup flour, $1\frac{1}{4}$ cups milk, 2 eggs, 2 tablespoons butter, $\frac{1}{2}$ teaspoon salt, 4 teaspoons baking powder.

Mix and sift the dry ingredients; add the milk to the well beaten egg yolks and stir in the dry ingredients. Add the melted butter and fold in the stiffly beaten egg whites. Pour the mixture into the center of each compartment of a hot waffle iron and bake until nicely browned.

Risotto Del Monte.

Ingredients: 1 cup rice, 1 small green pepper, 1 quart strained tomatoes, $\frac{2}{3}$ cup grated cheese, 1 teaspoon salt, 2 tablespoons olive oil, 1 small onion, 2 teaspoons Savita.

Wash rice well, drain until very dry. Heat olive oil in a heavy pan, add rice and cook, stirring constantly until rice is golden brown. Cover with strained tomatoes, add chopped onion, chopped green pepper, salt and Savita. Cook, covered, over very low flame until rice is tender. Turn onto serving dish, sprinkle with grated cheese and serve at once.

Peas Cutlets with Pineapple.

Ingredients: 1 cup peas, 2 egg yolks, 1 cup thick white sauce, 3 slices pineapple, 2 tablespoons melted butter, $\frac{1}{2}$ cup soft bread crumbs, 1 egg, $1\frac{1}{2}$ tablespoons lemon juice.

Prepare a white sauce, add the two beaten yolks, lemon juice and peas. Form the mixture into cutlet shapes, brush them over with beaten egg, dip in fine

bread crumbs. Bake to a delicate brown. Drain slices of canned pineapple ($\frac{1}{2}$ slice for each cutlet), brush with melted butter and brown in butter.

Potassium Broth.

Ingredients: 5 medium carrots, 1 small bunch of celery, few sprigs of parsley, handful spinach, vegetable salt.

Cut the vegetables fine, to which add 2 quarts of water. Cook 30 minutes. May be seasoned with tomato if desired.

Shredded Beets.

Select choice beets, wash and peel, then shred. Steam or cook with very little water until tender. Season with butter and serve hot.

Shredded Carrot and Green Cabbage Salad.

Select fresh crisp carrots, wash and shred. After cabbage has been crisped, shred fine. Marinate each with tomato and onion juice dressing. Arrange the shredded cabbage on lettuce or sprigs of water cress, and top with the shredded carrots. Garnish with chopped parsley.

Potato Balls En Surprise.

Ingredients: 1 pint riced potatoes, 6 hard-cooked egg yolks, 3 tablespoons butter, 1 teaspoon celery salt, $1\frac{1}{4}$ teaspoons salt.

Season the riced potatoes with salt and 2 tablespoons butter. Prepare stuffing by mashing the egg yolks with one tablespoon butter, $\frac{1}{4}$ teaspoon salt, and celery salt. Shape into six balls. Cover balls with the potato. Brush with milk and bake until nicely browned.

Children's Department



The Wonderful World of God

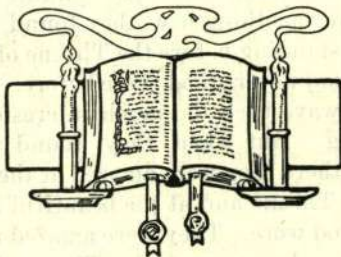
An Allegory

BY ROBERT S. FULLER

(IN TWO PARTS—PART ONE)



HE Bible is a wonderful book, one of the oldest of books. Its many stories were written so very long ago that little is known about how it all came to be, but most people agree that whosoever did write it, God sent them to earth for that purpose. But it was written in languages that we no longer use and in the day before there were printing presses, so that when anyone wanted a Bible it was necessary to copy one by hand. People who copied it



made slight changes in it so that they could understand it better but now that the original Bible has been lost no one knows which copy is correct. Most churches are using the same translation from the same copy, but there are other translations that tell wonderful stories. I have heard one of these stories and because I believe this story to be true, and because I like it, I want you to hear it too, for it explains so many things that nothing else seems to explain. Here is that story.

