

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

Edited by Mrs. Max Heindel

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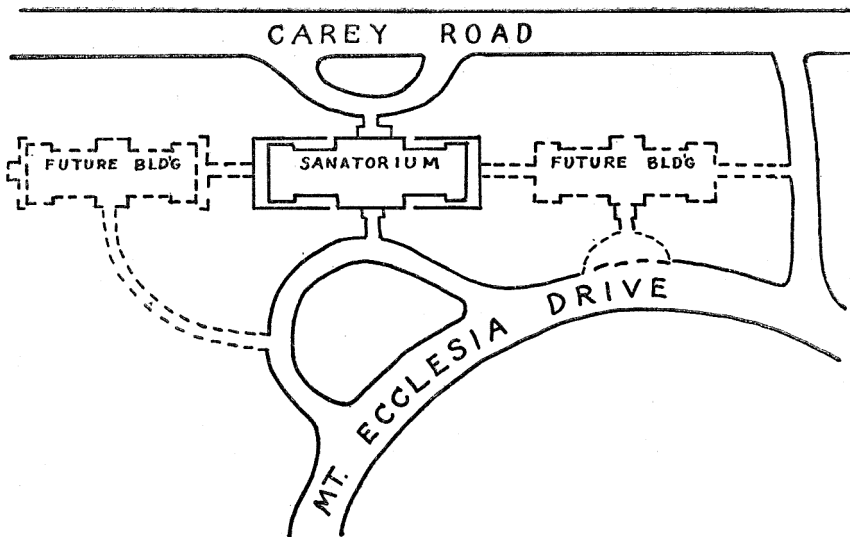
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Oceanside, California

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THE ROSICRUCIAN SANATORIUM

Above is a cut showing the location of the proposed Sanatorium at Mt. Ecclesia. It will occupy a plot in the western part of our grounds with a view of the Pacific about a mile to the west. Mt. Ecclesia Drive, shown in the cut, is the existing serpentine drive which runs from the entrance of the grounds to the Temple. The architect has indicated in the cut one of the possible methods of providing for future extension to the Sanatorium.

The Teacher's Suggestion to Max Heindel

When the Teacher came to Max Heindel in 1913 and suggested that he build a cottage sanitarium, so as to begin active physical healing work at once, there was embodied in that suggestion one of the most cardinal principles of the Rosicrucian Philosophy, namely, *that before one can become an Invisible Helper, he must be a visible helper*. The Invisible Helper is one who has made himself eligible for healing work from the invisible plane by a life of *visible service*, which has produced a certain degree of cleavage between the two higher ethers and the two lower. The two higher ethers then constitute the vehicle in which he performs healing work while out of the body at night in sleep under the direction of one of the Elder Brothers of the Order.

Why the Sanatorium Must Come

Now here is where the principle above referred to comes in. Just as it is impossible for one to be an Invisible Helper without having done visible works of benevolence and helpfulness, so, it is logical to suppose, the Rosicrucian Fellowship cannot hope to obtain the wonderful Spiritual Panacea which Max Heindel wrote about so much until it has done the necessary healing on the physical plane to earn the right to be entrusted with it. This is the way we interpret the Elder Brother's suggestion to Max Heindel that he build the cottage sanitarium. Certainly it could scarcely have been worth while for the sake of the small amount of physical healing that could be done in such a place. The principal object could only have been the fitting of Mt. Ecclesia and the workers at Headquarters to be custodians of the Spiritual Panacea. In other words, the Fellowship must become a *VISIBLE* healing agency before it can realize its des-

tiny of being an *INVISIBLE* healing agency by means of the Panacea. The fact remains that the Panacea so far has not been given us, which is proof that we haven't qualified for it. We believe that the physical healing done in the Sanatorium will be a big factor in that qualification.

This is the principal reason why we stress the necessity of building a Rosierucian Sanatorium at Mt. Ecclesia and starting in to do physical healing. There are many sanitariums throughout the country better equipped to do physical healing than our institution will be, but that isn't the point. The point is that we must prepare for the *Greater Healing Work* which the Panacea will make possible. We don't know how long this will take. It may be a year, ten years, or a hundred years, but we feel that it has to be done. Therefore we continue to put the Sanatorium proposition before our members and students so that each may take such action in connection with it as appeals to him.

Tremendous Possibilities of the Spiritual Panacea

If we should some time be entrusted with the Spiritual Panacea, it would almost overnight acquaint the whole world with the fact of the existence of the Rosierucian Fellowship. Max Heindel states clearly and definitely in his writings that the Panacea will practically cure any and all diseases, with the possible exception of extreme cases where ripe destiny does not permit. In this connection he writes:

"Some of these packages (containing the Panacea) were used by the Brothers with instantaneous success. Before them the crystallizing particles enveloping the spiritual centers of the patient scattered like magic, and the sufferer awoke to a recognition of physical health and well-being."

Bringing the Sick to Mt. Ecclesia

If the Panacea should be given, the Rosierucian Philosophy in a year's time would receive more publicity than it would in a hundred years without it. The trains and the steamers from all over the world would scarcely be able to bring the sick people to us fast enough. Nothing else possible to conceive of would give such an impetus to the dissemination of the Rosierucian Philosophy. And since we believe the Rosierucian Philosophy to be a philosophy of life—a philosophy which will give life to those who live it—we feel that nothing should be left undone to promote its dissemination to the greatest possible degree. Therefore we feel that the proposed Sanatorium must be given an opportunity to demonstrate its efficiency in preparing us for the *Greater Healing Work*.

The heaven is working. We are only instruments in the hands of the Powers behind the scenes, doing the thing nearest at hand and knowing that the outcome of this project will be exactly what it should be.

Yours in the Cause of Health,

THE ROSICRUCIAN FELLOWSHIP.

ERRATUM: We wish to correct an error. In the May, 1929, issue, page 210, the following quotation occurred: "... the Elder Brother suggested that we (Max Heindel) erect some cottages and begin active (physical healing) work on a small scale." In the November issue, page 543, we referred again to the same quotation. In both cases we stated that this quotation was taken from the "Echoes" of *October*, 1913, whereas we should have said that it was from the "Echoes" of *August*, 1913. Three cottages were built, one of which was dedicated as a sanitarium.

CHRISTMAS GIFT CLUB

During the holiday season, in order to help our friends solve the problem of Christmas gifts, to increase the circulation of *The Rosicrucian Magazine*, and to bring the Rosicrucian teachings to a larger number of people, we offer a DISCOUNT OF TWENTY-FIVE PER CENT on NEW SUBSCRIPTIONS in club lots of three and six. In addition to the discount we will give the following substantial premiums. Our Club Offers are worth your careful attention.

Club Offer No. 1

Get 6 NEW subscribers to "The Rosicrucian Magazine," send us \$9.00 (the regular price would be \$12.00) with their names and addresses, and we will give you as a

PREMIUM

One year's Subscription to "The Rosicrucian Magazine"

and your choice of either

"Gleanings of a Mystic" by Max Heindel, or

"Letters to Students" by Max Heindel.

—*—

Club Offer No. 2

Get 3 NEW subscribers to "The Rosicrucian Magazine," send us \$4.50 (the regular price would be \$6.00) with their names and addresses, and we will send you as a

PREMIUM

One copy of the occult novel, "In the Land of the Living Dead" by Prentiss Tucker,

OR

One Year's Subscription to "The Rosicrucian Magazine."

—*—

For each SINGLE NEW SUBSCRIPTION, at the regular price of \$2.00, we will send free as a PREMIUM a paper-covered copy of "The Rosicrucian Cosmo-Conception."

These offers are good until January 15th, 1930.

They do not apply to renewals of old subscriptions.

The Rosicrucian Fellowship,

OCEANSIDE, CALIFORNIA

Current Topics

From the Rosierucian Viewpoint

BY JOSEPH DARROW

What and How Shall We Fight?

FIGHTING is not an activity in which Rosierucians are supposed to engage. The word "fight," however, has various meanings and interpretations, one of which is to strive strenuously for worthy objects.

Glenn Frank, president of the University of Wisconsin and former editor of the *Century Magazine*, recently wrote an article, syndicated by the McClure Newspaper Syndicate, entitled, "Picking Our Enemies." In this article he says: "A man's value to society depends upon the enemies he picks, upon the tendencies he opposes with intelligence and vigor." He proceeds to give a list of forces and tendencies which he considers should be opposed by the man of intelligence and vigor. This list was taken or adapted from an earlier publication entitled, "Makers of Freedom." Some of the items in this list are as follows:

Concentration of vast power in the hands of interlocking groups.

Widespread industrial strife and violence.

The spy system in industry.

Decreasing supplies of raw materials.

The steady growth of class consciousness.

The deliberate stimulation of new physical desires on a great scale by advertising.

The dehumanizing effects of monotonous toil.

The rapid spread of materialism.

International dangers arising out

of the increasing destructiveness and deadliness of modern war.

Exaggerated and irresponsible nationalism.

Moral dangers due to crime and lawlessness, a million drug addicts, two hundred thousand prostitutes, eight million victims of venereal diseases, sordid commercialized amusements, the growth of obscene literature, the deterioration of the home, and the increase of divorce.

We will briefly consider three of these problems to see what light may be thrown upon them by occult philosophy. The first is the concentration of vast power in the hands of interlocking groups. The present era is one of consolidation; the tendency of modern civilization is to consolidate and concentrate. One result of this is that production of goods on a vast scale is made possible, by means of which millions of egos may find sustenance and support. Mass production alone makes

THE TEND-
ENCY TO
CONSOLIDA-
TION

possible the appearance upon the earth of the vast numbers of people who now inhabit it. The forces of evolution are interested only in bringing the egos which constitute humanity as rapidly as possible up to a higher stage of development. Obviously this can be accomplished only through giving these egos experience in earth life, and they cannot be given this experience unless the means of subsistence are available for them. This is where mass production comes in.

Mass production, however, is subject to great abuses when it falls into the hands of selfish and unscrupulous men. But it had to be developed, and the so-

Current Topics

called "Captains of Industry" were those selected to develop it. Because the instrument is susceptible to abuse is, however, no reason why we should discard the instrument. The thing to do is to eliminate the abuses.

At the present time the machinery of production is being operated in the interests of profit for those who are behind it. The time will come, however, when this machinery throughout the world will be taken over by the governments of the world and administered for the benefit of all. But in

TAKING
OVER THE
MACHIN-
ERY

the beginning personal ambition stimulated by the hope of personal gain was the only means by which this great piece of machinery could be devised and brought into existence. We are approaching the time, however, when the process of taking it over for the benefit of all will begin. This does not mean that it will be a process of revolution necessarily, but it will probably mean a more or less general upset in the social and industrial life of the people for a time. It will be one of those transitions in evolution which occur at certain intervals throughout all history.

Mass production as it is now practiced involves a great deal of monotonous labor. Inventors in the future will find ways and means of reducing this to a minimum.

The second item in our list is the steady growth of class consciousness. Classes of society the world has always had and always will have, because in any age individuals are at different stages of development; no two are equal. The segregation into classes is necessary to promote evolution to the best advantage. This is on the same principle that we have classes in our schools. In the past, however, the class system has been based

upon universal selfishness, whereas in the future it will come more and more under the dominion of the principles of universal brotherhood. These principles will obtain instead of the selfish exaltation of groups of egos who push themselves ruthlessly to the top in society, politics, and business for the purpose of self-aggrandizement and the gratification of vanity. The new movement will have the effect of lifting all the people, giving each one every possible opportunity to develop. When this tendency gets well under way, class consciousness as we know it will have disappeared. The fact of the unity of all life will then be generally recognized, and the popular slogan will be, "Each for all, and all for each."

The third item is the deliberate stimulation of new physical desires on a great scale by advertising. We only have to pick up a newspaper or magazine to have glaring examples of this tendency

instantly forced upon our
STIMULAT-
ING
PHYSICAL
DESIRES

attention. Such advertising ranges all the way from chewing gum to cigarettes. Advertising of course is a great modern agency of publicity. By it the people everywhere may become acquainted with the advances which have been made by others. Restricted to its legitimate purpose of promoting a wider distribution of things which have real value, it is a great agency for good. For instance, if one has invented a machine which makes it possible to produce books and printed matter a great deal more cheaply and expeditiously than they could previously be produced, then by advertising he notifies the world of this fact, and makes the new product available for all. But when advertising is used to create artificial appetites and stimulate physical desires that are purely negative or even

Current Topics

destructive, it is perverted from its normal function.

The mastery of the desire body of man is one of the biggest evolutionary jobs which he has on his hands. Lack of restraint of the desire body is the primary cause of all the misery in the world today. The gratification of desire which serves no useful purpose and merely panders to the senses is definitely making the desire body more uncontrollable, and therefore adding to the misery which the individual must endure before he gets control of that body.

The desire body was given to man by the Hierarchs in charge of our evolution for the purpose of giving incentive to action. The desire body is a wonderful instrument, it contains within itself wonderful possibilities for the advancement of the individual, but these can only be realized when the power of this body is constructively used. The deliberate stimulation of sensual desire involves one in an exceedingly disagreeable purgatorial experience as one of its disadvantages. In purgatory, where the average individual spends a period equal to about one-third of his lifetime on earth, sensual desires have no possibility of gratification. Therefore they have to

burn themselves out, and this burning constitutes the fire of purgatory. It is not a physical burning as orthodox ministers have thought, but a spiritual burning.

In view of the above we can see how serious a matter is the vast volume of advertising of such things as cigarettes. Cigarette advertisements deliberately stimulate in a multitude of people the desire for physical gratification through the medium of tobacco. Needless to say, the promoters of the cigarette industry in their ignorance are laying up

for themselves a tremendous debt of destiny, which sooner or later will prostrate them and hold them back very seriously in their evolution. Tobacco very possibly has served a purpose in the past by providing a certain amount of relaxation from the trials of life, but as in the case of any other stimulant the satisfaction obtained is purchased at a high price. The time will come when the race will recognize the fact that the price is too high, and then the weed will be abandoned.

The other items in the list might be examined similarly in the light of occult philosophy, but space does not permit. We may say, however, that every item in the list is subject to cosmic law, and a knowledge of the cosmic principles involved will be of vast assistance in solving the problem which it represents.

Mr. Frank states that these problems are worth pondering, and that some of the forces and tendencies involved are worthy of intelligent and vigorous opposition. That doesn't mean that we should fight them in the ordinary sense of the term. The occult principle involved is, "Resist not evil, but overcome evil with good." This doesn't require us to submit to undesirable conditions without doing anything about them. It expects,

rather, that we shall go to work and substitute good conditions for the evil ones. To resist evil in the ordinary manner usually involves passion, anger, and the like. Evil resisted by the aid of passion increases rather than decreases it. A process of substitution is the scientifically correct one. That is the process which the occult student employs. That is the only process which will be successful in the long run in remedying the conditions which are cited by Mr. Frank,

SUBSTITUTION
VERSUS
FIGHTING
EVIL

The Mystic Light

The Rosicrucian Fellowship

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

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



Rosae Crucis

BY E. C. TUCKER

Stretched on the Cross of the body,
Crowned with the Thorns of Fate,
Scourged by the Whips of Circumstance
And stung by the Goads of Hate,
The true soul yields to the Father's Will
And strives for the dear Son's part,
And prays that the mystical Roses
May cluster around his heart.

But only through pain and sorrow,
Through shame and the sweat of blood,
Only as joys are yielded up
And the things which the world holds
good,
May these mystical blooms of the Spirit
Spread softly their petals apart,
And the soul be aware that the Roses
fair,
Are growing around his heart.

And lo! in the depths of Being,
From the centers of Life and Love,
Fanned by the Breath of the Spirit
Like warmth and light from above,
The first sweet shudder of rapture

Thrills to each wounded part,
And the soul is sure that the Roses pure
Are budding around his heart.

The Square swells out to the Circle
As the Cross becomes the Crown,
And the jewels of its power
Are the nails that the flesh held down.
And the seven Strengths of the Spirit
Are the sins which the soul has bound,
Till they become like roses in bloom
That girdle the heart around.

And one by one the Seven
Shall live and bud and grow,
As one by one the tasks are done
And the toils are left below.
And when the radiant garland
Is blooming in every part,
When each dear Rose right softly blows
And is perfect in every part,
Then the Son shall fulfill the Father's
Will
With the Glory around His Heart,

Sex in Relation to Spirit

BY MAX HEINDEL

(From the "Rays" of June, 1917.)

DURING the stage of crystallization in the Hyperborean Epoch when man-in-the-making was plantlike, the physical body was like many plants in being able to fructify itself and create a new body. But later on in the Lemurian Epoch when it became necessary for man's evolution that he should have an instrument of thought and speech wherewith to express himself, one-half of the sex force was diverted for the purpose of building the larynx and brain. Thus the physical body of one group of mankind retains the negative or feminine polarity for procreation, while another part of humanity has the positive or masculine sex developed in the physical body.

But it should also be understood that it would have been impossible to divide humanity into sexes even for a time were not the creative energy of the spirit bi-polar. This dual creative force is used in all magic, and it expresses itself as Will and Imagination, masculine and feminine, positive and negative. Whether set in motion by God, the Architect of the solar universe, or by an Initiate of any degree, the process is the same and involves, first, the exercise of the feminine quality of imagination whereby the thing to be created is pictured and molded in mind stuff to the minutest detail, which forms an archetype for the thing to be created; and second, when this work has been done it requires a powerful effort of the masculine creative force, namely, the concentrated will, to gather and build into this archetype created by the imagination such material as is necessary for its manifestation in the world to which it belongs and wherein it has to function.

The same process takes place when an

Initiate has to mold a vehicle for himself wherein he may operate and materialize when on some errand of mercy or service; or when a magician of the lower orders desires to create a flower or a similar article for demonstration. Each one must then be able to exercise the feminine function of imagination in order to mold in the invisible world the object to be formed. The odor and everything about it must be complete—color, shading, et cetera. Then a powerful effort of will marshals the physical atoms into the places made for them in the etheric matrix, and the object is manifest in the physical world.

A similar process takes place in the creation of a new body under the present system. The powerful feminine imagination of the mother is necessary to mold the embryo into human shape during the period of gestation, and it is the concentrated will of the father during the moment of copulation which gives the needed impulse and furnishes the motive power until the ego is able to begin its own work.

It should not be forgotten that humanity is still bi-sexual as far as the physical body is concerned; though one sex is developed to completion, the other remains latent and in embryo, so to speak.

Thoughts

BY CORA COCHRANE GRAVES

Guard well thy thought; each thought,
a seed,

Doth bring forth fruit of love or strife,
The thought is mother of the deed;

Thus do thoughts mould and shape the
life.