Once upon a time there was a big globe something like the earth that we are living on now, except that it was much nicer. Everyone spent all of the

time playing, even the grown people, for there was no work to be done there. It was not even necessary to stop to eat. If a child wanted a piece of candy he did not go down town to buy it nor did he reach out for it because the moment it was wished for it could be tasted as though it had been placed in the child's mouth. Because this was God's World, He lived there with everyone else, and because He lived there that World was perfect. Life in that World was something like our dreams but everything was actually real. Whatever anyone wanted he had. It was not necessary to wait until the next day or Christmas or a birthday but while a child was wishing for something it came. If a child wanted a pony he found himself riding one.

Children never had to go to bed. They were never tired. It was never necessary for them to take baths or to wash their hands because there was no dirt in God's World. It was a beautiful place, so beautiful that there is nothing on our earth to use as a comparison to show you how perfect it really was. It was made up of fine colors, not dark ugly ones, but colors such as you see in the rainbow or in a soap bubble and they changed as soap bubble colors do.

There was no night, either, and it was never cold and never rained or snowed so that there was no need for houses and there were no houses, unless a child wanted one to play in, and then, of course, there would be a house, but only as long as he wanted it, and this house would be as large or as small as he wished. It would be beautiful for everything in this

World was beautiful, and if the child wanted to play with a friend who lived far away he would find himself there and his house would be there too, if he wanted it to be. Nothing was impossible for God to do in this wonderful World.

There were no policemen there. No one ever did anything wrong. There were no ministers or priests. Everyone knew God and knew exactly what He was thinking of at all times. Everyone there, as a matter of fact, knew more about God than any of the ministers or priests do here. Each child knew God better than he knew anything else and all that God had to do was to wish something and each of His children would willingly do what He wished just as though each child had been the one who first thought of doing it, for God never wanted a child of His to do anything that the child would not wish to do.

Now, you see, since everyone moved around so much and as houses were not necessary and because there was no work to be done, there were no places like our cities, and God's World was not even divided into sections such as our states or countries. Therefore there were no presidents or kings but the entire World was ruled over by the one ruler, God Himself. It was His World and everything was peaceful and everyone was happy. There were no fights, no wars, and no soldiers. There was no jealousy and no one hated anyone else but everyone loved everyone else. Each one knew that whatever he wanted he could have and so instead of wishing for something new all of the time and being bothered by always having new things piling up in front of him he learned to be more content with the things that he had at the time.

Can you picture what this World was like? Have you ever thought of something that you wanted and pretended that you had it? Of course you have, often! Just suppose now that you want a boat and want to go sailing in it. Can't you pretend that you have a boat and are

sailing in it and can't you make that boat any kind of a boat that you want it to be? Well, everything that you can pretend here on this earth you could make happen in God's World where everything that you wanted God gave you. You can almost make yourself think that you can do it here, but of course you really cannot do it here the way it was done in His World.

Yes, it was a wonderful place, and still is, for that matter. God never said "No" to anything. Whatever was asked for was given. Of course, that was because no one ever asked to do or have anything that he should not do or have.

You can see how easy life in this World of God's was where there was no trouble, no work to be done, nothing disagreeable to worry about. Life was so easy, in fact, that all of a sudden a great number of these children became tired of playing, and because they became tired of playing, they wanted something new, something different, and the minute they wanted something new, they found themselves standing before the Throne of God. They had never stood there before. They had always been too much interested in playing. But when they found themselves there they were amazed at the marvelous Throne and at the beautiful Robes that God wore. They were amazed at the golden color around the Throne for it was a more beautiful color than they had ever seen and they were especially pleased at the way God Himself looked. God knew what they were thinking and so He said, "You are not satisfied, my children. You are tired of playing and you would like to rule just as I do, but in order to rule you must know everything and all that you have known here is happiness because life here is nothing but happiness. To rule a kingdom you must know what *unhappiness* is so that you won't let unhappiness spoil the kingdom."

For the first time the children were afraid. They had never heard of unhappiness before and they did not know what it meant but they knew that it was not

nice. God was too wise to allow anyone who was afraid or dissatisfied to remain in His Kingdom so He immediately sent these children away from His Kingdom of Happiness.

He did not do this as a punishment. He did it because they had asked to learn something different, and because God knew that by experiencing these things they would learn to be even happier.