Threads of Ariadne

In the Labyrinth of Amusement

BY GRACE A. FENDLER

IN ANY consideration of the ancient Mystery Teachings, there arises involuntary mental alignment with mysterious paraphernalia, oaths of secrecy, and all matters hidden and esoteric. At one time such association of ideas was undoubtedly true and based on actual experience. But equally true is the fact that in the sunshine and shadows of everyday life, mixed in with man's work and play, in home and social gatherings, the Mystery symbolism penetrates—and always has! In all the pleasant familiarity of common things we find abundant evidence of not only its informing presence but of its endless ramifications. Ultimately we stand in awe at the ingenuity of those ancient teachers who utilized such a variety of means for the accomplishment of their one sacred purpose—the enlightenment of mankind adown the serried ranks of the unborn.

The persistence of these teachings through folklore and fairy tales, proverbs and riddles, has been stressed in many writings on this subject. Now it is in the field of ordinary adult amusement that we shall seek to show their presence.

The word "amusement" first challenges our attention, and it well repays even the most cursory investigation. Its center syllable, and hence its core or heart, is "muse." The noun "Muse" refers to one of the famous nine goddesses who in Greek thought were the presiding spirits of history, poetry, astronomy, music, drama, etc. Since these studies were obligatory in many of the Mysteries as preparation for Initiation, the link here is self-evident. The verb "to muse" means to think over anything so seriously as to practically exclude all

other subjects. We term the same process meditation. Freely translated, "to muse" is to turn one's thoughts away from all ordinary processes of thinking and doing; to be completely withdrawn from material aspects and worries unless indeed one concentrates only on the material.

Nothing secures this thought diversion as effectually as the mental turning from the unreal to the real, from darkness to light, from death to immortality. This was the original purpose of amusements, as intended by those high priests and leaders who saw to it that holiday games and sports were always included in Holy Day celebrations. In modern days, men merely seek "thrills" or emotional excitation. That of course is one step upward from habitual fatuousness, but only one. Instead of it suggesting a more continuous and sustained effort toward the things worth while, its ordinary reaction upon the individual resembles that of chiming church bells. The sleeper, while temporarily stirred, usually turns upon his pillow and sleeps some more.

If the man in the street were asked his favorite amusements apart from sports, movies, and radio, his reply would undoubtedly include dancing, card games, and shows. And all three of these have always been either an incorporated part, or an outgrowth, of the Mysteries.

Dancing was often the first and last word in devotional rites. It is met with in all parts of the globe. In the rites of Isis and the early Hawaiian hulas it was participated in only by secluded and specially trained bands of young maidens who were fully instructed in its especial religious significance. In other religious phases and fervors we encoun-

ter the wild abandon of nautch dancers, the Bacchic, or Dionysiac, devotees, the whirling dervishes, and that king of Israel who stripped off his clothing and danced naked before Jehovah. Even the Maypole dance of Merrie England falls within the devotional catalogue, since it is an offshoot of the age-old worship of God the Creator.

This dance was especially frowned down, and finally legislated against on the grounds of being both utterly vulgar and irredeemably phallic. But such comments upon it were both partial and prurient. While the Maypole is unquestionably one of the ancient "hermae," and as such falls in the same class as the Egyptian obelisk, the Hindu lingam, and the Christian church steeple, all these in essence were not mere fetishes of physical procreation, but true symbols of the Creator of the universe.

Moreover, in the Maypole dance the youth and maiden link themselves to the pole by means of silk ribbons of different colors and then revolve around it in one of those old time "round dances" always to be connected with the planetary circle dance. When this is once understood, the selection and taking hold of one especial colored streamer implies a knowledge of, or attraction to, one's planetary color:—a physical acting out of the occult maxim, "Find that star whose ray thou art." Then with the ribbon held tight, as the accepted and unbreakable link, the individual continues with the sacred dramatic representation. He *revolves around* that centre pole, or Father Star, as the acknowledged author and centre of his being.

A further indication of the high spiritual overplay of this Maypole dance is the very fact that it is a springtime festival. It is at the Eastertide of our individual Pilgrim's Progress that the seasonal surge of creative force must be metamorphosed into the life-giving flow of regeneration. Then within the vault of our bodies takes place the "Pass-over" or Passing Over, that chemical

and alchemical process which antedates the Resurrection and which literally is stated by, "I will arise and go to my Father." And the "Father" is distinctly "Our Father which art in Heaven."

Dancing originally appears to have been a reverential and highly ceremonious attempt to reproduce in rhythmic movements of individuals the rhythmic motions of the universe. Ocean tides ebb and flow: man's breath is sucked in and sent forth: blood leaves and returns to the heart even as planets are cast off and in due time drawn back within the Solar Heart. The dance deteriorated in direct ratio as it left the Temple courts and sifted through to the harem and the bazaars. But even sensualized as it is today, the duality of cosmic forces is still attested to whenever the dancers advance and retreat, dip upward and down, or sway alternately from side to side in harmony with rhythmic beats.

Cards are in use all over the civilized world as well as wherever civilization has invaded barbarian strongholds. Whether interest is focused on their handling through gambling, tests of mental skill, or fortune telling, they seem to have a universal appeal. As has been said before, any occupation or legend or belief that is world-wide in scope and survives the rise and fall of nations, contains within itself either some aspect of *Truth* or else a mode of preliminary teaching or training destined to lead to that *Truth*.

Gambling with cards, though it openly panders to the sins of cupidity and avarice, still points a lesson as to how needful faculties can be built into a low or unevolved order of human beings by making use of their very vices. No matter what the inward shock or nervous excitement, the feelings of mad rejoicing or profound despair, the gambler, of necessity, develops a high degree of self-control, which is manifested in both his outward poise and the so-called "poker face." Furthermore, win or lose, it is

inevitably brought home to the gambler through his shattered health, the social ostracism of his family, the suicide of his victims, and the sufferings of the families of those he has "wiped out" that "man cannot live unto himself alone." When he discovers that he is only one link in a great chain of human beings, and that only too often the ripples which his own actions set into motion acquire the engulfing force and equally dread backwash of a tidal wave, a sense of *responsibility* to others is borne in upon his consciousness. Then it is that through suffering, sorrow, and remorse he learns for all time that he is in reality his "brother's keeper." And this knowledge, too, will remain with him and be built into his soul body long after the soiled and worn pasteboards have been permanently discarded and the worn-out physical body abandoned.

Playing cards for purely mental stimulus, or the whetting of brain keenness, served a well defined purpose by starting "the gray matter working" in the antepreprinting-press days when the masses had neither books nor other educational incentives.

While fortune telling by cards plainly emphasizes the mystic or mystery element, it has also served as an awakening process, and one little recognized. Whether the consultants were humble peasants crossing gypsy palms with silver, or courtiers and ladies-in-waiting to the queen besieging a Cagliostro or Count St. Germaine, deep within their souls was being grounded a belief in an abstract, impersonal fate or destiny. This was later to expand into a calm, non-rebellious acceptance of the abiding, immovable karmic law of Cause and Effect, besides operating as a first training in the extension of consciousness from self to non-self.

Many books and articles have been written on the history of playing cards, together with the real, or fancied, sym-

bolism claimed for the four suits, the thirteen cards in each, and the joker that takes the deck. Many authors agree that all our modern cards are either direct or bastard descendants of the tarot, and the tarot cards are known to have been directly connected with the Mysteries. Not only are their faces inscribed with the Mystery symbols, but there is internal corroborating evidence as well, since the tarots are always read with reference to the "Lesser and Greater Arcana."

The legend of the tarot runs that when the last order of the ancient priesthood was forced out of Egypt, they went to a near-by European shore and there built the famous Serapeum. The domed ceiling of this marvelous temple was adorned with colored oblong paintings representative of the inner Mystery symbolism of the Egyptian ritual. Then once more the doom of the wanderers was pronounced upon them. The Serapeum was razed, the priests banished. This time both for their own safety and the wider promulgation of their teachings, the brethren separated. But first they equipped themselves with exact duplicates on small pieces of parchment of the ancient symbols of their Hierarchy. This priceless possession, last remaining fragment of their sacred heritage, was kept in a pouch concealed within the girdle of their pilgrim robes. Here the story ends abruptly. But it is not difficult to continue for ourselves and visualize these faithful disciples passing from land to land, possibly earning a precarious hospitality by "telling fortunes," but also disseminating their ancient wisdom to any who evinced any unusual interest in these amazing cards.

Centuries ago hermits are known to have appeared all over Europe. They owned nothing, lived in caves or rude shelters. Yet they healed the sick, nursed the wounded, gave refuge to the oppressed, and were so learned that many of the nobility came to them seeking in-

struction and dwelt with them from time to time. Throughout the English Grail legends we find these hermits and anchorites mentioned again and again, as well as in endless histories and folk-tales. A few centuries later we find the ancient Wisdom Teaching burgeoning forth with radiant vitality and sending out new shoots. Groups of ardent students, numbering among their ranks the greatest thinkers and leaders of their time, were enlisted under the new names of alchemists, Hermetists, and Rosicrucians. Yet few have dared to connect these Hermetists with the earlier hermits, or the ancient priests of Hermes, whose other name was Thoth. The only link we possess between the new names and the old doctrines, the new times and the far-distant past, the new civilization and the old, is the tarot cards.

The next avowed amusement of humanity which we shall discuss is the show, which includes all dramatic performances, whether comic, tragic, musical comedy, opera, morality and miracle plays, puppet shows or marionettes, or vaudeville. The representation of scenes from Nature's workshop, or allegories depicting the progress of the spirit from clod to God, was once only to be witnessed within the veil of the Mysteries. Morality and miracle plays still retain somewhat of the old spiritual elements, while the puppet show in which an invisible stage manager pulls the strings has always commended itself to the thoughtful.

Masques, so recently revived in America, were also included in Mystery performances and are still part of the ritualistic pageantry or dances of peoples as widely separated as the Thibetan, the Hottentot, and the American Indian. Animal masks always indicate the Deity to which that animal is attached in the local cosmogony, or else the predominating characteristic of the "younger brethren" themselves. Thus in the processions we usually have the recognized insignia of bravery, loyalty, fidelity, or

ferocity, cunning, blood thirstiness, etc., while devil masks usually symbolize inertia, weakness, sickness, plagues, war, or unspecified evil.

Like the one-time sacred dance, our stage performances have come from the Temple to the market place. That which was once freely bestowed to selected audiences is now sold to any who has the price. Originally people were first educated and then uplifted through these dramatic presentations. This was followed by a search for emotional excitement, emotional outlet, and second-hand experiences by larger and larger audiences. Now the cycle is swinging backwards, for which mankind can give thanks and rejoice.

Today shows are divided into those of sex and sense, those dealing with family and social actions and reactions, including the murder types, and plays with a purpose. The play of social or family life has a deep, throbbing undercurrent of love or sacrifice. Murder plays carry their own inevitable lesson of sorrow and retribution, so even they produce a certain degree of acceleration of consciousness.

If it would succeed at all the play with a purpose must provide itself with some daring novelty. Who has witnessed "The Strange Interlude" and not been impressed with a sudden conviction of the power of thought? Or "Lazarus Laughed" without learning *that death is a joke*? "The Bug Play, This World We Live In," where butterflies and ants and crickets and beetles cavort and act like human beings, calmly informs us wherein we are still animalculae, more particularly so since for three whole acts the golden chrysalis within its tight cocoon struggles and wails, "I want to be born." Only one human being is present throughout the entire action of the play, and he is a man and a drunkard whose entrance consists of *falling downstairs*. He gives a maudlin laugh, makes some "wise-crack" about the *fall of man*, and thereafter occupies himself watching the bugs and making

comments of ever increasing philosophical content. It is just a little difficult to recognize in this character the descending monad, first inebriated with himself and life, and then gradually learning that lesson of selflessness and service which he finally expresses as the need of giving something back to life in payment of what he takes of life.

It might be well in closing to consider the game of chess, which was once extremely popular and which is still in common usage.

Chess was once the ancient and honorable game of kings, and was played in India, Egypt, China, and Crete when the world was young. An Indian rajah even went so far as to have his courtyard paved with black and white squares, and moved living horsemen and foot-soldiers by his commands. Chess is the ancestor of parchesi (part chess), checkers, and every bit of checked gingham, black and white bathroom tiling, and decorated linoleum we possess, even when prevalent fashions substitute red, green, or blue, for the black.

The opposing pieces of chess symbolize the opposing black and white forces of the universe. The rooks, knights, queen, and pawns correspond to the gradations in rank in the powerful hierarchies of good and evil, whose game is being played for the *control of the world*. The pawns, symbolizing humanity, are pushed forward and back in seemingly endless and conflicting ways. Some are sacrificed, i.e., sent into the enemy's lines as blinds; some are lost—wiped off the board! The winner must, in the ultimate, know and anticipate all the moves in the game. In other words, it is in the head alone that victory lies. This short interpretation is far from complete, but should suffice to hint at what was once thoroughly understood.

(An article by the same author along the above lines, devoted to children's amusements, is held for future publication.—EDITOR.)

Discriminative Propaganda

If you want to really work in God's vineyard—the world—don't isolate yourself. Abstract study may be good part of the time, but go out in the world; win the confidence of people in church, club, or shop. If you set a good example, they will inquire the secret, and you will be privileged to give them the greatest teaching ever known, *the secret of soul growth*.

You may talk to them something like this:

"Every night after I have gone to bed I review the happenings of the day *in reverse order*. I try to judge myself impartially. I blame where blame is due, repent, and resolve to reform. I praise myself if praise is merited, and determine to do better next day.

"I fail often to keep my good resolutions, *but I keep on trying*, and little by little I succeed."

It may be well to explain that by reviewing events in reverse order they are more firmly implanted in the memory; but further elucidation should be avoided until you are certain your friend is seeking a solution to the problem of life.

This is discriminative propaganda.

—Max Heindel.

A MARK TWAIN STORY

The story of Mark Twain's visit to Whistler's studio on one occasion has become almost a classic.

Mark Twain was looking at one of the pictures when Whistler cried, "Oh, don't touch that! Don't you see, it isn't dry?"

To which Mark replied, "I don't mind. I have gloves on."

From that day they got along famously.

The Clock Claims Its Own

BY LUCILLE K. ZINN

THE AUCTION of the household effects of the Biggers family had been widely advertised, it being for the disposal of the household furnishings and the dissolvment of the home of one of the old, well known families of southern Virginia, the family having been wiped out by death.

That it had aroused considerable interest and curiosity was evidenced by the fact that it had called forth a goodly crowd despite a damp and disagreeable afternoon in February. The auction, planned by an "in-law" of the family, was being held at the ancient country home of the Biggers, a few miles south of Petersburg.

A keen observer, and there was at least one present, might have classed into three groups the company which had gathered. The first, and most important, the former friends and associates of the family, there probably to pay a final tribute. The second, former acquaintances not included in a circle as intimate as friends, for Biggers had been one of the proud, early Virginia families. And the third, but forming a much larger group or circle, were the newcomers, independent, and paying not the slightest reverence to family. They were there for the express purpose of picking up bargains if any were offered.

Leona Austin, keen, alert, and quite as independent as the last mentioned circle could not justly be fitted into any particular group present. She had attended at the request of her aunt, Julia Kempel, then wintering in California, but who had years earlier been included among the friends of the Biggers. Julia had postscripted her unusual request with the paragraph:

"They say the auction is to be conducted by Tilden Mayne. Tell me, dear,

can this be authentic? Well, there is the old saying: 'The mills of the gods grind slow,' et cetera."

But there was no hint of what this was meant to convey, or of who Tilden Mayne might be. It was certain that Leona was saved from an afternoon of boredom only by the unusual appearance of this auctioneer, Tilden Mayne, and by his unquestionable claim to a gift of oratory. For the household pieces, contrary to expectations, were old and shabby as was plainly obvious. It was rumored that the friends of the family had gone over each piece, each article, and anything of value had been bought up at a private sale. Leona believed this likely, considering the condition and class of goods being handled at this auction.

Tilden Mayne was not so much concerned with the intrinsic value of the goods as he was intent on doing himself justice. Tilden loved his work. The sound of his voice with its mesmerizing and golden timbre would have done justice to a modern criminal lawyer. He played on all its vibrating, sympathetic strings knowing an answering vibration would be forthcoming from those on whose ears it fell. Too, he had the knack of lending value, if it were lacking, to the articles handled, caressing them with his slender, artist's hands while his voice revered them at the same moment, explaining the place each had filled in the hearts of those whose home was being dissolved.

Leona had been studying the auctioneer rather than the goods he auctioned, the greater part of the afternoon. His stock of very blond hair was a complete surprise in combination with a pair of flashing black eyes, while his skin was very light and smooth of tex-

ture; almost as flawless as Leona's own. This gave a delicate look, which seemed odd and not in keeping with his athletic build and unusual height, which she supposed argued a love of the outdoors. Finally, unable to account for this odd contradiction in his appearance, she summed it up as "Nordic," and let it go at that. She was coming under the dominance, as Tilden had intended she should, of his many-toned voice.

He had been only too well aware of her standing, leaning against one of the porch pillars, and wondered who this person with the unusual eyes might be; wise, searching eyes for so young a face. Leona being small of stature, had elected to stand for the simple reason that she wished to see, and was indifferent to being seen. Then Tilden ceased to wonder. He knew. There was but one face in the whole community that could light up to that extent and express so much interest and animation, not to mention being fearless enough to allow it to shine forth. That belonged to the girl teaching at Terrytown, the niece of old Julia Kempel, who had been principal of the school for nearly forty years, but who had resigned recently, installing her niece in her place.

The thing which had arrested Leona's attention, causing her small-featured, dark, little face, usually considered plain, to illuminate until it shone like a lighted taper, after an afternoon of polite indifference, was a piece of furniture which had at that moment been carried forth from some secret recess of the old house and placed at the auctioneer's right.

This was a tall, old-fashioned grandfather's clock of black walnut, its dial marked with heavy, black Roman numerals. The decoration, which consisted of much carving about the dial, extended upward in three points, Gothic in style, the center point being the tallest, while beneath were the weights and hammer. The lower part was designed as a useful piece of furniture consisting of a neat set of drawers.

Leona had heard her aunt Julia discuss, if not this identical clock, then another of similar design and height. She seemed to consider such pieces very rare, and valuable because of their rarity.

Tilden Mayne stood for a moment regarding the old timepiece. Then he approached it, reverently apparently. Certain it was there was a hint of awe, whether genuine or assumed, in his flexible, expressive voice, as he said:

"The veritable Clock of Destiny!" After a moment, turning and addressing the company present, he continued: "Friends and acquaintances, I need not explain to you this old-fashioned clock, one of the Biggers heirlooms, for to many of you it is familiar. Nor need I give its history in detail; it has been in the family too long to require that—for generations, the last two of which it has not been used as a timekeeper, having run down something like a half century ago and has not been wound since, but has been retained in the family as an heirloom and a relic. Yet a relic no member seemed inclined to take the responsibility for disposing of."

Tilden pausing for a second drew his audience closer by the simple expedient of a more intimate tone and gesture.

"Why?" he asked. "Because of a peculiar superstition connected with this old clock." An appreciable hush was noticeable at this point. Perhaps there were those present who had been waiting for this. It was as if they hoped to hear the rattle of the family skeleton at last.

Tilden understood but only laughed at their expectancy, taking time to study the sea of faces about the porch and stretching across the ground, under the bare, old maples. After this brief survey, he continued:

"Friends, this old timepiece was accorded an important post in the Biggers family. It was believed to exert a decided influence over the lives of its members. For generations, remember, it was present to usher in the children born, timing the hour, the minute; watching at births, at baptisms, at graduations, at

weddings and finally at deaths. This last has to do with the peculiar superstition, the somewhat uncanny power attributed it, that of divination, sounding its warning before the demise of members of the family.

"It is said to have been most faithful in the performance of this last duty. There is a record of its having struck before the deaths of fourteen Biggers. Do not misunderstand me, please; there was never a time in its history when it was regarded in the sense of a bad-luck piece to have about. No, it was merely that it was the elected time for some member of the family to cross the 'Great Divide,' and the old clock was the medium through which the approaching change was made known. This, by striking 'one' the day preceding or two or three days before as the case might be. Thus claiming in death those whom it had ushered into life." From the fluency with which he recited this history, he might have been reading from a printed page.

Then straightening his shoulders, he walked about the porch as if seeking to readjust himself with his surroundings. As he paused in his restless movements, Leona caught what she believed to be a sardonic flash of humor in his dark eyes, but it might have been the emanation of any one of a dozen emotions.

"So much for the superstition," he added. "Just so much colorful history, and nothing miraculous or mysterious about it, I'm inclined to think. The result of panic in persons of susceptible imaginations, but a superstition much in vogue at one time," reverting to his former tone. "I think Methodism will bear me out in this; many of its devout old families had their 'divinating clocks,' among whom were the Watsons, the Pattersons, the Rands, the Hicker-nells, the Biggers. Even the prominent divine, John Wesley, is believed to have possessed such a timepiece.

"However, dismissing such coincidence as the striking before deaths, this

old clock is unique; it is in itself a rare and valuable antique," running his hands over the tall, old timekeeper. "Before you make me an offer, come nearer and study it closely; note the careful workmanship, the period decoration, and tell me if it is not for a thing of its kind, priceless. Come," he invited a second time, "examine it and make an offer. Not on an instrument of divination, remember, that is an old, exploded idea, but on a rare and beautiful antique."

Tilden waited, studying the dozen or more who had approached and begun scrutinizing the old clock critically, yet more to satisfy a curiosity than for the purpose of estimating its value. Perhaps they realized that outside a museum it was worthless. Unwilling to admit this, Tilden wondered if he had failed in playing up this rumored magic in its most colorful light. As the bids were still not coming in, he ceased his restless walking and turned to the old timepiece once more.

"Do you know, I feel that your hesitation is almost an insult to this time and tradition honored piece; rare, beautiful of workmanship and design, its history odd, thrilling, and inseparably interwoven with that of our early families," his tapering, feeling fingers were wandering over and over the old clock. "If it had a voice to speak, it would tell you that it is tired of dark, cob-webby corners, and longs for human companionship. Oh, the old timepiece responds readily to care and thought, and to those willing to bestow it. That, friends, is the secret of the old clock: 'It knows and claims its own.' Now, do I hear an offer? Come, please, who will start the bidding? Let me hear a voice."

At this instant the momentary stillness of the afternoon was shattered by the most unexpected of all sounds, the striking of the old clock. The clear stroke of "one" fell on the ears of a hundred or more who still lingered at the auction. Some shivered and gasped, others shrank away, and an uncanny sen-

sation crept down the spine of the most unemotional and phlegmatic person present.

Tilden's face became chalky and his hands trembled noticeably until he placed them behind him. For the space of several seconds he seemed to have completely lost his morale; his voice when he spoke was without its golden timbre, and had become the voice of a troubled soul. Yet he rallied, making the attempt to treat the matter casually and to reassure, if possible, his prospective buyers.

"I had not noticed that the clock was sitting at such an uneven slant," were his words, "that my walking around and back of it would produce sufficient jar to cause it to strike. Yet that seems to be the case—now, shall we go on with the bidding?—Who will make me an offer?" he was less insistent now. "If I do not hear a bid, we will pass this piece by for the present and return to it later," motioning for the two helpers to remove it. But before they had reached the porch a clear, unshaken voice called: "Fifty dollars!"

Every face turned toward Léona at this unexpected bid, strangers all, but interested at last in the dark, little girl who was evidently as nervy as she was unusual. A second later Tilden had got back his platform voice and began calling:

"Fifty! Fifty! I'm bid fifty! Do I hear another bid——? What! but one bid! Come, friends, fifty is a small offer for a genuine antique such as you see before you!" Finally, as there were no opposing bids, he began calling this one under the hammer, and Léona found that she had actually purchased the Biggers' old clock at auction. This closed the afternoon's work, it being five o'clock.

Approaching the two young men who did the handling of the goods, Léona gave definite directions as to where the clock was to be sent, then made a slow progress across the yard and grounds. Slow, because she was greeted by scores of people, strangers to her but with in-

terested and kindly voices. When she was at last across and was leaving the grounds a more persistent voice said close to her elbow:

"You don't believe it's an oracle of death? But I tell you history doesn't lie! Anyway, I've got to have the old clock—it belongs to the Rands. Awful as it is, as long as there's a Rand living, it must not fall to strangers."

Leona had turned and was listening carefully to this youth, who appeared to be about fourteen. She started to speak, and stared instead at the mop of very blond hair, so like Tilden Mayne's. "I'm Harley Rand," he volunteered, "and Aunt Abbey said I was to buy the old clock. She wants you to call to talk it over."

"Then why didn't you bid it in?" Léona inquired. Completely puzzled, she hadn't the slightest idea who Aunt Abbey might be, and strongly suspected this Harley Rand, as he called himself, of not being wholly responsible. There was a wild light in his eyes which might or might not be attributable to the afternoon's unexpected occurrence.

"But I ran to tell Aunt Abbey of how it had struck. And right after he had made the statement of how it claimed its own! She will have some difficulty in explaining that! Aunt Abbey is crippled, you know, so couldn't attend the auction. When I returned it had been knocked down to you."

"Now, see here, Harley Rand, I don't know your Aunt Abbey, or you. I don't know why I bought that old clock, unless it was because I hate mob psychology, and refused to be a party to it." She broke off seeing the puzzled look on Harley's face, for neither did she know the cause of her irritability. "But if you will guide me to your Aunt Abbey," more amiably, "I'll be delighted to make her acquaintance." So Léona was escorted to Aunt Abbey Rand Calkins, commonly known as Aunt Abbey Rand, by this decidedly flighty youth, Abbey's nephew.

Abbey gazed at her with deep, sombrous, old eyes, and finally said:

"How like your mother you are, child! Julia once told me you were almost a replica of Connie at twenty, but I hadn't fully appreciated it."

"You knew my mother!" surprised, gazing at Abbey with fascinated eyes. Abbey was beautiful, as age is beautiful, with snow-white hair framing her patient, sweet face. Leona wondered how she could be like that and sit in a wheel-chair year in and year out.

"Knew her! I probably taught her to read. At any rate she was one of my primary pupils at Terrytown when the place boasted a dozen families," smiling at the memory. "And everyone knew little Constance Kempel."

"I wonder if that is the reason so many spoke to me this afternoon. All strangers, but kindly. I thought it was because I bid that old clock in"; Leona was anxious to get at the object of her visit.

"A little of each, likely. And now you must tell me all about the auction. I want to see it through your eyes; Harley is too excitable," she said, drawing Leona down by her side and making her comfortable. "Did that old timepiece strike, or was that blessed infant drawing upon his imagination?"

"As a matter of fact it did! And I think more than one imagination was drawn upon this afternoon." Leona's eyes twinkled in mirth at the memory. "The stroke of that old clock hammer rendered the mob panicky and gave me the opportunity to buy for a mere song the only piece offered during the entire afternoon that was worth its delivery." And she pictured for Abbey the crowd with its separate groups, milling about, coming and going, and the various pieces auctioned off. When it came to her own purchase she repeated as nearly as she could recall them the exact words used by Tilden Mayne in his attempt to arouse the interest, the curiosity, and the support of his hearers.

"How like Tilden," Abbey murmured. "I wish I had been present to see him turn white-feather at the sound of the old clock's voice. According to report he is mostly front and bravado. Though he has many friends of the staunchest," thoughtfully. "It's just possible he has been misjudged. As to the clock, you must allow me to give its true history. Tilden's must have been a fake structure founded on rumors gathered here and there. Too, I will explain the claim Harley put forth for the Rands.

"To get at the real history of the old timepiece we must drop back for centuries. It is true that the old clock has been in the Biggers family the greater part of that time, four generations, to be exact, during which time it rightly belonged to the Rands. Let me explain, please. It belonged to the Hope family long before the Hope daughters married either into the Biggers or Rands; just how many generations I will not attempt to say. It was understood that the clock was to descend always to the eldest child of the family at the death of the parents. So when great-grandmother Hope died, according to tradition it was sent to her eldest daughter, Abigail Rand, who had married Elihu Rand and was living near Danville.

"It was during great-grandmother's last illness that she wrote Abigail:

Dear Daughter:

The old clock struck last night, the first time in five years. You know what that means—though they tell me I am improving. So goodbye, my dearest, my firstborn, and do not grieve too much, for all is well.

Your mother,

Abigail Jane Hope.

P. S.—I have ordered the old clock shipped to you.

Sussex, Va.

January 15."

(Concluded next month)

A Cosmic History Lesson

BY GLADYS RIVINGTON

A TEACHER is instructing a class in cosmic history, using pictures instead of words to convey the lesson. These pictures are not of the ordinary, two-dimensional type, nor are they like our motion pictures, but are living pictures of such vivid intensity that their meaning is conveyed straight to the understanding of the beholder without the need of any words of explanation. These living representations cannot be adequately described in the words of human speech, nevertheless we will try to give some idea of their meaning so that you also may have the benefit of the lesson in cosmic history given by the teacher to his class.

The first picture shows a globe, or world in space. The atmosphere surrounding this globe is not clear, but foggy, cloudy and opaque. Through rifts in the clouds it can be seen that the world is populated. The inhabitants are engaged alternately in feasting and fighting. Sounds of revelry are heard, mingled with cries and groans of misery. Even the mirth seems forced. The impression given by the picture is one of hollow gaiety, with underlying sadness and hopelessness. To those watching, conditions appear to grow steadily worse, darker, and denser. It becomes more and more difficult to pierce the gloom surrounding this globe (Earth is the name of it). Especially around the inhabitants is the atmosphere particularly murky, and although here and there one can be seen around whom a light shines, these lights are so rare that they make little impression on the rapidly increasing gloom. Finally all that can be seen is a dark pall, shot through at intervals with lurid fire, and the presence of living beings can only be detected by the sounds of shrieking, hollow mirth, mingled with despairing wails,

The picture is changed. The pupils shade their eyes from the splendor of the new scene. It shows another globe, but of such dazzling beauty and light that the eye cannot gaze upon it. The teacher dims the picture, so that the scholars may bear to look. On this globe also there are beings. They are the very antithesis of those seen in the first globe, for each is the center of a radiant brilliance. They are calm and serene. The globe upon which they dwell is a shining sun, shedding light in all directions through the surrounding space.

The teacher dims the picture still more so that the class may observe closely one particular being on this globe. His attention is fixed upon an object far away in space—a dark object which obstructs the light rays from the Sun on which he stands. This little darkened obstruction reveals itself as the Earth globe seen in the former picture. From it arises a great cry for aid which reaches the glorious being and awakens in him a vast compassion. He focuses upon the Earth all his mighty power, which streams out toward it in rays of golden light. Reaching the dark globe, they seem to pierce its atmosphere for a short distance as a ray of sunlight will pierce through fog, yet the gloom is too heavy to be dispelled in this manner, for it gains constantly in intensity and seems to spread out in circles from the inhabitants. On the far distant Sun the glorious being contemplates the situation, pondering ways of dispelling the darkness. A voice is heard saying: "Only from within can help come."

There is a movement, a flash; the picture is obliterated; the pupils hide their eyes. When they again look up they see the Earth globe once more, the same yet changed in many ways. It is no longer entirely dark and opaque, but at

the center is a great light, so bright that the pupils cannot look at it steadily. Yet the impression is conveyed to them that this light is the light of the Being whom they have already seen as a dweller on the radiant Sun. In some way he has penetrated to the heart of the Earth. From the center his power rays out, striving to permeate everything upon the globe, seeking avenues and channels of expression through which it may dispel the hopeless darkness. The human beings form opaque spots, offering resistance to the light, yet wherever they find the opportunity the light rays enter, gradually diffusing themselves through the whole being and forming a new center of radiation from which they stream forth with added power.

To the pupils in the class the scene speaks in unmistakable terms, showing that the light is imprisoned in the dark globe, that it seeks avenues of expression through which it may conquer the darkness and win its way out to freedom. Love and compassion are the elements of which the light rays are composed, and just to behold them in the picture awakens an echo in the hearts of the pupils. The intensity of the effort being made by the Sun Spirit and the sense of limitation that can be felt, as though he were hampered in his environment, cause the class to exclaim with one consent: "*We offer ourselves* as channels through which thy love and light may flow."

The teacher indicates that the class will now be shown a vision of the future. Watching, they see the scene gradually change. The light within the globe finds more and more crevices through which it may enter the dark centers formed by the people of the Earth. The atmosphere becomes lighter, brighter, more radiant. The globe itself grows buoyant, a thing of beauty, life, and light. It is no longer a dead world but a living coal, glowing and shining.

The picture fades out and reappears.

The Earth shines still as a Sun, and upon its surface dwell hosts of beautiful, happy beings—a perfected humanity. The light of the Sun Being surrounds them still, but it shines from many centers, instead of only from one. The Sun Being himself cannot be seen, only a pathway of dazzling glory leading to a far distant sphere shows that he has withdrawn, his mission accomplished and the earth revived, to take up other work in greater and grander schemes of evolution.

The cosmic history lesson is finished.

* * * * *

In these pictures, very briefly, is conveyed the Rosicrucian teaching regarding the work which the Christ has done and is doing for humanity. Previous to the Christian Era this earth was a dark blot in the solar system. The selfishness and waywardness of humanity had brought this about. Christ, a great Sun Spirit, moved by compassion, came to the earth, using the body of Jesus of Nazareth for a few years. When this body was crucified the spirit of Christ flowed with the shed blood, and entering the earth became its indwelling Planetary Spirit. The earth is now His physical body, and from the center His influence extends outward, gradually reaching the hearts of men and generating in them the light of altruism.

To all students of the Western Wisdom Teachings these truths are familiar. Knowledge is good, but it should be supplemented by feeling. When Max Heindel was conducting a course of monthly lessons he gave his students a method of study by which they might gain the utmost benefit from the lessons given. He asked them first to read over the lesson, letting it appeal to the intellect and reason. That done, he asked them to read it again, *not reasoning* about it but endeavoring to *feel* the truths conveyed, letting them become a part of their very beings.

This procedure may be followed with great profit in the case of the cosmic

lesson just considered. Having been assented to mentally, it should be used as a subject for frequent meditation. The season of the year upon which we have now entered, namely the fall, is particularly suitable for meditation upon the work of the Christ Spirit. The earth, we have seen, is the body of the Christ, into which he was born 1900 years ago. As man lays down his physical body each night, to take it up again in the morning after a period of rest, so the Christ leaves the earth at intervals for a period of rest and refreshment in the heaven world, returning in the "morning" to take up His work again. The autumnal equinox is the morning of the earth's day, the time when the Planetary Spirit returns each year.

From then until the winter solstice, or Christmas, His influence grows and increases just as the light and warmth of the physical sun grows gradually stronger from morning to noon. To carry the simile farther, just as man is keener and more energetic and full of energy in the morning than in the evening, so is the Christ force stronger and more powerful during the months of October, November, and December than at any other season of the year. Nature then rests from her physical activities, yet there is a fragrance arising from the earth and a freshness in the air that have a spiritual quality. At this season any efforts to live a life of holiness receive an added impetus.

Meditation upon these cosmic truths will reveal to us that the Rosicrucian Philosophy is no new religion. It does not and indeed cannot supersede Christianity. Christ is the Lord of this era, and Christianity is the religion for this age. Countless thousands have found Christ by faith alone, and they needed no further revelation than that given by orthodox Christianity, but for the countless thousands who could not find Him in this way a new phase of Christianity has been revealed in "*The Rosicrucian Cosmo-Conception*." It is the light of

the Christ love shining through every line of this book which makes it a beacon light, guiding us along the evolutionary pathway.

The very emblem of the Rosicrucian Fellowship is a "Christian Rose Cross," symbolically showing that the way of attainment must be the Christ-way, or the way of the cross; following this way man will show forth in himself the truth of the Christian doctrines of the virgin birth, the crucifixion, the resurrection and ascension, all of which will be accomplished by the power of the Christ-life within. Christ is in very deed "the Way, the Truth, and the life." Humanity's need of Christ still continues. Elsie Robinson in an article entitled, "The Hope that Men call Christ," describes this need in the following beautiful words:

"Uplifted high above our little greedy lives there flames the hope that men call Christ. Into that hope has gone all that men have dreamed of Courage and Beauty and Truth By each small fine act, by each heroic Service, THEY BUILD THE CHRIST. It matters not if students squabble over when and how He lived. It matters not if men find flaws in what they say He said. It only matters that our need of Him goes on and, going, makes a nobler venture of our human life. We shall not lose Him. He will never die. He lives in our enduring longing to behold His face." Adding to this the words of St. John, "And when we shall see Him we shall be like Him," we have the whole secret of attainment. If we earnestly meditate upon the truths that have been revealed we shall be moved to right action, which will build the Christ within. Then we shall become not obstructions of but generating and radiating centers for the Christ love and light and power.

It is foolish either to laugh or to grieve over other men's ignorance. The hidden motive of the laughter or grief is pride, which blinds the faculties.

Occult Experiences of a Sensitive

BY NESTRA

IN THE summer of 1927 came the first of my amazing occult experiences. This writing will be concerned with a set of spectacular symbols which I had the signal honor (and terror on some occasions) to witness.