That, you see, is how it happened that some of the children left the wonderful World of God, and why God made the sky and the earth. The sky He made to separate the Kingdom of God from the earth; and the earth He made as a place for the children to live on and become educated.

So, you see, we were once there on God's World, and because we were not satisfied, and wanted something different, He sent us here.

"But," you will say, "I don't remember ever being in God's Kingdom." Of course you do not, but next month you will find out what happened to you when you first came to earth and then you will see why you do not remember anything about that wonderful World where you once lived and where you will again live, that is, when you have finally learned to be wise and good, not just part of the time but all of the time.

(End of Part One)

RETURN OF WITCH-QUEEN

(Continued from page 112)

hair and white terrified face of the Chief Apsara, the one whom she had called Thyri.

"So," she cried mockingly, her face drawn with fury at this interruption, "'tis thou, O Apsara, who thus dares to disturb thy Queen."

Unheeding her, the girl clung to Thonar's arm. "Write it not, O brother," she pleaded, "let not this evil queen make thee traitor to thy Order. Thou hast climbed far upon the path, been

trusted as never was one of thy rank before. Wilt lose all thy gain, go back and have to labor through countless weary lives to reach again the place where now thou standest? I beg thee—put aside this evil and come away with me?"

Wild with rage the queen caught the girl by the shoulder. Her dark face was savagely magnificent in its anger, and quivering with terror, the Apsara shrank back from the queen's murderous glare.

"Fool"—the voice had the sibilant hiss of a striking serpent—"dost think I knew not of thy coming? The Black Pool showed it to me, and thus did I recognize thee in the Temple. Thinkest thou that thy puny love for this priest can crush my plans? Nay, rather shalt thou further them. Die! that thy blood may make the magic words more potent, and live again centuries hence that I may have a body for my soul to claim as its vehicle." As she spoke, and before Thonar had grasped her meaning, the Queen had snatched a dagger from her belt and struck one savage blow. For a moment the Apsara swayed, then crumpled to the floor, one white hand outstretched along the dark marble as if still mutely pleading.

(End of Part Two)

Office Workers Wanted

We should like to receive applications from advanced students of the Rosicrucian Philosophy who desire to become office workers at Headquarters. Some knowledge of Astrology is also needed. Applicants should be excellent typists but stenography is not required. Attention is called to the fact that the law does not permit us to consider applications from foreign countries. This applies also to the notice on page 133 for a Dutch Secretary.

Address at once—

ROSICRUCIAN FELLOWSHIP
EMPLOYMENT DEPARTMENT
OCEANSIDE, CALIFORNIA

Echoes from Mt. Ecclesia



WINTER in Southern California has been unusually rainy and very cold this year. The great mountain ranges which form Mt. Ecclesia's background are more deeply covered with snow than has been the case in many years. But, despite the minor discomforts the beautiful verdure and glorious flowers all about the grounds are colorful and bright. Only a few horticultural fatalities have been experienced. The two banana palms flanking the entrance to our Administration Building were frostbitten and the bananas spoiled. However, a trimming away of the deadened stalks will assure of their life and a sweet, although small, banana crop for the coming season. These palms are, so far as we know, the most Northern banana-bearing palms to be found on the North American continent. Much ado was made one year when a state Chamber of Commerce convention was served with a banana salad from the fruit grown on these trees.

The predominating activity at the present moment is the preparation of program and plans for the 1937 Mt. Ecclesia Summer School. This will open immediately after the Fourth of July and continue until the latter part of August. It is hoped that a complete program will be ready for announcement soon.

Last season the Summer School began to take on a truly international air, with delegates and students from several foreign countries. It is hoped that many Rosieracian Fellowship Centers in America and in other parts of the world will find it possible to send delegates for attendance at the entire session. The schooling and increased understanding of our work and mission which these dele-

gates will carry back to their homes and Centers with them will prove a tremendous factor of enlightenment for those who could not come, as well as hundreds and hundreds of other persons who seek to find the way to peace.