The first time I had a spectral visitor I was fully awake. While thinking of many things and making an effort to court sleep, there crawled into my room a monster of such mien that I was appalled and rigid with fright. My observation of this creature, thank God, was with the inner eye, otherwise I should be a raving, screaming maniac today. There was no scope for imagination. Imagination did not enter into it. I flatter my imagination that no matter what effort it might make it could never create the equal of that monster.

He was human—yet he crawled. I speak of him in a masculine sense although I am by no means certain whether he was man or woman—or both. He had arms and legs; yet he was so low, so base, his face depicting such depravity, that he could do naught but *crawl*. He was attired in filthy rags; and his face! I have no words at my command to describe it. He approached my bed, and lay about a foot below it at my side. I saw his head move from side to side, his great tongue moisten his lips, lengthen, stretch to his chin, and to his nose.

Words are inadequate to express my terror. I sobbed, sat up in my bed holding my face in my hands, and called upon God to banish this Thing. I sprang up, seized my crucifix from the wall and holding it over my head, demanded of the Thing in the name of Christ that it depart. Slowly it half crawled, half floated out of the room, never rising more than about a foot above the floor. It was odd that although it crawled, it never once touched the floor.

By this time I was gasping with fright. I looked at my face in the mirror and it was blanched. I was in a cold sweat. I wondered if I were insane. Then, out of the chaos of my heavy breathing and sobs, came a voice, quiet and calm: "Fear not. It was an experience." I said aloud as this flashed upon me, "It was LUST!" and I knew I had seen lust in all its filth, disease, and depravity. Later I fell asleep and with daylight told myself that I had allowed my mind to become overstrung. But I knew that I should never forget the experience, and that it had been given me for a good cause.

As a matter of fact, I had always thought of lust as a snake. But he was, you see, entirely human. He was a beast, but he had the form of a human being. Lust is a human failing, sad to say, and not a characteristic of animals.

Several weeks passed before I had a similar experience. The next was less terrifying for the reason that it came in daylight hours. In fact, the apparition which appeared followed me about for several days and would not leave me until I called its name. This creature was a snake, some six feet in length which stood upon its tail. Its face was like that of a man of low instincts. It had large spreading ears something like those of an elephant. Its name was Treachery; but it answered when I called it DECEIT and vanished never to appear again.

These visitors seemed to come to me about every two or three weeks; but the same one never came back once I had called its name. My third visitor was as terrifying as my first. As upon the first occasion I made the mistake of thinking that I saw a physical entity. This visitor floated into my bed chamber one dark night. He was upon a throne.

The throne was draped with some dark, dull material and the Thing wore the robes of a king—a very great king of his kind. He had a crown on his head; I do not remember of what metal. But his face! In color it was leprous. The eyes rolled back in their sockets. The throne floated near me until he was so close that we peered into each other's eyes. Then I saw with surprise that he was as terrified as I. I called on Christ, and something within me said, "Be still, it is an experience." I looked at the creature wondering what it might be. Suddenly I called out, "You are FEAR! The King of Fear!" And even as I spoke he went into nothingness. I was no longer frightened, but sincerely hoped I had finished with lessons of this sort. I had not, however.

Some time after that a man's head and shoulders hung over my bed. The man was looking down, but not at me, and as though ashamed of something. His face was weak, brutal, silly. I told him to depart but he did not heed me. Then I knew, with one of those strange flashes, what he was, and called out to him, "Go, you are SUPERSTITION!" Instantly he was gone, and like the others never returned.

My fifth visitor also frightened me. Only his head and face I saw. His brows were drawn together; his eyes bent upon me with such a murderous expression that I could not help being afraid. The eyes were black and bloodshot. All the hatred in the world was centered in this one horrible face, and to the name HATE he answered, and departed.

The next symbol followed almost immediately. Nothing human at all about this thing. It was a great black-winged bird; it looked something like a raven, I believe, although I am not sure. It had a long, slitlike mouth from which blood dripped, and it had tusks or long, sharp teeth, one on either side of its mouth. It answered to the name of CRUELTY. It did not frighten me at all. I knew at once that it was a symbol, although I

had some little trouble placing it. I was interested to note that its visit was shorter than those of the others. It did not appear human at all, and it was much smaller than the other specters. I was thankful to note that cruelty, while it undoubtedly exists amongst us mortals, is a sin much less common than the others aforementioned.

My next symbol was one which afforded me amusement—a goose of human size, dressed, and overdressed, in the clothes of a woman. It paraded up and down before a window display of pretty garments and a mirror. I knew it at once as VANITY.

Some time elapsed before I had any more visitors. Then one day, seated on a chair in my room, there appeared an absurd old man. He wore the robes of one of learning—in fact, he looked like a scientist, and his venerable beard carried out this suggestion. But upon his head was a tall fool's cap covered with pasteboard stars. In his hand he held a crucifix with little tinkling bells on it. He was amusing himself by shaking the crucifix and making the bells ring. After searching my mind for some time I knew this old rascal. He was RIDICULE.

I then had a visit from a pasty-faced thing which rose like a column of smoke. It never took any decided form and visited me several nights before I succeeded in getting its name, which was, I believe, EVIL HABITS, although I have never been entirely satisfied that it was that. It never returned again.

The next specter was a green froglike monster. Its nature was so obvious and it was so great in size that I knew it easily—ENVY.

The last symbol which appeared gave me the greatest trouble, and was in a measure the most interesting. I found this old fellow sitting on a curb—one side of my room formed the background. He was a mendicant, I believe, although he may have been selling pencils or something. I am not sure about that.

At any rate he was a forlorn, poverty-stricken affair. His head hung down meekly. Lazy, too. It was hot, so he wiped his face and removed a wig and wiped the bald spot beneath. I thought, "Why, the old idiot even wears a wig, forlorn and poor as he is!" After awhile a procession passed. Church dignitaries were in the lead in flowing satin robes. The old man got up, donned an ecclesiastical hat of astonishing dimensions, and followed the priests into the church, hands folded piously. "You're Hypocrisy!" I shouted after him, but he shook his head and sat down. I called him every unpleasant name I could think of, but still he persisted in sitting there. Then I knew him all at once—SUBJECTION.

And now it is over. Or at least I think it is over. Harrowing as some of the experiences have been I would not have them taken from me, for I have seen vice in its ugliness, depravity, and folly. My hope is that I shall be taken on a new cycle and shall be visited by Love and Kindness and Mercy.

What One Man Has Learned in Prison

San Quentin, Calif.

My dear Friend:

My first year in prison has taught me who were my false friends and who were real friends on the outside. It has taught me that all convicts are not criminals, and that all crooks are not morons. It has taught me that the prisoner has opportunities to better his mind and his education, and that he also has opportunities to lower his moral standard, if it is not too low already.

I have learned that the convict who keeps busy at study for self-betterment can cheat the State—if punishment is the purpose of imprisonment. I have learned that the imprisoned man who idles away his time is adding to his own grief. I have learned that prison guards and authorities are not all as bad as

some convicts paint them, nor are they all as good as they could be.

My year in San Quentin has taught me that there are some fine men imprisoned, and some rotters at liberty. It has taught me that there are two sides to every story except my own, which has many sides. It has taught me to believe only the inside of any story, and not too much of that. A year ago I would have given Rockefeller's millions, did I possess them, never to be a convict nor to spend a year in prison. Today I'd not sell the experience for Rockefeller's millions plus Henry Ford's neat little fortune to boot, but *I would like to be an ex-convict*. I have learned that practically all my preconceived ideas about prisons and prisoners were wrong: that conditions I had expected to be bad are not bad, but that conditions I had not thought about are deplorable.

I have learned that there is no cure-all for human mistakes; also that I have a big job attending to my own case, therefore I have no time to tinker with the other fellow's affairs. I have learned that the first year in prison is not so bad but that it is bad enough; that men's thoughts are often stirred into healthy activity by one year of sequestration, but that in the years that follow their thoughts begin to ferment, turn sour, and produce a bitter state of mind that is not good for society. And I've learned not to tell all I've learned, because I've learned that it's better for most folks to do their own learning.

—Inmate No.—

Spiritual Sight Subject to Law

People who study mysticism often have a highly exaggerated idea of the power vested in one who has evolved spiritual sight. As a matter of fact, occult investigators are limited by laws of nature appertaining to the invisible world, as men of science are forced to conform to the laws of physics.

—Max Heindel.

—In "Letters to Students, No. 31.

Kreisler--and a Grieg Sonata

BY MARIE G. PHILLIPS

ON THE platform of the Calgary pavilion stepped a man. Not an artist fawning on his public, but a man, clear of eye, firm of purpose, with a sparkling, electric brain. He surveyed his audience gently, commanding their attention, raised his violin, drew his bow across its strings, and then, as suddenly as the dawn tips the hills turning the world roseate with its warming tones, at the first note, almost, one knew that this great artist had a message for humanity—a message drawn from the world of music, transmitted to his violin, thence to flow out into the ether to be caught by each listener according to his development and to be softly gathered into human hearts.

Who, hearing the lovely Nordic sonata in C minor by Grieg, so broad in its conception, has not been stirred by vague longings, secret, unexplainable, incoherent almost in their poignancy? Tonight this musical mystic answered the questionings that Grieg's sonata called forth. He took us through our spirit's dim sight into light by avenues of sound and color, drawing out our very souls. In the tender, soothing legato passages he dropped pearls, softly iridescent, milky white, tremblingly limpid, emblems of perfect love—love that has as one of its component parts compassion. Each note floated into space a pearl, and rising, all met in a great diadem. He told us the story of the Seven Roses, the divine answer to human suffering. From his violin came the message, "Be at peace, for then shall God be made manifest."

The first movement—*allegro molto appassionato*—is rather shorter than usual in the compositions built on the sonata mold, but it makes up in quality what it lacks in quantity. Played by Kreisler it became a vibrant, living thing, all molten spirit as it were. I became

aware that all the vague questionings of my soul were clothing themselves in coherent draperies, the confused longings were being drawn out and marshalled into line. The elfin music flitted lightly up and down the gamut of sound and called forth my heart questionings, and by and by these too took form and danced before me. Then the music warmed up to the *appassionato*, and here Kreisler the mystic evidenced himself. His music soared far above mere sordid human passion, his *appassionato* was of the spirit, a thing transcendent. One hardly dared to breathe for fear of breaking the exquisite vibratory forms. Truly this first movement of the sonata tells of humanity gradually awakening from a care-free life to vague questionings of the Infinite. What are we, whence did we come, and where do we go? Toward the end of the movement the soul becomes afraid and clamors for help, calling loudly for guidance: "Help! help! I run hither and thither and I know not where I go, nor why."

In the second stanza—*allegretto espressivo alla romanza*—our mystic musicians, the composer and the interpreter, give us the story of the Rose Cross. Lightly at first, tripping gently after our querulous spirits comes the music, ever soothing our ragged nerves, and having calmed us it proceeds to teach us. Across the hall came showers of liquid diamonds, dropping translucently into one's heart to lie there sparkingly clear and cool. Quieted, we were led by calmer music to an oasis: the exquisite tenderness of the *romanza* movement called up colors pale as the aurora borealis when it floats across the northern sky. Shimmering pale primrose, the most delicate shades of rose and blue, breath-taking in their fragility, surrounded the violinist, and almost one could fancy one saw our

Rosicrucian Emblem mirrored in the atmosphere.

Those tender loving passages of the *romanza* told all who would heed of the love of the Christ Spirit, of His life of service to us here, and of how we ourselves might become Christs-in-the-making by transmuting our human passions until the roses bloom upon our cross. All the story of divine love and humility was gathered in this primrose radiance, and the perfume of innumerable flowers seemed to be flung across the pavilion. Words will not describe the soothing, almost brooding, tenderness of the *romanza* passage—it was pure spirit brought to us by a mystic musician from the heaven world, the Region of Abstract Thought, spirit itself made manifest in music.

Allegro animato—the third and last movement: our souls have been made happy, we have been comforted, and we are now feeling joyous and animated. Lightly again the music trips, but it does not become *allegretto* because we ourselves are not running hither and thither, and it does not have to catch us

to calm us; we have become still, joyous, animated certainly, but still within our hearts. So the music lends itself to our mood and walks beside us, cheering us on our way. We have learned the story of the Rose Cross and the Seven Roses; we have accepted the sacrifice of the great Sun Spirit, and are filled with the desire to emulate Him in our daily lives. The *animato* passage rings out clear and triumphant. "Don't forget," it says, "don't forget," and we with tear-dimmed eyes breathe out a wistful sigh as the music ceases.

See, the violinist has dropped his bow, he lowers his violin, the sonata is over—but is it over? Only God and ourselves know what is hidden in our hearts. Let us hope the sonata will live on, buried in our innermost being, and that when sorrow and suffering turn expectant eyes to us we will become in our turn mystic musicians; that drawing the bow across our hearts we shall produce the music of the spirit and loosen showers of love to help and teach, and to wipe away the tears from hurt and stricken eyes.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

There is perhaps no teaching of the Bible more misunderstood and misinterpreted than the one dealing with the word *meat*. As one of the primal requisites of the *real* Probationer is the giving up of all flesh food, this being required of him at the express command of the Teacher, who is one of the Brothers of the Rose Cross, and as so many persons are writing in for information on this subject and quoting the Bible as their authority for meat-eating, this article is devoted to that phase of Bible teaching. This in order that confusion may be eliminated, and that the attitude of the Rosicrucian School on the subject may be seen to be in exact accordance

with the *real*, *spiritual* teaching of the Bible.

The misunderstanding arises from a lack of discrimination when the term "meat" is used, as to whether physical or spiritual food is meant. In at least two-thirds of the references in the Bible this word is used in its spiritual or esoteric meaning. When physical food is referred to it does not always mean flesh food either. For example: Genesis 1:29: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."

We are taught in the Rosicrucian

Philosophy that meat-eating was a necessity for the early races of man; so we find the Bible describing Nimrod as a mighty hunter. In Leviticus and Deuteronomy, the books of the law for the early Aryan peoples, clean and unclean meats are described for them. Leviticus 11, and Deuteronomy 12 and 14, contain much interesting material for study by the student upon this subject.

In Acts, 15:28-29, St. Paul in giving esoteric instruction to "the brethren" uses the same method followed by all true spiritual teachers, which emphasizes chastity and non-meat-eating: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well." "Abstain from meats offered to idols," means "to keep yourself unspotted from the world," as James beautifully phrases it.

Again, in I Corinthians, St. Paul devotes the entire 8th chapter to the subject of meat-eating. Of course we know there are many worse things than the eating of meat—malicious gossip, untruthfulness, etc. Note verse 8: "But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse."

Max Heindel says vegetarianism is not advocated for everyone—the material-minded person still has need of meat. Non-meat-eating is for the one who has renounced the world and laid his life upon the altar of service as a living sacrifice. Throughout the 8th chapter of I Corinthians, St. Paul is referring to the desire nature which is the great modern idol.

In his statement, "milk for babes and meat for strong men," of course the meaning is obvious: milk referring to the outer or public teaching given to the masses, meat to the esoteric or deeper spiritual instruction reserved for the few who are ready to receive it. It is in this

sense that the word "meat" is most often used in the Bible. Job says his soul abhorreth "dainty" meat—such "meat" meaning one who has wandered away from the paths of righteousness.

In Psalms, David says, "Tears have been my meat," meaning that he has learned to overcome and attain through pain and sorrow; and again he says, "They gave me gall for my meat."

In the Book of Daniel we find depicted the life of the true esoteric pupil who attains unto *real discipleship* through following the true spiritual teachings—keeping body, mind, and heart (or love nature) pure and clean.

Christ used the word "meat" most interestingly, and usually with a deep esoteric meaning. "And they had a few small fishes: and He blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets."—*Mark*, 8:7-8.

The story of the raising of Jairus' daughter is a story of Initiation. When she was raised to the inner or higher planes, "He commanded to give her meat," or additional esoteric knowledge. Again He said unto His disciples, "My meat is to do the will of Him that sent me and to finish his work." (*John*, 4:34) Meaning that He must prepare the world for redemption and for the receiving of a deeper understanding of the Christian religion.

In *John*, 6:27, He contrasts the things of the world with the things of the spirit, calling them both meat: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."

In the parable of the loaves and fishes, bread and meat are not referred to at all in a physical sense. The Master was here teaching His disciples some of the deepest mysteries connected with the regime of the Christian religion. "Loaves" was a term used to designate the eso-

teric meaning of Virgo, the sign of the Immaculate Conception, the new ideal being given to humanity, and "fishes" was used esoterically, meaning the hidden truths belonging to Initiation. The word fish was used in many ways to designate the Initiate. It is significant to note that the early Christians were called *fishers*.

In John 21, the Master was teaching a great inner lesson to His seven most advanced pupils, which lesson had a spiritual significance far, far beyond the mere catching and eating of fish, which, when demonstrated by humanity will mean "a great draught of fishes" or "one hundred and fifty and three" yet *with unbroken nets* for all.

The Gospels are formulae of Initiation; Luke and John being the most deeply esoteric. The 21st chapter of John's Gospel and the 24th of Luke's, both of which record the appearance of Christ Jesus to the eleven after the resurrection, at which time *they gave Him* fish and honey, are among those containing the deepest mysteries of the wonderful book of spiritual mysteries, the Bible. Their demonstration by mankind will herald the return of Christ Jesus.

Love with All Your Might

Love!

Love with all your might.

Love, not because love is easy, but because love is hard.

Real love is perhaps the most difficult experience on earth.

It demands more of human nature than any other experience.

It demands constant growth and readjustment.

It demands unlimited generosity and tolerance.

These are difficult things to achieve or to give. But one cannot truly love unless one gives them.

Real love will crack you out of the walls of self and hurl you into the cur-

rent of another life. It will make you forget yourself—leave yourself. That is why love is the greatest blessing that can happen to you—as well as the most difficult experience. For you can never live greatly unless you are cracked out of the walls of self—unless you merge your life with other lives.

Lives that do not love become bitter husks.

Long ago it was said, "He who would save his life must lose it." When you truly love you lose your life in the lives of others, and so you gain a greater life—for you live through them as well as through yourself.

Recently the Grand Duke Alexander, cousin of the late Czar Nicholas, spoke at the Town Hall in New York. He told of the tremendous change which was wrought by the revolution in the lives of many aristocratic Russians.

"I awoke one morning to find all my material possessions gone," he said. "But not my soul, which nothing can take from me The lesson of my life has taught me that only one power exists—love. Only when we love can we give expression to the highest power and gain spiritual strength."

Only one power exists—or persists—and that is love. Money loses its power to satisfy; fame loses its power to thrill.

Only one function will warm your heart and increase your life to the end—and that is love.

Love!

Love with all your might!

Love as many people as you possibly can.

Give yourself in wider and wider circles of sympathy until you embrace the whole world with your friendliness. Then your life will be as wide as your love.

—Elsie Robinson.

Original Publisher Unknown.

Punishment is a fruit that unsuspected ripens within the flower of the pleasure which concealed it.—Emerson.

Worth-While News

In this Department we give up-to-date news of an interesting character on scientific and sociological subjects, together with brief comments.

The International Oratorical Contest

Roch Pinard, 18-year-old French-Canadian hailing from Outremont, Quebec, Can., won the finals of the Fourth International Oratorical Contest in Constitution Hall here recently, earning the title of world's champion high-school orator for 1929.

Herbert Schaumann of Germany, finished second.

Third place went to Roberto Ortiz Gris of Mexico.

The youthful Canadian, speaking in the French tongue, thrilled his hearers with his grace, pleasing voice and forceful eloquence and his selection was a popular one. His subject was "Canada Among the Nations" and was a plea to the younger generation of all nations to promote world peace. Officials of the contest said he delivered one of the most finished orations in the history of the international oratorical competition.

Tonight's meeting is said by those familiar with the contest since its inception four years ago to have had more the touch of genuine international good will than any of those which preceded it. This was illustrated by the presence on the program of the German Ambassador, Herr Friederich W. Von Prittwitz und Gaffron, who delivered the principal non-contestant address, and M. Paul Claudel, Ambassador of France, who presented the handsome Sevres vase donated by his country to the contest victor.—*Los Angeles Times.*

As stated above, Roch Pinard, a French-Canadian, speaking for Canada, won the International Oratorical Contest of 1929. This was a world-wide contest. The preliminary competitions were held in the high schools all over the United States and many of the other principal

countries of the world. These competitions eliminated all the lesser contestants until finally only one representative was left from each country. Eight of these met in Washington, D. C., for the final contest on the evening of October 26th. Ben W. Swofford of Kansas City was the representative of the United States, but he failed to gain a place among the first three. The other countries represented were South America, Denmark, Cuba, and England.

The great object of this contest was to stimulate international friendship by getting the representatives of the younger generation of each of the different countries together in a friendly competition. The possibilities for good which this contest possesses are almost incalculable. The members of the present young generation are the ones who will declare either for or against war in succeeding decades. If we can stimulate the feeling that this is an "international world," a feeling of international brotherhood instead of the narrow, selfish nationalism of the past, then we shall have gone a great way toward universal peace.

This contest is an annual affair, and contests in future years will be an increasingly great factor for promoting international good will.

Freemasonry in Italy

With the strict censorship that is maintained over the press in Italy, it is practically impossible to obtain accurate information directly from that country. Occasionally, news comes from former residents of Italy who are now forced to reside in nearby countries. Such news is usually in direct conflict with current censored reports.

For instance, a letter recently received from an Italian Mason, who is now living

in exile, states that conditions in Italy are worse, if possible, as far as Masonry is concerned. A few weeks ago the Grand Master of the Grand Orient of Italy, Giuseppe Meoni, was arrested and, without any regular proceedings or specified charge, deported to one of the barren islands where many who dared openly to maintain their allegiance to Masonry now suffer. Past Grand Master Ettore Ferrari, more than 70 years of age, was threatened with the same treatment, but at the last moment it was decided to confine him to his home instead.

The Fascisti, under the leadership of Mussolini, have continued a bitter persecution of the Masonic Fraternity because of its liberal ideals and teachings. They have imprisoned and exiled its leaders and succeeded in disrupting its organization, but there are many Italian Masons whose allegiance has only been strengthened and these anxiously await the day when conditions will be altered and the Fraternity will again flourish in Italy.—*Scottish Rite News Bureau.*

Under the rule of Mussolini Freemasonry is having a hard time of it in Italy, as indicated in the above clipping. Mussolini has undoubtedly had an important function in the Italian scheme of things by bringing order out of chaos since the war. His methods, however, are those of a dictator and imperialist, and in this age of rising democratic policies, imperialism is bound to decrease. Therefore Mussolini's reign will undoubtedly come to an end in due time.

The status of Freemasonry in Italy then will depend upon the attitude of the Roman Catholic Church, but it is likely that the rank and file of the Fascisti with their democratic ideas will hold the balance of power, and Freemasonry will again come into its own.

From the Dentist's Chair to Heaven

Fred Edwards was in the chair of a San Diego dentist in the Watts building. Gas was being given him. He was to have a tooth pulled. Slowly, as the gas got him, he tapped with his finger on the chair. He counted 10. Then he says he "went out."

"It was more than a dream," he said, "it was real. I was dead."

The dentist confirmed Edwards' statement. "It wasn't just a faint," he said.

"His pupils dilated completely. There was no pulse. The stethoscope was negative. The blood left his face. He looked like a man pulled from the surf. If he wasn't dead he was close on the threshold. I called a heart specialist in the building. We gave Edwards 140 gallons of oxygen. We gave him two shots of adrenalin. We gave him strychnine. It was 10 or 15 minutes before he responded."

It was during that time that Edwards says he left this world of sin and sorrow.

Here is his story:

"I remember counting to 10. The doctor reached for the tooth. Then it seemed that I was sinking. I wished for my wife, for my children. Clearly I realized I was leaving.

"It was a pleasant passing. No longer have I any fear of death. I passed into a world of souls. They were clothed in gauze, gray-blue. There were thousands and thousands of them. All were drifting, drifting.

"There was blue sky above and blue sky below. There was no perspective. Those 10 miles away seemed as close as those in front of me.

"I reached out to touch one. My hand went through. I could feel nothing. My hand left no trace on it. I was floating with them. There was no expression on their faces. When they passed each other they gave no recognition. All seemed intent on their own business.

"They said nothing. There were no leaders. There was no music. None of the souls had wings. I didn't look at myself. Perhaps I was like the others. I didn't think of how I was dressed. I was interested in watching them. It was a sweet passage from life to death. I drifted. Then it faded."—*San Diego Union.*

Here is a man who made the transition from the dentist's chair to the invisible world. He was very close to passing out of the physical body permanently, therefore his consciousness was undoubtedly focused in the desire or astral world, the world into which people proceed after leaving the physical body in death. The region which he contacted was from the description a rather indifferent sort of heaven, or on the other hand, a very mild sort of hell. The incident is of value only as a confirmation of the claim of the occultist of the existence of the invisible world and that the vibrations there are entirely different from anything which we are acquainted with in physical life.

Question Department

Questions from our readers on occult philosophy or mysticism are answered here as space permits. Inquirers should look for questions similar to their own, for we often combine two or more of the same character and answer them as one. Once each month the questions not answered here are answered by letter.

By KITTIE S. COWEN

Harnessing the Life Force

Question:

Will you kindly explain how superstructures such as the Egyptian pyramids and the colossal buildings of old Mexico came into existence? Was it through the spoken word?

Answer:

There was a time in the far past when humanity was familiar with the nature of the life force which sprouts the grain. This was the force which they controlled and used in building the pyramids, and other stupendous structures. Knowledge of just how they used this life force is not in the possession of humanity at the present time. There are Great Ones, however, who know how this force was used, but the masses are learning lessons along different lines; therefore there is no necessity for this knowledge to become universal at the present time. However, humanity will reach a state in its evolution when this knowledge will again be in its possession.

Animals and Our Debts of Destiny

Question:

Do animals contract debts of destiny, and do people pay off debts of destiny to animals?

Answer:

No, animals do not contract debts of destiny; but people do pay off debts of destiny to animals. The reason for the difference in this: No spirit, until it has

been endowed with the germ of mind, is responsible for its moral actions, as each spirit up to this time is guided and directed by a Group Spirit to which it is attached, and it is the Group Spirit which is responsible for its actions, and not the spirit of the animal.

However, an individual endowed with the germ of mind can contract a very heavy debt of destiny by the misuse of the animals that he contacts, or he can lay up treasures for himself in heaven through the kindness and consideration which he shows in relation to the animal charges with which he is intimately associated.

Seeing the Unusual

Question:

Years ago I was with my mother in her last hours, and witnessed the strange phenomenon of a mistlike vibration rising from her body. Some days later her physician called me into his office saying he knew I had seen something unusual. We had a long talk and he admitted that he was psychic himself and treated many patients by means of his spiritual helpers. Just what did I see?

Answer:

Doubtless what you saw was the spirit clothed in its finer vehicles as it was slowly leaving the dense body. This phenomenon always takes place at the time of death, but is never seen by those who surround the deathbed unless they have considerable psychic development, or are, for the time being, in a highly emotional state which makes them momentarily psychic.

Had your spiritual sight been a little

better developed, you would have seen the mistlike substance rising from the body gradually resolve itself into a form exactly like that of your mother, and the form would probably have been clad in a substance which resembled the last dress she wore before becoming ill.

Responsibility for Physical Defects

Question:

When an ego is born with a defect in the physical body, was the etheric mold defective or was the defect brought about by the mother after the etheric mold had been placed?

Answer:

When an ego is born with a defective body the cause is a defect in the archetype which the ego built in the Second Heaven before coming to rebirth. The reason why such a defect exists is either because the ego has not learned how to make a better archetype, or else it committed some act in its previous life which later deprived it of having a more nearly perfect body. The etheric mold is built by the angels according to the archetype. The mother has no power to change this etheric mold.

Disappearance of Old Race Bodies

Question:

If the present eastern egos are to be reborn in white bodies like the Westerners, will the present western egos be reborn in some sort of a new body? If so, eventually will there be any yellow and black bodies left?

Answer:

The most advanced egos at the present time are using white bodies. As the egos belonging to the black, brown, and yellow races evolve they are born into bodies of a lighter shade, and so after a time they finally enter white bodies. When egos belonging to lower races evolve so far that the bodies common to those races can no longer be used by them, the women become sterile and the forms are no longer built.

Races are evanescent stages in evolution and the time will come when they

will entirely disappear. The black race, which is the oldest, will vanish first and it will be followed consecutively by the brown, yellow, and Aryan races. However, before humanity has finished its evolution in race bodies a new race will come into existence. Max Heindel believed that the bodies of this race would be blue. All egos will eventually become members of this race, which will run its course in the beginning of the sixth Epoch.

Spirit May Suffer Pain

Question:

Will you be kind enough to tell me whether the spirit suffers pain during cremation?

Answer:

The ego clothed in its higher vehicles remains attached to its physical body for about three and one-half days after the rupture of the silver cord in the heart. During this time cremation, embalming, or any other hurt to the dense body is felt to some extent by the spirit. It is for this reason that the Rosicrucian Fellowship recommends keeping the body for three and one-half days after death before cremation, embalming, or burial.

The Earth's Vehicles Revolve with It

Question:

Do the Desire World and Etheric Region go round with the earth? If so, is there daylight and darkness in these regions, and do the inhabitants see the sun as we do?

Answer:

The reason why we have daylight and darkness here is the fact that the earth, which is opaque to physical sight, turns completely around on its axis every twenty-four hours. During this time the side of the earth, turned from the sun is in darkness while the other side is bathed in sunlight. There is, however, an invisible light which penetrates the earth but which is not perceived by the physical eye. This is the light by means of which clairvoyants are

able to see in what we call darkness just as well as in that which we call light. The Etheric Region of the earth and also its Desire World rotate with the earth on its axis, but those who are in these regions see through the earth just as easily as we see through the atmosphere. However, the greater part of those inhabiting the higher worlds are usually at such a distance outside the earth's atmosphere that so far as they are concerned even the direct rays of the sun would not be obstructed by our dense mineral globe. For this reason there is neither day nor night in these higher regions, neither are there any seasons. There we find everlasting day because there is everlasting light. In view of the foregoing you will readily see that the inhabitants of the higher worlds do see the sun, and that as far as they are concerned its light is never obstructed.

The Effect of Alcohol on the Pituitary Body

Question:

In regard to alcohol and the injury it does to the brain, is it possible for a person who is leading an intemperate life to find that definite decay of the pituitary body is taking place, or is it too subtle a matter to find definite expression on the physical plane?

Answer:

The affect of alcohol on the brain is very great. It is quite possible for it to affect the sight, hearing, taste, and smell, causing each to become dull and uncertain. It also causes confused and imperfect perception of sensations. It affects the memory, making it less clear and receptive, causes the imagination to be either unrestrained or torpid, and the power to reason is weakened. The finer sensibilities are blunted, and self-respect is more or less lost, from the fact that the will of the individual is no longer able to control his vehicles.

The first effect of alcohol upon the

pituitary body, and the pineal gland as well, is to slightly raise the vibration of each so that the individual many times contacts the lower regions of the invisible world. Long and continued drinking in many cases causes what is known as softening of the brain. The pituitary body and pineal gland, being parts of the brain, are affected by this softening process. It is quite possible for a person to be aware of the fact that he has softening of the brain, and therefore if he knows anything about anatomy he should be cognizant of the fact that sooner or later both of these glands will be affected.

Paying Debts Before Due

Question:

We pray, "Forgive us our trespasses." How is this possible according to the Law of Cause and Effect, under which we reap as we sow?

Answer:

The record of the deeds done in life is recorded on the seed atom of the dense body, and at death is transferred to the desire body. This record of our evil deeds forms the basis of our purgatorial experience. There is only one way for our sins to be forgiven, and that is through repentance, reform, and restitution. When a person during a certain life becomes thoroughly repentant of his evil deeds, and reforms, that is, ceases to perform more of them and makes restitution for what he has done as far as lies within his power, then the record of these deeds previously made on the dense body seed atom fades out and is not there at the time of death to be transferred to his desire body. In other words, he has paid the debt before it was due, and does not have to pay it again after death in purgatory.

We have a great deal more kindness than is ever spoken . . . the whole human family is bathed with an element of love like a fine ether.—Emerson.

The Astral Ray

The Rosicrucian Conception of Astrology

Astrology is a phase of the Mystic Religion, as sublime as the stars with which it deals and not to be confused with fortune telling. As the tides are measured by the motion of sun and moon, so also are the eventualities of life measured by the circling stars, which may therefore be called the "Clock of Destiny." A knowledge of their import is an immense power, for to the competent astrologer a horoscope reveals every secret of life.

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.

To the medical man astrology is invaluable in diagnosing disease and prescribing a remedy, for it reveals the hidden cause of all ailments.

If you are a parent, the horoscope will aid you in detecting the evil latent in your child and teach you how to apply the ounce of prevention. It will show you the good points also, that you may assist the soul entrusted to your care in becoming a better man or woman.

The message of the marching orbs is so important that you cannot afford to remain in ignorance of it.

The Prenatal Epoch

BY M. B. SONNENSCHIEIN

(Concluded)

LAW OF SEX

It is very easy to reach a fictitious Epoch. One of the most important things to be observed in the Prenatal figure is that it must determine the sex of the native. Unless the Epoch conforms to this fundamental condition, that is, defines the sex of the subject, it is not correct.

"Every Epoch must conform to four separate and distinct conditions, viz.:

1. It must confirm the time of birth within the limits of an ordinary observation.
2. It must define the sex of the subject according to certain rules.
3. It must show the general character and fortunes of the individual.
4. It must furnish directions in accord with the events of life.

Unless, therefore, an Epoch conforms strictly to these four conditions, it may be regarded as a fictitious one."

The law of sex is based upon the Hindu subdivision of the zodiac into twenty-eight mansions or "asterisms"

of 12 6-7 degrees each, which gives the following,

SEX OR "CRITICAL" DEGREES

These sex or "critical" degrees are used to confirm the sex of the subject or native. They are the central points of their respective orbs, which extend both ways to the end of orb.

It will be noticed, therefore, that when one degree of a certain sign is in one sex, the opposite sign and degree are in the opposite sex. Hence all that is necessary in order to place one of the factors in the proper sex position is to vary the count by fourteen days, making the period of gestation either shorter or longer, which will bring the proper ascending degree.

The application of these sex or "critical" degrees is as follows: "Allow the proper orb of influence for the moon and ascendant in the natal chart. This will show at once whether a masculine or feminine degree is rising, also the sex position of the moon. It will be noticed that no matter in what degree the ascendant falls, it will always occupy a position within orb of one of these sex

Degree	Sign	Sex	Sign	Sex	Sign	Sex	Sign	Sex
0.00	♈	F	♈	F	♈	M	♈	M
12.51	♈	M	♈	F	♈	F	♈	M
25.43	♈	M	♈	M	♈	F	♈	F
8.34	♈	F	♈	M	♈	M	♈	F
21.26	♈	M	♈	M	♈	F	♈	F
4.17	♈	F	♈	M	♈	M	♈	F
17.09	♈	F	♈	F	♈	M	♈	M

Orb (in natal figure) for AC is 6 4-7 degrees equals 6° 34'.
for moon is 4 2-7 degrees equals 4° 17'.

Important: Always remember that since the moon at birth becomes AC or DC at Epoch and vice versa, the orbs of influence of the moon and AC in the Epoch Chart will change places so that the orb of the moon at Epoch will be 6° 34', while the orb of the AC will be 4° 17'.

points, either masculine or feminine; but the moon's position may fall outside of the orb of influence, and this gives what is termed a *negative position of the moon*. If the moon is negative in the birth chart, we have either a strictly regular or irregular Epoch. If, however, the moon is within orb of one of these sex points, it is termed a sex Epoch."—(Bailey.)

Therefore to determine the sex of the subject from the figure of the Prenatal chart, note:

1. When the ascendant is negative (as in strictly regular and irregular Epochs), the sex of the area occupied by the moon is the sex of the subject.

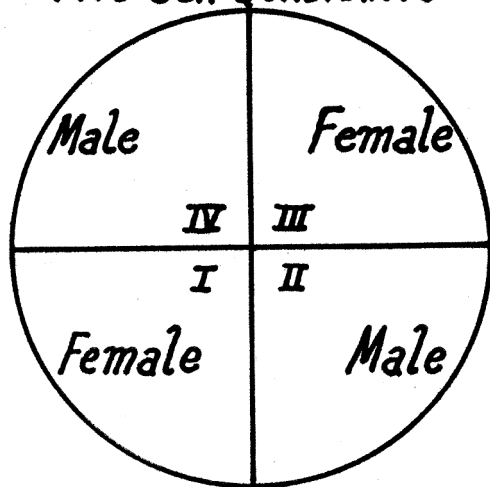
2. When both the moon and the AC are within their respective orbs of a degree of the same sex, the sex of the subject is the same as the sex of the area so occupied.

3. When the moon and the AC are placed within their respective orbs of a degree of the opposite sex (the moon in a female and the AC in a male or vice versa) the sex of the subject is determined by the quadrant held by the moon at Epoch. There will then be two points of one sex and one of the other, and whichever sex predominates will be the sex of the subject.

The term "quadrant" means quarter. The first quarter of the chart from AC

to nadir is female, the second quarter from nadir to DC is male, the third quarter from DC to MC is female and the fourth quarter from MC to AC is male. Thus if the sex position of one of the factors, either AC or moon, is in an opposite sex from that of the other factor,

FIGURE 9.
The SEX QUADRANTS



the sex of the quadrant in which the moon is placed at Epoch determines the sex of the native.