Normally things carry on as usual at Mt. Ecclesia, excepting that the influx of new magazine subscribers, and the consequent increase of both philosophy and astrology students, has put every worker on his toes to keep up with the demands of his individual job. But that is a thing which pleases every one of the workers, because they all know that the busier they are the more people throughout the world are being helped. While the high goal of doubling our present subscription list has not yet been reached, the new and renewal subscriptions continue to pour in. The editor was made very happy by this gracious act of friends and members, and also by the large number of birthday greetings and letters sent to her.

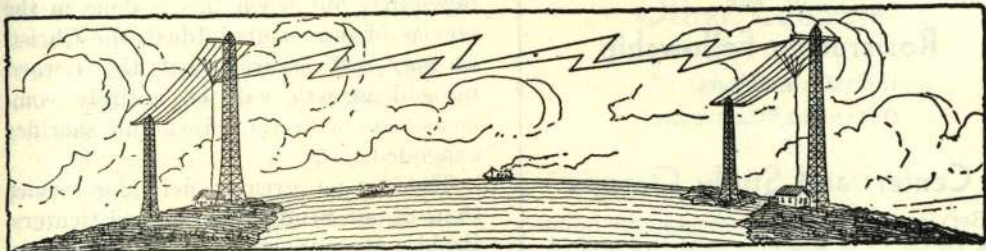
Easter will be celebrated as usual at Mt. Ecclesia with a special pre-Easter program in the Sun Room atop Rose Cross Lodge at seven-thirty Saturday evening, March 27.

There will be an inspiring Sunrise Service at the outdoor Rose Cross on Easter Morn, and at eleven in the morning and seven-thirty at night addresses will be given in the Pro-Ecclesia.

Full details will be given in the April issue of the Magazine which will be the Easter number.

Friends and members are cordially invited to share this season of spiritual uplift with us. Please write us in advance for rooms as there is always a large week-end attendance at Mt. Ecclesia for Easter.

Rosicrucian News Bureau



The present age seems to be one of individualism. The individual is receiving more attention and care in his early training than has ever been the case in the past. Though this may have unfortunate results if the training is unwisely directed, it is quite in line with the trend of evolution. Only as the units develop can the whole progress.

The purpose of evolution, however, is not the development of one, or a few individuals. Its object is definitely the development of all humanity, and the greater the number of those brought to respond to the spiritual influences being directed toward us, the greater the evolutionary stride made. This is why we see "group work" being so stressed at present in our progressive educational and social systems.

We know that the keynote of spiritual progress is "loving, self-forgetting service to others," and this obviously implies living in more or less close contact with others. As a matter of fact, modern methods of communication have made it impossible for us not to live close together and depend upon each other.

Group work provides opportunities for the cultivation of the all-essential qualities of tolerance, humility, equipoise, compassion, etc., and may therefore be an invaluable aid to the participants in making spiritual progress. To isolate oneself prevents the action and interaction necessary for soul growth, and it is of course

easy to maintain poise when there is no personal friction to arouse anger, jealousy, envy, etc. We can succeed in bringing about an age of Universal Brotherhood only as we learn to work together in unity, harmony, and love. If we have difficulty in doing this, and we naturally do to some extent at present, we should look within for the difficulty.

Spiritual qualities are evolved only through real effort on the part of the spiritual aspirant himself. This is particularly true of the people who are attracted to the Western Wisdom Ray, for Max Heindel told us very emphatically that the Elder Brothers aim to emancipate those who come to them; to educate, to strengthen, and to make them co-workers. They never urge, never praise, never blame. The urge must come from within the pupil, for only as we cultivate equipoise and self-reliance with zeal of devotion are we really fitted to go on. We have been told further that the Elder Brothers do not habitually visit *anyone* as an *individual teacher*; these great and highly evolved beings have other and more important things to attend to. They initiate aspirants who have built the requisite soul power, but even the lay brothers who have been initiated by them are not allowed to bother them for small and unimportant matters.

Our problem, both as an individual and as a unit of a group, is to learn to act *constructively*, in the face of all kinds

World Headquarters

OF THE

Rosicrucian Fellowship

MT. ECCLESIA

OCEANSIDE, CALIFORNIA

Centers and Study Groups

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

Addresses of unchartered Centers and Study Groups may be had on request.