IRREGULAR EPOCHS

Up to this time we have been dealing with the regular Epoch, that is, when

there is an interchange of the two factors, the moon with the AC or DC when increasing in light or the DC when decreasing in light, and the AC with the Epochal moon. These interchanges are not always regular and may vary, first, because the Epochal chart does not define the time of birth, and second, because the Epochal chart does not correctly define the sex of the native. It is therefore necessary to make variations from the regular order of Epoch. We have three of these variations which can be applied to each one of the four orders, and they consist of:

(1) Taking the "count" from the AC or DC according to rule, but reversing the rising and setting of the moon at birth, making its place set when increasing and rise when decreasing.

(2) Taking the "count" from the moon to the DC when increasing and from the moon to the AC when decreasing, but making the moon's place rise or set according to rule.

(3) Taking the "count" from the moon to the DC when increasing and from the moon to the AC when decreasing, and reversing the rising and setting of the moon as in variation (1).

TABLE OF VARIATIONS

VARIATION I	BIRTH	EPOCH
Moon increasing	AC becomes	Moon
Moon increasing	Moon becomes	DC
Moon decreasing	DC becomes	Moon
Moon decreasing	Moon becomes	AC

VARIATION II	BIRTH	EPOCH
Moon increasing	DC becomes	Moon
Moon increasing	Moon becomes	AC
Moon decreasing	AC becomes	Moon
Moon decreasing	Moon becomes	AC

VARIATION III	BIRTH	EPOCH
Moon increasing	DC becomes	Moon
Moon increasing	Moon becomes	DC
Moon decreasing	AC becomes	Moon
Moon decreasing	Moon becomes	AC

"It must be properly understood that this irregularity or variation from the main postulate of the Epoch is in no sense arbitrary or fortuitous. The variation must be made in order that the Epoch conform to the four prime conditions. It should be borne in mind that in all regular and irregular Epochs the moon at birth holds a negative sex area, and therefore its rising or setting does not affect the sex, and the variation of this point is for the purpose of requiring the Epoch to confirm the birth time. In the second and third variations it is the sex of the area held by the AC which requires a deviation from the main law. Thus if the "count" is made from the moon to the AC and that point is an area in the opposite sex of the subject, the "count" must be continued round to the opposite horizon, which will bring it into an area of the required sex. The moon's place may rise according to rule, but it may also be necessary to reverse the process."—(Bailey)

A third class of Epochs comprises those which are more strictly designated "Sex Epochs." Here the interchange of the two factors is wholly and exclusively governed by the sex of the areas in which both the moon and the ascendant are placed, taken in conjunction with the sex of the subject. Sometimes the interchange will be regular, but in others either of the three irregular methods will obtain, while the sex of the quadrant of the moon held at Epoch is brought into use in a very large number of cases. This class includes the large majority of cases where the period of gestation is increased or decreased by periods longer than the usual fourteen days."—(Bailey).

All that is now necessary in order to compute the actual date of Epoch is to find the class of Epoch required to fit each given case. This is done according to the following rules and gives us,

SIX CLASSES OF EPOCHS

1. Moon negative (a) Increasing AC same sex (as person)
(b) Decreasing AC opposite sex (to that of person)
This class is either regular or irregular, variation (1).
2. Moon negative (a) Increasing AC opposite sex
(b) Decreasing AC same sex
This class is either of the second or third variations, irregular.
It will never be regular.
3. Moon increasing AC and moon same sex (as person)
Moon decreasing AC and moon opposite sex (to that of person)
This class is regular or irregular, variations 1 and 3.
It will never be regular.
4. Moon increasing AC same sex, moon opposite sex (to that of person)
Moon decreasing AC opposite sex, moon same sex (as person)
This class is regular or irregular, variations 1 and 3.
5. Moon increasing AC opposite sex, moon same sex (as person)
Moon decreasing AC same sex, moon opposite sex (to that of person)
This class is regular or irregular, variations 2 and 3.
6. Moon increasing AC and moon in opposite sex (to that of person)
Moon decreasing AC and moon in same sex (as person)
This class will never be regular but irregular, variations 1, 2, and 3.

Notice must be taken that the above positions apply to the birth horoscope and should not be confused with their respective positions in the Epoch chart.

All that now remains is the actual calculation of the Epoch date, which is done as follows:

1. Erect the birth chart according to the rules of astrology and compute the longitude of the ascendant and the moon at birth, and note them down.
 2. Note whether the moon is above or below the horizon and whether it is increasing or decreasing in light. This will determine the proper order of Epoch according to table 1.
 3. Next compute the *Index Date*; calculate backwards from the birth date ten revolutions of the moon, which is equal to nine calendar months, or about 273 days. The date so found will be the same as the date of birth, or within three days in the ninth month preceding that of birth.
- The simplest plan is to add three months to the date of birth and then refer the corresponding date in the year preceding. On the date so found, or within three days thereof, the moon will be in the same longitude as at birth. This date is known as the "Index Date."

4. The final step is to determine the sex position of the AC and the moon with reference to the table already given. Having determined the sex position of the moon and the AC in the natal chart, it will be readily seen whether they occupy a masculine, feminine, or negative area. Then turn to classes of Epochs, of which there are six, and find to which particular class this individual case belongs. This will define the class of Epoch.

5. Then turn to your table of houses and find the sidereal time when the moon's longitude at birth rises or sets, as necessary, and from that sidereal time subtract the sidereal time on the Epoch date for noon Greenwich. The time so found will be the *Greenwich Mean Time before or after noon* at which the Epoch occurred. Convert this to true local time by multiplying the number of degrees west of Greenwich by four and adding to G. M. T., or the number of degrees and minutes the birthplace is east of Greenwich, multiplied by four and subtracted. Then subtract a correction of ten seconds for every hour of interval for acceleration.

6. Find the moon's longitude on the day of Epoch and this will give the AC or DC at birth as the case may be.

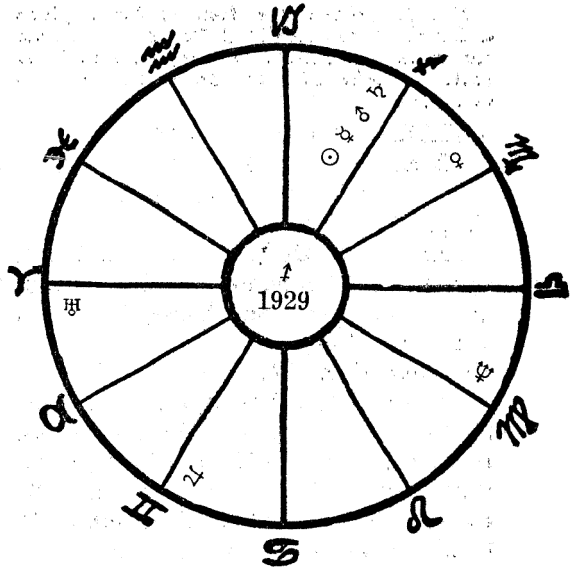
The Children of Sagittarius, 1929



A Character Delineation of the Children Born between November 23 and December 21, 1929, inclusive.

The children of Sagittarius are as a rule daring and ambitious; but too often they lack the positiveness to carry their ideas to the point of success. Unless results come easily and quickly the Sagittarian does not have the persistence or the patience to wait for them, and on that account he frequently fails to attain success. Sagittarians are very tender-hearted and generous to a fault. They have a keen sense of justice, but are easily imposed upon. They will not fight for their rights, but they will fight for a brother or a friend who has been taken advantage of. Jupiter, the planet of optimism, is the ruler of Sagittarius, and his hopefulness and joyousness are expressed by the Sagittarian children. Peace at any price is their motto.

Sagittarius being the sign ruling the house of religion, people born under this sign usually are of a religious nature. The symbol of Sagittarius is the centaur, a man, with the lower body of a horse, pointing his arrow at the stars. Accordingly we find two types of people born under this sign: first, the idealist, the man of high spiritual aspiration; second, the lower or animal type. The man of this type is usually very careless about his personal appearance, reckless in money matters, borrowing from Peter to pay Paul, and fond of horse racing and betting. This is the type which fre-



quently drifts into that dread disease, tuberculosis.

The children who are born this year during the time when the sun is passing through this sign will take on the characteristics of Sagittarius very strongly for there are four planets passing through this sign, namely the sun, Mercury, Mars, and Saturn. Mars and Mer-

(Continued on page 638)

NOTE:—We keep back numbers of the magazine in stock so that parents may obtain a reading for children born in any month after June, 1917. Twenty-five cents each.

Your Child's Horoscope

Delineations of the horoscopes of subscribers' children are given in this department each month to help parents in the training of their children. Vocational readings are also given to help young people find their place in the world. Readings for children are given up to the age of 15 years; vocational readings for those between 15 and 25.

To be eligible for a child's reading the parent or applicant must be a **YEARLY SUBSCRIBER** to this magazine. Vocational readings may be applied for by the subscriber for himself or for another. The names for delineation are drawn by lot. Each full year's subscription to this magazine, either a new subscription or a renewal, entitles the subscriber to an application for a reading. If you wish to apply for a delineation, please state so plainly at the time of subscribing or renewing your subscription. The number of applications each month is considerably in excess of the number of readings to be given, consequently we cannot promise a reading in any particular case.

We Neither Set Up nor Read Horoscopes for Money, for we consider this a prostitution of the divine science of astrology. We give astrological delineations only in this department of the magazine. Please do not make requests for other readings, for they cannot be complied with.

When applying for a reading, be sure to *give Name, Sex, Birthplace, and Year, Month, and Day of Birth*; also hour and minute of birth as nearly as known. If these data are not given, the reading cannot be made.

NOTICE: *When the time of birth given is DAYLIGHT SAVING TIME, applicants for readings should be very careful to so state it, otherwise the delineation will be in error.*

WILLEM ANTONIUS VAN B.

Born June 15, 1924, 12:20 P. M.

Lat. 10 N., Long. 104 E.

Cusps of the Houses:

10th house, Gemini 27; 11th house, Cancer 25; 12th house, Leo 25; Ascendant, Virgo 26-29; 2nd house, Libra 28; 3rd house, Scorpio 29.

Positions of the Planets:

Saturn 25-46 Libra, retrograde; Moon 25-38 Scorpio; Jupiter 3-50 Sagittarius, retrograde; Dragon's Tail 26-12 Aquarius; Mars 26-31 Aquarius; Uranus 21-28 Pisces; Mercury 3-14 Gemini; Sun 23-49 Gemini; Venus 17-05 Cancer, retrograde; Neptune 18-12 Leo.

In reading a horoscope it is customary to consider first the signs on the four angles; next we look for the life ruler and the planets which stand out in strongest aspect and those that are situated near the Midheaven. In this horoscope we find common signs on all four angles, with Virgo on the Ascendant and Gemini on the Midheaven. This gives us Mercury as the life ruler. Mercury is making three aspects, an opposition to Jupiter and the moon and a square to Mars. Jupiter is retrograde, so we may not expect much help from this planet. But we have a very good sun, in con-

junction with the Midheaven and making six aspects, including two parallels. This of itself is an indication of a successful life, with recognition from people of note and those who are in authority.

Another strong planet, which has six aspects and is in a fixed sign, is the dynamic Mars in the sign of Aquarius and in the 6th house. It is trine to both the sun and Saturn, two very strong aspects for health as well as for worldly success. The sun in Gemini, elevated and trine to Mars in Aquarius, and also trine Saturn in Libra where this planet is exalted, gives us a nature which is very diplomatic, and indicates a boy who is born with the possibility of being a leader among men. He will have a political trend of mind, and should reach a position in governmental work in which he will excel. With Neptune in Leo, sextile to the sun and Saturn, he may be associated with large corporations. With Mars and Uranus in the 6th house, the house of the laboring people, and Mars trine the sun, Uranus, and Venus he will be interested in the betterment of the working classes.

Mercury opposes Jupiter from the sign of Gemini to that of Sagittarius, and is square to the inflammatory Mars. Hence there will be a tendency to nervousness and also to coughs and colds. The Virgoan is usually lacking in vi-

tality; and when in addition Mars is in Aquarius conjunction the Dragon's Tail and trine to the sun, he is apt to use up an excess of energy through his ambitions, which may cause some trouble in later life with depleted nerve force. He should be taught moderation in everything.

ENRICO ORLANDO M. de V.

Born August 3, 1927, 9:14 A. M. True Local Time.

Lat. 39 N., Long. 9 W.

Cusps of the Houses:

10th house, Gemini 29, Cancer intercepted; 11th house, Leo 2; 12th house, Virgo 3; Ascendant, Virgo 29-07; 2nd house, Libra 26; 3rd house, Scorpio 26.

Positions of the Planets:

Moon 14-28 Libra; Saturn 1-02 Sagittarius, retrograde; Uranus 3-10 Aries, retrograde; Jupiter 3-21 Aries, retrograde; Mercury 22-33 Cancer; Sun 10-04 Leo; Neptune 26-05 Leo; Mars 5-41 Virgo; Venus 20-04 Virgo.

We have here the horoscope of a little boy born on the opposite side of the earth from the boy of the preceding delineation, who was born in far-off Singapore. We have, however, another horoscope with Virgo on the Ascendant and common signs on all the angles, which gives us again Mercury as the life ruler. But in this case Mercury is elevated in the 10th house, sextile to Venus, and parallel to both the sun and Saturn. This will give the boy a clear and well balanced mentality, with an artistic trend of mind. The sun in Leo, sextile the moon and trine Jupiter, Uranus, and Saturn, also parallel Mercury, will give ability for public speaking and poetical expression.

To develop the best qualities in the boy will require the full cooperation of the parents, due to common signs on all four angles and the three best aspected planets, namely Jupiter, Uranus, and Saturn, being retrograde. The influence of retrograde planets is latent, and while good is indicated by their favor-

able positions and aspects, yet it requires much more effort to bring these influences to fruition. But the sun in Leo sextile to the moon in Libra is a very good aspect, and will help greatly to stimulate the retrograde planets; it will give more persistence to the boy, and bring to him the beneficial influence of friends who will be very ready to help him achieve success.

VOCATIONAL

GERTRUDE ANNA S.

Born November 17, 1909, 11:40 A. M.

Lat. 43 N., Long. 85 W.

Cusps of the Houses:

10th house, Scorpio 28; 11th house, Sagittarius 19; 12th house, Capricorn 9; Ascendant, Aquarius 4-31; 2nd house, Pisces 25, Aries intercepted; 3rd house, Taurus 1.

Positions of the Planets:

Mars 29-05 Pisces; Saturn 17-18 Aries, retrograde; Neptune 19-10 Cancer, retrograde; Jupiter 7-12 Libra; Mercury 15-53 Scorpio; Sun 24-44 Scorpio; Venus 11-20 Capricorn; Moon 17-50 Capricorn; Uranus 18-13 Capricorn.

The young woman whose horoscope we have for our vocational reading has the sign of Aquarius on the Ascendant, and fixed signs on all four angles as well as on the cusps of the 3rd and 9th houses. The sun is in conjunction with the Midheaven and in the fixed sign of Scorpio. This will give much will power and persistence, and such factors are a strong indication that the native will be a success in any line along which she may direct her energies.

We find Mercury in conjunction with the sun in the sign of Scorpio, and this together with the sun's conjunction with the Midheaven noted above indicates success with the government or those in authority. The sun and Mercury in Scorpio sextile to the moon and Uranus in Capricorn in the 12th house, the house indicating hidden and secret things, the house of the detective, indicate that this young woman might find a very success-

ful field for work in the secret service of the government or the military.

With Mercury conjunction the sun in Scorpio in the 9th house, sextile to Venus, the moon, and Uranus and trine to Neptune, the law would be a very good vocation. Today we find some of our most able lawyers among the women. Through this profession the native might some time take advantage of her legal knowledge so as to be elected to a judicial office or governmental position.

NOTICE

Beginning with the January issue only one child's horoscope will be delineated in this department each month. However, in addition to this the horoscope of some well known character will be fully analyzed and read in order to help our astrological students learn this art.

THE CHILDREN OF SAGITTARIUS

(Continued from page 635)

Mercury are square to Neptune and in opposition to Jupiter. This will imbue these children with a spirit of rebellion and of opposition to any rule. They will be very bright mentally but sharp of tongue, and tend to be somewhat tricky and untruthful. We would advise the guardians to teach them to be truthful and upright at all times.

They will have a strong leaning toward sports. With the sun, Mercury, and Mars square Neptune, which represents stock companies and corporations, these children when they grow up will have a desire to play the stock markets, races, etc.

Braille Books for the Blind in Public Libraries

We are informed by Mrs. Lida E. West, one of our members who is transcribing books in Braille for the blind, that the following libraries in the United States and Canada carry two or more of Max Heindel's books on the Rosicrucian Philosophy in Braille. These can

be borrowed by blind people merely for the asking. Our friends and readers can be of assistance to their blind acquaintances by telling them about this list of libraries.

Albany, N. Y.—New York State Library.

Baltimore, Md.—Enoch Pratt Free Library.

Cincinnati, O.—Cincinnati Library for the Blind, Pine Street.

Los Angeles, Calif.—Los Angeles City Library.

New York City.—New York Public Library, 476 5th Ave.

Oceanside, Calif.—Rosicrucian Fellowship Library.

Sacramento, Calif.—California State Library.

Seattle, Wash.—Seattle Public Library.

St. Louis, Mo.—St. Louis Public Library, Olive, bet. 13th and 14th Sts.

Toronto, Canada.—Canadian National Institute for the Blind, Library and Publishing Department, 142 College St.

Washington, D. C.—Library of Congress. (Service for the Blind).

Correspondence Courses

The Rosicrucian Philosophy Courses:

For those who wish to study the Rosicrucian Teachings we have a course of 12 Preliminary Lessons, using the "*Cosmo-Conception*" as textbook. Instructors well versed in the Philosophy correct these lessons and return each with a new one to the student.

The Astrology Courses:

Of these we have two: the Junior of 26 lessons for beginners, and the Senior of 12 lessons for the more advanced student. We teach the spiritual side of Astrology, for to us it is a Divine Science. Anyone not engaged in commercializing it may apply for these courses. The Rosicrucian Teachings are free, but the cost of printing and disseminating them is met by freewill offerings.

*The Rosicrucian Fellowship,
Oceanside, California.*

"Cosmo" Studies

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken direct from the "Rosicrucian Cosmo-Conception."