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

- Burlington, Vt.*—91 No. Union St.
Calgary, Alta., Can.—108 14th Ave. W.
Calgary, Alta., Canada.—Young People's Group, 1318 15th Ave. W.
Chicago, Ill.—Rm. 1622, Capitol Bldg., 159 N. State St.
Chicago, Ill.—Room 802, Auditorium Bldg., 431 S. Wabash Ave.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room 708.
Columbus, Ohio.—253 N. Hague Ave.
Dayton, Ohio.—Y. W. League, East Room, 2nd floor.
Denver, Colo.—1088 Broadway.
Indianapolis, Ind.—319 N. Pennsylvania St.—3rd Floor.
Kansas City, Mo.—2734 Prospect.
Long Beach, Calif.—361 E. First St.
Los Angeles, Calif.—2523 W. 7th St.
Milwaukee, Wis.—Fine Arts Bldg., 125 East Wells St., Rooms 236-238.
Minneapolis, Minn.—1008 Nicollet Ave.
New Orleans, La.—429 Carondelet St., Room 201.
Portland, Ore.—Room 316 Dekum Bldg.
San Diego, Calif.—Rm. 9, 1039 7th St.
Shreveport, La.—1802 Fairfield.
St. Paul, Minn.—318 Midland Trust Bldg.
St. Petersburg, Fla.—532 Ninth St., South.
Toronto, Canada.—c/o Mary Tamblin, 611 Delaware Ave.
Vancouver, B. C.—Room 12, Williams Bldg Cor. Granville and Hastings Sts.

of discouragement, disillusionment, obstacles, etc. This requires constant endeavor in exercising all our talents and ingenuity, but when this is done in the service of our exalted Ideal, the Christ, we may rest assured that the reward in soul growth will be entirely commensurate with the effort and sacrifice expended.

There is no greater field for service than in our Study Groups and Centers. Besides the opportunities for individual development, it is an inestimable privilege and service to carry the New Dispensation Teachings to others so that they may be prepared for the conditions which are to come. We remember that the Christ exhorted us to let our light shine, and in the parable of the talents He emphasized the points that *to whom much is given, of him much will be required*, and that everyone, no matter how little he has received, is expected to put it out to usury, so that it may return to him after many days and yield an increase.

OMAHA, NEBRASKA.

Arrangement for some short radio broadcasts is one of the latest efforts of this enterprising Group. A new supply of literature has been ordered in anticipation of requests from radio listeners. We, too, hope there will be so many requests that another supply of literature will soon be needed.

This Center also reports work done in placing our books in near-by libraries. We are always particularly glad to hear of such efforts, for a large number of our applications come from those who have contacted the Teachings in libraries. During the past five years many college and university libraries, as well as public, have been supplied with copies of the "Cosmo" and it has been most encouraging to note the gradual change of librarians in their attitude toward our books. Where the "Cosmo" was hitherto regarded with more or less hostility it is now received with entire willingness, and in many cases with eagerness.

SEATTLE, WASHINGTON.

From the 515 Madison St. Group of Seattle comes another list of suggestions brought out in a recent well-attended meeting. We pass on some of these worthwhile suggestions, with the hope that we may receive similar ones from other Centers.

1. Be constructive. Never criticize destructively.

2. Each one should make stronger efforts to serve—to do something more definite to help the Higher Beings in their service to humanity.

3. More music, appreciation, optimism, and thankfulness.

VANCOUVER, B. C., CANADA.

A report from this progressive Center informs us that an interesting change in the Friday evening Philosophy Class has been made. According to the new arrangement the class will specialize in "open discussions on any desired phase of the Rosicrucian Philosophy." This type of class may be very successful in stimulating interest among members, as well as in attracting new attendants, and we hope that it will prove a real drawing card in this case.

LOS ANGELES, CALIFORNIA.

Members of this Center observed Fellowship Day by an evening program during which there was "a real spiritual feast in music," "several short talks on the wonders of our Teachings," etc. Lovely white roses were provided for a basket near Mr. Heindel's picture, and it seemed that "the nicest smile came right out of the picture. It was so real that it almost seemed human." Refreshments were served and an inspiring feeling "of warmth and friendship" pervaded the meeting.