BY ALFRED ADAMS

(Continued from November)

- Q. What has been the result of prohibiting marriage in the family?
- A. Strange blood has thus been introduced into all the families of the earth and it has gradually wiped out the involuntary clairvoyance which prompted the clannish feeling and segregated humanity into groups. Altruism is superseding patriotism and loyalty to the family is disappearing in consequence of the mixture of blood.
- Q. What has science lately discovered?
- A. That haemolysis results from the transferral of the blood of one individual into the veins of another of a different species, and causes the death of the lower of the two. Thus any animal inoculated with the blood of a man dies. The blood of a dog transfused into the veins of a bird kills the bird, but it will not hurt the dog to have the bird's blood injected into its veins.
- Q. What reason does the occult scientist give for this?
- A. The occult scientist knows that the blood is the vantage ground of the spirit. The ego in the man works in its own vehicles by means of the heat of the blood; the race, family or community spirit gains entrance to the blood by means of the air we inspire.
- Q. How is this worked out in the case of animals?
- A. In the animals are both the separate spirit of the animal and the Group Spirit of the species to which it belongs, but the spirit of the animal

is not individualized and does not work self-consciously with its vehicles as does the human ego, hence it is altogether dominated by the Group Spirit which works in the blood.

- Q. When the blood of a higher animal is injected into the veins of one of the lower species, what is the result?
- A. The spirit in the blood of the higher animal is of course stronger than the spirit of the less evolved one; hence when it endeavors to assert itself it kills the imprisoning form and liberates itself.

(To be continued)

Foreign Secretaries Wanted

We have openings at Mt. Ecclesia for two foreign secretaries, one French and one Spanish. Either men or women will be acceptable for the positions if properly qualified. The work in the two departments is similar, namely to take charge of the correspondence courses in the Rosicrucian Philosophy and to conduct correspondence. Applicants must be residents of the United States at the present time so that they can take up the work at once. The necessary qualifications for either position are a thorough knowledge of French or Spanish as the case may be and ability to write the same, a knowledge of the Rosicrucian Philosophy, and a knowledge of type-writing. We prefer to have a native of a French-speaking country and a native of a Spanish-speaking country.

Applicants will please write in Spanish or French, with an accompanying translation in English, giving age and full particulars regarding education and previous experience. Further information upon application.

*The Rosicrucian Fellowship,
Oceanside, California.*

CHILDREN'S DEPARTMENT



Why Did God Do It?

BY PRENTISS TUCKER

(Concluded)

AND ALL THE time the Stranger Lady was talking to her and telling the reasons why her life was what it was, and why Bobbie had to suffer so, and that it was *not* God's will which He had inflicted on them just because He was strong enough to do it but that it was the working out of the Great Plan. As the Lady talked, Bobbie's mother began to understand. Everything was working according to the Great Law, but the Great Law was the Law of Love, and that sometimes has to bring us suffering until we realize that the Law of Love is the Law of the Universe. She learned that when we injure others or break the Great Law we bring suffering on ourselves in future lives. And then she knew that away back in a former life little Bobbie had done that which was not good, and it had reflected on him in this life, making his body suffer.

Then she began to see that the end of all suffering is good even though it may be very hard to realize it when we are suffering. But nevertheless it is true, and so God is bringing good out of evil in His own wise and perfect way. When she understood that, she was happy and glad over it.

As she began to understand she cried out in her gladness, and her first words

were, "Oh, then God *does* love us after all!" And the Stranger Lady looked at her and smiled so sweetly and yet a little sadly.

"Yes, indeed, He does love you, and it is a great pain to Him to see you suffer, yet I have told you how it must be and why and how it will all end."

And then little Bobbie's mother could remember no more, but in the morning when she awoke she was so rested and so happy that she sang all day and tried to explain to little Bobbie how it was, though she could not remember much of what the Lady had said but only that her voice was sweet and soft and clear like the sound of silver bells, and that she had explained it all and that there really *was* a reason for her suffering and a reason for little Bobbie's paralysis, and that these things were not sent upon them merely because God liked to see them suffer.

So, although she could not remember just what the explanation was, yet she knew that it had all been perfectly clear to her and it was all right, even little Bobbie's paralysis. And she knew that when it was all over she would understand it perfectly, and would know that the Father had not sent this trouble upon them but that they had brought it upon themselves by not obeying Him in former lives.

And so, even though she had forgotten the explanation, yet she could remember how, when the Stranger Lady's words had made it all so clear, she had broken right out into a laugh and was

half crying, for she was so joyful over it all.

"Oh! then it is our own fault, and God does love us after all!" That was what she had cried out, and she could remember crying and laughing and sobbing and smiling all at the same time, and all because she was so happy over what the Lady had told her.

She could also remember how the Lady had smiled at her, such a gentle, loving smile, and had said when she could be heard for the laughing and the sobbing:

"Yes, Little Sister, our Father loves us all, and what we suffer is not by His will but through our own mistakes. No matter how far we wander from the Path, His love is with us always."

But time went on and the numbness grew worse and worse, and both Bobbie and his mother knew that the parting was near. But neither would speak of it for fear of hurting the other, so they always talked of other things and tried to laugh even when there seemed so very little to laugh about.

One day in the springtime Bobbie awoke from a nap just as his mother was coming in the door with a bundle of washing, and following right behind her was a most beautiful lady clad in the most exquisite dress he had ever seen and with a light shining all around her. Bobbie called out, "Oh, Mother! look —" for he feared that his mother did not know that the beautiful lady was behind her. And then he called again, "Oh, Mother, look! The beautiful lady has come with you." And he held out his arms. But his mother knew in an instant what it meant, for when she looked around at Bobbie's cry she could see nothing. So she ran and clasped the little fellow in her arms, while her heart gave a great leap of fear for she knew that the Stranger Lady had come for him. She dreaded to let him go even though it meant release from pain for him, and even though she knew so beautiful a lady could mean no harm to her little boy.

As she caught him in her arms she felt his little body quiver, and she knew that Bobbie had gone away with the Lady, that his paralysis and pain were now things of the past. But, oh! how her heart ached with loneliness even though she felt sure that the Father's way was best.

It was all so hard. She might know that everything was for the best and according to the Great Plan, but her heart ached and she was lonely for her little boy, helpless though he had been. He was all she had, and now she had lost him, and the Great Plan seemed so cold and heartless and unfeeling.

She dropped asleep with these thoughts of rebellion in her mind and with almost a reproach to God upon her lips. But in her sleep the Stranger Lady came again, and with her was Bobbie, no longer crippled but straight and strong and happy. The Lady told her a great many things and explained it all again, though when she woke in the morning she could not remember the explanation for joy that she had seen Bobbie and that he had been so happy.

Yet there was a little that she could remember, and that was how the Lady had made her feel so sure that the Great Plan is not cold nor heartless but is full of love and hope. And this was a little bit of the work done by those who serve the King.

INDEX OF THE ROSICRUCIAN MAGAZINE FOR 1929.

The index of volume No. 21 of this magazine, January to December 1929, will be printed and distributed with the January, 1930, number. It will be of the same size sheets as the magazine itself so it can be bound in the same volume as the twelve main issues.

Extra copies may be obtained for 5 cents each to cover postage and paper.

*The Rosicrucian Fellowship,
Oceanside, California.*

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Fellowship teachings advocate a SIMPLE, HARMLESS, and PURE LIFE. We hold that a plain vegetarian diet is most conducive to health and purity; that meat of all kinds, including fish and fowl, also alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality.

As CHRISTIANS we believe it to be our duty to refrain from sacrificing the lives of the animals and birds for food, and so far as lies in our power to refrain from the use of their skins and feathers for wearing apparel. We hold that vivisection is diabolical and inhuman.

We believe in the healing power of faith and prayer, but we sometimes advise the use of material means to accelerate recovery and bring relief, and to clear the channel for the inflow of higher forces.

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

The Cause of Disease

BY CATHARINUS DE JONG

DISEASE, says the Rosicrucian Healing Service, is a fire, the divine fire of the Father, manifesting in the ailing system as an agency to make way for the direct passage of the vibrations of the Infinite in order to restore harmony. As its etymology implies, it is dis-ease or the contrary of ease, a battling against obstructions that have clogged up the way for the free flow of the Christ currents.

Incipiently "the wages of sin is death."

Max Heindel speaks in the "*Rosicrucian Cosmo-Conception*" of a constant battle going on from the first to the last breath between the desire and vital bodies. The activities of the desire body produce crystallization, while those of the vital body tend to make the physical body elastic and flexible.

The struggle against death is a struggle against cold as well as crystallization. We have left our Father's house and wasted our substance in riotous living; we have become selfish and cold, and now we are growing dissatisfied with the darkness and sickness in life.

Only in the Father is there Life and Light for man.

Great is the ignorance of mankind. But people are beginning to inquire about the Laws of Consequence and Re-birth. We are and shall always be sparks of the Divine Flame, which is eternal Justice. This is implied in the following quotation: "If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. On the wings of the morning and in the uttermost parts of the sea, Thy hand shall lead me, and Thy right hand shall hold me."

Astrologically any one of nine different planets may rule the house of ripe destiny, the 12th, which may be afflicted by any one or more of the eight other planets from the house of health, the 6th. It is said that the debts indicated by afflictions in fixed signs must be paid in this life. Some of the diseases and characteristics of these signs when afflicted are as follows:

Taurus: trouble with throat and speech; suspicion.

Leo: trouble with heart; impulsiveness, cruelty.

Scorpio: bladder and sex trouble; quarrels, worry, passion.

Aquarius: blood and leg trouble; nervousness.

Disease is due to a disturbance of balance from some excess. It may come from the possessive "I have" of Taurus, the arrogant "I will" of Leo, the greedy "I desire" of Scorpio, or the intellectually proud "I know" of Aquarius. All these result from the illusion of separateness. Fruitless self-pity of the timid moon type is expressed by, "Had I only done so and so!" "Take it easy," says the vacillating Venus. "I must have luxurious accommodations," says the ostentatious Jupiter.

Vigilance is the price of health. Self-control is the only means to maintain the equilibrium of nature which produces health.

We are reborn on an average once every 1000 years. Thus for most of us our last preceding earth life occurred around 900 A. D. This was during the Dark Ages, when might was right and an arrogant clergy and a conceited autocracy ruled the world. Whether we were valorous warriors at that time or monks, few of us built very much material in the region of the Second Heaven, where the archetypes of our bodies exist. Our thoughts were of the earth earthy. Misuse of the creative sex force caused physical and mental weakness and disease of all kinds, which we have brought with us into the present life.

An effect is equal to its cause. So with disease. When the invisible cause is removed, the disease ceases to manifest. Bodies are only the tools of the spirit, which is all-powerful. Disease originates in the mind, in the structure of formative or creative thought.

When a person has lived destructively in one life, in his descent toward rebirth he will be unable to build proper material into his various vehicles, which will result in a poor mental and physical constitution. Then after rebirth he is likely not to develop mental awareness

or alertness, and indolence will bring negativeness and misery. Knowledge of the underlying principles of right living, backed by the will to put them into effect, is the only means of attaining permanent good health.

The Tariff on Fresh Vegetables

The economic phase of maintaining a health diet is the problem which concerns those who are interested in the health welfare of the American people. It is a fundamental law of economics that if food is high-priced, it will not be eaten, irrespective of how great its merit may be.

One of the important reasons why the fresh fruit and vegetable diet has swept the nation and made such tremendous progress is the fact of the great cheapness of the items.

Health advocates could have preached until they were blue in the face, and the nation's diet would not have changed if the prices had remained prohibitive.

A tariff which would greatly increase the cost of vegetables would indirectly undermine the health of the nation. Hence, the protest below received from the National Restaurant Association, written by Prof. A. W. Morrill, on the subject of an anti-vitamin tariff bill.

AN ANTI-VITAMIN TARIFF BILL

Is Congress elected for the purpose of deciding what common food products we shall eat and when each one shall be available to us? Should the availability of foods especially recommended by dietitians on account of richness in vitamins be restricted by law?

The tariff bill as passed by the House of Representatives provides a rate of 3 cents a pound on fresh tomatoes, which is prohibitive as far as the average consumer is concerned. The present import duty is one-half cent a pound for fresh tomatoes. Even 1½ cents a pound would be practically prohibitive since an increase of one cent a pound would be at least twice as much as the average

grower in Mexico has realized as a net profit for his tomato crop produced for export to the United States during the past ten years. Other vegetables which would be similarly affected by the prohibitive or practically prohibitive rates written into the proposed Hawley Tariff Bill now before Congress are green peas, green peppers, eggplant and string beans. Such an increase in the retail price of tomatoes would restrict their use to the wealthy classes and deprive the average consumer of this popular food.

A report on the vitamin content of various vegetables has been issued by the Department of Agriculture. It was prepared by Dr. D. B. Jones, senior chemist in charge of the protein investigation laboratory.

In this report it is of interest to know that no edible product is given a higher rank than tomatoes on account of vitamin content. Spinach, lettuce, cabbage and tomatoes are given equal rank in the list for vitamins A, B, and C, although lettuce has the added advantage of being a source of vitamin E, the anti-sterility vitamin. Green peas while slightly below tomatoes in rank as sources of vitamins, A, B, and C have the added advantage of being included with lettuce among the sources of vitamin A. Apples, bananas, grapefruit, grape juice, orange juice, berries, and peaches are given a decidedly lower rank as regards vitamin content than tomatoes. Milk and other dairy products, eggs, meats with the exception of liver, nuts, grains, fats and oils are all given much lower rank in vitamin content than tomatoes.—*Selected.*

A Rosicrucian Photoplay

We have the good news for our members that preparations are being made to present in moving pictures our book entitled, "*In the Land of the Living Dead*," by Prentiss Tucker. It is hoped that the project will go through some

time during the coming year. Mr. Sherlock Vickers of the Detroit Center is the leading spirit in this undertaking. He has adapted the book for screen production, and interested a producer in the undertaking, who is getting ready to film the play. Needless to say this will be a most efficient way of teaching occult philosophy. People can ordinarily learn from pictures better than from spoken words. By means of this photoplay thousands of people will contact the occult teachings who perhaps otherwise would never do so.

Mr. Vickers has the assistance of Miss Madeline Stephenson, also of the Detroit Center, as well as a number of people who are interested in various phases of occult thought but who are not connected with the Fellowship. Further notice will appear in this magazine when the photoplay is ready to be shown.

ANSWERS TO YOUR QUESTIONS

If we were spirit and a part of an All-knowing God, why was it necessary for us to take this long pilgrimage of sin and sorrow through matter?

If this earth life is so important and really the basis of all our soul growth, the latter resulting from the experiences we gain here, why is it so short in comparison with the life in the inner worlds, approximating a thousand years between two earth lives?

Is the desire body subject to sickness, and does it need nutrition and replenishment?

The above three questions were taken at random from—

The Rosicrucian Philosophy in Questions and Answers

BY MAX HEINDEL

The answers to these and 186 more questions make this book an encyclopedia of occult knowledge.

418 Pages. Cloth Bound. \$2.00 Postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

Vegetarian Menus

—BREAKFAST—

Stewed Rhubarb
Whole-wheat Toast
and Jelly
or
Rolled Oats with Cream
Cereal Coffee or Milk

—DINNER—

Golden Glow
Nut Loaf with
Mushroom Sauce
Mashed Potatoes
Cranberry Sauce
Fresh Peas Celery

—SUPPER—

Vegetable Salad in Pepper
Cups
Toasted Cheese Sandwiches
Bread and Butter
Cranberry Sherbet
Holiday Punch

Recipes

Golden Glow (serves six)

One package fruit jello, one cup boiling water, one cup canned pineapple juice, two tablespoons lemon juice, one-half teaspoon salt, one cup canned pineapple diced and drained, one cup grated raw carrot, one-third cup pecan meats, finely cut crisp lettuce. Dissolve jello in boiling water. Add pineapple juice, lemon juice, and salt. Chill. When slightly thickened, add pineapple, carrot, and nuts. Turn into individual molds. Chill until firm. Unmold on lettuce. Garnish with mayonnaise.

Nut Loaf (serves six)

One and three-fourths cup bread crumbs, three eggs well beaten, two and one-fourth cups milk, three tablespoons melted butter, one cup chestnuts finely chopped, one and one-half tablespoons onion finely chopped, one and one-half cups celery chopped, one and one-half teaspoons salt. Mix ingredients thoroughly. Let stand twenty minutes. Bake in oiled pan in moderate oven thirty minutes or until well browned. Cover during first twenty minutes of baking. Serve with mushroom sauce.

Holiday Punch (two gallons)

Use the juice of six lemons and six oranges, the grated rind of three oranges and three lemons, and the juice from two cans of sliced pineapple. Add one quart of tea in which two cups of sugar have been dissolved by heating. Then add enough phosphate water to make a gallon. Just before serving add four quarts of ginger ale, enough ice cubes to cool, and a garnish of slices of banana.

Thirty-Day Holiday Reduction

In order that some of our students may perhaps be enabled to buy those Rosicrucian books and supplies which they have been intending to, but from which they have been prevented on account of scarcity of funds, we are making a special **THIRTY-DAY OFFER**. All orders which reach us between December 1st and December 30th inclusive, amounting to \$5.00 or more, will be filled at a 20 per cent discount. That is, an order which at the regular price would amount to \$5.00 will be filled for \$4.00; an order for \$7.50 worth of goods will be filled for \$6.00, and so on. All orders must be accompanied by cash. Note also that orders received before December 1st and after December 30th are **NOT** eligible for this reduction. It is a special reduction for a special period only. This offer may enable you to make Christmas presents of Rosicrucian books where perhaps under ordinary circumstances you would not be able to do so.

*The Rosicrucian Fellowship,
Oceanside, California.*

The Rosicrucian Prayer Card

We have the Rosicrucian prayer printed on an attractive card, including the Rosicrucian emblem and the caduceus in gold. Many students are glad to have this card to keep in their rooms. The price is 10 cents postpaid.

*The Rosicrucian Fellowship,
Oceanside, California.*

The Rosy Cross Healing Circle

PATIENTS' LETTERS

Washington, D. C.
September 17, 1929.

Healing Department,
Dear Friends:

My request that you help me to get rid of hay fever has been so perfectly complied with that it seems as if a miracle has been performed. I have had hay fever each summer since 1925, and this year it was worse than ever. I am certain that you had just about received my letter asking for help when the hay fever disappeared, and I have not had another sneezing spell since. This was about three weeks ago. It is impossible to tell you how greatly I appreciate what has been accomplished by the healing forces. I am,

Yours in fellowship,

—L. D. T.

Palo Alto, Calif., Nov. 3, 1929.

Beloved Brothers:

Yours of October 26th received and the reason I've not been writing you each Sunday is that my health seems to be O. K. now.

I thank you most heartily for healing me of my chronic constipation—that is like a miracle to me.

Also am so grateful to you for your previous letter telling me the dire results of continued worry—and I believed you must have treated me for that—as I just seem to float along without worry now.