We were inspired by the letter expressing such a beautiful spirit of appreciation and cooperation which accompanied the regular report.

CALGARY, ALTA., CANADA.

The Secretary of this Center reports that "things are going along nicely.

Chartered Centers in
Other Countries

BELGIUM

Brussels.—74 rue Stevens Delannoy.

BRAZIL

Sao Paulo.—Caixa do Correio, 3551.

BRITISH GUIANA

Georgetown.—108 Thomas St., Kitty Village.

ENGLAND

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

London, Eng.—21 Gloucester Gardens, Bayswater.

GOLD COAST, WEST AFRICA

Abokobi.—c/o J. M. Boi-Adzete.

Kumasi.—Mr. Ben T. Vormawah.

Sekondi.—P. O. Box 224.

Takoradi.—c/o E. Oben Torkonoo.

NIGERIA

Lagos.—c/o Mrs. G. La Page, P. O. Box 202.

PARAGUAY

Asuncion.—Louis Alberto de Herrera, Republica Francesca.

Asuncion.—Garibaldi 118.

PERU

Lima.—Box 637.

PHILIPPINES

La Paz, Iloilo, P. I.—19 Burgos St.

PORTUGAL

Lisbon.—Rua Renato Baptista 43 - 2°.

THE NETHERLANDS

Amsterdam.—Gabriel Metsustraat 24.

Apeldoorn.—de Ruyterstraat 44.

Arnhem.—18 Mesdaglaan.

Breda.—34 Speelhuislaan.

Den Haag.—Secretariaat: 88 Roelofsstraat:
Vergaderplaats: de Ruyterstraat 67.

Rotterdam.—Claes de Vrieselaan No. 51.

Rotterdam.—308 Bergweg.

Zaandam.—Oostzijde 386.

Announcement

Watch for early announcement of a new booklet *now in preparation*—

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The April issue of the Rosicrucian Magazine will carry definite information as to number of pages and date of publication. Watch for it!

1937

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· MT. ECCLESIA

OCEANSIDE, CALIFORNIA, U.S.A.

There are a few new students, some of whom are taking the Correspondence Lessons. Christmas Eve Service was a great success. In addition to the Regular Service and Christmas carols, some excellent solos were sung by one of the members."

ROTTERDAM, HOLLAND.

We are very happy to hear that the two Centers of this city have amalgamated and are cooperating closely in spreading the Teachings. "De Zienswijze der Toekomst" is the monthly magazine which they put out. A new feature of this monthly is the announcing of the activities of all the Centers and Groups in The Netherlands. The programs listed indicate that our students in this small country are very active in the Work.

It may be of interest to our Dutch students to know that the Rotterdam Center has published a new Dutch translation of *The Message of the Stars*. Besides being a good translation, the new edition is more complete than the former one, and the price, only three guilders per copy, is much lower.

TORONTO, ONT., CANADA.

Fellowship Day was observed in Toronto by arranging "to have each member give a paper on 'How the Rosicrucian Teachings Have Helped Me.'" "We had a record attendance for our Group," writes the Secretary. "Every one added to the program in his or her own individual way, and each part was very interesting. Two hours were filled in such an interesting manner that we hated to close at ten o'clock, and some remained long after the closing, talking of the Fellowship and making plans."

Fellowship Day is a very appropriate one for discussing the work of the Fellowship and "making plans," for when we think of the wholehearted enthusiasm and tireless zeal with which our beloved Max Heindel labored to begin this work of the Elder Brothers, we can hardly fail to be deeply stirred and inspired to strive harder to "carry on."

The work of the "Young Aquarians" in this city continues with much interest manifested by those attending. It is a joy to read the note by the Secretary in which she mentions the eagerness with which these young people ask questions and discuss phases of the Philosophy dealing with the religious topics uppermost in their minds. Miss Dorothy Brooker, teacher of the class, writes that "our group, though small this year, is doing splendidly, and such a fine spirit of earnestness is being shown. It is indeed a joy to work with such responsive material. Would that many more leaders would explore the wonderful possibilities of such work."