With a heart full of gratitude,

Sincerely,

—O. C.

Albany, New York, Sept. 3, 1929.

Healing Department,
Dear Friends:

Once again I am writing a few lines, and I wish to tell you that I feel as good now as I ever did when I was at my best. So you see how much your wonderful department and the Invisible Helpers have helped me again. This is the second time I have called on you dear friends for help, and each time it has been given so quickly that words fail me to express the real appreciation that I feel. Thank you for the kind help you have given me.

Sincerely your friend,

—Mrs. E. K. H.

Kansas City, April 21, 1929.

The Rosicrucian Fellowship,
Healing Department,
Dear Friends and Helpers:

Your most welcome letter of April 12th answering mine in which I was about to give up, received, and its message of strength and courage is imbedded in my heart.

But before your letter reached me, I felt the surge (as it were) of forces sent out to me. Somehow I knew you would stay

with me, even as He will, to the very end.
"Greater love hath no man—."

Thanks all of you.

Peace, and success be your reward, dear unselfish friends.

—G. B. W.

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done entirely 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 and application blank, address,

Healing Department,
The Rosicrucian Fellowship,
Oceanside, California.

HEALING DATES

November ... 6—13—19—26

December ... 3—10—17—23—30

January 7—13—19—26

Healing meetings are held at Headquarters 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 us for help.

The Dutch Magazine

If there is one activity which we look upon as especially important it is the publication of magazines and bulletins by our Rosicrucian Centers. We see in these not mere advertising ventures for the Centers, but the nucleus of a battery of first-class magazines for the dissemination of the Rosicrucian Philosophy. We read with much pleasure that the Dutch Magazine, *Het Rozekruis*, published by the Haarlem Study Center, is endeavoring to strengthen the tie between Headquarters and the Dutch Centers by the addition of a new department devoted to news from Headquarters, which is furnished by the Dutch Secretary at Mt. Ecclesia, Mr. Catharinus de Jong.



The Parents' Forum aims to help parents properly guide their children in accordance with scientific and spiritual principles. They are invited to send their child problems to this department.

BY ELOIS JENSSEN

The Significance of Christmas

Once more we are nearing the season which cosmically brings the mystical birth of the Christ very close to our hearts—especially so to parents with little ones of their own. It is at this time, when all the earth seems bathed in divine love, that we can best impress the formative mind with the real truth regarding the meaning of this Holy Season. Why not spend an evening with the children reading aloud Max Heindel's "Mystical Interpretation of Christmas"? We know of no author who speaks to us more simply and beautifully on the holy life of Christ than he whose one aim while he lived was to bring the Christ closer to the hearts of humanity.

Thumb-sucking

Question: What can I do to stop my daughter, three years of age, from sucking her thumb? Whipping has no effect. Her teeth are beginning to protrude as a result of this habit.

Answer: The above question is a common one, and of course must be dealt with differently with each child. But one method that has proved successful with many youngsters is to provide more interesting things for the thumb to do. Let your daughter play in sand or dirt with sand toys. When indoors let her play with kitchen utensils, such as sieves, spoons, tin cups, cereals sieved back and forth, sticky clay, or dough—anything that will keep her contented without the aid of the thumb in her mouth, and which will develop skill

in the use of the hand. This will soon help her to outgrow the habit. Never inflict corporal punishment. It only stimulates the emotions and does no good.

What Is Fatigue?

Question: Could you tell me some of the principal causes of fatigue?

Answer: The "National Safety News" tells us that fatigue has been called the universal occupational disease. Here are some of the principal causes of fatigue as given by them. Overwork, worry, and hurry. Insufficient rest and sleep. Bad air, hunger, eye strain, constipation, and indigestion. Insufficient outdoor exercise, onset of infectious disease.

Soap Sculpture

A mother from the East sends us the suggestion that if children tire of clay modeling when confined to the house for any cause, let them try carving figures out of white soap. Carve from floating soap such things as ducks, frogs, fish, etc., and make permanent by painting them with sealing wax dissolved in denatured alcohol. Also color them, if desired, with paints. This will not only prove a delightful pastime but the toys can be used for Christmas gifts. The tools required are a paring knife, orange sticks, hairpins, also string and wire.

Malnourished Children

There are 6,000,000 malnourished children in our country, in rich homes and poor ones alike. To develop children who are physically fit and mentally alert, it is absolutely essential to stimulate their interest in good food habits. This takes time and thought on the mother's part, but she will be amply repaid when she sees the improvement in the health of her little ones. A resourceful mother can introduce many desirable food combinations with those foods which are most nourishing.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

NOTICE TO OUR CENTERS

We are pleased to report that this month considerably more than the usual amount of Center news has been sent us so that it took more than the space allotted to it. This has necessitated condensation and the omission of a few items. Next month, however, we will allow more space for this Department so as to include all the news received.

Boston, Massachusetts

Miss Anna C. Hoyt of the Boston Center writes us that they are now meeting at Room 305, 755 Boylston Street.

Brooklyn, New York

Lack of space last month necessitated omission of the following notice sent us by the Brooklyn Study Center: "Our public lecture department would like to have the names, addresses, and phone numbers of those who would like to speak here, provided of course that they are registered at Headquarters. Many times a lecturer scheduled to speak is in some way incapacitated, and the above provision would eliminate disappointment for those who wish to attend a Rosicrucian lecture."

Chicago, Illinois

The *Bulletin* of the Chicago Loop Center states that the following were recent speakers there: Mr. Leo L. Perrin, Mr. S. G. Johnson, Miss Mayble Bennett, and Mrs. Alice Perrin.

Cleveland, Ohio

Mr. Edward L. Wagner of this Study Center writes us that due to clamor of the young folks for an activity which they might participate in as a body, Miss Nellie Shelton and he are organizing a group of junior members composed chiefly of high school and college students. They have also recently formed a choral group of twenty-five voices, under

the direction of Madam Mirian Ward. Recent Sunday evening speakers were, Miss Elizabeth Bickford, Miss R. Del Mar, Madam De Bidoli, and Mr. William Lambert.

Duesseldorf, Germany

From Duesseldorf we learn that during September, five healing meetings and study classes were held at the home of Mrs. Peil, Bastionstr. 19. Their method of procedure has been to first conduct the healing service and then discuss afterwards the "Cosmo-Conception." They are at present studying "Man and the Method of Development."

Eugene, Oregon

Miss Marjorie Speed, secretary of this Study Center, writes that recently four students from Portland favored them with a visit. Miss Esther Tobiason read the Service, and Mr. F. Schuyler Hilscher and Mr. A. J. Hoffman each gave a lecture. Miss Tobiason has since taken up work at Headquarters. Mr. and Mrs. Van McElwain of National City, Calif., stopped over in Eugene recently, and Mr. McElwain gave a lecture there.

Hollywood, California

Mrs. Arline D. Cramer, lecturer on the Rosicrucian Philosophy at the Studio of Philosophy, 5928 Hollywood Boulevard, writes us that the time of the astrology class held there has been changed to 1:30 P. M. on Thursdays. She also says: "The astrological instruction is given in three departments: First, the cosmic law, hierarchies, worlds, planes, and the work of the Orders related to the zodiac; second, the solar and planetary laws under which we evolve; third, the relations of individuals under the law of Rebirth and Causation. We hope this effort will add many comforted and enlightened students to the Philosophy."

Long Beach, California

Mrs. Lida E. West, secretary of this Fellowship Center, writes us that the following officers have been elected: Mrs. Lola Burrill, president; Mr. W. Q. Hodges, vice-president; Mrs. Virgie R. Hodges, recording secretary; Mrs. Lida E. West, corresponding secretary; and Mr. John Hilliard, treasurer. The following are the speakers who have recently occupied the platform here: Mrs. Arline D. Cramer, Mr. Rex I. McCreery, Mr. A. C. Lohr, Mr. Joseph Burge, Mr. John Wierz, Mrs. Rose Hamilton, Mr. John Hilliard, Mrs. Lola Burrill.

Liverpool, England

From a clipping in *The Daily Courier* we learn that Mrs. Beryl Dean recently gave a talk on astrology before the Liverpool Soroptimist Club. Mrs. Dean analyzed the horoscope of King George, tracing his physical weaknesses as shown by the stars, and pointing out the planetary configurations which by progression brought about his last year's illness.

Minneapolis, Minnesota

The speakers at this Study Center for November, according to the *Twin City Fellowship "Rays,"* were Mr. Alfred Johnson, and Mr. Wm. B. Anderson.

New York City, Harlem Center

"On October 10th," writes Mr. John N. Patterson, secretary of this Center, "Mr. Istra Stern of Union Center gave us a lecture on the 'Power of Prayer.' This was highly appreciated as Mr. Stern is a splendid lecturer, and he brings a very spiritual vibration. From our own probationers we have had several fine talks, among them, 'The Heart an Anomaly'; 'Is Evolution a fact?'; 'Regeneration.'"

New York City, Union Center

The Sunday evening speakers for October were: Mr. Hugo A. Weiss, Mrs. R. L. Newbury, Mr. J. C. McIntyre, Miss Selma Issacs, and Miss Edith Collins.

Mr. Theodore Heline, president of the Union Center, is doing field work in the East, lecturing both in person and over the radio. His lecture schedule follows:

Philadelphia, St. James Hotel, 13th

and Walnut Sts., Nov. 8, 10, 15 and 17.

Washington, D. C., 3107 Wisconsin Ave. N. W., Nov. 11, 12, and 13.

Baltimore, Md., 1645 Elmont Street, Nov. 14.

Oakland, California

Mr. J. G. Deckelman, secretary of this Fellowship Center writes: "Our Center continues to grow. The Sunday night talks are well attended as well as the study class on the 'Cosmo-Conception.' The Sunday School is prospering; we have from twenty to thirty children in attendance. Recently we held a 'happy-time' party and informal reception for Mrs. Ella Deckelman."

Pasadena, Calif.

Mrs. Nora C. Meyer, secretary of this Study Center, writes that the following were the speakers for October: Mrs. Mary Elizabeth Shaw, Mr. J. E. Burge, Mrs. Rose Hamilton, and Mr. Rex I. McCreery.

Philadelphia, Pa.

A card from this Center informs us of the reopening of activities for the fall season. Mr. Augustus P. Norton has taken charge of the Philosophy classes for October. Mrs. Helen de Min has charge of the astrology. Meetings are held in the office of Mr. Norton, Room 1204 Gimbel Bldg., 35 South 9th Street.

Salt Lake City, Utah

A note from Mr. Frank R. Bowman has reached us from Salt Lake City, which we append: "We are one of the very young children in the Study Center family. The Philosophy class had its first birthday in October, being just one year old. This class is held every Saturday evening, while the junior astrology class is held alternate Sunday evenings."

Seattle, Wash., Max Heindel Center

It is with sorrow that we have to announce the recent passing to the Great Beyond of Mrs. Edna Wilson Carver, long a faithful and capable worker at this Center. Mrs. Carver had been in the Rosicrucian Fellowship work since the days when Max Heindel first lectured here before the establishment of

Headquarters at Mt. Ecclesia. Her loss to the work will be greatly felt.

Seattle, Wash., Capitol Hill Center

This new Center, located at 214 14th Avenue N., is progressing very satisfactorily, it is reported. The officers are Mr. D. Davidson, president, Mrs. Ola Dunn, secretary-treasurer, Mrs. Anna Haugen, librarian, and Mr. F. Hood Sunday School superintendent. Mr. Davidson teaches the Philosophy class and Mrs. Dunn and Mr. Hood astrology.

St. Paul, Minnesota

Mr. Alfred Johnson is giving a series of lectures on the Bible at this Fellowship Center. Mr. Hans Hallen is teaching the class in preliminary Philosophy, and Miss Bertha Hager, who spent last summer at Mt. Ecclesia College, has charge of the preliminary astrology.

The speakers for November were: Mrs. Marie Schmidt, Mr. J. G. Kneutter, Mr. H. B. Olson, and Miss M. G. Nelson.

Sydney, Auburn, Australia

The speakers at this Study Center recently were Mr. W. A. Langan, Mr. F. Jones, and Mr. G. Rodda. Miss Laura West, secretary, writes: "Delightful music has been rendered at the meetings by Mr. Gordon Rodda, who is a professional musician." Their meetings terminate in a social gathering.

Los Angeles, California

The Sunday evening speakers at this Fellowship Center for November were Dr. Gerald Bryan, Mrs. Alfa Lindanger, Mr. Andrew C. Lohr, and Mrs. Mary Elizabeth Shaw.

Vancouver, B. C.

The officers for the coming term were recently elected at this Fellowship Center. They are as follows: Mr. L. H. Earle president; Mrs. May B. Lembke, secretary; Mrs. Richardson, vice-president; Mr. H. James Edwards, treasurer, and Mrs. P. Eckland, librarian. Recent Sunday evening lecturers were Mr. L. H. Earle, Mrs. P. Eckland, Mr. H. James Edwards, and Mrs. Ruth Golman. An intermediate Sunday School class has been instituted.

Mrs. Elizabeth Keith, one of the faithful members of this Center, passed out on

October 1st. She had been an active student for about twenty years. In her the Center has lost an earnest friend and collaborator.

Rosicrucian Field Lecturers

Mr. John Wierz writes us from Santa Barbara that he began a series of lectures there on November 3rd, which were held in Recreation Hall. He will be there a week, after which he plans to leave for Fresno and other California cities. Mr. Wierz is just starting on a more extended campaign, having been doing preparatory work during the past year in the towns around Los Angeles.

Miss Annella Smith, recently sojourning in the mile-high city of Denver, has been giving a series of lectures there on the Rosicrucian Philosophy with its scientific correlations. She reports good audiences and much interest, and that after each lecture she has been forced to move into a larger hall for the next one! Constant progression is the law of the universe, and we are sure our readers will be glad to know that Miss Smith is moving right along with the law. Salina, Kansas, is her next stop, where she will lecture from the 13th to the 20th of November. In Wichita she will give six talks, beginning November 24th. She plans to give a lecture series in St. Louis the first of the year, reaching Chicago about the middle of January.

Germany, always a nation of strong mystical tendencies, has risen out of the war a spiritual conqueror of herself. As a result we find that the Rosicrucian Philosophy is finding many adherents there through the work of our young lecturer, Mr. Ortwin Schaumburg. He is again on the road. His last letter reached us from Duesseldorf, telling us of a successful series of lectures there. At Wiesbaden he secured a good audience in spite of the fact that we had students there in only one family. He also lectured in Hanau, Frankfurt, and Offenbach, in which cities there are study groups. He is now working from Leipzig as a center, from which city he will branch out into new territory.

Echoes From Mt. Ecclesia

Chats with the Editor

MT. ECCLESIA has had another birthday, and how she did celebrate on October 28th! In the morning we were somewhat uneasy for it had clouded up and looked much as though the weather man might conclude to send us some rain. The culinary department had for days planned and prepared the picnic lunch. It was packed and stored in the back of various automobiles, when all of a sudden we were visited by a light sprinkling of rain. But the sun was trying very hard to break through the clouds, and with this encouragement we started our twenty-mile trip to beautiful Live Oak Park, which is covered with a thick canopy of limbs and leaves of the live-oak trees. These, we are told, must be at least one hundred years old. They are green all the year round, which makes this an ideal picnic grove. The park is surrounded by beautiful rolling hills which protect it from the winds.

The months of October and November are usually ideal in California, and the 28th day of October turned out an ideal summer day. Outdoor sports of various kinds were enjoyed by the picnickers. The swings, teeter-totters, and merry-go-rounds were especially enjoyed by the little children of our New Era School. On the large table, which is made of cement and especially designed for large crowds, the plates were laid for seventy-two people. The whole-wheat sandwiches, some filled with carrot spread, some with cottage cheese and pimiento, and some with olives and lettuce, were most delicious, as well as the salad, the heaping plates of oranges, apples, and grapes, and last but not least the ice cream and cake.

The speeches after lunch were on the

subject of Max Heindel and the pioneer days. I wonder how many of our readers would like a short article occasionally telling of the pioneer days and of the trials and hardships endured to establish Headquarters.

The newspapers are telling us of the snowstorms and the cold weather prevailing in some parts of the Eastern states, while this state, rightly named Sunny California, is flooded with sunshine. The writer is sitting at an open window, the room filled with sunshine, and roses are in bloom on the balcony outside her window.

The writer attended another birthday party recently. Little "Billie" Ann Holcomb, one of our tiny girls at the Children's School, celebrated her fifth anniversary. This celebration was combined with a Halloween party, and my! but we had an exciting time. The decorations consisted of paper draperies with pictures of black cats and witches, and every child had a cap and mask. The table was set for twenty-two and decorated with Halloween colors, and what a lunch the children had! This gave them two picnics in one week. They behaved so nicely, however, that we were much gratified at this result of the training given them in our New Era School.

The New Harmony Club

We are all prone to forget the vital occult principle of looking for the good, and this sometimes makes us careless in the matter of criticism. Headquarters is no exception to the rule; therefore, one of the recent projects here has been the formation of a Harmony Club, whose object is to act as a reminder to the members of the principle above mentioned.

This idea seems to be in the ethers, for we have heard of a number of cases where it has been employed recently; for instance, "Unity" of Kansas City has its "Good Words Society." Several business organizations, we are told, are also making use of this principle. The following is an extract from the membership card of our Harmony Club:

OBJECT OF THE CLUB

"To use the power of the spoken word for constructive purposes only, employing the scientifically correct principle of looking for the good in everyone and everything, for the promotion of harmony and to make Mt. Ecclesia a living example of the Rosicrucian teachings."

Miss Adele Donovan is the secretary of the Club, and under her enthusiastic leadership we feel that it will have a large influence for good.

Our Sunday School

I have just returned from the Mt. Ecclesia Sunday School, and oh! the different emotions of mine: *Gratitude*, that twenty-three little children, babies they were between the ages of three and eight, are being instructed in the Divine Plan of Unity; *Wonder*, that these children during the age of confusion and maladjustment find such instruction and guidance, given from motives of unselfishness and as a contribution to the welfare of the coming generation; *Appreciation*, that selfless souls—the women in charge—are exercising Divine Motherhood; *Thankfulness*, that it is my privilege to be there occasionally; it is well worth while to take the drive of one hundred eighty miles from Los Angeles and return every Sunday to partake of this spiritual feast.

—Nettie Claire Lewis.

Volunteers Wanted

Men who are willing to correspond with our prison students will be furnished with the name and address of one

of these students upon application to us. This is an opportunity to serve in a practical way by helping to make the life of some prisoner a little less monotonous. Please note that we furnish only *men* correspondents to men prisoners.

THE PRISON DEPARTMENT,
The Rosicrucian Fellowship,
Oceanside, California.

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The Rosicrucian Fellowship,
Oceanside, California.