SHEPPARD CITES LIQUOR EVILS

(Continued from page 126)

zealously as women have in the past. Men have drunk and smoked for ages, even considering it a mark of manhood to get drunk and fill the homes with the fumes of tobacco. Now they are reaping the effect in seeing their wives and daughters victims of these two soul-destroying habits. It may be that woman by her abuses of freedom, will eventually succeed in weaning man away from these habits. If so, then perhaps this is an ill wind that will eventually bring some good.

NOTICE

Magazine Subscribers

Look on your magazine envelope for numbers indicating expiration date of your magazine.

First number designates month, second number designates year of expiration.

Check your numbers for expiration date of your magazine.

Change of address must reach us before the 10th of the month preceding current issue. If it is too late for change of address to reach us before the 10th please arrange to have your magazine forwarded by your local postmaster.

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The Rosicrucian Fellowship

AN AQUARIAN MOVEMENT

There was a time, even as late as Greece, when *Religion*, *Art*, and *Science* were taught unitedly in the Mystery Temples. But it was necessary for the better development of each that they should separate far a time.

Religion held sole sway in the so-called "dark ages." During that time it bound both *Science* and *Art* hand and foot. Then came the period of the Renaissance, and *Art* came to the fore in all its branches. *Religion* was strong as yet, however, and *Art* was only too often under the complete domination of *Religion*. Last came the wave of modern *Science* and with iron hand it subjugated *Religion*.

It was a detriment to the world when *Religion* shackled *Science*. *Ignorance* and *Superstition* caused untold woe. Nevertheless man cherished a lofty spiritual ideal then; he hoped for a higher and better life. It is infinitely more disastrous that *Science* is killing *Religion*, for now even *Hope*, the only gift of the gods left in Pandora's box, may vanish before *Materialism* and *Agnosticism*.

Such a state cannot continue. Reaction must set in. If it does not, anarchy will rend the cosmos. To avert such a calamity *Religion*, *Science*, and *Art*, must reunite in a higher expression of the *Good*, the *True*, and the *Beautiful* than obtained before the separation.

Coming events cast their shadows before, and when the Great Leaders of humanity saw the tendency toward ultra-materialism which is now rampant in the Western World, they took certain steps to counteract and transmute it at the auspicious time. They did not wish to kill the budding *Science* as the latter had strangled *Religion*, for they saw the ultimate good which will result when an advanced *Science* has again become a co-worker with *Religion*.

A spiritual *Religion*, however, cannot blend with a materialistic *Science* any more than oil can mix with water. Therefore steps were taken to spiritualize *Science* and make *Religion* scientific.

In the thirteenth century a high spiritual teacher, having the symbolical name Christian Rosenkruz—Christian Rose Cross—appeared in Europe to commence this work. He founded the mysterious Order of Rosicrucians with the object of throwing occult light upon the misunderstood Christian *Religion* and to explain the mystery of *Life* and *Being* from the scientific standpoint in harmony with *Religion*.

In the past centuries the Rosicrucians have worked in secret, but now the time has come for giving out a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and the scientific aspects; a teaching which makes no statements that are not supported by reason and logic. Such is the teaching promulgated by—

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Second Prize	25.00
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Two \$5.00 Prizes	10.00

Acceptable articles which do not win cash prizes will be retained and one year's subscription to THE ROSICRUCIAN MAGAZINE given for each. The subscriptions will begin at the close of the competition.

Manuscripts must be received at *Mt. Ecclesia* on or before April 15 to be eligible for entry.

Names of winners will be announced in the June issue of THE ROSICRUCIAN MAGAZINE

WHAT TO WRITE

Articles on Rosicrucianism, philosophy, mysticism, and occultism.
Science, religion, and art from the metaphysical standpoint.
Stories and personal experiences illustrating these topics.
Articles on astrology, healing, and diet.
Stories for children from 10 to 16 years of age.

We do not accept articles on mediumship, crystal gazing, or other negative forms of psychic development.

CONDITIONS

Manuscripts should contain not less than 2000 words, and should, if possible, be typewritten and in double spacing. Write the words "Manuscript Competition" at the top of the first page; also name, address, and number of words. More than one manuscript may be submitted by the same writer.

We sometimes find it necessary to make slight modifications in articles and stories submitted to bring them within the requirements of our Philosophy. Manuscripts are only accepted subject to this provision.

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